pith and substance of all that I intend to say to you here to-night; but not to say it without proof; for I do not ask any man here to accept one iots of what I say, on my mere assertion, until I have

proved it.

My proposition, then, is, that the
Catholic Church is the salvation of
society; and it involves three distinct
constitutes, although it may appear to society; and it involves three clustency propositions, although it may appear to you to be only one: First, it involves the proposition that society requires to be saved; then, it involves the proposi-tion that the Catholic Church, so far, tion that the Catholic Church, so far, has been the salvation of the world in times past; out of which grows the third proposition, namely, that the Church Catholic is necessary to the world in all future times; and it is her destiny to be, in time to come, what she has been in time past—the salvation of society. These are three distinct propositions. Let us consider the first; Society requires to be saved because it cannot save itself.

The man who admires this century of

ours, and who serenely glories in it—who calls it the "Age of Progress"—the "Age of Enlightenment; —who speake
of his own land — be it Ireland or
America, or Italy or France—as a country of enlightenment and its people as
an enlightened people—this man stands
amazed when I say to him that this
becauted scalety requires. amazed when I say to him that this boasted society requires salvation. Somebody or other must save it. For, consider what it has done. What has it produced without the saving influence of the Catholic Church? We may analyze society, as I intend to view it, from an intellectual standpoint. Then we shall see the society of learning—the society of art and of literature. Or we may view it from a moral standpoint—that is to say, in the government of the world, and how the wheels of society work in this boasted progress of ours—emancipated from the Catholic Church, as this society has been mainly for the as this society has been mainly for the last three hundred years; in some countries more, in some countries less, in some countries entirely. Now, I ask you, what has this society produced, inyou, what has this society produced, in-tellectually, morally, politically? In-tellectually, it has produced a philoso-phy that asks us, at this hour of the day, to believe in ghosts. The last climax of the philosophy of this nineteenth cen-tury of ours is "Spiritualism," of which you have all heard. The philosopher of to-day, unlike even the philosopher of the Pagan times of old, does not direct the ragan times of oid, does not arrest his studies, nor the labors of his mind, to the investigation of the truth and of the development of the hidden secrets of nature—of the harmonies of the soul of man—of the wants of the spirit of man. To none of these does the philosopher of to-day direct his attention. But this man—this leader of mine in society gets a lot of his friends around a table, and there they sit and listen until "the spirits" hours to have and there they sit and listen until "the spirits" begin to knock; that is the pith and substance of his philosophy. Another man—one of another great school (and, indeed, these two schools may be said to have divided the philosophical empire of our age),—a man who claims to speak and to be represented at the property of the property and the prop b, living voice in our churches and pulpits, says: "Oh, man! son of the children of men—since thou hast re-ceived a commission to sound the Scrip-tures—to mend the "Word of God," as it is called—believe me when I tell you that our common ancestor was the ape—and that it was by the merest accident —the accident of progression, eating a certain kind of food, commingling with the comeliest of the monkey tribe, endeavoring, by degrees, to walk erect in-stead of crawling on our hands and feet —it was by the merest accident—a con-geries of accidental circumstances— that we happen to be men." This is the philosophy of the nineteenth century. This is the intellectual grandeur and

don't require salvation !' The moral progress of this society, which has emancipated itself from the Catholic Church—what is it? It has produced in this, our society, sins, of which, as a priest and a man, I am ashamed to speak. It has produced in the city of New York the terrible insuit to a crucified Lord—that a woman, Just as the intellectual development of our society, emancipated from the Onurch, has arrived at the glorious discovery of "Spiritualism," so the moral de-velopment of this age of ours has arrived at the deep depth of free-love. On, grand and holy nineteenth century, I hall thee! Thou art the parent of divorce. A brave century, that ventured to destroy the bond that God Himself had made, and commanded no man should sunder. Thy married daughters must have recourse to the art of the cour-tesan and the drugs of the murderer in tesan and the drugs of the murderer in order to preserve their charms, and so keep a siender and fraii hold on the adulterous hearts of thy brave married sons. The old names of ausband and wife are wiped out of thy enlightened vocabulary. They have perianed; they are designations of the past. Oh, thou base and flithy age of low desire and luxury, of dishonesty and Mormonism, it is well for thee that the holy Catholic Church, the spouse of Christ, the salt of the earth, is in the Christ, the salt of the earth, is in the less and unchanging voice, sweetening thy poluted atmosphere with the fra-grance of her virtues, atoning for thy vices with fast, prayer, and sacrifice, else, surely, thou Sodom of the cen-turies, the Lord would consume thee

