Her soul was glowing with a sacred fire, Inflaming all her heart with one desire: "My Father, send me from thy throne abo One sure, safe guide to lead me to thy lov

Straightway there stood before her wonder ing eyes
Three rival radiant angels from the skies;
And each of them said smiling to her; Here, take my hand, and I will lead thee

"Such beauteous looks, such light upon your With glory tinged as from the throne where The choir celestial to their God above ?— Who be you?" They replied: "Faith, Hope and Love."

"Then blest be God! Ye angels from the throne
Of HIm whose sight is paradise alone;
Oh! guide me safe, and kindly lead me on,
To see that Father's face you gaze upon." Here Faith and Hope were in an instant gone, Fair radiant Love stood smiling all alone, And drew to her the trembling child, who "Ah, me! 'twas but a dream-my guides are

"Nay, nay," said Love, "'twas not a dream, Would all might dream as true a dream as Fear nought—they are not fled nor far away; Where Love remains, both Faith and Hope must stay.

"Yet they my child, not even they can gaze Too bright for even eyes like theirs the blaze, There where thy Father's Face unveiled is Though they may lead they cannot enter in.

"Yet grieve not for them. Though of all the But I remain, they both are blest in me; And at the gate they hide, before we part, One ir mine eyes, the other in my heart.

"Transformed to me, in me they find their In that bright land as they nave found in this: When Faith to Sight and Hope to Glory turn, Our sated hearts in love shall ceaseless burn. "But come, my child! make haste, for glory

walls
Thy blessed vision at the golden gates;
Through widening scenes, through worlds to
thee unknown,
Through stranger lands I'll lead thee to
thin own."

And so, her Trinity of guides in one, O'er Love's bright path the ardent child is gone: Bright but yet strange -so strange, but still so sure.
To find her God in mercy to the poor.

She'll cast her bread upon the running tide, Where wild swans float her happy home beside; But long days hence, returning o'er its wave, She'll find a hun ired-fold whate'er she gave. J. A. N., in Irish Monthly.

# TRUE TO TRUST.

## THE STORY OF A PORTRAIT.

CHAPTER XXV.

Years glided by so quietly, so calmly for the inmates of the convent of St. Michael that the footfall of Time was scarcely audible to them. That relentless measurer audilie to them. That relentless measurer of human existence seemed to pass with softer tread through the silent c'oisters than among the scenes of ceaseless agitation and constant turmoil of the outer world. Not that the hours hung heavily on the hands of the religious; on the contrary, they were seemed with the contrary. contrary, they were so well filled, ea one brought its appointed duty with su regularity, that their lives lacked the sudden transformations, those unforseen events, those crushing sorrows, and those dazzling moments of success which form marked epochs in the existence of those less-favored individuals whose lot is cast

ner denoted a happy but thoughtful nature, endowed with deep but not passionate feelings.
She had a taste for painting, and re-

seived instruction in that art from one of the nuns. Among Barbara's most success ful attempts was a portrait of her loved friend Catherine, in which she faithfully rendered the intelligent and expressive eyes, the noble forchead, and the heavenly smile of the young nun. That picture she took with her when she left the convent to return to her father's house, to be the comfort of his declining years; and when a fresh sphere opened itself to her virtues in the duties of a wife and a virtues in the duties of a wife and a mother, the likeness of the faithful guar-dian of her childhood occupied an honored place in her new home. Her children, the eldest of whom bore the name of Catnerine, loved to gaze on the sweet face of their mother's friend, whom they frequently visited at the convent. Some years later another generation of little ones crowded eagerly around 'grandmother,' to listen with never-failing interest to the tales of her childhood; they learnt how the good Catherine and her warriors of a more remote date, who save that they were wont to gather, had taken Madame de Reant (once Barbara de Courcy) from the Cornish Manor, when the cruel men had seized her father and the priest; how Catherine had promised Lady Margaret to care. learnt how the good Catherine, who had now passed to a better life and whose por-

Generation after generation passed away; the descendants of Sir Reginald's daughter had long since ceased to speak the language of Barbara and Catherine; the language of Barbara and Catherine; they were French by name and race, and French in heart and feelings; but one thing concerning their English ancestor they had not forgotten; namely the history of the young girl who had watched over her childhood. And thus the picture and the tradition were preserved for well-

If your lungs are almost wasted by consumption Dr. Pierce's "Golden Medi-Silver Creek, N. Y., Feb. 6, 1880.
Gents—I have been very low, and have bronchial, throat, and lung affections, it is unsurpassed. Send two stamps for Dr. Pierce's large pamphlet treatise on Consumption and Kindred Affections. Address World's Dispensary Medical Assured World's Dispensary Medical Assured World's Dispensary Medical Assured World's Dispensary Medical Assured World's World there are few, bring new to offer in the eccressary tried everything, to no advantage. I world there are few, bring new to offer in the eccressary tried everything, to no advantage. I world there are few, bring line, not Catholic, which commends is the title of a large illustrated treatise, by Dr. R. V. Pierce. Buffalo, N. Y., sent to any address for three stamps. It teaches successful self-treatment.

