THE CATHOLIC RECORD.

Our Lady of Lourdes. For the CATHOLIC RECORD.

6

Written on reception of an image of Our Ledy of Lourdes, for my little son, from Might Rev. E. M. De Pauw, Hal, Belgium Today, virgin Mother, thy most humble the illusions by which he's be-

turus his soul to that firmament's impress of nature joins beauty and might. nope, fervent hope, does its blessing impart stain the desire of each Catholic heart, beyond those bright orbs one day may To su That

Lady of Lourdes, Sweet Immaculate

From the taint at the fount of humanity's hield of God's power has kept thee The

supreme : the children of old in the furnace of flame test still was gaarded thy virginal name. ben the mandate went forth to the ends of

aiming thy royal immaculate birth Lady of Lourdes, our Immaculate

action the dogma Christ's vicar decrees s the wonderful shrine of the famed the hait and the sad every day do

spot where was heard thy immacu-On th Virgin we love thee! Oh mother most mild,

anost mild, whose presence announced to the poor peasant child Thy spotiese conception, thy beavenly mien, Dear Ludy of Lourdes, our immaculate

On Calvary's height when the rabble did And the blood of thy Bon from the cross trickled down;

t of hours when thy poor heart In th was broke t Jesus that moment these words to

hesspoke: id ! Mother, thy Son," and St. John ook the place s deputy there of the whole human As the d

"Son, 'tis thy Mother," whose pitiful misn Piesds for mankind, their Immacuiste Ouesn.

Oh i virgin, thy grief in that sorrowful spot By earth's lowly children is never forgot; Of thy care have we proof in Blessed Simon ck ; irdes, La Salette, Mount Carmel and At Lou knock, is land of the West, the bright hope of a are true shrines of affection for Our h Our hearts are true shrines of aff;ction for thee: Oh ! guard and console us in life's darkest

Dear Lady of Lourdes our Immaculate P. J. LEITOH.

AN EPISODE IN MR. MANS-FIELD'S LIFE.

BY MAURICE F. EGAN.

Mr. Orton Manefield-he had inherited whole fortune of the Baltimore Ortons, mr. Orton Mannead-as had interied the whole fortune of the Baltimore Ortons, and had, out of gratitude, prefixed Orton to his name-was said by everybody who did not know him to be a happy man, and to be happy for three reasons : he was good, he was healthy, he was rich. His house was the best in New York-or one of the best; he had brought a famous pleture from Earops, and nearly every-bedy spoke well of him. His children had turned out well. Alber, in spite of the slowness of promotions in the army, had gone up twice in rank since he loft West Point; and Alice was about to marry a millionaire, who was, like Mr. Mansfield himself, a convert to the Catholle Church. His nicce, a young girl named Louise, an orphan, had come home to his very grand house to spend the Christmas holidays.

Louise seemed emailer than she was; she was just sixteen, very slight and shy, with soft brown eyes, curly nair a little darker, and a complexion that suggested the apple blomoms. She was rather ellent. "Reserved," the gay Alice called her, "Proud," Mr. Manefield said to himself, as he looked closely at her on this Christ-mas Eve from under his shaggy eyebrows. He had just told her that she might go He had just told her that she might go out that afternoon and buy all the pearls in Tiffany's, if she wanted them, and half a dozen evening frocks, and had thrown between the process he was reading a blank cheque signed with his weighty signature. "What could be more generous than this ?" he saked himself. Louise had not a cent of her own. Here she had the whole of an afternoon before her, with unlimited money at her command. How many girls would be perfectly, deliriously happy if such a gift were to fall to them !

his six guests. Neither Alice nor Louise was present. It was strictly a men's dinner. If the rather sombre oaken room lacked the color of ladies' dresse, it was not missed; for there were great banks of pink rocse everywhere, and above them in the dome glowed a modern stained glass window of St. Elizabeth and the roses, through which yeliow electric light flowed and mingled with the glow of the candles on the tabls. The men wore pleasant principally because the cook was exceedingly good.

pleasant principally because the cook was exceedingly good. After much chatter the host's thoughts returned to the subject which vexed him much—the ingratitude of the poor. "I wonder if St. Elisabeth found the poor at all grateful?" he said glancing at the jewelled stained glass above him. Somebody yaward and said he did not know; but a reflective looking man at the and of the table observed :

end of the table observed : "I presume St. El z ibeth knew how to reach their hearts. But I fancy she did not care whether they were grateful or not," he added.

