(Continued from first page.

Duties of Christian Citizens.

To love the two fatherlands, the earthly and the heavenly, but in such a manuer that the love of the heavenly country previls over that of the other, and that human laws are not preferred to the law of God—such is the essential duty of Caristians, from which spring, as from their sources, all the other duties. He set that their sources, all the other duties. Has not the Redeemer of Mankind said Himself: "For Redeemer of Mankind said Himself: "For this was I born, and for this I came unto the world, that I should give testimony to the truth." (John, xviii, 37,) and again, "I am come to cast fire on the earth, and what will I but that it be kindled?" (Luke, xii.. 39) It is in the knowledge of this truth that the supreme perfection of the intelligence consists; it is in the Divine love which perfects that all Christian life and liberty reside. This truth and this charity from the glorious patrimony confided by James Christ to the Church, who defends and charge. To none of its members is it permitby Jesus Christ to the Church, who defends and preserves it with indefarigable zeal and vigitance. But it is asseedly necessary to recall with what fierceness and in how many ways war is made on the Caurch. Since reason, armed with the investigations of science, has succeeded in suatching from nature a large succeeded in suatching from nature a large surface of fig. most hidden secrets and employnumber of its most hidden secrets and employ-ing them for various purposes, men have reached such a degree of pride that they believe them-selves able to banish from social life the authority and empire of Almighty God. Led astray by error, they transfer to human nature the power of which they pretend to despoil God. According to them, it is to nature we must supply for the principle and the rule of all must soply for the principle and the rule of all "Now, I beseech you, brethren, by the name life; all the duties of religion flow from the natural order and ought to be referred to 10.

Hence we have the negation of all Christian. civil institutions. In order to attain greater wills nor harmony in action if each one thinks cities, it resolutely refuses, in accordance with success in adapting the laws to such doctrines defined the success in the success in adapting the laws to such doctrines defined the success in adapting the success in the success in adapting the success in the success in adapting the success in and to make them the standard of public morals they make every possible effort to take the direction of affairs and to place their hand on the helm of State. Hence it is that in many countries Catholiciam is either openly assailed ar secretly attacked. The most percicious errors are propagated with the assurance of impunity, and numerous chatacles are placed in the way of the public profession of Christian truth.

It is the primary duty of each one in presence

of these disquieting facts to watch over himself the fallacious sophisms of unbelievers bester still to safeguard the integrity of person according to his mesos and his intelli-gence should make a deep study of the Christian doctrine and should endeavor to acquire supplient prayer of the Aphalles :-- 'Lord, increase our faith ' (S.: Luke xvii. 5) But in suppliant prayer of the Apisles:—" Lord, in crion.

orease our faish" (St. Luke xvii. 5) But in But, as St. Paul commands, this unanimity this matter, which concerns the Christian ought to be perfect. As the Christian faith does rest not on the authority of human, but on religious performance of which, necessary at that of Divine reason—for what we have respectively and defence of respectively. all times for securing salvation, is particularly caived to n God "we believe to be true not on so in these days. In this universal deluge of account of the intrinsic evidence of the truth, pointions, it is the mission of the Church to protect the truth and to root out errors from men's minds, and this mission it ought to discharge always and in a holy manuer, for to the care have been entrushed the honor of God and 3]—the consequence is that we must receive further the callection of man. When however circum. and keep eilent when such a cry is raised on all aides for the suppression of truth would be the act of a coward or of one who doubts the truth of his belief. In both cases such conduct is disgraceful, and insulting to God; it is opposed to minds then, requires, with perfect agreement the first product of the Church. The union of minds then, requires, with perfect agreement cowardice of Coristians is the more blameacteristic of Christians, by which the inten-tions and purposes of adversaries are not un-Christian tradition attaches such importance tions and purposes of adversaries are not un-frequently frustrated. Besides, Christians are born for the combat, in which the greater the ardor the more certain the victory, with the ardor the more certain the victory, with the olics This point is admirably brought out by aid of God. "Have our filence, I have overcome St. Thomas in the following words: "The for-the world." John xvi. 33.) mal object of faith is primary truth, as it is the world." John xvi. 33.)
Let it not be objected that Jesus Christ, the

need of the assistance of men. It is not for want of power but because of His great goodness that He wishes to assign to us a certain pertion of personal effort and merit when there is question of giving us and applying to us the fruits of salvation procured by His

