

(For the CATHOLIC RECORD.)

St. Theresa.

BROTHER REMIGIUS, O. S. C.

Theresa, daughter of a glorious line,
 In childhood's days the martyr's crown,
 Thy beauty hid beneath the habit brown,
 Thy heart, now doth poverty enshrine
 Thy heart, despising every vain adorn,
 Of worldly pride: its trappings trampled down;
 The name—a spouse of Christ, is thy renown,
 And gaining that, all else thou didst resign.

"To suffer or to die" that gentle plea,
 Found thee a home in Jesus' Sacred Heart:
 From that secure retreat, there came to thee
 The holy council: wise thou didst impart
 Oh, spouse of Christ, pray that I may attain
 That holy peace, inborn of passions slain.
 St. Joseph's College, Cincinnati, Ohio.
 Nov. 18, 1897.

ON BEING HONEST.

There is much practical sense in the old adage, "Honesty is the best policy." Of course, a person should be honest from a higher motive than mere policy, but I am merely considering the subject from a material standpoint. It does not pay, in the long run, to be dishonest, though one may gain a temporary advantage by stealing, in one form or another, for theft is theft, no matter under what fine name it is concealed. The trader who gives false weight or who adulterates his wares may prosper for a while, but his trickery is sure to be eventually discovered, and his customers will desert him. The man, too, who fails unjustly, can only go so far. There will come a time when he can get no more credit, and when all the transactions in which he is engaged will be regarded with suspicion. Then he is apt to drift into more open dishonesty, and become a counterfeiter or an embezzler, who, if he is not arrested, must seek safety in flight from all he holds dear—an outcast, perhaps, subsisting on charity.

I once knew a man who, on the eve of his failure, borrowed a large sum of money from a personal friend. The borrower knew he would not be able to repay the debt, but he used the cloak of friendship to defraud an honest man. The lender was in no way associated with the trickster in business, and the former had in no way profited by his acquaintance with the latter, but the unfortunate lender's name was put in with the other creditors, who, had no doubt, obtained some return for their goods, in partial payments. He lost everything through the disloyalty of a supposed friend. When the cheat came to die, he left some inherited money to charitable objects, but he did not restore the borrowed money. His charity, I should say, was not the kind that covers a multitude of sins. Anyway, he lived a miserable life, shunned by his neighbors, and not an honest tear was shed at his funeral. He might have died respected, but he preferred to take a crooked rather than a straight course, and certainly was not happy in this world, whatever may have been his state in the next. He did not even acquire the riches that he worked for illegitimately, and spent a miserable existence in sneaking from one place to another, in order to avoid those whom he owed.

Shakespeare says that to be honest as this world goes is to be one man picked out of ten thousand. We should take to this statement literally, for, if true, it would leave the proportion of honest men in any large community—Boston, for instance—very small. He did not refer to those who put their hands into other people's pockets particularly, but also to those who are not fair in their dealings with their neighbors in other matters besides money. Those who rob people of their good names—the detractors, the slanderers and the liars who go about from house to house bearing their tales of deceit and calumny, and trying to drag decent people down to their own level of depravity.

Then there are the wretches who rob young men and women of virtue, by initiating them into the mysteries of crime, and who, being unhappy themselves in their vices, seek to make others equally miserable. Even with these degenerates honesty would have been the best policy, for they are despised, and the brand of slavery to sin is so plainly stamped upon them that they are avoided by all reputable, self-respecting people.

Honesty would have been the best policy, too, for the burglar, the sneak thief and the highwayman, for they never spend a really happy hour, and they are often in sad straits for money to buy a meal of victuals. It is a well known fact that when a house is broken into the thieves usually go to the larder first and fill their stomachs before they attempt to fill their pockets. They usually spend their lives between poverty and the prison, and find dishonesty very poor policy. The point I wish to make is that dishonesty is unprofitable, and if any young man starts out with the idea that he is going to win fame or fortune by theft, in any form, he is much mistaken. Honesty is the best policy always.—Benedict Bell in the Sacred Heart Review.

