of Daphne, break but a bud from a laurel bough—and die.

"Heed thou
"And stay and be happy."

Ben-Hur left the interpretation of the mystic notice to others fast enclosing him, and turned away as the white bull was led by. The boy sat in the basket followed by a procession; after them again, the woman with the goats; and behind her the flute and tabret players, and another procession of gift-bringers.

"Whither go they?" asked a bystander.

Another made answer, "The bull to Father Jove: the goat"—

"Did not Apollo once keep the flocks of Admetus?"

"Ay, the goat to Apollo?"

The goodness of the reader is again besought in favour of an explanation. A certain facility of accomodation in the matter of religion comes to us after much intercourse with people of a different faith; gradually we attain the truth that every creed is illustrated by good men who are entitled to our respect, but whom we cannot respect without courtesy to their creed. To this point Ben Hur had arrived. Neither the years in Rome nor those in the galley had made any impression upon his religious faith: he was yet a Jew. In his view, nevertheless, it was not an impiety to look for the beautiful in the Grove of Daphne.

The remark does not interdict the further saying, if his scruples had been ever so extreme, not improbably he would at this time have smothered them. He was angry; not as the irritable, from chafing of a trifle; nor was his anger like the fool's, pumped from the wells of nothing, to be dissipated by a reproach or a curse; it was the wrath peculiar to ardent natures rudely awakened by the sudden annihilation of a hope—dream, if you will—in which the choicest happinesses were thought to be certainly in reach. In such case nothing intermediate will carry off the passion—the quarrel is with Fate.

Let us follow the philosophy a little further, and say to ourselves, it were well in such quarrels if Fate were something tangible, to be despatched with a look or a blow, or a speaking personage with whom high words were possible; then the unhappy mortal would not always end the affair by punishing himself.

In ordinary mood, Ben-Hur would not have come to the Grove alone, or, coming alone, he would have availed himself of his position in the consul's family, and made provision against wandering idly about, unknowing and unknown; he would have had all the points of interest in mind, and gone to them under guidance, as in the despatch of business; or, wishing to squander days of leisure in the beautiful place, he would have had in hand a letter to the master of it all, whosoever he might be. This would have made him a sight-seer, like the shouting herd he was accompanying; whereas he had no reverence for the deities of the Grove, nor curiosity; a man in the blindness of bitter disappointment, he was adrift, not waiting for Fate, but seeking it as a desperate challenger.

Every one has known this condition of mind, though perhaps not all in the same degree; every one will recognize it as the condition in which he has done brave things with apparent serenity; and every one reading will say, Fortunate for Ben-Hur if the folly which now catches him is but a friendly harlequin with whistle and painted cap, and not some Violence with pointed sword pitiless.

TO BE CONTINUED.

"Sowing Wild Oats."

A phrase has long been in common use which has wrought great evil. It is that of "sowing wild oats." It implies that youth must have a time of wickedness, the defying of authority, and the abuse of opportunity, after which all will come right. Never was there a more diabolical lie. That which you sow you shall reap; if you sow wild oats you shall reap wild oats. Not one instance can be found in all humanity where the evils indulged in in youth did not mar and scar the soul through life.

There's a penetrability and permanency in the virus of indulgence that defies every remedy for removal while we are in the flesh. * * * The indulgence in sin is directly contrary to the aspiration of manliness which is so conspicuous in youth, and which we desire to make enduring; and hence, in order to meet this difficulty, we are apt in our youth to modify our notion of manliness, to eliminate from its definition many of its most important elements, and to so reduce it that it will allow the otherwise prohibited indulgences.

We hold on, for example, to the doctrine that manliness forbids lying—it would be a disgrace to us to be found stating what was not so—but we permit the look or the silence that is the same as the lie. We hold on to the doctrine that it is unmanly to harm the honor of woman, but we permit the low jest and the vile story to be circulated in our company. We hold on to the doctrine that any man's person is sacred, but we count it manly to strike the blow of revenge or to varnish over the vengeance by a challenge to mortal combat, and so we narrow more and more our definition of manliness, until at length we get it so narrow that it will not be in our way when a temptation to sin calls us.—*Dr. Howard Crosby in the Church Union.*

You Can't Read This

without wishing to investigate, if you are wise. Send your address to Hallett & Co., Portland, Maine; you will receive free, full information about work that you can do, and live at home, wherever you are located, at which you can earn from $5 to $25 and upwards daily. Some have earned over $50 in a day. Capital not required; you are started free All is new. Both sexes; all ages. Snug little fortunes await all workers.

