

columns in the name of God, like the Orangeman, they spit out poison against all who aid in Irish effort.

THE DIVINE JUSTICE.

How Mankind Should Seek to Attain the Wonderful Attributes.

To be perfectly just is an attribute of the divine nature; to be so to the utmost of our abilities is the glory of man.

Justice is truly the attribute of God alone. However man may seek to fathom the depths of justice he is always handicapped by the fact that he is still a man and he cannot escape from the limitations that have been thrown around his life.

Perfect justice is supposed to reign beneath the gilded domes of the court-houses of the land, but even there it shows itself to be thoroughly human.

There is one thing that we can do, however. While it is quite impossible for us to be perfectly just, we can strive to live up to human limitations, though this is not a method of life to be adopted as easily as a resolution.

It is not easy for one person to do this, for we live among warring elements, but if all should apply this rule of conduct to themselves it would be very simple, for each would aid the other by his kind words, experience and sympathy.

One trouble with mankind is that he is unwilling to forgive. While he hopes for pardon for himself, he refuses to grant it to another.

God's forgiveness is such a little thing, for God is perfect, while there is not a man who should not always be petitioning the Most High for pardon.

Oh, for perfect charity and justice! How many aching, bleeding hearts would be healed if they could but meet with these attributes of God.

Be still, little heart! Though man's inhumanity has made you mourn, the day of justice will come and the Divine hand will brush away the traces of the tears that the weary days and long, dreary, fearful nights have left on your cheek.

Remember that Ayer's Sarsaparilla is extracted from the Honduras root, which only of Sarsaparilla the true alternative properties. Also, that it is highly concentrated and powerful medicine, and hence its wonderful results in all forms of blood disease.

Mr. Hugh Caldwell, Clydeville, Ont., writes: "My daughter was under the care of doctors for more than a year for female weakness, with out getting relief. I then procured Pink Pills and they cured her."

The proprietors of Parnelee's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Beam, Waterloo, Ont., writes: "I never used any medicine that can equal Parnelee's Pills for Dyspepsia or Liver and Kidney Complaints."

Francis Walsh, Dalkeith, Ont. No bogus testimonials, no bogus Doctors' letters used to sell Hood's Sarsaparilla. Every one of its advertisements is absolutely true.

The Reasonableness of the Practices of the Catholic Church.

By Rev. J. J. BURKE.

Crucifixes, Relics, and Images.

XI.

"Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in the heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them." (Exodus xx. 4, 5).

This first commandment teaches us to adore God alone. It does not forbid the making of images, but it forbids the adoring of them, worshipping them as gods. This would be idolatry. If the making of images were forbidden, it would be improper to have images or pictures of our friends.

It has frequently been said that Catholics are idolaters, because they have in their churches crucifixes, relics and images of the saints, which they honor. Perhaps many of those who accuse us of idolatry, if asked, could not tell what idolatry is.

The honor we give those sacred things is a relative honor. We honor them on account of the relation they bear to God and His friends, the saints.

Every Catholic, even the child, is taught the difference between the idol of the pagan and a Catholic image. Pagans looked upon their idols as gods. They thought these senseless objects had power, intelligence and other attributes of the Deity.

Catholics know full well that images have no intelligence to understand, no power to assist them. They do not adore nor serve them. That would be idolatry. It would be breaking the first commandment. They do not say when praying before the crucifix or image of a saint, "I adore thee, O Crucifix;" nor "Help me, O image."

Whoever adores images, pictures, and relics of our Lord, His Blessed Mother, and the saints, for the same reason that we have relics and portraits of George Washington, Abraham Lincoln, or of our relatives and friends. They remind us of the original. Who can look upon the crucifix or upon a picture of the Crucifixion without being reminded of all the sufferings of our Lord and Saviour Jesus Christ?

And who can seriously contemplate those sufferings, borne for us so patiently, without being moved to pity and to repentance? Such a person will be moved to say with the heart if not with lips: "Oh, my God, I am sorry for having offended Thee and caused Thee such suffering. Grant that I may love Thee with my whole heart and never more offend Thee."

Catholics, as we have seen, adore God alone. They honor the Blessed Virgin and saints represented by images. They use these holy pictures and statues to beautify the house of God. These pictures are also a source of instruction. They are a profession of our faith. If you enter a house and see on one side of the room a picture of the Blessed Virgin, Cardinal Gibbons, or of Pope Leo XIII., and on the other a picture of Lincoln, Cleveland, or Washington, you will at once know the religious faith as well as the political belief of patriotism of the occupant.

By the aid of the relics of the martyrs we are reminded of all they suffered for the faith. By the use of religious pictures our devotion is increased and we are stimulated to imitate the virtues of the saints represented.

