The Shamrock.

God, fith the dew on its leaf, like a tear in its pity for man, it was culled from the f the beautiful meadows of Erin.

nistle may do, for the braw tonnie orth; se of the Saxon is sweeter; elohman may value the leek at its

worth
But the shamrock than all is completer,
and so it's the shamrock I offer to you;
And wear it, agran! for the glory,
Of the dear little isle of our own, where it And the preacher who gave it a story.

Pwas at Tara, the saint made it holy and hlest. An emblem forever to Erin, Ah, do ist me pin it just here on your breast! There is not a posy so cheerin', For it speaks for your mother, and father,

for it speaks for your inctuer, and incame and all, it speaks of the land you were born in it tells of the beautiful voices that call, from the earth to eternity's mornin'.

t's a tougue that is preaching forever The leaves of it could not be neater;
The leaves of it could not be neater;
They are Faith, Hope and Charity, set on
the throne
Of its attem—there is nothing completer;
They are hearts, sure, as perfect as ever
will you buy? and God bless you this
morning
Ah! there now you're decked with the loveliet green
That ever a breast was adorning.

FIVE-MINUTE SERMONS

FOR EARLY MASSES By the Paulist Fathers. ached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

THIRTEENTH SUNDAY AFTER PENTECOST. What shall I do with my child next year? To what school shall I send him? These are important questions that are being asked by the anxious parent during these days when the school terms is about to begin, and they must soon get a practical answer.

Of course it is the ardent wish of every

Of course it is the ardent wish of every good parent to give his child a thorough education, so that he might not only be fitted to cope with others in the race of life, but also to secure his eternal salvation. Both these objects must be secured by any education that is worth the name. A school that does not either teach the child to read, write and reckon well, or does not carefully train the child's soul, is no school at all, and should never be patronized by a parent should never be patronized by a parent who is sincerely anxious for his child's welfare. Both these aims are essential to a good education. Neither the one nor the other can be omitted without nor the other can be omitted without detriment to the child and culpable neglect on the part of the parent. The child's mind must be filled with knowledge, so that the child can earn a living for itself, and also, and even more particularly, its heart must be trained to virtue, so that it can do God's will in all things. can do God's will in all things. Virtue will not grow spontaneously in the child's heart. The heart is like a field where, if we want to have acrop, we must sow the seed and let it germinate and grow to maturity. It is then only that we can reap a harvest. So in the child's heart the seeds of virtue must be sown and

heart the seeds of virtue must be sown and tenderly nourished and cared for. Only after this has been done can we expect a harvest of Christian virtues in the child's This kind of an education that trains

both heart and mind is only given nowa-days in the Christian school.

There are other schools that may train There are other schools that may train the child to read and write well, but they overlook the most important duty the child has—that is, the duty towards his God. They never instil into the child's heart sound principles of Christian morality. They teach him to be smart, but not honest. They teach him to be clever, but not dutiful. They teach him external respectability, but say nothing of what is respectability. vastly more important before Almighty God—internal cleanliness of heart, Blessed are the pure of heart, for they shall see God shall see God.

Knowing these things well, a good parent cannot long hesitate where to send his child. If he is within reach of a Christian school he fails in his duty to Almighty God if he does not send his child to that school.

child to that school.

Home training is very good, but in the peculiar state of affairs in this great city the home life seldom supplies an adequate amount of religious training to a child. Practically, it is in the school where it must be done, if done at ail; for there the child spends the best part of the day; there the child's mind is being developed, and the education of his heart ought to go hand in hand with the development of his mind; there the child appends the heat warm of his received. development of his mind; there the child spends the best years of his youth, the time that is peculiarly set apart for learning. So that it is during this time, while the child is at school, that he must

while the child is at school, that he must be taught his religion.

Sunday-school, too, may help, but two or three hours in the week, under the most favorable circumstances, with good teachers and excellent discipline, does not ordinarily suffice to deeply ingrain into a child's soul that most difficult of all

sciences.

Hence, dear parents; do you wish your children to grow up to be an honor to you?—do you wish them to be good men and good women?—do you wish them to be a strong staff on which you might lean when your own star will grow unstandy? be a strong staff on which you might lean when your own step will grow unsteady?—train them, then, to virtue when they are young; let the knowledge of their religion be thoroughly instilled into their mind; let their hearts be solidly anchored to the eternal principles of morality. This is best done nowadays by sending them to the Christian school. A wise parent will not long heattate, then, in deciding the question for himself where his child will go to school. will go to school.

