THE CHURCH IN SCOTLAND.

Glasgow Observer, April 13.

EDINBURGH GENERAL MISSION —CLOSING CEREMONY AT ST MARY'S METROPOLITAN CATHEDRAL —ARCHBISHOP SMITH SPEAKS

Sunday witnessed the close of the Edinburgh Mission. In one church it was found necessary to continue the services of the missioners for a week longer, and although the closing ceremony took place in St Mary's Cathedral on Sunday, Father M'Laughlin remained there until Thursday in order to assist the Very Rev. Canon Donlevy in the foundation of a branch of the League of the Cross, and in the working up into a state of greater efficiency, the numerous confraternities and sodalities in connection with the Cathedral congregation. The last week of the mission was marked by special solemnities. Besides the usual spiritual exercises and devotions in the Cathedral, there was Exposition of the Blessed Sacrament on Monday, and on Thursday night took place the ceremony of consecration to the Blessed Virgin. The church was crowded each evening, and the confessionals were literally besieged by penitents. Father M'Laughlin was assisted in the work of hearing confessionals by the Very Rev. Canon Donlevy, the Cathedral; the Very Rev. Monseignor M'Kerrell, Lennoxtown; Fathers Roache, Eton and O'Haire, the Cathedral; Father Shaw, Edinburgh; Father Hoban, Ratho, and others.

AT ST. PATRICKS' CHURCH

the services have been well attended. Confessions were heard from early morning until late at night, and on Saturday the entire staff of missionary and resident clergy were in the confessionals until a few minutes before midnight. The missionaries at this church belong to a community of secular priests who have their house at Enniscorthy. Father Kelly, the superior, is the chief missioner, and he is assisted in the work by Fathers Lennon and Roache, and the resident clergy, the Very Rev. Canon Hannen, Fathers Foley (late of Sacred Heart, Glasgow), Stuart, and Culihane. Father Roache preached on the "Passion" at the principal service on Sunday morning. In the afternoon a great meeting of the male portion of the congregation was held. About 1500 persons were present. The objects of the meeting were to further total abstinence principles, and to resuscitate the Young Men's Society, which is one of the foremost bodies of its kind in Britain, having up till recently a membership of close on 1,000. Sunday's meeting, it is expected, will close any breach that has occurred in the body, and augment its membership considerably. The mission instructions in this church will continue for another week.

THE CHURCH OF THE JESUIT FATHERS,

in Lauriston, has been crowded nightly during the course of the mission. Father Myer, S. J, was in charge, and he was assisted by Fathers Cooney, White, Lea, Selby, and Brennan, S. J. Sunday evening saw the close of the mission, with the ceremonies of the renewal of the baptismal vows, the administration of the Papal blessing, and the function of solemn benediction. In the Church of Our Lady Star of the Sea, Leith, during the past fortnight crowded congregations have attended nightly to hear the learned instructions and eloquent discourses of the Oblate Fathers. The spiritual exercises of the mission terminated on Sunday evening with the customary ceremonies. Fathers Coyle, Carroll, Ryan, and Brady were the missioners.

SUNDAY AT THE CATHEDRAL.

On Sunday morning High Mass was sung in the Cathedral by Father Easson, the Very Rev. Canon Donlevy being deacon, and Father Roache subdeacon. After the first Gospel Father M'Laughlin, the missioner, preached on "Prayer," showing how indispensable it was if we wished to sanctify and save our souls. In the evening the cathedral was crowded. Not even standing room could be found in the aisles or the galleries. Seats were improvised within the sanctuary rails for about two hundred people, but they were altogether insufficient for the crowd which surged up to the altar steps, rendering the passages to and fro of clergy and acolytes a rather difficult and trying task. At the hour appointed for the services to commence—to the very minute—a procession, headed by a cross bearer, with covered crucifix, emerged from the lower vestry. Next came a number of children dressed in white with wreaths and veils, and following them came the ladies' confraternities, carrying banners and bannerettes. Well worthy of mention are the banners of the Sacred Heart, the Blessed Virgin, St. Joseph, St Andrew, St. Patrick and St. Margaret. Then came the acolytes and clergy, last among whom was His Grace Archbishop Smith. The children and ladies passed into the front seats of the nave, while the cross-bearer, acolytes, and clergy entered the sanctuary. His Grace having been installed on the archiepiscopal throne, Vespers, in the chanting of which the choir was assisted by the congregation, were intoned. The singing throughout the evening was mostly congregational and that of a very high standard. Father M'Laughlin preached the closing sermon. Taking for his text the words, "He that loves the danger shall perish in it," the speaker referred at considerable length to

