

intelligent young person who would love and attend her. Dr. Regnault had lauded Theresa's fine disposition. She was esteemed in advance. She seemed sympathetic at first sight. A sample of her handwriting was called for and pronounced genteel, lovely, the writing of a lady. She was invited to try her hand at the piano. Here was where Theresa was the most proficient.

"Bravo! I don't care for a virtuoso. You are a musician; that's all I ask," said M^{rs}. de Rouvre, applauding with the tips of her pretty ring-covered fingers.

"Now read this to me," she continued, as she produced the novel of the day.

"How do you manage, being a Tourangelle, not to draw your words in a singsong way? Your style is faultless, and I'm sure that you do not lack sentiment. You are good and capable; you please me in every respect. I believe we shall be close friends."

Theresa, touched to the depth of her heart, reproached herself for having believed what evil-disposed persons had reported at the advanced years, the capricious and ridiculousness of a person really so beautiful, graceful and kind.

"Madam, be assured I will do everything to satisfy you. From to-day I'm at your disposal."

These words were uttered with animation, as M^{me}. de Rouvre escorted her out through a long corridor. At the end, near the door of the lawn, there was a mirror, and on their approach the images of the two women were reflected. Theresa, with her angular features and full proportions, could not be pronounced beautiful; but her age was twenty years, her complexion naturally rosy, and her teeth of pearly whiteness, visible in a thankful and happy smile.

In contrast a disobedient ray of the sun, which no curtain intercepted, revealed the artificial complexion of M^{me}. de Rouvre, who recollected instantly that for a long time she had been obliged to assume melancholy on herself for a reason the exact converse of the saying: "Beautiful teeth are mithril."

Photographed by that burst of light at the side of her young companion before the mirror, her true age was displayed to the gaze of both.

A shade of indecision and coolness, quite in keeping with her character, was at once apparent in the tone with which she met the sincere avowals of poor Theresa.

"Thanks, my child. I'll think of it. Our good doctor will take you my answer."

That answer, the day but one after, was that the countess, having been apprised of an unexpected visit by a relative (who, by the way, was a creature of the imagination), would not need a companion.

For John Gosselin and his wife it was a terrible blow.

To Theresa it seemed, on reflection, almost a deliverance.

Again she applied herself to the mill, the poultry yard and the garden, and found them more profitable than paying court to fine ladies. Early in the morning she went to market. Her demeanor was so unaffected and cheerful that people did not hesitate to give her their wheat to grind.

Unfortunately the mill would come to a standstill from the inefficiency of that bad old wheel which had so often been accessory to the misfortune of the miller of Anunay.

One day Theresa said to Dr. Regnault, who still offered his services: "You did not succeed in interesting the lady of Villechateau in my favor, and it is perhaps well that you did not. Now, Monsieur Sieleine is one of our old friends. I thought proper, spec- a good word for me, so that the money which he refused to the miller may be granted to the miller's daughter."

Dr. Regnault's answer was encouraging. "In a few days the vehicle, which she drove herself, stopped before the banker's door in the city."

He knew why she had come, and met her with an inquiring, friendly look, though ready for a jest.

"They tell me, mademoiselle, that you've undertaken to show what women can do."

"I have undertaken simply to relieve my father from embarrassment," she returned with her frank smile; "but my ability is so slight that I shall succeed in nothing without a little aid."

ing on the merits of her son Peter; but Theresa acted as though she did not understand.

Then Mother Sage played her last card. She represented that she had found a treasure for a daughter-in-law, the pretty Clotilde Mathieu, of Grand Croix. "A light-haired, bewitching little creature," she added, hoping to arouse some jealousy in the mind of a stout brunette.

But Theresa congratulated her on her choice in a manner so cordial and unaffected as to put an end to all hope.

The old owner of Marie Fleurie sought satisfaction with her tongue. She hinted that Theresa could find but one man in the country who was worthy of her. And, oh, what a pair of originals they would make!

The epithet "original" in the mouths of the humbler classes is regarded as an insult, but, after all, the words of M^{me}. Sage were not a calumny. M. Rameau, the farmer of Mr. de la Sauterie, was in the habit of lending books to this miller maid, who understood English.

Dr. Regnault had long foreseen the possibility of a union. Convinced that the man was too timid and the maiden too reserved, he smoothed the way for the visits of M. Rameau, who was accepted.

The marriage of Theresa must have astonished her father, who had learned to take philosophically his lot in having a boy when he thought he had a girl.

