

Ministering Angels.

BY ADRIAN PROCTOR. Angels of light, spread your bright wings and keep Near me at noon, Nor in the starry eve, nor midnight deep, Leave me forlorn. From all dark spirits of unholy power Guard my weak heart, Circle around me in each perilous hour, And take my part. From all foreboding thoughts and dangerous fears, Keep me secure; Teach me to hope, and through the bitterest tears Still to endure. If lonely in the road so fair and wide My feet should stray, Then, through a rougher, safer path-way guide Me day by day. Should my heart faint at its unequal strife, O still be near! Shadest the perilous sweetness of this life With holy fear.

The Symbolism of Church Architecture.

(Philadelphia Standard and Times.)

A deeply interesting, instructive and scholarly paper on "The Symbolism of Church Architecture" was read before the Alumni Sodality of this city on Sunday last by Emile G. Perrot. The paper called forth a brilliant discussion of the subject on the part of several present. Mr. Sittel spoke on symbolism in Buddhism. Mr. Galbally treated the subject as manifested in the catacombs. Mr. Colt explained the defaced arch, and Father O'Connor explained the principle of symbolism in the Egyptian and in Oriental languages. In the question of the spire, dome and cross, the query was put as to what might be the symbolism of the weather vane, which has displaced the cross on some modern churches. In the monuments of ecclesiastical architecture of the Middle Ages, said Mr. Perrot, one observes, apart from the intrinsic beauty, in every minute detail an expression of faith—an allegorical registration of one or other of the fundamental truths of Christian religion.

THE TRINITY.

The doctrine of the Holy Trinity has left its impression in the structure of churches more than any other article of faith. As far back as the Roman basilicas we see the idea of a triple division, not only embracing the nave or central aisle and side aisles, but also the triple division embraced in the length, namely, the nave, the choir and the sanctuary. The length and width, then, were the signs of the great mystery; the height was also in no less a degree, for the ceremonial, triforium and arcade cannot fail to suggest it to us. It was not enough to impress the symbol of the Trinity in the several parts of the general plan; they went so far as to produce the sacred number in every part in such a manner that the majesty of the Most High seemed to fill the edifice. This is very common in the grouping of the windows, the triple arrangement of which expresses the same symbolical idea, as well as the steps to the altar, which are three in number, including the pedalis or foot space; when of more we find them seven in number and never more than nine; for beside three representing the Father, Son and Holy Ghost, five represents the holy wounds of the crucified Saviour, seven the virtues of humility, chastity, meekness, temperance, brotherly love and diligence, the steps that all Christians must tread if they hope to place the seven deadly sins beneath their feet on the road to the heavenly altar of everlasting life, and nine represents the three angelic hierarchies of the three orders which, or the nine orders of angels each, are always singing the divine canticle before the throne of God.

THE REDEMPTION.

The doctrine of the redemption is no less symbolical. We find it expressed in the ground plan and in the general disposition of churches. Most of all churches, whether Cathedral or parish churches, are cruciform in plan and display the form of a cross. These in the western part of Europe conform more with a Latin cross, that is, the nave, which corresponds to the stem of the cross, in which all the arms are of the same length. St. Peter's of Rome was originally built on the plan, but was afterward lengthened in the nave and now displays the form of a Latin cross. As in the case of the doctrine of the Holy Trinity, it was not enough to impress the symbol in the general plan only, but also in every part, so we find the symbol of the redemption and of our faith everywhere. The most conspicuous place was over the road screen which separates the nave from the choir. Here we find the Crucified Saviour with the Blessed Virgin and St. John, an ever abiding symbol of the command of our Lord on the cross when He gave her to

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic. "I was ill for four months with catarrh in the head and throat. Had a bad cough and raised blood. I had become discouraged when my husband bought a bottle of Hood's Sarsaparilla and persuaded me to try it. I advise all to take it. It has cured and built me up." Max. Houx, Rotorua, West. Lismore, N. S.

Hood's Sarsaparilla Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

as our Mother. We also find the gross in all manner of conventional forms displayed throughout the architecture of the church, as finials, enrichments and panels, etc.

THE ALTAR, THE WINDOWS AND THE EVANGELISTS.

Passing from the symbols of the doctrine of our religion to those of the things which appertain to it, we come first to the altar. The altar is of more importance than the church itself, inasmuch as "the altar is not for the church, but the church is for the altar. It is the Calvary of the Eucharistic Sacrifice, hence the principal object in a church. The statues of the adoring angels, as you all know, are to remind us of the reverence and awe we should have in the presence of the Most High and in the presence of the angels during the Mass. The mensa or altar table when not of stone has a small stone slab in the centre of it, where the oblation sets, in which are the relics of some saint.

