

In keeping with our institute, and concerning these things that circumspect and limitation is added, for the proper exercise of such power; therefore if there be any point which can in no wise be brought under these heads, it does not in fact constitute the matter of this power, or of rigorous precept which may proceed from it.

At the foregoing extracts are a categorical answer to paragraphs 4, 5 and 6 have no longer a reason d'être, with the exception of the closing phrase of the latter. The historical objection of the persecution and wanton expulsion of the Society of Jesus, by the infidel statesmen who ruled the Courts of Europe, has been answered time and again. On the 21st of July may be consulted on this point, and Father Weid in his "Suppression of the Society of Jesus." For a serious man, of Professor Striminger's stamp, it should challenge reflection, for they have fared no better than the Divine Master, whom they profess closely to follow, and whom Professor Striminger honors as his God. As for the Society's records, they may well appeal to it, very likely, not as set down in such authors whom the Professor is wont to consult.

I venture to assert (Vid paragraph 3) that there can be little just cause of complaint if Gury was not placed on exhibition. This work may be consulted in any Catholic book-store, and I moreover gave entire, in my letter, the passages referred to. An old edition of St. Thomas is not of any account, occurrence, and though the Professor is too gentlemanly personally to impeach my veracity, my character of Jesuit, would lead many of those whom we both obey on the crowded thoroughfare, to give zealous credence to my assertion if unsupported. And to come back to our old friend "ad," who had such promiscuous in our discussion, I beg the Professor to take note, that I did not precisely say that "ad" is equivalent to "under pain of" (Vid. par. 1), but that as "obligare ad peccatum" is equivalent in the case in point to "obligare usque ad peccatum" to oblige unto or as far as, the latter should be rendered by "no oblige under pain of sin," as indicating the nature of the will, the extent of the obligation. Though no fault can be found with the scholastic use of "obligare ad," even from a classical point of view, I would not have it overlooked, that craftsmen are justified in taking liberties with their mother tongue, or any other, in coloring technical terms to expressively their thoughts. Usage in theology has set its seal upon "obligare ad peccatum," and only they, who are not familiar with the peculiarities of the craftsmen's language, are apt to find fault with it. For this and like reasons, the Latin of St. Thomas, St. Ignatius and Suarez needs no revision (Par. 3). Happy they would be, who, touching up here and there to improve their Latin, but who do not feel the want of remodelling their symbol of faith, the better to answer the exigencies of modern society. The latter craving would point to the fact, that such religions were intended to suit the shifting fancies of men, and not to endure, one and the same, unto the end.

I have neither leisure nor space to follow the professor in his invective against the interior dispositions of perfect obedience, understood as it is by every Catholic in relation to a legitimate object. It is the virtue most repulsive to the world, I admit, as opposed to the pride of intellect, the great blighting sin of this age of every age. "Thereby felt the angle," and man, it was of the contrary view that our Lord set us the most sublime example, being obedient even unto death. The great revolt against the Church of Christ has left its mark in this upon its children, so that a Catholic is often at a loss how adequately to convey an idea of his belief in words capable of being understood by those outside a communion. When it is understood that the Catholic clings to an inflexible Church, his mother, and that she in turn sanctions religious life, and invests religious superiors with a character which makes them, with all their human weaknesses, the representatives of God, it will be time enough for further explanations. To show how that power is hedged round by immense precautions, to prevent abuse, would then become comparatively easy, as it would to convince the bitterest opponent that "obedience is better than victims," its practice is most agreeable to God. As for the case of obedience where there is but a mere doubt as to the lawfulness of the command, the solution given by Gury dates as far back as the time of Augustine and has been universally followed. The main reason is that the presumption is in favor of legitimate authority.

