

Makes you yourself... of indignity that when received you into even... (Luke xvi. 6)

What is this man... which, or with w... true sense of th... make friends for... money or other p... has given us to... We have only to... more to see that... for when our th... afterwards, "You... and mammon," t... that the Pharisee... out, laughed at H... It called the r... or injustice, bec... almost all the st... We have, then... ourselves with th... moral means whic... to us. This is what t... the gospel tells u... trusted by his m... arrangement of an... care of it in his... in his own, for... him; as we are i... perly in God's i... Master, and w... longs to Him and... The steward was... master; he wast... was discharged f... to give an accoun... as we shall sh... count of ours t... are discharged fr... we come to die... think how he co... means that had b... to provide for hi... life upon the st... He had no muc... arrangements, bu... good plan. In... semble him, for... make our arran... certainty that we... to be discharged... and gave an acc... judgment seat o... make none at al... "The children of... in their generati... of light." The steward... plan; and that w... of his master's de... thing of the bil... tribute something... and save him fr... working or begg... life. In this wa... himself with th... been committed... these friends m... their dwellings... out of their own... That is the p... we have to limi... tate the stewar... with the means... given us—frien... vice to us in th... we have so muc... which comes aft... But who are... Generally peopl... of the rich and... are not the frie... be of use to u... No, the poor... one who fruct... there. In th... help those who... cannot; but the... you help them... give you is not... for you, long aft... it, in God's eter... He is preparin... and glorious m... of yours, who a... to make up for... where he is. Th... There are other... preparing for... get them read... house," said... many mansions... place for... GE...

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXVII.

Goldwin Smith, although a great admirer of the Puritan insurgents against Charles I., says, "Let us not glorify in Revolution. Revolutions may sometimes be inevitable, but they are never desirable. Our own Revolution was hardly one in reality. It was little more than the detachment of a ripened fruit from the parent stem. Yet even this, as has been rightly said, 'infected our blood with the virus of resistance to authority,' which gave intensity in the end to the spirit of secession, and the evil fruits of which are not exhausted yet. A violent convulsion and in eruption in the life and the tradition of a vast community, Church or State, is in itself a tremendous evil. The mocking glee with which the common run of Protestants describe the mighty division of the sixteenth century simply shows that chaff will still be chaff. Thinkers do not describe it so or feel it so. Doctor Jeffrey, an able Baptist clergyman, has rightly said that 'the action of the Reformation was abnormal.' He has firmly to have been, under the circumstances, a necessity, but he held the manner of its accomplishment to have been, in itself, far from desirable, as most assuredly it was far from admirable. Indeed, who can hold a civil war, avoidable or unavoidable, to be desirable? Who can hold a breach of fundamental tradition to be in itself a good? No one will accuse Emerson of an inclination towards Roman Catholicism. Yet he declares that if Luther could have foreseen that his movement would issue in 'the pale negotiations' of Boston theology, he never would have lifted his voice against the elder order.

Nevertheless, there can be no great revolt without great reasons for it. So long as the Teutonic races judge that truth and activities which are dear to them would be hampered and handicapped by a reunion with southern Europe, so long, it is certain, they will hold aloof. There may be many surges to and fro, but the peoples, as a whole, are likely to stand pretty much as they are.

A revolt of the laity against the clergy of course urges the claims of the civil authority. Doubtless it is well, with advancing general intelligence, to have these claims advanced. So long as the civil power has Christian aims, so long it is well that it should have a pretty free hand. The trouble with Protestantism is, that in its assertion of the rights of the laity it gave itself so completely up to the secular power that now, when the governments so largely are reverting to pagan principles of action, it has no organ representing Christian principles and interests. Even Calvinism, which for a while stood on very much the same ground as Catholicism in this particular, has been able to evolve no such organ, and has largely fallen into the same abjectness towards the state which has always distinguished and deformed its Anglican and Lutheran sisters. It was on this ground that my late honored and beloved teacher, Doctor John Morgan of Oerlin, although a staunch Irish Calvinist, yet remarked to me a little before his death, that he should deprecate the weakening of Catholicism in America, for that in a crisis we may yet have to depend on it for an office which in ourselves are incompetent to furnish, the voice of calm, assured Christian authority, continuous from the beginning of the Gospel.

