THE CATHOLIC RECORD.

A Child's Heart.

6

Give me thy heart, oh, little child : Just for the golden hour; Thise eyes by passion undefiled, Thy soft cheek's peachy dower, Give me thy curis that float and fall In tangles sweet and wild; But more than all, oh, more than all, Give me thy heart, oh, child !

Give me thy heart of careless sun, And I will give to thee My present schemes, my triumphs won, My dreams that might not be. My precious hoard of garnered thought, Piled in the fruitful years, My worldly wisdom, dearly bought With blood, and toil, and tears.

He gives his curls a saucy shake, And blithely darts away; Not all the promises I make Will tempt the child to stay, For if he lent for one sweet hour That priceless boon I lack. Full well he knows no earthly power Could make me give it back.

HALF HOURS WITH THE SAINTS.

The 40 Martyrs of Sebaste.

The 40 Martyrs of Sebasie. REWARD AND PUNISHMENT.—During the persecution of Licinius, in the year 320 of the Christian era, forty soldiers of the garrison of Sebaste seceding from their comrades, who, in compliance with the emperor's orders, had gone to sacrifice to the idols, proclaimed themselves Chris-tians. The torments by fire and sword being ineffectual to conduct their con-

to the idols, proclaimed themselves Chris-tians. The torments by fire and sword being ineffectual to conquer their con-stancy, they were exposed, devoid of cov-ering, upon a frozen pool, there to pass the night within sight of a tepid bath, kept ready for such as might apostatize. All remained firm, however; their keeper meanwhile, who was watching them, be-held angels hovering above them with thirty-nine crowns. While seeking to explain the reason of this number, one of the intended martyrs apostatized and rushed to wards the bath, but on entering was struck with death. The keeper, con-verted by this miracle, went forward and took his place. As all outlived the suffer-ings of that cruel night, they were hud-dled into carts, and carried to the stake. Thus the victors received the crown, and the results forwed death and everlasting Thus the victors received the crown, and the apostate found death and everlasting perdition, instead of the life he had promised himself.

MORAL REFLECTION .- Such an example is a confirmation of the words of the Gospel, which a Christian cannot have too much in mind : "He that preferreth his life, shall lose it; and he that shall lose his life for my sake, shall find it."— (Matt x, 39.) (Matt. x. 39.)

Saint Eulogius.

GOOD COUNSEL.—Eulogius, born of one of the first families of Cordova, was directing the ecclesiastical school of that town, when a violent persecution broke out against the Christian religion on the town, when a violent persecution broke out against the Christian religion on the part of the Moors, who then governed Spain. Eulogius, having been thrown into prison with a large number of Chris-tians, composed during his captivity an "Exhortation to Martyrdom," which was of the greatest avail to the Church in strengthening the faith of the persecuted brethren. Having been restored to lib-erty on account of the distinguished rank of his family, he did not consult the promptings of human prudence, which would have urged him to surround him-self henceforth with greater precautions; but, on the contrary, did not cease to inspire his co-religionists with a generous courage, exciting some to perseverance, and helping others to conquer the obstac-les or surmount the dangers with which, out of a false compassion, their parents and friends surrounded them. He was at length remitted to prison, and merited, in his own behoof, that crown which he had been instrumental in procuring for so been instrumental in procuring for so many others. St. Eulogius was beheaded

MORAL REFLECTION .- No one should MORAL REFLECTION.—No one should hide away the talent which he has received, nor put under a bushel the light intrusted to his safe-keeping. "Having different gifts according to the grace that is given, let him teach, that can teach; let him ex-

Her Organization a Public and Perfect Society.

THE CATHOLIC CHURCH.

