

Besides a pure intent and willing acceptance crosses which meet us d far, if we accept them expiatory spirit, to red to which, to the eye of the least hopeful feel the world.

Our Part. We should always se and to our own part, and to the utmost faith to do this, to leave unde ought to have done w blank in the universe w to have been good work

Love Your Moti Young man, did you arms around your dea tell her that you lov grateful for the work you do for the tears you shed for the prayers she says? She may think t without you assuring but it costs you but lit her and your words ma and sunshine to her ever dreamed of. Some pay \$2 for a livey ge hours with all the nice things of that are true this are not true, and th cents or five minutes i their old mother tha thing for her. Do not now wait until your s how her your affectio

Learn Something Fr One of the most use one can form is that thing from everybod comes in contact, which can be acquire be ignored. Constantly meet men you measure. You one can teach you som did not know before haps, you would nee to learn again if you from him. Daniel Webster or said, in arguing a case repeating a story w hid he had not he heard it, fourteen y Webster was always thing for future use. One of the most use one can form is that thing from everybod comes in contact, which can be acquire be ignored. Constantly meet men you measure. You one can teach you som did not know before haps, you would nee to learn again if you from him. Daniel Webster or said, in arguing a case repeating a story w hid he had not he heard it, fourteen y Webster was always thing for future use.

A young man em sible position by a was recently discha for another. Surpr he sought an explaina ger of his departu kindly tell me why y any longer?" he ask "Certainly," was because you always "we."

"What do you me "I mean just that "We" should do s ought to follow o policy. It was alw in this company a part. In speaki glose about our say "THEY," (mea instead of "WE," personal interest in concern was expres no less than by y advise you to see some company to "WE."

A common critic the concern," and It is the young ma did own the conce the owner in time. "We're going \$10,000,000 next marked an office bo in the reception President. That week. He is on th act. It is necessa act WE every hou as to say WE. V solidarity, co-operati that wins!—Robe Success.

Now do not live Life without doing done in it, and g it, from beginnin study whatever it and finish it up and then to the letting any momen It is wonderful t these prompt pe out of a day; it the moments tha And if ever you you have so many you that you hign, let me tell y of the very first o and you will find into life and follo of well-drilled s work may be ch changes in a s quished if you You may have o of the man who accomplished so father taught "when I had any do it." There is word Now.

We Are There is so s independence in are mightier ar ce than their Who is more horett of his liv even then endo he has not labor greater than w wants were gr more to suppli gratched, more to. He neede footmen, villas mountains, and

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXVI. We have seen how the Catholic Church, in all her documents, from the Canon Law to the treatises of particular theologians, has always affirmed the entire consistency of religion of any particular form of civil government, monarchy, aristocracy, or democracy, or any inter-mixtures of these three principles, provided only that they secured peace, justice, and the public good.

How is it then that for more than a century past the French Catholics have been disposed to treat monarchy as if it were an essential part of the Catholic religion, and to view of a republican form of government as a heretic, or an infidel? Little from a heretic, or an infidel? Even American Catholics, coming over to France, seem to have been viewed with alarm and dislike, if they frankly avowed their hearty preference for their own system of government and society.

Since Pope Leo has reminded the French Catholics that this identification of monarchy with orthodoxy is wholly unwarranted, and some rather startling exemplifications of the obstinacy with which the French Catholics have clung to their old way of thinking. For instance, some eminent priests, including a bishop or two, who were revisiting Algeria, were hospitably received at a certain nunnery, and stayed overnight, but with little attention marked that they had, but little attention from the good Sisters, who were all the while busily engaged in praying for "the Holy Father's conversion." Here they were actually treating the Chief Pontiff very much as if he were a heretic, or at the very least had been saying things "offensive to pious ears."

Indeed, I presume the above declared that he had been doing this last, which of course is abstractly possible, where a definition is not involved.

Of course no instructed French Catholic, man or woman, would dare to say outright that monarchy is essentially involved in orthodoxy. They do say, however, that practice, from the beginning. Republicanism among them has been identified with irreligion, and above all with hostility to the Catholic religion. This seal of irreligion, they maintain, instead of gradually loosening itself from French Republicanism, becomes day by day more indissolubly adherent to it.

They reminded his late Holiness, reverently but decidedly, of his being an Italian, could not well have that he was for my eyes, but now they are hidden from thy eyes. St. Luke x x 12

Next Sunday we are going to begin the holy season of Advent. The word Advent signifies "the coming," or approach. The season of Advent, therefore, signifies the time when we prepare for the coming of our Lord. Our Lord came into the world when He was born an infant in the stable of Bethlehem. And the season of Advent is the time to prepare ourselves suitably for that wonderful and joyful event. Now, what is a suitable preparation? It is to have our hearts pure and free from sin. It is to enter into ourselves by reflection and thought, so as to be sorry and to regret sincerely our sins and all our ingratitude to God, Who had done so much for us, and to make up our minds and determine with the help of God's grace, which is always ready for us, that henceforth we put away all wickedness and serve God with sincerity, to reflect and strengthen in us the conviction of the worthlessness and emptiness of all worldly things, pleasures, honors, and riches, in comparison of the love of God, and the things of eternity after this life is over.