"But she was a saint," remarked Mr. Manufield, "and I'm not." "Well," said the reflective man, "gifts

given without love-gife given out of pity only-do not gain anything but a perfonctory kind of gratitude. Why, my dear Manafield, the bardest virtue to culti vate is a gratitude which is not a lively

vate is a gratitude which is not a lively sense of favor to come." They a l laughed except Mr. Mansfield. "I don't know," he said, "whether that is cycleal or not, but I do know that is my experience." "Then I am afraid your giving has lacked something important, and that is a little affection."

a little affection." This came from a young fellow who reddened a little when he felt how senti-mental he would seem. But he was think-ing of a little souvenir that had come to him that morning, done by his mother on a bed of sickness. Nobody noticed his speech just then, for a new entres and a new wine came in. But Mr. Manefield did not forget it. He thought it over before he went to sleep that night. that night.

III.

Louise sat in her little room the day after Christmas. It was raining—the enow of the day before had turned to rain. She rose and picked up Mr. Mansfield's cheque from the table. "I shall take it back to him without o

word. He, my dear mother's brother, gives me money because I am poor. Money, nothing more! Oh, how insolant the rich are! Am I not dependent enough and poor enough without being constantly re-minded of it? I almost hate him! Oh yes, yes," the continued, impatiently brushing a tear from her cheek, "I know! some grateful ! is uppose I ought to show some gratitude; but how can I be grateful for this magnificent blank cheque! He gives things like a banker, not like a man !!!

Louise tapped on the pane. A though occurred to her. Perhaps he had no ploture of her mother. She knew that her mother had lowed him intensely. There was a faded daguerrectype in her There was a faded daguerreotype in her drawer of a small girl in a stiff white frock and red coral armlets. She would leave that in his study with the cheque, and show that at least she was not so un-grateful as she seemed. She brushed tho tears from her cheeks, and, tenderly tak ing the daguerreotype in her hand, she stole down to Mr. Munafield's elaboratelyappointed study. She knocked slightly. "Come in !"

Louise entered and then stopped short.

Louise entered and then stopped short. "Oh, come in !" Mr. Mansfield said, a smile showing in his eyes. He had felt rather lonely all the morning. Louise put one hand on the back of the courteously-offered chair, and rather timidly, and with an utter loss of her presence of mind, held out the picture. "Who it's Long-dess little Long little presence of mind, held out the picture. "Why, it's Lucy-dear little Lucy!" said Mr. Manfield, a glow coming into his face.

his face. "it's a Ohristmas gift, uncle," stammered Louise—"the best I have." "Here's one of those very coral clasps of here," said Mr. Mansfield, opening a drawer. "I've kept all these years. And you may have it. Dear little Lucy, how I love het—and," he said in spite of him self, "how I love her daughter i" Louise clasmed his hand in both here.

A PIOUS CUSTOM WHICH SHOULD BE GENERAL AMONG CATHO-LICS.

Formerly the plons custom of saying the daily prayers together was very generally observed in families; but in proportion as people are growing worldly wise, these good old Catholic customs are disposed by A science for the back disappearing. A seriouse fort, however, should be made to keep up the practice of family prayers, for it is one of the most

should be made to keep up the practice of family prayers, for it is one of the most efficacious means to preserve the spirit of pisty to keep faith airs, and even to pre-serve the spirit of union in the home circle. The labors and cares of the day are at an end; the shades of night surround the earth and invite to repose; the hour is favorable for the Christian family to join in prayer. What a charming spectacle to babold the whole family in this action ! We can see them in imagination kneeling before the crucifix and an image of O ar Lady, the father and mother, the venar-able grandparents, the children, and ser-vants. The father or mother anys the prayer aloud, the others answer, thus imitating the choirt of blassed spirits ; and their prayers are carried up by angis as incense to the Lord. Then having made a commemoration of all the faithful departed, especially of those of their own family circle, all retire in allence. Joint the simple and brief outline of what family prayers mean will suggest to the invitance in the same will suggest to the

