Editor Sacred Heart Review:

I am a reader of your valuable paper—my sister being a subscriber—and I think it is first class. I like Rev. Mr. Starbuck's articles very much. I am very curious to know, however, how it is that he remains a Protestant, or what he has to protest against, as he seems to defend every Catholic doctrine. I have the same difficulty with regard to the Protestant historian, Cobett. I think it would be of general interest to give reasons why, of those two gentlemen writing so disparagingly of Protestantism, one remained, and the other continues, a Protestant. Would it not be a good subject for an editorial? Hoping to see some light thrown on this subject in the columns of the Review,

I remain
Yours truly, Editor Sacred Heart Review

I remain Yours truly, Yours frinnegan, Jr. In reply to the above letter, which is only one of many we have received on the same subject, we beg to say that the writer, in common with several others-- Protestant and Catholic--completely misapprehends the purpose of Rev. Mr. Starbuck's papers. Rev. Mr. Starbuck does not "defend" any Catholic doctrine, nor does he combatany Protestant doctrine. A careful reading of his papers will show that his design is to state correctly the ching of the Church on this or that point of doctrine, and, comparing this ching with the erroneous notions of it held by representative Protestan ministers and others, to do what he can to remove such misapprehensions. In exposing Protestant misunder-standings of Catholic teaching, Rev. Mr. Starbuck not unfrequently may give the impression to the inattentive reader that he is defending Catholic teaching in itself. On the contrary, he is only defending this teaching against Protestant ignorance or misrepresentation. He believes that Protes tants ought to know, ought to have pcints of doctrine, instead of the spurious, counterfeit thing that now pas ses current among them, among the learned as well as the ignorant. He knows, what all Catholics know, that Protestant distrust of Catholic doctrine is largely due to ignorance, and, aside religious consequences, he sees in this fear, this distrust, social and civil results which frequently worked mischief to the Protestants and wealth. Catholics are fellow-citizens, with a thousand interests in common. The common welfare demands that these citizens should live together in peace, should work together with mut-ual confidence for the common good. Whatever breeds discord, whatever sows the seeds of suspicion or mistrust whatever foments sectarian wrangling and religious bickering, is a positive injury to the common weal. The citizen who has it in his power to eliminate these mischief making elements from the body politic is bound in conscience to work for that end. Rev Mr Starbuck is the only Protestant minister in this country who has the requisite knowledge of Catholic doctrine to state what it is. In all prob ability, too, he is the only man in the country who, in doing that, commands the respect and confidence of intelligent and educated Protestants. special force, therefore, has the re-sponsibility of good citizenship and a love of truth and fairplay pressed Mr.

Starbuck to this work. We do not speak inconsiderately of Mr. Starbuck's standing with the more Oberlin Seminaries, and in Oberlin such intelligent class of Protestants. Some Berea and Hillsdale Colleges, that is, view. years ago the Independent spoke of him as the Protestant in this country who had perhaps the most accurate knowledge of the Catholic system of doctrine. Pailip Schaff, Richard S Storrs, George P. Fisher and Egbert C. Smyth, the most distinguished Pro testant scholars in their various fields of labor, have all paid him the homage of submitting to him their works for revision and correction. The words of such a man in the Sacred Heart Review, which goes into the editoria office of the principal Protestant religious weeklies and monthlies, and into the hands of many Protestant ministers and intelligent laymen, mus have great weight and exercise great influence in disabusing Protestant minds of their erroneous views of Cath-olic doctrine. We need not say that we are proud to be able to do this great work for truth, for peace, for a better understanding of the Catholic Church through the pages of the Sacred Heart Review. It is a glorious, as it is a most unusual thing, to see the foremost Protestant scholar in the country writing week after week to expose Protestant misunder-standings and to refute Protestant misrepresentations of Catholic truth. Nothing could be more pleasing, more dear, or more encouraging to the Catholic heart, unless it would be to see so worthy a man as Rev. Mr. Starbuck with the grace of the true faith. Our readers may pray for this blessing, but in the meantime they must understand that Rev. Mr. Starbuck is not a Catholic, and that in fact he has no sympathy with or belief in the Catholic Church. As we said at the beginning, he is not defending Catholic doctrine in itself. He is merely, for the reasons already mentioned, defending it from Protestant misrepresentation or ignorance. Protestants say that Cath-Mr. Starbuck is simply telling them what it is, but he nowhere says that he himself approves of it, or believes it to be true.