It is reasonable to have pictures of our martyred President and relics of our revolutionary heroes that we may be reminded of their patriotism. It is none the less reasonable to have pictures and relics of our Lord, the Blessed Virgin, and the saints, that we may be reminded of their virtues. By imitating their virtues here we may be happy with them hereafter.

Some Sacraments.

XII.

"Pray without ceasing" (1 Thess. v. 17). "Every creature is sanctified by the Word of God and prayer" (1 Tim. iv. 5).

By sacraments we mean the various prayers, blessings, ceremonies and pious practices of the Church. Here mention will be made of some of the most common of the sacraments that have not already been treated. Sacraments, like sacraments, have an outward sign. The latter, however, were instituted by Christ: the former by the Church; and while the latter always give grace if we place no obstacle in the way, the former do not give grace, but excite good thoughts, increase devotion and raise the mind to God.

The chief sacraments that have not been mentioned are the books used by the priest in the performance of his sacred duties, the sign of the cross, holy water, blessed candles, blessed palm and ashes, holy oils, scapulars, medals, Agnus Dei, prayers, litanies, rosary, the Angelus, stations, the funeral service, and various blessings.

The books used by the priest in the performance of his sacred duties are the Missal, which contains the Masses for the various feasts of the ecclesiastical year; the Breviary, in which is the office recited by the priest every day; and the Ritual, where is to be found the form of administering the

different sacraments, the funeral service, and the various benedictions.

The sacramental of most frequent use in the Church is the sign of the cross. It is used to remind us of the Passion and Death of Our Lord and Saviour Jesus Christ on the cross. The cross is the emblem of the Christian, the "sign of the Son of man."

It is an act of faith in the principal truths of Christianity. When we say the words, "In the name, we profess our faith in the unity of God, which means that there is but one God; "of the Father and of the Son and of the Holy Ghost," are a profession of faith in the Trinity—i. e., that there are three divine persons in one God. The form of the cross which we trace with our right hand from our forehead to our breast, and then from the left to the right shoulder, is a profession of faith in the incarnation of the Son of God, Who became man and died on the cross for our redemption.

Terullian and other writers of the early ages of the Church tell us that before every action, before rising or retiring, before meals, at every step, "we impress on our forehead the sign of the cross." The Catholic Church of to-day, in accordance with the teachings of Christ, His apostles, and their successors of all time, teaches her children to put their trust in the merits of Jesus Christ's sufferings on the cross, and to do everything "in the name of the Father and of the Son and of the Holy Ghost."

Holy water is water blessed by a priest. During the blessing beautiful prayers are recited. These prayers express the spiritual blessings the Church wishes to follow all who use it. The Church uses holy water in all the benedictions and some of her sacraments. It is placed at the doors of her churches, that all who enter may use it and be reminded of that purity of heart which it symbolizes. Holy water is also kept in the houses of Catholics, to be used in times of trial and when the priest comes to administer the sacraments.

The blessed candles used in the service of the Church receive their special blessing on Candlemas Day. We use these lighted candles at different times to remind us of Jesus, Who is the "Light of the world." Catholics always keep a blessed candle in the house. The Church puts a lighted candle in our hand at our baptism, and wishes us to die with one in our hand, to remind us to hope in Him Who is our Light and the light of the world.

On Ash Wednesday ashes are blessed and put on the forehead of the faithful in the form of a cross, with the words "Remember, man, that thou art dust and unto dust thou shalt return," to remind them that they are only dust and ashes. These are the ashes of burnt palms blessed the Palm Sunday of the previous year. These palms are blessed in memory of the triumphal entry of Jesus into Jerusalem, when the people spread palm branches along the way. This palm should remind us to perform faithfully our duty if we wish to enjoy the palm of victory.

The holy oils are blessed by the Bishop on Holy Thursday of each year. They are of three kinds: oil of the sick, used in the Sacrament of Extreme Unction; oil of the Catechumens, used in blessing baptismal water and in the Sacrament of Baptism; and Holy Chrism, used in the preparation of baptism, confirmation, and at the consecration of a Bishop, of churches, altars, bells and chalices. The olive oil used should remind us of Our Saviour's passion in the Garden of Olives.

Agnus Dei (blessed by the Pope), scapulars and medals are small articles worn by Catholics to remind them of Our Lord (the Lamb of God), of the Blessed Virgin, and of the saints. They are emblems of the Christian, as the stary banner is the emblem of the American; and as the flag of our country shows that we are under the protection of the Government of the United States, so the Agnus Dei, scapulars, and medals show that we are under the protection of Jesus Christ, His Blessed Mother and His saints.

