

ful of all was the difference she perceived in the Jim Tipton of to-day, healthy and active-looking, freshly shaved and well-dressed, who sat smoking and reading the papers, and the Jim Tipton, sodden, shabby and miserable, of a year before.

The children rushed upon her. There was a shout of "Aunt Mary! Aunt Mary! Aunt Mary!" and for ten minutes Mary was smothered in hugs. Jim and Kate were equally glad to see her.

Her brother put his arms around her, and his eyes were full of tears as he kissed her.

"God bless you, Mary!" he said. "You made a man of me at last. And you never braced me up as much as when you threw me off."

After a minute Kate said: "If you wouldn't mind me asking the question, Mary, I'd like to know—are you going to be married?"

In reply to this question, Mary blushed so vividly and becomingly that her complexion for the moment was as beautiful as Kate Tipton's in the days of her youthful loveliness.

DUE TO NON-CATHOLICS.

We live in an age of apostolic life, energy and zeal. Although idolatry is now extinguished among civilized nations, yet the time is similar to the days of St. Paul. Material prosperity advances with rapid strides, and intellectual strength increases daily. The rich become richer, and the poor poorer as the times advance. As St. Paul went forth into just such a state of society, so are we called to meet this mass of people who either have no religion at all or who at best have but a fragment of the truth.

There is the same class of men who are always inquiring for something new, like the men of Athens. There is the same class of men who have no God in the world, but are given up to self-indulgence. There is a large class of men and women who keep the natural law written on their hearts.

The particular movements which produced this state of mind on religious matters are worth considering. Three hundred and fifty years ago there came

THE GREAT DELUGE OF APOSTASY and rebellion against the Church. It flooded the western world; it rolled up in threatening billows to the gates of the Vatican. It demanded the overthrow of the Church or else its subjection to the State. Like thunder from a clear sky came the answer—the great Council of Trent and its famous decrees of reformation. The echoes of that great reply to infidel demands still come back to us in the legislation of the Church, and will until the end.

Calmly, then, the Church went on her way with renewed life and vigor strengthening the faith of her members, instructing them more thoroughly than for many generations before in the reasonableness and necessity of Catholic truth.

Those who left the old ship of Peter in a very short time were wrangling among themselves on the fundamental doctrines of faith. Before fifty years had passed they were

SPLIT INTO A HUNDRED SECTS, each making war on the others. To protest was their life. Founded on principles of contradiction and of opposition, they could exist only by fighting.

To-day this revolt has worked itself out. It has had its day. Like the torrent which sweeps down the mountain side in the spring, and is dried up by the summer sun until no sign of moisture is left, so calm reason and faith in a higher power have dried up the passions of men, and the awful day of ruin and desolation is closed.

Round about us to-day stand a crowd of people hungry for the religion of God. Their hearts are deeply supernatural, and they have no sense of the supernatural, and with mere natural religion they are not satisfied. They need a revelation from God; they know not where to find it.

They must be brought to investigate the truth, the beauty, the goodness, and the divine authority of the Catholic religion. There is in many of these people a deep-seated, ingrained prejudice against us; it is for us to break down its walls. To these and to all others who are non-Catholics we are sent.

Here, then, is the urgent work of the day in the religious world. The time has passed when Catholics can sit down calmly and fold their hands while men are

PERISHING BY HUNDREDS OF THOUSANDS for the want of the Catholic faith. The time has passed when Catholics can be content merely to hold the faith and teach it to the favored children of the faithful. No longer do we dread the axe, the gibbet, or the hangman's rope; no longer do men drive us to the mountain fastnesses and caves of the earth to practice our religion; no longer reigns bigotry so supreme over men's minds that they will not listen to us.

The day of aggressive spiritual warfare is again at hand. The time has come for action; the hour has struck, and we are called upon by God to rally forth from our strongholds and preach to unbelievers the faith once delivered to the saints.

There has yet been no organized campaign. It is for us to arouse ourselves to the task, for we alone can claim with St. John, "We know that we are of God."

This is the providential mission of the Church in the United States—the conversion of the people; this is the work laid down by her Divine Master. It has been the WORK OF CATHOLICS IN EVERY AGE, and it must be their work in this.

Little has yet been done. The comparatively few converts who come to us every year are not, as a rule, the fruit and result of the labors of evangelic and apostolic men and women who have devoted themselves especially to this work.

Many have come to us in spite of us—we must confess it with shame and sorrow. They have come after months of solitary study and thought, in spite of discouragement; in the face of awful obstacles, they have made the sacrifice.

