

The Right Rev. Monsignor J. S. Yankelevitch preached the sermon, taking for his text words from St. Paul's Epistle to the Romans, cap. xii, v. 17: "Be not wiser in your own conceits." Danger of the day! exclaimed the preacher. One of the chief dangers of the present day arises from the very nature of our environment. We are living in a heretical country; we are constantly moving among Protestants; we frequent their assemblies; we visit their houses; we interchange confidences; we converse with their friends and number them among our friends and associates and companions. I do not say that we are to be anything for this, or that we are doing anything wrong in itself; far from it, I am merely saying that I, and I am sure the rest of us, are living in the midst of an atmosphere in which we are lost. In addition to the people of England the Press of England is also Protestant and heretical where it is not actually infidel. The books and papers and the reviews and magazines and ephemeral literature of all kinds that load our tables and our recreation rooms, are for the most part, decidedly non-Catholic in their tone and sentiment. Indeed, it were to be wished that they were nothing worse. Many are not merely non-Catholic but often violently and aggressively anti-Catholic. And as we mix with the world and live our daily life, the opinions expressed, the theories we hear advanced, often with much plausibility, are the opinions and the theories not of God but of men, and often self-minded men. They may sound clever and wise, they may sound like the cleverest and wisest of the world which is, as the Apostle warns us, "fully in the eyes of God." In short, the whole moral and intellectual atmosphere in which we are, although perhaps unconsciously, drawing in with every breath, is a vitiated atmosphere—an atmosphere heavily charged with the poisonous and noxious vapours of every kind of heresy and infidelity new and old. What is the consequence? Well, if we are to believe scientific men, there is a tendency on the part of every organism, and on the part of every living thing to adapt itself to its environment. Thus, for instance, fish living in deep pools at the bottom of dark caves, where no light penetrates, become blind, and in a few generations are found to be without even the organs of sight. They adapt themselves by losing the organs of sight. Now the danger to our environment, the danger to our atmosphere, is that it is so vitiated and irreligious and un-Christian that the tendency will be, rather, but since we possess free will, and are not acted upon as irresponsible agents we may resist and overcome that tendency, provided we

and distressed, and perhaps even burn with indignation. But time wears on; we grow accustomed to such conduct; we think less of it; attach very little importance to it, and by and by when some law or ecclesiastical regulation comes and touches us personally—interfering with our liberty, or checking or restraining us in some way—we too begin to entertain doubts as to the authority and the right of the Church to impose her will upon us. We want, say, to marry a Protestant—the Church forbids such union—she grants a dispensation, and we are free; she in her conditions, demands of us that we shall be Catholics, and that the children of such a marriage shall be brought up Catholics, and that the ceremony shall take place in a Catholic church and before a Catholic priest and so forth. But our Protestant fiancée does not like this. We listen to him rather than to the Church. The atmosphere of the world has been acting upon us. We forget our loyalty and our loving obedience, for the rust of self-will has eaten into our soul. With a toss of the head and gesture of defiance we drive off to the nearest fashionable Protestant church and get married there; the bells ring out a merry peal from the Protestant tower, but the angels weep! To everyone who is sufficiently vain and worldly-minded to listen, the devil is ever arduously and cunningly repeating the self-same query which he once put to Eve with such disastrous effect, viz: Why has God commanded you that you should not eat of every tree of Paradise? (Gen. iii, 1.) When God speaks, whether it be with the voice of His Church, or through the voice of His Church, it is God that listens and obeys. What God's motives are it is not for us to inquire. It is quite enough to know that God is speaking and commanding. But the devil knows our pride and conceit, and that he had only to suggest an appeal from the decree itself to our own private judgment in order that we should fall into the trap! Hence he ever whispering into the ears of men and women, "Why has God commanded this thing?" "Why has God ordered so and so?" "You should be called upon to do this or that?" "Why does the Church make such a regulation?" "Why should she demand this or that of me?" We hear then the more readily because it flatters our pride; because it confers upon us a sense of our own importance, and too often we answer the devil by expressing our readiness to determine the whole question for ourselves. It matters nothing if we have never studied a theological treatise in our lives, or that we know nothing of the real merits of the particular question at issue; but we utter ready to our individual opinion, *forsooth*, and in a fit of irritation, against the solemn and calm judgment of the Pope and the whole college of Cardinals. Some people really seem to think that they have been specially appointed to teach the Church, and to determine for us what is right and what is wrong, and altogether forget that God has set up the Church to teach them, and to set them right, and that she is invested with His own authority. "Why

