ir piety; and when naffected and how as, and especially reduced to some of in which they were art was filled with a worthy use of the ght of it often-her en engrossed with lth almost as soon as hat wealth was to be shes and intentions as possible. To do hat she had contemknew not where to e work or the cause.

said that she had But she saw works s had never entered ce or knowledge be that into such chan like to pour the wealth. sire to make a great g use of what had so lavishly, but the for which she was et presented itself. brilliant days, made ried pleasures and ed swiftly : and when ummer warmth came, eclared that it was

o to my own country. "It is not far from ogether modern and r comfort one likes much as for picturesancient ones. Bu xious that we should iu, that I must defer pretty villa on the in the season. Villeul place, and will enof that," said Cecil.

de Vérac has told me anting."
d that he has not told
rms. It has been a
d will be so again, I ney is needed to re former splendor.

repeated Cecil. y!" repeated Cecil,
'It is constantly a me to realize what a CONTINUED.

olic man becomes the en, he owes them, first g in the Faith, and, ample of the Christian

dalous Father.

ent eats meat on Fri absent from Mass of cts his morning and talks contemptuously sneers at religion, re his Easter duties, is arity, and yields to nness and profanity. ly to be criminals and

wayward. He is apt ause of their destruc ire pretty certain to be He will help to lose y contributing to the le will sink further into eir viciousness of which

dalized the innocent or him to be chained to l to be cast into the sea than to be an ine perdition of his own n in the depths of the hey meet there, he will by them and feel his because of them.
scandalous father-

d agony hereafter!

atmore and Ruskin.

Patmore is the only man ke me a Catholic," was which the venerable Ruskin, once made to a ever we may think of dea of conversion, it is hearing from one who ual converts, the mere ventry Patmore was a ed them to discard their ainst the Church, and them within its sanctunobler eulogy could be is tomb? It is to be there was no Boswell down his incomparable which the Athenœum, the of England, thus refers: s when he was dwelling man Catholic doctrines plication to life, his rethe more recondite as ere singularly striking, nchallengeable, and, in recoveries of lost secrets. Is of them from his pen,

ds be lost again. al of the beloved and et was most simple and What am I that flowers " was one of the es of speech with which way. Accordingly laid upon the coffin Accordingly, no his poet friend—worthy e of that noble woman-r. Patmore had glorified ropped a simple laurel

rs ago," says "Anga A. ,N. Y., "I had a constant sweats, was greatly ren, and had been given up icians. I began to take y Pectoral, and after us-es was completely cured." her corn preparations fail, try orn Cure. No pain whatever, onience in using it,

THE GALILEO MYTH. Up Bobs The Worn-out Story of Papal

Notwithstanding the fact that the alileo myth, which was invented by a obscure British author one hundred destitute of vegetable and animal life Galileo myth, which was invented by an obscure British author one hundred and ten years after the death of the great astronomer, has been demolished great astronomer, has been demolished by scores of scientists and historians times out of mind, it bobs up serenely at regular intervals in our "non sectarian" periodicals, appearing like Humpty Dumpty shot up on a stage trap, shouting "Here we are again." The latest appearance of the myth is in this month's issue of a domestic illustrated magazine. The myth runs like this: Galieo, a Catholic priest. deserts. There is no indication of vegetation or water. It is a dead world. We turn the instrument to word a book supporting the Copernican theory that the world revolves around the sun. The Pope holding to the theory that the earth being the centre of the universe, the rest of the heavenly bodies revolved around it, intersect like meshes in a woman's hair their day, came down to the market heavenly bodies revolved around it, condemned Galileo's work and summoned him to Rome for trial. There he was tortured on a rack until he consented to disavow the Copernican theory, when he was sentenced to ten years' imprisonment in a noisome dun-On his way to prison, whilst passing the throne of the Pope, he cried aloud, "It does move, though," where-upon a minion of the Inquisition put out Galileo's eyes with a red hot poker.

In truth, the Galileo myth is a tissue of absurdities from beginning to end Copernicus, a devout Catholic, who lived and died in communion with the Church, published his theory of the revolution of the earth around the sun in 1542, twenty-two years before the birth of Galileo. The book was dedi cated to Pope Paul III., who in an autograph letter to Copernicus, now in the archives of the University of Paris, wrote: "I have read your wonderful book with pleasure and profit. More than fifty thousand copies of the work had been sold, when on the same day when Michael Angelo died Galileo Galileo Was born at Pisa, Italy, Feb. 18, 1564. He was educated for the medical profession, but having an inclination for engineering he abandoned his medical and surgical studies and devoted his mind to mathematics and physics. He never studied theology, nor received clerical orders. In time he became a professor of physics He invented pendulum in Pisa. clocks, the thermometer, microscope, and the greatest invention of all, the telescope, invented in 1610. With his first telescope he discovered the three meons, or satellites, of Jupiter, that great planet, 1,200 times larger than the earth, and distant 450,000,000 miles from the sun, the rings of Sat-urn, the libration of the moon, and made a chart of the sky showing thousands of stars never before seen by man. He made an accurate computa tion of the speed at which the earth courses around that great circle of 585,000,000 miles, which she accomplishes in a year, or about 1,000,000 miles a day, or 18 miles a second, travelling so smoothly that we never think about the motion.

