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LEAGUE OF THE SACRED HEART.

VOLUME XVIII.

General Intention for May. THE SHRINES OF MARY.

Messenger of the Sacred Heart, When the Holy Father blessed the When the Holy Father blessed the intention for the month of May, he was intention for the month of May, he was renewing the apostolic sanction to a form of devotion that is as old as the Church herself, that of pilgrimages to the shrines of the saints.

death of our Divine Redeemer in Pales-

tine; later came the tombs of the Apostles in Rome; then the shrines of

of Tours, and innumerable others, like

St. Thomas of Canterbury, the Appar-

ation of St. Michael, etc. Others have

in still more recent times obtained a

place of the devotion to the Sacred Heart; and the shrine at Beaupre,

near Quebec, a spot near and dear to

us Canadians, whither a hundred

thousand people go yearly seeking and

obtaining spiritual and temporal fav ors from the Mother of Mary.

during this month. Those dedicated

to her honor are many and celebrated.

Every country in the world glories in

a spot sanctified by some favor or other

from the Queen of Heaven. Out of

hundreds we are mentioning only

Monserrat, in Spain ; Loretto, in Italy

Einsiedeln, in Switzerland ; Liesse, in

France, whence the miraculous statue

was transferred to the Gesu, Montreal

in 1878 : Oostacker, in Belgium : La

Salette, in Dauphiny ; Maranthal, in

Pyrenees.

James at Compostella, St. Martin

The profession of faith, and confiin God's power, manifested by dence means of visits to hallowed spots is a venerable custom in the Christian world. But it is a custom that has lost much of its ancient glory. The modi-fied conditions under which we live in these later days have taken away much of the pilgrim-spirit from the faithful. And the Church, ever on the alert for any sign of degeneration, desires to remedy this state of affairs. She naturally turns to the Apostleship of Prayer with its twenty two millions of prayerful children, and asks us to help

this month in her commendable effort. It is a perfectly natural sentiment in man which urges him to visit spots to which personal reminiscences are attached. One always turns longingly

toward a village or hamlet where some scene was enacted which once gave consolation or pleasure. But when the reminiscences have any intimate connection with man's religious convic tions, or with his happiness here or hereafter, the spot becomes intensely sacred to him, and the impressions simply ineffacable.

The history of the world's religions within five short months to a little shows a tendency to foster devotion for certain places, for the associations attached to them. Even the pagans peasant girl, Bernadette Soubirous, in the Pyrenean grotto, and left the proof of her gracious visits by the had their Apollo at Delphi, Jupiter miraculous power imparted to the waters which spring from the foot of Capitolinus at Rome, Diana at Ephesus. Among the Jews the pilgrimages to the rock. Thousands of wonderful cures are being wrought yearly at this shrine, and all that impiety can Cross were obligatory ; it was the Holy only when the Jewish dispensation was done away with that this obligation do is done in vain to bring discredit on them. Facts are stubborn things; went with it. Mecca has been for centuries the terminus of Moslem pilgrims the marvels wrought there in the face

of the world put beyond cavil the seal Pagan pilgrimages were founded on of God's sanction on the pilgrimage to the Mary's shrine in the Pyrenees. a false conception of the nature and work of the Divinity. With the Jews And the wondering world itself is be-ginning to admit that, making allowand Mahommedans national and religious interests were involved promiscuances for the effects of faith and the ously. But the Church of Christ gave power of the imagination, it is imposanother aspect to this particular form of religious manifestation. She sible to explain the miracles of Lourdes on any other supposition than that God has suspended, at Our Lady's intereliminated whatever political or

national tendencies it possessed, and made it a God-saving function by ap-pealing to the purely religious sentiment in man. The Church's motive for fostering a

has become common property of the Catholic world. Wherever Nature has pilgrim spirit in us is not merely to nake us feel that we are after all but put a cleft in a rock, or a grotto in a pilgrims wending our way through hillside, there a shrine may soon be this vale of tears, but rather to keep vividly in our minds the salutary seen. Grottos of Lourdes are now in every Catholic country, and at many truths of religion. For it is a matter of them wonders have been done of experience with all of us that when Constantinople is a case in point. Here in Canada, Our Lady of Lourdes religious impressions are blunted by continual contact with outside influat Rigaud, St. Michael of Bellechasse, ences, they are quickly renewed when and other places are acquiring a wellbrought in contact again with the deserved celebrity. occasion that gave rise to them. The scene of a heavenly apparition, the

contemplation of the spot, the miraculous church of the cures effected there, experience of consolation, all in some shrine raised in her honor. A pil-grimage is a public profession of the faith that is in us; in it we show our

favor of her clients.