with the fire of his wrath! What is the political spirit of society, and the perfection to which it has attained since it has been emancipated from the Church? Why, it has produced the "politician" of our day. It has produced the ruler who imagine that he is set up, throughout all the nations, only to grasp—justly if he can, unjustly if he has no other meansevery privilege of power and of absolutism. This age of ours gives us states men who make secret treaties to rot their neighbors, kings who shed their people's blood for the mere whims of people's blood for the mere whims of personal ambition, or else to carry out the schemes of a wily, dishonest diplomacy; robber-monarchs, at the head of robber-armies, plundering their honest and unoffending fellow-sovereigns; milions of armed men watching each other because right and justice have ceased to be sufficient protection to men or nations; the people-oppressed and plundered to serve the purposes of

the lustful ambition of men in power the lustful ambition of men in power, venality and corruption everywhere overflowing. It has produced in the people an unwillingness to obey even just laws. I need not tell you; you have the evidence of your own senses; you have records of the daily actions of the world laid before you every morning. This is the issue of the dominant print of society, when society emanciated the society society emancia ing. This is the issue of the dominant spirit of society, when society emanci-pates itself from the Church, and, by so pates itself from the Church, and, by so doing, endeavors to shake off God. Now we come to the great question: quis medebitur? Who shall touch society with a scientific and healing hand? What virtue can we infuse into it? That must come, I assert, from God, and from Him alone, of whom the Scriptures say that "He made the nations of the earth for health;" that He has made our nature so that, even in its worst infirmity, it is capable of cure. He came and found it in its more infirmity; society rotten to its heart's core; and the interior rottenness—the obscurity of the terior rottenness—the obscurity of the intellect—the corruption of the heart intellect—the corruption of the heart—manifesting itself in the actions and sins of which St. Paul, the Apostle, says, 'Nec nominabitur in vobis'—that they must not be even mentioned among Christian men. Christ, the Son of God. because He was God—equal to the Father—girding Himself up to the mighty work of healing this society, came down from heaven and cured it, when no other hand but His could have touched it with healing; when no other virtue or no ser saye 'His could, at all virtue or power save His could, at all, have given life to the dead world, purity to the corrupt world, light to the darkened intellect of man. From Him came life to the dead; and that life was light to the darkened and strength to the weak, because He was God. Then the nations of Greece and Rome

appeared in the strength of their power—proud in their mental culture—proud in the grandeur of their civilization—