How has it happened that he selected

the Sacred Heart Review for his work? During several years we noticed in

WHY DOES REV. MR. STARBUCK him the line of work which he is now doing for the Review. At first he re-fused, on the ground that it was an unheard of thing for a Protestant who did not believe in the Catholic Church to do a work that might be constituted by some as a defence of Catholic doc-trine. After repeated urging on our part, that a Protestant gentleman of his influence owed it to his fellow-citizens to do what he could to remove, the case of so much illw-ill and misunderstanding, he finally consented. We have never had the pleasure of meeting him. We, like our readers, know him only by his writings. We know, however, that he is an invalid, confined to the standard of the s fined to his house most of the year, and that he is more than seventy years of age. We trust we have said enough to answer our correspondent's inquiry

regarding him. We are tempted to give, as bearing somewhat on our subject, this clipping from a Boston paper of recent date. We can not in decency mention the name of the paper.

name of the paper.

"Two men in New England are specially forward in writing articles for the Romanist press in defense of the Papal Church. Both of these men claim that they are Protestants, and both are widely advertised in the Roman Catholic papers as Protestants. One of these is said to be (by a Roman Catholic paper before us as we write) 'Rev. Doctor Charles C. Slarbeck, Professor of Theology in the Congregational Seminary of Andover, Mass.' We give the name and title as printed. The other is Rev. Silliman Blagden, of Boston, who is of no denomination, but communes with the Ritualists. The spectacle of Protestant (?) ministers apologizing for Romanism in the Romanist Church papers, is very ludicrous. More anon."

The writer of this paragraph would ot be likely to know such men as Rev Mr. Starbuck or to appreciate his There is nothing in common between them except that both are Protestants. There is one true state ment in the above paragraph, namely that in which some Catholic paper is said to have referred to Mr. Starbuck as " Rev. Doctor Charles C. Starbuck, Professor of Theology in the Congregational Seminary of Andover, Mass. Some Catholic papers—very few, how ever—have made the mistake of sup posing that Mr. Starbuck is a profess in Andover Seminary now. He is an invalid now, and for some years he has not been able to leave his house. Some years ago, however, he was professor in Andover for a short time. He was also a professor in Union Theological Seminary, New York, and in several other institutions at differ ent times. For this reason, and ac cording to our usage, he is entitled to be called Professor, but as he wrote us at the beginning not to designat him as Professor, we have yielded to his wishes. Coupling the name of Rev. Silliman Blagden in the above clipping with that of Rev. Mr. Star-buck is very foolish. Rev. Mr. Biagdon is, doub less, a very honest and worthy gentleman, but he would not himself allow any one to put him on a level on the score of scholarship with Mr. Starbuck. We have had a good deal of Mr. Blagden's writing sent us for publication, but we could never see any reason for making

room for it in our columns. Rev. Mr. Starbuck's attention having been called to the above matter, ne adds the following comments to our remarks:-

Let me say that I have never held a settled professorship, but that I have taught, with the functions, title and in several cases the voting power of Professor, in Andover, Union, Oberlin Seminaries, and in Oberlin in Spring Arbor, the predecessor of Hilisdale. I have found it in vain to protest against the title, and have given up the endeavor. Moreover, it is so fixed a habit in America to call an elderly minister who writes on theology Doctor, that after repeated attempts I have given up protesting against that, too.

I am well enough known to the higher intelligence and character of this country. As to the riff-raff re-presented by the nameless Boston paper, if it spoke well of me, I should wonder, with some old Greek, what evil thing I had been doing. Charles C. Starbuck.

MARRY IN HASTE. REPENT AT LEISURE.

If you wish for an illustration of the old and truthful saying which heads this article look at this young mother, scarcely out of her teens, with two or three young and innocent children. She has presented herself to the Overseers of the Poor as an applicant for relief. If you ask her what has reduced her to this painful necessity, she will probably reply that her husband has abandoned his family. The chan-ces are ten to one that he has been sent to Deer Island for Druukenness and cruelty to his wife and chitdren.

