

THE CATHOLIC RECORD.

8

The Lost Friend.

[From Lyrics and Legends, by Nora Perry.]
Oh, what was the hour and the day,
The moment I lost you?
I thought you were walking my way,
I turned to meet you.

And silence and emptiness met
My word half-unspoken;
But I thought, and I said, "I shall get
A word or a token."

"That sometimes and somewhere he will wait,
Impatient, to meet me—
Round the corner, perhaps, at the gate,
Come smiling to greet me."

But never a token or word
Has he sent me thither,
Nor wherefore he went have I heard,
Nor wherefore nor whither.

Oh, what was the hour and the day,
The moment you left me,
When you went on your separate way,
Oh, friend, and bereft me?

Sometimes and somewhere shall we walk,
Clear of earth, in high places?
Sometimes and somewhere shall we talk,
With our hearts in our faces?

And see all the meaning writ clear,
The depth and the sweetness,
And from this doubt and this fear,
This sad incompleteness?

A SPIRITUAL COMMUNION.

How it may be made with abundant profit.

Besides the Holy Communion, which consists in the actual reception of the Body and Blood, Soul and Divinity of our Lord Jesus Christ, which the faithful enjoy by the ministry of the priest, there is another kind of communion, called, says St. Alphonsus, a spiritual communion. St. Ligouri recommends every soul desirous of perfection often to make it, not only at Mass, but frequently every day. We know of no better way to present our views on the subject than by repeating the words of the holy Bishop Challoner, which are found in his meditations for every day in the year.

Next to the consecration, in which consists the very essence of the Sacrifice of the Altar—inasmuch as the Body and Blood of Christ are thereby exhibited and presented to God for all the four ends of sacrifice—the principal part is the Communion. Now, all the assistants ought to join with the priests in offering up by his hands and by the hands of the invisible High Priest Jesus Christ, this most holy Sacrifice for those great ends; so it were to be wished that all would join with him in the Communion also—at least by making a Spiritual Communion as often as they hear Mass.

This Spiritual Communion when made with proper devotion, brings Jesus Christ into our souls in spirit, so that, though we do not receive verily and indeed His Body and Blood, we partake plentifully of His heavenly grace, and unite ourselves in spirit to Him who is the foundation of all grace. O, let us continually aspire after this union of grace and love!

In order to make this Spiritual Communion with fruit, we must be in the state of grace; Jesus Christ will not unite Himself to a soul in which Satan dwells. Then we must invite our Lord into our inward house: 1st—By a lively faith in His real presence on our altars, of what He is, of what He has done and suffered for the love of us, and what those treasures are which He carries about with Him in this Sacrament, and which He desires to impart to us. 2nd—By an ardent desire in the way of hunger and thirst after this life-giving food. 3rd—By a profound humility, in the acknowledgment of our great unworthiness to receive Him sacramentally, and bewailing our manifold sins in His presence.

Lastly, by inflamed affections of love, offering our whole selves to Him, and pressing Him to come and take full possession of our souls for time and eternity. Such devotion as this will not fail to bring Him to us and engage Him to open His heavenly treasures in our favor.

A Spiritual Communion may be made with fruit to the soul, not only as often as we assist at the Sacrifice of the Altar, but also at any hour we please either of day or night, and this sighing after Jesus Christ, by inviting Him into our souls, by embracing Him and loving Him with all our power; for He loves all them who love Him. He is quickly found by all that seek Him, and He gives Himself to all who give themselves to Him.

O, happy change! Give, then, thyself, my soul, at all times to this true Lover; to this thy Sovereign and Infinite Good, and He will communicate Himself to thee. This kind of communion is not tied to time or place, but will bring thy God to thee whenever thou pleasest; and what canst thou receive or desire either greater or better?

Make, then, a Spiritual Communion every day of thy life, and even repeat it often in the day—the oftener the better. This frequent repetition of acts of faith, love and desire will unite thee to thy Sovereign Good, so that He will live in thee and thou in Him. Then thou wilt become a true disciple of the Sacred Heart of Jesus, and His love will be a shield in danger and a shield in trial. A few words like these contain sufficient for a Spiritual Communion, so far as regard may be paid to form:

"Since I cannot now receive Thee, dear Lord, sacramentally, I greatly desire to receive Thee spiritually into my heart. Come to me: I unite myself as if Thou wert already come under the sacramental species. Abide with me, lest danger should encompass me, and destitute of strength, I shall perish by the way. The night is dark, and I am far from home. Strengthen my heart, and make it like Thine. Amen."