What is the chief cure for intemperance without and its awful effects?

Total abstinence from all intoxicating drinks. The vast majority of mankind health.

nigh two hundred years, until the once numerous family of the De Reants was represented by only one individual, who, at the dawn of the French revolution emat the dawn of the French revolution em-braced the sacerdotal career, and some years later was forced to fly from the re-lentless fury of those desperate men who, in the name of liberty, exercised so fear-ful a sway over the lives and properties of all whom their virtue or their rank marked out as fit objects of vengeance. L'Abbe de Reant sought refuge in London, where his presence soon became London, where his presence soon became known to the Catholics, who hailed with

joy the arrival of a priest at a time when joy the arrival of a priest at a time when there were so few in England.

Among the objects which the Abbe had brought with him, in his hasty flight, was the portrait of Catherine. It may seem strange that he thought it worth while transporting this rather cumberous and not very valuable painting; but there it hung on the wall of his modest chamber, and, save an ancient crucifix it was the and, save an ancient crucifix, it was the

As Monsieur de Reant sat one afternoc reading his Breviary, he heard a knock at the door, and, his only servant being at the time absent, he proceeded to admit the visitor, who proved to be a Catholic gentleman with whom he had become intimately acquainted. He introduced the visitor, with that dignity and urbanity of visitor with that dignity and urbanity of manner which characterizes the French priest; the best chair in the room was priest; the best chair in the room was placed at his disposal; he was politely assured of the pleasure which his presence afforded; and Mr. Algernon felt all his natural stiffness vanish beneath the genial warmth of his friend.

The seat which the new-comer occu-pied was opposite the oval frame which encircled the sweet countenance of the nun; the setting sun lit up her features. Time had softened the tints of the oilcolor, and as Mr. Algernon gazed on the portrait he thought he had never seen a more lovely face; the eyes seemed fixed on him with a calm, happy look, and the lips, on which played a smile so full of kindness and intelligence, appeared ready

to speak.
"What a pleasing picture!" the Englishman at length exclaimed. "Did you bring

it with you from France?"

"Yes, sir," replied the Abbe with a sigh, as his thoughts reverted to his native land. "Yes, I could not consent to part with it; I owe so much to it."

"O, to that nun, I suppose," retorted his friend. "Well, I fancied that picture was a much older production than is possible, if you knew the person it represents. I should have said it was painted a hundred years ago." "And you may say nearly two hundred

Mr. Algernon was fairly puzzled, and having nothing to answer, remained silent, with his eyes fixed on the picture. His friend hastened to satisfy the curiosity he

ad awakened in the Englishman's mind. "Sir," he said, "I count among my ancestors a countrywoman of yours; she it was who painted the picture—there, you will see her name in that corner."
Mr. Algernon read with some difficulty
the words, 'Barbara de Courcy, Evreux.'

priest then continued the narrative of Catherine Tresize's life, such as it had been handed down in the De Reant family from father to son since the days of Louis

the Thirteenth.
"Catherine Tresize—Barbara deCourcy, repeated Mr. Algernon thoughtfully, when his friend had finished speaking "I think your good nun has done some-thing for my family also, one of whom generations back married a De Courcy;

less-favored individuals whose lot is east on the wild ocean of the world; for them Time appears to redouble his speed, and to take a cruel pleasure in snatching from them the few moments of happiness they possess.

But let us return to the convent of St. Michael. The novice, Catherine Tresize, is now 'Seur Marie,' and Barbara had passed from childhood to youth.

At seventeen Lady Margaret's daughter displayed in all her person the same candor and innocence, the same gentle gravity which had marked her earlier years. Although not gifted with rare talents, she possessed a serious mind and a clear judgment. Her whole appearance and mannent. Her whole appearance and mannent in which had marked her earlier years. Although not gifted with rare talents, she possessed a serious mind and a clear judgment. Her whole appearance and mannent. Her whole appearance and mannent in which had marked her earlier years. Although not gifted with rare talents, she possessed a serious mind and a clear judgment. Her whole appearance and mannent. We are the manner in which had marked her earlier years. Although not gifted with rare talents, she possessed a serious mind and a clear judgment. Her whole appearance and mannent. We are the manner in which had marked her earlier years. Although not gifted with rare talents, she possessed a serious mind and a clear judgment. Her whole appearance and mannent. We are the manner in which had marked her earlier years. Although not gifted with rare talents, she possessed a serious mind and a clear judgment. Her whole appearance and mannent in which had marked her earlier years. Although not gifted with rare talents, she possessed a serious mind and a clear judgment. Her whole appearance and mannent in which had marked her earlier years. Although not gifted with rare talents, she possessed to serious mind and a clear judgment. Her whole appearance and mannent in which had marked her earlier years. Although not gifted with rare talents, she possessed to serious mind and a clear judgment. Her whole