ession, the ordinary laws of nature in

So great is the favors of the grotto

in the Pyrenees that it may be said it

THE CONVERSION OF ENGLAND. testantism, for we find too many way be done to dissipate the prejudices viation of any kind. For logical power

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, MAY 2, 1896.

Bishop Hedley Says it is in the Hands the constitution, the prerogatives, and of the Catholic People.

The Bishop of Newport and Menevia, In his Lenten Pastoral, which is dated from St. Edmund's Monastery, Douai, says :

in his Lenten Pastoral, which is dated from St. Edmund's Monastery, Douai, Says:
No one can be a good Catholic who is not anxious to save as many souls as possible, and zealous in doing what.
ever lies in his power for the conversion of sinners and for the return of all non-Catholics to the light and shelter of Christ's one true Church. This last point of Catholic duy—the obligation of promoting Christian unity—has been lately brought before the flock of this country by the Holy Father himself, in a remarkable letter, full of fatherly solicit.
in the blood of Calvary, and all, there it intrate Christ; to bring souls to Him presenter to protess this faith and to make use of what hey are losing and forfeiting by remaining outside of Catholic belief, and all our sacrifices. What a field is a there knich in this country has been so unhappily ignored, that the Church of Christ's Vicar. It made them feel that it was for them to come to the Church, and she never will fail. She has a heavenly head in the Roman Pontiff, who is and she never will fail. She has a heaven whos the product of them the church to come to the Church, and she never will fail. She has a heaven whos the product of the office of her pastors to be proud, and y any solve always able to the office of her pastors to be proud, and women in the street, for the reck. It is and ways been visible, always able to the office of her pastors to be proud, unapproachable, or superclinous. Like the in Divine Master, whom they hum But it is Mary's own shrines that have a special claim on our veneration Alsace : Rocamadour, in the south of France, whither Jacques Cartier and his sailors vowed to go on a pilgrimage of thanksgiving were they spared through their dreadful first winter in Quebec ; Knock, in Ireland ; Guadaloupe, in Mexico, and the world re-nowned shrine at Lourdes, in the

Lourdes is, perhaps, the most famous of the shrines of Mary. In 1858, the Mother of God appeared eighteen times unapproachable, or supercilious. Like their Divine Master, whom they humpopulation of the land we live in. bly and at a great distance follow, they must seek out the wanderer and entreat the sinner.

swerable for the souls around them, But the Church herself can never every Catholic family and every Cath-But the Unurch herself can never overy catholic family and every Catholic individual must also share in that her discipline and adapt her ritual to the circumstances of time and place. But her creeds she cannot alter ; the decisions of her Councils she can never repudiate; the definitions of her Supreme Head she can neither reject Among the means which might and Supreme Head she can neither reject nor suffer to pass into oblivion. If she could, she would no longer be the she could, she would no longer be the "pillar and the ground of truth "(1 Tim., iii., 15), but rather a wave-tossed barque, at the mercy of every breeze that blows. It would be no kindness to our non-Catholic brethren to hold out to them the hope that truths like Transubstantiation or the Immac-uate Concention, or the Infollibility of the concention of the thore the source of the chief reasons why we gather to few souls into the Church. The

ulate Conception, or the Infallibility of the Sovereign Pontiff, or the full in-prevalence of indifference, worldliness, drunkenness, and dishonesty cannot spiration of the Sacred Scripture, can ever be given up, or cut down, or ex-plained away. These dogmas, in fact, ion, even in the case of those who are are not excrescences-not fanciful ad ditions to Christian belief, elaborated no better themselves.