It is the grace of God pure and simple which has led them on; they have been assisted by no earnest work of ours. But now the time has arrived when we are able to say to such souls who are timidly standing without: "Here we are the messengers of Christ; we pray you in Christ's stead, be ye reconciled to God."

It was a thin, small stream that flowed under the virgin hands of Bernadette at Lourdes, but it became a great stream whose waters are spread in all the earth. So the few heroic souls who have come to us are the earnest of a great flood of conversions; they are the first fruits of a

HARVEST OF CONVERTS

who shall in a few years be gathered into the fold by the zealous apostolic laborers whom God is sending forth into the field to reap.

The man who is not alive to this work, or in earnest about it, is dead to the day in which he lives; is not alive to the providential lesson of the hour. Almighty God will ask this generation when they stand before Him in the day of judgment: "What did you do to teach the Christian truths to the non-Catholics who lived with you when you were in your trial state?" It is for us to make answer now. Let us arise in our might—the might of truth—conscious of our strength, confiding in God, and go forth to win the battle fighting against error.

The census shows the population of the United States to be a little over sixty-four millions. Of this great multitude scarcely one-seventh profess Catholic faith. We are not in the field to discuss the reasons why there are few or many who are annually lost to the Church.

We know our numbers, and that which concerns us. What means shall we take to regain the remainder? This remainder of the population—fifty-six millions—is made up of two classes: those who are and

CALL THEMSELVES PROTESTANTS, and those who are of no religious belief at all.

This latter class is growing larger day by day. The uncertainty of teaching in non-Catholic pulpits drives daily great numbers into unbelief. Pleasure, vice and its attractions placed within the reach of all, are likewise doing their share in making unbelievers. We stand as a small body indeed, but we shall never forget how the Church went forth in the fourth century into a world of pagans, and with what results.

But we have before us an audience to-day that is ready, eager and anxious to listen to what we have to say. They have heard of us from our enemies long enough; that their tales concerning us were fables, they are certain.

Now, what is the truth concerning us? Is the question which we are called upon to answer. The American people are fair-minded, ready to look at both sides of a question before they make up their mind. No longer will they submit to be blinded by passion, nor will they let the incubus of any bugbear rest on their minds.

WHAT IS TO BE DONE? Some will, no doubt, urge that we should first sanctify our own people and make them what they ought to be. This is no doubt a pressing need, and it is certain that of all the obstacles in the way of the conversion of our country none is greater than the scandalous lives and shocking example of some bad Catholics. Intemperance and saloon-keeping are Catholicity's deadliest foes. We profess a pure and perfect religion, and unbelievers are aware of our profession; and the non-practicing Catholic is not the weakest enemy to the spread of truth.

One thing that attracted men to the Catholic religion in the early ages of the Church was the examples of soberness and charity which Christians manifested in their lives.

The heart thrills with joy when one contemplates a vast multitude of GOOD CATHOLIC FAMILIES in harmony and peace, dwelling together. In these households never comes the demon of discord, but the angel of peace continually abides within them. There daily arises the sacrifice of prayer and thanksgiving from the family altar. There mutual forbearance prevents wordy quarrels and unseemly disputes. There temperance and sobriety reign, and kindness and gentle influence rule where harshness and evil-speaking would quickly make a household of Satan. From these families come forth no child to fill a drunkard's grave, a fellow-soldier, or the murderer's chair. From such families comes forth the men and women who love the law of God, and respect the law of the land for God's sake.

This, then, shall be the first means of converting unbelievers, by SHOWING OURSELVES BY OUR EXAMPLE to be the true disciples of Jesus Christ.

The next means of advancing the Catholic religion among our non-Catholic brethren is by teaching it to them. There is every opportunity for Christians to meet unbelievers. They are with them in business, in work and in recreation. Questions are asked everywhere about our faith, and we all ought to be ready to give a reason for the faith that is in us. If we would take such an active interest in our

THE REASONABLENESS OF THE PRACTICES OF THE CATHOLIC CHURCH.

By REV. J. J. BURKE.

Granting Indulgences.

When a mission is given in the parish to which we belong we could easily ask our non-Catholic friends to go with us. Converts are often made in this way, as well as by invitations to sermons.

THE APOSTOLATE OF THE PRESS. The press of this country is busy. It daily pours forth tons of worthless and evil literature to satisfy the depraved intellectual palate of the reading public. There is much also that is good, very good, which is constantly being put into print.

But when we contemplate the possibilities that are before us, and the good that can be done by the spread of first-class Catholic literature, we are fired with enthusiasm for the task.

A little band of half a dozen, who are willing to give themselves and all that they have for the glory of God, could, in a very short time, flood this country with good Catholic literature at a reasonable figure.