"Who said Hood's Sarsaparilla?" Thousands of people, who know it to be the best blood purifier and tonic medicine.

Minard's Liniment cures Dandruff.

FOLLY OF SOME PARENTS.

Sad Example of Badly Directed Education of Children Related by a Priest.

BY REV. J. MAHONY.

We take it for granted—since it is so glaringly apparent to those who study such things—that the majority of parents either forget or do not choose to remember that their children have souls as well as intellects, hearts as well as bodies. And the sad result of such blindness, the folly of such conduct, at least in the generality of cases, should determine us to meditate on them with a view to our own proper guidance.

Speaking of a sad result—of blindness and folly on the part of parents—that is, of such parents whose anxiety and eagerness in rendering to Caesar what is his due, in raising for Caesar, what is his due, smart, polished, highly educated and able citizens—whose anxiety to do this is so engrossing, so absorbing that it excludes the faintest notion of cultivating the disposition of the hearts and the inclinations and morality of the souls of their children.

Parents should take into account not only the bodies and minds of their little ones, but their hearts and their souls, their dispositions and their spiritual needs and requirements.

These latter, the dispositions of the heart, the careful developing, beautifying and strengthening the souls of their children, which Almighty God has to a very large extent left in the hands of parents, are what is due to God. The educating of the minds and careful preservation of the bodies of their children are what, in a certain manner of speaking, parents may be said to give to Caesar, to the state, to the visible, every-day world about them.

Now, the too exclusive attention to these latter, the absorbing anxiety to give Caesar his due and the consequent (for it almost necessarily follows as a consequence) carelessness and indifference in rendering to God what belongs to Him as regards their children, needs very little proof to show its existence among the majority of the parents at the present.

Take one family as a type of many others, and I am not going to speak of an imaginary family which I shall conjure up and depict to suit my purpose, but a family I was acquainted with for a long number of years.

In this family there were five sons and one daughter, a fond mother and an affectionate father. They were Catholics, but the father and mother were so anxious on the score of their children's bodily comfort, or else in their advance in studies, and so regardless of their spiritual advantages, that they protested against their sons being obliged according to the rule of the school to be in time to assist at the Holy Sacrifice of the Mass, which was offered up each morning previous to the commencement of studies. They either considered that half an hour spent in bed, or half an hour longer devoted to studies was a greater advantage to their children than the half hour spent assisting at Mass; and really it was distressing at times for a visitor to this family to be constantly hearing from the foolish mother, and no less unwise father, of the remarkable cleverness, industry and progress of their boys in school matters.

This much I know for certain, and I can easily infer that their whole endeavor was to urge upon their children the desirability of their becoming eminent in the professions or walks of life which they themselves had settled upon.

A very striking circumstance in connection with this family was that Sunday after Sunday one or more of its members would be found coming to Mass very late, this as the effect of their training. In that Catholic family temporal welfare and success, under the delusive hope that such would lead to happiness, so intensely absorbed the minds of the parents that there was neither time nor attention to be devoted to their children's spiritual and religious interests. The results of this were sad to the last degree, more so perhaps than would have been the case in other families, but all the same exemplifying the logical outcome of such a course of conduct on the part of parents.

This family was regarded as being fairly well-to-do, but the educational opportunities given to the boys, each of them being transferred from the Catholic school in which I knew them, to the Godless university which was in the town, in which, however, it would appear that the father and mother believed that the Godlessness was compensated for by the superior secular advantages to be had there, induced people to shake their heads at the outlay that was being expended.

Nine years after I had first become acquainted with this family the daughter had blossomed out into a third actress, two of the sons occupying moderately fair positions in warehouses, two others had gone to seek their fortune in Australia, and the father and mother were living with their youngest child on the charity of relatives. Occasionally, their grown-up children would visit them; and it was a well-known fact that the sons had ceased to practice their religion and had even to myself expressed disbelief in it altogether. I have known the father of those children, whilst his sons had all the polish and external appearance of gentlemen, to come to the presbytery shabbily dressed and request a loan of \$5.

To a large extent he had impoverished himself by supplying his children with every worldly comfort and advantage, and the return which in his old age he naturally should have looked for was denied him; and why? Because the hearts of those children had never been trained. A love for God and His Church had not been instilled into them from day to day as it should have been. Hence the result I have described.—*Catholic Columbian.*

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A PRECIOUS PRIVILEGE.

