

Secret Heart Review. PROTESTANT CONTROVERSY.

XXII. The long contest of eighty-five years in England, between allegiance to the Prince and allegiance to the Law, ending with the decisive victory of the latter, is too complicated for more than some slight allusions.

Infringement upon their maxim: "One Church of England, of which every baptized Englishman is a member." One side would have wished an Episcopal Church, somewhat modified towards Presbyterianism.

LEAGUE OF THE SACRED HEART.

For Souls in Affliction. GENERAL INTENTION FOR MARCH, 1899.

Recommended to our Prayers by His Holiness, Leo XIII. American Messenger of the Sacred Heart. The proper prayer to make for souls in affliction is that God should come to their relief either by removing the cause of their sorrow, or what is better still, help them to suffer it with true Christian patience and courage.

In his admirable work on "The Apostleship of Suffering," Father Lyonard includes in the term suffering: "Whatever sad and painful events are appointed unto man to endure in the course of his mortal life."

The category is long enough and the vocabulary required to express all the degrees and variations of each of these forms of suffering is most extensive, a unfortunately very familiar to every human being.

How ridiculous to look for comfort in the false notion that we suffer only what we have brought upon ourselves, as if we are not often tried by sufferings that others cause us without blame on our part!

Sufferings come to us from God—not that He delights in our pain, but because our patient, and sometimes our heroic endurance of pain is very pleasing to Him; and it pleases Him because it is the perfect service which more than any other expiates our sins.

Besides expiating our sins, suffering prevents us from committing sin, from adding sin to sin. Not only does it keep us remote from dangerous occasions, but it chastens our thoughts and our violent passions, and above all it humbles our pride, the root of every sin.

This is the only way of regarding suffering which is worthy of a Christian and of a disciple of Jesus Crucified. "The peculiar characteristic of the Gospel dispensation," observes Bossuet, as quoted by Father Lyonard, "is the necessity of bearing the Cross."

It is not fair to complain of any degree of human charity which is based on any worthy motive, and we must applaud every honest attempt to relieve human suffering; but we must understand the false theories which make our afflictions wholly unendurable when they cannot be relieved.

By an infinite condescension on the part of Jesus Christ we can unite our slightest suffering with His Passion and death; nay, in virtue of this union can our sufferings be acceptable to His Eternal Father, or His sufferings be salutary for us.

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up by our sufferings those things which are wanting in the sufferings of Christ, in the flesh. Mean as our afflictions may seem, despised and outcast as they may render us in the eyes of men, they are still the affliction of the members of Christ, and as it were the continuation or supplement of His own sufferings.

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FIVE-MINUTES' SERMON. Third Sunday in Lent. DUTY OF CORRECTION. "Jesus was casting out a devil, and the same was dumb." What a deplorable condition it is to be dumb, to be deprived of speech, to be unable to exchange one's thoughts and ideas with others!

Or enter into this or that house. There you will find godless children and servants. From morning to night you will hear curses, blasphemies and immodest conversations. Day after day, you will see before you the picture of hell, in the fighting, quarrelling and drunken excesses. But you will say: Where is the father who will permit such a manner of acting? The father is, indeed, there, but the poor man is dumb—he is not dumb, inasmuch as he scandalizes his household, by his wicked conversations, but he is dumb in performing parental duties.

Who is the great braggart, surrounded by a circle of attentive listeners? He is a free-thinker, who is ridiculing everything holy and venerable in religion, and he bids, all those around him are dumb. Not one has the courage to silence his blasphemous tongue. Alas! they are all silent, the one through fear of the supposed knowledge of the blasphemy, the other through cowardice being ashamed to contradict Christ and His honor.

There is a man going to confession. To prevent his confession for the shame of his aberrations, indeed, not in Satan's power, hence he attempts his eternal perdition in another way. Through false shame, he closes his mouth and the poor sinner is dumb, in the tribunal of penance, he conceals his guilt, he lies to God, the Omnipotent, and as a sinner he leaves the confessional, a scologist he leaves the confessional, judgment and eternal damnation! He did not wish to confess to one—the priest, therefore he will one day confess before heaven and earth, and exclaim: "Ye mountains, fall upon me, and ye hills cover me!" (Luke 23:30)

But, enough, dearly beloved Christians! who could count all the spiritually dumb we meet with during life, all those who are silent, when it is their duty to speak, who have no speech when they should console, instruct and warn, who use the speech of Cain, the fratricide: "Am I my brother's keeper?" Let each one look to himself as to the manner he will fare in the hour of death! Ah, Christian, is a stranger to thee, the love of God, is not in them. Oh, what a responsibility before the judgment-seat of God! How many may now be burning in hell and bewailing with everlasting tears their having been silent, when speech was their holiest and greatest duty! Let us take warning and not be like the prophet calls dumb dogs. Let us use the precious gift of speech whenever the glory of God and the salvation of our neighbor require it. Let us speak boldly whenever God and our holy religion are slandered. Let us speak whenever it is required to instruct the ignorant, to counsel the doubtful, to console the sorrowful, to admonish the sinner—in fine, whenever we can do good to our neighbor in body or soul, so that at the hour of death, the Lord may, according to His promise, recognize us as His disciples, by our brotherly love. Amen.

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