he himself was related to this Adelina, and through her to the De Courcys. "You see, sir," he added, "that you and I are

see, sir," he added, "that you and I are consequently connections."

The good Abbe, although he confessed himself unable to follow the long genealogy traced by his friend, willingly agreed henceforward to look on him as a distant cousin. The latter continued:
"This Catherine Tresize can be no other than the nun whose portrait is before us.

Now the book she gave to my ancestor was the cause of my father's conversion to the Catholic Faith, and perhaps also her prayers in heaven obtained for him the e to profit by the words he read." grace to profit by the words he read.
"The deeds of the just live after them," remarked the Abbe. "And now I must explain what I meant when I said that I owed much to that picture. It used to hang in my father's chateau, near Evreux; above it, beside it, below it were portrayed, in various dresses, the bygone generations of the De Reants; there were fair ladies, once doubtless the admiration of the socionce doubtiess the admiration of the soci-ety in which they moved; there were courtiers of the days of the 'Grand Monarch,' clad in costly velvets; and grim the priest; how Catherine had promised Lady Margaret to care for and love the poor forlorn child; and how nobly she had fulfilled that promise.

Generation of the promise again did my mathematical promise. again did my mother tell me of that holy life always spent in pleasing God, and finally consecrated to him in the Convent of St. Michael, which still existed in Evreux when I quitted that town; how

ong revolutionary fury will let it stand I "Well, the thought that worldly grandeurs and frivolous pleasures pass, to be forgotten in this world by our posterity, and to be remembered in the next life, perhaps to the eternal shame of the soul who revelled in them, sank deeper each day into my heart, and at length made

itself to the world, we shall hail it with pleasure. But as the soul, heart and mind of man is naturally callolic, in the priesthood. My parents wondered at me; with tears and entreaties they endeavored to turn me from the path I had chosen to follow; they dead me consider that I was the last of a noble family, that large revenues and an extensive domain would one day be mine; but the happy countenance of the humble nun was ever before me; like her I rejected the allurements of the world. Sir, had I done otherwise, what would now remain to me of them? It is true, the storm which has burst over my unhappy country has driven me into exile; but God is to be found everywhere, and none can deprive me of my sacred characters.

itself to the world, we shall hail it with pleasure. But as the soul, heart and mind of man is naturally callolic, in the hands of the wise and strong, alcohol is a dangerous instrument; but in the hands of the weak and foolish it is a murderous, two-edged weapon. The devotional practices, we are sure that for the future whatever of good and influence flowsfrom methods not new and unfamiliar to the Catholic Church, or the student of Catholic history.

A SMALL CATECHISM OF INTEM
PERANCE.

itself to the world, we shall hail it with pleasure. But as the soul, heart and mind of man is naturally callolic, in the hands of the wise and strong, alcohol is a dangerous instrument; but in the hands of the wise and strong, alcohol is a dangerous instrument; but in the hands of the wise and strong, alcohol is a dangerous instrument; but in the hands of the wise and strong, alcohol is a dangerous instrument; but in the hands of the wise and strong, alcohol is a dangerous instrument; but in the hands of the wise and strong, alcohol is a dangerous instrument; but in the hands of the wise and strong, alcohol is a dangerous instrument; but in the hands of the wise and strong, alcohol is a dangerous instrument; but in the hands of the wise and strong, alcohol is a dangerous instrument; but in the hands of the w none can deprive me of my sacred charac

ter.

"It was by that picture that God was pleased to foster in my soul the first germs of a vocation; that is the reason why I could not bear to part with it. And you see," added Monsieur de Reant, smiling, "it has been the means of my finding a relationship where I little susonly mural adornment that the room posfinding a relationship where I little suspected one; and since I have no near connections, the picture of the mutual bene-factress of our families shall be yours when I die."

when I die."

Mr. Algernon thanked the priest, assuring him the legacy would be most acceptable, only he hoped he should have to wait many years before receiving it.

"Sir," he said, "what you have told me of the life of Catherine Tresize would make a pretty stary.

a pretty story.
"Yes," replied the Abbe; "and it might serve to exemplify the words of the Psalmist: "The just shall be in everlasting remembrance.

