#### Araluen. [\*]

Araluen. [\*]

Take this rose and very gently place it on the tender, deep Mosses where our little darling Araluen lies salesp;
Put the blossoms close to baby—kneel with me, my love, and pray;
We must leave the bird we've buried—say good-bye to her to day;
In the shadow our trouble we must go to other lands.
And the flowers we have fostered will be left to other hand;
Other eyes will watch them growing, other feet will softly tread
Where two heaviers are nearly breaking, where so many tears are ched.
Bitter is the world we live in; life and love are mixed we will never see the dalsies—never water them again!

Ah! the saddest thought in leaving baby in this bush alone

Ah is the saddest thought in leaving baby in this bush alone

Is that we have not been able on her grave to place a stone!

We have been too poor to do it; but, my darling, never mind, of ois in the gracious heaven, and His sun and rain are sind;

They will dress the spot with beauty; they will make the grasses grow; the good gift is a trust from God, to be used for Him and for His.

But what are you? Heaven will not ask you about your money, your good looks, or your cleverness, so much as about your money, your good looks, or your cleverness, so much as about your money, your good looks, or your cleverness, so much as about your heart. It will avail you have horses and carrisges, and lovely clothes, and a nicer house than any of my friends;" but it will be a great thing if you can feel, "I am an humble follower of Jesus; I am trying for His sake to be good and to do good."

A WISE DECISION.

Girl whose hand at God's high altar in the dear dead year i pressed.

Lean your stricken head upon me, this is still your lover's breast;
She who sleeps was first and sweetest, none where to take her place;
Empty is the little cradle; absent is the property of the little face,
Other children may be given, but this rose beys are call.

But this gand of your girlhood will be dearest them all.
None will ever. Araluen, nestle where you used to be a controlled the strict when the controlled the strict where you have the part of the strict was a strict when the strict was a strict was a strict when the strict was a stri

None will ever, Araiuen, nestee where you used to be, used to be, in my heart of hearts, you darling, when the world was new to me.

We were young when you were with us, life and jove were happy things. To your father to your mother, ere the angels gave you wings.

You that sit and sob beside me-you upon whose goiden head Many rains of many serrows have from day to day been sneed—
Who, because your love was noble, faced with me the lot ausiere,
Ever pressing with its hardships on the man of letters here—
Let me feel that you are seer me; lay your hand within mine own, you are all I have to live for, now that we are left alone.
Three there were, but one has vanished. Three there were, but one has vanished.

Sins of mine nave made vou weep;
But forgive your baby's father, now that

baby is asleep.

Let us go, for night is falling—leave the darling with her flowers;

Other hands will come and tend them, other
friends in other hours.

[\*In August, 1882 a young Australian poet died in Sidney. His name was Kendale. Haz he lived ne would have made a great name. Here is one of his poems—on the death of his chilo; a poem that is an im-boated sob.]

FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review. SEVENTH SUNDAY AFTER PENTECOST.

"By their fruits you shall know them." (Gospel of the day, Math. 7, 15, 21)
Here is the practical test that may be applied to everything, from the fig tree in the garden to the revelation of God. With most men it is the only and the final test; and none can deny that it is right and just. The tree or the doctrine right and just. The tree or the doctrine that does not produce good fruit should undoubtedly be condemned. We can have no faith in anything that does not produce good results. And the objections that are so often unjustly raised against our religion on this head are the most difficult of all objections to meet. For eighteen hundred years our faith has withstood every possible attack, The blood of millions of martyrs has cemented its foundations. An ever-

cemented its foundations. An ever-widening stream of knowledge has demonstrated its reasonableness, and miracles without number have borne full testimony to its divine character, but objections are still raised against it, and the original objection made against Jesus of Nazareth and His doctrine is still rested. Men scandalized by the seem ing barrenness of Christian life still ask with Nathanial, "Can anything of good come from Nazareth?" It is almost in vain to insist that human nature, though redeemed and supernaturalized, is never-theless nature fallen and corrupt. It is almost useless to repeat that "scaldals must needs cause." It is little or no purpose to assert that "that beauty of the king's daughter is within." The palpable inconsistancy between Christian profession and practice is ever urged, and men question the value of docshaping the conduct of those who pro-

fess them.
On the hidden life of supernatural purity and charity and fidelity to con-science and to God that thousands upon thousands of Catholics lead, the world takes no account. It only knows that there are thousands who call themselves Christians, Catholics, and they are no better than anybody else, and, taking them for its witnesses, it passes judg ment on the whole system of Revealed Religion. The sublime testimony to Christian virtue of a Father Damien, dying a martyr to heroic charity on the lonely island in the Pacific, is lost sight of in the latest clerical scandal. The devoted lives of fifty thousand Sisters of Charity are outweighed in the balance of the world's judgment by the disreputable deeds of an apostate monk or failen