Galileo discovered several stars so

and travelling at the known velocity of light, 185,000 miles a second, did fied with the sacraments of the Church not reach the earth until several years which guides her children from the after Galileo perfected his second telescope. For an illustration of the distance to the star Vega, I am indebted to Sir Robert Ball, indebted to Sir Robert Ball, celestial music in their ears.—G. Wil-celestial music in th Royal Astronomer of Ireland. Hear him: "Suppose you knew that a railway stretched from the earth to the star Vega, and the rate of fare being the legal rate in New York, two cents a mile: ' how much money would you need to pay your fare? You do not know. Well, will tell you. It would take all the \$20 gold pieces that could be packed from floor to roof in 5,000 freight cars. But then you see Vega is quite a near neighbor of ours, when compared with other stars, several of which are so far away that if all the cotton spun in all the mills of Great Britain and America since the year 1800 had been spun into one long piece of sewing thread and stretched to one of those distant stars, it would not be long enough to reach that star. Then there is our sun, more than a million times larger than our earth; that great lamp in the heavens, that sends us only two millionths of his light, sending the remainder of his light to play upon the moon and other jewels of the sky. Suppose a railroad ran from the earth to the sun, and a train ran on the line at a speed of 40 miles an hour, day and night; how long would it take to arrive at the journey's end?

These illustrations serve to show the debt of modern astronomers to Galileo for the invention of the telescope, and for which he was most generously treated by three Popes who reigned during his long lite. Urban VIII. paid Galileo's debts incurred for a worthless son, and placed his daughter, afterward known as Sister Marie Celeste, a Franciscan nun, in a nunnery in a salubrious part of Italy when the plague was raging in the cities of the Peninsula. Like all astronomers of ancient and modern times, Galileo speculated about the question of the fitness of the fitness of the planets for living creatures like ourselves, and in his seventieth year he propounded a theory, which one of lated several weeks ago and sold to the Sunday Slush Bucket as new matter. The theory as Galileo advanced was that, in all probability, several of the planets were inhabited by winged men, of great physical powers, and that these inhabitants were mortal, and were neither under the primal curse, nor provided for in God's plan of our dollar-chasing astronomers trans

salvation. That theory was untenable then, and in the march of science since then all great astronomers have believed and do believed that the planets, called like that on our earth. The modern telescope has brought the moon, the nearest object in the sky, distant 240, 000 miles, to within 224 miles of observatories in good situations. We look through the magnificent instruments at the moon when it is flooded with sunlight, and see extinct volcanos, mountains, and great stretches of deserts. There is no indication of

intersect like meshes in a woman's hair net. Certain astronomers have called these lines the canals of Mars, and other astronomers ridicule the canal theory and maintain that the lines are growths of vegetables, that is, trees, shrubs and grasses, growing along the banks of great rivers whose sources are supplied with torrents of water

from the melting ice of the polar caps. But in these days theories are not set forth as doctrines which must be believed. In Galileo's time it was different, his rival schoolmen and their followers discredited and misrepresented everything taught by Galileo and his associates; whilst the Galileo schoolmen cast ridicule and contempt upon every theory advanced by their At last Galileo's enemies enemies. At last Galileo's enemies denounced him as a teacher of false doctrines to the Holy Office at Rome, where he was summoned for trial. The trial lasted twenty-two days, an hour a day. He was lodged and fed in a palace. The Pope, Cardinals, in a palace. The Pope, Cardinals, and minor clergy made his stay, as he records in letters to his daughter, now in existence in Pisa, "the happiest period of my life; the Pope conversed with me many times, all the Cardinals were very friendly, and at the end of my trial, Father Moncadi, the Jesuit from Florence, walked with me four miles into the country, where a friend of his invited us to dinner. I ate a whole roasted chicken, a platter of bread, a handful of candied fruit, and drank a flask of wine." Several weeks afterward the Curia found that the work contained several false doctrines, and ordered that no more of the work be sold until freed from errors. Galileo, like a sensible man, admitted that his speculations had misled his judgment. He was sent home loaded with presents, and with his heart full of gratitude to the Church. He lived for many years thereafter. Shortly before his death his eyesight, overstrained by use of the telescope, failed entirely. Though the telescope, failed entirely. Though blind, he never repined, and when his last hour came he said that God had blessed him above millions of men by making him the inventor of the telescope, which had opened the realms of space to the eyes of men. He died in love and charity with all men, and entered the valley of the shadow of death fortifar away that the light which left them long before our Saviour was born,

fred Pearce in Catholic News. Children of the Rich.

