"THE UPS AND DOWNS OF LIFE."

C. F. STREBT, M. A. CONCLUDED,

Through Mr. O'Neil's kindness, Mr. Simon, with his wife, was enabled to leave the town, where he had so long resided, at the end of March, undertake the journey to the city of C____, in the State of Maryland. They did not go further than New York city, on the first day; here they rested and had an interview with the physican there, whose professional services had already been so beneficial to Mr. Simon; they resumed their journey, after a day's rest and arrived safely in the city , where they found Mr. and Mrs. O'Neil with Mabel anxiously awaiting them at the station, who conducted them to their home and comfortably installed them there as their guests.

It happened to be holy week, when Mr. and Mrs. Simon had started on their journey; a week which is observed with great reverence and solem nity by the Catholic Church. The city which they were visiting contained a large Catholic population and presented a scene of unusual religious activity. especially on Holy Thursday; on this particular day is commemorated the institution of the blessed sacrament of the Eucharist, when the churches, with brilliantly-illuminated altars, are visited by the public, during every hour of the day, to manifest their faith in the Real Presence of their Lord in the consecrated elements of the Lord's

Supper.
Mr. Simon, as a convert, showed a deep interest in the events commemorated and was most anxious to take part in the solemn services, according as his strength would permit him. Poor He was astonished that his mind had been so long closed to the truth through ignorance and prejudice and been so indifferent to the graces and blessings of the gospel of Jesus He was very anxious to be Christ. prepared to make his first Communion Easter Sunday in order that he might thankGod for the gradual restoration of his bodily health and the sanctifying grace bestowed which had enlightened his soul and led him safely into the fold of the true Church.

On Holy Saturday, the parish priest called on Mr. Simon, whom he found much changed since the time they first met on the day of his marriage to Miss O'Neil. He congratulated him on his reception into the Catholic Church, which event had interested him deeply, especially as his wife and daughter were so highly esteemed by him. Referring to little Mabel, the Rev. Father had much to say in praise of her faith and piety; "she was indeed a child of

Mr. Simon was much affected by the earnest and kind remarks of the priest about his child, and replied that, on her return home last winter, when he was seriously ill, he was forcibly struck with her sincerity in her religious duties; her faith was such a reality to her; it had been the child's conversation and actions which had aroused him

from his spiritual lethargy; he envied her in her simple faith and perfect trust in God. You are not the only man, the priest said, who has been converted by observing the piety of the young. In-deed our Divine Saviour directed the attention of His disciples to a child, when He was instructing them in the faith. He called a little child unto Him and set him in the midst of his followers and said to them, "Verily I

say unto you except ye be converted Whosoever shall humble this little child, the same is the greatest in the kingdom of heaven." Although your wife, continued the priest, is such a good Christian woman, yet it was your little daughter, you say, who in-terested you in the Catholic faith, and now you have no doubts about the creed of the Church. Oh! exclaimed Mr. Simon, had I been converted years ago, it would have saved me from great misery and delivered me from temptations which nearly ruined my mind body and soul; now I have learned watchful are the Catholic priests over their flocks individually and collectively and how effective are the means they possess for the saving of souls. The sacrament of penance which has been simply explained to me teaches the laity to examine care fully their thoughts, words and actions, to study the nature and effects of ven ial and mortal sins, the tendency of their predominant passions and to note the progress they are making in the of righteousness.

The parish priest was much pleased with the conference between Mr. Simon and himself and strongly approved of his desire to make his first Communion on Easter Sunday. Before taking leave he appointed an hour when his convert could go to confession without exposing himself to great fatigue.

Easter Sunday 189—was an eventful day in the diary of the Simon family. Mr. and Mrs. Simon and their daugh ter accompanied their host and hostess to the parish church to take part in the celebration of the Easter Mass; to unite themselves with the faithful and with the angels and saints in the adoration of Christ risen from the dead and in the praises of Him who was victorious over death and hell and had bestowed upon mankind the divine gift of immortality.

