## THE CATHOLIC RECORD.

## "ouilty or Not Guilty."

he stood at the bar of justice, A creature was and wild, J form too small for a woman, Is features too old for a onlid; or a look so worn and pathetic Was stamped on her paie young face, seemed long years of sufforing Must hare loft that silout trace.

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"Your name," said the judge, as he eyed her With hindly look, yet keen, "Is-"Mary Maguire, if you please, sir." "And your age?" I am turned fifteen." "Well. Mary," and then from a paper He slow; and gravely read-"You are charged here-I am sorry to say With stealing three loaves of bread.

You look not like an off inder, And I hope that you can show be charge to be faice. Now tell me Are you guilty of this or no?" Developes burst of weeping Was at first her sole reply, but she dried her tears in a moment, And looked in the judge's eye—

"I will tell you how it was, sir; My father and mother are dead, And my little brothers and sisters W-re hungry and asked me for bread, At first I carned it for them, By working hard all day, Aud somehow the times were hard, sir, And the worg all fell away.

"I could get no more employment; The we sther was biter cold; The young ones cried and shivered --Little Johanle's out four years old --So what was I to do sir ? I am guilty, but do not condemn! I took. oh, was it stealing The bread to give to them ?"

Every man in the court-room, Grey beard and thoughtless youth, Knew, as he looked upon her, That the prisoner spake the irath-out of their pootest came kerchiefs, Out from their eyes sprung tears, And out from their eyes sprung tears, And out from old fuded wallets, Trasures hoarded for years.

The judge's face was a study, The strangest you ever saw, As he cleared his throat and murmured S mething about the law. For one so learned in such matters. So wise in dealing with men, e seemed on a simple question, Sorely pazzled just then.

But no one blamed him or wondered. When at last these words were heard ; When at last these words were heard; "The sentence of this young prisoner Is for the present deforted" And no one biamed him or wondered, When he went to her and smiled, And tenderly led from the court room, Himself, the "guilty" cuild. —"Sunday Democrat."

TRANSUBSTANTIATION.

Christ took Bread and Wine and Changed Them into His Body and Blood

THE DOCTRINE OF THE REAL PRESENCE OF OUR DIVINE LORD IN THE BLESSED SACRAMENT PROVED BY FATHER DAMEN FROM THE BIBLE.

Christ says, "My flesh is food indeed. "I believe it," says the Catholic, and the Protestant says, "I do not." Christ says, "My blood is drink indeed," in truth and reality. 'I believe it," says the Catholic, and the Protestant says the Catholic allow me to differ with you. You say it is your flash, now allow me to differ with

Some of His disciples, therefore, you see understood our Saviour to say that they must literally est His fiels and drink His blood; for, if the disciples understood him as Protestants understand him—that they were merely to est a piece of bread and drink a cup of wine, none of the dis ciples would have made any fus about it ? but, they understood Him in the literal sense of the word, and, therefore, they said : "This is a hard saying." Now the disci-ples were to be the teachers of the world. Christ had chosen them for that purpose to go all over the world, and to teach all mations of the earth, and it was therefore all important that His disciples should understand His doctrine, that they should have a correct ides of the whole world going into error. Then, if He was not to be understood in this manner, He was bound, by all the laws of justice, to ex-plain Himself to His disciples. Did he do it ? No, but He insisted, more and more, that it was His bedy and blood. And Jesus, knowing in his heart, that His disciples murmured at this, said to them : "Does this scandalize you ? Do you think this is beyond my power ? You have seen me giving sight to the blind, hearing to the deaf, speech to the dumb, restoring the lame, and reviving the dead." Well now, eavy Christ, if I can do these things, why cannot I also change bread and wine into my body and into my blood. You believe that I have changed the dust of the earth into a living man, at the creation of time, and that I took a cib out of Adam's body and changed itinto a woman. Now, says Christ, as it were, if I can change the dust of the earth into a living man, and a bone into a living woman, why can not I also change bread and wine into My body and hearged tred and wine into My body and hearge bread and wine into My body and hearge bread and wine into