She knew, perhaps, that he was a little fast when she married him But he made all sorts of promises of good behavior, and she was determined to be married, anyway. Probably she married against the wishes of her parents, in consequence of which act they have discarded her, and she is now absolutely dependent and has to look out for herself. She married in haste and is repenting at leisure.

This is no fancy sketch. people not familiar with charitable work among the poor are aware how many such applications are constantly being made to the Overseers of the And these applicants in very many instances are young people born, brought up and educated in Bostonvery likely educated in the public the Protestant religious weeklies and other publications, remarkable articles on the Catholic Church from the pen of Rev. Mr. Starbuck. We wrote the reverend gentleman, suggesting to

Bureau. We have not the statistics at hand, but we have reason to believe that if the real facts were generally known they would cause a painful sur-

prise. It is true, no doubt, that many young husbands fall from grace and become demoralized after marriage. They are led away by bad companions but the probability is that there was previous defect of moral training, an intecedent absence of confirmed virtu ous habits which made them susceptible to the demoralizing influence of bad companions. Even a suspicion of such lefects should have cansed any sens ible, virtuous girl to beware of a life long alliance with such persons. Unfortunately, perhaps, the girl is equal ly deficient in virtue and moral principle, and the unhappy marriage is

Nor is this sad fate confined to young and thoughtless girls and boys, or young men and women, but too often persons of more mature age, when they marry, are guilty of the same incom siderate rashnesss. They consult rather their fancy and their passions than their reason and common sense. They rush into matrimony without considering its providential end, its sacredness and its very great import-ance as involving the life long happi ness of the parts interested.

There is too much disposition to over look the fact that matrimony is a sacred thing; according to the teaching of the Church, a Sacrament-ordained by God for the propagation of the race, to sanctify the relation of husband and wife, and to enable them to bring up their children in the fear and love of God. Of course the duties and obligations of the holy state should be entered upon with the greatest ser-iousness and deliberation. As men should be careful not to ally themselves with women who are incompatible in education, temper and domestic habits, so women, especially young women and girls, should be careful and not throw themselves away upon men of loose principles and irregular and vicious habits.

We believe that one great obstacle in the way of happy marriages lies in the popular notion of "falling in Falling in love too often implies falling into the slough of despond, and lifelong misery and unhap Two young and thoughtles ersons meet, casually, at a party-in a dance-hall or at a private house— they are attracted and take a fancy to each other. The young man is handsome, polite, attentive. The young woman is pretty, lively and entertain ing. They imagine they are made for each other; they fall in love. That is to say, they do not stop to inquire into each other's character—whether they fitted by congeniality of per and disposition and the temper and qualities of mind and heart which be a worthless character, or the girl

will fit them to endure the trials of life and be happy together. The man may silly goose and a coquette. But they have fallen in love and twelve yoke of oxen could not separate them. In time, of course, they discover their mistake. But it is then too late : they have married in haste, they must re pent at leisure. Too much pains can not be taken to impress upon th minds of our young people the very great danger of hasty and ill-assorted marriages. Better remain single for life than risk the terrible results o

days since by a representative of a New England college and asked to

make a donation. His reply was

ing half of the young men that are sent to them." We have not the space

in our little paper to tell the outrages

which are almost constantly tak

ing place in some of our anti-religious colleges and universities.

One of them we find in our morning's (May 18) paper. The students of

Brown University, celebrating one of

their gambling base ball victories by starting several fires; (stealing fences,

doors, valuable lumber and part of s

building for the purpose). One of these fires was dangerously near one of

the college buildings, and the fire al-

arm was sounded and the firemen came

in discharge of their duty, but no

sooner had they reached the ground than they were attacked by the stu-

dents, their hose was cut several times

and some of them, as well as some of

the police who attempted to aid them

When the celebrated Dr. Wayland

was president of this university he told

his board of trustees that he was going

student-and he had it. We wish that

other men of the same kind could b

placed at the head of all our anti-relig-

YOUR MORNING PRAYERS,

Commence your daily life with

prayer. Earnest prayer will sanctify your daily actions—will give you strength to bear up with disappoint-ments. The men, women and chil-dren who consecrate their days ac-

tion with prayer weave the blessed

charm of God's grace around them,

which gives strength against tempta-

How many daily go forth in

ious colleges and universities.

to have order there if he expelled every

were severely injured.

such a marriage.-Sacred Heart Remerit of some kind back of every "OUR EDUCATED DEVILS." Under the above caption, George Angell, the venerable editor of Our Dumb Animals, writes : A wealthy Boston gentleman and friend of ours was called upon a few

for the prizes yet within his reach. EASE AND DISEASE.