and contemptuously put away and de-spised the message of the divine faith which was sent to them; and for three hundred long years persecuted the Church of God. This great instruc-tress, who came to talk in a language that they knew not, and to teach them things that they never heard of—both the things of heaven and the things of earth—this great instructress, for three hundred years, lay hid in the caves and catacombs of the earth, afraid to show, her face; for the whole world—all the the world—was raised against her. There was blood upon her virgin face. There was blood upon her holy bosom the blood of the innocent and of the pure; and all the world knew of Chrisisnity was the strong testimony which from time to time, was given of it, by youth and maiden, in the arens of Rome, or in the amphitheatres of Antioh or of Orinth. Then, in punishment for their pride—as an act of vengeance upon them for their rejection of His gospel—the Almighty God resolved to break up their ancient civilization; to sweep away their power; to bring the hordes of barbarous nations from the north of Europe into the very heart of Rome, the centre of the world's empire, and to the centre of the world's empire, and to crush and destroy it with fire and sword, and utterly to break up all that society which was formed, of old, upon the literature and the philosophy of Greece and of Rome. Consequently, we behold, in the fifth century, all the ancient civilization completely destroyed, and the world reduced again almost to the chaos of barbarism from which the Pagans of old raised it. Arts and sciences perished, when the Goth and Vandal, Visigoth, and Ostra-Goth and Vandal, Visigoth, and Ostragoth, and Hun swept down like a swarm of tocusts, over the old Roman Empire, and all the land subject to Roman sway. A man justly called the "Scourge of God" led the Huns. Alaric was at the head of his Visigoths. He swept over Rome. He was asked to pare the city, out of respect to the civil vation of the world spect to the civilization of the world and the tombs of the Apostles! "I can-not withhold," exclaimed the Visigoth, "I cannot withhold. I hear within me on! on to Rome!" And so he came and sacked the city, burned and destroyed its temples, and its palace, and its librapretending to be modest, should have chosen Good Friday night to advocate impurity under the name of free-lovel impurity under the name of free-lovel dust! And the desolation spread dust! And the desolation spread of the control of world-wide wherever a vestige of an-cient civilization was found, until, at the end of that fatal century, the Church of God found herseli standing Church of God found herself standing upon the ruins of a world that had passed away. Before her were the countless hordes of the savage children of the North, out of which rugged material it was her destiny and her office to form the society of modern times. Hard, indeed, was the task which she undertook—not only to evangelize them to teach them the things of God, but also to teach them the beauties of human art and human beauties of human art and human science—to soften them with the genial influences and the tender appliances of learning; to gain their hearts, and soften their souls, and mollify their manners, and refine them by every manners, and renne them by every human appliance as well as by every Divine influence. For this task did she gather herself up. She, in that day, collected with a careful and with a venerating hand all that remained out of the ruin of ancient literature, of anof the ruin of ancient literature, of ancient poetry, of ancient history, in the languages of Greece and of Rome. She gathered them lovingly and carefully to her bosom. She laid them up in her sacred recesses—in her cloisters. She applied, diligently, to the study of them, and to the diffusion of them, the minds of the holiest and best of her consequence of hildren; until in a few years.

secrated children; until, in a few years, all that the world had o refinement, of learning, of all that was refluing and

ancient learning as we l as of that of the time—an artist—a painter—must

up for the society that was to come

and sending forth from her cloisters, her bad seeding orch from her coosers, her philosophy and theology, whilst they philosophy and theology, whilst they plustrated the very highest art in the beauty of their paintings and the splen-dor which they threw around the Chris-tian sciences. Universities were founded by her into which she gathered the youth of various nations; and then, sending them home, amongst their rude and rugged fellow-citizens, she spread gradually the flame of human knowledge, as well as the fire of Divine faith and sanctity; and thus, for many a long century, did the Church labor assiducentury, did the Cnurch labor assidu-ously, loving, rereveringly, and so secured unto us whatever bleasings of learning we possess to day. She saved society for the time, by drawing forth-its rude, chaotic elements and by her patient action in creating the light of knowledge where the darkness of ignorknowledge where the darkness of ignorance was before—with patient and persevering effort bringing forth order out of disorder—until her influence over the world was like the word of God, when, upon the first day of creation, He made all things, and made them to exist where nothing but void and darkness were before. Nor can the history of bygone times be disputed in this; nor can any man allege that I am claiming too much for the Catholic Church when I say that she alone has preserved to us much for the Catholic Church when I say that she alone has preserved to us all the splendor of the Pagan literature of the ancient times—all the arts and sciences; that she alone has founded the greatischools and the universities of Caristemdom, and of the civilized world—even in Protestant countries to-day; nay, more, that nearly all the greascholars who shone as stars in the firm ament of learning were her children— either consocrated to her in the priest hood, or attached to her by the strong-est and the tenderest bonds of faith. Lest my word in this matter be considered exaggerated, let me read for you the testimony of a Protestant writer—to what I say. He says to us:

"If the Catholic Church had done by paintul solicitude and unrewarded toil, the precepts and intellectual treasures of Greece and Rome, she would have been entitled to our ever lasting gratitude. But her hierarchy did not merely preserve these treasures They taught the modern world how to use them. We can never forget that at least nine out of every ten of all the great colleges and universities Christendom were founded by monks priests, bisnops or archbishops. This is true of the most famous institutions is true of the most famous institutions in Protestant as well as in Catholic countries. And equally undeniable is the fact, that the greatest discoveries in the sciences and in the arts (with the sole exception of Sir Isaac Newton) have been made either by Catholics or by those who were educated by them. Our readers know that Copernicus, the author of our present system of astronomy, lived and died a poor parish priest, in an obscure vilolic. The great Kepler, although a Protestant himself, always acknowl-edged that he received the most valu-able part of his education from the to these illustrious names many equally renowned, in other departments of science, as well as literature and the arts including those of statesmen, ora-tors, historians, poets, and artists."