—Theophile D. Abri, in Independent.

To the Angelus Bell.

WRITTEN AT ALEXANDRIA, MAY 25, 1891.

For the CATHOLIC RECORD.

When morning light, The shades of night, Back to their fold has driven, Thy cheerful sound, Gilding evening round, Seems music heard from heaven:

As when of old The Angel told His message to one other Of earth's sphere, When we revere As God's own chosen mother.

At noonday's hour From thy high tower Agitate notes loud pealing, Doth everywhere Call forth a prayer From some Christian kneeling, Who humbly praise God's wondrous ways, Who, from His throne descending, Became a child, Mock, humble, mild, In one two natures blending.

The orb of day Sheds his last ray And steals from our horizon, Not ere thy tongue, Thrice sweetly rang, Repeats thy first orison, With tuneful art To tell each part Wrought in the Incarnation, When first began For fallen man The work of his salvation.

Thus well thou dost, When needed most— Lost earthly cares may blind us— Of God above— Of Mary's love— Full thrice each day remind us, O! mayest thou be, Blessed among Of heavenly choirs in meeting, When life is o'er, And we no more Can hear thy joyful greeting. —H. C. O'Donnell.

THE GLORY OF JUNE.

When was it First Called the Month of the Sacred Heart?

The month of the Sacred Heart was the conception and the work of Angela de Sainte-Croix, a child who, naturally impulsive, ardent, and impatient, was, as it were, transformed into a different being under the gentle influence of religious training, and in great measure as a reward for her love of the poor and her devotion to the Blessed Virgin.

Angela had passed more than eight years in her convent-school without having obtained the only title for which she longed—that of a Child of Mary. What could she do to touch the heart of our Blessed Mother, and through this dear mediator induce her companions to admit her to their number?

"Suggest to me," she said to one of the religious, who possessed her confidence, "all that it is possible for me to do in Mary's honor during this month, and I shall do it, in order to gain admission into her sodality."

"It seems to me," replied the nun, "that one means of pleasing the heart of Mary is to honor that of her Son; do you pray to Him every day?"

"Yes, my mother; for a long time past I have not allowed a day to go by without repeating the Act of Consecration which is in our hymn-book; and it is this little practice, I think, which has contributed to inspire me with a little love for the Sacred Heart and with a desire to make it known to others. I do not know why; but besides the grace of being a Child of Mary, I have only asked the Blessed Virgin this far this month to obtain for me a great devotion to the Sacred Heart. This very morning, during my thanksgiving after holy Communion, I asked myself why there is not a month of the Sacred Heart, as well as a month of Mary. There is nothing to prevent it, it seems to me; but a book would be necessary, and there is none in existence. We must introduce this new devotion into the boarding-schools, and devise means to propagate it."

But in order to introduce this new mode of honoring the Heart of Jesus, ecclesiastical sanction was necessary, and time was pressing; for Angela wished the close of the month of Mary of that year—1834. She obtained leave to make her proposition to M^{onsieur} Quelen, who was expected at the convent on the 20th of May; "for," added the Mother Superior who granted her permission to do so, "the enterprise is all your own, and I leave you to carry it through unaided."

The 20th of May finally arrived. The Bishop celebrated Mass in the

Children of Mary's chapel, and in the course of the morning visited the assembled members of the community, to offer them his felicitations. Angela, to offer them his favorable moment, and grasping a favorable moment, and advanced towards the Bishop and laid before him the object of her request.

"Not only did he offer no objection to her petition, but he approved the new month with those benevolent words which fell so naturally from his lips. "We will institute it," added he, "for the conversion of sinners and the salvation of France."

You may judge for yourself how much this last intention increased their fervor. M^{onsieur} de Quelen, not content with giving his approval of the month of the Sacred Heart, volunteered to regulate its practices. Angela was full of joy; her hopes had been realized beyond her expectations. The month of the Sacred Heart, as we may well imagine, was celebrated with great devotion in this favored convent. Such was the humble origin of this salutary practice of piety.

USEFUL PRACTICES FOR SANCTIFYING THE MONTH OF JUNE.

1. Before reading the exercise for each day, implore the assistance of the Holy Ghost, begging of Him the grace of rendering it profitable to you; then read each chapter attentively, pausing to let those sentiments which touch you most appealingly sink deeply into your heart, there to take root and blossom forth into life-giving virtues. Conclude each day's exercises with an Act of Consecration.