refreshingly the peaceful conscience. This simple and brief outline of what family prepare mean will auggest to the plous reader some of the benefisial results that are calculated to flow from the practice. Prayers made in common remind a person of his principal duty here below—that of adoring God. Suitary prayer is often mede with less care and encestnes; sometimes it is hurried over and shortened; sometimes it is quite for gotten. When the whole family are accustomed to join regularly in this devo-tion, such fauits are in a great measure, if not altogether, removed. There is in this union of the members of the family at the foot of the crucifix a parsual ve elequence which speaks to each one of his duty to God, his neighbor and himself. And this gathering together for a common purpose each avening is calculated to have the most happy effects on the family itself. When the father and mother are thre exercising a species of priesthood in the midet of their children does it not inspire feelings of greater respect ? If some have been grieved and vared during the day by any of those thousand-and one little miscries that may disturb peace and har-mony everywhere, will they not be dis-posed to forgive an i forget when, at the foot of the crucifix they repeat: "For-give us our trespasses as we forgive those who trespass against us" He that has fallen into ein, will be not be disposed to repent of it when he makes his short

failen into sin, will he not be disposed to repent of it when he makes his short examination of conscience at night and joins in the Confiteor and the Act of ntrition ?

Fathers and mothers, and other heads of houses, will be doing much for their own souls and the souls of those under their

of houses, will be doing much for their ownsouls and the souls of those under their care by introducing and maintaining the custom of family prayers. It is generally difficult, often impossible, for the family to meet for morning prayers; but in the evening there is seldom any dif-ficulty. All that is required is the good will of the father and mother. If the family cannot be assembled im mediately before the hour of retiring, let the prayers be said just after supper, or at any other convenient time. It is not necessary that the prayers be long; let them consist simply of the "Our Father," the "Hail Mary," the "Creed," a short examination of conscience, the "Oon fiteor," the "Acta," and the praver of St. Bernard to the Blessed Virgin. These prayers will not take ten minutes, and, when said with attention and devo-tion, they will be more readily and more abundantly heard by God for being offered in common. "If two of you shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in Heaven. For when there are two or three gathered together in My name, there I am in the midst of them." (S'. Matt., xrii, 19, 20)

Matt., xvii., 19, 20)

PLAIN LIVING.

GOING BY THE BIBLE.

From Indo-European Correspondence. So you would like to examine the claims of the two Churches by the light of the Bible. I am ouly too happy to accede to your wishes, but before beginning you will kindly allow me a few remarks. The Bible is the word of God, therefore restant the set to the it as our test

most sacred ; hence to take it as our tes in deciding the right and wrong of our eter in deciding the right and wrong of our eter nal welfare supposes we place ourselves in the right dispositions for such an inquiry, lest, according to the Bible itsalf, we be of the unhappy 'many who wrest the Scrip tures to their own destruction." It is therefore necessary we should lay saide all that could in any way hamper our judgment. Each one very naturally be-lieves himself right:

"Tis with our judgments as our watches Go just alike, yet each believes his own."

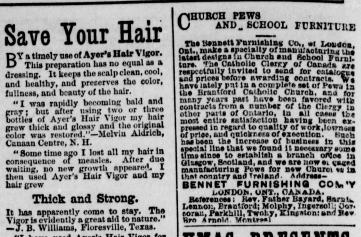
We are all biased in favor of our own views and see our oppoaent's through a false medium. We come, as I told a friend of mind when beginning a similar discussion, with our minds made up that we are right and that consequently all that is axid against us is necessarily wrong; of course, with such dispositions, it is impossible to come to any fair conclusion. Let us there fore for the present lay aside our private opinions and hold in absyance our pre-judicer, the effects of early training. Let us each, as it were, leave our own camp, divested of all that could hinder us from being impartial judges, and stepping on the neutral ground of the Bible examines the claims of the two Ohurchas. May God help us to see what is right and give us ourage to embrace the trath in spite of all difficulties You do, I balieve, admit with all We are all biased in favor of our own

of all difficulties You do, I balieve, admit with all Protestants that in the beginning the Roman Catholic Church was the true Church of Christ; but as time rolled on abuses creptin; new dogmas ware made; corrupt doctrines were introduced; and the once besutiful Church fell so low that the mached the once beautiful Church fell so low that she needed a complete reform; that God raised up reformers in the persons of Luther, Henry VIII., Calvin, and others, who purified the Caurch of its errors and gave to the world the benefits of the "Glorious R-formation" Now let us see how far this will stand Bible test. Opening your Bible at St. Matthew, Xri, 18, we read: "And I say also unto thee that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it," which means obviously that the Church would never fall into error. for if Church would never fall into error, tor if she erred how could Cariss affrom that the

she erred how cours Cariss affirm that the gates of hell would never prevail against if ? Therefore, thas Church spiken of in this text must be now existing just as Christ established it, without ever having erred Here you will pardon me for the final conclusion I am forced to draw. If the Church could not err, she never needed a re form therefore the so-called reformation is a peremptory way of disposing of all arguments, a sort of wholesale aisuphter of every possible objection. In this I agree with you; but if it is peremptory, is it not at the same time Scriptural ? Have I at all twisted the text ?

