Our Weekly Sermon. *********** Faith and Good Works

REV I DONNELLE, SA

and himself believed and his whole

Bas question and the very lies presider was asked in the verticely managed in the verticely managed works. That was the tracking of the Catching Charles and without part of the Catching Charles and the Western Later were works and the without good works and both without good works are blowns uncleas and wood partice. The THIMOS TO WESH.

and lored it in the natural order, and is was a very good work but would not good works but not by fatte. PRETTY THIMOS TO WESH.

and lored it in the natural order, and is was a very good work, but would not good work but would not be a but would not good work but would not be a but would not be a but would not good work but would not good work. But would not good work and good work but would person and good work work of the composition and good and good work. But would not good works and good work would featiff them, and St. James the Less told us that fatth without good works was doad—that was the starting point in the carrier of the Church and the teaching of the teach has and or without faitht was the starting point on the journey to heaven Upon the foundation of faith must see and the counter of the universe, who wa soul that had that thought could re-silow it to romain idle, but would re-flect upon it and would see that it was a duty to give adoration to that Bupreme Being, to go to public worship and testify to others the esteem, the honor, and the reverence it had for God! It tended to nake a man kneal down and say this morning and night prayers, because he reflected he lay in the hollow of God's hand and his whole well-being belonged to God. Ho reflected upon theaven and eternal happiness, and likewise hell and eter-mai misery. When he saw that THELL W. PRIMERE TO PUNISH THE HELL, WAS THERE TO PUNISH THE WICKED.

RELL WAS THERE TO PUNISH THE
the fear of the Lord grew within his
soil, and the beginning of wisdom was
the fear of the Lord, Fath was the
power that practically kept people
set of sin, and kept them moving on
the road God wisded them to tread. Belief in hell, then, kept men and women in this world right. Faith in the
incarnation, faith in the passion and
death of Jesus Christ, if we recognizde what the Son of God made man
suffered for us to rescue us from
seternal flames and give us ton lihoritance of heaven, it caused a name
of lore to grow withinour highest, and
as fear of God was the benkining of
wisdom, so the love of lod which grew
in our hearts inspired us to do more
and more for God. till we reached
practice of good works were bount to
go together if there was to nave
and faith. They sometime were bount to
got together if there was to saw men
and women in the condition who said, "I
tave faith, and hat, is enough." It
was not consider was a pagan, far better
to be lost as a pagan, far better
TO BE LOST AS A PROTESTANT.

This server is the server of the said of
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the said of the said of the said of
the lost as a Person far better
TO BE LOST AS A PROTESTANT.

TO BE LOST AS A PROTESTANT.

If you are a Catholic, for, as Catholics, we had more light, more knowledge, we had far greater chances of salvation, and, with our eyes wide open, would have flung them sailed if we were lost. A million times better would is to for a man never to have been a Catholic if he was to be lost. There was a considing side after all, and there was nothing like seeing the whole truth and nothing but the truth, for we wanted no exaggeration who is the seeing the whole truth and nothing but the truth, for we wanted no exaggeration who was not our holy religion. There was an indiverse was nothing like seeing the value of the seeing the court of the seeing the seed who there was a seed where the seed who was the court of the seed who was the court of the seed who was the court of the seed who was the seed who would require a miracle of God to trung it brok. Lot us, then remember that faith, unless fostered mutured by good works would the own, as soon as good works departed COME FAITH WAS EXPOSED TO TO BE LOST AS A PROTESTANT.

OUR FAITH WAS EXPOSED EVERY EGENY.

II we opened our cyes and looked around us we should see many men and women with were once fathfully the company who may be company to the company of the co

these coused faith would soon depart. It was a great tring to perform those sections a to of reducion, to abstain, as Traina, for instance, over bounds as more assertantial by more tacholics. Our court of the department of the more than The mental triggers of the form of the faith of the court of the faith of the fa

A GENEROUS OFFER.

A GENEROUS OFFER.

Mr. C. D. Kenny, the well-known merchant and Catnone of Milwaukee has offered \$25,000 to Ror. Francis Doory, pistor of St. Augustino's Church, for the purpose of creeting a now church at Elkridge, Howard county, to take the place of the precent editic. The church will be a member of the Pedamptorist Order, when was drowned near Annapolis in 1806, just one month before the time appointed for the ordinal month. They present St. Lugustine's and well table present St. Lugustine's and well table.

present ediffer. The church will be a memorial to Mr. Kenny's brother, a member of the Pedemptorist Order, who was drowned near Amapolis in 1860, just one menth before the time appointed for his ordination. The present St. Augustine's Church was crected in 1814, and is now unsutable to the needs of the congregation. Tao new structure will be of stone, with a slate roof, and will be constructed in the Robinseque style of architecture. It will be 50 feet wide by 100 feet deep, The western's will be of quartered oak. Three altars will be of quartered oak. Three altars will be crected in the senting and the will down will be of stalled glass. Plans are now being prepared.

FIRE AT NOTRE DAME.

