

The Catholic Record

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ, + D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, November 3, 1900.

HON. J. C. PATTERSON.

Col. McMillan, who had been the Reform M. P. for Centre Winnipeg, has been appointed Lieutenant Governor of Manitoba, in succession to Hon. J. C. Patterson, whose term of office has just expired.

Mr. Patterson is as popular in the Prairie Province as he was in Ontario, and, before quitting office, received from Sir Wilfrid Laurier an autograph letter, thanking him for the assistance he had rendered the local Government by his ability and good advice.

A RARE MANUSCRIPT.

According to a recent issue of the Westminster Gazette, the Paris National Library has lately obtained a magnificent Greek manuscript of part of St. Matthew's Gospel written in gold uncial letters on purple parchment.

There are forty-three large quarto leaves, and the manuscript contains about one third of the Gospel. It is said to be the earliest manuscript extant in gold letters, though there are some of very early date in letters of silver, among which are the book of Genesis at Vienna, and the Gospels at Rossano, Italy. Several leaves of this golden manuscript are decorated with pictures representing gospel scenes, among which are Herodias and St. John the Baptist, the parable of the multiplication of the loaves, the blind man of Jericho, and the barren fig-tree.

Greek uncial writing is mostly in capital letters, though some modified small letters are also used in this style of writing. Uncial writing belongs to an early period, having been in use in the first century of the Christian era. It was used down to the seventh century, and the discovery will undoubtedly be of great use in biblical investigations.

THE EMPEROR'S MOUSTACHE.

Quite a sensation, amounting to absolute consternation, has been excited in court circles, and among the officers of the army in Germany owing to the fact that the Kaiser has changed his style of moustache. It is no longer brushed up at the ends as heretofore, and as the thousands of officers in the army are bound by custom to follow the style of the Emperor, a complete revolution will be effected by the change. Moreover, there is a special clamp or bandage manufactured to be fixed on the face near the ends of the moustache to give the curve made necessary by the Kaiser's style, and these clamps were for sale everywhere. So seriously is the matter taken that a formal petition has been handed in to the Imperial Chamberlain asking that the change be not persisted in, as there are hundreds of thousands of marks invested in the manufacture and advertising of the Imperial clamps, all of which capital will be lost, and many persons thrown out of employment, if the change be adhered to. Matters are made all the worse by the fact that the alteration took place without any previous notice being given.

WESTMINSTER CATHEDRAL.

The highly interesting fact is announced that when the grand new Catholic Cathedral at Westminster will be opened, which in the near future, Cardinal Vaughan will use the chasuble of St. Thomas a Becket, which will be lent by the Archbishop of Sens

for the occasion, the chasuble being one of the treasures of the Cathedral of Sens. Cardinal Vaughan has already the ring and crozier of St. Thomas, so that he will be entirely vested in the pontificals of the martyred Archbishop, his predecessor in the Primacy of England.

St. Thomas a Becket was murdered at the altar of his Cathedral at Canterbury during the singing of Vespers, by four courtiers who were instigated by King Henry II., who afterwards did penance for the crime. This murder occurred on the 29th of December, 1170, on the anniversary of which date the feast of St. Thomas of Canterbury is kept.

DEAN KILROY.

We have much pleasure in announcing that His Lordship Bishop McEvay, on Sunday last, in the course of a very interesting lecture on the Holy Land, in St. Joseph's church, Stratford, informed his audience that he had appointed their beloved pastor, Rev. Dr. Kilroy, Dean of Stratford. Needless to say, this pleasing announcement was received by the good people of Stratford with the utmost satisfaction—and in their earnest prayers and good wishes for health and happiness for the worthy Dean they will be joined by his very many friends throughout the land.

The publisher of THE CATHOLIC RECORD also offers heartiest congratulations, and trusts many more years of usefulness in the holy ministry will be vouchsafed the Dean of Stratford.

GLADSTONE.

