OUR BOYS AND GIRLS.

A TRUE STORY.

The following is one of the many favors granted by our Lord to those who are devoted to His Sacred Heart, and one that happened under the per sonal observation of the writer, who deems it a privilege and a pleasure to publish the same.

During the summer of 1899, a gentleman hailing from one of our large northern cities appeared at a quaint old spot not far from the summit of the Blue Ridge Mountains. He seemed worried and extremely nervous and it was evident that some sorrow

was weighing on his mind.

At first he made no friends; in fact he avoided all communication with those around him.

The Sunday after his arrival he arose early, as was his wont, and was soon seen walking to and fro on the porch in front of the place at which he was staying, evidently lost in deep thought. His attention was aroused by the sudden stop of a carriage in front of the inn where he was staying.

The bright happy face of a stranger attracted him, and he longed to know who he was and where he was going. On inquiry, he was told that the new arrival was on his way to church. All during the day, as he afterward said, a desire to speak to the young man. Fortunately, in the evening he received the desired introduction. "The people here have service rather early," he said in the course of

the conversation.
"Yes, we have Mass at 7 o'clock."
"Mass! Mass!" and, as he repeated the word one might have seen his cheek crimson. A few inquiries brought out the fact that he was a Catholic, but had strayed from his faith long, long

ago. It is said that an open confession is good for the soul, and certainly never was this more strikingly verified, as the sequel will show. The great faith and love of God shown by his new found friend made him long for his lost faith, which he had so carelessly thrown away for the pleasure of the

The story of his life won the sympathy of his hearer. It seems that he was the only son of wealthy parents, who had lavished upon him every mark of parental love. After he left college he held an important position in a large banking house, but with worldly success came spiritual decay. Finally, dishonest work was discovhe was accused, and his resig-

He protested his innocence, and requested a more thorough investigation, but everything pointed to him as the guilty party, and it was only his father's name and high standing that saved him from criminal prosecution. Even his friends believed him guilty, and his father, enraged at his sup-posed guilt, disinherited him.

one believed him innocent, and that was his mother; but he was even denied the pleasure of seeing her

before he left. 'Five years have passed since then," he said, "and I have never seen her. My father says he could never believe me innocent till I establish my good name and am restored to That day former position of trust. will never come. I have hoped, but hoped in vain. How could heaven be

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the faith that God had given you? You sought justice from man, but did not obtain it. Why not ask mercy of God? Why not seek the Heart of the object." It is the contented man who fills out the picture of the old poet's lines: Jesus and place your case be and believe me, He will not fail you. Make the devotion of the nine Fridays in His honor; pray to Him with all your soul; tell Him you are sorry for the past, and ask His pardon, promising to lead a new life if He helps you

in your trial." After a few explanations of the devotion of the Sacred Heart, it was agreed that both should make the nine Fridays. The novens began on the first Friday of September and on the morning of the first Friday of October, at one of the early Masses, in a church in Baltimore, the unfortunate gentleman kneit before a statue of the Sacred

"O my Jesus," he prayed, "I love Thee with my whole heart. I am sorry for having offended Thee. Be merciful to me, and if it is Thy holy will, restore my good name and take

me back home. At 11 o'clock the same day he received a telegram calling him home. The real culprit had confessed his

Our friend reached home and was met by his anxious parents, who now saw their mistake. Of the meeting with his mother we shall say nothing, for there are in life scenes so sacred

that we draw a vell over them and keep them only in memory.

There was, he said, nothing for him to forgive, since the trial had been to him a grace that led to a better life. He was at once restored to his former position, and instead of prosecuting the real thief he has shown him the error of his ways and he bids fair to become a true apostle of the Sacred Heart .-Annals of St. Anthony's Shrine of the

A Protestant's Advice.

Charles Kingsley thus counseled to a friend: "Make a rule, and pray to God to help you to keep it; never, if possible to lie down at night without being able to say, 'I have made one human being, at least, a little wiser, a little happier, or a little better this day. You will find it easier than you think, and pleasanter."