Take north dispersions fire in the history of Notro Dume university, with the exception of the fire of 1878, when the university was burned to the ground, occurred last week. The fire broke out about 2.30 o'clock in the afternoon in one of the training rooms of the gymninsium, and before it was discovered hild made great progress. Two Notro Daine fire department and the department in South Bend turned out, but too late. The fire crept from the truining-rooms along the corridor to the gallery, and in a short time the entire gymnisium was a complete ruin.

The grunnadum was the largest and bost equipped of its kind in the west for indoor truck work and baseousl practice. Dad Moutton declared it to be the best college grunnatum for practical purposes il America two

practical purposes in America.
It was at first thought that the two
triangular meets which Manager Eggoman had seeduled for the spring, one
with Chicago and Illinois, and the other with Perdue and Indana, would be
supposed to the spring of the spring when the control of the control of the control of the cancelled, but during the progress of the fire, the president of the university and Father Zahm, president of the board of trustees, made arrangements for a new gymnasium. Immediately after supper, it was declared to the student body that a newer, better and larger gymnasium will be built within sixty days over the ruins of the old of the Tab loss is \$10,000, partly covered by insurance.

STATUE TO BISHOP BOURGET.

STATUE TO BISHOP BOURGET.

The proposal to creet a menument to the memory of the late Mgr. ignate Bourget, second Bishop of Montreal, is at lust to be carried into effect, Some months ago Archibshop Bruchesi signation an agreement with Mr. Philippe Herbert, the Canadian scuiptor, in Paris, and that gentleman has been occupied on the work since. The model has been forwarded to the Archibshop, Take moniment will be creeted on the square in front of St. James Cathedral, Montreal, facing on Dorcize-treatment of the Archibshop, Take moniment will be significant to the step of the Archibshop of the Archibshop, and the Archibshop insunded an appeal to the clory, and the Archibshop insunded an appeal to the offers, and will be determined and an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded an appeal to the offers, and the Archibshop insunded and appeal to the offers, and the Archibshop insunded and an appeal to the offers, and the Archibshop insunded and an appeal to the offers and archibshop in the A

made an appeal to the curry, much faithful to respond to the appeal to mark their appreciation of the great work performed in the diccess by Mgr. Bourget.

During the long years that he occupled the see of Montreal, one of the most important in Amorica, if not netually the most involved in the for Montreal in religious circles, the surrame of "The Rome of America." The foundations of St. James Carbedral, an imitation of St. Peter's of Rome, were liably by him, and a large number of churches were erected and a number of religious orders introduced into the dicese. He also organized the Zouaves and sont several hundred young Canadians to Rome to fight for the defence of the temporal power of the Papacy. The monument will be creeted within a year.

READ AND REFLECT.

The Catholic press is orderely not alone in its complaint about the non-appreciativeness of variety, and about the extreme sensitiveness of some of them also, as the following fable, taken from one of our esteemed Protestant contemporaries, would indi-

tust contemporaries, would indi-cate; "Once upon a time twere was a man who sat in his room at his boarding house, watting for the gladsone sound of the duner boil. He was well-nigh farmished, and when the log-out clang of the bell smow upon the earliest his con-line to the dising sooner are fell upo-tored to the distinct of the distinct table, and he amilied happily as to noted in rapid succession the roat turkey, roust inmb, itsed chicken, but hiscults, muscal optation, stawd-corn, orullitiswer, mixed picking, ex-calloped oysterp, jarrapp, baked ewest poblices, brown grays, celery, chor-

claw, office ofe, topics, paidding and onget cake But a terrible frown quickly increased by a mile, used after a first a first the first the class of the first the first

of an article of foot that he did not like. "And there was another man who was a subscriber to a religious news paper. He needed the matter there is contained, and he knew he needed it, and he greeted it with joy with it rounded him each week. He road eager is the celluori his and news notes, the charch reports, the trems of interest, and the otherch reports, the trems of interest, and the correspondence, and the activities. But one day he chanced to find a little thing that he did not like. He did not have to like it, the was exceedingly angre, and set down only wrote the children and the contained to the charter, and spoke his mind each of the read and the contained and the contained and the charter and spoke his mind each of the read in the contained and the contained and the charter and the contained and the contained and the stopped his paper.

USE OF HOLY WATER.

The first point to attract attention to the extensive use of holy water in the accretion of the control of control of the cont The first point to attract attention

water was made to play an unportan-park.

The present rite of blossing water by prayer and an admixture of salt is frequently referred to Pope St. Alexander I. who governed the church from the year 109 to 110 but from the words which is used in its decree it would appear that the rue is more ancient than the time of that pontiff. He stys, "We bless for the use of the people water mingled with sit." Mar-ceilus Columna utributes the in-troduction of boly water to the Apos-

from other proofs that the use of holy water dates from apostolic times, as St. Biell among others maintains.