This is the testimony of a Protewriter, confirmed by the voice of his-tory, to which I fearlessly appeal, when I lay down the propositioe, that if in-tellectual darkness, if the barbarism of ignorance, be a disease in society, then history proves that the Catholic Church has been the salvation of society in the cure of that disease. I might go deeper here. I might show you here, in the beautiful reasoning of the great st. Thomas Aquinas, how, in the Cath olic Caurch aione, is the solid basis of all intellectual knowledge. "For," ob-serves the saint, "every science, no matter how different it may be from others—every science rests upon certain principles that are taken for granted certain axioms that are accepted, with-out being proved. Now," he goes on to say, "the principle of acknowledge certainty, of some kind or other, lies t the base and at the foundation of every science, and of every form of intellect-ual power." But, in the sciences and in the intellectual world, we find the same order, the same exquisite harmony same order, the same exquisite harmony, which, in the work of God, we find in the material and physical creation. The principle, therefore, of all the arts and science, each with its respective powers is, that, all go up in regular order from the lowest form of art to the highest of human sciences astronomy. highest of human sciences—astronomy—until they touch divine theology, which teaches of God and of the things which teaches of God and of the things God. Upon the certainty of that First Science depends the very idea of "cer-tainty," upon which every other science is based. And, therefore, the key-note of all knowledge is found in the science of divine theology, which tesces of God. Now, outside of the Catholic Church there is no theology—as a science; because science involves certain knowledge, and there is no certain tain knowledge and there is no certain knowledge of divine things outside the Catholic Church. There is no certain knowledge of divine things where truth is said to consist in the inquiry after truth, as in Protestantism, where religion reduced from the principle of immutable faith, to the mere result of reasoning, amounting to a strong opinion. There is no certainty, therefore, outside of that Church that speaks of God in the very language of God; that gives a message sent from the very lips God; that puts that message into the God-like form of immutable dogma before the minds of His children, and so starts them in the pursuit of all human knowledge, with the certain light of divince around with the certain light of gentle, was all concentrated in the person of the lowly mork, who, full of the lore of Greece and Rome—full of divinely-revealed truth, and with the principle of certainty deeply seated in cian—man of letters—covering all with the humility of his profession, and hid-ing all in the cloister, yet treasured all

their minds. Now, we cass from the intellectual view of society to the moral view of it. In order to understand the action of the Church here, as the sole salvation of ociety, I must ask you to consider the dangers which threaten society in moral aspect. These dangers are the following: First of all, the libertinism the instability, the inconstancy, and the impurity of man. Secondly, the absence of the element of holiness and sanctity in the education of childhood. Thirdly, the sense of irresponsibility, or a kind of reckless personal liberty which not