THE OCCASIONS OF SIN

and the necessity for perseverance in avoiding the approximate danger of sin. Human lips inspired by the Holy Ghost were the organ through which, Father M'Laughlin said, this divine precept which formed the subject of his text was expressed in the Old Dispensation, and the language then used was indeed earnest and emphatic But not human lips, nor even angelic lips, were to express the form in which that law was to be promulgated under the New Dispensation. No. The lips of the Incarnate Son of God, the lips of Jesus Himself, were to reannounce that decree of divine law, and to sound it forth in words which would be a worthy organ of His voice, words in which he meant to place the sternness and the strictness of the precept beyond all manner of doubt, words in which He designed to impress and engrave as it were on the minds of all, the great truth; "That if the soul is to remain united to Him, He will tolerate

NO COMPROMISE WITH SIN

or the occasion of sin." The words He spoke in His memorable sermon on the mountain, He meant to be re-echoed in the sermons of His priests in all countries and all ages. His words were: "If thy right eye scandalize thee, pluck it out and cast it from thee, for it is expedient for thee that one of thy members should perish, rather than thy whole body should go into hell. And if thy right hand scandalize thee cut off and cast it from thee, for it is expedient for thee, that one of thy members should perish rather than thy whole body go into hell." In these words our Lord made it clear that it must be one thing or the other, that

THE SOUL MUST MAKE ITS CHOICE,

and it must be either entirely for Him or against Him. If the soul was able to break the chain that kept it in the bondage of the devil and would not do so, then in the bondage of the devil it would remain. While it wilfully kept upon it even one of the fetters of the devil by clinging to some sinful occasion, the liberty of the children of God it can never have. God would have it understood, and understood beyond all manner of doubt, that to have that affection for sin, which frequenting some occasion of sin implies, and to be, at the same time, united to him by the bond of grace is impossible. He would have it understood, too, that to indulge in the sinful satisfaction of living in the midst of occasions of sin and to prepare for ourselves a place in Heaven was an absolute impossibility. All this and much more He meant to convey in that precept of His Divine law which He repromulgated in the solemn and emphatic words which he (the speaker) had quoted from the sermon of the mount. The words it was true were not literal, but figurative. Our Lord did not mean that there should arise circumstances in which we would have to pluck out our eye or cut off our hand. No. He was reasoning from what people were willing to submit to in order to save the life of the body to what they ought to be equally willing to submit to in order to save the life of the soul. The eye and the hand were the two most useful, and most treasured members of the body, they were the two most necessary to man in the wear and tear of human life. And as a man was willing to part with his eye rather than lose his life, as he would readily allow his arm to be amputated rather than risk the danger of it mortifying and bringing death to the whole body, so the Christian must be prepared to sacrifice the most cherished, the dearest object in creation, if the possession of it places him in the imminent danger of losing the grace of God here, and of being condemned to eternal death hereafter. That was

THE PRICE TO BE PAID FOR UNION WITH GOD

in this world, and for the enjoyment of His eternal reward in the next. But could our Lord put the matter in a stronger light? Could He have used more powerful or more emphatic language? He laid as much stress upon the precept of divine law as if the salvation of the soul depended on its fulfilment alone. He pointed to heaven and to hell. He referred to both that the eternal duration of both might give weight to His words. He spoke with an emphasis, as if He meant to anticipate the foolish, futile excuses of those who for some illmsy reason or other refused to give up some occasion of sin. His great desire was to bring home to the minds of all that the fear of sustaining loss, the desire of gain, the dread of the world, and of the remarks of people and other groundless objections of a similar sort, must be lost sight of, and must be sunk into insignificance when the question is one of gaining heaven or escaping hell. It mattered little whether we lost or gained a fortune, but it mattered a great deal whether our soul was saved or damned. Company that had been the cause of sin in the past must be avoided. Places or houses that were occasions of sin to us must be visited no more. Books that had caused us sin must be flung into the fire. These were the conditions on which grace could be preserved, and these were the conditions on which our soul must be sanctified and saved. Jesus Christ not only forbids sin, but He forbids every avenue leading to sin. He knew that sin, and the wilful attachment to the occasion of sin were inseparable. And hence, while He was patient and long suffering, and full of tenderness and mercy in forgiving sin, He was stern, vigorous, ane inexorable in forbidding the occasion. The preacher said he cared not for the customs of society or the fashions of the day, or the

