BY A PROTESTANT MINISTER XL.

What is a Dispensation according to Catholic teaching? Permission from the Pope to do something which God has forbidden? Whoever gives this has forbidden? Whoever gives this monstrous and insane proposition as being the teaching of Rome is himself insane, as I have shown in my last paper. He can only be acquitted of insanity by the plea that, in matters of Catholic doctrine, he has never stopped to put two and two together, as indeed such a man never has. He may be a wise and sound man in every other direction, but whenever Rome comes in question he loses utterly the control of his understanding, and very commonly of his moral nature. The designation of such people should not be: Brutal Ignorance. It should be: Brutish Ignorance. They are only entitled to the adjective ending which carries with it the expression of supreme contempt, not of their per-sons, but of their lamentable mental imbecility in this range of matters.

Doctor Schaff somewhere says of the Lutheran theology that it is the most logically compact of all Protestant theo He says that only one theology logies. is more logical, which of course is the Roman. Some maintain, indeed (evidently not Doctor Schaff), that this unity is rather apparent than real. am not metaphysician enough either to attack or defend here. One thing any generally cultivated understanding, dipping anywhere into Catholic theology, as this into Catholic theology, as this appears under the shaping hand of the great Schoolmen, but above all of Aquinas (not to speak of the latter work of Suarez), will find that every least particular of doctrine is handled with vigilant reference to every other, and that everything rests at last on the unswerving consciousness of the Divine Infinitude and Perfection. As some Protestant writer remarks, the reverence for the saints, and even for the Virgin, is but a veil slightly conceal ing the awful austerity of Roman mono theism. Moreover, this monotheism is not like Islam, and like some Protestant systems, a glorification of merc It makes the ground of created of the creature not with the mere will but with the essential Nature of God. When the Rev. Lewis Drummond, S. J., of Manitoba, says that there are various things which not only the Jesuit General, but the Eternal God Himself, can not authorize, he only ex presses a commonplace of Catholic theo Yet there are many Protestant oglans that would be horrified by such a statement. Only the other day I saw reported, as from a leading divine of a leading denomination, the position that the will of God is, not the expression, but the principle of the difference between good and Here it seems to be plainly denied tha God has a nature which is essential Perfection, and of which His will, as expressed, is the perfect embodiment eave the Jesuit Lahmkuhl, is the unfailing fount and norm of every thing right and true. By plain infer ence then, if this is dented, He may command and lust, murder, and rob bery, and these will be right. He might forbid chastity, mercy, justice and truth, and all these would then be Martin Luther has come very hideous forms of married unchastity, but happily Martin Luther is not

I can not believe that any leading Protestant denomination would commi itself to the position that good and evi rest on mere will, as a blind force, and not the Divine Nature, that is, on the Eternal Will as wise and good. Calvin certainly did not teach this heresy. The most absolute predestinarianism has no necessary connection with it. On the other hand, the shallowest and sloppiest Arminianism is not bound to ont it. The once scheme, like the other, is inconceivably slouching, but not, like the other, evil. I do not believe that either the Methodists, or the Bap tists or the Presbyterians, or the Lutherans, or the Anglicans, would make themselves answerable for such a scheme. Congregationalism, we know would reject it utterly. Yet Catholicism, and this alone, has the right to say: No such dissolution of God's essential Perfection would be endured by

What then does the Catholic Church teach concerning the law of God? She teaches that there is first the natural Jus Divinum resting on God's Nature. It is called natural, indeed, because it is known by us naturally. Yet it could not be known were it not that we are created in the image of God. To dis-tinguish this essential will of God, eternally wise and good, and therefore unchangeable, from Will as a mere arbitrary force, as held by Mohammedani and by some Protestants, we may with understand that in God what He has is one with what He is. Indeed, Saint Peter exhorts us to become "partakers of the divine nature." This nature can not be reversed, and therefore God can not authorize anything contrary to it. Any Dispensation therefore as suming to do such a thing would be null, and inexpressibly sacrilegious. God is Love, and therefore not only does not, but can not authorize Hate He is Righteousness, and therefore can not permit injustice. He is Purity, and therefore can never permit what contradicts it. He is Veraciousness and therefore not only does but must

insist on truthfulness.