An Up-to-Date Catarrh Cure.

Woodville, Ont., Feb. 23rd, 1897.
 It gives me great pleasure to testify to the excellent effects of Dr. Chase's Catarrh Cure. It has completely cured me of Catarrh in the head. I praise it as an up-to-date cure.

JAS. STUART, Harness Maker.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease.

Self Another Triumph—Mr. Thomas S. Bull, Sunderland, writes: "For fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. THOMAS' ELECTRIC OIL. I have also been subject to Quinsy for over forty years, but Electric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since."

GOOD EXAMPLE.

St. Paul tells us in the epistle to the Romans that "none of us liveth to himself, and no man dieth to himself"; and, again, that we are "members one of another." That is to say, we all influence the conduct of others and determine the course of their lives far more than we perhaps imagine. This is especially true in regard to parents and children. Bad parents, as a rule, have bad children, and good parents good children. How striking an example of the former is the inherited tendency to drink, so often seen in those whose fathers and mothers were drunkards before them! Such children may have lost their parents very young and been brought up away from all temptation, but the tendency is there in them a secret yearning after stimulants, and the first occasion awakes this sleeping appetite, and they end, in the great majority of cases, by becoming in their turn the abject slaves of strong drink.

You remember how, in the fable, the father crab was so worried that his children would not walk straight along the sands, but persisted in scuttling along sideways. When he reproved them for so doing, they replied, "Well father, show us how: walk straight and we will all dutifully follow."

So, if you wish your children to walk in the straight path of piety and virtue first see to it that your footsteps are directed in that path. Lead the way yourselves, and then there will be little doubt that your children will follow you. Do you, Christian father, wish your sons to turn out well, to keep away from the saloons, to avoid oaths and foul language? Then set the example by avoiding those things yourself.

Do you, Christian mother, wish your daughters to be gentle, modest, sweet, self-respecting girls? Then set the example! Do not be a gossip and a gadabout.

Do you, Christian parents, wish your children to reverence God's sanctuary, to be devout attendants at Holy Mass on Sundays, to be scrupulous in their fulfillment of every religious duty? Then set the example.

Do you want your boys and girls to set a guard on their tongues, refrain from wrangling and snapping and scolding and quarreling with each other? Then set the example. Lead the way that they may follow. Guard your tongues: be gentle and forbear ing, husbands and wives, with each other; and your children will be quick to see and profit by and imitate such a beautiful model.

We hear a good deal nowadays about "heredity." Well, there is heredity in religion as well as in other things. If parents are good, devout, reverent Catholics, attentive to their duties, peaceable and considerate of one another at home, regular in their reception of the sacraments, punctual and unflinching in their presence at Mass and the other services in church, living in charity and good will with their neighbors, never forgetting to commend themselves and their households to God in morning and evening prayer—then their children will grow up like them, just, upright, God-fearing, dutiful, and pure. This is the sort of "hereditary" religion that we want: the goodness and piety of every family in this land descending to their children and to their children's children; broadening and deepening like a fertilizing river, bringing blessing and prosperity to everything it touches. What an encouragement to all parents to lead good lives! In this way your example never dies; it goes on and on, and is reproduced in your descendants. When the ruler in the gospel be lieved, it brought belief to his whole house. So it was in the case of Zacharias. May your faith and good works bring blessing and salvation to yourselves and your children from generation to generation!—Sacred Heart Review.

An English Convent in France.