"Vigilance in watching opportunity; tact and daring in seizing oppor-tunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are ithe martial virtues which must command

The Resources in One's Self. Our body is only the house in which the soul lives-the mind is the real man. A person, therefore, whose spiritual nature controls his whole being, according to true principles, is matter of the whole self, and no trouble of health, no question of foruge, no difficulty of employment, no botheration of neighbors, can disturb his equanimity. The Kingdom is within him. The King is his will,

aided by his understanding and his memory, and supported by grace.

Every young man, who has not yeseen the advisability of ruling the territory under the brim of his hat, yould do well to read this article on

the Resources in One's Self: In the various contingencies of life great deal of reliance is continually eing placed upon external helps Many people, whatever their professions, appear to be depending upon these altogether. But all such environment is only help, and uncertain help at best. It may be dispensed with; often it must be. The young do not think so, nor do the fortunate and the successful, but in the natural advance from youth to age and under the common ordering of events a wiser philosophy claims and gets a hearing.

Those resources of which people talk so much-in pleasures, or friends, or books, or money, or occupation— all so familiar and all, with qualificaiions so legitimate-we can imagine disappearing; yes, any moment stern reality may dawn upon us that they have gone. Perhaps through our fault, perhaps through our very virtue they have vanished or they cease to have hold upon us. Pleasures are a satiety; friends change or die books can not always charm; we are in want or in enforced idleness. Who that has lived long does not know the truth of such experience in one aspect

or another? But there is a resource which can never be taken sway. With it one may bravely meet all ills; without it no other resource is of permanent good. With it every joy is heightened; without it all joy is turned to sorrow t is the great resource in one's self. What doesit mean? What can it do A brief reply to these questions may be helpful to some one whose eye falls

upon this page.
A resource is that to which one turns, upon which one falls back, particularly in difficulty or trouble; and even in the most prosperous life there is enough of both these conditions to bring clearly before us our needs and our limitations. The resources in is surely mental or spiritual. He who is in good health, with the use of all his senses in so far has this resource but how can you speak of one blind or deaf, or of the groaning or the dyspeptic? Yet the inner nature is far more important than the outer, and may triumph over it. He who is granted the gift of a happy tempera. ment whereby he even conquers pain, has, in a way, this inner resource. so unjust?"
"But," interrupted his friend,
"were you true to heaven? Have
you not told me that you threw away
the faith that God had given you? tress me, and to take everything that

"My mind to me a kingdom is.
Such present joys therein I find,
That it excels all other bliss
That earth affords, or grows by kind:
Though much I want which most would have,
Yet still my mind forbids to crave."

Surely that contentment which does not mean indolence and luxurious ease is a most valuable acquisition. And what of that very kingdom of the mind? It goes without saying that intellect and education are not in the least to be depreciated as part of the resource in one's self ; that intellectual gifts and a well trained mind together confer a power which is almost incalculable. Yet these are for the few rather than for the many. It is better now to turn to what is ethically more important as well as far more widely spread—to gifts andtraits which denote character, and so belong to man

as man. In this view there are two qualities which peculiarly manifest this noble resource and show its strength. One is the genuine self control of the man who can bend, but does not break under adversity; who can wait and endure, patient in tribulation, or go on, faint, perhaps, yet pursuing; who can meet opposition, insult, hatred, can calmly reply, or in silence go his own way of action; who, with posttion firmly resolved upon and intelli-gently taken, is ready for disappointment and discouragement, or for what-ever contest may come. Such a man always carries a reserved power. He knows he must conquer circumstances or circumstances will conquer him and so there is roused within him that and so there is roused within him that courage to which Emerson's words so incite—"he has not learned to live who does not each day surmount a fear." Defeat, to him, can be but tem-

porary He believes
"We fall to rise, are baffled to fight better,
and he proves his faith; his conquest
of himself makes him sure of all right

of himself makes him sure of all right victory in the end.

The other quality is peace of conscience, to which the self-control just named is closely allied. Partly a matter of training—that quality, this is more a gift, perhaps a result victory in the end, such that the constitution of the provest him sudde. Wherein then constitution in the provest him sudde wherein the provest him sudde wher

CHATS WITH YOUNG MEN. of that training, and presents the crowning feature of the resource in one's self. He who possesses peace of conscience is more than merely contented. He, even in deepest loneli-ness suggests, what Paracelsus says of

> "Her calm, sweet countenance. Though saintly, was not sad; for she would Alone."