of hell as its ordinal. The eternity—of hell as instance in point. People are very shocked at the dogma—in fact, they are so shocked at this penalty of sin that they are hardly shocked at all at the sin itself. It is not enough for them that God has said it. It appears to them cruel—but God is not cruel. To their notions it is "too horrible"—as though their notions had anything to do with it. They ask what proportion there is between one mortal sin, however sinful, however atrocious, and eternal punishment, as though the glimmering light of human reason were the supreme arbiter of Divine Truth—as though the mind of man were the final measure of all revelation. "Be not wiser than it behooveth you to be wise," is the timely warning of the Apostle. In other words, don't pretend to know more than God. There are two facts clearly taught in Divine revelation. One is that "God is love." The other is that Hell is eternal. We may not be able to reconcile these two facts in a manner altogether satisfactory to our limited minds, but that is just because they are limited. Because we cannot see how eternal punishment is compatible with infinite love and mercy, it by no means follows that these two notions are compatible. They may well be opposed, while all the time both are true, harmoniously with one another. Such apparent contradictions are met with even in nature. If two men stand on the equator of the earth and one walks due east, and the other due west, they appear to be going in opposite directions, and any ordinary onlooker would declare that they were widening the interval between them at every step. Yet in reality both were walking to precisely the same point, and every step takes them a degree nearer to that point, till at last both would reach it together somewhere in the Antipodes. If things are so in the material and natural order, surely we may expect them to be still more so in the spiritual and supernatural world; for the supernatural, as the word itself suggests, is far above the natural. Those who possess true humility, which, after all, is nothing more than a practical knowledge of one's limitations, know that there are many things which are incomprehensible to man; and that the intellect given us by Almighty God is infinitely less, as compared with the omniscience of God, than the light of the glow-worm's spark as compared with the noon-day sun. Difficulties there are great difficulties to us, but no difficulties to God, and to him no difficulties are even wholly impossible. In our present state of being, many manifest contradictions in the things of the spiritual vision. But we judge things as the world judges them; we see with the eyes of the world, and we grow weak and wanting in faith by reason of our contact and intercourse with the world, which as St. John tells us, is hostile to God—"the world is the enemy of God." The examples I have given are mere specimens, but they show the importance of the practical importance on which worldly men are not willing to pass judgment or which they hesitate to subject to any rational criticism. But it would be too long to discuss the topic fully. I am therefore, in all this from the true

The greater than art the more (thou must) than thyself in all things; and thou shalt fear as the before God" (Ecc. iii, 20). The fine lady in her drawing-room, or the gay man about town, who calmly sets aside sound decree on certain points of the Church, or who questions her right, say, to put a book on the Index or to make impediments in matrimony or to forbid Catholics taking part in Protestant services, and so forth, may be a charming companion, but not far from being a rebel at heart. He shows a disloyal and a dangerous spirit. "It may be met by a spark, but not from a spark comeeth a great fire," and precisely used in this case as that which, fanned into a flame and grown strong produces at last the great heresies and leaders of revolt and that has lost so many to the Church. It is the spirit of distrust and disloyalty which, beginning in pride and conceit and self-sufficiency, ends in open apostasy and spiritual ruin. Be not high-minded but fear God, and ye shall not give grace to the humble." "God resists the proud and gives grace to the humble." This prompt, hearty and cheerful obedience and submission applies of course to all things, but especially in this manner to matters of faith; that is to say, to decrees and definitions emanating from Ecumenical Councils, and for the Pope speaking in their capacity of universal teachers, but it is the only fitting and proper attitude even in regard to other matters that are proposed with less stress and insistence. The attitude assumed by not a few Catholics in the world is neither edifying nor is it safe. Consider what the Catholic Church is. It is the creation of Christ Himself and destined to perpetuate Him. Every where it does not pronounce an infallible sentence, its teaching is of the highest authority and not lightly to be set aside. It is the most enlightened governing body of the world, and its teaching is infallibly confirmed by the Pontiffs, Archbishops and Bishops, its supernatural life, its wide and varied experience, and the tradition of nearly two thousand years. Yet the more part amongst us will sit in judgment. They would teach the Teacher, they would set right the Ambassadors of Christ. Himself, and with a pride and conceit difficult to name, would oppose their personal judgment to that of the Universal Church. This is one amongst the many dangers of the day, arising from a small degree from the special conditions of our present civilization. Let us realize our danger and prepare to meet it, taking well to hear the advice of St. Paul, who bids us "not to be wiser than he beheads us, before the bottle was done was totally cured." We will consider another danger next Sunday.—*Liverpool Catholic Times*.