The first essential part of this duty consists in professing openly and with courage the Oatholic doctrine and p-opagating it so far as each one can, for it has often been said, and with much truth, that nothing is more prejudicial to Christian wisdom than to be unknown: but when displayed in the light of day it has of itself sufficient strength to triumph over error. As soon as it is grasped by a soul, simple and free from prejudice, is immediately secures the assent of sound reason. Assuredly faith as a virtue is a precious gift of grace and of the Divine goodness; but the objects to which faith is to be applied our only become known by preaching. "How shall they believe Him of Whom they have not heard, and how shall they hear without a preacher? Faith, then, cometh by hearing, and hearing by the Word of Christ." (Rom. x. 14 17.) Now, since the faith is indispensable for salvation, it necessarily follows that the Word of Christ ought to be preached. By Pivine right the (Acts xx. 28.) It belongs above all to the Roman Poutiff, the Vicar of Jesus Christ, set with sovereign power over the Universal Church, the mistress of the faith and of marals. Still we must take care not to think that it is forbidden to individuals to co-operate in a certain manner in the apostolate: especially in gift of intelligence with the desire to make themselves useful. Whenever the necessity exists these can easily not certainly arrogate to themselves the mission of doctor, but communicate to others what they have received teaching of masters. Besides, individual cooperation has been considered by the Fathers of the Council of the Vatican so opportune and fruitful that they have not hesitated to invite it. "We beseech, by the bowels of Jesus Christ, and in virtue of the authority of the same God and Saviour, all faithful Christians, especially those who occupy leading pusitions and who teach, to unite their zeal and their efforts to remove, and eliminate these errors from Holy Church, and to give forth the light of the purest faith." (Const Dei Filius.) Let each one then remember that he can, and ought, agreed the Catholic faith by the influence of example, and preach it by the public and con- terpreter of God's revelation nor a sale guide to stant preferation of the obligations which it man is like.

Imposes. Thus, in the duties which bind us to Besides we must comprehend more fully the but they do not seek to provide a remedy; and diff.

God and the Church, a large place should be nature of the Church; for it is not on associ. they not unfrequently increase the intensity of

in such a manuer as to prevent a large number of souls from availing themselves of the salvation for which we are indebted to His grace. It is on this account that He desired not only to instruct disciples in His doctrins, but also to bind them together in a society and to make of them one body. "which is the Church" (Coloss. i., 24) of which He would be the head. The life of Jesus Christ, then, penetrates all the organism of this body, nourishes and sustains each of its members, keeps them united among themselves, and all tending to the same end, although they do not all discharge the same functions ("For as in one body we have many with His Church.