by the piety or enthusiasm of this or that generation. They are as much a umph of the devil in a Protestant coun part of the original revelation as the try is to corrupt and degrade the Cath leaf that comes out in the spring is a olics. To neglect prayer, to live with part of the tree which in winter had out Mass or confession and Commun only bare branches. To go back on ion, and to let oneself be carried along them, now that the consciousness of with the general stream, given up all men has explicitly lifted them to the the week to worldly work, drifting surface of thought, would be to destroy into the habit of degraded amusements, and nullify those primary Christian truths which even non-Catholics ac feeding what intelligence one has on

throw away the grandest supernatural motives and the most precious supernatural helps, and to find oneself be a unanimous opinion as to the grand a paper on the without even those natural supernatural supernatural supernatural helps, and to find oneself be a unanimous opinion as to the grand a paper on the Surely our Associates will, during this month, do all in their power to gratify their Heavenly Mother, by making long or short pilgrimages to only mean the full acceptance of her fore, unity and reconciliation can motives and only mean the full acceptance of her without even those natural supports of dogmatic teaching and of her everyday and continuous right to teach and espectability and human respect which so often prevent the outward to be obeyed. If 'hese conditions seem hard or intolerant, we can only reply ives of others from being degraded. This is what a Catholic people have to that if there is any ascertainable Divine revelation at all it must exclude fear in a non-Catholic country. Our all toleration of any contrary doctrine. first duty to those round about us, whom we desire to draw to the sanctu-Unless we desire to reduce Christianary of the Lord and to the holy table of ity to the vague and impalpable con-

assuming the right to judge and define the practice of the Church of Christ by

Catholic Record,

ever cease, in public and in private. Everyday in the Holy Sacrifice of the the light of their own study, their own reasonings, and their own fancies. grace of conversion for all the non-Catholics, and all the Jews and heathens of the whole world. Why do so many Masses fail to win them? Because our Lord is in the hands of His servants. Miracles He works sometimes. But in the ordinary course of His grace, He does not produce outward and visible effects except with people.

The conversion of the country is therefore, in our own hands. All must be done by the grace of God. But to open the flood gates of Heaven, and to let loose the streams of that mighty grace, is given to the prayers of men. Therefore, never should we assist at Mass, without praying for the conversion of non Catholics. As often as we can attend at this great Act of the New Law we should be anxious to do so, were it only to unite with Our Lord and Saviour in obtaining grace for those who are outside of the true fold. A special Mass of Our Lady is said, with the Litany, in every Church of the diocese on the first Saturday of each quarter, to promote the spread of our holy Faith. At Benediction, on the second Sunday of every month, the priest at the altar prays for the same intention. There are confraterers, the inquirers and the lookers-on, nites and associations, moreover, whose members unite in petition and in who constitute the dense and varied sacrifice in order to draw down God's powerful grace on those who know not And if the clergy are primarily an

the faith. Let us not be behind hand. Let us resolve to do something for the interests of Jesus Christ. Nay, let us promise, in the love and fervor of our hearts, and in the gratitude we owe Him for His holy coming and His earthly ministry, that no day shall ever pass without our lifting up a prayer, offering up a cross or giving an alms, for the cause which He has so much at heart-the cause of the lost sheep, the cause of the wanderer, the cause of those multitudes of our friends, neighbors and fellow-citizens whom He ongs to gather to His fold.

## HON. EDWARD BLAKE IN AUS-TRALIA.

The New Zealand and Australian papers to hand contain a multitude of eferences to the movements of Mr. Blake. The arbitration in which he was engaged had been an irritating long time, says the Toronto Globe. Briefly it was a dispute about the terms of a land grant by the Government to a railway company. The Govern-ment and the company each chose an arbitrator, and Mr. Blake was chosen as umpire. When the day of trial arrived the arbitrators could not agree as to procedure, and finally the umpire de cided to hear the case alone, and on the

NO. 915.

