cated to better things. A nervous start and sudden fling of the slender head of her horse caused her to tighten

head of her horse caused her to tighten her rein, and, looking round, she saw her groom with head uncovered. Simple, tolemn the little funeral reached the cross-road. The shabby hearse, the plain pine coffin, flower and offering absent, except a long palm leaf which rested on the lid—emblem of

which results the victory.

The watcher recognized, in the few carriages following, the faces of the nuns who were accompanying one of their band to her last resting place. Theirs was the joy of life to look towards death with peace and confidence. How different from the scenes the watcher had witnessed in the death chamber of the worlding where the poor the watcher had witnessed in the death chamber of the worlding where the poor victim went forth, if not drugged to gase, yet distracted and deceived as to all knowledge of departure for "the presence of the Living God". Then the despair and nervous sollapse of the loved ones, followed by haste for travel and distraction. Ah! distraction really destroyed by satiety, and only the destroyed by satisty, and only the doom of modern nervousness and dis-

doom of modern nervousness and dis-content to take its place.

To her last home went the pious woman as the little cortege moved, and home went the lesson of her life and death to the heart of the watcher. Scarcely had the sunset burnt out that day in the warm red sky mhore

that day in the warm red sky when the watcher sought the lull, the solace, the peace of the confessional, and she arose to lace her world again with a brave and calm spirit, and to put forth ever the fruit of self sacrifice, charity and labor for the needy, the oppressed and the sin 1idden.

"Ah! Christ! if there were no hereafter,
It still were hest to follow Thee.
Tears are a nobler gift than laughter;
Who bears Thy Cross alone is free."
NANNO.

TALKS ON RELIGION.

PARENTS AND THEIR CHILDREN.

The natural law provides for parental love, hence in the decalogue there is no commandment insisting on such affec-tion. If a parent is found who does not possess this feeling he is looked upon by all as a monster. When God would lead His disciples to rely with confidence on His mercy, He appeals to the natural tenderness of a father's heart and says:
"If you, then, being evil, know how to give good things to your children, how much more will your Father from heaven give the good spirit to them that ask Him?" And again He asks: "And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a stone? he for a fish give him a serpent?" (S+.

Luke xi., 11.)

The duty of parents to their children may be summed up as follow: To love them truly, to care for them properly, to educate them along Christian lines, and to give them a proper start in life. To love children with a true love means more than making playthings or pets of them. It means more than fondling, and kissing and calling them pretty names. All these things are natural and very well in their way, but they do not necessarily mean true love and are quite consistent with a want of love. They may spring from instinct and self-love, and those who practice these en-

love, and those who practice these en-dearments may show themselves their children's worst enemies. Real love, besides tenderness, in-cludes patience, forbearance, watchful-ness, taking trouble—and, to sum up, it

means self-sacrifice. patience or caprice of parents. This thought must have been in the mind of the apostle when he wrote : " And you fathers, provoke not your children to anger." (Eph. vi., 4)
Patience and forbearance do not mean

a lack of watchfulness. Let us call to your mind these striking words of Holy Scripture: "But while men were scripture: "But while he will asleep, his enemy came and overswed cockle smong the wheat, and went his way." (St. Matt. rili., 29.) Here we have an explanation of a great many of the evils which find place in the whole the collection of the colle of children and spoil or poison their education. When their parents were not looking or were not caring or were lacking in vigilance, the enemy came and oversowed cockle and the good seed

was choked and then it perished. Bad reading, bad companionship and bad habits are the cockle that weaken and destroy the good seed sown but not

The parents should win the love and confidence of their children to obtain a real knowledge of their mental and moral temptation. This is accomplished by gentleness and patience and not by over-restraint, harshness or sternness A good education is a rich possession

for a child. Too many parents are careless about the sort of an education that is being imparted to their children. The heart as well as the mind must be educated. The child should always be impressed with the fact that he has impressed with the fact that he rae been created ultimately to be with God. Nothing should be allowed to obscure or to eclipse this end. He should also be fitted for the battle of life. He must be supplied with proper principles that will acfely guide him. life. He must be supplied with proper principles that will safely guide him through life as the compass guides the mariner on the sea. The first seed must be sown at home before the child is old enough to enter into the primary department. The practices of prayer and of devotions should lave their in ception from the lips and the example of parents.

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of parents.

The vice of lying is quite common among children, because the value and the necessity of truth was not sufficiently impressed on the children at home. Instead of persistently and consistently inculcating truthfulness, parents some-times lead or drive their children into lying. Not long ago we were in a street car, and there was opposite us a mother car, and there was opposite us a mother with her little boy. The c nductor asked if the child was not over six. The mother said: "No, he is only five." "O, mother," cried the little fellow, "you know I was six last week." The boy was proud of the fact. The mother had lied to save a few pennies. In addition to this the threatened the boy with something when she got him five." "O, mother," cried the little fellow, "you know I was six last week."
The boy was proud of the fact. The mother had lied to save a few pennies. In addition to this the threatened the boy with something when she got him home. She, and not the child, deserved that something, for she had

taught her child both to lie and to be

Some parents labor under the delu-sion that their children never lie and never steal and are horrified and in-dignant when the charges are made and the proof is offered. An investigation will do no harm, while too much credulity may. If such faults exist, the time to correct them is then. "A stitch in time saves nine."