There need be no difficulty about the books, pamphlets and leaflets proper for the purpose. There are plenty of them now in existence. What we want is organized effort and a little money to bring down prices to missionary standards and to secure local distribution.

If the aspirations of the mass of the people in this respect are unanswered it will be due to their own apathy, and the stigma of being direct in the performance of an important duty must abide with themselves. Observant readers notice how dilatory subscribers sometimes impose upon newspaper proprietors, and even force them into the disagreeable necessity of making frequent appeals for prompt settlements. This apparent neglect in some cases may be mostly ascribed to pure carelessness, but with the majority it arises from an utter misconception regarding the financial cost and labor involved in the production of a newspaper.

If upright subscribers had a clear knowledge of their obligations in the matter they would not suffer the injustice to exist for even a single day. An experience of a kindred nature to what is spoken of above must have befallen the editor of a Southern paper, as he declared in the bitterness of his heart that the man who would cheat the printer would not hesitate to pasture a goat on his grandfather's grave.—William Ellison of Bozemanville, Ont., in Philadelphia Catholic Times.

Churches in Contrast.

If the London Telegraph be rightly informed, the matter in which the Holy See recently dealt with certain French theologians who undertook to apply "higher criticism" to the Bible furnishes an excellent opportunity of contrasting the methods of the Catholic Church with those of the Presbyterian, set, which finds itself confronted now with the same problem.

According to the Telegraph, the French theologians referred to, as a result of their "critical" studies of the Scriptures, announced that they no longer regarded Moses as the author of the books of the Old Testament generally ascribed to him, nor did they consider the books of Esther and Job as historically reliable.

No sooner, however, did the Holy See become aware of the existence of this "critical" school, and learn the nature of its teachings, than it summoned one of its principal professors to Rome, that he might explain his theories and defend them, if they were defensible. The outcome of this visit by the person summoned to the Eternal City, so the Telegraph states, was that his explanations were rejected, and he was paternally advised to refrain from innovating new Scriptural theories on his school's responsibility in the future.

As the person in question is none other than Mgr. D'Hulst, the rector of the Catholic University of Paris, who has always shown himself a loyal son of the Church, the advice of the Holy See will undoubtedly be accepted by him and his adherents, notwithstanding the prediction made by certain individuals with whom the wish is father to the thought, that Rome's decision will lead to a "liberal" Catholic movement in France.

And what a pleasant and significant contrast this prompt action of the Holy See affords to the dilly-dallying policy of Presbyterianism, which seemingly does not dare to deal decisively with those of its followers who impugn Holy Writ! And how it illustrates the scrupulous care with which the Catholic Church guards and defends the Sacred Scriptures!—Catholic Columbian.

A Battle for Blood. Is that Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt humors, boils and all other troubles caused by impure blood.

Hood's PILLS cure all liver ills, 25c. Sent by mail on receipt of price by C. I. Hood & Co., Apothecaries, Lowell, Mass.

Granting Indulgences.

By REV. J. J. BURKE.

Granting Indulgences.

Whoever you shall bind upon earth shall be bound in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven. (St. Matt. xviii. 18.)

Of the many practices of the Church few have been the cause of more controversy than that of granting indulgences. Though not the cause, the granting of an indulgence furnished a pretext for Luther's apostasy. Leo X., who was Pope at that time, desiring to complete St. Peter's at Rome, appealed to all Catholics for financial aid. There was certainly nothing wrong in this. With these aims it was intended that the most magnificent Christian temple in the world would be completed.

"Majesty, Power, Glory, Strength, and Beauty, all are asled. In this eternal ark of worship undented."

All who contributed toward the completion of St. Peter's, and complied with the necessary conditions, were granted an indulgence.

The alms were not one of the indispensable conditions. Those conditions were a sincere repentance and confession. Hence, those who did not contribute could gain the indulgence. Perhaps the Dominican Tetzel, who was chosen to announce the indulgence, exceeded his powers and made them serve his own ends.

His action in the affair was not approved by Rome. If it is certain that the Pope did nothing wrong in asking for aid to build that beautiful monument to religion, it is equally certain that he did nothing wrong, that he did not exceed the limits of his powers when he granted the indulgence. In order to understand this we must have a clear idea of what is meant by an indulgence.

You frequently hear it said that it is the forgiveness of sin, or that it is a permission given to commit sin. It is neither the one nor the other. An indulgence is not the forgiveness of sin. In fact, an indulgence cannot be gained until sin has been forgiven. One of the necessary conditions for gaining an indulgence is confession.