The urging of the claims of secular power involves the urging of the claims of secular interests. These claims are real, strong, divine. They are, it is true, the husk and preparation of eternity, where alone is our true home. Yet if you destroy the husk before the time, you destroy the fruit. Since the Fall, as before, it is appointed to man to subdue the earth to himself. In doing this, he is to subdue brute matter, and unconquered force, to the service of living personality, and through that to the service of God. The energy of this apprehension in Zoroastrianism raised it far above the general level of Pagan religions. Even the devoutest Jews seem hardly to have regarded the Persians as absolutely heathen.

Yet Man, who should be the lord of nature, too easily becomes her slave and also the slave of Man. Is not our land in no small danger of rapidly changing into an aggregation of a few magnates who can give no reason for their portentous accumulations of wealth except the wish to be regarded with devotional prostration of spirit, as embodiments and incarnations of Mammon? Is not one of the foremost of these, one of the origin of whose wealth is regarded as peculiarly dubious, reputed, apparently on good authority, as saying that "the great business of a Christian at present is to make money?" The towers of the gospel according to Demas and Apollon, but assuredly it is not the gospel according to Jesus Christ. Yet this man is readily enslaving to himself a vast domination, its colleges, its societies, and doubtless its literary organs.

There is another vast denomination, in which, as yet, no such overmastering Nimrod has appeared, but which is waiting for him in ripened readiness to put on his yoke when he comes. Now there are many thousands of true Christians in each of these dominations, but when the mastery of Plutus

is securely fastened in both, will they any longer be Christian bodies?

The late Professor William S. Karr, of Hartford Theological Seminary, remarked to me once that it was of no use for him to commend any one for pastor in a manufacturing town, for that, as he held himself bound to preach the gospel of brotherhood and unworldliness, he had found that he was no favorite with the mill owners. "I have been asked," he once said to me, "to write against Mariolatry. Now I dare say that the Catholics often go to excess in their homage to the Virgin. On the other hand the Protestant churches seem to be going beyond all bounds in their worship of Mammon. Now surely the Mother of the Lord is a worthier object of veneration than the god of this world." These, be it remarked, are the words of a Protestant of the Protestants, a Calvinist of the Calvinists, a Presbyterian by ancestry, a Congregationalist in membership, untouched with socialistic, equally untouched with Catholicizing tendencies of any kind. There are few as deep thinkers as he, but among the Protestant multitudes of our country there are many quiet thinkers like him. These wonder if a movement which began by protesting, not without reason, against an excess of supernaturalism, may not have gone on protesting until it finds itself helpless before an overhanging burden of mere naturalism.

Bellarmino has been censured by Protestants, not without some reason, for making too much, in favor of his Church, of the power and wealth and splendor which she then enjoyed, over those of the then poorer Protestants. We have long since distanced him in this. He states this one argument and leaves it. Now that the balance has turned in our favor, we can not leave it. We turn it and twist it and apply it in so many ways and shapes, that our polemical literature seems likely to be quite absorbed in it. Particularly our friends of the Champion can never weary of singing the changes on it. They have gone to Spanish America to teach the people there the true gospel, and it seems to be for them largely summed up in three precepts: "Thou shalt beware of regarding marriage as holy and indissoluble. Thou shalt beware of saying anything friendly of the Catholics. Thou shalt give thyself heart and soul to making money. Otherwise do not hope to enter the kingdom of heaven."

The turns and applications of this last injunction, in their hands, are indescribable. For instance, they declared that if any doubted God to be on the side of Protestantism, the battle of Manila ought to remove all question. He now clouds still hung over his spirit, Santiago would surely disperse them. If this did not suffice, they seem to have given him up for reprobate. Nay, they actually bring up the defeat of the Greeks by the Turks as an argument. The Greeks, to be sure, are at variance with the Pope, but then they are Catholics in faith and worship. Therefore God has crushed them at the hands of those sound and godly Protestants, the Turks. The Champion, however, does not go far enough. The Armenians, too, are substantially Catholics in faith and worship. Therefore doubtless it is that God has given His beloved Protestant Turks strength of hand to murder one hundred thousand of them.

These people, as the Springfield Republican observes, prudently leave out the Russians, not to speak of the Buddhist Japanese, whose upward march is almost unobscured. It should appear that that God loves Protestants better than Catholics and Greeks, and Buddhists better than Protestants. How strange it is, that with such a gospel, and such arguments to support it, Protestantism is not making more rapid headway in Spanish America! Charles C. Starbuck, 12 Meacham Street, North Cambridge, Mass.

THE WILL OF GOD.

Submission to the will of God is one of the hardest things in life to learn, and yet, if we would enjoy any peace of heart, it is one of the most necessary. It is not conducive to our spiritual welfare, either here or hereafter, to be in a continual state of rebellion against the workings of God's decree. Only those who accept with patience and resignation whatsoever God may send are happy.