The use of holy water among the fatthful at their homes so fattli greater antiquity, as may be learned from the apostolic constitutions, which contain a formula for the blessing of it tight have homes to fight, other and the state of the content and liturgient when of the question. That, there are three or in another sense four kinds of holy water. According to the first division, there is, first, supplished water, which is required to be blessed on every Holy diturday and eve of Pentecest in all chardles that have haptismal fouts. This water after the holy olls have sen mingled with it used only in the actimilatration of haptism. In the next place, there is water blessed by us bishop to be used in consecrating fourches or reconciling churches that have been descerated. This is called the proof of the control of t priest. This bleeding may be performed at any time and in any sulfation by the performed at any time and in any sulfation. It is directed to be done every Sandry before Major with the exception of Buster and Pentecost, when the water blessed on the previous evo is used for two aspirace. In the oriental churches there is the custom of achievants blasters.

the front of Epiphany in earnory of the baption of our Lord in the river for-airs, which event is commemorated by the church on that day — Weekly pagest

FATHER WADEL RESIGNS.

The Rev. Fisher Waller, who for over twenty years has been parish priest at Crepatow. Out, has resigned his protected on account of ill health, and for the immediate future will spoud some time in seeking medical medical medical medical contains in seeking medical medic influence of the control of the cont

THE EPISCOPAL CHURCH MAKES A DISPINOT ADVANCE TOWARDS THE CATEJLIC POSITION.

When the General Conforence of the Protestant Episcopal Church meets in Sun Francisco next October three new amons or nio subject of marriage and divorce will be placed before the body for its consideration. Should these sunctions become the law of the Episcopal Church through the approval of the General Conforence, then the Episcopal Church will have presented its anathema against divorce, and more purticularly against the remarriage of divorced persons while snotiary particularly against the remarriage of divorced persons while snotiary particularly against the new particularly against the nillo, says the Now York Correspondent of the Washington in the custom adopted is cuttled "Hoy Materimony and Impediments tracto." The full text of this canon as Tollows; Section 1. Holy materimony addition.

The first count adopted is citation "Holy Matrimony and Impediments Tracto." The full text of this dance is as follows:

Section 1. Hely matrimony is an estate of life which, for the purposes of this canon, is sufficiently defined in the form appointed for the solemulaxtion of matrimony is a certact of matrimony in this clurch, (b) The solemulaxtion of holy matrimony is a service where the mutual consent of the parties is given in the presence of a minister, who then presonance them, in the tanne of the Holy Trinity, to be man and wife.

Section 2 defines impediments to matrimony. This section defines the impediments of consingularity and affinity as stated in the books of Levitius and Deuteronomy.

Tao second cannot drafted deals with the subject of the "solemulaxtion of holy matrimony." It is sub-divided in four sections, as follows:
Section 1. It shall be the duty of all ministers of this church to conform to the civil untilorities relative to marriage.

Sec. 2. Every minister who shall

to the civil nuthorities relative to marriage.

Sec. 2. Every minister who shull solemnize a marriage, shull, without delay, make such record of same as may be required by the law of this clurch and civil authority.

Sec. 3. No minister shull solemnize marriage without the presence of witnesses, nor without witnesses to whom the parties are personally known, except in a case in which it is impossible for such witnesses to be secured, or any person not identified to his futthfaction.

Sec. 4. No minister shall solemnize marriage between any two persons unitars in the marriage between any two persons unitars nor mutil, by inquiry he shall have

of any person not identified to his this faction.
Sec. 4. No minister shall solemnition mirriage between any two persons unless, nor until, by inquiry he shall have installed thinself that neither person has been or is the husband on the wife of any other person limit, unless the former mirriage was annulled by decree of some court of competent jurisdiction for case oxisting before such former mirriage. Walle the two above canous orect men burriers us a sufeguard against lilegal marriages and prohibit remarriage by any Episcopal indister of any pirty to a divorce suit, whother guitty to a divorce suit, whother guitty for innecess, the third enon goes one step farther, and excludes from minoms of grace within the dispensation of the church any divorce persons who shall have remarried and be living with duedtund or wife, as the case may be, while the other party to the however, while the other party to the however, while the other party to the mover of the party of the country is a suit of the country of the protection of the condition that he pecome truly pentent and separate from the party to the second marriage, on it when the second marriage, or let us should happen to be in immediate for the randoption in the fold only on the condition that he pecome truly pentent and separate from the party to the scoon and provides for the readoption in the fold only on the condition that he pecome truly pentent and separate from the party to the store arising after marriage, and mirrying again during the lifetime of the chart fairly to the divorce shall be admitted to Baptism or Confirmation or received to Holy Communion, accept when pentent and separated from the other party to the innecent party in a divorce for the cause of adultery.

Sec. 2. No person stall be deaded in the Holy in the definition or the Holy in the Ho

of adultery.

Sec. 2. No person sitall be denied
Bystem or Conformation or the Holy
Communion under this canon until
niter the minister shall have given
to the person due and sufficent notice
of such intended denial and of the
right of popular therefrom as heroluatter permitted.

ermitted.

3 prevides for appeal to the of the diocese or missionary who, if he deems the cause to may take coursel with two fing Bishops and decide whether shall be any dispensation.

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