triumph over human passion. Not crownless, for fifteen hundred years from Constantine to the last Christian king has

a magnificent procession of Christian kings and emperors lifted their crowns as she rassed, and did honor to her divine

supremacy. And not a few have laid their crowns at the feet of the crucifix before her and have asked for a place in her cloisters. Not merely in the dark

her cloisters. Not merely in the dark ages—which should be called in truth the

lightsome ages—but in our nineteenth century—is the materialistic century.

century—is the materialistic century. The king of Sardinia, the uncle of Victor

Emanuel, has laid his crown at the feet

of the crucifix, and lived and died a

Jesuit lay-brother in the city of Rome. Not crownless, for she bears the marks of

her triumph. Not voiceless, for her voice is gone forth to the uttermost ends of the earth. Not voiceless, for it is a voice that

has echoed on the mountain tops of the

through the laughing valleys of the world

the voice that has proclaimed its truth in crowded cities and in thronged cathedrals

the very ears of the God of harmony

Not voiceless, for she speaks through the lips of a Sister of Charity or a Sister of Mercy to those who are dying. Not voiceless, for she whispers in a voice of

hope to the broken-hearted. Not voice

less, for she speaks in the voice of love to the desolate, and brings them back to their

divine original, in whose image and like-

ness they were made, and teaches them when the world has abandoned them, when

they have walked through the darkened passages of the valley of tears, that there

a heart-the heart of God -who comis a heart—the heart of God—who com-manded them to call Him Father, in whom to put their faith. Not voiceless! No empty urn in her withered hand, for her urns are filled with the ashes of her glori-

ous heroes of the past. Their ashes shall not be scattered like the holy dust of

long ago, but enshrined in silver and gold.

up in benediction, or averted in maledic

tion, with the blessing that fructifies or the anathema that withers. Behold in her

with a king; there are laws that must be

battles for the right against the wrong

infidel or Christian, every man must see the marvelous effect of this fact—Christi-

Saviour, was certainly a marvelous man

I have thought that I might h

mistake: a ratical mistake, will soon be buried, never, as was reported by Him to rise again, but with the dead. He has selected the wrong men.

The leader is an arrant coward, an ignoble

man who has perjured himself three times

lest he be even suspected, and this coward is to lead the van of this little army

against the Roman world. This Rabbi of

Israel,—did he imagine that he could con-

found the strong things of this world with

those weaklings, and the wise things of this world with those fools—the things

clearly he is mistaken. The only man

its own arms, has hanged himself before

shall decorate and sanctify her altars. withered hand is hers. It is strong, lifted

voice that wafted sic, as we have heard it to

sturdy mountaineers-the voice

My King.

Let me love with lifted eyes; Let my king stand strong and high Firm his feet upon the earth Bare his brow before the *ky.

Helpful be his kindly hands, Wise and sweet and deep his thought, Clear and brave the gracious words Into which his mind is wrought,

Hopeful be his eyes and sure, Far their reach and fine their To discern the souls of men And the needs of every hour.

Gentle be his loving care,
Tender true his tone of blame
Lord and master of my life
Be he in good truth as name.

May I stand beside him well, Aiding, earnest, free to rise Hand in hand with him I love, Proudly love with lifted eyes —AURILLA FURBER, in Home Journa

SERMON.

DELIVERED BY RT. REV. P. J. RYAN.

On Last Sunday at the Dedication of the Cathedral at Little Rock, Ark.

We have assembled this morning at a ceremony, which like all the ceremonies of the Catholic Church, is full of beauty and instruction; and this occasion should fill your hearts with sentiments of piety and thanksgiving to God. Around walls of this church, exteriorly and inwalls of this church, extenory and in-teriorly have been chanted the psalms of David, appropriate to the occasion. These very same psalms were probably chanted at the dedication of the great temple of at the dedication of the great temple of Israel, nearly three thousand years ago. You have heard the chant sent up to the most High, the cry for mercy to the Famost High, the cry for mercy to ther, Son, and the Holy Ghost, begging for liberation from all evils of the soul and of the body, to Christ—the truth in-carnate pleading his birth and his death, and his crucifixion and his resurrection, and his ascension to glory; and you have God, whose dear names are pronounced because we believe that those who have passed to eternity take an interest in those that remain.