In the providence of the Almighty, grief has its place. Grief and pain are hard to bear, and the human heart, turning naturally to pleasure, revolts against these visitations; but in the development of the character, and in the purifying of the heart and soul it is necessary that we should suffer. The finest and strongest souls are those that have passed through the fires of sorrow. Steel is tempered and gold is purified by fire. To be pure as gold and strong as steel the nature of man must be refined and tempered in God's own crucible of pain.

To take from God's hands patiently, may thankfully, the chastisement that He gives, knowing that it is for our good, should be our desire. All this sorrow and suffering is sent to make us more perfect, to fit us more truly for the work which He may have in store for us. None of the saints were allowed to pass through life suffering nothing. On the contrary, they were assailed on all sides by the direst griefs; and these were imposed upon them that they might be more adaptable to the hand of God when in His own good time He chose to use them for His own glory and the salvation of souls.

Let us, therefore, cease our grumbling at the little troubles that God sends us. Let us recognize in them

not the evidences of God's forgetfulness, but of His dearest remembrance, not the sign of God's displeasure, but of His love. For as the loving parent reproves and corrects the child of his heart, for its own sake, so, because of the love which He bears our immortal souls, God sends us these sorrows.—Sacred Heart Review.

THE AVERAGE MAN.

A Type of What the Bulk of the Human Family is Composed.

The average man may be described as an individual member of the vast body of human beings who constitute by far the greater part of the human family. His status in the social and commercial world is of the medium grade—neither the highest nor the lowest. His respectable talents, general character and moral worth save him from being ranked in the latter grade, while his lack of intellectual endowments, keen perceptive faculties and business aptitude of the first order bars his claim to the former grade. He has, therefore, to reconcile himself to work out his destiny by plodding, laboring and striving in the great middle walks of life. His humilation at not being able to reach the top rung of the ladder may be sweetened by the thought that he has at least climbed half-way up. And again, he can draw comfort from the fact that countless numbers of other men have attained to no greater heights than himself. Farthermore, he may congratulate himself in belonging to the great aggregation of men of average ability who, by their superiority of numbers, may be said to have the world to themselves.

The numerical strength of men of first-rate ability, who rise to the first positions by virtue of their natural endowments in statecraft, law, medicine, engineering, in the army and navy, etc., are almost insignificant when compared to the overwhelming hosts who live and move and have their being among the humbler ranks of men, who work, sow and reap and at the end of their allotted span pass out of life unknown to the world, save in their own neighborhoods and among their immediate relatives and friends. That this mediocre element of the population is proportionately as large and as distinctly marked in the United States, the land of democracy, freedom and opportunity, as in the monarchical nations of Europe, must be attributed to a lack of concentrated energy, thrift, promptitude and well-directed effort on the part of the individual members of the vast army classified as mediocre or average men.

In dealing with the merits of men and his inferior brother, who ranks several degrees lower, we must take a fair account of their natural gifts and of their early education and physical training. If there have been defects in these former of characters and personality, the ill effects will tell in the adult man, and as the early wrongs inflicted during his preparatory training may have been beyond his control, it is but just that the adverse circumstances should plead his excuse if he betrays some awkwardness, imbecility and lack of determination when he comes upon the scene of real active effort in life's struggle. And if it be right to estimate the faults of the shortcomings of the average man who has had at least a partial training, will we not be justified in giving a sympathetic word of help to the lower orders of average men—the multitude of unequipped toilers who are thrown into life's conflict without any practical training at all? We mean practical individuals who are born to no other inheritance but poverty and a life of constant drudgery. The position of this latter class of unfortunate toilers is very different from that of the large contingent of indolent and indifferent workers who may be called "limbs of the army of average men"—men who had fair advantages in the start in the race of life; and yet neglected or abused their chances through sheer indifference, indolence or unwillingness to concentrate whatever little energies God may have given them upon the faithful performance of a task or duty assigned them. In this large—far too large—group or class of novel drudges we rank the men of common will who have no initiative faculty or power of independent action, but are mere human machines who have either to be led, driven or goaded by the whip of a master. With this denunciation of persons ambition, voluntary alertness and activity are out of the question. And it can hardly be expected that the world will ever be much the gainer by their presence in it. Still the very lowest type of human beings are, in some sense, capable of improvement when urged to action by pure necessity; for it is philosophically held that this is the only way that people of defective will-power and indolent disposition can be brought to a sense of duty and exertion.