The love of Jesus in the Blessed Sacrament has ever been the distinctive mark of deep, loyal faith. In Catholic doctrine the Real Presence holds a unique place: it is the mystery around which all the others group themselves, and its glory sheds a radiance over them. "All doctrines lead to it; all devotions are united and satisfied in it." In the Holy Eucharist the Blessed Sacrament becomes the food and nourishment of our souls; in the tabernacle it is the object of our adoration; when borne in procession, we worship the Body and Blood of the Man-God; and our hearts and voices sing the *Lauda Sion*, while hosts of angels hover near in rapturous love. All the rites of the Church are most beautiful, most consoling; but there is one which by many is looked upon with indifference, or at least without that high appreciation it merits—namely, the Benediction of the Blessed Sacrament.

"As sons might come before a parent at night," wrote Cardinal Newman, "so once or twice a week the great Catholic family comes before the Eternal Father after the bustle and toil of the day; and He smiles upon them, and sheds upon them the light of His countenance." Such is Benediction—the smile and blessing of God. In the monstrance Jesus Christ is our King, and surely we owe Him allegiance; He is our Father, and we owe Him our gratitude; He is our Friend, and we owe Him our love. We read in the sacred writings of the value attached to a father's blessing, and do we not ourselves know how the sweet unction of a loving parent's hand upon our bowed head sank into the depths of our hearts? Jesus waits for us; and as we bend before His throne, His blessing falls upon us as soft rain on the parched earth.

We envy the little children who drew near our Blessed Saviour, and who felt the influence of His benediction on their young souls; we think with longing of those privileged followers who stood on Mount Olivet when Christ blessed the assembled disciples and ascended to His Father; yet whenever we kneel before Him and receive the Benediction of the Blessed Sacrament, we are blessed by that same God; and to us, as to His Apostles, does He whisper: "Peace be to you!"

What graces might be ours did we only assist at the offices of the Church in the spirit of those who believe and love! We approach to after our homage to Jesus in the Sacrament of the Altar, and in it we find our burdens grow lighter as He blesses us; we come to Him in grief, and comfort emanates from the Heart of our dearest Lord in the monstrance; we bend before Him confessing our weakness, and upon the incensed air is borne strength to our soul. Father Faber says: "The grace of Benediction is not only in the faith and love which it excites in our souls, great as is that boon; but that it comes from Him substantial, solid, and powerful; purifying and creative, because it participates in the reality of the Blessed Sacrament itself." And how sadly we need that grace, surrounded as we are by so much that is inimical to His interest! The world is, in a measure, an unbelieving world; and the worship of the Blessed Sacrament is a protest against its spirit. Kneeling at the foot of the altar, the tapers gleaming through the clouds of incense, the flowers giving out their perfumed life before Him, in the soft hush of eventide, who could think of the world?

Let us not lose a single opportunity of receiving our Saviour's blessing; for each time the Sacred Host traces the sign of salvation over a reverent, prayerful multitude, the hand of Jesus Christ is raised in loving benediction over those hearts which are offering protestations of loyalty, acts of love, or pleadings for a Father's mercy. If we would only realize the full meaning of the precious ceremony, how rich to us in graces would be the days on which the Church allows benediction! And as the soft-toned benediction the passing of Jesus, head and heart would bow in awed expectancy, our souls echoing in *patria*. Then, indeed, would we long for our true home, feeling the depth of that word *patria*, "so sweet to an exile's ear, so sad on an exile's lips"; and our hearts would yearn for that last Benediction: "Come, ye blessed of My Father!—*Ave Maria*."

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For a general family cathartic we confidently recommend Hood's Pills. They should be in every home medicine chest.

Now Free From Pain. I have been troubled with Lame Back for about 6 months, and thought I would try Hagar's Yellow Oil, which cured me. Am now free from all pains, and recommend Yellow Oil very highly.

FRANK PALMER, Winona, Minn.

A. B. Des Rochers, Arthabaskaville, P. Q., writes: "Thirteen years ago I was seized with a severe attack of rheumatism in the head, from which I nearly constantly suffered, until after having used Dr. Thomas' Electric Oil for nine days, bathing the head, etc., when I was completely cured, and have only used half a bottle."

THE WORK OF THE MASONS.

The Freemasons Have Complete Control in France.