only passes us over from under the con-trol of law, but cuts off our communica-tion with God, and makes us forget that we are responsible to God for every action of our lives; and so, gradually brings a man to believe that liberty and freedom mean irresponsible licentious-ness and impurity. These I hold to be the three great evils that threaten society. The inconstancy of man—for man is fickle in his friendship, is unstable in his love, is incommentation in his affections, subject to a thousand passing sensations—nis soul laid open to appeals from every sense— to the ebb and flow of every pulse and every passion, answering with quick re-sponse every impression of eye and ear, and liable to change its estimate and indement by the every varying evidence judgment by the every-varying evidence of the senses. Need I tell you, my friends—what your own heart has so friends—what your own heart has so often told you—how inconstant we are? how the thing that captivates us to-day, we will look coldly upon to-morrow, and the next day, perhaps, with eyes of disgust? Need I tell you how fickle is that love, that friendship of the human heart, against which, in its inconstancy, the Holy Ghost seems to warn us? "Put not thy trust in princes, nor in the children of men, in whom there is no salvation." To guard against this inconstance, and it is the same to be said to be dren of men, in whom there is no salva-tion." To guard against this incon-stancy it is necessary to call in divine grace and help from heaven. For it is a question of confirming the heart of man in the steadiness, in the unchangeableness and in the purity of the love that is to last all his life long. Therefore it is that the Catholic Church sanctifies the solemn contract by which man promises to his fellow-oreature that he will love er, that he will never allow that love for her to grow cold in his bosom, that he will never allow even a thought of any other love than hers to cross his age as he loves her to-day, in the fresh-ness of her beauty, as she stands by his side before the altar of God, and puts her virgin hand into his. And she swears to him a corresponding love But, ah! who can assure to her that the eart which promises to be hers to day sure to her that love, ever inconstant in its own nature, and acted upon by a thousand influences, calculated first to alienate, them to destroy it? How can she have the courage to believe that the word that passed from that man's lips, at that altar, shall never be regretted never be repealed? I answer, the Cath-olic Church comes in and calls down a special sacramental grace from heaven : lets in the very blood of the Saviour, in its sacramental form, to touch these two hearts, and, by purifying them, to elevate their affection into something more than gross love of sense, and to shed upon those two hearts, thus united, the rays of divine grace, to tinge their lives somewhat with the light of that ineffable love that binds the Lord to His Church. And so, in that sacrament of matrimony, the Church provides a divine remedy for the inconstancy of divine remedy for the inconstancy of the heart of man; and she also provides a sanctifying influence which, lying at the very fountein head, and source, and spring of our nature, sanctifies whole stream of society that flows from the sacramental and sauctifying love of Christian marriage. Do you not know that this society, in separating itself from the Church, has literally destroyed itself? If Protestantism, or Unitarian-ism, or any other form of error did nothism, or any other form of errors of ing else than simply to remove from the sacrament of matrimony its the sacrament of matrimony its sacramental character—its sancti-fying grace—by that very act, that error of religious unbelief, it destroys society. The man who destroys in the least degree, the firmness of the bond that can never be broken, because it is with the secremental seal—the man that ouches that bond—the man that takes from that sacrament one single iota of its grace, makes himself thereby the enemy of society, and pollutes the very fountsin-head from which the stream of our life comes. When the prophet of old came into the city of Jericho, they showed him the stream that ran by the city walls, and they said to him: "Be-hold, the situation of this city is very as thou, my lord, seest good, as thou, my lord, seest; but the waters are very bad and the ground barren." He did not attempt to heal the stream as it flowed thereby; but he said, "Bring me a new vessel and put sait into it; and when they had brought sait into it; and when they had brought
it, he went to the spring of the waters
and cast the sait into it and said: Thus
saith the Lord, I have healed these
waters, and there shall be no more in
them death or bitterness; and the
waters were healed unto this day."
Thus he purified the fountain head of
the spring of the waters of Jericho. Thus he purified the fountain head of the spring of the waters of Jericho. Such is the sacrament of marriage to human society. The future of the world—the moral future of mankind

tal salt of divine grace into the foun-tain-head of our nature, and so sanctifies the humanity that springs from its The next great moral influence of society which requires the Church's action, is education. "The child," as you know, "is father to the man;" and what the child is to day, the man will be in twenty or thirty years' time. Now, the young soul of the child is like the the young soul of the child is like the earth in the spring sesson. Childhood is the time of sowing and planting Whatever is put into that young heart in the early days of childhood, will bring up, in the summer of manhood, and in the autumn of old age, its crop, either of good or of evil. And, therefore it is the mest important time of life. fore, it is the most important time of life. The future of the world depends upon the sanctity of education. Now, in order that education may be bad, it is order that equotation may be bad, it is not necessary, my friends, to teach the child anything bad. In order to make education bad, it is quite enough to neglect the element of sanctity and of salicity. It is early companied. neglect the element of sanctity and of religious. It is quite enough to neglect the religious portion of the education. By that very defect the education be-comes bad. And why? Because, such is our nature such-the infirmity of our fallen state—such is the atmosphere of the scenes in which we live in this world—such the power of the infernal agencies that are busily at work for our destruction, that, educate the child as carefully as you may, surround him with the hotiest influences, fill him with the

of the rising generations, all depend apon the purity and the sanctity of the matrimonial tie. There does the Church