The custom of having relics under the altar has come down to us from the early Christians, when the tombs in the Catacombs served as altars upon which to say Mass. The following is a passage from the letter of St. Ambrose illustrating the usage of the Christians in always associating with the altars the relics of martyrs and saints: "Bring those victorious victims to the spot where Christ is the sacrifice. But He who suffered for all, upon the altar; they who have been redeemed by His passion, under the altar; wherefore let us bury the hallowed relics, placing them in a worthy home."

The material of the altar is the symbol of the spiritual church, since it is composed of an assemblage of a great number of stones, as the spiritual church is founded in the union of many persons called the faithful. The corner-stone is the emblem of Christ, the foundation of the Apostles and prophets. The stones of the edifice are the faithful. The door of the church is the symbol of Christ; according to the Evangelist St. John, "I am the door."

The pillars of the church represent the doctors and bishops. The windows are the emblems of the Holy Scriptures, since they protect from the wind and rain, that is to say, from harmful things; but they transmit the light from the sun, that is to say, God, into the hearts of the faithful.

The four Evangelists are represented by distinct symbols: St. Matthew by an angel, because he speaks of the humanity of Christ, commencing his gospel by the genealogy of Christ. St. Mark is represented by a lion. He commences his gospel with an account of John the Baptist in the desert. The lion awakes its young three days after birth by roaring. St. Luke is represented by an ox.

Impoverished Soil

Impoverished soil, like impoverished blood, needs a proper fertilizer. A chemist by analyzing the soil can tell you what fertilizer to use for different products. If your blood is impoverished your doctor will tell you what you need to fertilize it and give it the rich, red corpuscles that are lacking in it. It may be you need a tonic, but more likely you need a concentrated fat food, and fat is the element lacking in your system. There is no fat food that is so easily digested and assimilated as

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the animal of sacrifice, since his gospel starts with an account of the great priest Zachary. St. John is represented by an eagle, because he speaks of the divinity of Christ, and with the eagle soars above the earth. It has been my purpose in this paper to show you how symbolism forms an essential part of the architecture of a church, the same as it belongs to the offices and usage of the Church. To give you the symbol of all the ornaments we find in the great cathedrals and churches of the past would take volumes, but it is hoped that the explanation of the few given above might help to make our appreciation of them more real and raise us above the mere casual appreciation of their intrinsic beauty.

Where Father Jogues Died

Of all the heroic band of missionaries who labored among the Indians in what is now New York State and Canada, Father Isaac Jogues was the most daring and intrepid. Frail in body and quiet and gentle in demeanor, he does not at first glance attract as much attention as the more imposing figure and character of Brebeuf. Yet even this giant among the missionaries had constantly occasion to admire his adventurous spirit and indomitable courage, and invariably his superiors chose him to open up the way in unexplored territory or to save the day in difficult and dangerous situations among the Indians.

He was the pioneer missionary among the Indians in the territory now comprised in New York State, the first priest on Manhattan Island and one of his first historians.

His name is in veneration; his acts and writings are treasured in the documentary history of the Empire State; our foremost historians repeat the narrative of his life among the Indians with unfeigned admiration. All alike, without distinction of creed or nationality, pay him the tribute of affectionate regard. Just as in life he had the friendship of men who differ with him both in race and religion, so also since his death, Protestants even more than Catholics have maintained unbroken the inspiring tradition of his heroism. Indeed, it is a matter of surprise to non-Catholics, often openly expressed, that the Church has not as yet inscribed him in the list of her saints. Even before his death he was honored by the title, "Martyr of Christ" by Pope Urban VIII., and now at last the process of his beatification is actually in progress in Quebec, the old missionary headquarters for New York and Canada.

The site of Father Jogues' torture, captivity and death in 1646 is located directly above the station for the village of Auriesville, in Montgomery county, forty miles west of Albany, on the West Shore Railroad, and 175 miles from New York city. About twenty years ago part of this site was purchased by members of the Society of Jesus, aided by many bishops, priests and laymen, who wished to erect a memorial to the martyr on the scene of his death. In due time it became a place of pilgrimage, visited every year by thousands who are attracted by its natural charms and sacred associations, historical as well as religious. To accommodate the vast numbers who come there in summer a temporary chapel has been erected. A Way of the Cross and several small ornaments and grotesques are placed at convenient stations over the property. Lately the entire farm adjoining has been bought, and it is now proposed to erect there a permanent chapel and a memorial statue of Father Jogues.

The chapel, which is to be built from designs of Ballinger & Perrot, architects, will be unique in several ways, as it will be practically three churches in one, with three altars and a sacristy under the large dome at the crossing of the nave and transepts. The plan of the edifice is that of a Latin cross, having transepts extended so as to make independent chapels, thus affording a commodious for three distinct pilgrimages at one time. The nave and transepts are 68 feet wide, having the centre and nave roofed over with concrete arches and heavy beamed roof, stained dark brown, which will afford a pleasant contrast with the white and gray tones of the concrete piers and walls of which the structure will be constructed. The side aisles will be separated from the nave by an arcade roofed over with concrete vaults divided into bays. These aisles will form a perambulatory and will be entirely open to the weather, the only means of closing the building being by a light sash, which will be hung so as to raise, so that in summer time the worshippers in the chapels will have the benefits of an open-air pavilion, so to speak, instead of the customary enclosed city church.