Mr. T. P. O'Connor, in a recent article on Mr. Gladstone, says that the model marriage of the present generation was unquestionably that of Mr. and Mrs. Wm. E. Gladstone. He quotes Dean Wickham's remarks on Gladstone in good words: "His (Mr. Gladstone's) life was one of the strictest order and method. So far as the energies of public life allowed, every five minutes was apportioned." As an instance of the value which he placed on time an incident is mentioned that he had selected one in particular of the several entrances to the House of Commons. When asked his reason for this he answered that he thereby saved 75 seconds of time! With Mrs. Gladstone impulse took the place of method. She detested red tape in every one but her husband, and of his health she took the greatest care, giving him all the comfort of home with none of its worries. She was very sensitive too, and sympathetic with the distresses of others, but in all cases she ever remembered to provide for the home conveniences of her beloved husband, so that in his press of business no obstacle should be thrown in the way of the fulfilment of his multifarious duties.

THE MANITOBA SCHOOL QUESTION.

Our sprightly contemporary, the Northwest Review of Winnipeg, in its issue of Oct. 17, makes strong protest against our remarks on the address delivered by His Excellency Mgr. Falconio, the Papal Delegate, in reply to the Catholics of that city. We must say, however, that we do not see where in we showed the least intention to fail in our duty to abandon our Catholic brethren of Manitoba in their just demands to obtain that full justice in regard to education to which they are entitled under the Constitutions of the Province and the Dominion.

We are quite in accord with our contemporary in standing by the principles laid down by our Holy Father Pope XIII., and by previous Supreme Pontiffs, that there should be complete Catholic education in the schools, and we will continue, as we have always done in the past, to maintain the cause of the Catholics of Manitoba in their efforts to obtain again their rights which they enjoyed before the unjust provincial legislation of 1890.

In our article of Oct. 13 we said nothing to indicate that we have given up the cause of our Manitoba brethren, yet we must remind our contemporary that if full justice is to be obtained, the Manitobans themselves should not fail to urge their own cause, and to stand in the front rank in the battle: "Who would be free, themselves must strike the blow."

The Review finds fault with us for our remarks on Mgr. Falconio's address, and asks: "Where in His Excellency's reply occurs the statement that the settlement is such as to secure a complete Catholic education to the Catholic children of the Province generally?"

The Review overlooks the fact that we expressed our suspicion that his Excellency's words had not been correctly reported in the account which was before us at the moment when we so expressed ourselves, and the state-

ment of the case as thus expressed was made with the condition that the first report of the words was correct, as it appeared in the Toronto Globe. We laid down the condition: "Assuming that his Excellency has been reported correctly." It since appears that he was not reported correctly inasmuch as the official report of his Excellency's reply, as given in the Northwest Review, and as we have already published in our columns, runs as follows: "There was nothing that could be dearer to him than to know that this painful question of the Catholic schools of Manitoba was settled throughout the province in such a manner as to give full satisfaction to the rights of Catholics. He was glad to learn, through the Archbishop, that already, with the exception, however, of Winnipeg, and some other mixed places, something had been done in order to reach this happy end, and that there was amelioration in the state of the question in country districts."

Amelioration is not full satisfaction, and our article to which the Review takes exception declares in no ambiguous language that by the peaceful constitutional methods recommended by His Excellency the Apostolic Delegate we will continue to demand that full justice be done to the Catholics of the whole province of Manitoba.

Our contemporary denies that the Public School Trustees of Winnipeg are disposed to grant such terms to the Catholics of that city as will make it possible to have Catholic education under the Public School laws. He is probably better informed than ourselves as to the dispositions of his immediate neighbors, but we certainly had our information of the dispositions of the trustees from a source which we had good reason to believe was thoroughly well informed on the matter. We can do no more on this point than regret that the injustice may continue for some time yet.

The state of things revealed by our contemporary as existing still in the country districts is abominable. He states that: "In order to obtain the Legislative and Municipal grants, all our Catholic teachers must make a solemn declaration that there have been neither religious exercises nor religious teaching during school hours after the opening of school and before 3:30 in the afternoon."

In reply to our contemporary's question whether we consider such a condition of affairs satisfactory, we say that we certainly do not, and we shall always give our humble assistance to the Catholics of Manitoba, as far as in us lies, towards enabling them to obtain in full the rights guaranteed by the Constitution, and this we stated very clearly in the article to which he makes objection.

We say nothing to the objection made by the Review to our use of the word concession to express what little the Manitoba Legislature has granted. The first meaning of this word as given by Webster is: "The act of granting or yielding; usually implying a demand, claim, or request from the party to whom it is made, and thus distinguished from giving, which is voluntary or spontaneous."