The consistent Christian conduct of five hundred thousand Catholics in this single city, is lost sight of in the corrup-tion of a few politicians, in the dishonesty of a few business men, and in demoralizatien and crime wrought by the traffic of our depraved liquor dealers. There is no that all these are so many rocks denying that all these are so many rocks of scandal in our midst, and it would be to our advantage, perhaps, if the sem blance of faith which they maintain were cast off altogether; but we must not be

world has known, the only fruit fit to be gathered by the hand of God. But, like all that is best and most perfect in the fruit of the tree, they are concealed under the leaves—the leaves of humanity, modesty and simplicity—and so the world passes by and perceives them not.

OUR BOYS AND GIRLS.

"MY" WEALTH.

Have you ever known a boy or girl who boasted? Look very near home, and who boasted? Look very near home, and see if you can remember such a child. Some young folks, and some older ones, too, think and talk chiefly of their dresses, their belongings, their cleverness, their pocket-money. With them it is all "I have;" but "I am" is far more important than "I have;" have in the such that the suc

A WISE DECISION.

The following story, told by Henrietta Rea in the Christian Register, shows the influence that a wise word from a teacher may have on the after life of his pupils, and the importance of forming and pur-suing noble aims early in life.

suling noble aims early in lite.

Years ago a young man, working his
own way through college, took charge of
a district school in Massachusetts during the winter term. Three boys especially engaged his attention and interest. They

were bright, wide-awake lade, kept to-gether in their classes, and were never tardy.

One night he asked them to remain after school was dismissed. They came up to the desk, and stood in a row, wait-

up to the desk, and stood in a row, waiting, with some anxiety, to know why they had been kept.

"Boys," said the teacher, "I want you to go to college, all three of you."

"Go to college!" If he had said, "Go to Central Africa," they could not have been more astonished. This idea had never entered their minds.

"Yes," continued their teacher; "I know you are survised but you are do

know you are surprised, but you can do it as well as I. Go home, think it over,

it as well as I. Go home, think it over, talk it over, and come to me again."
The three boys were poor. Their parents had all they could do to feed and clothe them decently and allow them a term of schooling in the winter. One was the son of a shoemaker; another came from a large family, and the farm that supported them was small and unproductive. The boys stood still for a moment in

pure amazement. Then they looked at each other, and around the old schoolbouse. The fire was going out in the box-stove. The frost was settling thick upon the window pane. As the teacher took out his watch, the ticking sounded loud and distinct through the stillness of the room. of the room. Nothing more was said, though the four walked together. The third night after this conversation

the boys asked the "master" to wait. Again the three stood at the desk; one spoke for all—"We've thought it over,

ari, and we've talked it over, and we've decided to go."

"Good," said the teacher. "A boy can do anything that he sets out to do, if it is right, and he can ask God's blessing upon it. You shall begin to study this winter with college in view."

Twenty years later, two of these boys shook hands together in the State Capital. One was Clerk of the House for eight years, and afterward its Speaker. The other was President of the Senate. The third boy amassed a fortune in business.

particularly proud of the boots in which he graduated—lis own handiwork. "A better pair of French calf," he declares, "you never saw." He learned the trade from his father, and followed it thi vacations. The other boys found work to do outside of term time, and none of the three were helped by their parents during the college course.

The teacher who gave the first impulse to their intellectual life that win ter became a judge in one of our New England cities, and died a few years

A PRAYER OF FAITH AND ITS

In one of the small, narrow streets of Sydney, Australia, lived a poor woman—a widow. She took in washing, and, by working hard, managed to earn enough to working nara, managed to earn enough to support her family. She was a Protestant, but her faith was great, and, acting accord-ing to the light she had received, she prayed much and constantly read the Bible. She had one great sorrow: her little girl was paralyzed, and the doctor had told her the case was hopeless. While she worked, her eyes often looked into the suffering face of the poor child, stretched motionless on her little bed. Suddenly a thought struck this woman—and who can cay what share her guardian angel had in it?—as she said to herself: "Why should not Our Lord cure my child? He is the same powerful and merciful Lord as when, on earth, He went about healing the sick."