And the apostle St. Paul in his epistle to the Hebrews encodrages the belief in works of goodness, because he says there is a cloud of witnesses, and he alludes to that cloud of witnesses, the saints of the Old Testament, who look down from heaven upon those who are contending here upon earth. So we ask those servants of God to pray for us, the church upon earth, united with the church tri-umphant; and they from their thrones of glory, from the temple beyond the stars, look down upon this temple, the temple, too, of the living God; and we ask them

to pray that we may be with them for-But these ceremonies are not merely external forms to touch the imagi-nation or the sensibility. They are first of all for God. The primary all Catholic ceremonies is to give suitable worship to the Most High; and, therefore, a portion of this ceremony is unseen, being not for you, but for God, the that sees, the Divine ear that hears; and some of the most touching and beautiful ceremonies of the church and beautiful ceremones of the church are performed and the people see them not. The face of the priest is turned from the people in the holy house; he speaks in a language that the people understand not because he speaks directly to the Most High God. A great English architect tells us that of old the parts of their cathedrals behind the altar that were not seen were as elaborately the divine eye. Therefore to afford a suitable place of worship was the primary object of these ceremonies, and we pray the Most high that He accept this temple His threefold character, as a house of sacrifice where sacrifices of the Lord should be perpetuated; where the body and blood and soul and divinity of Jesus Christ should be present. Nor is it more wonderful that He should be present stable of Bethlehem, or upon the cross at Calvary. This shall be a house of sacrifice, and a house of prayer. fice, and a house of prayer. "For my house shall be called a house of prayer and a house of sacramental dispe because, beloved wisdom hath built her seven columns that support that spiritual life." Besides these caused interest in the dedication of this temple of God there are peculiar reasons why we should feel interested this morning is a cathedral, the chief church of this diocese, which is co-extensive with this great state. Here should be the chair of truth and of authority: here should your bishop teach and rule. It is the church within the diocese, and more particularly of interest on this because of the fact that this church is an evidence of the great progress of religion within this State. I well remember some fifteen years ago when I was honored by an invitation from your bishop the occasion of his consecra-I well remember how poor indeed and dark were then his prospects. He was the youngest bishop in the country and one of the youngest in the world. He was to grasp the crosier and wear the mitre and to come here to this church, then the poorest diocese in the country. In that sermon I looked in vain for any human reason to congratulate him, and had to say "I congratulate you on your poverty : no grand cathedral will throw open its doors at the stroke of your pastor's staff, but an apostolic poverty will greet you, a poverty that has distin-guished the brightest prelates of the church of God; and because you have no immediate means on which to rest or in which

to trust him. Work, and wait, and trust.

For these fifteen years you know how he has worked, you know how he has waited;

God knows how he has trusted; and now

with five times the number of Catholics in

this diocese that there were then, and with

a proportionate increase of priests and churches and schools, we behold

churches and schools, we behold his work crowned in the dedication this

morning of this beautiful cathedral to

Almighty God. And, no doubt, with a heart full of thanksgiving to God, after

having like St. Andrew, the patron of the church and the diocese, embraced his cross and cried: "Oh, bona Crux!" Oh, good

human nature he has to-day witnessed the triumph.