To realize this union of mind and this uniformity of conduct, so justly feated by the adversaries of Catholicism, the first condition to be fu filled is to profess the same sentiments.
With what ardent zeal and with what singular force of language St. Paul, exhorting the Corinthians, recommends to them this concord : Hence we have the negation of all Christian morality and of the Church. To accept their statements, the Church is invested neither with wisdom of this precept is immediately evident, he power of framing laws nor with any right | for thought is the principle of action, whence it whatsoever; she curbt to hold no place in the | follows that agreement cannot be found in the profess to take reason alone for their guide we should find with difficulty, if we found at all, unity of doctrine, for the art of recognizing the profes to take reason alone for their guide we should find with difficulty, if we found at all, unity of doctrine, for the art of recognizing the truth is full of difficulties. Moreover, man's intelligence is weak by nature and is drawn in various directions by the variety of opinions; it is often the sport of the impressions which come from outside. To this must be added the come from outside. To this must be added the influence of the passions, which often either take away completely or diminish in notable proportion the capacity of grasping the truth. This is the reason why in political government it is often necessary to have recourse to force in it is often necessary to have recourse to force in cashing the set in compromise him, and arming himself against whose minds are out of harmony. It is quite the fallacious sophisms of unbelievers. The otherwise with Christians: they receive from o'herwise with Christians: they receive from the Caurch the rule of their faith; they know this virtue we consider it must useful and con- with certainty that they are oblying its au-formable to the needs of the time that each thority and allowing themselves to be guided by in they will be placed in possession of the truth.
Thus, as there is but one Church because there is only one Jesus Carist, there is not and there as perfect a knowledge as possible of the seligious truths within the reach of human reason. But it does not suffice that the faith faith" (Eph. iv. 5), "Having the same spirit of should remain intact in souls; it ought to be faith" (2 Cor. iv. 13), they possess that salutary continually increased there, and it is therefore principle, whence spontaneously arise the same well to address often to God the humble and union of will among all, and uniformity of

the salvation of men. When, however, circum-stances render is necessary, it is not merely the prelates who ought to wa'ch over the in-the prelates who ought to wa'ch over the in-vealed by God. To refuse to believe a single ** Each person is bound to manifest his faith publisher, either in order to instruct and enpoliticy, described by the first of the faith, or to repel the attacks of adversaries." (3n. Thomas li.it., q. m. art 9 ad 2.) To yield to the enemy divinely revealed is the province of the Church the salvation of each and of all; it is advanding the same faith, perfect submission and tageous only to the enemies of the faith. And obedience of will to the Courch and the Sovereign Pontiff as to God Himself. Obedience worthy, because, in most instances, false accurations can be disposed of and erroneous opinious refuted with little trouble; and this is always so when paint are baken. In fine, no is not absolute and complete in all respects, it one is prohibited from employing and display is deprived of its essence though it may ing that fortitude which is the peculiar characteristic of Christians, by which the intenence. To this perfection of obedience

manifested in the Holy Scriptures and in the Protector and Avenger of the Church, has no doctrine of the Church which proceeds from the first truth. Hence whoever does not adhere to the doctrine of the Church as to an infallible and Divine rule—that doctrine which proceeds from primary truth manifested in the Scriptures—has not the habit of faith, but holds those things which are of faith in snother manner than by faith. * * * But it is manifest that he who adheres to the doctrines of the Church as to an infallible rule gives his assent to all that the Church teaches; for if it be otherwise-if of those things which the Church teaches he holds what he wishes and rejects what pleases him, he no longer adheres to the doctrine of the Church as to an infallible rule, bus to his own will (22, Q. 5. a. ?). The faith of the whole Church must be one, according to the words (1 Corinth. 10), 'Now I beseech you, brethern, must you all speak the same thing and that there be no soblems among you. But this unity cannot be preserved unless ques-tions which arise concerning the faith be settled by him who presides over the whole Church, that so his decision may be firmly accepted by the whole Church. And thus it be-longs to the authority of the Sovereige Pontiff alone to proclaim an article of faith, and to

perform all the other acts which affect the enbire Church." (Ioid., Q. i., art 10.)
In fixing the limits of obedience, let no one duty of preaching-viz, of seaching, belongs to think that it is due to the authority of Bishops, the teacher, i.e., the Bishops, whom "the Holy and especially of the Roman Pontiff, merely in Ghost hath placed to rule the Church of Goi" matters of dogma, the obstinate rejection of which cannot be distinguished from the crime of hereny. Furthermore, it is not sufficient to give a sincere and firm assent to the doctrines which, although not defined by a solemn judgment, are put forward for our helief by the Church, in its office of ordinary and universal the case of men to whom God has imparted the according to the Vatican Conneil, should be believed with Catholic and Divine faith. Besides, it must be considered a duty of Christians to allow themselves to be ruled and guided by the authority and leadership of the Bishops, and especially of the Apostolic Sec. How reason-