I sincerely regret that Professor Striminger (par. 9) has felt hurt at a relatively very harmless expression, borrowed from the Englishman's pastime par excellence, the equally harmless game of whist. It is inconceivable to me how, after supposing I could abet the slaying of his boy's soul, he found that the reproach of his design lacked the courtesy to be expected from me. Had he one year's experience of a Jesuit's life he would have to complain of many and much more energetic expressions. I cheerfully withdrew it if it has caused the least pain. I expect two things from his own sense of rectitude. Let him admit that I have satisfied him that there is no ground for the sinister interpretation placed on the "obligare ad peccatum" in our Constitution; and that he manfully cease flying false colors. My meaning I think is clear. When he intends attacking the doctrines of the Catholic Church (Par. 6), as he does when he would have us understand, by the board our doctrine of Confession (though as a sacrament it was instituted by Christ), let him frankly acknowledge it; and for other dogmas or religious practices. When he wishes to attack what is peculiar to the Society of Jesus let him label his wares properly, and not mislead the public for this much worse than finesse. The time has gone by for such subtleties, I do not say on his part, but on the part of his co-religionists. Catholics know perfectly well that the Society of Jesus enjoys the full favor of the Holy See, and that, in what pertains to faith and morals, neither Jesuit, nor ought else, can cause to deviate one hair's breadth the unerring utterances of the Vicar of Christ.

As for the publication of his paper we can all await it with equanimity. A

straightforward course may draw out a rejoinder, if he be anxious for one, where double dealing will simply suggest that go by under the name of "ad," for the proper exercise of such power; therefore if there be any point which can in no wise be brought under these heads, it does not in fact constitute the matter of this power, or of rigorous precept which may proceed from it.

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FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifth Avenue Street and Ninth Avenue, New York City.

THIRD SUNDAY OF LENT.

"When the nucleus spirit is gone out of a man he walks through places where water seeking rest, and not finding any, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man is worse than the first."—Gospel of the Day.

The owner of an estate, dear brethren, once found himself in a sorry plight. Although he was its real owner, he had practically become a servant in his own house. But his difficulty came about somewhat in this way: He was an easy-going man and had very little care for his property, and made no great effort to improve it. He kept open house and gave entertainments to all classes of men who would join with him in eating and drinking and living riotously. He was spending all the while very lavishly and earning very little. Of course the consequence was that he fell heavily into debt, but he had become so fond of his free and easy life that he would not curtail his outlay, nor give up his riotous habits.

Deeply and more deeply he sank into the mire of self-indulgence until every thing he owned was mortgaged, and one day he found his chief creditor in possession of his estate, and himself permitted to remain thereon only on condition that he should employ himself as his creditor's abject drudge.

This very creditor he had always looked upon as his best friend, and now he discovered that he was his worst enemy, who had been playing upon his weakness that he might obtain control of his property and his person, and had been secretly robbing him of far more than he had lent him.

The revelation of the treachery of his supposed friend aroused him, and he determined to call upon one whom he knew to be a true friend, who had frequently warned him of his evil ways and had advised him, and had urged him to better things. He called this friend to his assistance, and resolved to follow his counsel. The true friend came very gladly, and at once suggested such effective remedies for the house owner's mistaken condition that he was filled with hope. He adopted these means, and with the help of his true friend drove the enemy out of the house, and again became, in fact, his own master. He swept and garnished his house, and was enjoying the peace that came from right order in his household. Matters were going along very well with him, and he was congratulating himself upon his present state, when suddenly he found his house once more in possession of his enemy and himself a prisoner.

Naturally we ask ourselves how the change came about. How has it happened that the householder's enemy is again master of the house and its owner reduced to servitude? The trouble has been, dear brethren, that the household has not been vigil-

ant. When he drove his enemy away he should have remembered to have set a watch lest he should come back. He should have kept in mind that he was dealing with an enemy, and, one at that who was not disposed to come to terms. It was quite impossible that there could be any lasting truce between them. He should have anticipated his return and he should have known, too, that he would not defeat before, it was not probable that he would again expose himself to such an unpleasant experience and would on his return undoubtedly bring with him his friends. What he could not do alone, they would help him to do, and between them they would obtain easy entrance to the house and possess it.