THE FACE WEARS A YELLOWISH HUE, pimples appear upon it, sick headaches, vertigo, morning nausea, and pains in back, side and shoulder blade, are experienced when bile enters the system and poisons the blood. Expel it from the circulation, and direct it into its natural channel, the bowels, with Northrop & Lyman's Vegetable Discovery and Great Blood Purifier, which has widely superceded mineral drugs having a dangerous reaction. Indigestion, Constipation, Impurity of the Blood, and Kidney Complaints are entirely overcome by its use.

THE CHURCH IN ENGLAND.

The growth of Catholicity in England cannot fail to give unalloyed pleasure to every Catholic heart. Time was when England was known as "The Land of Mary," when the matin bell called her myriad monks to prayer, and the vesper tone stole over lea and lake; over valley and stream; over mountain tall and rushing river; calling the Lord in his castle and the laborer in the field to honor the Queen of Heaven and the Divine Infant whom she bore for our salvation.

These were halcyon days in England. There were then no poor laws, because there were no paupers. The Church—ever a kind and indulgent mother—provided for the needy. The wealth of the rich was placed in her hands to relieve the wants of the worthy necessitous. The chivalry of the nation gloried in its fidelity to the precepts of St. Augustine, and the people rejoiced in the manifold benedictions which flow from the throne of grace, when a thousand daily offerings of the Holy Sacrifice implores the mercies of the Eternal Father on a Catholic people.

A change came and England fell away. Pride of life and pride of the flesh eat into the vitals of her chief men. Her people became licentious, too many of her ecclesiastics became worldly and so, when a bold, bad king broke with Rome, the England of Saints became the England of the persecutors; the England of communion with unbroken unity became the England of warring sects; the "merrie" England of Catholic times became the bloody, pauper, tearful England of the so-called Reformation; the England of St. Edward, the Confessor, became the England of Henry, the wife murderer. Impurity was enthroned in the high places, and no longer was England "The land of Mary," the land whose voice at matin chime and vesper bell rang with melodious praise of the most pure Mother of God.

Three hundred years of sad separation from the Church have rolled over since then. Here and there the Faith was kept intact in a few Catholic families. But England in her national life, laws and literature became intensely anti-Catholic; and it is only of late that one can observe a rift in the dark clouds of heresy, which have so long obscured from English vision the light of Catholic truth, the brilliancy of Catholic morals, and the beaming beauty which sparkles in the life of a people who render spiritual allegiance to the head of Christ's kingdom on earth.

Another change is coming, and this time, thank God, it is in the right direction. It is of notoriety that the choicest plants that Protestantism possessed, in brains, character and position, have been removed from the deleterious atmosphere of heresy in England. The Mannings, the Newmans, the Fabers, the Ripons, and all the long list of great and distinguished names now adorning the garden of Catholicity in that country attest the truth of this statement. But at the same time we must not judge of the growth of Catholicity there by the conversion of some distinguished individuals. The Catholic Church is the Church of the people and so long as the masses in a country are outside her pale, just as long will that country be in the darkness of heresy or infidelity.

And right here comes an interesting point, Protestant England persecuted Catholic Ireland. As in these United States so in England did thousands upon thousands of Irish Catholics look for the bread that not even honest toil could win for them at home. They entered the country that bound their motherland in chains, that blighted her fortunes, blasted her hopes, swept away her trade and destroyed her liberties. The priest followed, and with his desolated people on a foreign shore he brought the Cross, the Rosary, the Holy Sacrifice. Slowly but surely, gradually but steadily, these Catholics made their way. They settled there and became incorporated in the industrial, social and political life of their ancient foes. Their families grew apace—the priests increased in number—the churches spread—and now from hundreds of altars the Adorable Victim is raised on high; while bending before Him, in unison with the attendant angels, thousands of Irish voices beseech God to lift the veil of heretical darkness from off the eyes of their English neighbors. It is a glorious spectacle thus to see how sublimely the Catholic children of Ireland have rendered good for evil, by laying the solid foundation of England's faith in the future. Ireland is converting England, religiously as well as politically, and the corner stone of English Catholicity is the superabundant faith of St. Patrick's children.