An acrid sage of a past century laid it down as his dictum that "something could be made of anything in human shape as long as it was caught when young." As an illustration, however invalid it may be, of the relative value and worth of human beings, as in contrast with even mediocre types of humanity, it is historically recorded that Wellington estimated Napoleon's value, at the head of an army, as equal to that of sixty thousand ordinary soldiers of the rank and file. In other phrase, the Iron Duke would as soon meet on the field of battle an army of one hundred and twenty thousand men,

led by a commander of mediocre or average ability, as half that number under the great French conqueror. This summary method of determining the actual worth of a human being, according to law of high or low personal endowments, is essentially mundane, and cannot be safe or orthodox, since the great Creator has a far different and infinitely just way of estimating the real worth of His creatures, be the measure of their capacity great or small, if they obey His laws and faithfully perform the mission assigned them here below.

Having briefly glanced at types of the average man who, by reason of his constitutional make up is barred from energetic movement or much achievement, we turn to the less worthy sort of citizen who, largely by his own fault, decides his own apparent hard fate; we mean the chronic grumbler and inveterate "kicker," the unhappy individual of perpetual discontent and unrest. In point of natural ability and business aptitude he far excels his slower kinsman of small intellect and smaller energies; but he discipates, in useless murmurings, his keener faculties and destroys his chance of preferment by his imprudence and the ungainly attitude he adopts towards his fellow workmen and his employer. Hence his ill-luck in having to serve under so many masters whose confidence he cannot advance any more than he can his own. In this way he defeats his own efforts and with natural talents fit, if rightly utilized, to lift him to honorable station, he condemns himself to the obscurity of the incapables who swell the overgrown ranks of the men who plod all their days in the despaired walks of life.

Another unprofitable class of employees are the shirkers of duty; unreliable workers who do less than their contract calls for under a false idea that the services they render are worth more than the pay they receive. This class of partial shirkers are the bane and torment of employers, and they contribute their quota to the multitude of unfruitful men who make dismal failures of their lives for want of honest endeavor and firm determination of purpose.

In this age of keen business competition, masters and managers who conduct great enterprises want the most efficient and honest workmen that can be had, hence the constant demand for men of brains, resource and activity—actual helpers who earn their wages and deserve promotion, while lightening the load that too often oppresses the responsible heads of large industrial concerns. Employees of capacity and energetic parts are scarce; but when they assert themselves their merits are acknowledged and rewarded. "There is always room at the top." This is so in all the departments of human endeavor. In the learned professions as well as in the humbler occupations, men of superior mental calibre pass their inferiors in the race of life, and while the lower field of action is overcrowded the upper places are only partially filled.

As the social conditions exist to-day in this new world, the doctrine of liberty and equality are scarce; and the greed of wealth has obliterated the spirit in which the humane phrases were originally conceived. The strong man uses his superior strength to overpower his weaker brother, and the man of commanding ability is too prone to undervalue and trample upon the rights and feelings of his weaker brethren; hence the contentions, estrangements, oppressions and embittered relations between one part of the race and that of the other. In this rupture of fraternal relations there is a utter lack of appreciation of the better side of peasant life and of the laborer's lot in general. "Nobility of soul," any more than peace of mind, does not always consort with high rank and abundant riches. When the fabled Goddess of Contentment was searching for an earthly domicile she passed the abodes of luxury and immorality and journeyed on to the peaceful home of the virtuous laborer—a modest type of the average man—to partake of his repast of herbs and the fruits of the earth, and to enjoy the sweet content that reigns in the house of the humble poor but is denied to the voluptuous rich. Providence has assorted and graded His creatures in talent and capacity—some humble and subservient, others gifted and commanding, but all fitted for the work assigned to them. If all were equal in strength and mental endowments there would be no obedience, no leaders and no followers; and this condition might lead to a fracture in running the world's machinery.—Wm. Ellison in Buffalo Union and Times.

If you have catarrh, rheumatism, or dyspepsia, take Hood's Sarsaparilla and be cured as thousands of others have been. A SUCCESSFUL MEDICINE. Everyone wishes to be successful in any undertaking in which he may engage. It is, therefore, extremely gratifying to the proprietors of Parmentier's Vegetable Pills to know that their efforts to compound a medicine which would prove a blessing to mankind have been successful beyond their expectations. The endorsement of these Pills by the public is a guarantee that a pill has been produced which will fulfill everything claimed for it. THERE IS NO UNCERTAINTY about Parmentier's Pills. It cures your cough quickly. All bronchial affections give way to it. Use of all druggists. Manufactured by the proprietors of Parmentier's Pain-Killer. The great lung healer is found in that excellent medicine sold at the And-Union Dispensary. It soothes and diminishes the sensibility of the membrane of the throat and the passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.