themselves and be, as it were, the echo of the able this is it is easy to perceive for the things teaching of masters. Besides, individual co-contained in the Divine oracles have reference partly to man and to what is necessary for his eternel salvation. Now, as we have said, man's duties in both respects—that is to say, what he ought to do—is by Divine right laid down by the Church and in the Church by the Supreme Pontiff. Hence it is that the Pontiff ought to judge with authority what is contained in revelation, what is consovant and what disagrees with it; and for the same reason it is incumbene on him to point out what is moral and what immoral; what it is necessary to do and what to avoid in order to attain salvation; otherwise he can neither be an infallible in-

should labor in the measure of his ability for the propagation of the Christian faith and the repelling of errors.

The faithful would not perform these duties completely, and in a useful manner if they went to the field of battle isolated. Jesus Christ has clearly declared that the hate and opposition entertained howards His person by men would perpetuate itself against His work in such a manner as to prevent a large number.

ation of Christians bond altogether by chance, but an admirably regulated, divinely founded society which has for its direct and proximate and the placing of souls in possession of peace and sanctity. And as it alone has received through God's grace the necessary means for realising such an end, it has its fixed laws, its own characteristics, and a fixed method conformable to its nature, of governing Christian peoples. But the administration of this government is difficult and circumstants. ernment is difficult and gives rise to numerous conflicts. For the Church rules peoples exastered throughout all parts of the world, differ-ent in race and manners each os which peoples, inaumuch as they are subject to their Own national laws. owes obedience at once to the c vil and the religious power. These duties are imposed on the same persons, but, as we have already said, there is neither contradiction nor confusion amongst them, for one concerns the prosperity of the State, and the other the general welfare of the Church, whilst both are calculated to secure man's perfection.

The delimitation of rights and duties being clearly laid down, it is clear that the heads of the Sinte are free in exercise of the power of Government, and that not only is the Oburch not hostile to that liberty, but that it aide it with all its strength, since it recommends the practice of prety, which is justice towards God, and thus preaches justice nowards the prince still the spiritual power has a far nobleged, since it governs men by defending the "King-dom of God and His justice" (Matt vi. 33), and directs to this object all the resources of its ministry. The integrity of the Church would suffer if a doubt were entertained that the Caurch alone has been in vested with this power of governing souls, to the absolute exclusion of the civil authority; for it was not to Casar, but to Peter, that Jesus Christ gave the keys of the Kingdom of Heaven. From this doctrine with regard to the relations between politics and religion follow im-

Christian society there is a notable difference. If the Christian republic has some reser blance to the other political societies, it is absolutely distinguished from them by its origin, its principle, and its essence. The Church, then, has the right of living and pre erving itself by institutions and laws conformable to its nature.