Even on a lower and more selfish ground we can rejoice at this, because it shows the growth and progress, the material, as well as the spiritual enrichment of the Irish race there settled. That race is the backbone of Catholicity in England. Their faith, piety and zeal will react on their English friends; and with the happy increase of a purely English clergy, working side by side with the devoted Irish born priest who follow their people into every land, there must ensue a palpable result of happy conversions in the modern Babylon.

From the *Catholic Times* we gather that a vast mission is going on in "the dark spot on the Mersey" All the churches are filled with attendants at this great simultaneous mission. Unfortunate, sinning erring men and women are gathered in. The pulpit sounds the warning, the confessional restores to grace, the worthy Communion revives, prayer and the Holy Mass brings down Heaven's blessing, and saint and sinner, the pious and the reclaimed, in Liverpool, are storming, so to speak, the citadel of God, imploring of Him the crowning mercy of England's conversion.

That prayer must be heard. Already the strides made are enormous. Forty years ago there were only seventy-one Catholic missions and ninety-two priests in the entire diocese. Twenty years ago the number of priests had increased to two hundred, and the missions to 208. To-day, there are as many as 145 missions and 306 clergymen. The Catholics in the diocese number 322,530. They have 140 schools for the education of their children, colleges for the higher training of their youth and charitable institutions, reformatories, asylums and other benevolent agencies for the relief of the poor and the rescue of the erring.

Want of space alone prevents us persuing this cheerful theme. As in London and Liverpool so it is elsewhere throughout the length and breadth of England. Nine out of every ten readers of this paper are political enemies to England and such they will remain until justice is given Ireland—until England relaxes her robber grasp and restores the plundered rights and liberties of the Irish people. But first and before all our readers are, as this paper is, Catholic to the core. Therefore they will rejoice with us over this growth of the Church of England.

Many great and noble qualities abide in the English character, and were England once more Catholic, purified by sorrow for having so long wallowed in the mire of heresy and eaten of the husks of error, these great and noble qualities would become greater and nobler. Greed of gold, selfishness, pride of life, would disappear. The typical Englishman would then be, not the morose, prejudiced and purse proud creature whom everybody hates, but the gentle, yet manly character of the Newman or Faber or Manning type whom everybody loves; and the matin chime would once more arouse the lark, and the vesper bell anticipate the nightingale, in telling the world that England was again as she was of yore—"the land of Mary."

REGENERATION OF SOCIETY.

HUMAN MOTIVES NOT A SURE GUIDE IN MOVEMENTS TO BETTER SOCIETY.

Catholic Columbian.

Society is made up of the units of families, hence to regenerate society we must begin with the regeneration of the family. The family is formed by the Sacrament of Matrimony. This Sacrament elevates the bonds of marriage by sanctifying them.

The wisest human laws cannot check the corruption of morals, but what is impossible to man, by his own power, is made possible and easy with God's grace. Most people do not seek this aid when their mind is made up to enter the marriage state. Inquiries are minutely made about other matters, but this is not considered. Thus matrimony is made a mere business contract, and loss is guarded against.

If man had no soul, this might do! But man has an immortal soul, and we must take more care of our souls than of our bodies: because, "what doth it profit a man to gain the whole world and suffer the loss of his soul, or what will a man give in exchange for his soul?"

The Apostle, St. Paul, has written for our guidance on this subject. What he has penned has the authority of God's revealed words; hence, it is well for those contemplating a married life to consult him. If he permits you to put away your wife, for becoming a slave to any base passion, and to marry another, there is no great risk in the matter.

But if this be a mere delusion of corrupt minds, and the Apostle requires you to love her, notwithstanding these great defects, then you must call together all the fortitude in you and bear with her throughout life. If this seem impossible, there is but one remedy, and that is prevention.

You must choose a wife, not on account of her wealth or the worldly honors which crown her, but for the practice of the virtues which always make a modest woman beautiful with the beauty which age goldens like the wheat gathered at harvest.