TO THE EDITOR-Please inform your readers that I have a positive remedy for the above name disease. By its timely use thousands of hopeless cases have been permanently curid. I shall be glad to send two bottles of my remedy free to any of yourreaders who have consumption if they will send me their Express and P. O. address. Respectfully,

Dr. T. A. SLOCUM,

Branch Office, 37 Yours St. Toronto.

LETTER TO BOYS AND GIRLS.

THE GREAT DUTY AND COMMAND—HONOR AND OBEY YOUR PARENTS.

DEAR BOYS AND GIRLS—It is some time

DEAR BOYS AND GIRLS—It is some time since we wrote to you, but you have not been out of our mind, you are always in our heart. We see so much irreverence towards parents and disrespect to the aged, that we thought it best to write you a note of warning.

We are sure you do not want to be bad, and this fact gives us hope. We hear harsh, unpleasant words on the street, and we know these come from irreverence at home. We very seldom hear boys and girls say "Thank you," when a favor is done for them. They are silent. We notice this and do not like it. We never see a boy take off, or touch his cap as it is called; when he meets a man or woman. He passes them by without even "How do you do." It may seem a little thing, but little things tell of the heart. We have often been among people when even little boys met their father, and we have not seen, of late years, the least recognition of respect. We fear there is not much, if any, at home.

any, at home.

Boys, you meet other boys when you are on the street and away from home, and you hear them speak of their father and mother, as the old man and old woman. Such boys are always sure to lead you astray. They have no respect for their parents, hence can have for no one else. But when you hear boys talk had about their parents, shun them. The curse of God is with such boys. You must fear their company.

Now just think and you will find that Now just think and you will find that such boys always lead you to do bad taings. You know that they laugh at you for talking of obeying your parents. Such boys love to run out at night. The devil loves darkness, for he is the father of lies. It is a bad sign to hear boys talk of old and poor and unfortunate people, as old John or Jim, or old Hughes or Smith, or old Mag or Mollie. Such terms hurt you, boys, and not the people of whom you speak.

Girls, we have a word for you too, and our very love for your welfare prompts us to pen it. You are at home and God intends you for home. While your mothers are living, you should do all in your power to lessen their labor. A good girl may save her mother hundreds of steps and thereby lengthen her lifetime. But above all that a good girl can do for her mother, is to save her from tears on her mother, is to save her from tears on her account. Girls you do not have the least idea of the soreness of heart that causes the sigh when you speak a harsh word or do an unkind act toward your

mothers. Disobedient girls are sure to go to destruction. But not to speak of unkind words and But not to speak of unkind words and deeds, there are so many little things which girls do thoughtlessly, and these cause great uneasiness to mothers. Girls, if you would be safe from harm, make confidants of your mothers. Do you think that the world is different now from the girlhood days of your mothers, and that you know more than your mothers? Girls who act after this manner are often in trouble, and always in danger.

in trouble, and always in danger.

Girls who love their characters and desire to retain their good name, must not run out after night and frequent night run out after night and frequent night parties of dancing. The devil puts it into the head of some people to say, "There is no harm nor danger in such amusements," but for a fact, these are the beginning of the loss of reputation for such girls as are

unfortunate The good character of a girl is like the white lily, if it is smutched by the dirt about it, its purity is lost forever. Girls, you will not find any one to take the inyou will not find any one to take the in-terest of a mother in you. Foolish brains may talk to you, but they are too light to take care of their own good name, if any they have. Shun such people, girls, and confide in your mother and father.

these and other like matters, and now get rid of them. When you go to confession and Holy Communion, we hope once a month, you are in earnest. You promise God not to offend Him any more, produced the occasions of sin. When promise God not to offend Him any more, and to avoid the occasions of sin. When you have received Holy Communion, our dear Lord and Saviour Jesus Christ is in dear Lord and Saviour Jesus Christ is in your hearts; hence these moments are moments of light and grace. During this time, therefore, think of these faults against your parents and irreverence towards the aged. Think of all the nights and days of pain, labor and trouble you have caused your parents, and of what gratitude requires of you.