In order to do this Holy Church, our mother, the mother of our souls appointed by our Lord to nourish and guide us, direct our attention, all through Advent to the second coming of our Lord, and to the things that will be done in the living and the dead. Both the gospel of to-day and of next Sunday are about the general judgment.

The Holy Ghost says the fear of God is the beginning of wisdom. When the horse we are driving gets slow and sluggish, he must be aroused by the whip or the spur to make his journey, and so we, all who, amid the cares and the business of life, get sluggish and indifferent, must be aroused by a serious consideration of the momentous issues of eternity, by the thought of the things which are quickly and certainly coming on us.

So let us consider the words of our Saviour when He approached Jerusalem: "And when He drew near, seeing the city, He wept over it, saying: 'If I had known, and that in this thy day, the things that are for thy peace; but now they are hidden from thy eyes.'"

Jerusalem was a magnificent and beautiful city. Situated on five high hills, it could be seen from a distance. It hills, it contained the Temple of God, and its towers and domes, covered with gold, shone in the sun. Our Lord loved this city; He loved its people, His own countrymen. But when He looked at it, He burst into tears. He foresaw its coming destruction; this proud city levelled to the ground, its inhabitants either slaughtered or dragged off into captivity. Because of their sins, because all taken up with their sins, because all their money-getting, pleasures and their money-getting, pleasures had forgotten to please God and to live virtuous lives, and because they would turn a deaf ear to His teaching, and reject Him and even crucify Him. He saw how easily they could reconcile themselves to God and obtain true peace of mind, but that they would throw away their opportunity; and this is the Holy Ghost's lamentation.

Jerusalem is a figure of the soul of each one of us. It is the most beautiful thing in the whole creation. It is next to God Himself, and capable of an infinite knowledge and happiness. The soul contains God Himself. "Ye are the temple of God, and God dwelleth in you." But as Christ wept over Jeru-

salem, so does Holy Church weep and lament over the souls of many of her children. They do not love the things which are for their peace in this their day. What is "this their day"? It is this mortal life; this very short and uncertain life; this life given to us to prepare ourselves for an immortal life to be shared with the immortal God. We may call it a day, for it is only a day, and less than a day in comparison with eternity. It is as a light cloud passing across the sun.

And what are the things which appertain to their peace? That we are created by God in His own image and likeness; to love and serve God in this world in order to be happy with Him in the next. That if we obey Him and do His will we shall reach our final destiny; but if we are disobedient and live for this world, and make ourselves our own God and despite the God Who created us, we shall be forever banished from His presence, to spend our eternity in everlasting regret. If we live according to these things we shall have peace, all the peace we are capable of here; a peace which the world cannot afford, and everlasting peace when this world is over.

But, alas! these things are hid from the eyes of a great many. Why? Because they willfully shut their eyes so that they may not see them, then they open their eyes to quit their guilty pleasures and their ill-gotten gains. That they are determined not to do, and it makes them unhappy to think that the time is coming when they must render an account; and to escape this unhappiness they put the thought away as quickly as they can. In this way they get a false peace, the peace of death; the same kind of peace that a man would have if he could drug himself to sleep when his house is on fire, instead of waking up and escaping.

Besides, they cannot think on God and eternity, because they are so occupied and taken up with the present life; they keep up such an incessant thinking about one trifling after another that there is no room for a serious thought. A serious impression with them is like a foot-print on the sand of the sea-shore. As soon as the waves come a moment after and washes it all out. Religion is their real business in life; but they have no time to attend to it; they can attend to everything else; they can find time enough for pleasures, for reading all sorts of things, for idle conversations, for gain, for idleness, but no time for religion. If God speaks to them by the events of life—by sending them sickness or the fear of death; by or their children, or their brothers and sisters, they stop an instant in a kind of terror, and then drive off the impression as soon as they can. They grow harder and harder, until finally nothing whatever seems to make any impression. Their day goes by, and they have not known the things that are for their peace.

Our Lord wept over Jerusalem because He foresaw the destruction soon to befall it. He said: "For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation." All this was accomplished within thirty years. The Romans came and utterly destroyed it, slaughtering the most part of the inhabitants, destroying the Temple, and leading what people remained away into captivity.

So it will be with the soul at the hour of death. If its enemies shall surround it on every side, if one fails to think of his soul, if he comes up to think of a horrible dread. He must cut loose from everything he has been so much attached to. This will be exceedingly bitter. His soul has fixed itself on these things, and cannot fix itself on anything else. He knows he is entirely unprepared for eternity, and he is afraid to meet God. This idea frightens him so that he cannot be free from it; it shuts it out. Before him. He is past hope, he comes up to think of a horrible dread. He must cut loose from everything he has been so much attached to. This will be exceedingly bitter. His soul has fixed itself on these things, and cannot fix itself on anything else. He knows he is entirely unprepared for eternity, and he is afraid to meet God. This idea frightens him so that he cannot be free from it; it shuts it out. Before him. He is past hope, he comes up to think of a horrible dread. 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