Neither is an indulgence a license, a permission to commit sin. No one, not even God Himself, could give permission to commit sin. For God is all good, and, although all powerful, He cannot sanction that which is evil, bad in itself. It would be contrary to His very nature. An indulgence, then, is not what it has been painted. Having seen what an indulgence is not, let us see what it is. It is a remission of the whole or a part of the debt of temporal punishment due to sin after the guilt and eternal punishment have been forgiven in the sacrament of penance.

In the early ages of the Church notorious sinners, after being absolved, were sentenced to long public penances. By sincere sorrow, an indulgence of remission of some of the time was granted them. Public confession and public penances have passed away. These public penances are replaced by pious devotions. Upon the performance of certain pious devotions the Church at times grants an indulgence; that is, a remission of such temporal punishment as is equivalent to the canonical penances corresponding to the sins committed. Attached to every mortal sin, besides the guilt, is the punishment incurred. This punishment is eternal and temporal.

That there is this twofold punishment we learn from various places in the Bible. We have an example in the sin of David. God sent the prophet Nathan to warn him of his guilt. When Nathan rebuked the king, he confessed his sin with signs of true contrition. Then Nathan told him that God had forgiven his sin, but that many temporal punishments would follow. When God forgave the sin, the guilt and eternal punishment were taken away; but temporal punishment remained. Other examples could be cited, but this is sufficient to show that there is a twofold kind of punishment—the guilt and temporal. In confession the guilt and eternal punishment are taken away but not always the temporal punishment. This temporal punishment is what is taken away in whole by a plenary and in part by a partial indulgence.

In a similar manner we have a twofold punishment attached to crime in this world. A man commits a crime. He is sentenced to a term in the penitentiary. After spending his time of punishment he comes back to society, but finds he has another punishment to undergo in being avoided by his friends and others.

The practice of granting indulgences is founded on many passages of Scripture, both of the Old and New Testament. In the 12th chapter of the Book of Numbers we learn that Mary, the sister of Moses, was forgiven a sin which she had committed. But God inflicted upon her the penalty of leprosy. This was a temporal punishment. By the prayer of Moses an indulgence was granted; for God took away the temporal punishment.

Our divine Lord left with His Church the power of granting indulgences, as we learn from His words taken from St. Matthew: "Whoever you shall loose upon earth shall be loosed also in heaven." This promise implies the power of losing not only sin and its eternal punishment, but also the power of releasing the band of temporal punishment, of freeing the soul from that which would prevent the soul from entering the kingdom of heaven. St. Paul granted an indulgence to the

incestuous Corinthian, as we learn from the 2nd chapter of his second Epistle to the Corinthians. By the power and authority which he received from Christ he granted the Corinthian pardon from performing a certain penance. This penance was a temporal punishment. The apostle took away the temporal punishment. That is an indulgence.

Non-Catholics grant a kind of plenary indulgence to every one by saying that works of penance are unnecessary. The practice of the Catholic Church of granting an indulgence only to the deserving is certainly more conformable to Scripture as well as more reasonable.

Experience teaches us the utility of indulgences. They encourage the faithful to frequent the sacraments, to do acts of penance, and perform works of piety, charity and devotion. A practice productive of such beneficial results is reasonable; it is also reasonable because it is sanctioned by Scripture and the Church of every age. For God would not sanction it nor would the Church practice it if it were not conformable to reason.

The Last Sacraments.

VIII.

"Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of the faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him." (St. James v. 14, 15.)

By these words St. James admonishes Christians when sick to do that which our Saviour had previously directed to be done. This you will learn from the 6th chapter of St. Mark: "And (the apostles) anointed with oil many that were sick."

The historians of the first centuries tell us that the early Christians were as anxious to receive the last sacraments as are the Catholics of our own day. St. Cæsarius, in the fifth century, writes: "As soon as a person falls dangerously sick, he receives the Body and Blood of Jesus Christ. Then his body is anointed, and thus is fulfilled what stands written: 'Is any sick man among you? Let him call in the priests of the Church, and let them pray over him, anointing him with oil.'" What the Christians of the first centuries did, we do; and we do it by the direction of Jesus Christ and of St. James.

Penance, holy Eucharist and extreme unction are administered to the sick and are known as the last sacraments. The priest first hears the sick person's confession, then he administers holy Communion. Afterward he administers the sacrament of extreme unction—last anointing.

This sacrament aids the sick to bear their sufferings with patience. It wipes away sin, even mortal sin if the person is unable to confess; and it purifies the soul for its entrance into heaven. The other sacraments assist us in making our lives holy like the life of our divine Model. This sacrament assists in making our death holy, like the death of Jesus. The sacrament of baptism met us at our entrance into this world; the sacrament of extreme unction will be our guide at our departure to the other world. Religion, which rocked us in the cradle of life, will lull us to sleep in the cradle of death.