Being, bas das, not only a perfect society in its power. But such should be careful to itself, but one superior to all other human so observe the rules of obedience and undertake its right and duty, to take sides with parties, and to bend itself to the changeable exigencies it approves of all those that respect religion and moral law. Such is the rule with which all Catholics ought to render their sentiments and acts conformable. There is no doubt that in the sphere of politics there may be matter for legitimate differences, as when the rights of justice and truth being safeguarded, efforts are made to introduce the ideas which are be-lieved to contribute more efficaciously than others to the general welfare. But to seek to engage the Church in these quarrels of parties, and to attempt to make use of its support in order to triumph more easily over adver-saries, is to commit an indiscreet abuse of re-On the contrary, all parties ought to arree to surround religion with the same respect, and to guarantee it sgainst all attacks. Forthermore, in politics, which are inseparably bound up with the laws of morality and religious duties, men ought always and in the first place take care to serve as far as possible undertake the protection and defence ligion, the common and the great end to which all things ought to be referred; and we think it necessary to dwell more fully on this point.
Undoubtedly the Church and political society have each its own sovereignly; consequently, in conducting its affire, neither is bound to obey the other within the limits to which each is confined by its constitution. It by no means follows from this, however, that they are sepfollows from this, however, that they are sepstrate, much less hostile, for nature has not
merely given man his physical being, it has
made him a moral heing. Hence, from
the tranquality of public order, the immediate
they have the members of the clergy to share
they have the members of the clergy to share
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should in the love of God and humanity. end of civil society, man expects the means of promoting his physical well being, and especially of laboring for his moral perfection, which consists excourively in the knowledge and practice of virtue, He desires at the same time -as he ought-to find in the Church the neces-sary aids for the attainment of religious perfection, which consists in the knowledge and practice of true religion-of that religion called the fountain of virtues, because, receiving them from God, she completes and perfects them all. Therefore, in adopting institutions and laws, man's moral and religious nature is to be considered and its perfection cultivated, but properly and in order; nor should anything be ordered or forbidden withou regard being paid to the object of civil and also that of re-ligious society. For this reason the Church cannot be indefferent to the fact if such and such laws are in operation in States—not inas much as these laws appertain to the State, but because sometimes, overstepping due limits, they violate the rights of the Church. Nay, more, it is a duty assignd to the Church by God to offer opposition whenever the laws of the State injure religion, and to endeavor earnestly to infuse the spirit of the Gospel into the laws and institutions of peoples. And since the fate of States deperd . principally on the disposition. of those who are at the head of the Government, the Church cannot grant its paironage or favor to men whom it knows to be hostile to it, who openly refuse to respect its rights, who seek to break the alliance established by the nature of things between religious interests and the interests of the civil order. On the contrary, its duty is to favor those who, having sound ideas as to the relations been Church and State, wish to make them both harmonize for the common good. These principles contain the rule according to which every Catholic ought to madel his public life. That is to say, wherever it is lawful in the eyes of the Church to take part in public aff ire, men of reorgnized probity and who promise to merit well of Catholicism ought to be supported, and there

can be no case in which it would be permissible to prefer to them men who are hostile to re-From this we see how great is the obligation of maintaining accord among Catholics, especially at a time when Christianity is attacked by its enemies with such fierceness. All who are heartily desirous of being closely united to the Church, "the pliar and ground of truth" (I Timothy, iii, 15), will readily beware of those lying teachers "who promise them liberty, whereas they themselves are the slaves of cor-ruption" (2, Ep., St. Peter ii., 1-19), and, furthermore, being sharers of the virtue of the Church, they will by wisdom triumph over the spares of the adversaries, and over their violence by courage. This is not the place to examine whether, and to what degree, the incitness and intestine dissensions of Catholics have proved favorable to the new state of affairs; but, certainly, wicked men would be less bold and would not have brought about such ruin if the "which works by charity" (Galat. v. 6), had been stronger in the souls of most persons: nor would there have been such a universal relaxation in the discipline of Christian morals, divinely established for us. May the lessons of the past have the good result of inspiring wiser conduct in the fators.

Now, by those about to take part in public affairs, two evils are to be particularly avoided —false prudence and temerity. For some there are who say we ought not openly to resist powerful and dominant iniquity, lest the battle should exasp to the enemy. Whether these men are fer c. gainst the Church is uncertain, for while they make profession of the Catholic faith, they desire that the Church should allow with impunity the propagation of certain opinions differing from 11. They lament the

the evil by an excessive indulgence or pernicions dissimulation. They will permit no one to doubt their devotion to the Apostolis See, but they have always some reproach to make against the Roman Pontiff. The prudence of such men is of the kind which is called by the Apostle Paul, "The wisdom of the fiesh, and the death of the soul, because it is not, and cannot be subject to the law of God." (Kom. viii., 6, 7.) Noshing is less calculated to diminish the svils. For the fixed object of the enemies—an object which many of them do not fail to announce and giory in—is to destroy altogether, if possible, the Catholic religion, which is the only true religion. In the execution of this design there is nothing they do not dare; for they know that the more they succeed in discoursging others the greater facility will they have in ocomplishing their wicked purposes. Conseaccomplishing sheir wicked purposes. Consequently they who love the prudence of fish and who pretend not to know that every Christian ought to be a good soldier of Christ—they who wish to obtain the fuits due to conquerors while they live a life of luxury, without taking part in the contest—so far are such persons from scopping the course of the wicked, that they rather expedite their progress.