The Church has a system of laws which is called "Canonical Right." The word canon in the Greek signifies a rule. When the Church passed a decree which was in the Church passed a decree which was in every sense a law, and as much a law as is the law for the suppression of dueling, our Holy Mother Church shrank, as theologians say, from the imperious word "Law," and called her law a"Canon." The canons of the Church, then, are rules or laws provided for the government and well being of the for the government and well-being of the Church. If we take the "Ecclesiastical -Catholic Youth

Church. If we take the "Ecclesiastical Right" in its widest sense it signifies a system of laws by which the Church of Christ is ruled, and by means of which the Church is able to preserve herself and to gain her end. Then we have this body of laws divided into public and private. "Public Right" contains the constitutions of the Church; "Private Right" directs what each member of the Church must do if he would obtain the prize the Church holds out to him. A body of laws supposes at once a power holds out to him. A body of laws supposes at once a power of authority which gave that body of laws existence. When there is no authority there can be no law. Nor does it follow that one having power to issue private can therefore frame public laws. For instance, the father of my family may issue a law binding the consciences of the members of his family, but his power to make laws is confined to the privacy of his own house; he could not go further, and impose a law upon the town in which he lives. But the laws affecting individual members, she can promulgate public laws—that is, laws laws affecting individual memoers, she can promulgate public laws—that is, laws which Lind all ther members or a large por-tion of her members; laws which regulate the intercourse of member with member; which enlarge or restrain the liberty of her members. And it is this latter power which kindles the displeasure of the unbe-liaving. Yet, in spite of opposition. heiving. Yet, in spite of opposition, Holy Church exerts her right. If she were to do otherwise she would deny her very nature. This two-fold power of framing

hature. This two-fold power of framme laws springs immediately from the very end to which the Church exists. According to the teaching of St. Paul the immediate end of the Church is "the sanctification of souls;" and as the soul is sanctified by the

is borne with, because its supreme end in matters temporal gives it a supreme au-thority. Is the Church a perfect society, or is she only a part of the State ? The Church is an institution actually existing in the world at the present time. There was a period in the world's history when she took her rise. She was founded by the Redeemer of men, and therefore she is a fact, a real institution, and her nature is that which her Divine Founder nature is that which her Divine Founder gave her. In order, therefore, to under-stand the nature of the Church, we must look at the action of our Blessed Lord in establishing her. That it was His inten-tion to constitute His Church a perfect society, to give to her an end and aim absolutely supreme in its own order, and to equip her with every sufficient means to accomplish that end, is unmistakably evident from His own words recorded in the Holy Gospels. We here speak of that external power to legislate which the Church claims, by which she is able to pass laws binding the consciences of her subjects, to take means to insure those laws being put into exercise, to be her-

ters late the domain of the family, of the trade associations, of the associations for promoting the fine arts, and every other temporal institution. Our Divine Re-deemer calls

HIS CHURCH A KINGDOM

Is the Church then a kingdom in as true a sense as is the kingdom of Great Britain?

The civil State is a perfect society. It

claims supreme power, and often exercises that power where it is not wanted, or in an unpleasant manner, but its interference

is borne with, because its supreme end in

souls;" and as the soul is sanctified by the "grace" of God, and God bestows that grace principally by means of the Sacra-ments, the Church necessarily requires the "power of Holy Orders" that her minis-ters may be duly fitted to confer the Sac-raments. With this grace of God the mem-bers of the Church must co-operate by faith and good works—that is, men must employ their intellect in believing what the Church teaches, and their will in put-ting their belief into practice. And to do

subjects, to take means to insure those laws being put into exercise, to be her-self the judge of the sense of her laws, to punish them that trespass against the laws, and to bring them back into the right path by coercion. Our Divine Lord, in His ever-memor-ble words to St. Poter instituted the control teaches, and their will in put-ting their belief into practice. And to do this aright, since man is prone to err, the Church necessarily requires the "power of jurisdiction" by which she may enable her ministers to direct the faithful, surely and effective in the state of the s able words to St. Peter, instituted THE PRIMACY OF JURISDICTION: THE PRIMACY OF JURISDICTION: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it: and I will give to thee the keys of the Kingdom of Heaven; whatsoever thou shalt bind on earth shall be bound also in Heaven; and whatsoever thou shalt house on earth shall effectually, in corresponding with grace, and thereby in obtaining eternal bliss. But what is the power of jurisdiction but the power to frame public as well as pri-vate laws? If the Church were an invis-ible society, then her adversaries would whatsoever the ushalt lose in earth shall be loosed also in Heaven." (St. Matt. xvi, 18). In these words our Divine Redeemer gave to St. Peter full power for the ruling and governing of His Church. And since the Church was to endure so The society, then her adversaries would have some ground to refuse to her the ex-ercise of this power; but being as she is a public society, a kingdom, a divine state, existing in the world though not of the world, she must of her own nature possess the power of public jurisprudence, other-wise she could neither rule her subjects, expression her own avitance nor over long as the world endures, and the needs of men and the work of the Church were or preserve her own existence, nor gain to be the same in the nineteenth as in the