As suggested by this wonderful progress of religion, brethren, I have selected for your instruction this morning the marvellous propagation of the Christian relig-ion in the first ages as well as in the Nineteenth century, in spite of human passion and all opposition, as an evidence of the divinity of its origin, as an argument to those who do not work at least examine, and to those who do, at least examine, loving loyalty they may strive that with loving loyalty they may strive those who do not accept it, but who can to promote its progress still more. I have selected this subject, also, because it seems to me the most convincing and the most popular of all the arguments in favor of the divinity of the Christian religion. Men are questioning miracles—the na-ture of miracles—and Providence. They are questioning everything. But few men can question the doctrine of causality; question that there must be a cause for an effect; and that there must be a cause commensurate with the effect—a cause that produces the effect. I suppose that there is no one that we cannot meet upon this platform, if I may so speak. Verily, there are few in-deed that will question that there is such a thing as cause and effect. There are two facts in the history of the human infidelity cannot question, which scenticism cannot doubt-two historical facts of the most striking character; I mean the fact of the existence of Jesus Christ upon this earth and the fact of the existence of the Catholic Church for nearly nineteen hundred years. No infi-del can question the fact of the existence of Jesus Christ. Strauss and Renna, and all who have argued against our saviour, confess that such a Being existed, and they generally praise Him. They may differ about His nature, about His qualities, about the effect of His preaching, but they do not question His existence. Now, all who have argued against our Saviour, they do not question His existence. Now, as then, they may differ about these things. Christ said: "Who do men say that I am?" and they answered him:
"Some John the Baptist, some Jeremiah,
or one of the prophets." "But who do
you say that I am?" Peter answered and "Thou art Christ, the son of the said: living God, who hast come into this world." So with this Church. It is there-the great fact of history-Christ and his Church are facts that have had their influence not only over religious

has left its stamp.

Others say it is an electric combination of the authority of absolute government with the liberty of republican govern-

thought and the religious element in man, but have had their effects upon man's

whole civilization, upon arts, upon arms, upon manufactures, upon everything that you can imagine, christian civilization

All acknowledge it is marvellously wis or cunning, if you please, in its constitu-tion. All have acknowledged this, but they have differed about its character.

We say it is not republican alone; nor monarchical alone; it is of God. That stone was cut out from the mountain without hands-that stone which was Jesus Christ himself-became itself mountain and covered the whole earth. Daniel prophesied to King Nebuchad-nezzar that the statue which he saw represented various kingdoms that were to exist upon this earth, the head of statue representing his own great kingdom of Babylon, and the successive portions of the statue, the silver, the brass and the iron-representing various other ling-

But the feet were of iron and clay mixed, as the weakness. and as beautifully finished as the parts that struck the statue caused the great that people saw, for all was intended for colossus to reel and fall before it; and the gold and the silver and the iron became as chaff scattered by the wind. So, we believe, Jesus Christ came upon earth with a mission from the Most High; that on this earth he founded an institution which was Himself continued. Paul calls it the body of the Lord. Christ said to Paul: "Why persecutest thou me?" Christ was dead and had passed to glory. But he said: "Why persecutest thou me Paul did not persecute Christ personally Paul did not persecute Christ personally, but he persecuted Christ's church and His followers. They were Christ continued, the mystic body of the Lord animated by the same divine spirit. We claim that this kingdom, represented by the great mountain, which Daniel says shall never pass away is the church of the living God, and that one of the evidences of its being divine is the fact that, in spite of every human obstacle, it has spread itself throughout the whole world; and in sustained existence and in continued propagation it remains after nineteen centuries full of life and youthful vigor: with the same constitution, the same unvielding intolerance, if you please, the same divine fidelity-it lives to-day the fact of history, the marvelous fact for which you must find a cause. That cause we believe to be God. Nothing like it; nothing ap

proaching it as you shall see, is known in the annals of men. What were the obstacles to the propaga tion of this marvelous system of trine and morality taught by Jesus of Nazareth? That system came in the most intellectual age of the world, and the most profoundly corrupt, for the two can be co-existent. That system appeared and spoke of the fruits of intellect, and talked of mysteries that they should accept simply because revealed. With mysteries for the intellect, with mortification for the heart, the sermon of words upon the Mount of Beatitudes, the sermon of deeds upon the Mount of Crucifixion were the nost direct challenges of human pride and flesh and blood that can be conceived. came to contradict man and to humble pride. They had the pride of wealth, the poor were despised; even Plato lost sight of them in his model republic—where the poor were to be thrown out when they became too numerous. With this pride of wealth came in conflict the poverty the new system. One of the first object tions presented to the convert, or to those to whom this system was preached, was the picture of our Saviour in the stable of Bethlehem, with the wise men of the East, the kings of the East, laying their tribute at the feet of poverty. They heard the first words of the Sermon on the Mount: "Blessed are the poor in spirit for their's is the Kingdom of Heaven." To the pride of wealth it opposed this love of poverty. What a contradiction! Why did not the pride of wealth spurn the doctrine? Why was it permitted to advance? Corruption Christ!" with as much joy and resigna-tion as could be expected from our poor