of God, throw, as it were, the sacramen-

choicest graces, you still run great risks that, some day or other, the serpent of sin will gain an entrance into that young soul, in spite of you. How much more if that young heart be not replenished with divine grace! How much more if that young soul be not fenced round by a thousand appliances, and a thousand defences against its enemies! And thus do we see that the principle of bad education is established the moment the strong religious element is moment the strong religious element is removed. Hence it is, that out of the sanctity of marriage springs the sanc-tity of education in the Oatholic Church. And why? Because the Church of God proclaims that the narriage-bond no man can dissolve; that the marriage bond, so long as death does not come in to separate the man and wife—that the marriage-bond is the one contract which no power on this earth can break. Consequently the Catholic woman married to the Catholic man knows that the moment their lips mutually pro-nounce their marriage vows, her posi-tion is defined and established for evermore; that no one can put her down from the holy eminence of wife or of mother and that the throne which she occupie and that the throne which she occupies in the household, she never can live to see occupied by another; that her chil-dren are assured to her; and that she is left in her undisputed empire and ontrol over them. She knows that—no matter how the world may prosper or otherwise with her—that she is sure, at least, of her position as a wife, and of the allegiance of his worship. She knows that even though she may have wedded him in the days of poverty, and that should he rise to some great and successful position—even if he became an emperor—she must rise with him, and that he can never discard her; and, consequently, she feels that her chil-dren are her own forever. Now, the element of sanctity in the family, even when the husband is a good man—even when the husband is a good man—even when he is a sacrament-going man, as every Catholic man ought to be—yet the element of sanctity in the family, and for the family lies with the woman. It is the privilege of the mother. She has the children under her eye and under her care the livelong day. She has the formation of them—of their character—their first sentiments, thoughts, and works, either for good or evil. The seed to be planted—the formation of the soul—is in the mother's mation of the soul—is in the mother's hands; and therefore it is that the character of the child mainly depends on the formation which the mother give it. The father is engaged in his office in keeping his business, or at his work, all the day long. His example, whether for good or bad, is not constantly before the eyes—the observant eyes—of the child, as is the example of the mother And so it is, my friends, that all depends upon the mother; and it is of vital importance that that mother should blend in herself all that is pure, holy, tender, and loving, and that she be assured of the sanctity of her position, of which the Church assures her by the indissolu-

ble nature of the marriage-tie. Again, the Church of God follows the child into the school, and she puts be-fore the young eye, even before reason has opened—she puts before the young sense the sight of things that will familiarize the mind of the child with heaven and with heavenly thoughts. She goes before the world, anticipates reason, and tries to get the start of that 'mystery of inquiry" which, sooner or ster, lying in the world, shall be revealed to the eyes and the soul of this oung child. Hence it is that in her system of education she endeavors to mix up sacramental graces, lessons of good, pictures of divine things, holy statues, little prayers, singing of hymns—all these religious appliances—and endeavors to mingle them all constantly and largely with every element of human education, that the heart may be formed as well as the mind, and tha the will may be strengthened as well as the intellect and the soul of man. If, then, the evil of a bad education be one of the evils of society, I hold that the Church of God, in her scheme and plan of education, proves that she is the salvation of society by touching that evil with a healing hand.

The next great evil affecting the

morals of society is the sense of irre-sponsibility. A man outside of the Catholic Church is never expected to

call himself to account for his actions
If he speaks evil words, if he thinks evi thoughts, if he does wrong things, the most that he aspires to is a momentary thought of God. Perhaps he forms a kind of resolution not to do these thing any more. But there is no excruciating self-examination; there is no humiliating confession; there is no numiliating confession; there is no care or thought upon motives of sorrow; there is no painstaking to acquire a firm resolution; there are none of the restraints against a return to sin with which the sacramental agencies of the Catholic Church, especially through the sacrament of penance, have made us all familiar. The Catholic man feels that the eye of God is upon him. He is told that, every time the Catholic Church warns him to prepare for confession. He is told that, every time his eyes, wandering through the church, rest upon the confessional. He is told that, every time he sees the priest standing there, with his stole on, and the penitent going in with tearful eyes, and coming forth with eyes beaming with joy and with the delight of forgiveness. He is told this in a thousand ways; and it is brought home to him by the precepts and sacraments of the Church at stated times in the year. The consequence is, that he is made to believe that he is responsible to Almighty God. there, with his stole on, and the penithat he is responsible to Almighty God; and therefore this obligation, creating a sense of responsibility, rouses and excites this watchfulness of his own conscience. The man who feels that the eye of God is upon him will also feel that the eye of his own conscience is upon him. For watchfulness begets watchfulness. If the master is looking on whilst a servant is doing anything, the servant will endeavor to do it well, and he will keep his eye upon the master whilst the master is present. So a soldier, when he is ordered to charge, turns his look upon his superior officer, whilst he dashes into the midst of the