Among the faithful, who at the time Communion, knelt before the altar, was Mr. Simon; it was the first time he received the Eucharist. To those who had known him a few years ago, had witnessed hir religious indifferentism, his falling from grace, his moral degradation, his spiritual death, his recent physical weakness and sick-

Temple, humbly kneeling before the altar, partaking of the bread of life, he was to them like one risen from the dead; his resurrection was both spirit-ual and physical; he had imitated Christ's death by dying to his sins, and His resurrection by walking in

newness of life. "Over every sinner that repenteth there is joy," our Lord said, our Lord said, "in of God rejoice" when such an event takes place in the world. This declaration of our Saviour shows how import ant it is to deliver a human being from the servitude of sin. The curses of sin are so awful and disastrous that the deliverance from the curse causes great joy both in the Church triumphant and Church Militant. The repent ance of a sinner means the deliverance of his soul from a state of being wors than death-from an eternal existence too chocking to contemplate. We know how precious is the physical life

of a human being, how its preserva-tion, even in time of infancy, gives joy to relatives and friends; how deepsociety is moved in the saving of human life, bestowing rewards those who have bravely rescued a fellow creature from sudden death, and inflicting the severest penalty on any one guilty of the crime of murder But much more precious is the life of the soul than of the body, and very great is the reward to those who save a soul alive. We know how terrible is the spectacle, when the body is dying; how the voice becomes inaudible, the eyesight dim, the lips cold and livid, the tongue parched, the cheeks hollow and pale, the limbs weak and trembling, and the mind disturbed by frightful dreams. But the spectacle is much more awful and heartrending in the case of a soul of the sin-ner that is perishing. The Angels and Saints shrink from the spectacle, for the lost soul goes to the woful dungeon where there is no remission of sins, whose gates are eternally shut down and bolted, where the fire is never extinguished, where there is everlast ing rage and despair, where there is the most hideous and loathsome associ-

ations. Therefore, every true Christian has the deepest interest in the conversion of a fellow creature from sin and the rescuing of a soul and placing it in a state of salvation. Mrs. Simon had good reasons to feel happy and rejoice on this Easter Sunday, in which joy she had the sympathy of her friends, for her beloved husband, who had been on the brink of perdition, who had been in such peril both physical and spiritual, temporal and eternal, had

been rescued. Mr. Simon's health, having steadily improved during his sojourn with his brother in law, he began to feel suffic iently strong to again occupy himself in some secular pursuit. As an earnest Christian, he knew it was both sinful and dangerous to lead a life of indolence; besides the maintenance of his family was in a great degree de pendent upon his exertions. After some conversation with Mr. O'Neil on the subject it was considered advisable in several respects not to return to Vermont, but to try and find a position suitable to him in the State of Mary-land or Virginia. His training experience and business associations, com bined with his integrity and high principles, qualified him to be a desirable assistant in some mercantile establish ment. As Mr. O'Neil was well acquainted with men of influence in the commercial world, he succeeded in a short time in obtaining for his brotherand become as little children, you shall not enter into the kingdom of heaven". chief clerk in a large establishment in chief clerk in a large establishment in Virginia State, where the business was similar to that in which Mr. Simon

had been formerly engaged.

Mr. and Mrs. Simon took their departure from the town of C--- for their new home. Words could not express their gratitude to their hospitable and generous relations on taking leave of them. Their daughter was allowed to remain with her uncle and aunt until the summer vacation, in order to pursue her studies at the con-

Mr. O'Neil had frequent letters from his sister and brother in law, when they were firmly settled in their new home, and was gratified to learn that the latter was pleased with the official duties in which he was engaged. He succeeded in gaining the esteem and confidence of the firm by his assiduity and prudent management of the busi ness entrusted to him ; shunned every temptation or amusement which threat-ened to interfere with his faith and morals, and by his regular and frequent communious supplied his soul with grace sufficient to subdue any appetite of intemperance and exterminate the disposition of worldliness and irrelig-

His beautiful and lovely daughter remained at the convent as a pupil until her education was completed and she was an accomplished young lady. Mabel then returned to her parents and lived with them for a year. During her sojourn at home she devoted her spare time to objects of piety and charity and won the regard and love of her acquaintances by her modesty, unself ishness and kindness in social duties.

At the expiration of the year, she returned to the convent in the city of C-, where she had been educated, but not as formerly in the position of a pupil; her object was to join the religious order of nuns and dedicate her life as a maiden to the entire service of her divine Lord and to that mission in the spiritual work of the Church which pious virgins, called of God, are ordained to perform.