was universal. They deified it. They swung their censors before it, and called it Venus: and in the very shade of the temple of Venus was preached the doctrine of the most consummate purity; not only "thou shalt not commit adultery;" not only "fornicators shall not enter the King-

dom of Heaven;" but that a thought, a look would stain the soul.

Under the shadow of the temple were heard the words of Jesus Christ: If a man look after a woman to lust after her, he hath already committed adultery in his heart. hundred millions of people of every tribe and every nation acknowledging her di-vine motherhood. Not crownless, for she bears the bridal wreath of the esponsal of Jesus Christ, and she bears the wreath of in his heart. Purity the most consur mate, to a generation the most corrupt They had their gods and idols—Mars, th Avenger, and they loved to revenge themselves. It was necessary to vindicate human dignity, to bow down to man was unworthy the dignity of a Roman. In the shadow of the temple of Mars the Avenger, was heard the words, forgive thy enemies; do good to them that hate you, and bless them that curse you; pray for them who persecute and calumniate you. They had that picture on Calvary of Jesus Christ crying out: O, Father for give! not only forgiving them himself, but praying for them whilst they were cursing him, praying for his very crucifiers, lifting up to God what voice remained after the auguish they had inflicted upon

him, to forgive his persecutors.

So I might continue; there was not a passion of humanity, not a dailing inclination that the new system did not wage war against; and the Roman in the day of his voluptuousness, and in the day of unforgiveness, had this doctrine preached to him, and yet it prevailed.

Again, it had in opposition to it, and has to-day, its exclusiveness. Why was not this crucified Jew, this outcast of Jerusalem, content to ask for a place for his system among the religious systems in the world? Why when its first apostles came to Rome, did they not strike at the portals of the Pantheon and say: Give our God a place among the thirty thousand that are worshipped here. Let us have a niche for Jesus of Nazareth. But. no the representatives of Jesus of Nazareth stood, as it were, in the midst of the Pantheon and said to the thirty thousand Fall down before one God, as Dagon fell before the Ark. No other shall gods of the gentiles are demons or fictions, or deified passions. This system was to stand alone not content to be but equal to other systems but by being intolis always intolerant. A mathematician is intolerant because what he has mathematically proven can-not be false. The man who knows that two and two make four is intolerant. Where there is a certainty of truth there must be intolerance. What is known as absolute truth must necessarily be intoler ant. If I had no doubt about what teach I should be intolerant of those who differ from me; and, if I am absolutely certain, I am absolutely certain, too, that whatever contradicts this truth must be false. Hence, though I am tolerant with a man who opposes truth through ignorance, I cannot tolerate his opinions to lead me to forsake my own truth. You will see the same thing in politics. The man who is certain of a political opinion or doc-trine, is just as certain that what con-tradicts it must be false. So this first professor said they are false in all things in which they contradict the religion of God; and hence the armel opposition against doms.

The silver represented the kingdom of the Medes and Persians, the dominion of Greece; the iron the great Roman Empire.

Land and the cettle armed opposition against the new system. Again it sought universal empire. Other religions were national. Even Judæism was, though true, mainly national. The new system claimed to be the Fifth Kingdom that should cover the revolution-this continued revolution people, but should have a judiciary of its own and an executive power of its own, and that one supreme head—Jesus Christ in perfection as represented to us upon earth—should rule the whole world. I have given to you as my Father has given to me a Kingdom. Here there was the universal domination of the new system.