Her resolution was soon formed, and when she had ficished her day's work she took her child in her arms, and, accom-panied by her brother, bent her steps towards the Protestant church of St. James. She gently placed the little girl within the porch, and explained to the door keeper what had brought her there. "You must have taken leave of your

senses!" he exclaimed. But she pressed her request so eagerly that he consented to go for the clergyman

"We are no longer in the time of the Apostles, neither can we do what they did," observed the clergyman.

"But did not Our Lord say to His disciples that the works He did they also would do, and that He would be with them to the end of the world? Can you deny," she added, "that if you are His minister, you also have that power? But if you say you can not cure my daughter, I must have recourse to a higher representative."

The only answer made by the clergyman

The only answer made by the clergyman was silence, as he retired, shrugging his shoulders.

The poor woman took up her child, and, The poor woman took up her child, and, nothing daunted, started for St. Mary's, the Catholic church. It was one of the feasts of our Immaculate Mother, and the first Archbishop of Sydney was singing Mass in her honor. Brother Benedict was standing near the door, when he saw coming towards the church a woman staggering under the weight of a paralyzed child. The Brother hastened to assist her, and patiently listened to her story.

patiently listened to her story.
"Then," said he, "you believe that our Archbishop can cure this child? Well, as soon as Mass is over I will go and speak

"My child," said the holy Archbishop, who soon made his appearance, "do you really believe that I have power to cure your little girl?" "I believe it as firmly as I believe that there is a God in heaven," she answered.

"If you are God's minister you can cure my daughter."
"Bring your child close to the altar,"

said the Archbishop.
With the help of Brother Benedict, the mother carried the little girl and placed her on the aitar steps. The Archbishop took oil into his hands, and anointed the control of the con arms and the feet which were paraly zed.
As he did so he prayed most fervently to
Almighty God to bless and help the little
sufferer. Then, giving the mother some
of the oil, he advised her to repeat certain prayers, and to apply the oil as he had done, and he added: "Come back to-morrow with the child."

"Come back to-morrow with the child."
The next day at the appointed time the
helpless child was laid again in front of
the altar whilst the Archbishop was saying
Mass. Three successive mornings the
Holy Sacrifice was offered whilst the child
was stretched before the altar. The third
Mass was hardly finished when she rose up
and walked without the least assistance,
and looked in perfect health.

and looked in perfect health.

We will not attempt to describe the mother's joy on her gratitude; her heart was full to overflowing. The venerable Archbishop shared in her happiness, and asked her if she felt tempted to go back to the Protestant Church. 'Oh, never, never more!" she an-

swered. A short time after this event had taken place the Church of St. Mary's witnessed a touching ceremony. Twenty persons, either friends or relatives of the poor laundress, were receiving, with her, for the first time, the Bread of Augels. Once again these words were verified: "All is possible to him who believes."

SEPARATE SCHOOL TEACHERS. INTERESTING PROCEEDINGS AT THEIR FIRST CONVENTION.

Durieg the past week the teachers, both religious and secular, of the Separate schools of Toronto and vicinity met in convention at De La Salle Institute, for the purpose of discussing various matters pertaining to the advancement of the schools, as well as to exchange views and opinions on the method of teaching. This convention has been brought about by Separate School Inspector White, who, from experience gained in the performance of his duties throughout the Province, felt that greater progress and better results, if possible, would certainly be obtained if the teachers could be brought into a closer union—and his efforts have been crowned with success.

have been crowned with success.

The proceedings of the convention were business.

The shoemaker's son, who became Speaker of the House, made his own shoes that he wore in college, and was particularly proud of the boots in which he craditated—his own handlers. formation of the intellect of the youth to fit them for the great battle of life, but should also, and in a special manner, imbue their minds with sound religious principles, which would made them good and

worthy citizans. Several other reverend gentlemen were also present, emong whom were noticed Very Rev. Father Laurent, Rev. Dr. Cassidy and Rev. Fathers Allain, Murray

The convention having been duly The convention having been duly opened, Principal McCabe, of the Normal School, Ottawa, addressed the teachers on the method of instructing pupils in "Reading," "Language Lessons" and "Literature," followed by Inspector White on "School Hygiene," "Geography" and "Arithmetic," and one special lecture on "Mistakes in Teaching;" while Inspector Donovan devoted his attention to "Language Lessons," "Composition," "History" and "Pen "Composition," "History" and "Pen

manship." During the morning of the last day His Grace the Archbishop paid a formal visit, and addressed the teachers as fol-

"I am very happy to be present this morning to express to you the deep interest I take in this convention. In the first place I wish to return thanks to Dr. McCabe and Inspectors White and Donovan for their services on this occa-sion. They have come, no doubt, at a great deal of inconvenience to them-selves, to give you, I hope, new ideas as to the method of conducting schools suc-cessfully. You are engaged in a most important work—the most important, after the ministry of the Church, that persons can be engaged in. You occupy the place of parents for several hours each day in regard to the children com-mitted to your care; you are supposed to do what those parents would do were they able, viz: to fit them as far as possible for their future duties, and at cast off altegether; but we must not be judged by them, they are not the fruits of our faith, but the products of the world, the flesh and the devil.