VAIN AND FOOLISH TALK

of the cold, the careless, and the indifferent. They would pass away, and with them would also pass away their foolish reasoning, but the words of Jesus Christ would ever stand time. "Heaven and earth," He said, "will pass away, but my words will not pass away." And His words were: "If thy right eye scandalise thee pluck it out and cast it from thee, for it is expedient for thee than one of thy members should perish rather than thy whole body should go into hell". In taking his farewell of the congregation, Father M'Laughlin referred to the great success that had attended the mission. He thanked His Grace the Archbishop, whom he addressed as

THE PRIMATE OF SCOTLAND,

for the many kindnesses he received at his hands, not only during the course of that mission but on many previous occasions. To the zealous and energetic canon, the pastor of the church, and his able assistants, Father M'Laughlin ascribed the complete success of the mission. Having given his blessing, the rev. gentleman read the office of the renewal of the Baptismal vows, the congregation repeating the words. This function was most impressive. Every person in the church, from the prelate on his throne to the smallest acolyte within the sanctuary, and from the most successful merchant and professional man down to the humblest laborer in the church, held in the right hand a lighted candle while renewing the vows of fidelity to God and His Church. Addressing the congregation immediately after this ceremony, His Grace the Archbishop said he could not allow that occasion to pass without expressing the consolation which the clergy and himself had derived from the manner in which the people had attended the spiritual exercises. The crowds that had flocked to the churches, the assiduity which the congregation had displayed throughout the mission, the great devotion which they had shown at the instructions and conferences, and the heartiness with which they proved the faith that was in them, had been sources of very great comfort, edification, and encouragement to the clergy and himself. He had one duty to perform, and that was to thank the zealous and eloquent father who had conducted that mission during the last fortnight. He had to thank him on their behalf and on his own for his most zealous labors. Father M'Laughlin had spent his strength, his time, and his devotion on them. His Grace hoped they would remember the good missioner in their prayers, and pray that God would grant him many days, that he might do as much good elsewhere as he had accomplished amongst them. The Archbishop then gave the Papal blessing, authority to give which had been telegraphed on the Thursday from Rome, and the ceremonies of the evening were brought to a close by Solemn Benediction, at which His Grace officiated.

NOT SEPARATION, NOR THE SUPREMACY OF CATHOLICISM.

By Rev. A. Burns, D. D., LL. D.

"Manhattan," in his letter on the Irish question in Zion's Herald of April 3d, would have its readers believe that those advocating Home Rule desire the separation of Ireland from England, and the supremacy of Roman Catholicism. These are the cards that the privileged class in Britain are playing to create hostility to the measure. There may be Irishmen—doubtless there are—who, outraged by prolonged misgovernment, and a succession of enactments that seem to have been made for the express purpose of irritating and exasperating even to violence and crime, give vent to their indignation in terms not over loyal But it should be remembered that, during the leadership of Gladstone and Parnell, not an ounce of dynamite has been used, nor an outrage perpetrated, against the government. The reason is obvious. These great leaders, always the advocates of law as well as equity, have created and nourished in the hearts of my countrymen the hope that their wrongs would be redressed by constitutional means; and thus, although exasperated far beyond the limit of American endurance, they have held themselves wisely in check. At a recent brutal eviction, some one asked the poor wretches why they submitted: "Sir, we don't want to embarrass Parnell and Gladstone," was the prompt response.

Home rulers do not ask for the separation of Ireland from England. Gladstone's bill did not ask as much power for the Irish parliament as the celebrated Grattan parliament possessed. Few of those who so flippantly and so violently denounce Home Rule have ever read the bill. I have not yet met an opponent who had taken the trouble to do so. Home Rule—the Home Rule asked by Gladstone and Parnell—no more separates Ireland from England than American home rule separates Massachusetts from the United States. Mr. Gladstone's bill, presented in one of the grandest, if not indeed the most eloquent, speech ever heard in Westminster Hall, asked for local self-government, but with marked exceptions and restrictions. The exceptions, numbering thirteen, are contained in the third clause, and should satisfy the most exacting loyalist. Imperial rights are protected in the fullest possible manner, and Ireland's position as an integral portion of the empire of which Great Britain is the head, could not be defined more definitely.