or dispel the ignorance of Protestants it was conspicuous, for delicacy of touch in regard to the doctrines of the faith. it was unrivalled, for fulness of inform Neither must prayer and intercession ation it required no addition. It began in the very vortex of its great subject. It struck a line of thought at Mass our Lord Jesus Christ Himself the very outset, worked it through offers to the Father the infinite merits broadly-sketched scenes of history, of His explation and intercession. dwelt on them with impressive force, One Mass would suffice to obtain the and culminated in a magnificent eloquent, practical, glowing peroration, which ended, as the speech opened, in

the high imperial key. "That the arguments for Home Rule were marshalled properly goes without saying. They were all there multum in parvo. First was the federation division of the subject. dicated all that there is to be said the co operation of His priests and His under that head, supplied details of the wonders worked in rebellious countries by the adoption of the prin-ciple, threw a flood of light upon the workings of the principle from personal experience : dwelt upon it until one wondered how it was ever possible for any human being to ever entertain any sort of doubt on the subject. Thus we got the very essence of Home Rule. Then came the other departments of the case. They began with the history of Ireland during the ninety-five years that have elapsed since that his-torical crime, the union. Born in iniquity the union has broken every principle of just government until it has landed itself in the lowest depth of misgovernment ever realized by a civilized people. What are the facts? Ireland with half her population gone -some to the grave, the rest over the abornally, while the neighboring and ruling islands increased enor-mously both their population and their wealth. "No one could want a stronger in-

dictment against any government. But it was supplemented with damag-ing force by analyzing the best things in the record of concessions. Catholic Emancipation, the abolition of tithes, disestablishment, the agrarian laws of the last few years, these are the things of which the ruling power is always boasting. Extorted by fear, done at the wrong time, in the wrong manner, by the wrong person, they have proved rather sources of cursing than of blessing. It was a very powerfully constructed exposition. Then the arguments commonly employed against Home Rule. Most of them were torn to pieces by simple quotation from the Home Rule Bill passed by the Commons two years ago, and what was left of them fell before a resistless description of the great things which Irishmen have done in every country but their own, and a powerful arguubject in New Zealand politics for a of the Irishmen who have helped to

ment on the basis of the unwillingness make the empire to submit to lose any part of their share in the same. It was, on the whole, the best-reasoned case for Irish Home Rule, from the standpoints of absolute justice, perfect ex-pediency, and the loftiest and best imperialism which has ever been pre sented here.

## The Sanctity of Marriage.

than now obtained into the question

whether the parties are competent to enter wedlock. As things go now in

iteuiars may be obtained from the Department at Ottawa, at the offices of the District Pay-masters at London. Toronto, Kingston, Mon-treal, Quebec, St. John, N. B. and Winniper, Man., and the office of the Deputy Adjutant General of Military District No. 9. Halfrax. Every article of Necessaries, Barrack Stores. etc., to be furnished, as well as the material therein, must be manufactured in Canada. and similar in every respect to the sealed pattern thereof, which may be seen at the office of the undersigned at Ottawa. This does not apply to material for saddlery. Neither seated pat-terns, nor samples, will be sent to parties de siring to tender. No tender will be received unless made on a printed form furnished by the Department, nor will a tender must be accompanied by an ac-cepted Chartered Canadian Bank cheque pay-able to the order of the Honorable, the Minister of Militia and Defence, for an amount equal to the nor cent. of the total value of the article tendered for, which will be forfeited if the party making the tender declares to sign a con-tract when called upon to do so. If the tender be to accepted, the cheque will be retured. The Department does not bind itself to accept the lowest or any tender. A. BENOIT, Capt. Department of Militia and Defence, Ottawa, 15th April. 1800. 214 3

Department of Militia and Defence, Ottawa, 15th April, 1896. 914-3 OUR PRICE LIST SEEDS That are Specially Grown for a Critical Trade IS NOW READY And will be Mailed on Application. . . J. GAMMAGE & SONS 213 Dundas St., LONDON, ONT. Mention this Paper.