The Catholic Church is not afraid to be judged by her fruits—they are the saints and holy souls of eighty generation!

They have adorned every age, and elevated every race, and sanctified every calling and condition of human life; they are in truth the only perfect fruit this consented to go for the clergyman in charge.

The latter arrived, and asked the mother of the seeds of virtue. This embraces the whole theory of Catholic education. You should use every opportunity given you to form their young in minds in virtue, and to ground them in good principles that may benefit them that our religious teachers should be a cure the slak?"

secular education to the children committed to their care. Intellect is a for-

mitted to their care. Intellect is a fortune, education is a fortune, and the only
one that many parents can give their children; and where education is so widespread the race is for the fastest, or, in
other words, success awaits those who
are able to achieve it by education. In
every age of the Obristian Church religious teachers have been abreast of the
intellect of the age, though at times the
idea got abroad that they were inferior
to secular teachers. Now, it is of the
utmost importance that there shall not
be the slightest pretext for such an
opinion—and in point of fact they have opinion—and in point of fact they have sent as many pupils to the High Schools as any other schools in the country in proportion to the number of teac Now, therefore, these are reasons why the religious teachers should do their utmost to fit themselves for their important duties. I need not touch, of course, upon the religious view of Catholic training and education, Tais, I amperfectly sure, you have not forgotten or pealected. or neglected. It is easy to see the reverence and female modesty and re-serve in the manner of the children serve in the manner of the children committed to the care of our religious teachers. You realize its importance and are always prepared to carry it out to the utmost of your ability. They see in you models that they are to strive to imitate. May God bless your labors, and enable you in every way to fulfil the important duties you have undertaken for love of Hun."

for love of Him."

In the afternoon the Hon. G. W. Ross, Minister of Education, also visited and addressed the convention. In his usually eloquent manner he said:

"I am delighted to know that this asso-

clation of the Separate school teachers of this city has been a great success. It is evidently so in point of numbers. I never saw so large agathering of Separate school teachers before; and the sooner every teacher in Ontario, irrespective of the department in which he is engaged, settles down seriously to consider the matter upon which he works and the best process of developing the child's mind, the better for their country. The teacher who realizes it to be his duty to see that every subject on the programme is thoroughly taught; that the child under-stands every process of the argument, if argument there be; that the child's mind is made acute—the teacher who feels this feels a very essential part of his work. There is no room in this country for slip shod work. The call today is for clitzens thoroughly trained. While it is necessary that the teachers should be thorough it is necessary that the education of the school room should be character forming—that is to say, that the surroundings of the school room, the attitude of the teacher towards the pupils, the discipline and organization should be of such a character as to fit the child for the position of citizenship in after life. have often remarked to teachers and parents that the intellectual work of the school room was of far less importance than the amount of character which the child formed under the influence of the

colld formed under the influence of the teacher. The power which the teacher wields is one involving tremendous responsibility. I hope each one of you will find the amount of patience always at hand to enable you to discharge your duties with pleasure."

It is to be hoped that, since this first convention has been so successful in point of numbers and of undoubted benefit in its results, the teachers will con-

fit in its results, the teachers will con vene a like assembly every year, and thereby aid materially in the progress of the Catholic Separate Schools of the Pro-

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Mr. Henry Harding, of Toronto, writes My little daughter, 7 years of age, has been a terrible sufferer this winter from rheu a terrible sufferer this winter from rineu-matism, being for weeks confined to her bed, with limbs drawn up, which could not be straightened, and suffering great pain in every joint of limbs, arms and shoulders. The best of physicians could not help her, and we were advised to try Dr. Thomas' Eclectric Oil, which we done, and the benefit was at once apparent; after using two bottles the pain left, her limbs assumed their natural shape, and in two weeks she was as well as ever. It has not returned.

Mrs. Alva Young, of Waterford, Ont., writes: "My baby was of Waterlott, other, writes: My day was very sick with summer complaint, and nothing would help him till I tried Dr. Fowler's Extract of Wild Strawberry, which cured him at once. It is one of the best remedies I ever used.

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"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, caping in strength improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

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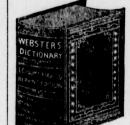
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