sacraments. What follows from this? It follows that the Catholic man, although in conscious freedom, is conscious that he must always exercise in him, even although he be a sinner for a time, the sense of freedom never de-generates into positive recklessness or

Finally, in the political view of so-ciety, the dangers that threaten the world from this aspect, are, first of all, absolutism, and injustice, and oppres-sion in rulers; and, secondly, a spirit of rebellion, even against just and estab-lished government, amongst the gov-erned. For the well-ordering of so-ciety lies in this: that he who governs respects those whom he governs: and ciety lies in this: that he who governs respects those whom he governs; and that those who are governed by him recognize in him only the authority that comes to him from God. I say, from God. I do not wish here, or now, to enter into the question as to the source of power, and how far the popular element may or may not be that source; but I do say, that where the power exists, even where the ruler is chosen by the people, that he exercises that nower people, that he exercises that power then as an official of the Almighty God, to whom belongs the government of the whole system which He has created. If whole eystem which He has created. If that ruler abuses his power—abuses it excessively; if he despises those whom he governs; if he has not respect for their rights, their privileges, and their consciences, then the balance of power is lost, and the great evil of political so-ciety is inaugurated. If, on the other hand, the people, fickle and inconstant, do not recognize any sacredness at all do not recognize any sacredness at all in their ruler, if they do not recognize the principle of obedience to law as a divine principle, as a necessary principle, without which the world cannot live; if they think that amongst the rights of man—of individual man—is the right to rise in rebellion against authority and law, the second great evii of political society is developed, and the whole machinery of the world's government is broken to pieces. What government is broken to pieces. What is necessary to remedy this? A power—mark my words—a power recognized to be greater than that of the people or than that of the people government. A power, wielded not only over the subject, but over the monarch. A power, appealing with equal force and equal authority to him who is upon the throne, to him who is at the head of armies and empires and to the meanest, and the poorest, and the lowest of his subjects. What power has that been in history?
Look back for eighteen hundred years.
What power is it that has been exercised over baron and chieftain, king and ruler, no matter how hard the times—no matter how convulsed society vas-no matter how confused every nt of government was - no matte now rude and barbarous the manners o men—how willing they were to assert themselves in the fullness of their pride and savage power in field and in coun-cil? What power was in that was acknowledged supreme by them, dur ing twelve hundred years, from the close of the Roman persecutions up till the outbreak of Protestantism? What power was it that told the monarchs of the middle ages, that, if they imposed an oppressive or unjust tax upon th Philip Augustus of France, in all the lust of his greatness and his undisputed sway, that if he did not respect the rights of his own wife, and adhere to her chastely, he would be excommuni-cated by the Church, and abandoned by his people? What power was it that came to the voluptuous tyrant, seated on the Tudor's throne in

> Young Men and Women Belleville Business College Belleville, Ont. Limited
> Enter any time- Write for Catalogue "F"
> F. E. O'FLYNN, B.A., T. W. WAUCHOPE,
> President. Principal.

Music **Taught Free**

Home Instruction Special Offer to Readers of The Record

In order to advertise and introduce their home study music lessons in every locality the International Institute of Music of New York will give free to readers of this paper a complete course of instruction for either Piano, Organ Violin, Mandolin, Guitar, Banjo, Cello-Brass Instruments or Sight Singing. In return hey simply ask that you recommend their Institute to your friends after you learn to play."

You may not know one note from an other: yet, by their wonderfully simple and thorough method, you can soon learn to play. If you are an advanced player you will receive special instruc-

The lessons are sent weekly. They The lessons are sent weekly. They are so simple and easy that they are recommended to any person or little child who can read English. Photographs and drawings make everything plain. Under the Institute's free tuition offer you will be asked to pay only a very small amount (averaging 14 cents a week) to cover postage and the necessary sheet music. ary sheet music

No one should overlook this wonder il offer. Tell your friends about it show this article to them.