The restrictions, numbering seven, are in clause four, and prevent the Irish parliament from special legislation on religion or education. The first and second prohibit "the establishment or endowment of religion, or prohibiting the free exercise thereof; or imposing any disability or conferring any privilege on account of religious belief." The third and fourth protect education. In fact, the two objections that are paraded with such persistency—namely, that Home Rule means separation, and would be only another name for "Rome Rule"—were as fully guarded against as if that had been the sole object of the bill. Is it not time that opponents of the measure should make themselves acquainted with the subject before denying to others what they demand for themselves? The land laws and special legislation imposed on Ireland would not be tolerated by Americans one week.

Sectarian bitterness is kept alive by the privileged class, who see that if Ireland were once united, she would shake off the horrid incubus without much ceremony. Hence they keep the fires of bigotry burning, assuring Protestants that Home Rule would be the downfall of religious liberty and the end of Protestant ascendency. But these tricks are being detected, and Protestant Home Rule associations are found all through Ireland, even in the faculty of Trinity College, Dublin The Protestant Home Rule demonstration held in Dublin last year had an overflow meeting, and crowded two halls. It consisted of representative Protestant gentlemen, both lay and clerical, from the cities and towns of Ireland, and was most enthusiastic in its advocacy of the measure. The meeting in Belfast was equally so.

"Manhattan" pictures the entire Protestant Church as opposed to "Parnell & Co." I cannot reconcile his statement with the published fact that, in a country with less than half the population of the United States, 3,730 Dissenting ministers protested recently against Britain's treatment of Ireland, and that 1,200 Quakers sent a similar protest. A circular was sent recently to 1,000 representative members of the Wesleyan Church, asking their opinion of Britain's conduct towards Ireland. Sixty-nine per cent. promptly condemned it. A large number of those who refused to sign the protest declared themselves of the same mind, but thought that church members should not meddle with politics. The last issue of the Methodist Times of England has the following about Parnell: "How patient, how dignified, how self restrained Mr. Parnell has been amidst this ceaseless torrent of infamous falsehoods! Surely he has already had his merited reward when he stood in the witness-box yesterday morning, and the hapless, crushed Attorney General did not even dare to ask him a single question. He will have a yet greater reward in the confidence of the British as well as of the Irish people. It is now quite plain that he has rendered us and his own race an imperishable service by turning, at the peril of his life as well as his reputation, a dangerous and reckless revolt into a legitimate and constitutional movement. All his suffering is not too great a price to pay for the good will and mutual confidence and national prosperity which will grow out of it"

I trust I have not exhausted the patience of your readers, but I think that the above facts are sufficient to show that the present movement for Home Rule implies neither separation from England nor subjection to Rome. These are nothing but the hoarse, harsh, husky old war-cries that were piled for all they were worth when the Irish Church was disestablished in 1869 They did not defeat that righteous measure, and I trust and hope that they will be equally powerless, as they are equally offensive and discordant, in the present conflict.—Zion's Herald.

FATHER LAURENT HONORED.

Special to the CATHOLIC RECORD.

On Monday evening St. Michael's palace was the scene of quite an enjoyable entertainment. It was the occasion of the presentation by the St. Louis Sanctuary Society of St. Michael's Cathedral of an address to the Very Rev. Father Laurent, V. G., Administrator, accompanied by a bouquet and a life-sized portrait of himself.

