

VAGARIES WORTH WATCHING.

Last week we spoke of some of the inconveniences of private judgment, and have been asked, "What is the use of attacking what nobody can get along without?"

Is not the mind the thinking apparatus of man, his very highest endowment, and would that have been given unaccompanied by the right and duty to use it?

Are men to be free in their mere bodily movements, but slaves in the soul? How can you have growth or progress, or anything you please that is worth having without the full freedom of the mind to roam at its own sweet will through heaven and earth, and beneath the earth, and live and thrive upon the judgments it forms about everything it sees.

Is not the motto of every banner nowadays, and you must not span the free limbs, nor clip the strong wings of the young eagles who are struggling to fly higher and see further than was possible of olden time.

Now between us and our eternal destiny there yawns a mighty chasm which no creature can cross by his own strength or wit. What are we to do in presence of such a fact? Surely to look about and discover if there is, perchance, anyone or anybody that has a map of the way, and a viaticum to sustain us on the journey.

But there are social and political inconveniences springing from the new rule which it is worth our while to consider. They are more easily handled, as they affect us here in this life, and it is well to be on our guard against them.

And this duty of ours, and resting upon them, develop within him certain spiritual tendencies or faculties, by which, as by tendrils, he is united to them, and receives of them life, as well as gives of his life to them.

One result of this is that if a man be deprived of any one of them, by accident or his own fault, he immediately ceases to work to supply its place.

Now private judgment being simply the denial of the Church, as surely is of the state, finds itself at once in possession of a number of spiritual tendencies or faculties, of which the Church is the only legitimate external organ.

Well, as the state is only made up of the families, politically organized, it is hard to see how it furnishes what is required.

Historically, this is true of every one of the original principles of the new process. Fighting fiercely amongst themselves, about everything concerning heaven, they were absolutely one in the act of invoking the state to take them up and support them.

And what concerns ourselves—their descendants or representatives have the same spirit to day, and are showing it here, in this very year, in our own country and other places.

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To the President and Members of the Ancient Order of Hibernians: GENTLEMEN—I wish to thank you for your kind remembrance of my husband, Margaret Moriarty, last Sunday, at St. Michael's Cemetery, the second annual anniversary of the death of our departed member.

My dear beautiful ceremony of last Sunday was grand beyond years to year. Anyone seeing the large number of Catholic young men, headed by your "Sugarbush Army," Rev. Father D. Hill, going from grave to grave and offering prayers for the departed, could not but be impressed by the ceremony.

Father McKeefe's plaid in aid of St. Andrew's Church, Brechin, comes off this year on Tuesday, June 22nd. This is one of the most popular church gatherings of the district.

The dedication of the new St. James' church, Eganville, will take place on Sunday, 27th, at 10:30 a. m. The ceremony of the blessing will be done by the Right Rev. N. J. Brennan, Vicar Apostolic of Pontiac, and the sermon will be preached by the Most Rev. J. T. Dunne, Archbishop of Ottawa.

The Society of St. Vincent de Paul.

The Society of St. Vincent de Paul is one of those apparently human institutions which can be called divine in their purpose and origin. It is by the divine appointment that we are to love our neighbor as ourselves; to help the poor, to relieve their hunger or thirst, to clothe the naked, to do good to them that hate us, and generally to administer to the wants of our fellow-men.

Catholics are too apt to forget that God exacts other things of them than the literal fulfilment of the Ten Commandments. To love one's neighbor as one's self is a general commandment for all Christians as well as any of the Ten Commandments.

Confession, paying his dues, and fasting in Lent and days of precept, but still he may fall far short of what is necessary to constitute him a true Christian worthy of the name.

Well done thou good and faithful servant, come and possess the kingdom prepared for thee by thy Father from the beginning. And yet let us not deceive ourselves. We are dead while we live.

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Queen Victoria and the Orangemen.

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