Cuthe other hand others, and to a rather large number, moved by false zeal or what would still more reprehensible, affecting sentiments which their conduct falsifies, arrogate to themselves an office which does not belong to them. They pretend to subordinate the conduct of the Church to their own ideas and wishes to such an extent that they endure with difficulty and only accept with repugnance all that deviates from them. They strive in vain and are not less reprehensible than the former. To act thus is not to follow legitimate authority but to go before it, and by a real usurpation to transfer to individuals the powers of the spiritual government to the great detriment of the order which God Himself has established for ever in His Church and which He allows no one portant consequences, of which we here desire to vio ate with impunity. Honor to those who, to speak.

Between political Governments, whatever their form may be and the government of injustice will have an end and that it will be one day varquished by the sanctity of right and of religion. They exhibit a devotedness worthy of antique virtue in struggling to defind religion, particularly against the faction which with expense audacity continually attacks Christianity and pursues with unceasnothing of their own motion. This docile disposition, united to constancy and firm courage, is necessary to all Catholics in order serve an admirable temperament between the cowardice which leads to fear and despair and presumptions rabness. There is a difference between political prudence relative to the general good, and that which concerns the individual good of each one. The latter shows itself in individuals, who, in their private conduct, oney the counsels of right reason; the former con-corns men entrusted with the direction of public affairs, and particularly princes, whose mission is to exercise the power of command. Thus the civil prudence of individuals seems wholly to consist in faithfully executing the precepts of legitimate authority. These dispositions and this order ought to be found in the midst of Christian society, and so much the more because the political prudence of the Suprema Pontiff extends to a large number of subjects. In effect he has not only to govern the entire Courch, but also to order and regulate the actions of Christian citizens in view of the realization of their eternal salvation. It will be thus seen how indispensable it is that, besides the perfect concord which ought to reign in their thoughts and actions, the faithful should always religious'y take as the rule of should always religiously take as the rule of their conduct the political wisdom of the ecclesiastical authority. Now, immediately after the Roman P-ntiff, and undar his direction, the supervision of the religious interests of Christianity belongs to the Bi-hops. If they are not placed on the summit of Pontifical power, they are, neverthless, truly princes in the ecclesiastical hierarchy; and as each of them is set over the government of a their labors and execute their decisions. Every one ought to regulate his life according to the constitution of the Church, which is is not in the power of any one to change. Thus, just as in the exercise of their Episcopal power the Bishops ought to be united to the Apostolic See, so the clergy and lasty ought to live in the closees union with their Bishops. Should any of the latter lay himself open to criticism either in his conduct or in the opinions he maintains, it does not belong to any individual to arrogate to himself in his own regard the office of judge, confided by Our Lord Jesus Obrist to the sole Pastor whom He has set over His lambs and sherp. Let every one engrave in his memory the most wise teaching of Pape So. Gregory the "Subjects ought to be warned not to