The International Institute has suc cessfully taught others and can successfully taught others and can successfully teach you, even if you know absolutely nothing whatever about music. The lessons make everything clear.

Write today for the free booklet whilst he dashes into the midst of the foe. And so it is with us. Conscience is created, conscience is fostered and cherished in the soul by a sense of responsibility which Almighty God gives us through the Church and through her

Eigland, and told him that, unless he were faithful to the poor persecuted woman, Catherine of Arragon, his law-ful wife, he would be cut iff as a rotten CONTINUED ON PAGE SIX

NOW READY

Christian Social Reform

Program outlined by its Pioneer WILLIAM EMMANUEL BARON VON KELLETER

BY GEORGE METLAKE PREFACE BY
HIS EMINENCE CARDINAL O'CONNELL

Price \$1.50. Postage Extra 12c.

The Catholic Record LONDON CANADA

Catholic Home Annual, 1913

A Guide Book for Catholics

Contains a list of Feast and Fast Days, Gospels, Daily Calendar, Etc.

Justification

By Anna Blanche McGill The Festival of the Rose

The Worst Girl in the School By Karl Klaxton

In St. Martha's Country

Maxims and Counsels of Saints

The Forget-Me-Not Pond By M. E. Walton

Bells Ring in the New Campanile at Venice Pamela's Suitors

St. Joseph's

By Mary E. Mennix

The Hired Girl By Mrs. Francis Chadwick

How We Should Live Our Life By Rev. Gabriel Palau, S. J.

Little Miss Midas By Marion Ames Taggart

Our Neighbor at the North

The Last of Ten By Rosa Mulholland Gilbert

Safe From Life's Storms

Some Notable Events

YOU NEED ONE Price 25c. Postpaid

The Catholic Record

LONDON, CANADA

Our Preferred

Trading Register The following Firms, together with our Regular Advertisers, are Rec ommended as a TRADING GUIDE

to our Readers, as they represen the Best Concerns in London. AUTOMOBILES, LIVERIES, GARAGE

R, HUESTON & SONS Livery and Garage. Open Day and Night Star Livery Bon-Ton Livery 479 to 483 Richmond St. Phone 443 So Wellington St. Phone 441

BARRISTERS AND SOLICITORS FRANK J. FOLEY

BARRISTER-AT-LAW The Kent Building, Corner Yonge & Richmond Sts TORONTO FINANCIAL

THE ONTARIO LOAN & DEBENTURE CO'Y.
Capital paid up, \$1,750,000. Reserve \$1,350,000
Deposits received, Debentures issued. Real Estate
Loans made. John McClary, Pres; A. M. Smart, Mgr.
Offices: Dundas St., Cor. Market Lane, London.

THE HURON AND ERIE LOAN AND SAVINGS CO.
Incorporated 1864. 4% and 41% Debentures
Write for Booklet: "Unquestioned Safety for your
Savings." H. Cronyn, Manager.
London Regina St. Thomas

THE DOMINION SAVINGS AND INVESTMENT SOCIETY

I Masonic Temple, London
Interest allowed at 3‡ and 4 per cent. on Deposits d Debentures.

MERCHANTS BANK OF CANADA
Paid-up capital, \$6,000,000. Reserve funds \$4,900,207
Commercial and Savings Accounts Invited. Joint
accounts if desired. Interest at highest rates. J. E.
Magee, Mgr. London Branch, Richmond & Queens,
J. A. McKellar, Mgr. London South, 146 Wortley Rd.

FURNITURE

. WOLF & SONS, 265 Dundas St.

THE ONTARIO FURNITURE CO. TRON AND WIRE WORKS

DENNIS Wire & Iron Works Co., Ltd.

LONDON, ONTARIO
Designers and Makers of Ornamental Iron and Brase
Work, Brass Pulpits, Altar Railings, Iron Fences and
Gates, Fire Escapes, Wire Window-Guards, Metal
Lockers, Etc. PLUMBING, HOT WATER HEATING

NOBLE & RICH Hot Water, Steam and Vacuum Heating
Gashtting and Jobbing
235-237 Queen's Av