A correspondent of the New York Times contributes an interesting letter from Paris concerning an ancient religious establishment there, the convent of the English Augustinian Ladies, founded in the earlier half of the seventeenth century, as tradition says, by Lady Letitia Tredway, who fled from England during the Cromwellian persecution, and, with other English ladies of a religious bent, established this house of canonesses of the order of St. Augustine; stipulating that the superior should always be an Englishwoman and that the order in France should be known, always, as the English Augustinians. Henrietta of France, whose husband, Charles I. of England, paid the penalty of his royalty to the Cromwell uprising, is said to have been a patron of the convent when she returned to her native land a widow; so also was her son, afterwards James II. George Sand, Mme. Dudevant, speaks of this institution as the home of its early childhood; a fact which gives it a claim on the attention of many who would otherwise find nothing out of the ordinary in its history. But its claim on modern consideration lies in the excellence of its educational course, which recommends it to cultured people of European and American nations, its pupils being prepared to pass the public examinations with honor and brilliancy.

A cup of muddy coffee is not wholesome, neither is a bottle of muddy medicine. One way to know a reliable and skillfully prepared blood-purifier is by its freedom from sediment. Ayer's Sarsaparilla is always bright and sparkling, because it is an extract and not a decoction.

"QUESTION BOX."

Non-Catholics Continue to Submit Interesting Queries Regarding the Church.

Rev. Joseph V. O'Connor lectured on "John Knox, the Founder of Scotch Presbyterianism," at St. Teresa's on last Sunday evening. The lecture was preceded by the usual answer to queries found in the question box. Non-Catholics continue to deposit their drafts on Father O'Connor's bank of information, which meets all claims promptly.

"Roseland M." asked: "Do Catholics consider it a sin to attend service in a Protestant church?"

It is a sin for a Catholic to attend a strictly religious service of any non-Catholic body, though in our country custom justifies attendance at the funeral or wedding of a friend, which is more or less of a social function. The object, intention or motive that actuates a visit to the place of worship of non-Catholics must be taken into account. It would not be sinful to hear a secular lecture or concert in such a place. Bishops find it necessary in some places to restrict visits absolutely for some local reason. There have been instances where Protestant churches have been offered for Catholic worship where there was no Catholic church, and a priest would be justified in accepting such a generous and neighborly offer. The prohibition against visiting non-Catholic places of worship is stronger in Catholic countries, because there the Protestant Church is not built so much for the use of its actual members as for proselytizing purposes. It is that which often makes Protestant Ambassadors to Catholic countries hold services at the embassies rather than visit such churches.

"History." "Did the Church permit Napoleon Bonaparte to divorce his first wife, Josephine, and marry Marie Louise?"

No. The Holy See did not sanction Bonaparte's second marriage. He claimed the right as head of the State to divorce himself. Pius VII. also positively refused to grant a divorce to Jerome Bonaparte, Napoleon's brother, when he separated from his wife, the former Miss Patterson, of Baltimore.

J. M. asked: "Why did Father Hiltmann, at the Church of the Holy Trinity, risk his life to save the Blessed Sacrament at a fire there, when if the Sacrament was but a mere wafer, it made no difference, but if it were Christ, He could save Himself?"

The priest's heroic act was inspired by his faith and love, just as Joseph and Mary saved Christ from Herod and his soldiers. Christ, who is God, could in both cases have saved Himself, but He no doubt wished to give His servant an occasion of attesting His devotion. Besides, the only lawful manner of consuming the Blessed Sacrament is as the food of our souls, and the priest as its guardian is bound if possible to prevent its consumption in any other manner, under pain of mortal sin. There are records which show that priests have lost their lives to preserve the Sacrament from profanation.

"A Searcher After Truth" wished to know "How the Sacrifice of the Mass is a continuation of the sacrifice of Calvary, when there is no shedding of blood and inasmuch as there is no remission of sin without shedding of blood?"

Not all the sacrifices of the Old Law were bloody, as, for instance, the offering of the first fruits. The essence of a sacrifice consists of the oblation, the consumption and virtual change of the offering to God. However, the Sacrifice of the Mass is the same as that of Calvary, because the offering and the Victim are the same. No blood is shed, because Christ can die no more, but the offering is truly propitiatory. The death of Christ is typified by the separate consecration of the bread and wine. In fact, it might be said that the sacrifice of Calvary was rather a continuation of the Sacrifice of the Mass, as Christ offered up His body and blood at the Last Supper.