A true man, and noble, will not suffer himself to be dependent on his wife's means. Such a thing should bring the blush of confusion to true manhood.

A wife's duty is to preserve the riches accumulated, and to look after the household matters. Life is divided between public and private matters. The life of the husband is in the former sphere; that of the wife in the latter.

A woman smutches herself by loud public occupation. In her family, her advice is often the most prudent and her judgment the most correct. If man excelled woman in all things, he could despise her; and, if woman equalled man in all things, pride could bring motherhood into contempt.

God has appointed the duties of husband and wife, and that there might be no contention for superiority, the wife is subject to the husband. Her subjection is love. Sweetness of disposition is to be sought for in a wife, and not wealth.

Marriage, or rather the Sacrament of Matrimony, was not instituted to fill the home with disputes between husband, wife and children, but to prevent them. This Sacrament is intended to prevent discord, law-suits and application for divorce by preventing the cause from being placed for such things. It gives grace to the married couple to love one another, and to bring up their children in the fear and love of God. It is the wife's duty of love to be the support and encouragement of her husband in the trials and discomforts which the world heaps upon him. As there is no hand like the mother's to soothe pain in her child, so there is no heart like the fond wife's to scatter the troubles of her husband. The bonds of marriage can never be dissolved except by death. Death alone of one of the parties frees the other.

St. Paul says, chap. vii., 10 and 11, to the Corinthians: "But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife." Children are what the parents are.

Persons seeking consorts must look to and pray to God that they may be directed in their choice for the greater honor and glory of God, and the sanctification of their souls, and this is how society may be regenerated. S. S. M.

Stop that cough, by the use of Ayer's Cherry Pectoral—the best specific for all diseases of the throat and lungs. It will soothe the rough feeling in your throat, aid respiration, and give the vocal organs flexibility and vitality.

Four Years of Suffering.

Mrs. Torrance McNish, of Smith's Falls, Ont., after four years of intense suffering with scrofula, from which her head became bald, was cured by Burdock Blood Bitters after the best medical aid had failed.

IS THE CHURCH WANING?

IS THE CATHOLIC CHURCH LOSING GROUND IN CATHOLIC COUNTRIES?

No one thinks of disputing that the Catholic Church has made great gains during the last quarter of a century in Great Britain and the United States. There is, nevertheless, a current notion that the admitted progress among nations traditionally Protestant has been counterbalanced by grave losses in countries historically and still nominally Catholic.

That this impression is ill founded is vigorously maintained by the author of a striking article in the last number of the American Catholic Quarterly Review. The writer, Mr. A. F. Marshall, contends that even in the examples of Italy and France, which are usually cited to prove the contrary, the Church of Rome is actually stronger than before the political revolutions which began in 1859 and culminated in 1871.

When we remember that Gambetta and the heirs of his ascendency in the Chamber of Deputies have insisted upon treating clericalism as an enemy, it seems at first sight a bold paradox to affirm that under the French republic, Catholicism is better off than it was under the pious despotism of Louis XIV. Mr. Marshall, however, does not hesitate to pronounce an absolutism, which used religion as a handmaid, more pernicious to the growth and spiritual influence of Catholicism than a republic which threatens by abolishing the Concordat to thrust religion quite aside.

He declares that Louis XIV. did more harm to religion than M. Constans or M. Paul Bert, for the reason that "it is better to have a government which is even anti-Catholic in temper, and which, therefore, avoids the scandal of hypocrisy, than to have a government which so combines religion with the world that the latter is senior partner and director."

That France has no longer a Catholic Government is, of course, undeniable, but there is among her people, according to the writer in the *Review*, a larger proportion of fervent Catholics than there was two or three hundred years ago.

Let us mark the grounds for this assertion. "Leaving out of the reckoning," says Mr. Marshall, "the peasantry of France, who have always been what they are now, intensely Catholic, the upper classes and the upper middle classes are higher-toned Catholics, to-day, than they were when vulgar Cæsarism *used* the Church.

The Bishops are higher toned, because they rebuke an *infidel* Government instead of shutting their eyes and ears to an *immoral* Government. The aristocrats are higher toned, because they keep their religion and their politics distinct, and no longer aim at an impossible mixture. The business classes are higher toned, because they have their principles differentiated and know exactly which is the Church, which the devil. In the old Versallies days the world, the flesh, and the devil were all in active fraternity with the show of faith."