> The actions of superiors ought not to be struck at with the sword of speech, even when they appear to merit a just censure" (Reg. Pastor. P., i.i. cap. IV). Nevertheless, these efforts will remain sterile if life is not regulated in conformity with the discipline of Christian morals, Let us call to mind what the Sacred Scriptures tell us of the Jewish nation: "And as long as they sinned not in the sight of their God it was well with them, for their God bareth iniquity. *
> When they had revolted from the way which God had given them to walk therein, they were destroyed in battles by many nations." (Judith v. 31-22) Now, the Jewish nation was way like an outline of the Christian people, and the viciesitudes of their ancient history have often been the prophetic image of what was to ensue later on, with this difference, that the Divine goodness has enviched us with greater benefits. and the sins of Christians are marked by a more

rashly judge the lives of their superiors, even if

they should see them act in a reprehensible

manner, for fear that the perspicacity with which they reproved the evil should engender

in them a price that would cause them to fall into deeper depths. They ought to be admonsted of the danger of taking up a bold attitude

of opposition towards supriors whose faults they have discerned. If the latter have really done wrong, their inferiors, penetrated with the fear of God, ought not pass judgement on them

of themselves, except with the disposition of

being always respectfully submissive to them.

culpable ingratitude.
God never in any way abandons His Church. It has, therefore, nothing to dread from the assaults of man; but people who have degenerated from Christian virtue cannot have the same guarantee. "Sin make the nations miserable" (Proverbaxiv., 35). If past ages miserable" (Proverbs xiv., 35). If past ages have experienced the force and truth of this, what assurance is there that ours shell not have to experience it? We may recognize by many signs that we are beginning to receive the chastisements merited by our faults. Thet one examine the condition of modern societies. A domestic malady consumes many; we see none perfectly tranquil and secure. If wicked factions should boldly pursue the path they are treading, if they should increase in influence and power as they progress in wickedness and artful machinations, we should certainly have to dread that they would finally demolish the very foundations upon which nature has raised the whole social edifice. Human resources alone would be powerless to prevent such formidable dangers, particularly at the present time when a large number of men

*Prudentia in rationo est; regere autem et gulbernare proprie rationes; est; et ideo unusquisque inquentum participat de regimine et gubernatione. Intentantum conventis lei habre rationem et prudentiam. Menicestam est autem quod subditi, înquantum est subditus, et servi, înquantum est sorvus, non est regere et gubernare, sei magis regi et subernari. Et ideo prudentia non est virius servi, înquantum est servus, nee subditu, înquantum est servus, unes subditu, înquantum est retronalis, participat silquid de regime secundum artistum rationis instantum convenit et prudenta quuem tra principo est segmodum artis quad prusents quidem in principo set augmodum artis architactonics, ut dictur in VI. Ethicorum: in subditis autem ad modum artis manu operantis. 8t. Pontificade, Thom. II. II., XLVII., art. XII.

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IT SUPPLIES NOURISHMENT FOR "FLESH," "MUSCLE" AND "BONE"

have rejected the Christian faith and are un dergoing the just punishment of their pride. dergoing the just punishment of their pride. Blinded by their passions, they vanily seek the truth, embrace error for truth, and deem themselves wise when they call "evil good and good evil," when they put "darkness in place of light and light in place of darkness" (is. v. 20.) It is then of the utmost necessity that God should intervene, and that, remembering His mercy, He should cast a compassionate glance at human society. Wherefore we hear repeat the earnest exhortation we have alresdy made to redoubled zeal and perseverance, addressing to the merciful God humble supplications, and returning to the practice of the virtues which constitute Christian life; above virtues which constitute Christian life; above all to excite and preserve charity, which is its principal foundation, and without which the other virtues do not exist, or remain sterile. On that account the Apostle St. Paul, after exhorting the Colossians to fly from every vice and acquire the merit of various virtues, adds and acquire the merit of various virtues, adda "But above all things have charity, which is the bond of perfection" (Coloss, iii. 14.) Yes, indeed, charity is the bond of perfection for bhose whom it holds in its embrace: it unites them intimately to God Himself; by it beir soul receives its life from God, lives with God, and for God. But the love of God should not be seperated from the love of our neighbor, because men have been susrers in the infinite because men have been sourcers in the inhalts bounty of God, add bear in themselves the impress of His countenance and the resemblance of His betog. "And this commandment we have from God, that he who leveth God, loves also his brother" (lat Eps. of St. John, iv. 21.) "If any maneay, I love God and hatch his brother, he is a liar" (Ib. 20.) The precept of charity has been qualified as "nea" by its charity has been qualified as "new" by its Divine Author not in the sense that an an'ecedent law of nature it elf had not already commanded men to love one another, but because the Christian precept of so loving was really new and unexampled in the world. In fleet, the very love with which Jesus Christ is loved by His Father, and by which He Himself loves men, He has imposed as an obligation upon His disciples and followers in order that they may be only one of heart and one soul, just as by nature He and His Father are One. No one is unaware of the force of this com-mandment, and how deeply from the begin-ning it has implanted itself in the hearts of Christians, and what abundant fruits of peace, mutual gnodwill, piety patience and courses it has produced. Why should we not apply curselves to imitate these examples of our Father? Ought not the very times in which we live move us to practice charity? In pro

