

"In Heaven We'll Know Our Own."

Thank God for the faith that teaches. When the struggles of life are o'er, We shall meet our own, our loved ones, And shall know them all once more.

SERMON BY REV. FATHER DAMEN, S. J.

CONTINUED FROM SIXTH PAGE.

cus—universal—spread all over the earth, and everywhere the same. Now first of all, the Anglican Church is not spread all over the earth; it only exists in a few countries, and chiefly only where the English language is spoken.

FIVE-MINUTE SERMONS. Quinquagesima Sunday.

THE QUALITIES OF CHRISTIAN CHARITY. What a beautiful description it is, my dear brethren, which St. Paul gives us of the virtue of charity in the Epistle of to-day!

Let us look just now at a part of it. "Charity," says the Apostle, "is patient, is kind; charity envieth not; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Now, I say this is very beautiful, is it not? And perhaps it seems all the more beautiful because the picture which it gives us is not a very familiar one. I know we are apt to think about as well of ourselves as of almost any one of our acquaintance; but can we say to ourselves, on reading or hearing this description of charity, "That's me; that's just my character to a hair?"

"Charity is patient, is kind." That is rather out of the way, to begin with, when we think how impatient and cross we are if anything goes wrong, if anybody stands in our way or interferes with us, or even ventures to differ from us in opinion.

Why, some people cannot even see their neighbor have a new dress or hat without at once making up their minds to take the shine out of that coquettish thing. And if they hear it said that Miss So-and-So is good looking, they will take some opportunity to remark: "For the life of me, I can't make out what any one sees to admire in her."

But I shall not have time to make all the applications. As I said, you had better read the Epistle, then you can make them for yourselves.

THEY HAD NO RIGHT AT ALL, and neither had Henry VIII. or the rest of them any right whatsoever. Christ had established His Church and given His solemn oath that His Church should stand to the end of time, promised that He had built it upon a rock and that the gates of hell should never prevail against it; hence, my dear people, all those different denominations or religions, are the inventions of man; and I ask you, can man save the soul of his fellow man by any institution he can make? Must not religion come from God? and, therefore, my dearly beloved separated brethren, think over it seriously. You have a soul to save, and that soul of yours must be saved or damned; either one or the other—either dwell with God in heaven or with the devil in hell; therefore, seriously meditate upon it.

When I gave my missions in Brooklyn, New York, several Protestants became Catholics. Among them, there was a very highly educated and intelligent Virginian. He was a Presbyterian. After he had listened to my lectures he went to see his minister, and he asked him to be kind enough to explain a text of the Bible. The minister gave him the meaning. "Well, now," said the gentleman, "are you positive and sure that it is the meaning of the text, for several other Protestants explain it differently?"

"Why, my dear young man," says the preacher, "we never can be certain of our faith." "Well, then," says the young man, "good bye to you; if I cannot be sure of my faith in the Protestant Church I will go to where I can," and he became a Catholic. We are sure of our faith in the Catholic Church, and if our faith is not true, Christ has deceived us. I would, therefore, beg of you, my separated brethren, to procure yourselves Catholic books. You have read a great deal against the Catholic Church, now read something in favor of it. You can never pass an impartial sentence if you do not hear both sides of the question.

What would you think of a judge before whom a policeman would bring a poor offender, and who, on the charge of the policeman, without hearing the prisoner, would order him to be hung? "Give me a hearing," says the poor man, "and I will prove my innocence; I am not guilty," says he. The policeman says he is guilty.

"WELL, HANG HIM ANY HOW," says the judge. What would you say of that judge? "Criminal judge! unfair man! you are guilty of the blood of the innocent." Would not you say that? Of course you would. Well now, my dearly beloved Protestant friends, that is what you have been doing all along; you have been hearing one side of the question and condemning us Catholics as a superstitious lot of people, poor ignorant people, idolatrous people, nonsensical people, going and telling their sins to the priest; and what after all, is the priest more than any other man! My dear friends, have you examined the other side of the question? No, you do not think it worth your while, but this is the way the Jews dealt with our Lord and Saviour Jesus Christ; and this is the way the Pagans and Jews dealt with the Apostles, the ministers of the Church and with the primitive Christians. Allow me to tell you, my friends, that you have been treating us precisely in the same way the Jews and Pagans treated Jesus Christ and His Apostles. I have said this evening hard things, but if St. Paul were here to-night, in this pulpit, he would have said harder things; and if Christ Himself had been here He would have said harder things still. I have said this, however, not through a spirit of unkindness, but through a spirit of love, and a spirit of charity, in the hope of opening your eyes that your souls may be saved. It is love for your salvation, my dearly beloved Protestant brethren,—for which I would gladly give my heart's blood—my love for your salvation that has made me preach to you as I have done.

NOT YET UNITED.

Why the Negotiations Between the McCarthys and Parnellites Were Broken Off.

A cablegram, dated London, Feb. 8, says: It is stated that the negotiations looking to a reconciliation between the Irish factions, which has apparently progressed so far as to justify Mr. T. P. O'Connor in announcing in the Sunday Sun their virtual completion, have finally been suspended without a definite result having been attained. This does not signify, however, that no progress has been made in the desired direction. On the contrary, many points of difference have been removed, and the way paved for a further approach.

The negotiations, it seems, reached a stage where further advance hinged upon the retirement of Timothy Healy from a prominent place among the McCarthys. That is, in case of amalgamation of the factions, Mr. Healy was to take a back seat in the councils of the United Irish party. The Parnellites could forgive and forgive the nearly everything that had happened in the past year except the part played by Mr. Healy. Healy, on his part, expressed his entire willingness to efface himself for the good of the cause, and this point secured on the verge of satisfactory settlement an old demand, which they explained had always been a sine qua non to any scheme of reunion, to the effect that Mr. Gladstone should be compelled to specify the chief points of his Home Rule proposition before the general election as a prerequisite to any pledge of Irish support for the Liberal party.

This demand was met by the anti-Parnellites with the argument that it would be impolitic, even were it not impossible, to coerce Mr. Gladstone in such a manner. The debate on this question was interrupted by the present, but there is a good prospect for their resumption in London at the time of the meeting in Parliament.

The Parnellites seem to be in a confident mood, and to lay much stress upon the alleged fact that their opponents are short of funds. The McCarthys, it is claimed, have failed in their efforts to secure a subvention from the official treasury of the Liberal party, through Mr. Colman, the millionaire mustard manufacturer, and several other worthy Liberals have promised generous donations. The Parnellites are almost as much disappointed as the McCarthys over the non-success of the latter in obtaining funds from the Gladstonian treasury. They would gladly pay a big price for proof that the anti's were pensioners of the Liberal party. It would give them a splendid opportunity to denounce their rivals before the country constituencies as slaves of the English politicians.

In this matter of impecuniosity, however, honors are about even between the two factions, and this is one strong incentive, contributions being pretty sure to be resumed as soon as the party at home again presents an unbroken front. One of the points agreed upon in the conferences which have been suspended for the time being is that both sections will support a motion to be made in the House of Commons for the release of the Irish political prisoners.

A HAPPY HINT.—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts. to the Winkelman & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

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