Or is he in the midst of the strife of life which calls for strong self-control to meet best his foes? There is an inner shrine whither he can always upon God. The true resource in one's self is resource in God. The really self-centred man is centred in God, in Whose image he is created, and of Whose nature he thus partakes; and not till one knows an abounding trust in him can he know his own fullest power or deepest peace.

To direct from every outward, failing resource to the one inward and imperishable is the aim of these few "We live too little within," words. says Maurice de Guerin : "What has become of the inner eye which God has given us to keep watch over the soul?" May there not always be hope that more will come to know the meaning of the true introspection, and to show the result in their lives? You may see such people. They are re-vealed, as by intuition, to kindred spirits. They are good to look upon, o talk with, to have for companions, friends, guides. Their presence is a benediction, if we can only be likeminded; and their wise counsel may help to make us so.

The Manly Christian.

history. It is the time that witnesses the largest accomplishment, the day that gives the greatest assurance of results for individual effort. There is no adequate cause for dread or fear, or discouragement, or lack of faith. Everything is ready for the strong, the worthy and the willing. No men desiring to win laurels, wanting to do good by helping their fellow men, ever before had the chance that this hour confers. There never were better things, more prosperous conditions, larger opportunities to go to the end of the world and receive recognition for services rendered. There never was a time when godliness was as much in demand, integrity as much a neces sity, and personal purity as much a requirement. No age ever had such a multitude of great movements in which altruism and the salvation of men was the first aim. Verily, when one con-templates present day prospects, demands, returns and possibilities, he will confess that "all things are now ready "as never before. God is accomplishing wonders between nations, civilization is advancing, the cause of righteoueness is being recognized, the one's self may be partly physical; it triumphs of Christianity are a reality. returns are so quick, the demands are so exacting, the possibilities are so numerous that man is likely to be lost in the maze, confused by the din, for getful of the importance of avoiding distractions, and amid a multitude opportunities lose all chances for distinction by not accepting the invitations so earnestly giv en to come and take advantage of the things that are now all ready. temptations to delay are so many, the desirable postponements are so com-mon, the cause for encouraging neglect are so enticing, the rejection of the present opportunity for a future expectation is so easy, that there are con-tinual losses and unnecessary failures. Becoming a profound scholar, an effic ient worker, a strong manly man, a beautiful personalityeach and all depends upon the acceptance of the heavenly gifts in present conditions, as out of these prelimin pews when the priest a aries accomplished grow greater and pulpit. Some indulge greater things. Being a true Christian, being a genuine child of God, being a mighty factor in usefulness in every individual case, depends upon the full and successful acceptance of the sublime but fateful invitation which God so graciously and providentially extends to every man. - Homer H.

IMITATION OF CHRIST.

Sefrley.

Of the Want of All Comfort.

grace was with him, In my abundance said, I shall never be moved .- (Ps. xxix. 7.) But when grace was withdrawn, he immediately telleth us what he exper-ienced in himself, Thou turnedst away

Hence one said at the time when

thy face from me, and I became Yet in the meantime he despaireth not, but more earnestly prayeth to the

Lord, saying, To thee, O Lord, I will cry, and I will pray to my God. At length he receiveth the fruit of his prayer, and witnesseth that he was heard, saying, The Lord hath heard me, and hath had mercy on me : the

Lord hath become my helper.

But in what manner? Thou hast turned, saith he, my mourning into joy for me, and thou hast encompassed with gladness.

If it has been thus with great saints, we that are weak and poor must not be discouraged if we are sometimes fer-vent, sometimes cold; because the Spirit cometh and goeth according to

his own good pleasure.
Wherefore holy Job says, Thou visitest him early in the morning, and thou provest him suddenly. (Job, vii. 18.)

Wherein then can I hope or in what must I put my trust, but in God's great mercy alone, and in the hope of

CONTRAST IN CATHOLIC lix. Pulpit prolixity arises from a de-FAMILIES.