with a sort of the church were nothing more than a certain ingredient in the State, if she were but a sort of religious influence exer-cised upon the minds of the subjects of the State, if she had no higher office than that of a government department, a kind of "spiritual police," a powerful weapon in the hands of the chief power, then the conduct of the Church would be inexcu-cised upon the minds of the subjects of the State, if she had no higher office than that of a government department, a kind of "spiritual police," a powerful weapon in the hands of the chief power, then the conduct of the Church would be inexcu-sable. We could not understand her claims. To back her pretensions would be rebellion ; and to rebel is as the sin of witcheraft, very grievous before God. If, on the other hand, the Church is in every sense of the term what her Founder en-titled her, a Kingdom, a Spiritual King-

sufficient for itself, or if its immediate end is subordinate to the end of another society of the same nature as itself. It is the end that determines the nature of the THE REV. GEORGE W. PEPPER.

The Rev. George W. Pepper, of Wooster, Ohio, delivered a very eloquent address before the Given Post of the Grand Army of the Republic in that city on Sunday evening, May 27. As usual the thoughts of the Methodist minister, whose tongue so often articulated words in favor of Irish freedom, were clothed in language of rare oratorical grace and the large number of listeners who crowded the Methodist Episcopal Church of Wooster to hear the memorial sermon were more than delight-ed. Mr. Pepper advocated the fraternity of nationalities, and the emancipation of all enslaved nations, and, referring to Ire-land, said :-the end that determines the nature of the society. Just as the rational soul deter-mines our material body to be a human body and not the body of a horse, so does the end of a society give to that society its specific character. The end proposed to the civil State is the temporal happi-ness of its subjects. The same may be said of numberless other societies; their and is the profit or pleasure of the memaid of numberless other societies; their end is the profit or pleasure of the mem-bers. But these lesser societies are imper-fect as compared with the civil State; for although their aim is the temporal felicity of the members, yet it is subordinate to the end of the State. Besides, they can-not attain their end independently of the State. The civil government must supply them with means, pass laws for them, protect their rights and privileges, and at the same time provide against their en-croaching upon the rights of their neigh-bors. Hence, in virtue of its supreme power, the authority of the State extends to every part of the community; it en-ters into the domain of the family, of the trade associations, of the associations for

all enslaved nations, and, referring to Ire-land, said :— As well might the fashionable imbeciles and poisoned press, brought up by British gold, attempt to wrap the waters of the ocean in their pocket handkerchiefs, or to tie up the winds of heaven in their neck-ties as to check the hearty and passionate sympathy of this Republic for the great love of the people crushed to dust by their villainous rulers. In that appalling crisis which we all remember, when our majestic flag began to waver and the stars upon our banner began to grow dim— when the life of the republic was at stake and the destiny of a hundred millions trembled in the halance—in our great trial hour those whom we expected to be our friends became our bitterest and most treacherous focs. American soldiers, our memories are long. memories are long. We cannot forget that before a gun had

we cannot lorget that before a gun had been fired, and even before an army had been mustered on either side, the govern-ment of the good queen (God between us and harm) insulted and embarrassed our distinct the way and name) insulted and enhances of our administration. We cannot forget the treachery, the men sunk in the ocean by the operations of the Alabama, built and launched at Liverpool despite the protest of our minister. We cannot forget that the Confederates were recognized as belli-gerants before a single battle had been fought. We cannot forget those dark days before Atlanta when our armies lay in their trenches, that the North was inin their trenches, that the North was in-vaded by human fiends from Canada burning villages to the ground and intro-ducing pestilence to thousands! We can-not forget that the London Times sneered at us and pronounced that the United States was a vast burlesque on govern-ment and that the bubble had burst. We cannot forget that even the Christian Statesman, the people's William-Glad-stone-amid the resounding cheers of an autocratic mob declared Jefferson Davis to be the greatest statesman of the age. but there was not a home in Ireland, from the Giant's Causeway to the Cove of Cork, that did not send forth its thanks-giving to God that the land of Washington was forever free from the stain of slavery. Was forever free from the stath of slavery. Now, in Ireland's hour of trial, when the widow's wail is mounting to heaven more loudly, more terribly than the cannon's booming, demanding justice and the utter destruction of that flag which has floated

over the bones of a murdered people, let the winds and the waves, the sun that shines at high noon and every star that shines in the heavens, bear our sympathy and our support to gallant Parnell, who is striving to gain for Ireland what Wash-ington gained for America. VOLUMES OF BOMBAST have been pub-