So the enemy came back with his friends, and they were astonished to find how easy the task of recovering the house was. The house owner felt so secure that he had neglected to take even the most ordinary precautions against attack, and his enemies very soon perceived that they could walk in and take possession, for there was nobody to overcome except the owner. And they walked in directly and without much ado.

The householder, dear brethren, is the sinner who relapses into sin through neglect of the means of grace. Having known the bondage of sin and the mercy of God, he still does not provide against the spiritual dangers that threaten him. Finding himself in a good state, he allows himself to forget his former misery. He deludes himself with a sense of false security. He is suddenly attacked and is overcome. "And the last state of that man is worse than the first." If you would not be like him, dear brethren, remember two things—to pray daily, and to receive the sacraments frequently.

Miss Larkins was bilious and feeble and sick. And it seemed as if nothing would ever relieve her. Her liver was clogged with impurities thick, and her stomach was constantly burning with heat. Dr. J. C. Ayer & Co. sent her a bottle of Ayer's Sarsaparilla, and she bought a supply. And directions for taking pursued to the letter. After a few days she felt better. "I was the best thing on earth she could possibly get." And soon, very soon, Miss Larkins was better.

The G. M. D. which she took was Dr. Pierce's Golden Medical Discovery, the great remedy for bronchitis, throat and lung diseases, sick headache, neuralgia, dyspepsia, and all diseases that have origin in impure blood and a disordered liver. The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequaled.

A BOON TO THE AFFLICTED.

Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance—involving at the most only a temporary inconvenience. No more disastrous mistake could be made. The neglected cold in the head is the origin of the catarrhal affections with which about seven tenths of the people of this country are afflicted, and catarrh itself is too often the preliminary stage to consumption and death. The symptoms of catarrh are manifold, but among them may be mentioned: offensive breath; dull, oppressive headache; offensive droppings from the nostrils into the throat and bronchial tubes; deafness or partial deafness; constant hawking and spitting; watery and watery eyes; a hacking cough and feeling of general debility; ringing in the ears and frequent dizziness. These are but a few of the more general symptoms, and those who experience them should be especially dangerous, and in the case of this too prevalent disease may lead to death. We offer Nasal Balm to the public as a positive cure for cold in the head and for catarrh in all its forms and stages. Nasal Balm has been tested in thousands of cases, and the testimonials in our possession prove that it is all we claim for it. It has cured other sufferers—it will cure you. It is easy to use, pleasant to breathe, and does not require a douche, or any torturing instrument to apply it. Give it a trial and be convinced of its great efficacy. Sold by all dealers or sent post free on receipt of price—50c. For small or \$1 for large size. Sent by mail, enclosing Fulford & Co., Brockville, Ont.

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of 'Nasol' and Lyman's Vegetable Discovery from Mr. HERRON, and I consider it the very best medicine extant for Dyspepsia. This medicine is making marvelous cures in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor."

Two Men Testify. GENTLEMEN.—One bottle of Haygard's Yellow Oil cured me of lumbago after all else failed. PETER A. WATSON, Four Falls, N. Y. "I used Yellow Oil for cramp this winter, and must say I find no better remedy for it." FREDERICK BERKE, Four Falls, N. Y.

THE MEDICINE FOR LIVER AND KIDNEY COMPLAINT.—Mr. Victor Anger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmentier's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmentier's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

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For the publication of his paper we can all await it with equanimity. A

Catarrh

It is a blood disease. Until the poison is driven from the system, there can be no cure for this loathsome and dangerous malady. Therefore, the only effective treatment is a thorough course of Ayer's Sarsaparilla—the best of all blood purifiers. The sooner you begin the better, as delay is dangerous.

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LONDON, ONT. To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate: Our Company gives loans to persons who have decided, for a short period, to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrow any instalment of interest, by so doing persons wishing to borrow money will compound their own interests by applying personally or by letter to our Office—Opposite City Hall, Richmond Street, London, Ontario.

Having a large amount of money on hand we have decided, for a short period, to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrow any instalment of interest, by so doing persons wishing to borrow money will compound their own interests by applying personally or by letter to our Office—Opposite City Hall, Richmond Street, London, Ontario.

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