

never heard maidens singing the 'Harvest

glubbed me. Since I got out of the House of Correction my nose has acquired the color of a rear lantern on a night freight train, and my hair pulls so I have to comb it with a roll of soft cotton clothing. May you be assigned to the place your stings does not exist with no fine white and may you be given a front seat by the brimstone grata, before you send me another jug of that wonderful whisky. Yours with weak stomach.

JAMES JAMES

THE TRANSFORMING POWER OF THE SACRED HEART.

By His Eminence Cardinal Manning.

For we all believe, as with us open faces the glory of the Lord is transformed into the same image, from glory to glory, as by the Spirit of the Lord. (II Cor. III, 18).

I have already explained the language of the Church, by which we are taught that the Sacred Humanity assumed by the Son of God is deified by the Father, the Manhood of God, and, as the Father saw it was also deified by the sanctity of God which pervaded it, as fire pervades the iron in the furnace. In this latter sense the deification of the Sacred Humanity

And the author of the *Discordians* (for whoever be the author of the "Eccelesastical Hierarchy" St. Athanasius, St. Cyril, St. John Damascene, and others apply the word to all who are sanctified by unity and conformity to Jesus Christ, and who are united by the same communion and union, so far as it can be, with God.) Again, "The nature of God is the principle of deification, by which all who shall be deified are deified." St. Athanasius says, "He (the Son of God) assumed our nature, that we might deify him." And again, "He was made man that He might deify us."

St. John Damascene says that God created man to be deified by approaching Himself, and he explains the manner of this deification as consisting of divine illumination, not changed into divine essence." In this way the Fathers explain the words of the Psalmist quoted by our Lord: "Ye are gods, ye are all the children of the Most High;" and as the Father is God, so the Son being made man, is the divine principle of our deification.

St. Athanasius writes thus against the Arians: "It is not granted to him as the reward that He should be called the Son of God; but it is He that has made us to be something other, and He has deified us, being made like Himself." Here the meaning of all this is, not that we are made partakers of the divine essence, which is both intrinsically impossible and madness to think, but by adoption, by the sanctification of the Holy Ghost, by participation in wisdom and illumination, by assimilation and by conformity.

Therefore conformity to the Sacred Heart of Jesus is our perfection. First, let us see in what conformity consists: it is that by which it is wrought that we be like Him.

What, then, is conformity to the Sacred Heart of Jesus? St. Paul says that "we, all, with open face, beholding the glory of the Lord, are transformed into the same image." And when he says "we," he means all, who, beholding the glory of the Lord, are transformed into the same image. And when he says "we," he means the people of God of old; for, he is drawing a contrast between the manifestation of the glory of the Lord in the face of Moses, who, after he had seen God, whilst his face was shining with the reflection of

the divine presence, had need to cover it with a veil, because the people could not endure the splendor of His glory.

To this pattern all who are saved must be conformed. Salvation is this deification or conformity to the Sacred Heart.

Our soul which is deformed, that is, which is unlike to the Sacred Heart of Jesus, shall enter the Kingdom of God. Our soul shall live eternally which is not in union with God. Therefore conformity to the Sacred Heart is the vital condition of our salvation.

The Bells of Limerick.

The remarkably fine bells of Limerick cathedral were originally brought from Italy. They had been manufactured by a young native, whose name tradition has not preserved, and finished after the taste of his own country, and he prided himself upon his work.

They were subsequently purchased by the Duke of Devonshire, and sent to him with the profits of the sale the young Italian purchased a little villa, where he had the delight, for many years, of hearing the chiming of his bells from the convent cliff, in the bosom of domestic happiness.

some of those trials, which, apparently, were the lot of every country. He lost his life, and was himself a martyr, and his bones alone preserved amid the loss of his all. The convent was razed to the ground, and the bells carried away to a foreign land.

The unfortunate man wandered about Europe for many years as a wanderer. The course of time he met with a true patriot, and lonely and unfortunate he agreed to travel together, and at last sailed for Ireland. They proceeded up the Shannon, the vessel anchored in the port near Limerick, and they hired a small boat to take them to the city with them. Not long before then, and sitting on the bank, the old man looked towards it. The broad stream was smooth as a mirror as the boat glided noiselessly along.

Suddenly, amidst this genial stillness, the bell chimed from the cathedral; the old Italian gazed at the hand of his friend.

"My bells! my bells! at last! God has praised!"

The rowers rested on their oars, and the vessel glided onward with the impulse he received.

The old man looked towards the city, and crossed his arms on his breast, and leaned back in his seat. Home, happiness, and recollections, friends, family, all were

When the powers looked round, they beheld him with his face still towards the cathedral, but his eyes were closed. When they landed they found him dead.

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