He CATHOLIC RECORD.
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Th pipe would have made any fur about it when the body and blood of Jama a "This is hard aying." Now the diad-"This is hard aying." Now the diad-pipe would be teachers of the work, do all over the work, and the seach all have to aktronomic the subterval adapted aying. "Now the diad-blood, but you decive yourself in an interms of the surth. If the seach and in the work hardron adapted and the base and have to aktronomic the subterval blood, but you decive yourself in an interms of the surth. If the seach and in the work hardron adapted in the subterval blood, but you decive yourself in an interms of the surth. If the seach and in the subterval blood, but you decive yourself in an interval of the subterval blood, but you decive yourself in an interval of the subterval blood, but you decive yourself in an interval of the subterval blood of the subterval blood

your parents," nor will i concent to have any offered to mine. When I consented to marry you, I was not aware that your father and mother, with "their religious principles" were included in the agree-ment. The care which you have not to offend your parents cannot be greater than that which I must observe not to offend not," for He knew who they were that did not believe and who would betray Hum. You see, Christ put those who do not believe what He teaches, on a level with Judas. And he said, therefore ; "I unless it be given to him by the Father." Some of the disciples could not believe what Christ said, and they left Him, and Christ never called them back ; but turn-ing to the twelve Apostles, He said : "Will you also go away ? Will you also abandon me, because I teach a doctine that you do not understand if "Ado simon Peter, the shall we take ? We have known and we have believed Thou at the Son of the living God, harb said it. We believe it, believe it, well, is it not a reasonable thing to be-Well, is it not a reasonable thing to be-believe it. Well, is it not a reasonable thing to be-believe it. Well, is it not a reasonable thing to be-believe it. Well, is it not a reasonable thing to be-believe it. Well, is it not a reasonable thing to be-believe it. Well, is it not a reasonable thing to be-believe it. Well, is it not a reasonable thing to be-thing well were it. Well, is it not a reasonable thing to be-believe it. Well, is it not a reasonable thing to be-believe it. Well, is it not a reasonable thing to be-the works of 3t. Ambrose and six Well, is it not a reasonable thing to be-the works of 3t. Ambrose and six teen hundred years ago, on the Real Pres God of your love. It is not a rosy spirit, as poets and lovers have described it, but a spirit hedged round with thorns. I think, sir, as I am still free, I had better remain so. You will find some one who will readily consent not to "do violence to the religious principles of your parents." If I consented, sir, to be a slave before marriconsented, sir, to be a siave before marri-age, by surrendering my rights of consci-ence, I feel quite satisfied that I would deserve to be something worse than a slave after marriage. I had little thought that this would be the finale of so many pleas-ant days, words and letters. If you should feel it as much as I do (for I care not to coust all my emotions) you can have an

a logical conviction—it is Faith, which is grand and powerful ia proportion to the divinity in which it trusts. Such is my idea of Faith, but I do not pretend to be a theologian. Now, dearest —,, I could not, without a horrible content for myself, surrender God to win a but-band even as accomplished as you, and the only one to whom I have pighted vows of love. I would be guilty of an enormous crime if I were even to pretend to a conversion in which to pretend to a conversion in which ter. You could not even respect ter. You could not even respect yourself could I be so easily induced to desert my honce of heaven. Could I y lading in all things a true and beautiing those books that were written sixteen hundred years ago, in Latin and Greek, by our holy ancestors of the Faith, and which contain the Catholic doctrine pre-cisely as it is to day. "We have been led astray—we have been separated from our mother, the original Church; we have done wrony; we have goue into the way of cternal perdition, and we must go back," they say. Hundreds and thousands are coning back at the present day to the Catholic Church, in Germany, in Eog-land, and in the United States. Many len, who were once Protestant ministers, an enormous crime if I were even to pretend to a conversion in which my understanding and heart had no part. Every idea of honor which I have learned forbids such a prostration of my charac-ter. You could not even respect me yourself could I be so easily induced to desert my hopes of heaven. Could I be faithless to God and faithful to man? I knew dear\_\_\_\_\_ that you did not even by leading in all things a true and beauti-ful life, she can refine, elevate, and spiritful life, she can refine, elevate, and spirit-ualize all who come within reach; so that, with others of her sex omulating and assisting her, she can do more to regen-erate the world than all the statesmen or reformers that ever legislated. She can do much, alse! perhaps more, to degrade man, if she chooses to do it. Who can estimate the evil that woman her the numeric do? knew, dear-----, that you did not agree with me in my religious sentiments, but I never thought of requiring from you such a heavy obligation as you would impose upon me. But I must argue the question with But 1 must argue the question with you; for though you are a lawyer, I am not afraid of entering into a little contro-versy with you; so now look grave, for I am going to lecture you. You say, dear ——, that "in our happy country all religions are alike." Well, granted; why, then, can't you relinquish yours and join mine? has the power to do ? As a wife, she can ruin herself by extravagance, folly or want of affection. She can make a demon, or an outcast, of a man, who might otherwise become a good member of society. She can bring bickering, strife and discord into what might be a happy home. She can change the innocent babes into vile men, and even into vile women. She can lower the moral tone of society itself, and Wouldn't that be as reasonable as for Wouldn't that be as reasonable as for me to relinquish mine and profees yours? But you place it on the ground of expe-diency—on the unpopularity of our Church. Well, you need not change yours; you would do wrong to abandon your creed and unite with mine, unless you firmly believe in it. As for the smiles lower the moral tone of society itself, and thus pollute legislation at the spring head. She can, in fine, become an instrument of evil instead of an angel of good. Instead of making flowers of truth, purity, beauty and spirituality spring up in her footsteps, till the earth smiles with a loveliness that is almost celestial, she can transform to a black and arid desert, covered with the scorn of all evil passion, and swept by the bitter blast of eventation of worldy prosperity, though I would not uselessly disregard them, yet a true born American, with a proper estimate of her honor, would prefer the rags of poverty, sooner than clothe with silks a dishonored and swept by the bitter blast of everlastin and violated conscience. Your own good sense and enlightened mind will convince death. This is what women can do for the you, dear \_\_\_\_\_, that I am right; and I am confident that your reply, which I will wrong as well as for the right. Is her mission a little one ? Has she no worthy work, as has become the cry of late ? Man may have a harder task to perform, a rougher road to travel, but he has none loftier or more influential than woman's.