Gloucester: "If a dying person asked for a priest, but did not get one, would his soul be lost?"

It would not be lost under any circumstances unless he were in mortal sin, and even then, were it impossible for him, through no fault of his own, to get a priest, a sincere act of contrition would be sufficient. In no case should a Catholic despair. All theologians teach that God will not refuse, to those who ask it fervently, the grace necessary for salvation.

E. A. S. (1): "When was infant baptism instituted?"

By the Apostles, at least. In Acts xvi, 15, 33, whole households were baptized, and it is safe to presume that there were children among them. Divine tradition confirms this. Non-Catholics who practice infant baptism must accept the supposition that there were infants in the households named or rest on tradition, which is one of the Catholic rules of faith.

E. A. S. (2): "Is the invocation of saints an article of faith?"

Yes; but the mode of their hearing has not been defined.

E. A. S. (3): "Was the Immaculate Conception always an article of faith?"

It belonged to the deposit of faith and was implicitly held, but the denial of it did not involve formal heresy until it was defined. Articles of faith are formulated and clearly explained from time to time, generally in answer to heresy. It is a remarkable fact that not until this century did human arrogance deny to any extent the personality of God. This so-called rationalistic error led to the pronouncement by the Vatican Council of the dogma that God is a Supreme, Eternal and

All-wise Being.—Philadelphia Catholic Standard and Times.

REPARATION IN DEATH.

How a Prominent Citizen of a Michigan Town Atoned for His Neglect of Religion.

One of the most prominent citizens of Houghton, Mich., died recently. During the funeral services, which were held in St. Ignatius' church, the community learned that the deceased had left a message—a message which will not soon be forgotten. The information came from the lips of the pastor, Father Rezek, who spoke as follows:

"Beloved brethren: We stand before the bier of a man who stood high in our community. Before taking leave of him and before closing these solemn rites, I must convey to you his last message.

"You well know the duties of a Catholic, which aside of a good, moral, virtuous and honest life, principally consist in attending Mass on all Sundays and holidays of obligation and in receiving the sacraments at least once a year. In these last two, as it is well known, our deceased brother was very refractory, so much so that he was anything but a practical Catholic.

"The Catholic Church may be well compared to a tree. She is a living tree. During eighteen centuries storms have swept over it and broken away great branches, which have fallen aside of its centuries' old stem. It has bled and outgrown its wounds, but not even time has been able to efface the marks where those branches have adhered to the stem. Those scars are glorious, as glorious as the scars on the face of the warrior. The dark green color of the leaves is an evident sign of the vigor and health of the tree. But when, amidst high summer, a leaf, here and there, becomes yellow-hued, it is a sign that those leaves have become diseased, and unless the life giving sap again penetrates every fibre of them, the least blast of wind is liable to blow them off and sever them forever from their life resource. Such precisely is the position of an impractical Catholic.

A REPARATION.

"Our deceased brother well realized his position. Rather than be severed from his mother Church he removed the obstacle in the channel of grace; he fell asleep with dried up leaves of repentance on his brow; he fell asleep like a chastised child on the bosom of his mother; he fell asleep reconciled with his God and his Church, well aware of the fact, however, that when he is borne through the portals of this church, which of late he never entered, and placed before this Communion rail, which for years he never approached, there will be many who will criticize his past life, and to them he sends this message.

"In his last hours of life he requested me to beg pardon of all who knew him, and I, therefore, embrace this opportunity and offer an apology for all he ever said or did unbecoming a practical Catholic. And to you who were ever ready to listen to his words and follow his example, I give the same advice as St. Ambrose gave to Theodosius, the king who endeavored to justify his criminal conduct by that of King David: 'You have followed him in his evil ways, follow him also in his repentance.' And again to you who are ever ready to pour out the vial of criticism, I say if you are without guilt or less guilty cast the first stone upon him.