THE END.

### MR, MOODY AS A MODEL.

MOODY'S METHODS MERELY EXCELLENCIES CATHOLIC TRADITION.

A correspondent of the Catholic Review, in its issue of April 22d, calls attention to the methods of Messrs. Moody and San-key, and adds that Catholics might draw lesson therefrom on the principle "fas ab hoste docer,"—"it is lawful to be taught by the enemy."

But we think that the writer has made

a mistake in assuming that the methods of Moody and Sankey are their own. They are anything but that. They are as old as the Church, and organized in the Church. Messrs. Moody and Sankey can lay no claim to their invention. The "patent right," if any, belongs to Catholic Saints; and a general knowledge of the history of Catholic liturgies and "revivals" will de-monstrate the fact.

monstrate the fact.

The writer speaks of "personal magnetism," as one of the gifts of Mr. Moody.

We do not deny this, but Mr. Moody is not the first who exercised this gift. St. Paul had it when he addressed the Areopagus. St. Athan sius possessed it to such an extent that the Catholic hierarchy were swayed by the fervor and learning of the young Deacon in his battle with the Ariyoung Deacon it its pattle with the An-ans long before the mitre was placed upon his head. St. Patrick awed the royalty and Druidical priesthood of the Tara Council. St. Leo, Pope, preserved Rome through his influence on the proud, rapacious Attila. Peter the Hermit and St. Bernard fired the European heart to begin and carry on the Crusades. St. Cyril, of Alexandria, was a power the very Government respected, St. Ambrose, when he stood at the Cathedral door, and bade Theolosius retire, till, like David, he had done penance, is another exhibition. The influence of the Dominicans and

lie preacher learn anything new here? No; the lesson is as old as Christian preaching. The sermons and homilies of he Fathers and Doctors of the Church have this very excellence, and denote an acquaintance with the Bible from Genesis to Revelations. The language of St. Bernard is almost a tissue of texts strung together with beautiful adaptation and poetic selection. The books on Sacred Oratory teach the same method to make the wording of the sermon as Scriptural as possible. The Council of Trent, in as possible. The Council of Trent, in speaking of the studies to be pursued in seminaries by candidates for the priest-hood, mentions "they shall be instructed

in Sacred Scripture."

Nor is the congregational singing of Mr. Moody anything original or late in the history of Divine service. The choir, with its operatic tunes and select musical cantatas, is an excresence or growth. In old days the singing was wholly congregational. The "Et cum spiritu tuo," and "Habemus ad Dominum," show the cus-"Habemus ad Dominum," show the cus-tom. It was only in after times, when children were not taught to sing and chant, and when men were off at war, and the old Glorias and Credoes were forgotten, that the select choir was permitted. not the proper name for it. The choir in ecclesiastical language, consists of clerics within the sanctuary in soutane and surplice, singing the public portion of the Mass or Vespers. The lady choirs who Vespers. now occupy some lofty position in the furtherest portion from the altar are not a choir except by construction and title The Church dignifies them of late with the name of choir, but merely as a sort of etiquette or honorary condescension. But since the Latin tongue is difficult to the uninstructed, and gone into disuse among the people as a means of communicating ideas, it will prove as hard in the future as it has been impracticable in the to have the congregation sing the parts of ervice now discharged by one adies and gentlemen in the organ loft. But what we desire to say is that Mr. Moody's methods are not his, and we are

not justly asked to learn from him. He

BY DR. JOHN O'KANE MURRAY.

"It is the duty of every physician to speak plainly on this subject, because it is his painful task, day by day, to treat the most terrible and fatal diseases, for the origin of which he can assign no other cause than the use of alcohol."—Dr. B. Richardson. What is intemperance?
Intemperance is the abuse of alcoholic

quors. What do you mean by alcoholic li-All drinks that contain alcohol-every

thing from beer to brandy.

What, in brief, is the effect of intemperance on the mind? perance on the mind?
Intemperance gradually ruins the mind.
It damages the whole nervous system. It is one of the chief causes of idiocy, insanity, epilepsy, paralysis, sleeplessness, and other diseases of the mind and nervous

system.
What is the effect of intemperance on the moral nature of man?