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variably send us away with a stronger faith in the power of God working, with a more intense love for the Royal Worker.

confidence in God and the saints when The only plausible objection that inwe go to appeal for graces for ourfidels and sceptics bring against pil-grimages to shrines of saints and other selves and our families ; we show be-sides our love for God by the voluntary holy places, is that they would seem to inconvenience we undergo in the virtually deny the Immensity and journey. Penance and atonement are Omnipresence of God. If God is inde-pendent of all conditions of space, so a fragrant incense before God and His ed Mother. If, however, circumstances prevent that He is present in all space, and can be present in all possible space ; and if His power is infinite, how can us making visits to her shrines, we can show our love and good will in we believe that He reserves manifestaother ways. We can gather wild flowers and decorate her altars in our

tions of that power to one spot rather churches; for us those are Mary's shrines. We can have Masses celethan to another? The fundamental reason that can be given is that God wills it to be so, as shown by facts. brated on them ; we can offer her our is sometimes ignorantly suptrinkets as tributes of our love. But, above all, shriven in the sacrament of posed that practices," such as praying penance, we can, during this month, consecrated buildings rather than elsewhere, encouraging pilgrimages, offer Mary the tribute of and other works of devotion, to par-

and receive the Body and Blood of her ticular shrines "are somewhat in con-Divine Son, as the pledge of our unflict with the doctrine of the Divine tiring love. Immensity. In truth there is no con-flict at all ; were the practices incon-PRAYER. O Jesus ! through the most pure Heart of Mary, I offer Thee all the

a pure heart

sistent with any Divine Attribute, it would have been so under the Old Law prayers, work and sufferings of this day, for all the intentions of Thy no less than under the New. But we learn from Holy Scripture that the Divine Heart, in union with the Holy practice of pilgrimage was approved by God (1 Kings i, 3) and that prayer Sacrifice of the Mass, in reparation of all sins, and for all requests presented had peculiar efficacy if made in certain through the Apostleship of Prayer, in particular for the spreading of the places (3 Kings viii., 29); and although under the Christian dispensa devotion to the shrines of Mary, that tion the sacrifice of the Mass is offered they may increase in number and be to God in every place (Malach, 1, ii., sources of blessings, spiritual and temporal, to all of us. Amen. and no longer in Jerusalem alone (St

John iv., 21), yet the Attributes of God remain unchanged, and if He pleases, -None of us can live well by an the practice of pilgrimage may still be occasional good resolution, any more than a seed can grow into a healthy acceptable to Him ; the whole matter depends upon His good pleasure, and each act of this kind is laudable if done plant by being used as a common play thing, and only now and then put into with probably good reasons, and under the earth for a minute or two. The the guidance of the Church. thing depends upon storing up in our truth is, the practice of pilgrimage is selves, by a habit of well-doing, a great admirably adapted to human nature, and ever increasing fund of moral power, which shall be available to and is in universal use ; it calls out in the highest degree all the qualities prace up against sudden temptation, that give usefulness to our devotions to help us carry our better purposes, and to hold us steady and true to the and efficacy to our prayers." The first Christian pilgrimages were

naturally the scenes of the life and ! ideal.

ditions of the agnostic and the rationthe New Covenant, is to keep ourselves untouched by the unbelief, the relig alist, a line must be drawn somewhere: and wherever you draw it, those whe ious indifference, and the denial of the supernatural, which grow so rank and are left on the outside will be ant to raise the cry of intolerance. so thick over all the soil of a non-Cath-But the olic country. It is only the practical Catholic who can hope to take his share Catholic view - that is, the Catholic faith-is that Christ has revealed many things, and that the Church, to which in the journeys of the Good Shepherd He has said, "I am with you to the after the straying sheep. It consummation of the world," has de the Catholic who knows wh consummation of the world," has de- the Catholic who knows what his fined and decided many things; and Church is and what she can give him, who will do any good in enlightening if to act on such a view be intolerance, then we must charge with intolerance even Christ Himself. It is consoling It is only the Catholic who keeps the commandments who will recommend o know that the Letter of the Holy Father to the English people, our holy religion to a questioning and on scoffing world. Intimately bound up with the duty of edification is that of "Unity," has been received, on the