There is undoubtedly a striking contrast between true Catholic families and those that are not truly Catholic. The very atmosphers of the two kinds are different, and it strikes you al-most immediately. One smacks of the world and worldly things—worldly in-terests and worldly pursuits. The minds of the members of such a family seem to be running upon style and fashion and society—upon business and ambitious schemes of advanceretire, where God's face shines upon ment; upon the glory of being recognized by the "upper crust"—too often this inward peace is that it reposes alas! upon alliance with Protestant alas! upon alliance with Protestant families; You look for evidences of Catholicity. There are pictures in plenty, it may be, but distinctively Catholic pictures are conspicuous by their absence except Madonnas, perhaps, which are now popular am Protestants. A glance at their tablets and bookshelves convinces you that the same may be said of Catholic books. Religion, Church, church societies, charity, sodalities, confraternities-all these are apparently unwelcome subjects, at least their hearts are not in them. Unfortunately, in such families the spirit of peace does not always reign. The spirit of self-ishness too often causes a clashing of interests, and a spirit of disobedience produces discord and mars the peace and the happiness of the domestic

How different is the truly Catholic family! The moment you enter the room you say: "This is certainly a Catholic household." The pictures, the work of art, the books, the current literature are Catholic. Not exclusively, indeed, but you will find there no literature of doubtful character, however popular. A quiet, unob-trusive spirit of religion pervades the This is a great period in the world's home circle and evidently constitutes the great and prevailing interior motive of the actions of those who gather there. Their hearts are in their religion-they love it and it constitutes their life and their chief happiness.

The children are obedient, unselfish united and devoted to each other's happiness. They do not have to go abroad for constant amusement. They erupuously avoid miscellaneous associ ations, low theatres, cheap dances and all doubtful places of amusement. They are supplied with interesting Catholic books and papers, and pure

reneral literature. They are not long faced, strait aced and over demure in their de-On the contrary, they are portment. heerful, light hearted and gay on occasion, and ready for innocent games and amusements. It is evident that the great distinguishing feature of the invisible power, pervades and dominates it. Its members live not for themselves exclusively, but for others. The poor have always a warm place in their hearts, and they are ever ready to contribute liberally, according to their ability, to all religious and charitable objects. They are happy and they delight in making others happy. Such people are not only well fortified.

colds, 25c. and \$100 at druggists.

It may be only a triffing cold, but neglect it and it will fasten its tangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consonius and all affections of the throat, lungs and chest.

The superiority of Mother Graves' Worm family is that conscience, like a secret,

Such people are not only well fortified for the troubles and trials of life, but, whatis of far greater consequence, they areprepared to meet the grim messen death with calmness and composure and with a good hope of eternal happiness in the world to come. - Sacred Heart Review.

LET THE PEWS WAKE UP.

How many of those who throng the churches on Sundays really listen to the sermon? How many really fol-

low the priest in his discourse? Except during missions and upon special occasions, when some "new is to preach, there is never that wide-awake attitude which betokens a listening congregation. A drowsy, somniferous feeling comes over the pews when the priest appears in the others in thoughts of their worldly business and their families, and still others in observation of their neigh-

The priest proceeds with his sermon, bringing to the ears of those before him many wise and salutary consideration. He speaks of their eternal welfare, and of those momentuous facts, a heaven for the good and a hell for Yet, as he describes what the bad. has been divinely revealed on these portentous subjects, some of his congregation yawn and go to sleep. Must the priest provide sensations to gain the ears of these people? Must he enact a pantomine to wake up the drowsy pews? Rut even then the ears of many of the faithful would grow dull and listless, just as it has been with the famous boy preacher, who emphasized his exhortations with

trapeze performances.
The hackneyed complaint, of course, is that the style of the pulpit is too pro-

The Two Scourges. ALCOHOL AND MORPHINE.

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Full particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. 81 Willcox Street, Toronto, Canada. cine which has been found to annihilate the

sire to make things plain to the people.

The fault is not with the pulpit, but with the pews. What we hear may not be eloquent or forcible. But there is always something in it that we can ponder with profit and follow to adpriest is divinely orvantage. The dained to explain the precepts of This mission is with him as he leaves the altar to address the people. So let the pews wake up. Lat the be attention. Let there reverence. Let there be the teachable disposition, and there will be meaning for us in the message. -Catholic Citizen.

BABY IN THE HOME.

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