It still appears to us that the word suitably describes what Manitoba has done, and it is merely an abortive attempt at hairsplitting to insinuate that by our use of the word we implied that Catholics were asking for favors and not demanding their rights. Nothing of the kind was either implied or intended.

THE CAUSE OF THE TROUBLE.

In view of the persistency with which some of the Protestant religious papers, backed by certain missionaries who have made good their escape from China, have asserted that the Chinese persecution of Christians and the outrages committed against foreigners were precipitated or caused by the aggressiveness or arrogance of the Catholic Church and its missionaries, it is interesting to note what was said on this subject a few weeks ago at Louisville, Ky., by Bishop Henry C. Morrison of the Methodist Church South. The occasion was the laying of the cornerstone of a Methodist church in that city, and he took the opportunity of stating in no unintelligible language, his opinion that the Methodists are, at least in a great measure, if not altogether responsible for the Chinese trouble. He said: "I thank God that Allen and Lambeth over there, (two Southern Methodist missionaries to China,) and the Methodists in this country, are responsible for the present trouble in China. With bowed head I thank God that in some small way I am to blame for the trouble in China to-day. I thank God that each and every one of you, and all the Methodists in this country are to blame. It is the itinerary of Methodism."

He continued in this strain for some time, asserting that it was the progressive and pushing spirit of the Methodist Church, and the aggressiveness of Methodism in China that caused all the trouble there. The present state of unrest, he said, is a foreshadowing of the time when China will be cut from end to end by the armies of the cross.

He declared that the far reaching spirit of Methodism overcomes all diffi-

culties and will spread their domination to the ends of the earth; and the only reason why the North Pole has not been reached is because no Methodist missionary has yet been ordered by the authorities of the Church to proceed to that region to evangelize the people living there!

To confirm Bishop Morrison's view of the case we have the action of two important State meetings of Methodist ministers which have pronounced that it is the duty of the President and Government of the United States to send a sufficient military force to China to open up the country to foreigners, and to give free access to missionaries to enter into it—a suggestion, by the way, on which President McKinley and his advisers do not seem to be in the humor to act.

We do not by any means agree with those politicians who have over and over again asserted that the Chinese should be left in their Pagan ignorance and superstition, and that missionaries of the Church of Christ should not enter a country where they are not wanted.

If this principle were to be acted upon, all heathen lands would be left in the darkness of the region of the shadow of death. The devoted missionaries who are now evangelizing Asia and Africa and Oceania would return to their homes, and leave the wild vines of the forest to grow without any cultivation. But this would not be in accordance with the command of Christ to His Apostles to preach His gospel to every creature, to bring the knowledge of Him to the uttermost ends of the earth.

Nevertheless it does not appear to us that the methods of these missionaries, with Bishop Morrison as general, are those which Christ meant His Apostles should adopt; for He said to His seventy-two disciples when He sent them forth: "Go! Behold I send you as lambs among wolves. . . . Into whatsoever house you enter, first say: Peace be to this house." The American Methodist missionaries, with their demand to be backed by gunboats, resemble more the bearded Bashaws who propagated the teachings of their Prophet with the sword in one hand and their Karon in the other, than the lambs whom Christ commissioned to go forth to the wolves of the thickets.

Self defense when we are unjustly attacked is permissible according to the laws of God and man, and we therefore read with pleasure and sympathy that in several instances the Catholic missionaries have encouraged their flocks to resist for months continuously the efforts of the Boxers to exterminate them. But the missionary is nowhere authorized to go forth to preach the gospel with the threat to destroy by fire and sword those who will not accept their teaching. Catholic missionaries have propagated the gospel for nearly nineteen centuries, and have faced death while those to whom they made known the true and saving faith of Christ have thought that they were doing a service to their gods by putting them to death by the most cruel methods, after inflicting on them the most excruciating tortures, but never have they brought the gospel to the heathen with threats of destruction in case these did not at once see the light. This mode of propagating the Gospel was never dreamed of till it was advocated by such modern missionaries as Bishop Morrison and his collaborators.

The accusation which some of these gunboat-missionaries have brought against the Catholic religious orders in China are simply the result of jealousy at the success of the Catholic missions while the sectaries, propagating beliefs contradictory to each other, angering their heathen audiences by their aggressiveness, and their threats of physical force against those who would not receive them, could not generally muster more than a few nominal converts whom they bought over with porridge and rice and clothing.