DODY'S METHODS MERELY EXCELLENCIES
BORROWED FROM CATHOLICS—OUR TRUE
MODELS CAN ALWAYS BE FOUND IN THE
MOTAL Nature of man?
Intermperance destroys morality. It weakens will power. Reason soon ceases to rule. Character vanishes. The abuse of alcohol over-stimulates the feelings, emotions, and baser passions; and thus opens the door to vice, crime, and every kind of temptation. It leads to idleness, impurity, profanity, scandal, quarrelling, gambling, irreligion, blasphemy, murder, suicide, and other crimes nameless and numberless. It is stated that seven-tenths of all the crimes committed in New York city in the year 1882 came from drinking, and about four-fifths of all crimes of violence have their origin in intemperwhat terrible conclusion must be drawn

from the foregoing statement? That so long as a man or a woman is intemperate, reformation of character is

impossible.

Mention some of the evil effects of in-

Intemperance on the human body.

Intemperance strikes at the very root of good health. It soon gives the countenance a bloated, brutal aspect. It leads to chronic diseases of the heart, stomach, liver, eyes, arteries, lungs, bladder, and kidneys. "The nervous tissues," says a late scientific writer, "are, perhaps, the first to suffer: and the shaking band and the tottering gait are infallibly followed by a similar tottering of the intellectual and moral faculties. The stomach resents the constant introduction of ardent spirits, and soon refuses properly to digest food. The liver and kidneys give a similar way, and the impairment of their a similar way, and the impartment of their functions causes terrible dropsy. The heart gets fatty and weak, the lungs lose their fresh ela-tic'ty, and soon there is not a tissue in the body which has not, in one way or another, succumbed to the ill-treatment to which it has been sub-

Intemperance, then, must greatly shorten life?

Certainly it does. It brings death long before old age. The habitual drinker must decay prematurely. This is a just The influence of the Dominicans and Jesuits in the fields, in the Professorial Chairs, and in the pulpit, aside from the energy of the Spirit that filled and blessed their efforts, manifests a degree of the so-called "personal magnetism" beyond the point to which Mr. Moody ever attained.

We are next told that Mr. Moody "s characterized by a single Scriptural style of preaching." By this character his sermons are "effective." But can the Catho-

very anxious to deceive himself. He is in a great hurry to dig his own grave. It has been proved again and again that one of the most certain effects of alcohol is to lower the heat of the body; and that, instead of enabling the exposed body to withstand the cold, it lays it more open to its attacks. This is the experience of the setting the vitals of society! It says to the other church: "This is a leper, but we have whitened him as well as we could. Don't rub the chalk off, and he may pass for a well man."

The casuistry of the Jesuits, as misquoted the provided in the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold, it lays it more open to the provided in the cold its attacks. This is the experience of Arctic voyagers, Napoleon and his mar-shals in Russia, and the good monks of St. Bernard.

Are alcoholic drinks necessary or useful to people in good health?

They are never necessary or useful to people in good health. Alcoholic drinks are an unmitigated curse to the world; and I am firmly convinced that their ad-

ministration is never justifiable, except in case of sickness.

What is the effect of intemperance on

the family?

It destroys, as every one knows, the peace, happiness, and prosperity of millions of families. With a drunken father or mother in it, home becomes a hell. tten, that Choir is the Choir is the choir in the choir i ents. Thus the unspeakable evils of in-temperance are transmitted from father to child. "Among the many inscrutable child. "Among the many inscrutable designs of Nature," says Dr. Richardson, "none is more manifest than this—that physical vice, like physical feature and

> society?
> It has filled the world with misery and scandal. It arrests the progress of religion and civilization. It fosters every kind of scandal. It alress the state of and civilization. It fosters every kind of immorality. The millions spent on liquor are lost. Sober people are burdened with a company and orphans. Twothirds of the poor children in asylums are the offspring of drunken parents. The

physical virtue, descends in line."

What is the effect of intemperance on

juls, alms-houses, and penitentiaries are chiefly filled by those who have fallen stained wretch at the gallows commonly warns his hearers that "rum" brought him to such an elevation and stained wretch at the gallows commonly results which followed the use of Northton such an elevation and stained wretch at the gallows commonly results which followed the use of Northton such an elevation and stained wretch at the gallows commonly results which followed the use of Northton such as the stained wretch at the gallows commonly results which followed the use of Northton such as the stained wretch at the gallows commonly results which followed the use of Northton such as the stained wretch at the gallows commonly results which followed the use of Northton such as the stained wretch at the gallows commonly results which followed the use of Northton such as the stained wretch at the gallows commonly results which followed the use of Northton such as the stained wretch at the gallows commonly results which followed the use of Northton such as the stained wretch at the gallows commonly results which followed the use of Northton such as the stained wretch at the gallows commonly results which followed the use of Northton such as the stained wretch at the stained wretch at the gallows commonly results which followed the use of Northton such as the stained wretch at the s

ness of Protestantism to enforce morality is given in a recent number of the Congregationalist, a well-conducted Boston contemporary. It is an article on "The Doctors and Divorce," written by the Bay Robert Nausse

Rev. Robert Nourse.