Short Lesson on the Meaning of Familiar Word.

Disease is the opposite of ease. Webster defines disease as lack of ease, uneasiness, trouble, vexation, disquiet." It is a condition due to some derangement of the physical organism. A vast majority of the "disease" from which people suffer is due to impure blood. Disease of this kind is cured by Hood's Sarsaparilla which purities, enriches and vitalizes the blood. Hood's Sarsaparilla cures scrotula, salt rheum, pimples and all eruptions. It tones the stomach and creates a good appetite, and it gives vigor and vitality to the whole body. It reverses the condition of things, giving health, comfort and "ease" in place of "disease."



A PLEASING INCIDENT.

The recent commencement exercises at Holy Cross College, Worcester Mass, were marked by a most pleasing incident. Among the speakers was Dr. Daniel W. Abercrombie, principal of Worcester Academy, a Baptist in stitution. After a pleasant introduc-tion, Dr. Abercrombie said, among other things:

"I have reverence and esteem for Holy Cross and the religion it represents. Its religion has been a torch and an inspiration to me in moments of need. The world is under increas ing obligation to the venerable Church under which Holy Cross has grown and

and is growing, "When I think of Holy Cross and its achievements I am reminded of the Scripture expression, 'The hills clap their hands and rejoice.' Let me say God bless Holy Cross and speed it in its work of iifting up the souls and lives of men.'

ENVY AND JEALOUSY.

Fruitful Sources of Unhappiness-They Tend to Paralyze Effort.

From the Baltimore Sun. Among the commonest faults that mar humanity are envy and jealousy They are complementary faults usual envy being the desire ly coexistent, possess that which belongs to an other; jealousy being the desire to keep in exclusive possession some thing which may be one's own or com mon property. Envy has a somewhat broader sense than covetousness, which is prohibited in one of the commandments, but it at least includes covet ss if it is not a synonym there for. It is a petty and contemptible fault, but, like many other faults, may be developed by habit. Its de velopment may, therefore, be resisted by the cultivation of generosity and sympathy. The natural disposition of an envious man is to exalt his own successes and decry those of other people, even those whom he is pleased to call his friends. He soon develops a venomous, malignant disposition. Some acquaintance or friend passes him in the race of life; instead of rejoicing in the latter's success he eeks depreciatory explanations of it. His envy leads him to detraction and he explains that not his friend's merit but some fortuitous circumstance, led to promotion or proved the turningpoint in a successful career. tions of this kind reider the envious man morose and unhappy. He is not only envious of his friends; he is discontented with himself. He bars the

of service to him, and by his brooding over imaginary slights and wrongs he chills the energy that might have served to help him in his own career. Far from encouraging the growth of an envious disposition, one should If we cannot re aim to repress it. joice over the good fortune of others, we should at least refrain from eavy of them, attending strictly to our own discharge of duty in the confident belief that rewards will come to those who deserve them. The reasons for success or failure are not always obvicus; sometimes chance plays a part in determining the course of one's life, but in general there is something than mere chance : there is

way to his own advancement by the evil of his disposition, for he is not an

agreeable companion; he sacrifices the friendships that might have been

Envy accomplishes nothing, but ends to make its victim misanthropic. It is a fruitful source of unhappines and instead of inspiring such emula tion as might be of service, tends to paraly 23 effort and thus render the envious man less and less fit to compete

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FIVE . MINUTES' SERMON.

Fifteenth Sunday after Pentecost.