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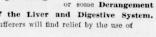
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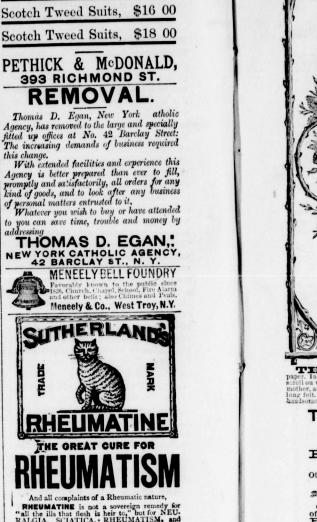
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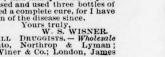




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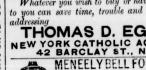
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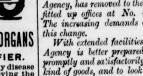
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hort that exhorteth."-(Rom. xii. 6.

St. Gregory the Great.

GREATNESS AND HUMILITY .- Nothing befits true greatness so much as humility. The greatest of the popes the Church has possessed has furnished the world with with a constitution, an organization, a government, a polity perfect in every way for the end for which she was created, then, indeed, her conduct is fully war-ranted. Men cannot charge her with mad-ness. They may not be convinced of the solidity of her claim, yet when they see the ground upon which she rests, the mys-tery of her conduct is cleared up, and they are bound to confess that she acts upon possessed has furnished the world with both the proof and the example. St. Gregory, born at Rome towards the year 540, seemed destined to fill in the world the most elevated position, by reason of the high rank of his family and his own eminent talents; he preferred devoting himself, however, to the service of the are bound to confess that she acts upon principle. To understand clearly the nature of the Church, by adopting the religious life. Pope Pelagius II. drew him from his re-tirement, created him cardinal, and invested him with a difficult and important mission to the court of the East. Having been elected to succeed Pelagius he took

Church, we must consider THE NATURE OF THE CIVIL STATE. What gives to the supreme legislature of, for instance, Great Britain, a supreme power over the rights and properties of Englishmen ? The Queen, with her Parto flight, accounting himself unworthy of such high dignity; he was, however, soon liament, is able to pass laws affecting every member of the community, and in many compelled to assume it. He appeased the dissensions which rent the Church of the East, checked in Italy the career of cases, when these laws are carried into effect, the rights or privileges of individual persons are interfered with. Suppose the aggrieved party complains, does the the Lombards, completed the overthrow of the Donatists, hastening the downfall of Arianism, brought about the conversion of Arianism, brought about the conversion of Arianism, brought about the conversion of England, reformed the chant and lit-urgy of the Church, became in his own person the teacher of the people, and com-posed a great number of learned and pious works. And whereas other prelates interior rank were wont to assume annulled. The sufferer may bring his case before the proper authority, and if his pompous titles, he styled himself the "servant of the servants of God," and regarded himself truly as such. He died in

MORAL REFLECTION.—"I will make myself lowlier before the Lord," said the wise King David, "and I will be little in my own eyes."—(2 Kings vi. 22.)

pompous

The mother of Chs. L. Ainsworth, 41 Vance Block, Indianapolis, Ind., says she "finds Burdock Blood Bitters a very effi-cacious remedy for Liver Complaint."

Mr. H. F. MacCarthy, Chemist, Ottawa, writes: "I have been dispensing and job-bing Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for the past two years, and con-sider that there is no better preparation of the same kind in the market. It is very palatable, and for chronic coughs it has no equal.