There seems, in truth, to be no lack of good sense and sound reasoning in these conclusions, but how, it may be asked, can they be reconciled with the irreligious taint which is commonly supposed to defile French literature? The taint is averred by Mr. Marshall to be much less pervasive than it appears to foreign and cursory observers. "The French Catholic literature, in the sense of Catholic journalism, is," we are assured, "abundant in bravery as in circulation."

Even of the secular papers "the vast majority are most respectful toward religion." That the same minority are "blatant and atheistic" is accounted a sign of health, since religion and irreligion thus have their separate camps, and nail their respective flags to the mast. There is none of the hypocrisy with which journalism in Protestant countries has sometimes been reproached.

As to Italy, it is not gainsaid that the Catholic Church has been deprived of her former temporal power, and has seen many sources of revenue cut off by confiscation. But is the hold of the Church upon the people weakened? Has she suffered any actual loss of Catholic souls? According to Mr. Marshall, "the answer is, and most emphatically, she has not.

"Numerically there are as many professing Catholics as there were before the Garibaldian aggression, and as to the force of the Catholic religion in the Italian life, it is as keen as it was before persecution." Proof of this averment is in the fact that those who exercise the franchise constitute a much smaller portion of the Italian population than do those who rigidly abstain from taking any part in the elections.

As most of these abstentions are acknowledged to be due to the Pope's interdiction, it is forcibly argued that "the Papal party is an *imperium in imperu*, and that the Papal *imperium* is the national one. In other words, the Church has lost no ground in a religious sense, even in the peninsula, for "the elements of the Italian life which are *now* anti-Catholic would have been so under any circumstances."

Where so impressive a case can be made out for the self sustaining power of Catholicism in France and Italy, little need be said of Spain and Austria. But the argument of the *Catholic Review* is materially fortified by the experience of Prussia, which, since the acquisition of Posen and the Rhine provinces, has included a large Catholic population.

Mr. Marshall does but state facts which cannot be contested when he says that the Kulturkampf has had the effect of increasing the number of Catholics in every State and province of Germany, and of forcing from Bismarck the admission that Leo XIII. is one of the wisest statesmen of the age.—*N. Y. Sun.*

For the Babies

It is not necessary to buy corn cures. Men and women should remember that Putnam's Painless Corn Extractor is the only safe, sure and painless corn remover extant. It does its work quickly and with certainty. See that the signature N. C. Polson & Co. appears on each bottle. Beware of poisonous imitations.

Be on Your Guard

Against sudden colds, irritating coughs and soreness of the throat. Keep Hagyard's Pectoral Balsam at hand for these prevalent troubles of Fall and Winter.

"THE PRIEST IN THE FAMILY."

London Universe, Dec. 25.

Despite the cold and the fog that prevailed in town on Sunday evening a very large congregation attended the last of Father Robinson's course of sermons at the Pro-Cathedral, Kensington. The subject was announced as "The Sufferings of Converts," and in dealing with it the rev. preacher proceeded to say that if any man wishes to become a Catholic he must be prepared to suffer. That is what we hold out, sorrow and sacrifice. It is not very inviting, I admit, and that is why so few converts are made. Why do we say this? Because our Divine Master has commissioned us to say it; because it is only a repetition of what He Himself has said. The spirit of the world says the very reverse. There is the difference between the human and the Divine religion, and there we have a magnificent proof that the religion of Christ is not human. I will put before you the words of our Lord, the *ipsissima verba*, and you shall have them as they apply to this subject of suffering being the portion of converts to the true faith. In the 34th and 35th verses of the 10th chapter of St. Matthew we read, "Do not think that I am come to send peace upon earth: I came not to send peace but the sword. For I am come to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in law." Are these not remarkable words?—can we believe that our Lord, spoken of as the King of Peace, said that? Again, in the 12th chapter of St. Luke we find the words, "Think ye that I am come to give peace on earth? I tell you No, but separation. For there shall be from henceforth five in one house divided; three against two and two against three." Well, now,

WHAT DO PROTESTANTS WHO READ THE BIBLE SAY TO THAT?