whole, with a courtesy and good feeling eing prepared to instruct others. such as its kindly and fatherly tone deserved. It was hardly to be expected that the people of this country should tion is a pressing and a constant at once respond in the way that the charge. With all classes, in proportion by recognizing the Catholic Church, and praying for admittance into her is of the utmost utility in promoting A desire for Union can only fold. spring from a right understanding of how to explain to a friend some poin what Union means. As long as the of Catholic doctrine—the servant who vast majority of our fellow countrymen can give a clear answer to an employer cling to the right of private judgment, -the and hold that Christ left His religion who shows careful teaching in the Cate to be argued and fought over by the crowd, they will neither see any

advantage in union nor believe tha effect. union is possible. It is true there is a who can put into a neighbor's hand a copious, cogent, convincing ; it would be to full of fascinating charm, but its have some acquaintance with the idea than can be said by word of mouth. of a teaching Church. Everv-

prayer and sincerity will lead some to Catholicism. But it must be sorrow-fully admitted that among those who are the loudest in proclaiming their belief in what they call "Church Twitt Concentration of the Catholic in the publications of the Catholic in New Zealand. It was masterly and

belief in what they call "Church Truth Society-and as everybody in terse; its language was choice, gritty principles" we meet with the strongest these days reads and wants to read, it and of the workmanlike sort that goes instances of the essential spirit of Pro- is easy to see how much might in this to the point straight without any de-

Blake in conducting the inquiry. Mr. Blake took advantage of this trip to speak in several important cities on the question of Irish Home Rule.

The impression which he made can be best gathered from a leader in the Wellington Times, from which we quote

"How old it is, how deep it is, how far-reaching it is, and, above all things, how just is the Irish demand for justice-that is what Mr. Blake's address showed beyond the reach of all contradictory effort. It was a plea which took its stand upon the foundation of things, and never left that only great vantage ground until it came to its irresistible, most natural con -clusion. The speech lasted a little ess than two hours, and it covered the whole of Irish history from the days of Strongbow, whom it mentioned, to those of Tim Healy, whose name never disgraced the proceedings. It contained the material for a large volume of historical brilliancy.

make a large volume of it, nothing With the clergy the office of instruc more would be required in the way of makes the frame-work complete is already there and in perfect order. We Nothing is wanting but details. had enough of these to give us a conconversion. The friend who knows vincing understanding of a great sub The addition of the rest would ect. make a most interesting volume. Written by the man, who spoke the young man or young woman masterly sketch, so powerful and farreaching, the book would eclipse anyhism-it cannot be estimated how much good such Catholics as these can thing that has ever been written on the subject for a century. It would be There are many amongst us

Printed matter of this kind is now stronger than the logical power Of these it may be expected that abundant. One shilling, one sixpense of the discourse of which it would

most Protestant sects a minister will marry almost any couple who present themselves at his house, without having any knowledge of their fitness or unfitness, or without trying to ascertain whether any legal barrier to their union exists. Under this loose sys-tem grave abuses and scandals have come to light ; men and women have

committed bigamy, and even polyg-amy, and grave hardship has come to innocent persons. Mr. Bryan paid a high compliment to the Catholic Church on its stringent regulations with respect to marriage, and said that the different Protestan sects might do well to copy them. The Catholic clergyman, he said, to whom a non-resident couple apply, insists upon a letter from the pastor o the parish from which they come. "Let us," he continued, "pay a brief tribute of honor and respect to this To strict stand which is steadfastly main-

tained before a generation which in clines to assume all too lightly the vows arrangement, scope or plan. All that of wedded life. The ministers of other churches may at times be in danger of sanctioning, through ignorance as to parties, marriages which may afterwards prove to be improper, if not illegal ; the Roman Catholic and Episcopal priests have a constant protect tion in the rule of the Church under which they act.

The chief trouble with the Protestant ministers is that they regard marriage in the light of a civil contract which can be made and broken at the pleasure of the parties in interest. Catholic Church holds it to be a sacralogical power would not be a shade ment, and the union effected through it as absolutely indissoluble. Hence the priest is bound to see that only

....

To have no opinion of ourselves, and to think always well and commendably of others, is great wisdom and high perfection, -The Imitation,