TOO MUCH PRAYING.

MARCH 18, 1816

Catholic Review

Catholic Review. The site ever struck the parents who are afraid of too much praying in parochial schools, that it may make the greatest difference in that supreme hour..."the hour of death"—whether the children have prayed much or not? A priest, out in the West, tells of his free and easy atmosphere of ranch-life, soon lose all thought of prayer. "I have found," he says, "that there what attended a Catholic school in early life. He, when ill, always wanted me have bourd of the young man who had attended a Catholic school in early life. He, when ill, always wanted me have been years since he had made the Act of Contrition, but he knew its mean-ing. He perhaps had not been to con-fies early instructions to his mind. The part school is early instructions to his mind. The part school is fraid of religin because he paring one of these poor boys for death parts fraid of religin because he paring one of these poor boys for death a sahort time, have is bessed the paro-but." The consideration contained in the

chial school." The consideration contained in the the consideration contained in the simple words of this good priest is one that ought to touch the hearts of all mothers. What can console the heart of a mother if her son die without the last sacraments, after years of carelessness? His career may have been splen-did, his talents brilliant, his education admirable in a purely secular way-will all that console her when she kneels at

his grave? The objection of "too much praying is The objection of "too much praying is an un-Christian one made against paro. chial schools. The people who make it use it generally to conceal some other motive. They think their children in school pray too much because they pray too little. The parochial schools can very well meet any objections made to the

IV.

Dear Sir: "I shall not ask you to do any violence to the religious principles of your parents," nor will I concent to have

The tone of your letter betrays the spirit

The parochial schools can very well meet any objections made to them on sensible and reasonable grounds. Es-pecially in the primary departments, the improvement is marked. If parents have no more valid objection to make than that their children ask the Mother of God to pray for them "now and at the hour of their death" too often, they had

better close their lips in shame. From the age of seven to that of four. teen, the public school system grinds out the puplis under it. What is the result? Has it produced miracles in "education?" Has it made the body of the people more reverent, more capable of self-support, more frugal, more indus-trious, truer, honester ? So far, it has not.

Can any critic of parochial schools hon-

Can any critic of parochial schools hon-estly say that any child once in them has not been made better by the religi-ous instruction there received ? "Too much praying !" That phrase is a disgraceful one in the mouth of any parent who loves pure, innocent, and reverent childhood. It betrays a shallow-ness of thought and a poverty of religious feeling which even Pagans would despise. It ought to go out of fashion.

The Duty to be a Lady.

It is the first duty of a woman to be lady. Good breeding is good sense. Bad manners in women is immorality. Awk-wardness may be ineradicable. Bashfulwardness in women is immorality. Awk-wardness may be ineradicable. Bashful-ness is constitutional. Ignorance of etiquette is the result of circumstances. All can be abandoned, and do not banish All can be abandoned, and do not banish inan or woman from the amenities of their kind. But self possession, unshrink-ing and argressive coarseness of demeanor may be reckoned as a state prison offence, and certainly merits that mild form of restraint called imprisonment for life. It is a shame for women to be lectured on their manner. their manners. It is a bitter shame that they need it. Women are the umpires of society. It is they to whom all mooted points should be referred. To be a lady is more than to be a prince. A lady is always in her right inalienably worthy of respect To a lady, prince and peasant alike bow. Do not be restrained. Do not have impulses that need restraint. Do not wish to dance with the prince unsought; feel differently. By such that you confer your honor. Carry yourself so loftily that men shall look up to you for reward, not at you in rebuke. The natural sentiment of man toward woman is reverence. He loses a large means of their manners. It is a bitter shame that natural sentiment of man toward woman is reverence. He loses a large means of grace, when he is obliged to account her a being to be trained into propriety. A mau's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness she should be found wanting he receives an inward hurt. an inward hurt.