In the vicissitudes of our mortal rela-

tions there are many delicate questions of application. These call for wise discernment, lest undue rigor should discernment, lest undue rigor should forbid what is lawful, or undue laxity should permit what is sinful. That no decision, and no dispensation, however, can possibly avail to render lawful that which is opposed essentially to the D.vine Nature, or Eternal Will, as re Divine Nature, or Eiernal Will, as reflected for our mortal apprehensions in the Conscience, the Church, and the Scriptures, is a proposition which might be disputed if Rome held, with so many Protestants, that good and evil are good and evil only as God may arbitrarily appoint. Then she might easily teach that God has given the Pope, at every moment, the absolute

Pope, at every moment, the absolute right, for every man, to make evil good and good evil, at the Pope's mere pleasure, as Lansing and other malicious mutilators have tried to make Bellarmine say. But as she abhor, the doctrine which is the foundation of all this, so she abhors the consequence. Such a doctrine is fundamentally at strife with Roman Catholic teaching.

God, however, in the infinitude of His knowledge, and the freedom of His will, has an unbounded choice of means. Therefore, resting on the natural Jus Divinum, there is the positive Jus Divinum, known not by nature out by external revelation. This prescribes some things under the Law, others under the Gospel. It can not prescribe anything which is essentially evil, but it may prescribe various contingent forms of realizing good. Among a rude people—a people of "hard hearts," as the Saviour says things may be permitted, or even precribed, which under a fuller revelation of God become inadmissible. the natural order, also, one essential end may be variously realized. Thus: government is an essential require nent of human nature, but its ends may be secured under various forms, ranging all the way from strict mon archy to a loose democracy. Legislative authority also may enact or dispense within a wide range of civil Yet a command of essentia policy. evil or a release from essential good would be always null, alike in Church and State. As our Supreme Court has said, quoting an English court : the legislature should enact that henceforth the wife of A shall be the wife o B and the wife of B the wife of A such a law would be no law. It is well we

ing on famously towards such projects In the Church again, the positive Jus Divinum may be given with "the note of unchangeability." Thus no one imagines that the Church can institute new sacraments, or abrogate old, or give through sacerdotal ordination the episcopal character and competencies. These things, therefore, may be passed by. So also the Pope, although he can act as a Bishop any where, can not dispense or be dispensed from the obligation of appointing Bishops for the various dioceses

have such a sentence, for we are gett

Where then lies the range of Dispen sations? It lies on this side of the natural Jus Divinum, for as this is immutable in itself, it admits of no dispensations.

It lies also on this side of the positive Jus Divinum "given to the Church with the note of unchangeability."

In other words, the Church may dispense from anything which God has ommanded, but only commanded contingently. For instance, it is held that anyone who takes a simple vow, near to forbidding chastity, virgin not in derogation of the rights of chastity at least, as he has given express permission for one of the most of God to observe it through life. Yet found fighting sgainst God!" Amen. it is held that the Church may alway dissolve a simple vow. Have we here then God's command on one side and that of the Church on the other? tainly not. Simple vows are in their very nature, it is held, by Divine appointment, made subject to the power of the Keys. In themselves they are indifferent and alterable, so that Dispensations from them violate no law of

A Dispensation, therefore, in Roman teaching means: A Release, by Ecclesiastical, especially Papal Power, from some Religious Obligation, as sumed by an Individual, or imposed by the Church, but not imposed by any Permanent Command of God. Anything else assuming to be a Dispensi tion would be sacrilegious and void.

This clears the way for the special consideration, in our next, of Mar

riage Dispensations. I may remark in closing that a pasage of Dante gives a good deal o ight on the true Catholic doctrine of Dispensation or Absolution. We know that some parts of Dante's prose-writings have been condemned by the Church, but as Wetzer and Welte point out, Rome has never allowed a ine of the Divina Commedia to be put under censure. Cardinal Manning rightly calls this sublimest of poem Saint Thomas Aquinas done into im mortal verse. Now, as we know, Dante has a particular antipathy to Pope Boniface VIII. He accepts a popular story against him, that Boniface ace, wishing to destroy Palestrina, the city of the Colonnas, asked a certain friar how. The friar said he could suggest, but that it would be a sin. "O," says the Pope, "I will absolve you." Thereupon he gave the advice, which was followed, and the Colonnas were ruined. Doubtless, the story is a fable, but sup-pose it were true, what would Catholic doctrine require, if the two men remained impenitent? Of course it would send the one first dying and then the other after him Now this is precisely what the orthodox poet has done, and what the successors

does Catholic orthodoxy hold it impos-sible to absolve from the obligation of speaking what is true and counseling what is just.

Charles C. Starbuck. Andover, Mass.

THE JESUITS.