TORTURING SKIN DISEASES

Keep you in misery during the day, disturb your rest at night. The burning, itching and smarting nearly drive you wild. Burdock Blood Bitters cures all skin diseases; drives the poisons causing them out of the system, and makes the blood pure and healthy.

Katie Ryder, Germania, Ont., says, "Burdock Blood Bitters cured me of Salt Rheum four years ago, and I have had no return of it since I was so bad that I could hardly sleep with the pain it gave me."

Minard's Liniment for sale everywhere.

ONE LAXA-LIVER PILL, every night for thirty days makes a complete cure of biliousness and constipation. That is—just 25 cents to be cured.

Mrs. Skinfitt—Here's a ha' penny for you, my man; and pray tell how you came to be so miserably poor?"

Medicant—Ah, mum! I was like you—too fond of giving large sums of money to the poor.

Minard's Liniment Cures Dandruff.

PORT MULGRAVE, June 5th 1897.

C. R. RICHARDS & CO.

DEAR SIRS,—MINARD'S LINIMENT is my remedy for colds, etc. It is the best liniment I have ever used.

Mrs. JOSIE HART.

BID BACKACHE GOOD-BYE.

If you are troubled with Backache, Lame Back, or Weak Back, you will find Doan's Kidney Pills a remedy that will take out the pains and aches and give your back needed strength.

HAYWARD'S YELLOW OIL cures sprains, bruises, sores, wounds, cuts, frost bites, chilblains, stings of insects (poison, scalds, contusions, etc. 25c.

Guest (in cheap restaurant)—Here waiter, this meal is simply vile. I won't pay for it. Where's the proprietor?

Waiter—He's out at lunch, sir.

Minard's Liniment Relieves Neuralgia.

MILBURN'S STERLINGHEAD.

PACHA POWDERS cure the worst cases of itching, 5 to 20 minutes, and leave no bad after-effects. One powder 5c., 3 powders 10c., 10 powders 25c.

Fat—An' phat will yez do with yer money at yer death!

Mike—O'll lave it to my children.

Fat—But suppose' ye never hev any?

Mike—Then it'll go to my grand-children.

DR. LOW'S WORM SYRUP is safe, sure and reliable worm expeller. Acts equally well on children or adults. Be sure you get Low's.


Minard's Liniment Cures Burns, etc.

HALL CHAIRS also
We have pretty designs.
Call and see them.

JOHN NEWSON,
Sellers of Good Furniture,
Strangers to poor Furniture.

ENEAS A. MACDONALD.
GARRISTER AND ATTORNEY-AT-LAW.
Agent for Credit Foncier Franco-Can-
adien, Lancashire Fire Insurance Co.,
Great West Life Assurance Co.,
Office, Great George St
Near Bank Nova Scotia, Charlottetown
Nov 892-ly

BURDOCK'S PILLS.
SUGAR COATED.
A SURE CURE
FOR BILIOUSNESS, CONSTIPATION,
INDIGESTION, DIZZINESS, SICK
HEADACHE, AND DISEASES OF THE
STOMACH, LIVER AND BOWELS.
THEY ARE MILDTHOUGH AND PLEASANT
IN ACTION, AND FORM A VALUABLE AID
TO BURDOCK BLOOD PURIFIERS IN THE
TREATMENT AND CURE OF CHRONIC
AND OBSTINATE DISEASES.