MARCH 13, 10

BY WILLI God gave me one e Bo beautiful was That life was but p That she might h Safely sheltered fro Its sorrow and its The Baviour called And she was fold

Fo

Ah ! Then my heat My life seemed d So long to weep, ao Outside the Shep And yet, I knew a No life prolonged As when, in answe My lamb was fol

For her sweet sake The trial and the For mine is but an And her's a Heav Safe sheltered from Its sorrow and it She s'eeps upon th Forever folded 1

THE COURS

A TR I first met ] the winter of 18 in California t become accu all sorts of chan ber that this m tion and impre was in a San Fr that I saw hit

He. like mysel on, killing tim games in prog desire to take ] I was struc physique and of his particularly b face, with its tour, its large

and the tore moustache and A desire to l ted me to draw tion, and from fast friends.

In the year almost constan came partners ers of a mine i good deal of hopes, and warmer with e

Rudolph Monoble bearing attainments. several other l showed by his was remarka young a man-but thirty-two

His story in several mon acquaintance ciently confide himself. He was the count. He ha

clandestinely young lady, in royal blood. Olanof. She was rapturous body. A you came enamou decreed that s wife. It wa decree that ]

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Where is the Protestant who calls in the priest in time of sickness that he may anoint the sick person with oil? You see you do not follow the Bible, my dear Protestant friend; you do not take the Bible for your guide or teacher. The B ble also sys, you must confess your sins—St. James, Fifth Chapter. Do you do that? Do you confess your sins? "Wby, do you thack I am such a sim-pleton as that?" answers my Protestant friend.

friend.

Mir .

Hend. But the Bible says so, my dear friend. Here you go against the Bible again. The Bible says also that you must fast.

Christ asys : "I have given you an example, that as I have done, you do in like manner." Christ fasted. Do you fast ? "Of course not."

"Of course not." The Bible tells us, that the apostles fasted, even after Christ had gone—Thir-teenth Chapter of the Acts of the Apos-tles. We read of the Saviour fasting and praving. Do you fast ?

"O! no, we do not fast." Well, then, you do not follow the Bible,

dead, and my blood is drink indeed. He of Mer Take and eat this is my blood,'" that eateth my flesh, and drink the my blood abideth in Me, and I in Him. As the living Father hath sent me, and I live by the Father, so he that eateth Me, the same also shall live by Me." He does remembrance of Me is the said : "Take same also shall live by Me." He does not say, he that catch the remembrance of Me, or he that eateth the figure of Me, but he says he that eateth Me. You say, drink; this is my blood," and do this eat-ing of My body, and this drinking of My bolieve in mysterice. Well now, I think it is a very great mysterious thing to eat the figure of a thing. I would like to see a man eat the figure of a thing. I do not believe there is any one who could do that, for it would be pretty hard to know he means a figure of a thing. I do not believe there is any one who could do that, for it would be netty hard to know he means a figure of a thing. I do not believe there is any one who could do that, for it would be netty hard to know he means a figure of a thing. I do not believe there is any one who could do that, for it would be netty hard to know he means a figure of a thing. I do not believe there is any one who could do that, for it would be netty hard to know he means a figure of a thing. I do not believe there is any one who could do that, for it would be netty hard to know he means a figure of a thing. I do not believe there is any one who could the the source of the so

bell ve there is any one who could do that, for it would be pretty hard to know how to go about it. Yes, my dear friends, I think that is a very mysterious thing. "He that eateth Me," says Christ, "the same also shall live by Me. This is the bread that came down from Heaven, and be that eateth this bread shall live increase Many therefore of Min divid forever. Many, therefore, of His disci-ples hearing it, said : "This is a hard say-ing, and who can believe it.""