Go to the bedside of the dying Catholic and you will see the reasonableness of the practice of calling the priest to administer the last sacraments. After the sacraments have been administered, peace and joy and contentment are visible on the countenance of the sick person. He clings no more to the things of earth. His thoughts are centered in heaven. The minister of God consoles him with the thought of immortality and the resurrection of the body. He soon hears the singing of the angelic choir and breathing the sweet names of Jesus, Mary and Joseph, his soul takes its flight to the regions of eternal bliss.

TO BE CONTINUED.

It is a noteworthy fact that all the Apostles save one were martyred, and fifty-two Roman Pontiffs in lineal succession from St. Peter died of martyrdom. So general was death for the faith the lot of Christians in the apostolic age, that the only three great names not written in blood are those of the Blessed Virgin, St. Mary Magdalen and St. John the Evangelist. These three might have been said to have endured a martyrdom more than human, from the fact that they were the three who stood beneath the Cross of our Blessed Saviour.

A friend, who loveth at all times, through evil and good report; through sorrows unto joy; through sin and suffering unto repentance, is more beautiful than the stars in the firmament above; more to be desired than all the wealth in Golconda.

THE WAY OUT of woman's troubles is with Doctor Pierce's Favorite Prescription. Safely and certainly, every delicate weakness, and disease peculiar to the sex is permanently cured. Out of all the medicines for women, the "Favorite Prescription" is the only one that is guaranteed to do what is claimed for it. In all "female complaints" and irregularities, periodical pains, displacements, internal inflammation or ulceration, bearing-down sensations and kindred ailments, if it ever fails to benefit or cure, you have your money back.

So certain to cure every case of Catarrh of the Bladder, that it is guaranteed to cure, permanently, we'll pay you \$500 cash.

Dr. Sage's Catarrh Remedy that its proprietors make you this offer: "If you can't be cured, permanently, we'll pay you \$500 cash."



Mrs. Anna Sutherland, Kalamazoo, Mich., had swellings in the neck, or Goitre, from her 10th year, causing 40 Years suffering. When she caught cold could not walk two blocks without fainting. She took Hood's Sarsaparilla and is now free from it all. She has urged many others to use Hood's Sarsaparilla and they have also been cured. It will do you good. HOOD'S PILLS Cure all Liver Ills, Jaundice, sick headache, biliousness, sour stomach, anaemia.

STAMINAL

A FOOD AND A TONIC.

The Vital Principles OF BEEF & WHEAT WITH HYPOPHOSPHITES.

STAMINAL PUT UP BY The Johnston Fluid Beef Co. MONTREAL.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS, CHIMES, BELL METALS, AND ALL THE WORKS OF THE ART. McBRIDE BELL FOUNDRY, BALTIMORE, MD.

WENELLY & COMPANY WEST TROY, N. Y., SELLERS. Patented by the public through the Church, Chapel, School, Fire Alarms and other bells, also, Chimes and Pells.

BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all Impurities from a Pimple to the worst Scrofulous Sore.

BLOOD

CURES DYSPESIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES.

STAIRS GLASS

BRILLIANT CUT, BEVELLED, SILVERED, BENT, PLATE GLASS. McCAVAN'S.

COOKS FRIEND BAKING POWDER.

Should be used, if it is desired to make the "Finest" Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Pastry, etc. Light, sweet, snow-white and delicious food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McCavon's Cook's Friend.

THE DOMINION Savings & Investment Society

With Assets of over \$2,500,000.

Is always prepared to loan large or small sums on Farm, Town or City Property on most favorable terms and rates, repayable at any time of year preferred. The privilege of paying off a portion of the loan each year without notice can be obtained, and interest will cease on each payment.

Apply personally or by letter to H. E. NELLES, Manager, Offices—Opposite City Hall, Richmond St., London, Ont.

A SIMPLE WAY TO HELP POOR CATHOLIC Missions. Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hamamton, New Jersey, U. S. Give at once your address, and you will receive with the necessary explanation, a nice Souvenir of Hamamton Missions.

POST & HOLMES, ARCHITECTS—OFFICE Rooms 28 and 29 Manning House, King street, west, Toronto. Also in the Gerrie Block, Whiteby, A. W. HOLMES, A. W. POST, R. A.

DR. ROODRUFF, No. 156 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throat. Eyes tested, glasses adjusted. Hours, 12 to 4.