Prayer is the elevation of our mind and heart to God to ask Him for all blessings, temporal and spiritual. Prayer is necessary to salvation. We are taught in St. Luke xviii. to pray always and faint not. We should pray with attention and devotion, with confidence and humility. We are told in the Lord's Prayer to pray for others as well as for ourselves, and God's choicest blessings will be granted us through Jesus Christ Our Lord. The best of all prayers is the one God taught us—the Lord's Prayer. Other prayers common in the Church are Litanies, Rosaries, the Angelus, Stations, and the Funeral Service for the dead. The Litanies most in use in the Church are the Litany of All Saints, of the Blessed Virgin, of the Holy Name of Jesus. In these Litanies we ask God to have mercy on us, and the saints to pray for us; but we ask everything through Jesus Christ Our Lord. Few practices of the Church are more widespread than the Rosary of the Blessed Virgin. It consists of the best of all prayers—the Apostles' Creed, the Our Father, three Hail Marys, and the Glory be to the Father; then the Our Father and ten Hail Marys repeated five times. This constitutes the beads, or one third part of the Rosary. During the recitation of these prayers the mind should be occupied meditating on the principal mysteries of the life of Our Lord. These mysteries are divided into the five joyful mysteries—the Annunciation by the angel Gabriel, the Visitation of the Blessed Virgin to St. Elizabeth, the Birth of Our Lord, the Pres-

entation, and the Finding in the Temple; the five sorrowful mysteries—the Agony in the Garden, the Scourging, the Crowning with Thorns, the Carrying of the Cross, and the Crucifixion; and the five glorious mysteries—the Resurrection, the Ascension, the Descent of the Holy Ghost, the Assumption of the Blessed Virgin, and the Crowning of the Blessed Virgin in Heaven. Any one of these mysteries furnishes sufficient material to occupy the mind of man for hours. These mysteries contain the whole history of the Redemption. The prayers and meditations of the Rosary satisfy the minds of the humblest, while they are sufficient to occupy the attention of the most exalted and most cultivated. The Angelus is a beautiful prayer, said morning, noon and night. In Catholic countries the bell is rung, when all cease their occupations, kneel, and recite: "The angel of the Lord declared unto Mary, and she conceived by the Holy Ghost"—a Hail Mary. "Behold the handmaid of the Lord"—be it done unto me according to Thy Word—a Hail Mary. "And the Word was made flesh, and dwelt amongst us"—a Hail Mary. The prayer: "Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His resurrection, through the same Christ Our Lord. Amen." By this beautiful practice we show in a special manner our faith in the Incarnation of Our Lord and Saviour Jesus Christ.

The stations of the cross are fourteen paintings representing the various stages of the Passion and Death of Our Redeemer. The faithful pass from station to station and meditate upon that feature of the Passion represented by each station. Tradition tells us that from the beginning pious pilgrims were accustomed to tread the path and bedew with their tears the way sanctified by Our Saviour on that sorrowful journey from Pilate's tribunal to Calvary's heights. But Jerusalem falling into the hands of Infidels, and many being unable to visit those holy places, permission was obtained to erect in churches fourteen crosses and pictures commemorating those sorrowful acts. From the stations all can meditate upon the sufferings of Our Saviour, and learn from Him submission to God's holy will, patience, charity and forgiveness of injuries.

The funeral service of the Catholic Church is beautiful, touching and instructive. After blessing strengthening, and encouraging us through life with her sacraments: after fortifying our souls for the last great struggle, she follows us beyond the grave with her blessings, her prayers and her sacrifices. "Eternal rest give unto them, O Lord," she prays: "and let perpetual light shine upon them. May they rest in peace."

There are various other prayers and blessings used by the Church on special occasions. In fact, the Church blesses everything she uses. This blessing of the priest is not such an absurd thing as some imagine it to be: it is rather a most reasonable practice. It is simply a prayer said by the priest asking God to send His blessing upon the person or thing indicated. People of all denominations say grace before meals, asking God to bless the food they are about to use. This is precisely what the priest does when blessing anything. He uses different forms of prayer ordained by the Church to implore God's blessing upon the water, candles and other things before using them. This blessing of churches, water, candles and other things has its foundation on Scripture. We read in the Old Testament of the solemn blessing of the Temple of Solomon. St. Paul tells us that "every creature is sanctified by the Word of God and prayer." Churches, water, candles, bells, books, persons, and other things blessed by the Church are creatures. Therefore we are following St. Paul in blessing them, for every creature is sanctified by the Word of God and prayer.

We do not claim that those articles that are blessed have any efficacy in themselves; but we hope and pray that God in His infinite goodness and mercy may render these blessed articles beneficial to those using them, may protect them and lead them to His blessed abode above, where all is peace and light and love.

The Celebration of Feasts.

XIII.