we break, is it not the Communion of the body of the Lord ?' I read it, as it is in

blood, in remembrance of Me. He did not say, take a sup of wine, and a piece of bread, and remember Me; but He said:
"Take and car; this is My blood." Remem-and drink : this is My blood." Remem-tering and My death.
This is precisely the explanation which St. Faul gives of these words of Jesus you shall eat this bread, and drink this chalice you shall show the death of the ber the death of Christ, whenever you
The diagnost of Mr. He did returns and the proposed the catholic religion," and he proposed the catholic religion, "and he proposed the catholic religion," and he proposed the catholic religion, "and the proposed the catholic religion, "and the proposed the catholic religion," says the young man, "I am not going to darun my soul-I must know the truth, and I want you to prove to me the truth, "Well," says the preacher, "I cannot do that, and there is no man in the world that can do it." "Well, then," says he, "good-bye to you, I shall become a Catholic," and he became

body of the Lord ?' I read it, as it is in the Protestant Bible. You see, St. Paul takes it for granted that they all believed it, and that, therefore, they should lead pure and holy live, because they were e daily permitted to receive the body and the blood of Jesus Christ. Aud in the 11th chapter of the same s Epistle to the Corinthians, St. Paul says, after instructing them to receive worthily; "I have received from the Lord, that t which I also deliver unto you, that the Lord Jesus, the night, in which He was be trayed, took breat and giving thanks, broke and said: "Take ye and eat—this r is my body, which shall be delivered for you. Do this for a commemoration, a syou shall drink for a commemoration, to rin memory of Me."
Catholic Childed, in the United States. Many men, who were once Protestant ministers, are now Catholic priests, and several of them are Catholic bishops, and even car-dinals, because they were men of intelli-idue ; they did not follow the road of the vuigar crowd. "I hate Catholicity, anyhow," you say. "I hat I had taken the advice of that old man," but then it will be too late, for when you are once in that 'lock-up" there is no getting out of it. Of course, there is no getting out of the there is no there is no set of in thing about there there is no memory of Me." "O! no, we do not fast." "O! no, we do not fast." Well, then, you do penance," siys the Saviour of the world, "you shall all perish." It is commanded in the Bible, and you sky you follow the Bible, Christ himself fasted the Bible, my dear Protestant friends, and in many other matters you reject the sub in many other matters you reject the and in many other matters you reject the sub in the subject when you and no religion established by the subject when you into the right path. The subject when you into the right path. mine?

recommend to all of you to pray fervently to God to draw you into the right path. Get the books which I have recommended —the three books we call the set. Read them and study them, that you may he

able to understand the doctrine of the

Catholic religion. When I gave a mission at St. Joseph's Church in Brooklyn, N. Y., there was a young Virginian who went to his preacher young virginian who went to his preacher and said to him: "You must answer the questions contained in this pamphlet of Father Damen, and if you do not do so to my satisfaction, 1 am going over to the Catholic religion," and he proposed the questions. "Well," said the preacher, "you must not be thinking about these things-do not be bothering room bard

Horsford's Acid Phosphate

UNANIMOUS APPROVAL OF MEDICAL STAFF. DR. T. G. COMSTOCK, Physician at Good Sarmaritan Hospital, St Louis, Mo, says: "For years we have used it in this hos-pital in dyspepsia and nervous diseases, and as a drink during the decline and in the scout hospital for the second secon the convalescence of lingering fevers. It has the unanimous approval of our medi-cal steff."

cal steff." Amos Hudgin, Toronto, writes: "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Lyman's Vegetable Discovery and Dys-peptic Cure was brought under my notice. I have used two bottles with the best re-sults, and can with confidence recommend it to those afflicted in like manner." Sold by Harkness & Co., Druggists, Dundas street.

Worms cause feverishness, moaning and Worms cause leverishness, moaning sur-restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has nonem stock, get him to procure it for you. stock, get him to procure it for you. WEIGHED IN THE BALANCE, but not found wanting. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure has been weighed in that just balance, the experience of an impartial and intelligent public. Both remedially and pecuniarily it is a success. Its sales constantly in-crease, testimony in its favor is daily pouring in. The question of its efficacy in Dyspepsia, Liver Complaints, Kidney ailments, and for Blood Impurity, is de-cided. Sold by Harkness & Co., Drug-gists, Dundas street.

all that was Paris, firmly our separatio While in 1 itska, in a hu letter that ru pects, and fil tions and des letter from a my Helena fair, and th she was rece tions with ap there was on in which he daughter had was repentar her rash man desired abov the wife of a some means sever the tie that she mig hand of her the letter wo never to di marriage, an Poland. The little note assuring me written was the depths o not return t

ise her. 'Did I ret have never my beloved I scarcely k to come to A and after a

Imitation

Imitation Is sometimes called the sincere form of flattery. This may account for the num-ber of imitations of the original and only positive corn cure—Putnam's Painless Corn Extractor. All such fail to possess equal merit, so when purchasing get the genuine "Putnam's." Safe, sure and painless. All druggists.