Every Housekeeper

wants pure hard soap that lasts well—lathers freely—is high in quality and low in price.

Surprise is the name of that kind of Soap: THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N.S.

The Jones Umbrella "Roof"

Put on in One minute. No Sewing. Fits any Frame. COVER YOUR OWN UMBRELLA. Don't throw away your old one—make it new for \$1.00. Recovering only takes one minute. No sewing. A clumsy man can do it as well as a clever woman.

TEN DAYS' FREE TRIAL. Send us \$1 and we will mail you, FREE, a PAID, a Union Twilled Silk, 26-Inch, "Adjustable Roof." "Adjustable Roof" is 25 in. x 32 in. x 16 in. "Adjustable Roof" is 25 in. x 32 in. x 16 in. "Adjustable Roof" is 25 in. x 32 in. x 16 in.

USE THE GENUINE MURRAY & LANMAN'S FLORIDA WATER THE UNIVERSAL PERFUME FOR THE HANDKERCHIEF TOILET & BATH REFUSE ALL SUBSTITUTES.

ONTARIO MUTUAL LIFE \$20,000,000. This company holds in reserve \$20,000,000. It is a safe investment. It is a safe investment. It is a safe investment.

CURE ALL YOUR PAINS WITH Pain-Killer. A Medicine Ghost in itself. Simple, Safe and Quick Cure for GRAMS, DIARRHOEA, COLIC, COLDS, RHEUMATISM, NEURALGIA. 25 and 50 cent Bottles. BEWARE OF IMITATIONS. BUY ONLY THE GENUINE PERRY DAVIS'.

A ROUND TABLE OF THE REPRESENTATIVE FRENCH CATHOLIC NOVELISTS. Includes names like Rene Bazin, Raoul Dauterive, Charles Gollu, etc.

Contains the Best Stories of the foremost Catholic writers of France. With their Portraits, Biographical Sketches, and Bibliography.

LARGE, HANDSOME VOLUME. 12mo. Cloth. \$1.50. OUR BOYS AND GIRLS OWN BENZIGER BROTHERS, NEW YORK, 35-38 Barclay St. CHICAGO, 212 1/2 Main St.

CLARKE & SMITH, Undertakers and Embalmers. 113 Dundas Street. Telephone 8.

CHURCH FURNITURE SCHOOL DESKS THE GLOBE FURNITURE CO. LIMITED. WALKERVILLE, ONTARIO.

JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers. Open Night and Day. Telephone—House 577; Factory 567.

INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE. IT HAS BECOME A NECESSITY to appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Missions. The resources formerly at our command have in great measure been exhausted. It is necessary to appeal to the good dispositions of most of the Indian children by accepting the charge of day schools on Indian Reserves—a small salary attached. 1. Entering a Religious Order of men or women specially devoted to work among the Indians; e.g. for North-Western Canada and the Archdiocese of St. Boniface, or with the Franciscan Nuns (Quebec), etc. 2. Donating either to His Grace Archbishop Langevin, D. D., St. Boniface, Man., or to Rev. G. Cahill, O. M. I., St. Boniface, Man., or to Rev. G. Cahill, O. M. I., Indian Missionary.

THE WILL & BAUMER CO.

Bleachers and Refiners of Beeswax, and Manufacturers of CHURCH CANDLES.

The Celebrated Parissima and Altar Brand... and Baumer's Patent Finish Beeswax Candles.

Acknowledged by all to be the best in use upon the altars of the Catholic Churches throughout the United States.

THE WILL & BAUMER CO. SYRACUSE, N. Y. For sale by THOS. COFFEY, London, Ont. 1893-1894.

CONCORDIA VINEYARDS SANDWICH, ONT. ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

For prices and information address ERNEST GIRARDOT & CO SANDWICH, ONT.

Cobbett's "Reformation." Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. B. P. The book is printed in large, clear type. As it is published at a net price of 35 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address, on receipt of the sum, in stamps. Thos. Coffey, Catholic Book Co., London, Ontario.

CHURCH FURNITURE SCHOOL DESKS THE GLOBE FURNITURE CO. LIMITED. WALKERVILLE, ONTARIO.

JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers. Open Night and Day. Telephone—House 577; Factory 567.