The *Annales Catholiques* says: A correspondent writing from Marseilles to *L'Univers* declares that it is by the Freemasons that this blow has been struck at Mgr. Gouthu-Soulard, and the Government has yielded to the orders. Since he spoke at Toulon to the workmen when he said justly: "We are not under a Republican government; we are ruled by the Freemasons," his persecution has been resolved on.

The Masons awaited only the opportunity. The attacks on him in the *Radical Journal*, of Aix, show plainly the intention, but a few of the politicians of the sects hesitated.

No doubt, said one of them, he deserves to be prosecuted, but he is such an excellent man.

It may be said that the well-merited popularity of the prelate, his goodness, his charity, his disinterestedness, have caused him to be called the "Archbishop of the workmen," and this fact alone has thus far arrested the explosion of the hatred of the Masons.

One of the most eminent prelates among the clergy of Paris declared to one of his brethren that he considered the prosecution of Mgr. Gouthu-Soulard the most fortunate event that could happen to awaken the faith of France. He believed, too, that the Government will not stop at that case, for "it needs to create a new danger coming from the clericals now that it is freed from the Boulangists."

M. Jules Simon said to one of our friends of *Le Gaulois* that it was a great wrong to prosecute the Archbishop of Aix. It was doubly wrong because it was useless.

"In my opinion," he said, "Mgr. Fallieres should have ignored the letter of Mgr. Gouthu-Soulard. It was an act that was neither practical nor politic. Personally I would not have prosecuted him, because I do not see sufficient cause, and because the Archbishop's reply was both strong and pointed."

"Strictly he may have deserved blame, but between that and bringing him before a criminal court, there is a vast gulf, which the minister should not have overleaped."

"Besides, it is always dangerous to enter into conflict with the Church. Its enemies never do it much harm, but they may do themselves a great deal."

Leonis Andrieux, a former Deputy, has sent to Mgr. Gouthu-Soulard, his townsman, the expression of his most respectful sympathy.

The harsh, drastic purgatives, once deemed so indispensable, have given place to milder and more skillfully prepared laxatives; hence the great and growing demand for Ayer's Pills. Physicians everywhere recommend them for constiveness, indigestion, and liver complaints.

The Best Yet.

DEAR SIR,—My mother was attacked with inflammation of the lungs which left her very weak and never free from cold, till at last she got a very severe cold and cough. She resolved to try Hagar's Pectoral Balsam, and, on so doing, found it did her more good than any other medicine she ever tried.

MRS. KENNEDY,
50 Smith Ave., Hamilton, Ont.

Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excrescences, as many have testified who have tried it.

Cold Weather Trials. DEAR SIR,—This fall and winter I suffered from neuralgia in my face and had the best medical advice without avail. I at last thought of trying B. B. and, after using one bottle have not felt any symptoms of neuralgia since. I regard it as a fine family medicine.

J. T. DROST, Henslip, Man.

Mr. G. W. Macnelly, Pavilion Mountain, B. C., writes: "Dr. Thomas' Electric Oil is the best medicine I ever used for rheumatism. Nearly every winter I am laid up with Rheumatism, and have tried nearly every kind of medicine without getting any benefit, until I used Dr. Thomas' Electric Oil. It has worked wonders for me, and I want another supply for my friends, etc."

Enjoying a Blessing.

DEAR SIR,—Last summer my younger sisters were taken very badly with croup, indeed we were almost in despair, having little hope of curing them. Finally we applied Hagar's Yellow Oil, and to our great joy it cured them perfectly, and they are now enjoying the blessing of perfect health.

ANNIE JOHNSTON, Dalhousie, N. B.

Minard's Liniment cures Burns, etc.

"German Syrup"

We have selected two or three lines from letters freshly received from parents who have given German Syrup to their children in the emergencies of Croup. You will credit these, because they come from good, substantial people, happy in finding what so many families lack—a medicine containing no evil drug, which mother can administer with confidence to the little ones in their most critical hours, safe and sure that it will carry them through.

Ed. L. WILLIAMS, of Mrs. Jas. W. KIRK, Alma, Neb. I give it to my children when they have depended upon me in attacks of Croup and never saw any preparation act like this with my little daughter. It is simply miraculous.

Fully one-half of our customers are mothers who use Boschee's German Syrup among their children. A medicine to be successful with the sudden and terrible foes of childhood, whooping cough, croup, diphtheria and the dangerous inflammations of delicate throats and lungs.

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