"Seven days shalt thou celebrate feasts to the Lord thy God, in the place which the Lord shall choose" (Deut. xvi. 16). "If he will not hear the Church, let him be to thee as the heathen and the publican" (St. Matt. xviii. 17).

From these texts we learn that besides the Sunday God wishes certain other days to be observed religiously, and that the Church has the power of designating these days. As the State sets aside certain national holidays in commemoration of its founder or of the Declaration of Independence, so the Church sets aside these holidays in honor of Jesus Christ, the Blessed Virgin and the saints.

Besides the feasts celebrated on Sundays, there are in this country but six holidays of obligation. Three of these are commemorative of events in the life of Our Lord—Christmas, the Circumcision, and the Ascension; two—the Immaculate Conception and the Assumption—in honor of the Blessed Virgin; and one in honor of God's saints—the Feast of All Saints.

The ecclesiastical year begins in Advent. Advent is a period of about four weeks of penance and prayer preparatory to the great Feast of Christmas and corresponding to the penitential season of Lent before Easter. During the ecclesiastical year the first of the feasts of obligation in the order

of time is the Feast of the Immaculate Conception.

It is celebrated on the 8th of December. On this day we commemorate the time when the Blessed Virgin received from the Archangel Gabriel the message from God that she was to become the Mother of God the Son; and the Son of God, assuming human nature, entered her chaste body. Immaculate Conception, as you will see in the article on the Blessed Virgin, means that she was always free from sin.

The great Feast of Christmas, in honor of the birth of Jesus Christ, is celebrated on December 25. This feast is a time of joy and peace to all mankind, and is celebrated by the Church with much pomp and ceremony.

The Festival of the Circumcision is kept on the first day of the new year. It is commemorative of Our Lord's strict observance of the law by submitting to the Jewish ceremony of circumcision. We solemnly celebrate the day in honor of our merciful Lord, Who is our model in all things.

Next in the order of time is the Feast of the Ascension. It is kept forty days after the grand feast of Easter, and is in honor of Our Lord's glorious ascension into heaven.

The Assumption of the Blessed Virgin, celebrated the 15th of August, is commemorative of the glorious taking up to heaven of Mary, soul and body. (This is a pious tradition.)

KENT RETURNING TO THE FOLD.

London University.

The people of Kent are slowly but gradually returning to the fold, and through the medium of the converts made in the Garden of England the light of faith is being spread in many and distant lands. But recently the monastery on the cliff, commanding the broad sweep of the Downs and the landing place of England's Apostle, had the happiness of giving a chief pastor to the Catholic Church in New Zealand in the person of a convert, who is now known as the Right Rev. John Edmund Luck, O. S. B., Bishop of Auckland. Once in California to our recollection we met a priest named Stone, also a convert, and originally from the Cathedral city of Thomas a Becket. Another native of Kent not long since placed a window in the Catholic church in Canterbury, on which are the words:

"Erected by a man of Kent in gratitude to his daughter of Erin for the faith of St. Augustine."

Only a few months since we knew of a nun in a large scholastic institution in France writing to a Catholic friend to intimate that a young lady on her way to Japan would pay him a visit.

This gentleman happened to have a cousin in the realms of the Tycoon, and lo! it turned out that the young lady was the daughter of his cousin, who had been awakened to the graces and comfort of our Church by the edifying scene he witnessed whilst attending the death bed of a young Irish fellow medical student.

His name was Divers, and he was the nephew of another Divers, who, with all her family, became Catholics. The father of this lady was the Tabal Cain of a village not far from the beautiful Catholic church recently built for the Passionist Fathers at Herne Bay, called Grovedown, where is an old Catholic church desecrated at the time of the "Reformation," and wherein the present minister is not even now ashamed to have the lying "Foxe's Book of Martyrs" chained to a desk. They take matters calmly in Kent, but surely and bravely, and they are finding out they have been defrauded of the faith of their forefathers; and priests with the courage of Father O'Sullivan, now of Sittingborne, will help them to recover it—and it will shortly burst into a blaze of zeal characteristic of the "Men of Kent."

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Specification, Form of Tender and all necessary information can be obtained at this Department on and after Monday, 1st July.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to supply the coal contracted for. If the tender be not accepted, the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.

By order, E. F. E. ROY, Secretary, Department of Public Works, Ottawa, 7th July, 1893. 770-2



Mayor Tillbrook

of Melroseport, Pa., had a remarkable health under one of Hood's Sarsaparilla and then became a ruminator, and was followed by erysipelas. Mrs. Tillbrook says this.

Hood's Sarsaparilla the sore healed up, he became perfectly well and is now a hearty, robust boy. When parents whose children suffer from Erysipelas should profit by this example.

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