Roman Paganism was to a certain extent Catholic—it was universal, but how? By universality of absorption. They absorbed the various gods of the various; ations that they conquered. They brought their gods and enshrined them in Rome and in that sort of a confederation of sovereign, inependent, and contradictory deities. the new religion claimed dominion, not by absorption, nor by attempting to unite contradictions, but by exaltation of the one and only divine system upon God's earth. Jesus said to it, "go and conquer the world," go and teach all nations that my Kingdom is not of the world; but it is kingdom, and it is a Kingdom not lik the kingdoms of this world, that can take cognizance of overt acts, but it is a King-dom over the heart, the thoughts and affections of all men — a Kingdom with laws that penetrate further and deeper than any human laws that ever existed or could exist on this earth. "Go preach the gospel to every creature. Be witnesses to me not only in Judea, but to the uttermost parts of the earth. Here was a catholicity of system which pagan minds could well reent, and resented to the death. This divided allegiance, the paganism of the Vineteenth century also understands this exclusiveness extends its dominion over one universal, united, powerful religion. Therefore they opposed it. But what was the effect of all that opposition? Did it stay the progress of the new system? Not at all. Within a century we have seen it spread in spite of all this opposition, throughout the whole Roman empire, and we are not left to Christian writers for testimony in regard to its marvelous progress. Pagan writers also marvelous progress. Pagan writers also bear witness. Tacitus, in his second book of Annals; Pliny, in his letter to the Emperor, Lucan, in his Pharsalia; Juvenal, in the first book of his Satire; and Porphyry, in his five books against the Christian; all acknowledge the marvelous and unaccountable progress of the new faith. It was opposed to everything which was darling to the human heart. Nineteen centuries have passed away. The fight between the Pagan Roman and the Christian Roman was waged in the be ginning, and has been waged under various names until now. What is the consequence? A great poet of our age, him-self also too much a Pagan, in sentiment and act, describes the fall of rivals to the

The Niobe of nations, there she stands— Childless and crownless in her voiceless wo An empty urn within her withered hands, Whose holy dust was scattered long ago.

churches:

This was the Pagan kingdom, the king-God? God looked down from the throne of glory and saw the world and that Rodom of power, the kingdom of intellect, the kingdom of passion, the kingdom of arts, the kingdom of arms, "crownless and childless in her voiceless woe," holdman empire going to destruction, saw that education could not stay it, for they had the highest culture; saw that no ing not even a full urn within her withered hands, as even the ashes of her human government or power could stay This position, my dear brethren, is con departed children were scattered. Then look at her rival Niobe! but with two

firmed by the attempts that have been made to account for the progress of Christianity on a human hypothesis. you observe the causes given you will see that these causes themselves suppose a divine origin. For instance it is said, here is this great lake, as it were, of evangelical extension; here is this wonderful lake, reflecting what would appear the imag God upon its waters. Where did God upon its waters. Where did these waters of extension come from? But look at these rivers that feed it. There are human reasons for its progress found in the zeal of the early Christians as they went to martyrdom. The best way to advance a system is to persecute it, and a martyr's intrepidity in going to death at-tracted others. Then, there was the belief in a future existence which was inviting, rendered certainly by this new system, and which found an echo in their hu-man heart. Again there were the re-peated miracles which appealed to the Again, there of the lives credulity of the people.
was certainly the sanctity of the apostles; no one has ever ques-tioned that the lives of those early Christians were holy, and appealed to the people as the works of go d Christians. Then there was the unity of the system, and all these causes were rivers flowing into the lake, and the waters of the lake in their extension are accounted for by these rivers. The rivers feed the lake, but what feeds the rivers ? Who gave to the rivers their waters ? Let us trace them to their fountain. Up the mountain of God we follow; we seek their origin on the mountain of God; we see them all flowing down the various sides of this mountain of God; tain, and we go up and find they have a common source—a common spring—and that spring was the pierced side of Jesus Christ from which came sacramental blood and the water in which men were to be baptized. There was the fountain in His ierced side, and down the streams flowed, n various rivers to the great lake.