It seems that a Congregational church in the North-west has of late had its conscience awakened on the subject of divorce. A member wanted a letter of commenda tion to another Congregational church, but he had obtained a divorce from his wife on the grounds of desertion and cruelty. The opinions of the "Doctors"—one of them a professor of "dogmatic (?) theol-

ogy"—were asked.
"If is possible," writes the first Doctor,
"that in the dreadfully demoralized condition of public sentiment on that subject,
this man may have felt that he was doing right, and so have kept a good conscience through all, and be a real Christian not-withstanding. \* \* \* I am not prepared to take the ground that divorce is never in the parent of the property of the propert never to be permitted, except after adultery; but I do feel very clear that the cases are excessively rare—if any exist—when it may rightly be done. And I should think it was clear that this is not should think it was clear that this is not a prima facie exception to the Gospel rule. But a wise man never judges facts till he knows them." And not even then unless he has some rule by which to judge them. If a "real Christian" can "un-marry" him-self when he pleases, and a Congregational Doctor has no light by which to view that obvious fact, the Doctor can only be discreet and take refuge in platitudes that creet and take refuge in platitudes that may or may not mean anything. The member in question had made a very hasty second "marriage," which, the second doctor says, makes the case "look bad." He supposes that the deserted party may secure a legal divorce and marry again, but declares that he has "little patience with those who marry again." This non-committal answer must have given great consolation to the con-

again." This non-committal answer must have given great consolation to the conscience of the Northwestern church.

The Doctor who lectures on "church polity" is more definite. He would, if the scandal be public, have the man expelled. If the scandal is not such as might warrant such summary punishment he should be fewon to penitence (Matt. should be fwon to penitence (Matt. re should be won to penitence (Matt. xviii. 15-17, King James or Revision, according to taste.) If he should confess his fault, all should be forgiven. Whether he should make satisfaction by putting away his second "wife" is not stated. But of course we give the lecturer on church polity the benefit of the doubt.

A successful pastor, who "was likely to be the practical way out of the difficulty" made a rift in the fog, only to close it up again. The pastor says plainly that the man is guilty of adultery, and quotes Scriptures to prove it. Laxity in the matter of divorce is, he adds, workin much harm in the churches. The offende ought to be disciplined, if the strong enough to discipline him, if the scandal of such discipline would not be t great, if the divorced woman was really guilty of adultery, as well as cruelty and

"The next best way," continues this discreet pastor, "if you do not discipline him, is to write a letter, stating the facts to the church where he has gone, and if to the church where he has gone, and if they will take him on that ground and their own observation of his character, let them do it; then he is freed from you and you from him, and the church where he is takes the responsibility, knowing what they do, and he may do good work there

preaching." By this character his serons are "effective." But can the Cathons are "ef

in Harper's Magazine at times, is artlessness itself compared to this shameless pandering to sin. Protestantism, in denying the sacramental character of Matrimony, raised a tempest which all the "dogmatic theology" in the sects cannot quell.—Free-man's Journal.

Fast, brilliant and fashionable are the Diamond Dye colors. One package colors 1 to 4 lbs. of goods. 10 cents for

By land or at sea, out on the prairie, or in the crowded city, Ayer's Cathartic Pills are the best for purgative purposes, everywhere alike convenient, efficacious and safe. For sluggish bowels, torpid liver, indigestion, bad breath, flatulency, and sick headache, they are a sure remedy.

Mr. Peter Vermett, Hochelaga, P. Q, writes: "Dr Thomas' Eelectric Oil cared me of Rheumatism after I tried many medicines to no purpose. It is a good medicine." Just think of it—you can relieve the twinges of rheumatism, or the most painful attack of neuralgia—you can check a cough, and heal bruised or broken skin, with a bottle of Dr. Thomas' Eclectric Oil, costing only 25 cents.

Notwithstanding much has been said about the importance of a blood-purifying about the importance of a blood-purifying medicine, it may be possible that matter has never seriously claimed your attention. Think of it now! If, by the use of a few bottles of Ayer's Sarsaparilla you avoid the evils of scrofula, and transmit a man. healthy constitution to your offspring, thank us for the suggestion.