deeds! If then, ady dissensions should have arisen among them, let them disappear. Let should in the love of God and humanity. We would here experipally exhort fathers of families to regulate the government of their households and the early education of their children according to these precapts. The family is the cradle of civil society, and in a great measure its fate is determined at the domestic hearth. Thus, those who want rid of Christian institutions strike at the very roots of the family, and permaturaly corrupt its tenderest off-hoots. They are not deterred from this attempt by the thought that such an unfertaking cannot be accomplished without inflicting the crulest outrage on parents. for to them belongs, in viriue of the natural law, to bring up the eto whom they have given birth with the obligation of adapting the education and formation of their children to the end for which God has enabled them to transmit the gift of lift. It is therefore a strict abligation for patents to be careful and neglect no effort to an regetically r. p.1 every outrageous injustice of the kind, and to maintain exclusive authority over the education of their children. They ought, moreover, to in-culate in the latter the principles of Coristian morality, and resolutely oppose their child-ren frequenting schools where they are exposed to imbibe the fatal poison of impiety. Where it is a question of the good education of youth no one has a right to set limits to the difficulty and labor inv lved, however great they may be Thus, those Catholics of all nations who, by the expenditure of much in mey and more zeal, have established schools for the education of their children, are worthy of all admiration. is fitting this beautiful example should be everywhere imitated when circumstances require it. Above all, let them take into account tue great influence exercised over the minds of children by home education. If youth find at the domestic hearth the rules of a virtuous life. and, as it were the practical school of the Christian virtues, the future salvation of society will

portion as the hatred of the impious for Jesus Christ becomes more embittered, let Christians

redouble their piety in His regard, and be renewed in charity, the fruitful mother of great

in a great measure be guaranteed.

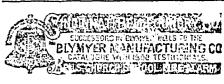
We think we have indicated to the Catholics of these times the condust they ought to pursue and the dangers they ought to avoid. It now remains for you, venerable brethren, to whom this obligation belongs, that you should take means to make Our voice everywhere heard and cause everyone to understand how important it s to put in practice the teaching contained in these letters. To fulfil the duty cannot be s troublesome and painful obligation, for the yoke of Jesus Christ is sweet, and His burden is light. If, nevertheless, any of Our counsels should seem to be difficult of practice, it is for you to use your authority, and act by your example in order to get the faithful to resolve to make more energetic efforts, and, with indomi-nable courage, not he overcome by difficulties. Remind them, as We Ourselves have often said, that the highest and most desirable possessions of mackind are endangered, and that for their preservation no efforts should be spared, efforts which will be entitled to the greatest reward with which the Christian life could be crowned. On the contrary, to refuse to fight for Jeeus Christ is to fight against Him. He has distinctly said He will deny in Heaven before His Eternal Father those who shall have refused to confess Him on earth. (3t. Luke, ix., 26.) As for us, and all you, never, assuredly, as long as we live shall we place ourselves in such a position that our authority, our counsels, or our solicitude shall fail the Christian people in this struggle; and there is no doubt that during the entire duration of this struggle God is assisting with a special assistance both the flock and the pastore.

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