The following excellent letter of Rev. Silliman Biagden, of Boston, Mass. (a Protestant clergyman), in vindication of the Jesuits and the Catholic Church is from the Milford (Connecticut) Citizen. It explains itself :-

AN EXPLANATION.

One Lord, One Faith One Baptism-Eph. 4:5.

BY REV. SILLIMAN BLAGDEN.

Having just received some pamphlets, two Protestant ones, and one Catholic, from the Rev. J. Bucker, a Lutheran clergyman of Mangalore. India, calling my attention to his religious views as set forth in his own writings, and also the Catholic side of the question, as expressed in the Jesuit's brochure, and receiving a etter at the same time from him call ing me to account for quotations from my writings, used by the Jesuit brother in his pamphlet; to one sent ence of which especial prominence is given, viz., "All who fight against given, viz., "All who fight against the Catholic Church are now and will be found fighting against God," and requesting an immediate explanation from me. The writer therefore, makes the following statements and mails to him the subjoined letter:

From many years of reading, study and observation, and from personal and experimental acquaintance with the Catholic clergy it is self evident to the writer that the Roman Catholic Church is The Bride of Christ, The Church of God, and the Ancient Spiritual Mother of us all. The writer has read books and histories on both sides, Protestant and Catholic, and then has applied to the extraction of the truth and error in them, the Inspired and Infallible test of the Blessed Word of

Having also made the writings, life, and works, of Ignatius Loyola, the founder of "The Society of Jesus," commonly called Jesuits, matters of careful reading and study, and having known them personally for years, the writer is also instructed and persuaded that the Jesuits, though much persecuted, defamed, denounced and abused, still represent the highest type of Spirituality, in the Catholic Church. And that they should be correspondingly honored, reverenced, defended, aided and dearly loved, in behalf of their glocious witness for God's truth as it is in Jesus. It is no wonder that this sinful and adulterous world, hates, maligns, traduces, exiles and would kill if they could, the faithful Jesuits; ecause the latter are sticklers for bedience to the literal teachings, example and life of Jesus, as given in the Gospels: and because "It is writ-ten" also: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12, with all the References thereon.)

Therefore the writer endorses, con firms, reiterates and would state more emphatically than ever, if it were possible so to do, all that the good Jesuit brother quotes of the writer's articles in his pamphlet, and also repeats again the solemn and potent warning that "All who fight against the Roman

This timely and to be heeded admon ition, should make one and all, both Protestants and Catholics, turn to the fact that we should seek to cultivate the hot-house flower of love! we should all strive, work and pray for grace sufficient to enable us to love one another, in sincerity and in truth.

Forgetting the past, determined to let bygones be bygones, looking up and out upon the Infinite and Eternal Future, so soon to dawn upon this sinful and soul slumbering world! (Rev. 221, 7:12.) Thinking of the awful thunderings and lightnings, of that fearful and quickly coming (Rev. 22:12) Judgment Day! When this old earth will reel, totter and stagger like a drunken man, and then burned up, while the heavens shall pass away with a great noise and the ements shall melt with fervent heat, 24 Peter 3:10) and also realizing that all of our most serious differences are yet of infinitesimal importance, compared with the Biblical truth and state ment, and to which the Catholic Church assents, namely, that the one great and absolutely divine Essential for Sal vation, is Faith-in, Love-for, and Obedience to Jesus as God, why, we of the Lord, should join hearts and hands in Christ-like love for one another and in united and common work and labors, for the salvation of the countless thousands, now hurriedly going the broad road to destruction and to everlasting burnings! (Isa. 83:14; Math, 18:8, Math. 25:41; Rev. 14, 10:

Love, Love, the Love of God in Jesus, shed abroad in our hearts by The Adorable Holy Ghost, will ban come the powers of darkness, and will give us grace, the wish, will and power to veritably love each other as Brethren in Jesus, and also to work together in one organic Church of the Lord God Almighty! And as some one has well said, we will then present to all crea tion the picture of a poor, sin convict ed mortal clinging with one hand to of Boniface, while passing over the The Blessed Cross on Calvary, in the

other hand, reaching away down as low as possible, to catch and save another poor soul who has not yet reached "The Rock of Ages!" which is Jesus, and The Church of The Living God. Amen.

O may God Almighty grant to every Christian in all creation this gift of Love and Spirit which will make "Christian Unity" feasible, possible and of early consummation, if it be His Will, for His dear Name's sake, to the Praise and Glory of Christ's coming kingdom, wherein love is and will be, Eternal King, even Jesus. Amen.