Then there were children, conspicuous among them the vulgar little children of the not long rich, repulsively disagreeable to the world in general but pathetic in the eyes of thinking men and women. They are the sprouting shoots of the gold tree, beings pre destined never to enjoy, because they will be always able to buy what strong men fight for, and will never learn to enjoy what is really to be had only for money: and the measure of value will not be in their hands and heads, but in bank books, out of which their manners have been bought with mingled affectation and vanity. Surely, if any-thing is more intolerable than a vulgar woman it is a vulgar child The poor little thing is produced by all nations and races, from the Anglo-Saxon to the Slav. Its father was happy in the struggle that ended in success. When it grows old, its own children will perhaps be happy in the sort of refined existence which wealth can bring in the third generation. But the child of the man grown suddenly rich is a living misfortune beween two happinesses - neither a work er nor an enjoyer; having neither the satisfaction of the one nor the pleasures of the other; hated by its inferiors in fortune, and a source of amusement to its ethic and esthetic betters -From "A Rose of Yesterday," by

Marion Crawford, in the December Century. Do not allow your system to get weak and debilitated. It is easy to keep well and strong by taking Hood's Sarsaparilla. strong by taking Hood's Sarsaparilla.

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USES THE NEWEST METHOD.

The Dominant Trait in the Character of the Sovereign Pontiff.

Vicomte E. Melchior de Vogue has an interesting article on Pope Leo XIII. in the January number of the Forum. Among other things he says: My friend, Paul Bourget, defines the American as "a man who invariably uses the newest method." This is also the dominant trait of the character of Leo XIII. Within the measure permitted him by a heavy chain of traditions, he does not hesitate to grasp the most modern weapons in defence of his ancient faith; and this deliberate boldness explains his penchant for their day, came down to the market place, stirred the crowds, and led the

people on to new horizon.

The stranger knocks at the portone

that wall of bronze which separates the voluntary prisoner from the world. He climbs interminable stairs ; he tra verses galleries peopled with master pieces of art : everywhere silence, soli-tude, the overwhelming majesty of great memories and bygone centuries. At the end of the long ascent, in the upper story of the vast palace, in those aerial chambers which embrace a panorama of the Eternal City, a discreet chamberlain conducts visitor to the salon d'attente. Here he finds a truly assumenic company men of every race and clime; Bishops, missionaries, pilgrims, arrived from the farthest points of Asia, Africa, Amer cia, Oceanica. Thanks to these informants, the terrestrial globe ac complishes its revolution daily under the eyes of the recluse who never moves; at every moment he is cogniz-

holds in the hollow of his hand. A door opens, giving egress to one of those missionaries who is returning, it may be, to Peru, to China or to Australia, armed with instructions appropriate to the precise

Some times ago a secular needs of the flock to which he returns. The visitor is admitted, in his turn, into a small salon, draped with yellow silk; a crucifix hangs upon the wall several chairs are arranged along the two sides of the room; at the back, be neath a canopy of crimson damask, a pale, white form is seated on a gilded chair. It is the embodiment of the spirit which animates all the spiritual governors spread over the planet; which unceasingly follows them to each inquietude, to all the sufferings whose distant plaint reaches his ear. So slight, so Irail: like a soul draped in a white shroud! And yet, as one approaches him, this incorporeal being, who ap peared so feeble when seen standing at the services in the Sistine Chapel. assumes an extraordinary intensity of existence. All the life has centred in the hands grasping the arms of the chair, in the piercing eyes, in the warmth and strength of the voice. Seated and animated in conversation, Leo XIII. seems twenty years younger. lic opinion. The Pope does not linger over the querilities of piety; he introduces at once the serious problems of numan existence, real and vital inter-Soon he grows animated in de veloping his favorite topics, present ing them with a few sweeping sent ences, clear, concise, acceptable to all.

Only One of Many.