2. Endeavor to enkindle within yourself, from the commencement of this month of June, an ardent desire to obtain of the Sacred Heart of Jesus the grace of which you stand most in need, and the overcoming of your predominant fault.

3. Assist every day, if possible, or at least every Friday, at the Holy Sacrifice of the Mass, for this intention; also in a spirit of gratitude for the ineffable love of Jesus and in reparation for the ingratitude of men.

4. Perform all these pious exercises in order to become worthy of communicating often than usual. Do not permit the month to pass without at least once procuring the happiness of uniting yourself to the divine Heart of Jesus in the sacrament of His love, with the best possible dispositions.

5. Place in your room, or carry on your person, a figure of the Sacred Heart, kiss it reverently, look upon it with affection.

6. Repeat frequently, during the day, the beautiful ejaculatory prayer—"May the Sacred Heart of Jesus be loved everywhere."

7. Apply the indulgences you may gain, during this month, to those souls in Purgatory who, while on earth, were most devoted to the Sacred Heart.

8. Contribute, as far as in you lies, to the propagation of this touching devotion.

9. Make often, during this month, especially on Fridays, a visit to the Sacred Heart.

10. Make a resolution, on the last day of these pious exercises, to continue to honor the Sacred Heart during the entire year, to recommend to that Divine Heart your dearest interest, to consecrate to It your family, your friends, all those to whom you are united by the bonds of charity.

The Wealth of the American Church. Dr. R. H. Clark says in a recent letter to Archbishop Corrigan: "In 1850 the total property valuation in the United States, according to the census report of that year, was \$7,135,780,228; in 1860 it was \$16,159,616,088; in 1870 it was \$30,668,518,567. That is to say, the aggregate wealth of the country increased about 125 per cent. from 1850 to 1860, and about 86 per cent. from 1860 to 1870. The total property valuation of the Catholic Church in the United States in 1850 was \$9,256,758; in 1860 it was \$26,774,119; in 1870 it was \$60,285,565. That is to say, the aggregate wealth of the Catholic Church increased about 18 per cent. from 1850 to 1860, and about 128 per cent. from 1860 to 1870. While, therefore, in the first of these two decades, the wealth of the whole country gained 125 per cent., the wealth of the Catholic Church gained 139 per cent.; and while in the second decade the wealth of the whole country gained 86 per cent., the wealth of the Catholic Church gained 123 per cent. The census returns include the properties of the various religious bodies or churches in the country."

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Mindard's Liniment for sale everywhere.

of God Will. Deo volente—God willing—is the qualification which one should annex to every plan and purpose in this life. In Him "we live and move and have our being," and never without Him. He supervises all our appointments, and governs events, whether we recognize the fact or not.

Cardinal Lavergne acknowledges the receipt of \$100,000 from the Catholics of England for the promotion of his crusade of civilization in Africa. A cable despatch gives currency to the rumor that Archbishop Ireland, of St. Paul, Minn., will be made a Cardinal at the next consistory.

A cable despatch announces that the Holy Father, in order to provide for future contingencies, has made a will whereby he leaves all his personal property to the Holy See.

The oldest priest in the world is said to be Rev. Peter Klein, pastor of Dieblich, near Coblenz, who will celebrate, on the 24th inst., the seventieth anniversary of his ordination. This venerable priest is now in his ninety-fifth year.

Dyspepsia. Few people have suffered more severely from dyspepsia than Mr. E. A. McMahon, a well known grocer of Standton, Va. He says: "Before 1878 I was in excellent health, weighing over 200 pounds. In that year an ailment developed into acute dyspepsia, and soon I was reduced to 102 pounds, suffering burning sensations in the stomach, palpitation of the heart, nausea, and indigestion. I could not sleep, lost all heart in my work, had fits of melancholia, and for days at a time I would have welcomed death. I became morose, sullen and irritable, and for eight years life was a burden. I tried many physicians and many remedies. One day a workman employed by me suggested that I take Hood's Sarsaparilla. I tried it, and it cured my dyspepsia. I did so, and before taking the whole of a bottle I began to feel like a new man. The terrible pains to which I had been subjected ceased, the palpitation of the heart subsided, and my entire system began to recover. With returning strength came activity of mind and body. Before the fifth bottle was taken I had regained my former weight and natural condition. I am today well and I ascribe it to taking Hood's Sarsaparilla. N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any other."

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