It is not long since Professor Schurman told the missionaries that if they hoped to convert the Filipinos, they should agree to teach some one form of religion. It was of little matter what form that might be, from Unitarianism to Episcopalianism, provided it did not clearly contradict itself. The same advice might have been discreetly followed in the case of China, and then, perhaps, the civilized world might have been spared the horror of the present Chinese situation.

It is but little more than a year since the Catholic Church was declared by Imperial decree to be one of the recognized religions of the Empire. This public recognition was not the cause of the present trouble, for the recog-

nition was made in order that China might settle with the Bishops and priests themselves any disputes in regard to the treatment of Christians, instead of being compelled to submit to the arrogance of foreign officials.

The Chinese authorities to effect their purpose, spontaneously gave to Bishops the rank of Governors of Provinces, and to priests that of prefects, that difficulties might be settled amicably between men whose authority could not be disputed. It was because the Catholic Church in China is an institution of importance that this arrangement was made. Protestantism has not made the like advance, and could not expect any similar recognition: *Hinc ille lacrima*—hence those tears.

The Chinese trouble was chiefly brought about or precipitated by the angry feelings aroused in the breasts of the Chinese by foreign aggression and the occupation of Chinese territory by foreign powers. Lord Salisbury has told the world that missionary aggressiveness was also to blame, and he certainly did not mean that of Catholic missionaries, for he spoke of the missionaries sent from English-speaking countries, very few of whom are Catholics. Bishop Morrison has acknowledged where the hammer struck the nail right on the head.

The Bishop boasts also of the pushing character of Methodism. We have not forgotten that General Superintendent Carman publicly acknowledged recently after his return from Palestine, that Methodism has not pushed its way into that country, the cradle of Christianity. This is not indicative of any great amount of push. But Protestantism itself did not show much missionary zeal until within the present half century, though it has now existed nearly four hundred years. Its present energy has come out, perhaps, more through shame that the Catholic Church had taken so decisive a lead in missionary enterprise, than through real missionary zeal. But when we reflect that Protestantism is at this very moment disintegrating into Rationalism, we can with difficulty believe that its present spasm of zeal will be lasting. There is already a strong feeling manifesting itself among Protestants to the effect that they have been too zealous. Is this a sign that their new born zeal will soon relax? We shall see, and that, probably, before many years pass by.

THE INTERNATIONAL CATHOLIC TRUTH SOCIETY.

This society was organized a little over a year ago in St. Francis Xavier's Church, Brooklyn, N. Y. The Right Rev. Bishop McDonnell is its honorary President. The founder and acting President (very active) is the Rev. Dr. William E. McGinnis of that Church. The first direct object of the International Catholic Truth Society is the refuting of all calumnies against our religion, and the correcting of misstatements regarding its doctrines and practices. Another object is the furnishing, free, to Catholics in the sparsely settled parts of the country good reading in the way of Catholic magazines and papers, and another object is to stimulate a taste for standard Catholic literature and to secure the introduction of such works into various public libraries, largely patronized by Catholics.

The success of its efforts on all these lines has been so gratifying to the management, and its scope has so broadened in kindred lines of work as to require more room for its clerical force, as well as a central location for the convenience of its many patrons. These reasons also necessitated a change of name, the original one being the Metropolitan Catholic Truth Society. It has been incorporated under the laws of New York State. Dr. McGinnis says in his first report published last June: "When one considers the originality of the methods and the vast scope which this society proposes to itself, its progress during the first year of its existence has been marvellous. We say this not so much from a sense of extraordinary results accomplished, but rather from the earnest welcome and co-operation it has secured in the United States, and in Canada letters are continually pouring in to us from various sections of the country declaring their hearty approval of such an organization and propounding its success."

Naturally the first twelve months have been devoted not so much to actual filling of the soil as of the gathering together of an able body of workers. There is manifestly a promise of continued interest in the work, in the fact that no attempt has been made to develop a vast heterogeneous membership. If we may rely upon the opinions which have been expressed, we believe there will be no difficulty experienced in counting upon one thousand cultured Catholics in the United States and in Canada who will be pleased to pay the annual dues and to further the aims of the International Catholic Truth Society by every means in their power."

During its first year the membership has grown to almost five hundred, among whom are many prelates and many of the best-known priests and cultured Catholic laymen of the country.