The Rev. Father was so astonished that he could hardly find words to express his surprise as well as his gratification. The address was as follows:

Toronto, April 29th, 1889

Very Rev. J. M. Laurent, V. G., Administrator:

VERY REV. AND DEAR FATHER—Our sense of gratitude does not allow us to let this occasion pass without manifesting to you the earnest affection and fond regard in which we all hold you. You have been for so many years our spiritual guide and most amiable benefactor that, did we not give you some exhibition of our esteem, we would feel ourselves guilty of great ingratitude. The present happy and prosperous state of our society we may truthfully say, dear father, is due in great part to the disinterested and self-sacrificing efforts which you have exercised to promote its welfare For all the anxiety and care you have undergone for our spiritual advancement, for the many concerts and social entertainments which you have provided for our enjoyment and gratification, the greatest return in our power falls far short of that which our wishes desire you should obtain. On more than one occasion we have given you unnecessary trouble and cause for vexation, but for which we hope you will grant us pardon, pledging ourselves not in the least to incur your displeasure in the future. Kindly accept the accompanying portrait, which we pride ourselves to be an exact copy of your venerable countenance, the truth of which we hope you will not be long in discovering. That you may be long spared to guide us onward in the future, as you have done so nobly in the past, and that heaven may reserve for you an abundant share of its most precious gifts, are the earnest and sincere wishes of

THE MEMBERS OF ST. LOUIS SANCTUARY SOCIETY.

The entertainment, besides the presentation of the address, consisted of a number of songs and recitations by the members of the society, to the intense delight of their admiring hearers.

PROGRAMME.

Opening Chorus ..... Sanctuary Choir.
Song—"Jim, the Carter's Lad," ..... J. Giroux.
Recitation—"Excelsior" ..... J. McGrand.
Song—"For Goodness Sake Don't Say I Told You," ..... A. Short.
Recitation—"Vision of B. J. B. De La Salle," ..... J. S. Kormann.
Song—"Dreams of my Childhood," ..... E. P. Short.
Address and Presentation.
Song—"I'm a Poor Irish Ministrel," ..... W. Giroux.
Recitation—"Ireland's Future." ..... J. Wright.
Distribution of Prizes.
Farewell Chorus—"Hail, All Hail, Thou Merry Month of May," ..... Sanctuary Choir.

After an hour thus spent, every one retired highly pleased with the efforts of the sanctuary boys.

There were present the Rev. Fathers Hand and Gibbons, of St. Michael's Cathedral and Rev. Father Guerin of Flos; also Rev. Bros. Louis and Patrick of the Sanctuary Society and Rev. Bros. Odo, Baldwin and Sulpicius of the De La Salle Institute.

The portrait was the work of M. Desrochers of the De La Salle art school, and framed by the President, E. Hobberlin, the efforts of both being highly creditable.

We append the prize list of the society:

SENIOR MEMBERS.—Jos. Redmond Wm. Winterberry, Wm. Rosar, John McGrath, Francis Kane.

JUNIOR MEMBERS—Alf. Giroux, Wm. Giroux, Ed. P. Short, Thos. Pinfold, John McGrand, Thos O'Connor, El. Barreau, Peter Brake, Alb. Short, Leo. Giroux, John Harnett, Jas McGrath.

HONORABLE MENTION.—SENIOR MEMBERS—Thos. Gloster, Wm. Beatres.

JUNIOR MEMBERS.—Wm. Dillon, Ed. Rosar, Aug O'Donohue, Ed. Duggan, Wm. Keough, John Organ, Richard McQuillian, T. Harnett.

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Polson's Nerviline cures flatulence, chills, spasms and cramps.

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Drives from the earth the sullen mists away,
So B. B. B., in strength and power grand,
Doth rout disease and stay death's heavy hand.

CHRONIC DERANGEMENTS OF THE STOMACH, LIVER AND BLOOD are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

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THE JESUIT "OATHS."

As during the anti Catholic crusade, which is now, and has for some time past, been waged in Boston, the bigots have availed themselves of the bogus so called Jesuit oath to prejudice the minds of the misinformed people against the illustrious Society of Jesus and through them the Catholic Church, of which they are such able advocates and indefatigable defenders, we have taken pains to secure from an undoubted authentic source the real vows which the members of the Society take at the different stages of their progress. First come the simple vows, so-called, which are taken after the candidate has passed his novitiate. These vows are not irrevocable. They are renewed every six months. They are as follows:

THE FORM OF THE SIMPLE VOWS.