"The affliction which befell our deceased brother and brought his life to a close you well know. He knew it came from the hand of an all powerful God, therefore he accepted it in a spirit of penance and bore it with amazing patience. Should it not have sufficiently atoned for his past conduct of life, let us leave aside all ill feeling toward the deceased and unite in prayer and good works and offer them to an exacting Divine Justice as an expiation in his behalf."

Rev. Chas. Fish, Methodist Minister, 192 Dunn Ave., Toronto, Cured of Eczema.

About ten years ago I felt the beginnings of what is commonly known as Eczema. The disease commenced in my ears and spread entirely over both sides of my head and also developed on my hands. During those ten years I was a great sufferer. Specialists on skin diseases treated me. As I write this I am just commencing on the fifth box of Dr. Chase's Ointment, and, judging from the rapid improvement effected, I am certain that before the box is used I shall be completely cured.

CHAS. FISH, Methodist Minister, 192 Dunn Ave., Toronto.

THE ONLY True Blood Purifier prominently in the public eye to-day is Hood's Sarsaparilla. Therefore get Hood's and ONLY HOOD'S.

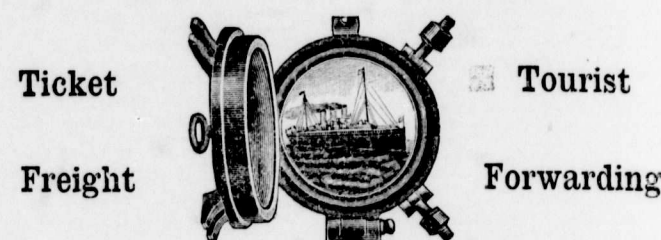
You may get over that slight cold all right, but it has left its mark on the membranes lining your throat. You are liable to take another cold and the second one will hang on longer than the first. Scott's Emulsion is not an ordinary cough specific, but it is "the ounce of prevention." It builds up the system, checks inflammation and heals inflamed membranes. "Slight" colds never bring serious results when it is promptly taken.

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Intended for the Army.

The twenty-fifth anniversary of the episcopal consecration of the Cardinal Archbishop of Westminster by his predecessor, Cardinal Manning, occurred at the close of October, but at the special request of His Eminence the interesting date was allowed to pass without any public recognition. There was a very general desire to give a becoming celebration of the event among the members of his flock, but personally the Cardinal is reluctant to put himself in evidence.

The eldest of the children of the late Colonel Vaughan, the Cardinal, comes of one of the most pious and benevolent families in his part of the country. He was originally intended for the army, and indeed his father was colonel of the Monmouth Militia, one of the most prolific nurses of the famous Fusiliers, who distinguished themselves in many wild Crimean episodes, especially at the attack on the Redan. Luckily the colonel, like so many of his brothers and sisters, abandoned thoughts of the tunic for the cassock and proved himself not the least illustrious scion of the Church militant.

A Word of Advice.

In a sermon delivered in St. Andrew's Cathedral, Grand Rapids, Mich., recently, the Rev. John A. Schmitt spoke as follows:

Do not have liquor in your home in sight of the children. You may say that you need it as a medicine, but the drug stores are near enough in case of necessity. You do not need to make a saloon out of your home for fear of a possible emergency. Give good example to the young. Take the pledge yourself, and let the most prominent place on the parlor wall be given to your framed pledge of abstinence.

Let every one lend his influence to stamp out this terrible evil of intemperance. Do not merely bewail the general ruin wrought by the curse. Take an active part in preventing, or at least opposing, the evil. Say not, "I can't." You can and must! Every word, every effort, helps. It is only by united and continual effort that any good is accomplished in this world.

"Only the Best"

Should be your motto when you need a medicine. Do not be induced to take any substitute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unequalled merit. Be wise and profit by the experience of other people.

HOOD'S PILLS are the favorite family cathartic, easy to take, easy to operate.



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