An outgrowth of the society's work is its foreign correspondence bureau, through which the Catholic papers of the country are supplied not only with reliable Catholic news from foreign countries, but with excellent articles on general lines. Its letters from its residents at Havana, dealing with the status of the Church in Cuba, have come to be features of such well known papers as the New York Freeman's Journal, the Daily Mail, the Standard, the MacMaster and the learned Dr. Brownson have fallen into these ranks; the Standard and Times, of Philadelphia; the Catholic Columbian, of Columbus, Ohio; the Mirror of Baltimore, etc., etc. The society has been largely instrumental in the repeal of the obnoxious Brooks marriage law in Cuba, and many letters have been received from that island thanking Dr. McGinnis for the society's successful efforts in that particular case. The society's members have also followed up and exposed some of the so-called reformed priests and ex-nuns, who have imposed on the credulity of their fellow citizens.

The society has also adopted a new line of

work in connection with furnishing Catholic newspapers free to poor Catholics in the remote regions of the country. This is known as the Book Exchange, which adds to the newspapers and magazines a supply of books these are secured from Catholic families in the Eastern cities and are forwarded to small communities where good Catholic reading is at high premium.

The society sends for these books when notified, and charges itself with their proper distribution. This will doubtless develop as fertile and extended a field as any of the society's other lines of work, and will enlist the co-operation of Catholics who have books to spare for the society's needs.

The society's offices are Nos. 107 and 108, Sixth floor, Arbutuck Building, Brooklyn, N. Y.

Verily the signs of the times all make for renewed hope and faith and love, and God fulfils Himself in many ways. JONA.

OUR FRIENDS IN HEAVEN.

Shall We See Them and Know Them There?

New York Sun.

To M. X.—Sir: Interested in the destiny of man after his departure from this world, you have put to me a question of great importance with regard to the relations between the elect in heaven. I send you an answer which seems to me fitted to bring into perfect harmony the demands of your reason, devout for sound proof, with the aspirations and hopes of your heart, anxious to know whether it will find again in our eternal home those whom it loved in this world of exile.

THE QUESTION CLEARLY STATED.

In the first place let us put the question clearly on its right basis and let us eliminate all subsidiary questions, which by calling away indirectly the attention of reason might prevent it from regarding the question in its true aspect and from comprehending the value of the demonstration.

This is the statement of the question: In heaven the elect see God face to face with a direct gaze: seeing Him, they possess Him; possessing Him, they enjoy His love with no fear of losing it. Direct vision, possession, enjoyment of God, such are the aim and the cause of eternal happiness to men who by faith, hope and charity have served with constant fidelity or with redeeming repentance Our Lord Jesus Christ and His true Church.

THE OBJECTIONS.

You accept this truth, which is evident to whosoever knows the gospel. But here come your fears and the objection which is the consequence and expression of them. The sight of God, the infinite Being, the possession of God, the enjoyment of the boundless love (*Deus Caritas est*. St. John) fill, saturate and overflow the capacity of a finite, limited creature such as man is. Therefore it is not to be feared that the intelligence, the heart, the memory, the activity of the elect must be taken up and absorbed absolutely and exclusively to the point of making them of necessity strangers and indifferent to all that is not God Himself.

Would the contemplation of the ever-new splendors of the perfection of God, the Divine Being, the love that consumes and ever rejuvenates the elect, the intensity of the happiness which ravishes them and lifts them in unutterable ecstasy, leave to their intelligence, to their heart, the ability to see and to love creatures?

St. Francis of Assisi in a moment of ecstasy exclaimed: "My God and my all!" This state of mind, transitory in that illustrious servant of Jesus Christ, becomes the normal and continuous condition of the elect. How does it allow them to be occupied with other things than the Divine Being? Would the elect wish to withdraw from the sight of God and turn their attention, their thought, their heart to creatures even though these were the most perfect of angels or the persons best beloved in this lower world, father and mother, son or daughter, a friend or a benefactor? And even though the elect should wish it, does it seem possible that they could gratify their desire? Is it not the sight, the possession, the enjoyment of God the true happiness? and happiness has been defined as "the entire and inexhaustible gratification of our faculties in and through the possession of the Supreme Good." That is God and God suffices.

Thus the sight and the love of God seem to you to be for the elect an insuperable obstacle to any other knowledge and any other affection, and you fear that, engrossed and absorbed, they will be strangers, indifferent, unknown to each other. Such are your apprehensions, and I think I have stated the question with all clearness and the objection with full force.