If you suffer from sores, boils, pimples or if your nerves are weak and, your system run down, you should take Hood's Sarsaparilla.

MEXICO.

Buffalo Catholic Union and Times As a rule, when the average Protestant missionary is not making a fuss abroad, by interfering with governmental affairs in other lands or publicly insulting the religious customs of the people, he is indulging in wholesale lying at home regarding the "popish darkness and wickedness he has wit-nessed in his foreign missionary field. It is bad enough in all conscience when the male hireling takes to this busi ness, but when a reverend spectacled, shrill voiced, shrivelled faced woman goes as it like a fury-infandum!we feel like fleeing for our life.

As a specimen of what she can do in this particular line we submit the appended excerpt from the harangue de-livered by Mrs. W. H. Sloane, wife of Missionary Sloane, before the American Baptist Missionary Union, recently held in Rochester. We quote from the report of the Rochester Herald:

the report of the Rochester Herald:

The Mexicans, said Mrs. Sloane, are tightly bound with the influence of Romanism in its most corrupt form. To them the Bible is an unknown book and the mumbling reading by the priests of prayers and the Mass in Latin is meaningless to them. They worship the Virgin Mary and their religion is but little removed from the superstition and idolatry of the Atzeco, from whom they are descended. The society has but three missionaries in all Mexico which, together with seven from Baptist societies, makes but ten Baptist missionaries among fourteen millions of people. The call now is "Men and Means for Mexico."

In view of so appaling a situation, is it any marvel that Mrs. Sloane should cry out for more "men and means?" Indeed, more "men and means" seems to be a popular feminine cry everywhere these designing But in Mexico especially a godly missionary with "means speculating turn of mind might drive couldn't be persuaded to touch even as A Rev. Mr. Riley, for instance, who posed as an Episcopalian Bishop in Mexico, showed himself a shrewd business man in this respect,

for he purchased for a mere song the confiscated headquarters of the Franciscans, situated in the most fashionable thoroughfare in the city, which valued at \$200,000. The doings of this Bishop Riley in Mexico, it seems, didn't quite suit his American brothers of the Protestant episco pate, and they repudiated him. But what cared Riley? He had the splendid property in the city of Mexico, which was robbed from the Francis

Thirty five thousand dollars of cans. "missionary means" had secured it. Mexico is ever a prime favorite with ranting bigots. They point to it triumphantly as illustrating the blight that "popery" casts on every country where it is dominant. They picture Mexico as an especially "priest-ridden" land, where ignorance and vice hold dual sway, and everything is held in the clutch of a superstitious and greedy Church; and that in the name of "hu-manity" the Protestant Anglo Saxon race must make a new conquest of the land of the Montezumas. This is the land of the Montezumas. This is the harrowing story that is the harrowing story that is the large multiple in the Protestant press, pulpit and lecture hall throughout the countries. try; that is reiterated in the flying sketch of an ignorant tourist; and that falls like manna on gospel-hungry souls at every foreign mission assem

blage in the land. Now, what are the facts? First of all, the Church, instead of dominating Mexico, is to day, and since 1867, merely tolerated in that republic. She has been as much plundered and persecuted there as in France and Italy. Freemasonry is enthroned in very department of government : and wherever that is the case the condition of the Church need not be told. In proof of this contention we summon s Protestant writer-David A. Wellswhose pen is by no means unhostile. In his "Study of Mexico" (Appleton & Co., 1890), as quoted by Father Young in his admirable book, "Protestant and Catholic Countries Compared," we find this:

pared," we find this:

"When the Reform was established in 1867, the entire property of the Mexican Church was at once 'nationalized' (a synonym of confiscation) for the use of the State. Every convent, monastic institution or religious house was closed up and devoted to secular purposes: and the members of every religious society, from the Jesuits to the Sisters of Charity who served in the hospitals or taught in the schools, were banished and summarily sent out of the country. And so vigorously and severely is the policy of subjugating the ecclesiastical to the eivil authority still carried out, that no convent or monastery now openly exists in Mexico: and no priest or sister, or any ecclesiastic, can walk the streets in any distinctive costume, or take part in any religious parade or procession. While Catholic worship is still permitted (1) in the cathedrals and in a sufficient number of other churches, it is clearly understood that all of these structures (while the Catholics and their pious ancestors consecrated with loving and adoring sacrifice to God), and the land moon which they stand. understood that all of these structures (Which the Catholics and their pious ancestors consecrated with loving and adoring sacrifice to God), and the land upon which they stand, are absolutely the property of the government, liable to be sold and converted to other uses at any time, and that the officiating clergy are only 'tenants at will.' Even the ringing of the church bells (which to the people was as the voice of God's angels calling them to worship) is regulated by the government. All those rites, furthermore, which the Catholic Church has always classed as among her holy sacraments and exclusive privileges, are also now regulated by civilaw. The civil authority registers births, performs the marriage ceremony and provides for the burial of the dead, and while the Church marriage ceremonies are not prohibited to those who desire them, they are legally superflaous, and alone have no validily whatever."—("Study of Mexico," pp. 81, 82.)

Behold how the Church dominates

Behold how the Church dominate Mexico! Witness the evidence of her present wealth and power in that "priest ridden" land; and hold her responsible for all the mythical ills that biased fancy conjures and places

at her sanctuary doors.

But despite the fact that the Church has been despoiled of her possessions and shorn of power, the seeds of the

she planted in the aboriginal soil of Mexico continues to produce golden fruit. True civilization, be it observed, does not consist in the mere material progress that so characterizes these our days. Nor does it mean the possession of colossal wealth, riotous living, defiant gambling, wholesale swindling, corporate oppression, legislative corporate oppression of colossal wealth of the corporate oppression of colossal wealth of the colossal wealth ruption, bold bank lootings, audacious bribery in high places, the ruin of innocence by immoral publications,

divorce that gangrenes the home, and

pre natal murder that cries to heaven

for special vengeance. Civilization is of the soul. It puri fies and elevates the mind to the contemplation of the True, the Beautiful, the Good. It ever subjects the material to the spiritual, the temporal to the eternal. It is kind, chaste, charitable, patient, just; harboring no enmity toward others, regarding all men as brothers in the University Fatherhood of God, doing no evil to any one, and valuing the goods of this life as but means to the attainment of the life that is immortal.

This is civilization-that Jesus Christ established upon the ruins of Pagan Rome, with its lust, cruelty, corruption and greed. It is also the civilization with which the Catholic Church has enlightened the world-conquering with its conquerors of the Roman Empire, Goth and Vanal and Visigoth and Hun. It is the civilization she brought to the New Word of Columbus; where instead of exterminating the aborigines as Protestant "progress" has ever done when in power, she took the savage natives in her arms, recognized them as human beings, brothers in Jesus Christ, de-stined to the same heaven as their European conquerors. It was thus she acted in the Mexico of which we have been speaking. For even to-day thirty eight per cent. of its 11,000,000 inhab fine bargains in confiscated church property which conscientious Mexicans tants are full blooded Indians; forty three per cent. of mixed race, and but niueteen per cent. white.

Such was the material with which the Church had to build her spiritual edifice in the New World. Poor clay, verily, from which to make brick Yet she is denounced and maligned because she has not built a more gor geous structure.

An English Jesuit on Theatres,

The Rev. Father Vaughan, S. J. recently preached a sermon in which he said: "Some found their recreation in going to a theatre; some found it in society; others would rather be left alone; some wanted to be invited everywhere and go nowhere, they wished to be free and be quiet; others only wanted to be left to their prayers and to have communion with Everyone must use what best suited him. Some people said, but surely a man must not go to a theatre. No one heard such rubbish spoken from a Catholic pulpit. If a man thought the theatre helped to recreate him, let him but if he found it poisoned the wells and let loose his passions, it was not recreation and he must not go. Again, some played at cards. people thought that there should be no cards used in their house. Well, let them keep them out. But if others found help, let them use them, but as a recreation, not as a means to lose their fortunes and tempers. They should go nowhere and do nothing that if they were struck down dead they should meet the frown of Christ. let them be reasonable and look at these things straight from God's point

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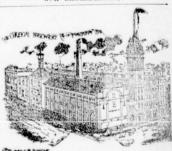
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