COPY OF A LETTER SENT. Washington, D. C. U. S. A, April 11,

To the Rev. J. Bucker, Basel German Mission, Mangalore, India:

Rev. and Dear Sir and Brother in Christ - Your letter and pamphlets were forwarded to me here from Boston, and I hasten to reply, that I have for years worked and prayed for "Christian That God, in His own time and way will bring all true Christians and lovers of Jesus to love each and one another in Him, through the Supernatural and divine power of the Adorable Holy Ghost. Amen.

Having for many years labored with and preached for almost all the different Protestant denominations, and having carefully and experimentally studied the Roman Catholic Church, also, for years, reading their own books and histories, as well as our own, and having taken pains to become personally and socially acquainted with the leading Priests and Prelates among them, I have long since found, by the Grace of God and the Comfort er, which is The Spirit or Truth, that upon the one great and absolutely divine Essential for Salvation which is faith in, love for, and obedience to Jesus as Gcd, we are, and always have been agreed. All the other things, however, important, are still non-essentials to salvation, though they may be means to that end, because the whole "Word of God," (Rev. 19:13,) from Genesis to Revelation, teaches what I have above stated in simple and few words, but which also sums up all theology upon this subject, namely that the one great and absolutely divine essential for Salvation is faith n, love for and obedience to Jesus as Since where we find these pre God. equisites all in combination, there also do we find the one possessing them filled with the Holy Spirit, for "It is written" that God gives The Holy Ghost to those who obey Him.

Acts 5:32) And I have also found that every thing in the Roman Catholic Church aims to, and does magnify and exalt the Divinity of Jesus! And all else to the contrary notwithstanding

And their own clergy have admitted

that such is the fact.

Remembering, therefore, that we are all poor, miserable sinners, saved by grace, and that not of ourselves, but by faith in the Precious Blood and Glorious Righteousness of Jesus, and by obedience to His sweet mind and Spirit, for it is the gift of God, I be-hold by and through the teaching of the Comforter, which is the spirit of truth; that we are also, all of us, both Catholics and Protestants, brethren in lesus, children of the same Heavenly Father, and all members of the same Divine Household! And that instead of quarreling among ourselves, over insignificant differences and about matters which are non essential to salvation, we should instead, indeed love each other as dear brethren in Christ. and we should work and pray for Christian Unity to come to God's own

time and in His own way! Amen. Mark well my words, my brother, and may God give you grace to recol lect and profit by them, viz, that it is pre-eminently the devil's work to stir up controversy, and to get Protestants and Catholics fighting one another. For the author of all lies, and the father of all liars, which is satan, aided by his "staff officers" of the Bottomless Pit and the Powers of Darkness, is also the diabolical author of hate, contention, discord, disruption and destruction! And nothing so gratifies the devil's satanic diabolism and hellish devilishness and vindictiveness, as to get God's children quarrelling among them God's selves, thus bringing shame and contempt upon the blessed religion of Christ Almighty. Recollect then, that the devil or satan, is a person and a spirit, and an awful and tre-mendous reality! and not a heological myth! vastly more too than a dogmatic doctrine; and that he has ever tried to sow the seeds for, and to bring about rebellion against God, as he did of yore, in the Paradise of the Garden of Eden! He is now doing his level best, in these days" to get us all brethren in Christ, both Catholics and Protestants, fighting each other and cutting one an-Because. other's throats! written " "A divided hous stand!" (Matt. 12:25, etc.) "A divided house cannot we all should join heart and hand with each other and pray and work for "Christian Unity." Agreeing to dis-agree upon the things about which we can't agree, since we are all forever agreed upon the one great and abso-lutely divine essential for salvation

which is faith in, love for and obedi ence to Jesus, as God. And you must also know and recollect that from a careful, prayerful and exhaustive study, covering many years of searching of the Scriptures and especially of 21 Thess., 2, whole chapter, with all the references there on, and particularly of the 31 verse we are positively assured that the so called "Reformation" turns out to be not an unmixed good by any means! probably calumnious story, have ratified doctrinally by the approving siled doctrinally by the approving siledce of six hundred years. So utterly terrifying hurricane and with the



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history, marking and emphasizing the "Falling Away," above referred to in 21 Thess, 2:3 The "Reformation" sire, till the prophesied promise be ere came, like a great thunder storm in mid summer, which clears and purifies the atmosphere, but by this self same Reformation, this dread and prophesied Falling Away, which even began in the days of the Apostles, has been diabolically accelerated and expedited ! way from being perfect !