A SI

ELE

ON SPIRITUAL DEATH. "Behold, a dead man was carried out, the only son of his mother." (Luke 7, 12.)
A young man, the gospel relates, was carried to the grave. Shortly before, he was the picture of health and youthful vigor, the support of his mother, but now he is silent and cold, the eyes are sunken, the lips closed; the face is pale, the body without motion; death has claimed him as a victim. A sad sight, indeed, but a sadder spectacle it is to see the soul of so many young people resemble the body of the young man in the gospel; aithough corporally living, yet they are spiritually dead, and to them may be applied the words of the Apocalypee:

"Thou hast the name of being alive, and thou art dead." A few years ago they were innocent, promising child-ren, and on the day of their first Holy ren, and on the day of their first Holy Communion, they promised undying love and fidelity to their dear Lord. They might have been compared to blooming young trees promising to bear most delicious fruits. But now they are grown, and alas, what must we say of them? They are spiritually dead, their soul is dead to God and life everlasting. They tore from their dead, their soul is dead to God and life everlasting. They tore from their heart the crown of innocence, they cast away the pearl of piety, and alas, perhaps, even that of faith; they now walk far from God on the road to permit to the deposet grief to dition, a source of the deepest grief to their parents, and of scaudal to the community. Oh, how much more de serving of pity are not these spiritual-ly dead young men, than the one mentioned in the gospel! How much better for them would it have been had Oh, how much more de death claimed them in their innocence, before the poison of sin destroyed their soul! How much better it would have been for them had their bodies been brought to the grave, instead of Satan bringing their innocence and their fear of God to destruction !

Let us also consider the weeping mother, who so sorrowfully follows the corpse of her only son. He was her only support, the staff of her life, and y she has lost him, and with him, all hopes of a cheerful old age. There are many parents who can speak of a similar grief, for how many have not been compelled to follow the remains of dearly beloved children whom death snatched away in the bloom of their youth! Their grief, no doubt, was great, but nothing compared to what Christian parents must, or should feel when they mourn the spiritual death of their children; if they see that a child which they brought up in the fear of God, has fallen a victim of temptation, fallen away from God and

is now hastening to perdition. Yet, how immeasurably greater will not be the grief, if parents must admit that they are the cause of their chil dren's destruction! Perhaps, through blind love for them they have been too indulgent, did not correct their faults or punish them when necessary, per haps, they have not been sufficiently watchful but permitted them to join in all kinds of dangerous amusements, or they may have allowed them to en ter services for the sake of a few dol lars, regardless of the association they would meet. Poor parents, you have indeed cause to weep, but despair not, rather look up with confidence to

Him who is the mighty helper in every

The procession moved outside the gates of the city. Bowed down with the weeping mother followed Behold, the mournful cortege is quick ly changed into a rapturous throng "Weep not" to the son "Young man, I say to thee arise," and obedient to the Master's voice "he that was dead sat up and joyfully the mother clasped him to her bosom." Thus, the omnip him to her bosom." Thus, the omnip otent Consoler of the sorrowful changed the tears of woe into those of joy. The same God is still living, possessing the same omnipotence, and can raise not only the corporally dead, but also the spiritually dead to life. Who could count the number of souls dead to God whom by His omnipotent voice of grace He has raised from a long and fearful death of gin, to a new life of grace, and who now, in the midst of the holy penitents, stand before the throne of God, chanting the joyful eternal Alleluia. May you, my young friends, who are now lying enclosed in the tomb of sin, also hear the self sam words; may your hard heart be s pierced that you will hear the lovin voice of Jesus addressing you: Youn man, young maiden, I say to thee arise Arise from the death torpor of indiffer ence, of pride and vanity, and of othe vices. Arise from the spiritual deal of sin. Arise, for, perhaps, actu death may overtake you suddenly ar find you unprepared; then it will too late. The spiritual death wi

your soul when salvation is still with And you, poor parents, who mulament over the death of the soul your child, learn to-day to whom y must apply, that your child may r from death and again receive the l of sanctifying grace. Appeal to t Good Shepherd that He will seek lost sheep, tell your grief to the Meter and pray without intermission a with confidence for your poor chi Foliow the example of St. Monica w did not desist from praying until obtained the conversion of her s who afterwrrds became the great Augustine. Pray earnestly, persevingly and with confidence, and will be rewarded. Your prayers be heard and you will be able to claim: This, my son, this, my dau ter, was lost, but now he or she found ; the soul was dead, but no has came to life again. Amen.

change into eternal death, the death

Arise therefore now, and sa