Mr. W. A. Wing, Westport, writes: rop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. A cough of six months' standing had reduced me to such an extent that I was unable to work. I tried many remedies without effect; at last I used this Emulsion, and before three bottles were used I am glad to say I was restored to perfect

### HOW TO SAY THE ROSARY.

In order to recite the Holy Rosary with In order to recite the Holy Rosary with fruit it is well to follow this method: After you have placed yourself in the presence of God, take your chaplet, make the sign of the Cross, and then say the "Creed," for the purpose of professing your faith in all the articles of our holy religion. On the large bead which is near the cross or crucifix, say "One Our Father" in honor of the most adorable Trinity. On the three small beads that follow the large one just referred to, say the "Hail Mary" three times, saluting Mary on the first one, as the Daughter of the Eternal Father, on the second, as the Mother of the Eternal Son, and on the third, as the Spouse of the Holy Ghost. Before Mother of the Eternal Son, and on the third, as the Spouse of the Holy Ghost. Before commencing each decade spend a few moments reflecting on the Mystery. There are ten orders of heavenly spirits; that test herderic Heaven; it that is which the tenth order in Heaven is that in which

the tenth order in Heaven is that in which Mary is placed; this tenth order surpasses in glory and power all the other orders; and it is undoubtedly in order that we may be mindful of Mary's dignity, glory, and power that we repeat ten times, in the consideration of each mystery, the "Hail Mary." The Rosary is divided into three parts in order that we may honor the life of Christ Jesus in His three states, viz. in His infancy, passion and glory. Every His infancy, passion and glory. Every decade of the Rosary or Chaplet is commenced with the Lord's Prayer, after the example of Ecclesiastics, who begin the "Canonical Hours" with the same prayer. We address our petitions to Jesus Christ, and we found all our hopes on His merits, and because He is the Author and the principle of grace, and the foundation of the whole spiritual edifice of our salvation. Then we have recourse to the Holy Vigin, the Mother of our Saviour, by the Angelical Salutation, and we put in her hands all our requests in order that she may obtain for us, in her quality or character of advocate, what would be refused acter of advocate, what would be refused to us by reason of our sins. The petition, says St. Bernard, that does not pass through the hands of the Holy Virgin, is not well received by our Savior! Experience has shown us that wherever the Experience has snown as that the people fly Rosary is recited regularly the people fly Rosary is recited regularly the people fly Rosary is recited regularly the people fly from sin, are better Christians, more pure in their morals. In truth, what practice can be better calculated to sanctify souls than the meditation on the Mysteries of the Rosary, which unceasingly Mysteries of the Rosary, which unceasingly call to mind the virtues of Jesus and Mary, the examples they have given us during our mortal lives, and all that our Divine Master did for our sanctification and redemption? What prayers can be more agreeable to God, or more efficacious to procure from Him all we want, than those of which the Holy Rosary is formed? If our Lord Himself declares to us that we will never ask anything of the Father in His name that will not be granted to us, provided our petitions are made with the proper dispositions, how much more readily will we not be heard, and how much more quickly will we not receive what we ask for, when we use the very words to ask for, when we use the very words to the Father that came from the lips of His Son, the very prayer that the Saviour urged us to employ? And if God pro-mised Abraham that He would bless all those who would bless him, how great must not be the benediction that will come on those who continually bless and praise her who is infinitely more dear and Heaven and earth, who is so full ity, refuse her protection to tho make a profession of honoring her with the particular worship which she herself revealed to man, and which she declared to be so acceptable to her? . . . Hence the excellence of the Rosary or Chaplet, the benedictions, indulgences, and graces that are attached to it, the virtues that we can procure from its recitation, should prompt us to pronounce frequently and fervently the beautiful and sublime prayers of this devotion.

## Our Lady's Conquest.

Senor Francisco Javer Zıldua, a former President of the Republic of Colombia, South America, was a man of remarkable ability, and an eminent lawyer, but a thorough infidel. He always sided with the "Liberals," which, in his country, as in some others, is the same as to say that he was a bitter enemy of the Church. He was instrumental in expelling the Jesuit Fathers from Colombia, and otherwise did great evil. However, this miserable man had a most worthy son, who, having com-pleted his education at the American College in Rome, became a priest.

Amongst other virtues, he cherished a
most tender devotion to the Blessed Virgin. Accordingly, he made up his mind that he would obtain from her, at any cost, the conversion of his father; but after many attempts, especially during a severe illness, he found that what he had purposed was something exceedingly dif-ficult. He tried and tried, but could ficult. He tried and tried, but could make no impression on the obdurate heart of his parent. However, he did not lose courage; and in a second illness, which proved fatal, he obtained what he so ardently desired, in a manner that was little short of miraculous. No longer entertaining any hopes of recovery, and having been given up by his physicians, the unhappy man awaited death with all the fortitude he could command. His pious son now took occasion to say to him: "Dear father, as we have exhausted all corporal means, will you now allow me all corporal means, will you now allow me to try a spiritual remedy?"
"And what is that?" asked the father.

"I wish to invest you with the Scapular of Mount Carmel."