The sacristy under the main dome will have three altars, one facing the nave and the other two facing the transepts. One unique feature of the sanctuary will be the continuous channel rail forming a large square, which will give the communicants free access entirely around the three altars. In the apex of the church will be an oratory and confessional, also parlors for the reception of

Many Women Suffer Untold Agony From Kidney Trouble.

Very often they think it is from so-called "female disease." There is less female trouble than they think. Women suffer from backache, sleeplessness, nervousness, irritability, and a dragging-down feeling in the loins. So do men, and they do not have "female trouble." Why, then, blame all your trouble to female disease? With healthy kidneys, few women will ever have "female disorders." The kidneys are so closely connected with all the internal organs, that when the kidneys go wrong, everything goes wrong. Much distress would be saved if women would only take DOAN'S KIDNEY PILLS at stated intervals. Miss Nellie Clark, Lambeth, Ont., tells of her cure in the following words:—"I suffered for about two years with kidney trouble. I ached all over, especially in the small of my back; not being able to sleep well, no appetite, menstruation irregular, nervous irritability, and brick-dust deposit in urine, were some of my symptoms. I took Doan's Kidney Pills. The pain in my back gradually left me, my appetite returned, I sleep well, and am effectually cured. I can highly recommend Doan's Kidney Pills to all sufferers from kidney trouble." Price 50 cents per box, or 3 for \$1.25. All dealers, or DOAN KIDNEY PILL CO., TORONTO, Ont.

The building will be of concrete throughout wherever masonry is required, colored white, and the roof will be of red Spanish tiles. The edifice will be erected on an eminence overlooking the Mohawk river and will be seen by many travelers who pass up and down the valley in the swiftly moving trains between New York and the West.

In addition to the chapel there will be built a memorial entrance gateway, a refreshment pavilion, also carriage sheds for the accommodation of those who drove to the shrine.

Minard's Liniment cures Dandruff. Confirmation. It is THE CORRECT THING For children to be confirmed at the first opportunity after they have made their First Communion.

For adults who neglected to receive this sacrament in their youth to do so at the first chance offered. Those who neglect to do so are guilty of a grievous sin. To prepare for the reception of this sacrament by a good confession, as the Holy Ghost will not enter a soul defiled with sin. To study carefully beforehand the ceremonies and symbols used in the administration of this sacrament. To know that this sacrament can be received only once, and that a person would commit a sacrilege if he attempted to receive it a second time. And that it would also be a sacrilege to receive it in mortal sin. To take the name of one's favorite saint for a confirmation name.

It is NOT THE CORRECT THING For parents to neglect to have their children confirmed after they have made their First Communion. For adults who have had no opportunity to receive the sacrament of confirmation in youth to continue to live without its grace. To receive the sacrament carelessly and in ignorance of its meaning. To be confirmed with the baptismal name.

To omit sponsors at confirmation. To forget that sponsors for confirmation, like godparents at baptism, are related by spiritual affinity to their godchildren as well as to the parents of their godchildren; hence godparents can not marry godchildren or the parents of their godchildren, yet one godparent may marry the other.—The Correct Thing for Catholics.

If you want to quit being a weather prophet, have your rheumatism, cured by Milburn's Rheumatic Pills, a guaranteed remedy for Rheumatism, Sciatica, Neuralgia and Lumbago. Price 50c. at all dealers.

Pilgrimages from abroad are being organized in connection with the Eucharistic Congress, which will be held at Rome during May and June next. The Marian Exhibition at the Lateran will remain open until after the Congress.

The rumor which has been current in Rome that the Rev. Stephen Gladstone and Dr. Birbeck are about to be received into the Catholic Church is denied, says the London "Catholic Times." Mr. Herbert Gladstone, on being questioned as to its truth in the case of his brother, said it was absolutely without foundation. The Rev. Stephen Gladstone will shortly enter on his duties in his new incumbency in Lincolnshire.

There are several ways of spoiling a child. You may spoil him, according to Solomon, by sparing the rod, or you may spoil him by injustice and unrelieved severity. The Pittsburgh Catholic evidently had this in mind in the following editorial note: "Don't spoil the children. More children are spoiled for the after-life by incessant nagging, coarse berating, and wearing of the rod, than by kindness, words of cheer and good advice. Cruelty to the child develops the monster. A child's disposition grows kind and sweet, and reproach should ever come in a gentle, persuasive manner."

MSSRS. C. O. RICHARDS & CO. Gentlemen,—My daughter, 13 years old, was thrown from a sleigh and injured her elbow so badly it remained stiff and very painful for three years. Four bottles of MINARD'S LINIMENT completely cured her and she had not been troubled for two years. Yours truly, J. B. LIVESQUE Toronto, Ont.

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