Now, in this miserable controversy of "the priest in the family" I read with some amusement a letter from one who objected to the letter of the Cardinal Archbishop in which His Eminence stated that the result of our Lord's mission on this earth would be the Cross and separation. "Oh," says this writer, a doctor of divinity, I suppose, "the idea of His Eminence applying this to us; it only means in the case of pagans." Now, it strikes me that His Eminence knows something about the Bible, and if there is any man in this world who is free from special pleading it is the Cardinal Archbishop of Westminster. He is a thorough Englishman, and that alone would keep him from such a proceeding. Well, this writer says, "Let the pagan suffer"—something like the African slave trade, I suppose—but does not the heathen feel as well as we do?—and are we not to respect his feelings? Our Lord spoke my first words to His Disciples, and the second quotation I have used He delivered to the Jews Now, a Jew was a member of the established religion at that time, and before them our Lord declares that if any one shall come from that religion to the true religion he must be prepared to suffer. Look at the 9th chapter of St. John. A poor blind man is cured, and believes in our Lord. Still the story of the priest in the family. He is cast out. Read that for yourselves. Why should it be that our Lord holds out suffering as the portion of those who enter His religion? Between the religion of Jesus Christ and the world there is a deadly antagonism. What did our Lord say in the Garden of Eden? "Cursed is the earth." When we Catholics go to meals we bless everything. Why? Because everything is cursed.

WE HAVE A HABIT OF BLESSING

our houses, and we priests are called upon to bless different things every day. "I will put enmities between thee and the woman," and therefore there is a deadly antagonism established by God between truth and the world. We know not how it is, but the whole world is cursed by God. What is the world of which we speak? It is one of the enemies of the soul, it is the most subtle enemy, and why? Because the very spirit of the world is antagonistic to Jesus Christ. Have you ever noticed that whenever there is a large demonstration in the park, when large numbers of people get together, there is at once exhibited the spirit of the mob, there is a kind of mischievous instinct that pervades the crowd? The spirit of the world is the direct antagonist of Jesus Christ. Take the case of marriage. Our Lord teaches that it is a most sacred thing, a Sacrament of His Church, that husband and wife can never be separated while they live. They may live apart, but their marriage cannot be dissolved in this life. What does the spirit of the world say? Ah, you know all about it; you have been reading of it only this week.

AM I IN A CHRISTIAN COUNTRY?

I am told so sometimes, though it is difficult to imagine it. Fancy the publicity given to the disgusting obscenity of that trial which is now going on; we are so used to it that we think nothing of it. Is it necessary that these disgusting things should be published? Thank God, I saw a letter in the *Times* the other day asking that question. For God's sake take up that spirit and write to the papers. Why should such disgusting news be scattered broadcast throughout the length and breadth of the land? I most solemnly protest against it; first, against allowing the Divorce Court at all, and secondly against allowing the publication of all the filthy details, so that the land is deluged with impurity. Men and women read these details, and sins of thought are communicated by them. England is riddled at this moment with people who have been separated, and they are marrying somebody else. From the Catholic point such people are not married at all, for as long as one lives the other cannot marry. How, then, can the blessing of God come down upon a land that has given rise to this concubinage? This is the spirit of the world, and the world is the deadly enemy of Jesus Christ. Sometimes even the virtuous, the good, the benevolent, and the self-denying world is not in accordance with the spirit of our Lord. You will say, "How can you prove that extraordinary statement?" You may say that what is good is good everywhere; but the Church says there is a natural and a supernatural virtue. There are such things as natural virtues which have no supernatural value. The Church teaches that

THE VALUE OF A GOOD ACTION DEPENDS

upon its motive. If a man comes into this church when there is no one about and drops an alms into the box, that is a good action; but suppose he waits until there are people about who will see him and says to himself, "Now is my time, they will see me." That action is worthless, because the motive is wrong. There may be plenty of moral virtue in the world, but it has no supernatural value. Take a man of the world, a good respectable citizen of London. What do folks say of him? What do they put on the tombstones in the cemetery, "He was a good husband and brought up his children carefully; he was a good living man, thoroughly honest, perfectly sober"—and that is a great thing in this country—"in fact, he was the very quintessence of virtue." Well, that is what they put on the tombstones, and there is more taken for granted in a cemetery than in any other place in the world. I will show you that that man is the deadly enemy of Jesus Christ. Let him come forth from his tomb, and I put before him a Jesuit,