Examine what gave to those early Christians their zeal, even unto martyrdom? They were not fanatics, fanaticism is soon spent, these are no fanatics for nineteen centuries: Mark! they are not witnesses merely to speculate opinions but witnesses to facts. Men testified; we saw Jesus Christ dead and we saw him alive, or we heard it from those who did see him and in whom we trust, and they died saying "We must accept this system of a crucified Jew though we are trampled upon and spit upon." They died saying,

upon and spit upon." They died saying,
"We saw it: we believe the fact."
But where can you seek the solution of
the appearance upon this earth—of Jesus
Christ after death—only in God. Men believed in futurity before, but this was a fact that produced an absolute certainty, ness as representing christianity in its progress, I speak of her because she alone can be called the Fifth Kingdom. There are others who believe in Him and love Him, but, within her there is a kingdom that caused men to suffer for it and to understand the spring of salvation. Who performed the miracles? For if there were no miracles the extension without miracles was itself a miracle. Who performed this miracle? These things were not causes alone, they were effects of a cause and that cause was His example—humanity educated to its highest plane. What gave this marvelous system strength such as the world hath never seen? Unity of all discordant elements into one mass. What gave unity but a divine cause? So it is absolutely impossible, my dear friends, when you examine the means by which these doctrines were propagated, when you examine the preacher and his preaching and the audience that was to hear, not to admit a divine that caused men to suffer for it and observed; every man is not left to his own judgment to observe or reject them. Here is a kingdom with laws, with an organization, with an executive, with a judiciary, with a union; and for fifteen centuries she stood alone and fought these And now having seen this triumph, we ask ourselves, on beholding the effect, what were the means that were used to effect this immense revolution—this radical that was to hear, not to admit a divine for we see it, Catholic or non-Catholic, Then you must admit it to-day Therefore, because this new system oppose human pride of intellect and human passion because it is exclusive and stands alone, all the others should bow to it because it is anity. Many centuries before any of the denominations had appeared upon Catholic and the only system that ever ex isted that was to have universal domina-tion over every tribe and every people, be the theater, she fought the battle for God. And what were the means employed to propagate this system? Let me imagine, cause it was to be a kingdom unyielding cause it was to be a kingdom unyielding, powerful and united, because the world represented in the state, and represented in human passion, and represented in human philosophy, all oppressed it, because the means employed were utterly and supremely inferior to the ends sought, therefore look we for a cause, Therefore examine we into the philosophy of this marvellous system, and therefore down see the wore we examine my dear brethren, a sceptic in the time of our Divine Lord, but surviving our divine Lord for some years—an intelligent man, a philosophical man—not a christian, but an outside sceptic, like many of the thousands of to-day—his first impression would be, it seems to me, that this young Rabbi of Nazareth, whom we call our Lord and and therefore do we see the more we exam ine that it must come from the living God. And now, my dear brethren, what should Sceptics now acknowledge it. He would say to himself, here is a morality far above that of Socrates or Plato, or any of the morour practical conclusions from these re flections? It is said that infidelity is the increase. It may be, but I believe that it is scepticism that is on the increase. I believe the reported increase of infidelity to alists of olden times; Rousseau has said: here is a lofty character, lofty in his life and death; that the death of Socrates be a mistake. The rengrouse every man's nature. The infidels are not at peace. They talk infidelity, but all at peace. They talk infidelity, but all of their peace are not was like the death of a philosopher, but the death of Jesus was like that of a God. at peace. They talk innuency, but not right within. Depend upon it, the religious element is there. They are not infidels; I have looked into the sanctuary of their souls were about to Here is a young Rabbi who has established a marvelous system, and he says that it is to conquer the whole world, and last for their souls as their souls were about to appear before God, and I have asked them, lieve in Him at times but now I see the weak point in his system, a blunder in his plan! clearly He has made a great mistake! a radical mistake! his system "Are you convinced of the falsehood of Christianity?" No, they say, but I wished No, they say, but I wished false. But there was some-