And the Roman Catholic Church having done as much, if not more than any other, to promote and preserve, true and Christ like religion over all the wide world, still looms up as an eternal lighthouse upon an everlasting rock as the Ancient Spiritual Mother of us all! Amen "Until the day break and the shadows flee away. (Sol. Song. 416)

Yes, even as it is written, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners

(Sol. Song. 6, 10)
I have not time to write more now. will send you some of my recent articles when I return to Boston. I have already written to my printer to send you copies of my two books, en-titled respectively, "A Bouquet of titled respectively, "A Bouquet of Poems and Canticles to the Praise and Hory of God! Also God calls to 'Christian Unity" and bids us love one another. They both, as do all my works, both written and spoken. exalt the Word of God. (Ra. 19, 13) the Divinity of Jesus, (Rev. 1, 8, etc.,) and make a plea for Christian Unity, (John 13th, 34, 35) Hence, I not only stand by and endorse the words quoted from my writings and to which you have ust called my attention, but I would put them in even stronger language were I able!

I send you my books free, and as a ouvenir, in the name of Jesus. If you fail to get them please let me Praying the Lord Jesus to oless, keep and prosper you as to Him seemeth best, for His Name sake. Amen.

Yours faithfully in the faith and love of Jesus. Ray, Silliman Blagden.

CONCLUDING PRAYER. And now may the Lord Jesus breathe

upon and into every syllable of every word of all the above the Holy Ghost in pentecostal fire and power, if it be His will, converting, saving and mos abundantly blessing all that shall ever see, hear or read it, and may He, through its instrumentality bring all true Christians, both Protestants and Catholics, to really love each other as brethren in Jesus. and also work to-

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and He that shall come will come and will not tarry, (Heb. 10;37) when we shall indeed be all united and satisfied as we awake in the likeness of our King in His Beauty, even Jesus, behold the Land that is very far off. So that the Protestant Church is a long (Isa. 33:17) and see Him as He is, and may He also by means of this, mightily expedite and hasten on the divine cause of Christian Unity for His great dear Name's sake. Amen THOROLD CEMENT.

long fulfilled, that yet a little while

THOROLO CEMENT.

Hagersville. July 1, 1897.

Estate of John Battle, Thorold, Ont.:

Dear Sirs, — Having used your Thoroldy.

Cement in our stable floors, which were put in lest fall under the supervision of your Mr. Ward Hagar, we must say it has given us good satisfaction in every particular. Our floors are as hard as stone. We clean our stables by driving a team and wagon through the stable on the concrete behind our stock, and load the manure on the wegon. We can truly say it is, just perfection for stable floors. Yours, etc., Beswetherick Bros..

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Dominion Creek, in the Yukon Territory.

CEALED Tenders addressed to the under-signed and marked on the envelope. Ten-der for a placer mining claim." will be received at this Department until noon on Friday the lat day of September, 1899, for placer claims-and fractions of claims on Dominion Creek re-served for the Crown.

The following is a list of the numbers of the claims and fractions and the approximate frontage thereof as surveyed by Mesars, James frontage thereof as surveyed by Messrs, James Gibson and R. W. Cautley, Dominion Land Surveyors:

Surveyors:BELOW UPPER DISCOVERY. Length in ft. No.

5 10 A

19 15 A

30'5 31 A Length in ft. ABOVE LOWER DISCOVERY. Length in ft. No. 12 6 A 59.1 10 A 1.25 Length in ft. Length in ft. No. 75 A Length in ft, No. 1 A 2 A 2 C 8 A 9 A 11 A 11 A 11 A 20 A 22 D 22 A 22 A 22 A

73 A 123 100 118.

Tach tender shall specify the numbers of the claims and fractions tendered for and also the amount of bonus offered for each claim and fraction. The tender may be for the whole lot or any one or more of the claims and fraction. The tender may be for the whole lot or any one or more of the claims and fractions, and must be accompanied by an accepted chuque in favor of the Minister of the Interior for ten per cent. of the amount offered, one half of the remainder to be paid into the partment of the Interior at Ottawa or to the Commissioner of the Yukon Territory at Dawson within thirty days from notice of acceptance of tender, and the balance within six months thereafter with interest at the rate of four per cent, per annum.

Entries for the claims and fractions will be granted in accordance with the Placer Mining Regulations on acceptance of tender.

The entries will be satject to the usual royalty and the provisions of the said Regulations from time to time in force, except as to representation provided for by Clause 39, which entries may be granted shall not include any portion of the beach or hill claims for which entry may have been previously granted.