Have I at all twisted the text? But there is nothing like examples Let us therefore suppose a man comes and the you that "one is greater than two," you would think the fool hardly deserves an answer; but suppose not one but a hundred, a thousand tried to prove to you the same thing, why ! you would naturally ask yourself, "Agn I dreaming or are they mad ?" But having con vinced yourself that you were in the full possession of your reason, you would let vinced yourself that you were in the full possession of your reason, you would let them babble away without further notice. The same applies to our cass— reason says Christ cannot err; the Bible gives me Christ's promise; in spite, therefore, of all I have been taught to believe of what others say, what one says, what a hundred, what a thousand say, what he whole world may say, I am obliged by reason and Scripture to admit that Christ's Church never stred, never needed a reform. needed a reform. By this I do not mean to deny that in

By this I do not mean to deny that in the sixteenth century there were dis-orders in the Ohurch, grave scandals even in high quarters; all this is only a fulfilment of Christ's prophecy that scandals would arise; but it does not prove the Ohurch to have erred. It only proves that the discipline was releved in proves that the discipline was relaxed in some parts and could only be charged as a blame on the Church, if it was done with her connivance or approval. But far from it ; it was to remady those dis orders that the Council of Trent was convoked, and by so doing the Church repudiated the responsibility of the relexation. Had Luther and his party contented themselves with such reforms, they might now be honored as satute ; but they went further—they undertook to reform the doctrine, and their very attempt was their strongest condemnation; for by so doing they went against the promise made by the Son of God to His Caurch. All this I suppose by personal experi-ence is very pairful to admit, and to be called upon to change our earliest views, to consider as heretics those whom our in to consider as heretics those whom our in fant lips have learnt to praise as the chosen of God is no easy task; it runs counter to our fondest dreams, and yet, if we wish to be honest men, led not by if we wish to be honest men, led not by imagination but by reason, we must make this ascrifice. There must be some people in this world who have to undergo this transformation, if I may so call it, this change of views; all cannot be right I have passed through this ordeal; you must do the same if you wish to be consistent with reason and by our own dear Bible. dear Bible.



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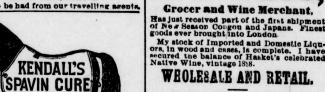
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But Louise only let her long eyelashes fall on her cheek and said : "Thank you, uncle." Mr. Mansfield waited a moment, uncle." Mr. Mansfield waited a moment, hoping to see the syelide raise themselves, and a bright flush make the checks grow redder. He waited in vain. Then he went off grumbling, under his great white beard, Alice never showed any particular elation over his gift. But, then, she was used to them. Louise, on the contrary, had probably never had a finer gift than a new callco frock or an indifferent pair of shoes while her parents were alive on the shoes while her parents were alive on the used-up North Carolinian plantation.

II. Mr. Orton Mansfield was to give a Mr. Orton Mansfield was to give a dinner on Christmas night to a few men out of his club. He had been busy all Christmas Day in his study, after he had come from Mass, whither Alice and Louise had accompanied him. Alice had showered gifts on him-all of them gor. geous and useless things bought with his own money. It was kind of Alice, of course; but it rather bored him, particu-larly as it was plain that she was thinking more of a smoking cap she had made for her future husband than all the glittering trifles she had spread before her present father after breakfast. father after breakfast. He had watched Louise during Mass.

He noticed at the *Gloria* a great gladness in her eyes and flush of joy on her cheek. The girl was capable of feeling! Why ane giri was capable of feeing ! Why should she appear so ungratefui to him ? She had not even taken the trouble to adorn hereelf with any of the gewgaws that made Alice the most remarked person in the crowd that went up Fith Avenue after the High Miss. Mr. Manafield never rode to church, and Alice never rode from church-the one following some reveren-tial tradition, the other following her de size to be seen in the well dressed throng which makes Fith Avenue gay after the services in the various churches are over on Sunday. While Alice's attire in every detail plainly showed the touch of the English Redgen—then the most fashionof ladies tailors-Louise wore a plain brown suit, neither quite new nor antirely fashionable.