skeptics from defect of religious training. But there is a general feeling growing more than we can imagine that if there be a divine certainty and Christian truth anywhere upon God's earth it is in the old church. They are deterred from it because they do not know its doctrines. They believe that it holds absurdities which their reason cannot accept. To such I would that are, and are in their power and dom-ination with these nobodies that are not, reason cannot accept. To such I would say beware lest in your past reading, per-haps in the sermon of to-day the possibility of the old church being true occurs to your among the twelve that had the courage to follow, which was John, is here, without minds. You have not discharged and will learning. If he himself had lived, the skeptic might say, he might have propanot discharge your duty before God and to yourself until you examine it. There is such a thing as culpable ignorance and men gated during the space of three years, but he has passed away and no one cares about may be unconscious of it. The physician, for instance, attends a case; he does all that he can at the time, but the man dies it. The only cunning man, the only man that had roguery enough to oppose and fight the cunning of the world, with that he can at the time, but the man dies because the physician has neglected to study at the time what he should have studied at the time what he should have studied. The lawyer loses a case; he does all that he can at the time, but because he has ne gleeted to study his profession he is ignorant of something that would have won the case for his client. There is calpable ignorance in both these cases. And before the throne of God you will find whether you believe it or not that there is a system of invite. commenced and Jesus of Nazareth could not use him. Well, wisdom would suggest that we might use cunning against We are left but a miserable shell of

to think it was false. But there was som thing there all the time; I was not easy,

could only believe it at times if I could only

sacrifice my passions. But all the time there was not peace, and depend upon it, this is their state. With good impulses, generous and noble, many of them are skeptics from defect of religious training.

all this system. Yet these men without learning, without position, without strength of any kind achieved this victory, and achieved it almost within their own or not, that there is a system of infinite or not, that there is a system of infinite truth and of infinite tenderness, a system you do not understand, but for which your heart prays, but which if you now reject, when you one day plead that you knew it not, God may answer, you should have known and recognized on that day, in that newly erected cathedral, when some chords Now comes the comparison between the effect and the cause, clearly some element of success must come in to account for all this. And what element of success can be conceived but the finger of the living

of your heart were touched as the harper touches the strings of his instrument, and you were inspired to examine, and you did not, because of your failure you are culpa-ble. Therefore examine this problem of this marvellous fact, this wonderful sys-It is worth the examination, in its unity and its extension. And with you brethren of the household of the faith, with you, I say, rest an appalling responsibility in

Of the truths of this system there is no uncertainty, and therefore it should and does impose sufficient restraint. Catholics of the ninteenth century, this truth is before of the ninteenth century, this truth is below you. There is a notion in the minds of men that there may be truth elsewhere. But the world hath seen in this century many marvelous conversions. In thirty years no fewer than three hundred Episcopal clergy in England—the flower of the English church—have made a sacrifice of position and wealth and promotion in the future to become poor, laymen or priests in the old become poor laymen or priests in the old church. These men had grown grey in the examination of religious truth. Therefore, Catholics, be true to the doctrines preached to you. Wee to you if by your bad example you keep from the doors of the church, one man tossed upon the waves of doubt, who has been scandalized by you. Woe to you; it were better you never had been

Remember, also, the responsibility of this the vice that is every day recorded in our newspapers, and see that the morality that was built upon doctrines is giving way as the doctrines upon which it was built give way; that the pillars of the temple are trembling, and that the whole structure of human society is tottering. Therefore, pro-mote the welfare of the old system, the church of the living God. Follow your bis-bop, who holds in his hand the shepherd's crook, that symbolized his authority as a shepherd over the people, and bears upon his brow the symbolized helmet of salvation in the mitre as you see it to day and as it in the mitre as you see it to-day and as it appears in the pictures of the past, before modern religious error was born; the old church in its old dress, follow her leadership. Promote the good of religion in the sphere in which you find yourselt. By your liberality enable him to free this beautiful edifice from debt. Give liberally as those have to whom we owe this beautiful altar; and is giving of your substance give your and in giving of your substance give your heartfelt loyalty to the old church—the Catholic church—the body of Jesus Christ, the most beautiful thing on God's earth and the most maligned—preaching a purity of which the world can conceive but little until it understands the secret of her fidelity, preaching a sacrifice that is evinced in innumerable religious orders of Charity, of Mercy and of Good Shepherd;—preaching that purity, and that beauty, and that love. I say, be loyal to her with all your heart. Be loyal to her, and God will place you in hurch triumphant foreve