Boots & Shoes

REMEMBER THE
OLD
RELIABLE
SHOE
STORE
when you want a pair of Shoes.
Our Prices are the lowest in town.
A. E. MÖACHEN,
THE SHOE MAN,
Queen Street.

ALL KINDS OF

JOB WORK

Performed at short notice at
The HERALD Office.

Tickets
Posters
Dodgers
Note Heads
Letter Heads
Check Books
Receipt Books
Note of Hand Books

Executed with Neatness and
Despatch at the HERALD
Office,
Charlottetown, P. E. Island

arrangements were made by telephone or telegraph calls from Morell, Peak-a-Fort Augustus and surrounding districts, also Bedford and other Stations, will be forwarded to of free force of charge and promptly attended.

May 5, '97

Ja
A

MOON'S CHANGES.

Full Moon, 6d 4h 20m
 Last Quarter, 13d 9h
 New Moon, 20d 5h 23m
 First Quarter, 28d 0m

Day of Week.	Sun rise	Mon set
Sunday	5 h 41.6 m	5 39.6 m
Monday	5 39.6 m	5 37.6 m
Tuesday	5 37.6 m	5 35.6 m
Wednesday	5 35.6 m	5 33.6 m
Thursday	5 33.6 m	5 31.6 m
Friday	5 31.6 m	5 29.6 m
Saturday	5 29.6 m	5 27.6 m
Sunday	5 27.6 m	5 25.6 m
Monday	5 25.6 m	5 23.6 m
Tuesday	5 23.6 m	5 21.6 m
Wednesday	5 21.6 m	5 19.6 m
Thursday	5 19.6 m	5 17.6 m
Friday	5 17.6 m	5 15.6 m
Saturday	5 15.6 m	5 13.6 m
Sunday	5 13.6 m	5 11.6 m
Monday	5 11.6 m	5 9.6 m
Tuesday	5 9.6 m	5 7.6 m
Wednesday	5 7.6 m	5 5.6 m
Thursday	5 5.6 m	5 3.6 m
Friday	5 3.6 m	5 1.6 m
Saturday	5 1.6 m	4 59.6 m
Sunday	4 59.6 m	4 57.6 m
Monday	4 57.6 m	4 55.6 m
Tuesday	4 55.6 m	4 53.6 m
Wednesday	4 53.6 m	4 51.6 m
Thursday	4 51.6 m	4 49.6 m
Friday	4 49.6 m	4 47.6 m
Saturday	4 47.6 m	4 45.6 m
Sunday	4 45.6 m	4 43.6 m
Monday	4 43.6 m	4 41.6 m
Tuesday	4 41.6 m	4 39.6 m
Wednesday	4 39.6 m	4 37.6 m
Thursday	4 37.6 m	4 35.6 m
Friday	4 35.6 m	4 33.6 m
Saturday	4 33.6 m	4 31.6 m
Sunday	4 31.6 m	4 29.6 m

FIRE INSURANCE

LIFE INSURANCE

Royal Insurance Company, Liverpool,
 in Fire Office of
 Phoenix Insurance Company, Brooklyn,
 Mutual Life Insurance Company, New York
 and Assets of above
 \$300,000,000.00.

Lowest Rates.
Prompt Settlement.
JOHN McBEACH

School Books

College Books

Lowest Prices

Also Exercise Note Books, Blanking Books, Inks, Pencils, Writing Paper, and all School requisites.

W. H. CARTER
 BOOKSELLERS AND STATIONERS

110 North British and
 FIRE AND LIFE INSURANCE

—OF—
PENNSBURGH AND
ESTABLISHED
 in 1801.

TRANSACTS every description of Life Business on favorable terms.

This Company has been long known for its large amount of losses in this State for thirty years.

FRED. W. HYNES
 President's Building, Charleston, S. C.
 Jan. 21, 1888.—1y

A. McLEAN, D. D.
 Barrister, Solicitor