"Almighty, everlasting God, I, N. N., though altogether most unworthy in Thy divine sight, yet trusting in Thy goodness and infinite mercy, and moved with a desire of serving Thee, vow before the most sacred Virgin Mary, and the whole court of heaven, to Thy divine majesty, perpetual poverty, chastity and obedience, in the Society of Jesus, forever to lead my life therein, understanding all things according to the constitutions of the same society. Therefore I most humbly beseech Thee, by Thy infinite goodness and mercy, by the blood of Jesus Christ, that Thou wilt vouchsafe to admit this holocaust in an odor of sweetness, and that as Thou hast already given me grace to desire and offer it so Thou wilt also bestow plentiful grace on me to fulfil it. Amen."

After a space of about fifteen years, during which time the members have ample opportunity not only of thorough preparation but also of testing their vocation, they take final vows which are irrevocable and are as follows:

A. M. D. G.

FORMULA OR PROFESSION OF THE FOUR VOWS

"I, N——, make profession and promise to Almighty God, before His Virgin Mother, the whole heavenly court and all here present, and to you Reverend Father N., General of the Society of Jesus, holding God's place, and to your successors (or to you Reverend Father N., in the place of the General of the Society of Jesus), perpetual poverty, chastity and obedience, and I promise a zealous care in the education of youth according to the manner of life laid down in the Apostolic Letters and Constitutions of the Society of Jesus. Moreover, I promise a special obedience to the Sovereign Pontiff, in the matter of missions, as is set forth in the same Apostolic Letters and Constitutions.

"I, N——, a professor of the Society of Jesus, promise to Almighty God, in presence of His Virgin Mother, the whole Court of Heaven, and Reverend Father General (or before N, in place of Reverend Father General), that I shall never in any way cause or consent that the decrees laid down in the constitutions of the Society relating to poverty be changed, unless it should some time seem proper, on account of existing circumstances, that poverty be made more strict.

"I promise, besides, that I shall never, even indirectly, cause or seek that I be chosen or advanced to any prelature or dignity in the society. I also promise that I shall never desire or strive after any dignity or prelature outside of the society. Neither shall I ever consent to my election to any such office unless compelled thereto by his order, who can command me under pain of sin. Again, I promise, that if I come to know of any one who seeks or strives after any of the above named dignities, I shall refer him and the whole matter to the Society or its General. Moreover, if it should ever happen, that, under these conditions, I should be raised to the government of any church, I promise that according to the care which I ought to exercise for the salvation of my soul, and the right administration of the charge imposed upon me, I will hold the General in such esteem and regard that I shall never refuse to listen to the counsels which he himself, or any one else of the Society whom he may appoint in his stead, may deign to bestow on me. I also promise that I shall always follow counsels of this nature, if I judge them to be better than those that occur to my own mind."

These vows may not commend themselves in every particular to the enemies of the Order; but even they must acknowledge that if they err at all, they err, according to Protestant notions, on the side of too great strictness. At any rate a comparison of these vows with the bogus Jesuit oath must convince any candid person of the devilish malice of those who will persist in circulating the latter to the great injury of the illustrious Society of Jesus.—H. L. R., in Donahoe's Magazine.

Many of the recognized authorities in civil as well as military circles say, "The malarial disease is most dangerous in that the kidneys are liable to break down." Such men as Dacosta, Atkinson and Pepper, professors in our leading medical schools, and Soldaton, Surgeon Gen. in the Russian army, Woodward, Surg Gen. in our American army, speak of malaria as a direct complication of chronic Bright's disease. The kidneys must be kept free from disease and the poisonous germs of malaria; they must act normally in cleansing the blood, for 65 gallons of it passes through them every hour. People in malarial localities recover from both the cause and effect of malaria by using Warner's Safe Cure. Every person, in the spring or fall, who has either kidney disease or malaria should use Warner's Safe Cure as a precautionary measure.

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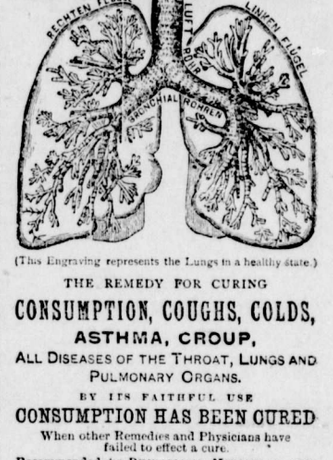

(This Engraving represents the Lungs in a healthy state.)

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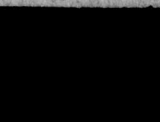

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WORLDLINESS.