In speaking of a Catholic nun who gave up a queenly fortune to enter the cloister, and who, after she became a Sister, spent much of her time in visiting the sick and comforting the prisoners in the Brooklyn jail, the Daily Eagle of that city said editorially n a recent issue :

"The nun who has just died remem bered that these unfortunates were still men and women and deserved ht. man sympathy and human care. work which she did was not of that sickly sentimental kind that makes heroes out of burglars and martyrs out of murderers. She doubtless understood that the line which separates the convict in his cell from the respected citizen in his counting room is so thin that sometimes even God Himself can not see it. Serious men who have examined their own hearts and have studied the motives of those whom the world at large calls outcasts have shudered at the thought that the shadow of every crime which outcasts have committed has fallen upon their souls, and that they have too often been guilty of the graver crime of Phariseeism. The laws of legislatures do not provide for the man who says, "I am better than thou and am thankful that I wear good clothes and am not as youder clod working in the sewer trench." But there is a moral law whose decrees are unchangeable and whose penalties are sure, which measures such men and finds them wanting. Sister Mary Joseph did not live in vain, even though she stifled many of her natural instincts. She did what she could to make suffering less and gave her life to the task. has built for herself a monument which time will not corrode and which eternity will preserve."

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BETWEEN OURSELVES.

A Protestant gentleman of superior intelligence and broad views was once heard to remark that it was surprising to observe how strong anti Catholic prejudice is in many parts of the United States, and how little Catholics seemed to be doing to overcome it. He frankly admitted that this prejudice was the result of ignorance, and declared that indifference could be the only explanation of the inertuess manifested by Catholics. He wondered that, loving their religion as they do, and being so well prepared to explain and defend it, they did not court intercourse with Protestants, and try to set them right, instead of holding aloof and seeming to avoid social relations, a natural result of which would be to confound ignorance and to remove unfavorable prejudices regarding the

Church.

If it is often a painful revelation to a Catholic to learn what erroneous im pressions Protestants entertain of our faith, it is highly gratifying, on the other hand, to see how glad most of them are to have such impressions corrected. The fair mindedness of Americans is not exaggerated. And how natural it is that Protestants should be prejudiced against the Church, hearing so little in its favor, and seeing so much in the lives of its children utter ly at variance with the Gospel! It is hard to believe that the religion a man professes is any better than the life he leads. The most effectual way of combating ignorance of our religion and changing hatred of it into respect and love is to live up to its teachings. And this is the plain duty of every Catholic ; though, unfortunately, many

To a missionary monk about to set sail for the New World Pope Clement XIV. wrote: "America is the earthly paradise where they frequently eat the forbidden fruit." Among the culprits are many Catholics; and their ant of what passes at every point of this earth; he can govern, with a perfect knowledge of events, the scattered multitudes whose souls he church. If Catholics could only realaccounts for the widespread suspicion and opposition in regard to the Church. If Catholics could only realize how closely they are observed by outsiders—by persons who are groping after religious truth, not knowing where to find it, and yet mysteriously

Some time ago a secular journal in one of our large cities published an article on the "Morals and Manners of Catholics," in the course of which the responsibility for a disturbance in a saloon, occurring on a Sunday, was laid to their charge. The accusation was unjust; but the fact is that the saloon in question is frequented by certain Catholic men on their way from church, and were it not for their patronage the saloon would not have been open. The support of these men in this case, as with other Catholics in many cases, was clearly on the wrong side. Conversions to the Church are not frequent in the city referred to, but prejudice against it is bitter and

Of course there are beautiful ex amples of Christian holiness among Catholics everywhere, but the influ ence of many may be destroyed by that of a few. Until a high standard of every day morality is raised every-where, and it is made plain that a bad to the Church but because he is unfaithful to her teaching—only then will prejudice against out religion disappear. If profession and practice were not so much at variance there would be an immediate movement to ward the Church. The number of persons in search of religion, earnestly desirous of knowing what is true and of doing what is right, is unquestionably very large. Alas! the little that most non Catholics hear affirmed of Catholic doctrine is often nullified by

what they see denied in practice. An American priest lately referred to an address he once heard delivered by the lamented Father Lockhart to a body of London workmen, in which they were exhorted not to be shouting that they were Catholics, but so to live that everybody would know that they were Catholics. There is no lack of enthusi asm nowadays, but there is a dearth of sound principles. It can not be re peated too often that the rank and file of Catholics, no matter how humble their station, provided they exemplify the teaching of our holy religion— keeping themselves unspotted from the world,—are doing more for the spread of the Church than all the lecturers and professors and authors and editors in the land. Every noble life, no matter by whom it may be lived, is a force in the world, contributing more than it is given us to understand to the action of divine grace. - Ave

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By special strangement with the publisharis, we are able to obtain a nuceessity in each of our his family and expends it to gratify his own appetite? Will a wholelife of her cold, spiritless children, while he humors the demands of a taste for unnatural drink? No, the man who will do this — and every drunkard does it — is a type of the worst specimen of selfishness. We have mentioned only the worst proofs of his want of interest in others. There are many other greater and deeper considerations, all pointing to the fact that in no worthy sense can the drunkard be called "generous," "whole souled," or "kind-hearted." Let us call things by their right names. - New World.

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