To the great surprise and joy of his son, President Zaldua bowed his head to receive it, only remarking: "But what are the obligations that it imposes?"

"To make your confession," was the answer.

When the son was about to withdraw in order to give his father time for reflec-

"I will think of it," replied the sick

tion, the latter called him back, saying:
"I wish to make my confession; send for
Canon——." The Canon was at once
summoned, and heard the sick man's confession. But not content with confessing his sins, Zaldua declared to all who called on him that he died in the faith of the Catholic Church.—Ave Maria.

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A Dream of Lilie She dreamed that on a hill to

MAY 18, 1888.

A garden, girt with thorny he Wherein no flower bloomed And o'er it smiled far Heave And fair, mo-t fair, Lilies and leaves and openin

And many a morn she sough gladly, To gaze upon the lilies shelter And when the shadows lengt sally— Sighing "Would it were op prayer!" Alas, alas! The piercing thorns kept guar not pass.

Not chilled by cold delay, but ing
The longing and the yearning fire-Till heart and spirit all entranc

With the resistless flame of he And then, one day, It burned through circling the way. Out of her glad heart singing, Nor recked she of the earth eclipse, When lo. on One her tranced g And the words faltered on he

With loving, sorrowful eyes "O who art Thou among the liif Looking with tenderest pity up In majesty the sons of men exce Where'er Thou movest see, ho The lilies tremble, as Thou smile

"O give me of Thy lilies, I entrea Here shield me from the wor and glare;
And speed the hours until again
Bearing my lily-bloom unfair." Then murmured He:
"Wouldst bear the lilies, thou "And O remember that the way in Thorn-strewn and rough where

are pressed,
And oftimes thou will falter and
And then, there will be none rest."
But still she said,
"O let me follow whither Thou h "I care not though all sorrows me.
Darkness or storm no more aff
For Thy exceeding loveliness ha
And all things are as naught
Thee

And even so, Whither Thou will'st, Beloved, I Then from its stem He brake a Dew-gemmed and fragrant, an

her,
There in His blessed garden brig
And she sank breathless.—Th
winds stir
An instant shone
A deeper glory-light and—He wa Gone, too, the lily-garden erst so Dark was the sky above and c And desolate earth a dismal gra ing All she had ever dreamed of

And all alone, She wept for gladness that was e 'O maiden, for thy answered grieving?" Spake a clear voice; then she b An angel with white wings the bi An angel with white wings the bling, And on his brow there beame star. Nigher and nigher He came, and held unsheathed

"Love bade thee choose the lille cheer thee.

Love bids me guard thee—lo! I Unseen, henceforth, and yet for them."

thee"—
"And wilt thou never leave me cried;
"Wilt surely stay?"
"Lo, I am with thee till thy dyin And then she woke and rose-th But though the task God gave

done, For that dear visible Presence she "Naught," she said, "gladdens "Naught," she said, "gladdens the sun. When shall I see Mine own Beloved in Eternity?" Ah me, sad dreams and glad alik

and oft we're fain to weep whe go-But since her dream, a strange, is blending With all her thoughts and hope So,
She's fain to deem
Her lily-garden was not all a dre
KATHERINE E.

ST. FRANCIS XAVIE A Pen Picture of the Great the Indies.

Everything connected with a the saints is of interest to us. I additional trait of character, or coming to our knowledge about ward form and bearing, which h nearer to us for every-day use assistance to our devotion. I that makes us realize a trifle he was a man as we are men, of flesh and blood as ourselves, with soul, senses, intellect, sympat tions, trials, sorrows, like our o our efforts to plod bravely alpaths of virtue. It is not thoug to set store by an autograph of a laconic saying of the Iron Du brings these great countrymer thought useless to learn to b with the mental and physical q these famous men. How shall these famous men. puerile or unprofitable to gathe every little fact and detail about in another order, the sain and, in particular, about such Francis Xavier, the most fam Francis Xavier, the most famous six famous men who, with I Loyola, formed the first beginning Society of Leges? There is Society of Jesus? There is a saint in the calendar whose life attractive or popular amongst and Protestants alike. There is or general who ever won such Not Alexander the Great, wee chagrin, because there were worlds to conquer, nor Napoleor ing universal dominion, backet conquerors were by the power of ever achieved or even dreame quests more vast than those effected by St. Francis Xavier, v ing but his crucifix, breviary, w staff. "He was a man," says a essayist not remarkable for his to the Catholic Church, "who, a

had lent him wings, traversed in years oceans, islands, and c through a track equal to more

the circumference of the know Some writers have computed th

space of time, he journeyed fro last over 100,000 miles, and we l he baptized with his own marvel

arm, which is preserved, still inc the Church of the Gesu in Rom