FOOLED ONCE MORE.

Markdale (Ont.) Standard.
Mr. Editor:—The most of people relish a good story, provided it be a truthful one. Tales of adventures, daring, heroism, dangers of the deep, battles, &c., all have their charms. Who amongst us could read the adventures, of Robinson Court and hot have a stronger and not have a Crusoe half way through, and not have a desire to know the end of it. We confess being of this class. Now, the first thing we do when we receive our weekly news-paper is to hurriedly glance through it and pick out what we consider the most important items. These are generally dis-tinguished by their headings; but you longer to don't catch us trusting any these glaring impositions. We could laugh at being fooled once or twice, but to get caught a third time is our reason for remonstrating. Two or three weeks since we got to reading what we thought was a very nice story in one of our onto weeklies, and towards the end it informed us about St. Jacobs Oil; we only laughed, and said humbug. The week following we noticed another heading "How Mark Twain Entertained a Visitor." Well, thinking we might learn a little etiquette, in case Mark should take a fancy to send us an invitation, we read it, but they finished the article by making Mark introduce St. Jacobs Oil Well, confound it, we exclaimed, but they have got another dose of that St. Jacobs Oil on us again, determined not to be caught so simple next time; but now, sir, I admit the corn; along comes our Tor-onto Mail on Thursday, down we sat, and almost the first thing that caught our eye was the adventures of Capt. Paul Boynton; it appeared quite interesting: it told how he had bumped against sharks, &c. now he had bumped against sharks, &c. At this point we began to feel a little incredulous, because, from our knowledge of these gentry, they would relish the captain alive or dead, all the same. However, determined to learn some more of his exploits, we read a little further, when -O, well, it don't matter what we said, ou can't find it in any of the dictionaries. you can't find it in any of the decidentaries.

I'm—dashed if the captain wasn't oiling himself all over with St. Jacobs Oil, it may be, the more easily to evade the sharks, for we made no further search, our curiosity was satisfied. Now, Mr. Editor, in order to fool us again, it will require to be printed wrong end up. We have be printed wrong end up. We have

thing and everything in the shape of St. or Saint attached to their name. We are sorry for the readers of any journal to be thus "taken in," to phrase it, but what can they expect when we editors are caught in the same storm without any protection. Whilst sympathizing with them, we can only admire the ability shown in any enterprise that can thus compel, as it were, the attention of people. When it is considered that only a short time ago St. Jacobs Oil was scarcely known in Canada, and now has so commended itself to the favor of the people of the Dominion as to become the household remedy for rheumatism, neuralgia, pains, ruises, chilblains, etc., and all becauses, its surprising efficacy in these aliments, we think it will be regarded by every-body as a matter of congratulation that we possess, so easily attainable, such a reliable means for the cure of disease. Such is our view of the matter, although we are "fooled," on an average, about five times a week. If St. Jacob can stand it, we've made up our mind to "fight it out on that line, if it takes all winter."

Cause and Effect.

The main cause of nervousness is indi-gestion, and that is caused by weakness of No one can have sound nerves tomach and good health without using Hop Bitter to strengthen the stomach, purify the blood, and keep the liver and kidneys active, to carry off all the poisonous and waste matter of the system-Advance.

marvelous life. This organized christian-ity is the same. There are those who believe in christian truths outside her pale there are those who are influenced by them, and when I speak of her exclusive-

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