Our Lord, who is within you, will let you see how evil it is to sflict your parents and how ugly to be irreverent. Meditate on the life you boys and girls are leading, and God will show you the dangers which lurk in the way. God will fill your hearts with love for your parents, if you listen to Him speaking in your heart atter Holy Communion.

Remember, too, that you must pray to

Remember, too, that you must pray to God for grace to do His holy will, and there is no time for this like that when God is with us. Now, boys and girls, let me tell you, if you say a "Hail Mary" me tell you, if you say a "Hail Mary" every time you catch yourself falling back into an old habit, you will most assuredly break off the habit entirely. Now, love for you, I said at the head of this letter, prompts it; I say the same in conclusion, and beg God to bless and save you all kindly. Affectionately in Christ, S. S. M.

ROME AND THE INQUISITION.

DISPASSIONATE ACCOUNT OF THE CAUSES AND DOINGS OF THE INSTITUTION.

Alfred K. Glover in North American Review connect the code and acts of the Roman with those of the Spanish Inquisition. It is, indeed, a very easy task to discover the collateral tie, but a very difficult one to conscientiously compare their histories in the light of one and the same institution. Founded in 1248 under Innocent IV, its primary object was the guarding of Christian faith and morals against the adverse influences of an various sects that arose from time to time during the later middle ages, and whose votaries had finally become so bold and treacherous that heresy was regarded in those days as the very worst of crimes.

of crimes.

Administered at first by the zealous
Dominicans, the "Holy Office" was the
means of instituting the most salutary
reforms. It was not until it became
identified with the state that its nature identified with the state that its nature and purpose were corrupted into a tool of the unscrupulous monarch, whereby its religious characteristics were obliterated in Western Europe, acquiring in later days the opprobrious name of 'Spanish Inquisition." That section of the Inquisition operating in Italy, being under the immediate and paternal influence of the popes, retained its ancient characteristics, and remains to this day a purely religious tribunal.

The church's creed evidently does not embody oppression among its articles,

embody oppression among its articles, though such was the predominant spirit among the Spanish Inquisitors. Indeed, from their clutches not even an emin ent ecclesiastic could free himself when once rendering himself a suspect: and it Sixtus IV succeeded, by pure virtue of his office, in debaring the establishment of its courts in those cities of Italy then

bella, Sixtus, in 1480, consented to its establishment as a means, more political than religious, of preserving the integ rity of the monarchy, then disturbed by the intrigues of the Moors and Jews and

countless criminals. The pontiffs were ever ready to extend the hand of charity and offer asylum to the unhappy refugees of every creed and race who sought protection from the fury of the inquisitors; and the seeming anomaly of a Pope excommunicating an inquisitor for severity of judgment and heartlessness in punishment, was but the repetition of the paternal acts of a

long line of pontiff kings.

The Inquisition became virtually a handy instrument of the Spanish crown and the Popes continued in succession to wage a merciless warfare against its practices. Sixtus wrote at least one letter to them that "mercy towards the guilty was more pleasing to God than the severity which they were using."

The atrocities of the Spanish institution

The atrocities of the Spanish institution were thoroughly Spanish, and the Roman Church may hold herself irresponsible for them. She more than once has seen her own bishops summoned before that arbitrary tribunal with no hope of pardon or freedom, even through the good offices of the Holy See.

The Spanish Court of Inquisition was a mixed tribunal, composed equally of lay and clerical members, and its authority ultimately commenced and ended with the crown; and to give it a yet more civil character, it followed the example of the

character, it followed the example of the common law, and followed up conviction and punishment by an arbitrary confiscation of personal property.

The king filled his treasury with these

spoils. It was to the advantage of the royal family to covertly encourage its ex-

Cesses.

On the other hand, the penal code of the Inquisition was merciful and just SCHOOL FURNITURE. the Inquisition was merciful and just when compared with the code of the king-dom as administered in the time of Charles

The latter was rife in red-hot pincers, mutilation and terrible methods of capital punishment, while the Inquisition was free from all such barbarities. (Compare Hefeli's "Life of Ximenes.")

Even Florenti (Llorente), the fallen priest historian and avowed enemy of the inquisitors, declares in detail that a marked difference was evident between the in-quisitorial and government prisons; and this nominally religious court enjoyed ere long the reputation of being the justest tribunal in Christendom, a title which, to us, may seem wholly inapplicable to a court that occasioned by its own voluntary acts so much misery and suffering.