Cardinal Manning commenti
text, "Love not the world, nor
which are in the world" says:

Let no one say that the w
means only the ancient world,
and currupt, which has passed
exists no longer. The world is
out God, and it will never pass
the end of all things. The
worshipped many gods then; i
no god now The god of this
Satan or itself.

There are three spirits which
men: the spirit of God, the spirit
the spirit of man. "Whosoev
by the spirit of God are the son
Whosoever are led by the spirit
are the slaves of Satan. Who
led by the spirit of man are the
these latter day.

The regenerate who fall a
their baptismal grace, fall ag
their own human spirit, and
measure under the spirit of Sa
ibly they are in the kingdom
invisibly they live by the spi
world; they are dead to God an
the world. In body they are in th
as St. Augustine says, but in h
are out of it. God only can
they are; we can only fear an
them. They have many spots o
ness upon them by which they
known.

We are not speaking of
declared transgressors of the law
leave aside the darker and gross
which men destroy themselves,
only the sin of worldliness. W
A love of honors, titles, hig
ships, precedence, undeserved p
pretention without merit,
superiority over others, and
or a love of pleasure, amuseme
out moral test or restraint, indu
food and drink and ease, full e
of all lawful things, often pa
immoderation; a selfish forgetf
what is due to others, as if we
another level with special privile
larger liberty; a love of society
moral discernment of the cha
persons, houses, amusements; co
to the three axioms of society—
as the majority think; to d
majority do; to follow the fashi
majority in hours, amusements,
ture, dress, language, reading, in
or condemning; that is, to tak
of life public opinion, custom,
formity to "the concupiscence
eyes, and the pride of life, wh
of the Father, but is of the worl

No one is safe from this subti
phere; no place is a shelter from
sanctuary may be tainted by
homes are open to it; we are e
by it on every side. The onl
from it is in our own heart;
safety, under God, is in being de
world and to its spirit.

Sometimes we are told that
to mix freely in the world, that
may be saved. How many with
aim have simply lost themselv
not by conformity to the world
shall convert the world. It is
humble but inflexible antago
thought, word and deed to th
spirit which reigns in the world
shall escape its power of assimil
perhaps win back some who are
in it to the liberty of a higher li

Do not fear therefore to be
over strict; do not fear to be re
as extreme; do not fear to be
orly, never compromising prin
foreaking a duty, cost what it m
world's favor. But be as unc
in humility, modesty, and charit
are in firmness.

Fortitude is a gift of the Holy
so also is charity. Separated,
be rudeness and harshness; un
are irresistible.

But if we cannot serve the w
shield ourselves from its assimila
cept by a firm but unpretending
lem, it is certain that we cannot
worldly without mortification
Without mortification of self w
soon be conformed to the world
can be no real mortification of
out the love of God and our
When the love of God reigns in
the love of souls springs up a
everywhere. Take no lower
test of your spiritual state. D
my neighbor? If not, I cannot
What have I ever done, what am
now, for the love of my neighbor
I given him food or clothing?
prayed, or denied myself, for
tion?

OBITUARY.

James McCrea, Renfrew

The CATHOLIC RECORD of th
called on to chronicle the death
its most esteemed subscribers in
son of the late James McCrea of
This highly respected and unive
gretted gentleman was prematur
moned from the fond embrac
loving and inconsolable famil
possession of that home which
Christian virtues so richly mer
him were found all those sterlin
ties which alone can be attribut
good Christian, devoted parent
fearing citizen. His death was
of his life—the edification of
secular and laity. The serene
with which his soul quitted it
casement left an impression ne
forgotten by those who had
happiness of witnessing his final
tion. To his grief-stricken
bereaved family do we extend ou
and heartfelt sympathy.

Mr. Patrick Crowley.

We regret having to anno
death of Mr. Patrick Crowley,
curred on the 26th of April, in
U. S., where he had been sojou
some time, for the benefit of h
Mr. Crowley was about thirty
age when lung disease cut him
prime of life. He was born in C
Irish parentage, and was alway
able for his piety and steady
life. He had always ambiti
office and dignity of the priesth
was well advanced in his stud
feeble health compelled him
college. While sending our m
condolence to his bereaved fath
Crowley, Dunwich, we req
prayers of all for peace and r
soul.