Children grow and develop and much sooner than is realized one of the turning points in life dawns. A young mind is just coming into its inheritance and is more or less bewildered by all the novelties that rise before its vision. The mental kingdom is to be organized and the young sovereign aspires to power. Who are to be his counsellors and help him to his throne? The parents ought to be nearest to the young prince and be wise enough to direct him aright in all the dilemmas that arise. They ought not only to be the guides and preceptors then but also the companions of their children. The avenues to confidence should be kept open and made inviting, otherwise the

wrong road may be taken.
Discipline should be inculcated as a principle, and this will include obedi ence—obedience to superiors and obedi ence to law. Without discipline and obedience the will may carry the young man or woman to destruction. Discip line is to be enforced without unnecessary barshness or severity, but at all events weakness enters only to destroy. The child should be taught the necessity of compliance with duty as well as the sphere of his rights. Sympathy and justice will light up the way and the training should begin when the child is young. "As the twig is bent so the tree inclineth." The child that is permitted to grow up without discip-line becomes a nuisance to himself and a cross and a disgrace to his parents.

When parents lose control of their

children the blame is generally to be placed on their own weakness or vacci-lation. The Lord said, "I will rise up against hell. . . because he knew that his sons did wickedly and did not chastise them." (I. Kings 3.13.)

Corrective punishment is sometimes both necessary and merciful. The folboth necessary and merciful. The following incident demonstrates this fact. While a ferry boat was making its way amid the floating ice across the North River at New York, the cry was raised: "A man overboard!" The passeng rs rushed to the rail and saw a man struggling for life amid the floating ice. "Will not some one save was the reiterated and excited him?' was the reiterated and excited question. Suddenly a man sprang from the ferry boat. Swimming to the struggling victim he hit the drowning man a terrific blow. A cry of horror and indignation was raised by the pas sengers. Then the rescuer laid hold of the half senseless man and held him safe until both were saved. When the rescuer reached the deck, dozens of indignant men gathered around him and with fists clenched demanded, "Why, did you hit that man?" "Slowly him ? and with fists clenched demanded, "Why, did you hit that man?" "Slowly slowly, gentlemen," he said. "I risked my life to save him while you remained on board out of danger. I hit him to save him. It I had not hit and stunned him, he would have laid hold of me and both of us would have been leat."

An apparent cruelty may be a mercy to a child and prove the salvation of both the child and parent.—Cathelic Universe.

HOLY WEEK.

With the second week of April this year comes the great Holy Week. It is then Holy Church asks her chil dren to retire as much as possible from the world and its confusion and think of our Lord and Saviour in the last days and hours of His passion and death. The Scriptures record that as He breathed out His soul, there was dark ness over the whole earth, for the sur refused to give light, and something of this darkness and desolation is felt by

Thus the great Holy Week services are solemnly carried cut by the clurch the world over, and the faithful as semble in the temples and list to the dirge of the lamentations, and prostrate elves before the cross as it i beld at ft with Jesus, the Saviour of the world, railed upon it. And yet midst this darkness and gloom and pain and anguish, we feel as we take part in these sad ceremonies, there are a few hours of joyful respite as we visit and adore our Lord resting in the repository from Holy Thursday to Good Friday morn, where Faith and Love enthrone Him midst myriads of blazing throne Him midst myriads of blazing lights and a profusion of fresh, in agranflowers. How the Catholic heart is touched by the scene this day presents! Thousands, yea, hundreds of thousands, go to pay their tribute to our Loid's Real Presence in the Blessed Sacrament; young and old, rich and poor, learned and ignorant, saint and sinner, crowd the different churches and gather as one family churches and gather as one family around their God and their King, and whisper their words of sorrow for any whisper their words of soriow for any effenses they may have committed against His holy law and there resolve that with His blessing and grace and nourished by His precious Body and Blood received in a worthy Holy Communion, they shall never offend Himany more.

wunten, they shall never offend film any more.

Verily is our Lord the New Adam, and truly is He "Emmanuel" — God dwelling with us. He is both for us in the Blessed Sacrament, our Brother in His humanity and our God in His divinity. It is specially on Holy divinity. It is specially on Holy Thursday and in Holy Week we feel the force of this, and our faith is revived and renewed in the reaction we feel in ourselves, and which we witness the beats and which we witness the beats and winds of all around the state of all around the state of the st in the hearts and minds of all around

Let us enter into this Holy Week with true religious spirit; it will be a fitting culmination to the Lenten sea.

of the endless joys of heaver.—Bishop Colton in Catholic Union and Times.