Mr. Mansfield was vexed. And he had NATIONAL PILLS are a mild purgative, hardly recovered from his irritation when acting on the Stomach, Liver and Bowels, he entertained bis dining room and seated removing all obstructions.

and the second second

his hand in both here e cla and they stood for a moment, very happy. Louise forgot all about the cheque. It was of no importance now-whether she kept it or not. Afterward she remem-bared it with some pleasure in the new light of a little love.-Ave Maria.

THE POOR KING.

The lesson of the crib is opposed to the teaching and philosophy of the world. It is natural for the successful in this life to look with subdued contempt and perhaps suspicion upon the poor. But Ohrist said, "The poor ye have always with you," re minding us of our duty to give aims and practice the supernatural virtue of charity. If an instrinsic value could be attached to the goods of this world the Father would

the goods of this world the Father would not have denied them to His own Son. The Son of God was born in a stable ! This The Son of God was born in a stable ! This scandalized the Jews, who valued earthly goods and splendor. It scandalizes the pagan in heart to-day, who sets too great store by the goods of this world. Worldly wisdom ever seeks for a reason to justify its want of charity. It has alled poverty to sh and disgrace. The prosperous and comfortable who scarcely work a day in the week will say, "They are lazy." Those

whose cellars are crammed with liquors will eay, "They drink." But this is sophistry, for it is quoted as an evil of the world that "the wicked prosper" while virtue famishes. The orib teaches the larger that property is no discuss Fee lesson that poverty is no disgrace. For the sake of the poor King do not ask the suppliant if sin brought this poverty. If you seek for sin look within.

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The rule of plain living and high think ing is in accord with the dictum of the philosopher who advanced the truism that we can all have what we like by simply liking what we have. The rule is liberal and the trusim is profound. If we could

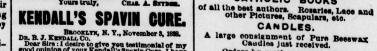
and the trush is profound. If we could convince the poor man that he has enough we would enrich him; but there is no escape from poverty while the appetite of possession grows as fast as the accumulation of wealth. It may be said of many esger, auxious, and diseatisfied people that what they have is a great deal better than that which they desire. The most necessary thinge and the most enjoyable are the most abundantly supplied and are the least expensive—thr and sunahine, water and daily bread. It is one of the evils of our civilization that it creates artificial our civilization that it creates artificit our civilization that it creates artificial wants, and thereby men and women who are really prosperous are made to feel poor. A thoughtful observer of American life has remarked that we are not as happy as we ought to be in this country, because so many of us are emulous of a richer neighbor's style of living. Some-thing, indeed, might be said on the other side. We might really for instance that ide We might reply, for instance, that the same tendency is observable elsewhere ; or we might claim that this unrest is an or we might claim that this unrest is an incentive to industry and enterprise, and a great motive power which contributes wastly the world's progress But, in point of fact, we must confess not only an undue love of luxury, but also a vulgar passion for the display of luxury. For this reason may families live beyond their means, while others work and worry themselves to death in making hasts to build new homes instead of trying to be happy in the old ones. Nearly all coids are slight, at first, but their tendercy is to so lower the system that the sufferer becomes a ready victim

to any prevalent disease. The use of Ayer's Cherry Pectoral, in the beginning of a cold, would guard against this danger.

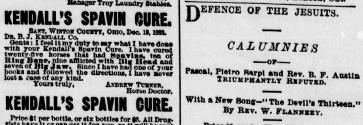
Colic and Kinner Difficulty.—Mr. J. W. Wilder, J. P., Lafargeville, N. Y., writes: "I am subject to severe attacks of Colic and Kidney bifficulty, and find Par-melees a Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used." In fact so great is the power of this medicine to cleance and purify, that diseases of al-most every name and nature are driven from the body. To Invigonary both the body and the Colio and Kidney Difficulty, and find Par-melee a Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used." In fact so great is the power of this medicine to cleanes and purify, that diseases of al-most every name and nature are driven from the body. To Invitoonars both the body and the rain, use the reliable tonic, Milburn's Aromatic Quinine Wine.



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