ONE OF THE LIFEGUARDS OF THE CHURCH

of God, Heaven bless them. What will this man of the world say? "Oh, pray don't let me be near a Jesuit; that is the last man I want to be near. What will he say of a nun? "Oh, she ought to be in the world making a home." Every sentiment in this good man of the world is against the Church of Christ. Protestants love St. Augustine; no one can deny his greatness; but would that man agree with him? He was a monk—not a Jesuit; there are others in the world besides them, Benedictines, Dominicans, Franciscans, and others. Well, he was a celibate; St. Francis Xavier, a Jesuit, is also a friend of the Protestants. There are Protestant lives of them, and what do they say all through but that it was a pity he should so give way to this superstition of Catholicity. Well, the world at its best, then, is the enemy of Christ. Our Lord has said, "Marvel not if the world hate you, for it hated Me; the servant is not greater than the Master." That is the reason the world hates and detests everyone that goes out of its ranks into the Church of Christ. I ask any one of you that knows anything of every-day life, what is that

RELIGION WHICH IS HATED AND DETESTED

by everyone about you? Is it not the Catholic and Roman Church? Let us take the case of a very large family with a Protestant father and mother, and you will find an extraordinary diversity of opinion amongst the children as they grow up. One will be High Church, another Low Church, another Broad Church, another Moderate Church, and some will care nothing about any Church. All over England you will find this, and perhaps some of the family may become Roman Catholics. You will find another having very Low Church tendencies, having great sympathy with the Plymouth Brethren. Let one become a Catholic and what would be the result? He would be turned out as a disgrace to the family, though the views of the others would after a little estrangement be passively tolerated. Is that not a fact?—can any man deny it? I know of a man—a freethinker—who said he did not care a bit about what people thought; but one day some one said to him, "Suppose your daughters became Catholics?" His answer was, "Then let them be d——" There is one sin in the eyes of the world that has no absolution, and that is becoming a Catholic. Well, I pass on to show you facts. There is a certain priest in England, a man of great theological attainment, had an eldest son, who became a Catholic. What happened? For twenty-five years his father cast him out, and it was only on his death-bed he was persuaded to see him again. A family consists of a dutiful son and daughter who have never given offence to their parent; but they choose to become Catholics. What happens when the will is read out? How often are they not frequently cut off altogether after the father's death? That is a thing happening over England here and there almost every day. Take the case of a wife. I know one—a good, excellent wife, and the mother of a large family. She becomes a Catholic, and a husband says, "Go away." She comes to London from a comfortable home, with a wretched, miserable pittance, and has to suffer almost the pangs of hunger. Father Robinson then cited other cases within his knowledge of the sufferings that converts had to endure, and concluded by begging his hearers to carefully weigh what he had said in the course of his lectures, and if he had convinced any one of the claims of the Catholic Church, let them have the courage of their convictions.

Catholicity in this Country.

An important event in the history of the Roman Catholic Church in this country was the promulgation of the decrees of the Baltimore Plenary Council, by which the Church becomes in reality a national Church, administered according to canon law and not as a missionary organization. The decrees provide for a strictly Catholic education for Catholic children by means of parochial schools, and for a great central university. They also condemn Sunday desecration and the saloon business, and encourage total abstinence societies.

The pope has had a year of peace for himself and for his church. The ecclesiastical war in Prussia has ceased, the May Laws have been almost entirely swept away in pursuance of Bismarck's policy of peace, and in none of the European states has the Church been seriously antagonized The usual hesitation in passing the Budget of Public Worship has not occurred in the French Chambers this year, under the new ministry of M. Goblet, and the only difficulty of moment between France and the Pope has been that of the French Protectorate over Catholic converts in China The Pope is desirous of establishing direct diplomatic relations with China, and the Chinese Government is quite ready to respond. Both have cause for wishing to terminate the present diplomatic anomaly.

WORMS often cause serious illness. The cure is Dr. Low's Worm Syrup. It destroys and expels Worms effectually.