The highest or any tender not necessarily accepted.

JOHN R. HALL,

JOHN R. HALL, Secretary.

Department of the Interior. Ottawa, 27th May, 1899.

FIVE - MINUTES' SERMON.

Seventh Sunday after Pentecost. SAVE YOUR CHILDREN.

chile

Every good tree bringeth forth good fruit.

As the tree, so is the fruit, we are As the tree, so is the fruit, we are told in the gospel of this Sunday, and we may justly say as the parents, so are the children. Good tree, good fruit!—Good parents, good children; evil tree, evil fruit!—Evil parents, evil children. It is only too true that it will occasionally happen, that a the will occasionally nappen, that a child of the best parents will succumb to temptation, and again, that a child which had been totally neglected will, through God's infinite grace and mercy lead an exemplary life. But these are exceptions which do not repeat the general truth, that chi'dren will be come naught but what parents make them, either good men or vagabonds, either exemplary Christians or scan-dalous ruffians, either saints for Heaven or reprobates for hell.

If you wish to be convinced of this truth, enter in spirit into the homes of the different members of this congre gation and watch the manners and the behavior of the children. What a con-trast will you not find! Here, children like angels, who seem to bear their parents on their hands, who by their innocence and piety, by their peace-fulness and good behavior edify every one, who are a credit to the whole congregation, in fact, to the whole com-munity in which they live. In an-other home you will find children, who by their shameful behavior, cause their parents to shed bitter tears of sorrow, who by their wickedness, their im-morality and depravity, by their con-tempt of every law of God and of men, are a pest, and a scandal to the whole community. Whence this difference of behavior and morality? The cause is this, in the one family the parents conscientiously perform their parential duties as representatives of God, in the other, the parents disgrace the names of father and mother by trampling under foot their parental duties, as representatives of Satan, lead their children to destruction.
In ancient times, the Greek lawgiver, Lycurgus of Sparta, decreed

that the parents were to be punished with the children for the crimes of the latter, as he was convinced that the parents having neglected to form the morals of their children were the sole cause of their crimes.

If, during youth, your children have been placed on the right or wrong road, their future life will usually trend in the direction of the road on which they have been placed. This truth is most pointedly expressed in holy Scripture "A young man according to his way even when he is old, he will not depart from it." (Pro. 22, 6) Hence nothing is more certain than that the weal or woe of the children for their whole life depends on the parents. Their abode in Heaven or hell for all eternity depends principally on the seeds which the parents sow in the

hearts of their children. Christian parents, consider well what a great responsibility is placed in your hands. What happiness will not be yours on earth and in Heaven, if you conscientiously do your duty towards your children; if you, as true representatives of God, preserve their innocence and guide them in the path of virtue. If you lead to Heaven those children whom you received as angels at the baptismal font you will have a heaven on earth with good children who love, honor and obey you, who think only of contributing to your happiness. Your terrestrial bliss, however, is but a shadow of the heavenly one promised by our Lord as a reward for your fidelity in guarding the prec-ious souls which He has given to your

care.

On the other hand what woe and misery will you not prepare for your-selves in this life and what eternal despair in the next, if through your fault, through your negligence, one of your children should be lost. What remorse of conscience for time and eternity will not be yours, if by your wicked example or by want of proper watchfulness you have actually led your children on the road to sin and ruin. Supposing you have saved your soul by sincere penance, but have caused that of your child to go to perdition, what will you answer on the last day when you find this child among the damned, and are accused by it as the couse of its damnation? What will you answer when your child will say: I do not accuse you, my God, of injustice, but I accuse my parents as the cause of my eternal ruin. They did not warn me, they did not teach me better, they placed me on the road to hell and did not restrain me : I ask the everlasting curse of God to fall on their heads. What will you answer to the cry of despair when your child sinks into the eternal flames of hell, and you must acknowledge that it is through your fault! Christian parents, can you contem

plate this impending doom for yourself and children, and still be indifferent to your parental duties? Ah, bewail with bitter tears of deep contrition your former negligence, if in the proper care of your children you have been guilty, and firmly resolve to re-pair with redoubled energy the injury you have done to their souls. Teach them by word and example to know God, to serve Him, to fear His punish-ments, but above all, to love God. Be their teachers in virtue, their example in leading a Christian life, their guardian angels in their inexperience amidst the many dangers that surround them and that threaten to destroy their

faith and their innocence. In one word, Christian parents, with God's grace, do all you can, to save your