Whatever accusations may be hurled against the Roman Congregations in the exercise of their offices, it is a solemn historical fact that, during the long and varied careers of those powerful tribunals, no authenticated case of capital punishment has ever occurred in the dominions of the Pope, where they exercised their chief authority.

Catarrh, Catarrhal Deafness, and Hay Fever. A NEW TREATMENT,

Hence, dear parents; do you wish your children to grow up to be an honor to use the you wish them to be good men and good women?—do you wish them to be good men and good women?—do you wish them to be good men and good women?—do you wish them to be good men and good women?—do you wish them to be good men and good women?—do you wish them to be good men and good women?—do you might lean and beg God to bless and save you all kindly. Affectionately in Christ, S. S. M.

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Dr. N. S. Read, Chandlersville, Ill., says: "It is of the highest value in mental and nervous exhaustion, attended by such functional disturbances as sick head to the christian school. A wise paramet will not long bestiate, then, in deciding whe question for himself where his child will go to school.

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The sanctuary of Portiuncula, or, as it is sometimes called, "Our Lady of the Angels," on account of heavenly apparitions witnessed within its sacred walls, is situated at a short distance from the gay town of Assium and was the birth-place of the Franciscan Order. In this sanctuary the glorious Saint Francis had the happiness of receiving the first disciples who chose to renounce the world, with all its vanities, in order to share the poverty of his mode of life and imitate the example of his heroic virtues. The first sermon preached by the holy teacher was addressed to the people of his native town of Assisi. His teacher was addressed to the people of his native town of Assisi. His community began to increase rapidly, and community began to increase rapidly, and the saint drew up certain rules for their spiritual guidance. These men were called "Friars Minor," to show that poverty and humility were to be their special characteristics. Their spiritual master having a great devotion to Saint Peter, knew that everything is unstable which is not founded on the rock of Peter, so he secondingly set out for R me to obtain the bleasing and approbation of the Sovereign Pontiff for his institute.

blessing and approbation of the Sovereign Pontiff for his institute.

Pope Innocent III. having earnestly recommended the affair to his Heavenly Father, saw in a vision the Basilica of Saint John Lateran about to fall, and Saint Francis supporting it. The Holy Father sent immediately for the man of God, approved of the rules he had drawn and the sent in the convention leaves to up, gave him and his companions leave to preach the Gospel of Christ everywhere, and named him Superior-General of the Order, A. D. 1210. When he returned to his belowed splitted at the Paragraphy. Order, A. D. 1210. When he returned to his beloved solitude, the Benedictines, to whom the Church of Portiuncula and its estates belonged, offered to transfer it to him on condition that it should always remain the head church of his Order. The saintly founder desiring, in accordance with the rules, that his followers should possess no temporalities, retained only the use of the church. He sent his disciples throughout the length and breadth of Europe. People, seeing the great sanctity of these preachers, grieved that their circumstances were such as to prevent their joining the ranks of those chosen ones. No second were such as to prevent their joining the ranks of those chosen ones. So, accordingly, St. Francis founded a Second and a Third Order, the latter for persons living in the world, and suited to all nations and all conditions of men and women. In the sanctuary of Portinucula, St. Francis received many Divine favours. On one consistent our Lord and the consistent of the sanctuary of the sanctuary of the sanctuary of Portinucula, St. Francis received many Divine favours. occasion our Lord appeared to him and bade him repair to the Pope, who sincere penitents who should visit the church. Pope Honorius III. granted it verbally, but two years subsequently his Holiness commissioned seven Bishops to publish it at Portiuncula. The original indulgence obtained by St. Francis is confined to the feast and dedication of the church itself. Pape Innocent. XII. in courch itself. Pope Innocent XII, in 1695, granted a plenary indulgence to all who visit the church of Portiuncula any day in the year and this is extended on the 2ad of August (the feast of the church) to all churches and chapels of the Order by grants of Popes Alexander IV., Clement V., Paul III. and Urban VIII.

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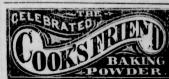
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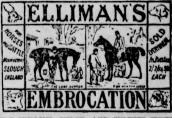


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