EXTREME UNCTION.

THE SACRAMENT WHICH GIVES BEALTH AND STRENGTH TO THE SOUL AND SOMETIMES TO THE BODY.

" McG." in the Pittsburg Catholic Extreme Unction is a sacrament which through the anointing and prayer of the priest gives health and strength to the soul and sometimes to the body when we are in danger of death from sickness. It is called last, or extreme; the o her unc ions are used at baptism, confirmation, holy orders and at certain consecrations.

The Council of Trent has directed that extreme unction should form a subject of frequent instruction because the faithful, irequently reflecting that death is the irevitable doom of all men, will repress evil desires. It is a sacra ment instituted by Jesus Christ where-by, according to the Scripture, the sick being anointed with oil, in danger of being sneinted with oil, in darger of death and prayed over, receive, if neces sary, remission of sins, the strengthening of the sul, and if it be God's will, the restoration to health. St. James, in his epistle, says: "Is any man sick among you, let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up and if he be in sins,

they shall be forgiven him."
We have here all the essentials of sacrament, the outward sign-that is the anointing with oil and prayer—the inward grace, in the saving and raising up of the sick man and the forgive ness of sins. There is no mention of the institution of the sacrament in the Bible, yet the Apostolic practice is proof positive, together with the church the Infallible Teacher of its institution

by the Saviour.
In administering extreme unction the priest anoints the Christian who is in danger of death with consecrated oil in the form of a cross on his five senses in the form of a cross on his five senses which have been instrumental to his sins. He begins with the eyes, then the ears, nose, mouth, hands and feet. At every unction he repeats the following form of prayer: "Through this holy unction and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing, hearing," etc. If the sick man is actually expiring, the priest only anoints his forehead; but he centinues to anoint the other parts as lorg as life to anoint the other parts as long as life

has not departed.

The words used in the administration of the sacrament show the affectionate solicitude the church takes in us: "O Lord Jesus Christ, as we in our humility enter this house, may eternal felic ity, may divine prosperity, may serene joy, may fruitful charity, may everlast ing health also enter with us. May the approach of demons be forbidden this place and the angels of peace be pres-ent. * * * Heal, we beseech Thee, Our Redeemer, by the grace of the Holy Spirit, the languors of the sick man; cure his wounds and forgive his sins; remove from him every pain of mind and body; mercifully grant him again full health, as well internal and eter-

We should receive extreme unction when we are in danger of death from sickness or from wound or accident. As soon as we have reason to consider the illness of a dangerous character, we should ask the priest to administer the sacrament in order that we may receive it with so much greater profit and preparation. Many Catholics postpone sending for the priest until the last moment, and then generally the sick You should under man is unconscious. stand that he is not profited as much, since the utility of the sacrament to the soul depends on the contrition and deve-tion with which it is received. More over, the body cannot profit by it, if the vital spark be all but extinct. This responsibility—to see that the sick receive the last sacrament in due timerests partly with the doc or, who, as a matter of course, cught to acquaint the relatives of the sick man's condition relatives of the sick man's condition when it becomes serious, hence the nece sity of securing the services of a Christian physician. Often Catholics fear to agitate the sick man by mention. ing death or the sacraments. What would you think of people who would not warn a blind man that he was nearing a precipico lest they should frighten him? Their cowardice will give them much to Their cowardice will give them much to answer for. Very often the fault is with the sick man himself, who feels cer ain that if he receives extreme unction he must surely die! He fails to realize that extreme unction has been, at least partly, instituted by God in order that the sick may more rapidly and certainly recover their health if it be conducive to their eternal welfare. be conducive to their eternal welfare Should the illness be really mortal, what is more desirable than the grace to die happily and secure salvation, to which end the sacrament of extreme unction is administered.

A soldier cannot receive extreme unction before going into action, nor a criminal condemned to death. Those who have not received the sacrament of penance carnot receive extreme unction, since it is the completion of penance. To this class belong idiots and children who have not yet attained the age of who have not yet attained the age of reason. Extreme unction can only be administered to the sick once in the same illness; but if the sick person recovers temporarily, and then has a relapse, he may be anointed again. Confession must precede extreme unction, this precessary to be in the state of for it is necessary to be in the state of grace; it is a remedy and medicine only for the living.

A LESSON ON DRINK.

This is the text: Thomas Redmond, living at No. 144 West 30th street, New York, was fined \$75 for drunkenness and disorderly conduct. As he was being taken down stairs, a woman in the crowded court

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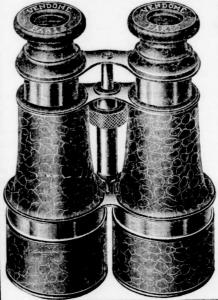
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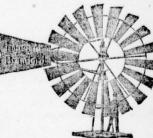


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