THE PROOF.

Be reassured. Your alarm springs from an incomplete apprehension of the aim and cause of heavenly happiness, from forgetfulness of the doctrine of the gospel, and of inspired authors and of the belief of the Catholic Church. Two conditions, in point of fact, are requisite and are sufficient to establish among the elect relations of intelligence, of memory, of heart and of activity—(a) beatitude in heaven neither destroys nor changes the personality of man, and (b) not only does it not suspend the activity of his faculties, but it elevates, extends and greatly increases their intensity. Thus it is false, and it would be absurd to picture to ourselves the blessed, fixed in a purely passive immobility, or hypnotized, as it were, in a contemplation and enjoyment of God which should absorb their activity and annihilate in a manner their personality. No, they belong to themselves and remain masters of themselves in a liberty that never induces toward evil.

Two sayings of the Apostle St. John bring out in full light the character and the conditions of the life of the blessed in heaven: "We shall see God as He is." "We shall be like

Him." Incapable through his powers to contemplate God face to face to lift himself up to the direct and immediate vision, to deserve it, he must receive from God a transcendent power which shall raise him to the level of trials that power is called divine grace; in heaven it is the glory of the divine light, the light of the glory of God, which penetrates and saturates with it the soul of the elect, and it is through this medium that the elect, with a direct and immediate gaze, see the essence of God.

WHAT THE ELECT SEE.

Now, thanks to the light of the elect look upon God with the fallible gaze, and God is the first cause of causes: God is knowledge, God is absolute power, God is the universal and perfect good, God is limitless love, God Almighty, God is the necessary, Well, the eye of the elect, enlightened by the light of the divine essence, with a sure and infallible effects in the first cause, the designs of the infinite knowledge, the absolute perfection, the dual and secondary goods, the universal good, the lawfulness in the perfect and love, contingent beings, accessory being, solutions and tions in the infallible justice and creatures in the Almighty. Thus the divine essence is the infinite mirror in which the elect see God first and in the without shadow and without that as an inevitable consequence all the beings, fruits of effects of the first cause, created almightiness, governed by the less love and infallible justice eye of the elect sees not only of creatures, angels, men, and inanimate things, but their genera, creates, creates, their mutual relations, blessed, says the most illustrious authoritative of theologians, divine essence the creatures, it is their genera and the reason order that rules the entire. Thus no being, material or inferior or superior, could be clearness and penetration of the essence of God.

When it reaches the zenith of day casts its conquering our planet. Our eyes see through and in its light all that makes up the earth be capable to their power of vision, does the sight of the sun and absorb your eye, so blind that it is incapable of perceiving the solar disk? Is you will admit. Now it is its light that you see object you yourself are an object by your kind. Thus it is vision of God in heaven. I of His essence the elect see quick, sure, infallible look, the work of the infallible and love, in its majesty, are its wonderful details, and part of the divine creation, as it were, its own. They see each other, know, recognize each other and other. It is the realization of the prayer of our Lord on the death, "That thy will be as we are one; that they may be perfect in one."

The conclusion to be of these promises is that in God and by the light of God see each other, know each other in a light and incomparably superior to any ledge and affection, for they know each other and the love of

SOCIETY IN HEAVEN.

First—The gospel shows light the reality of the relations between the elect. One of the inspired writers of the most characteristic the stations of the blessed life in expressions and symbols us to forecast the invisible realities. Heaven is the Jerusalem, the elect become the eternal heaven is the kingdom of subjects are governed by the or charity: it is the banquet Christ provides, who distributes his servants but to his brothers, the bread of life and the generous wine. Heaven is the house of the heavenly Father, in which are extended and multiplied *Patris mei multa sunt* City, kingdom, banquet house, all companions (and others) from which there clearly the idea of a meeting, a society, a members must necessarily love each other, and must one another by bonds as as heaven itself. These force upon us with crush the necessity of relations of the heart, the memory among the members form manent unity of God, the gun by Christ here beloved in heaven, the gr vine table, the sons of G heirs of Jesus, the children the Father and the citizen home.

OUR HEAVENLY

Secondly—"Our heaven reveals to us one of the realities of the gospel, it is at by human reason. We have conceived of the elect to a dignity and privilege Divine Filiation. Yet it putable. The apostle St that man by the grace only deserves the title