CONSTIPATION, Indigestion, Biliousness all depend on improper or irregular action of the Liver. Arouse the Liver to a healthy action by taking Burdock Blood

supreme in its own order, and which has in itself every sufficient means to gain that end. Consequently no society is a perfect one, strictly speaking, if it is not

sense of the term what her rounds of titled her, a Kingdom, a Spiritual King-dom it is true, yet established in the world, with a constitution, an organization, a with a constitution of the every way the power bestowed upon St. Peter, and he and his successors are able to rule, govern, guide and direct it towards that end. There is no mention made of any other power. Not a word about Cæsar or King Herod. He makes no reference to the power and authority of the civil government.

THE APPOINTMENT OF A REPRESENTATIVE. Our Divine Lord gives this sovereign, universal power to St. Peter just as we should expect the Sovereign Lord of all the whole earth to do did we know that

He meant to create St. Peter His Vicar and to put him in His own stead in the world. If this was not His the most delicious flavor of any tobacco in the market, and that it leaves none of the stead in the world. If this was not His intention, then His words are very mis-leading. But there is no mistake. Our Blessed Lord meant what He said. In other passages He confirms the same. "Feed My lambs," He said to St. Peter; on another occasion, "Feed My sheep." That is, "Rule thou over all," for, as St. Deterd areas (Warse he makes no dis cases, when these laws are carried into effect, the rights or privileges of individual persons are interfered with. Suppose the aggrieved party complains, does the law give way, or is he obliged to suffer. When a law is passed beneficial to the community at large, the fact that it pinches unpleasantly here and there is no reason for its being annulled. The sufferer may bring his manufacture. GREENWICH, Feb. 11, 1880. Hop Bitters Co.—Sirs—I was given up by the doctors to die of scrofula consump-tion. Two bottles of your Bitters cured me. LEROY BREWER. Mrs. Joseph Johnson, Pittsburg, Pa., suffered for years from Dyspepsia—used Burdock Blood Bitters, which cured her. She says she now feels "splendid." here and there is no reason for its being annulled. The sufferer may bring his, case before the proper authority, and if his claim be just he will doubtless receive compensation. He must, however, yield his original right. Now could any one "I am the Lord and Master, He says-all

compensation. He must, however, yield xxviii, 18). Observe the word "therefore." his original right. Now could any one reasonably accuse the State of injustice. All well-ordered minds would agree that the State was perfectly justified in its ac-tion, since the direct and immediate and you, to build up My church among all na-tions, since the direct and immediate are of the State is not the good of this or that individual, but the good of all its subjects collectively. Private good must give way to public good; the universal is supreme over the particular. In other words, the Civil State is a perfect society. Now let us see what is meant by a per-Civil State is a perfect society. Now let us see what is meant by a per-fect society. To do this we will take the definition of a perfect society, not from some old school man of the dark ages, but from one of the ancient philosophers, whose surpassing wisdom has won for him the souls of men; (Rom. vi, 23); and when the s

RIBBONS, FEATHERS, of all motio of fancy article easily and perfectly colored to any shade. Black, Brown, Green, Blue, Scall Brown, Olive Green, Terra Cotta and 20 other best colors. Warranted Past and Durable. Each package will color one to four ibs. of goods. If you have never used Dyes try these once. You will be delighted. Sold by druggists, or send us 10 cents and any color wanted sent post-paid. 24 colored samples and a set of fancy cards sent for a 3c, stamp. but from one of the ancient philosophers, but from one of the ancient philosophers, whose surpassing wisdom has won for him a name of weight in the esteem of all men, and with whose definition no one quarrels. Aristotle, then, defines a per-perturbed by the power, and that His own Divine Power, over whatsoever is necessary to the success of her missions. WELLS, RICHARDSON & CO., Burlington, Vt. GOLD and SILVER PAINT. Bronze Paint, Artists' Black. For gilding Fancy Baskets, Frames, Lamps, Dandoliers, and for all kinds of ornamental work-squal to any of the high priced kinds and only Dets, a package, at the druggists, or post-paid from

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The order of the second Jacob A. Empey, of Cannamore, having taken Burdock Blood Bitters with good results in a lingering complaint, says he can "gladly recommend it to all." It is the testimony of all men who have

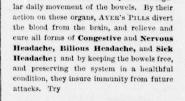
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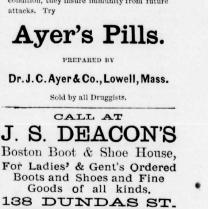
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