Better than our Fears.

BY ANGELIQUE DE LANDE.

Oh, grieving heart! by anxious cares op-Seek thine asylum on thy Saviour's breast,— Hide there thy woes, thy loneliness, thy tears: He will be better to thee than thy fears.

Art thou in weakness, poverty, and pain? He'll comfort thee till thou art s rong again dently remind thee how, in by gone years, He hath been better to thee than thy fears. Through many a sunless day and starless

night, His beacon-lamp has been thy guiding light; His love has turned to smiles thy bitter when He was better to thee than thy fears. Hushed be thy murmurings! Israel's God is thine; He leadeth thee by His right hand divine Grieve not His tender Heart by selfish tears Is He not better to thee than thy fears?

Though dark the present, and the past a Where all thy joys lie wrapped in midnight wait thou in patient trust the coming years.—
God will be better to thee than thy fears.

N. Y. Freeman's Journal.

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.] XXXIV.

PENANCE. DEAR PEOPLE: In this, the last in struction on the sacrament of Penance, we shall endeavor to embrace in brief form many things of importance for the people to know concerning this sacrament which have been omitted in previous instructions.

ous instrections.
In this as in other sacraments the matter is twofold, remote and proximate.

All the sins committed after Baptism are the remote matter. The proximate matter consists in the three acts of the penitent, of which we have already spoken, contrition, confession and satisfaction. Sins previously confessed an Sins previously confessed and remitted by absolution can be sufficient matter for the sacrament of Penance, for a sin remitted always remains a sin committed. Confession of and contrition for that sin can be renewed. In case a person come to confession and confess no sin, mortal or venial, absolution could not be given, as there would be no matter for the sacrament. sin is sufficient matter for absolution. It sometimes happens that the penitent confesses matter doubtfully sufficient. In this case the confessor asks the penitent to confess a sin of his past life in order that there may be certain matter for absolution and that the sacrament may be saved from the danger of nullity. who go frequently to confession and who carefully guard themselves against falling into any sin after telling their shortcomings should always tell a a sin of their past life in order to guard sgainst the danger of exposing the sac-nament to nullity and in order to obtain the fruit of the sacrament. Those who do this must be careful to excite themselves to contrition. Remember always that the sacrament has three parts, contrition, confession, and catisfaction, and

that each part is an essential one.

The form of the sacrament is the words used by the priest in giving absoabsolve thee from thy sins," if you have confessed your sins aright, if you are sorry for having committed them and are determined to perform the penance en-joined, then your sins are forgiven. The sentence of the priest is ratified in heaven: "Whose sins you shall forgive,

they are forgiven."

A firm purpose of amendment is necessary
in order that your sins be forgiven in
the sacrament of Penance. This firm the sacrament of remands, the sacrament of remands is included in contrition, for you could not be truly sorry for your sins without having this purpose of avoiding them in future. This purpose ought to have three quali ties. It should be firm, efficacious and universal. It must be firm, that is, there must be a serious decision on the part of the will by which you simply and abso-

It must be efficacious, that is, you nust be determined not only to avoid sin but to take whatever means are necessary for its avoidance. You must be determined to shun the proximate occasions of sin.

Your purpose of amendment must be universal. That is, it must extend to all mortal sins, not only to those you have committed, but to those you might commit. There can be no true and full conversion to God without an aversion to everything that is mortally sinful.

In case a person forget to confess a mortal sin and afterwards call it to mind, it must be confessed in the next con. ssion. If a person forget to confess a sin through culpable negligence, the confession is sacrilegious.

Confession should be preceded by a

diligent examination of conscience.

The same diligence that is usually The same ungenerated that the same control of great importance will suffice. Equal diligence is not required of all. Those who go requently to confession will not have to spend as long a time examining their conscience as those who have been a long time from that sacrament. Those engaged in business will require a longer time for examination than those who lead a quiet, uneventful life. The simple and illiterate are not expected to arrive at the same accuracy in telling the number of their sins as the educated, and, finally, the sick are not required to give so much attention to the examination of conscience as those who are well. examination of conscience should always be preceded by a prayer to the Holy Ghost for light to discover and grace to

Let me say a word on general confes-ons. A general confession is a repetito women, and it is the only medicine for some is everal confessions—of the sins of one's whole life or of a part of it. In regard of general confession, it is an axiom of theologians that for some it is necessary, for some injurious, and for others advantageous. It is necessary, when the previous confessions have been invalid for any cause. If you have concealed a mortal sin, or if you have approached the tribunal without sorrow or a purpose of amendment, then you must make a general confession, extendents. It is the only medicine for women, and it is the only medicine for women, sold by druggists, under a positive women to some and it is the only medicine for women, and it is the only medicine for women, sold by druggists, under a positive women to sold by druggists, under a positive women, sold by druggists, under a positive wo tion of several confessions-of the sins

ing at least over the period during which bad contessions have been made.

For very scrupulous persons, generally speaking, a general confession is injurious. Those people wish to tell the same story over and over again, and this repetition, so far from bringing them peace of mind, only increases their malady. The only remedy for them is to obey the confessor. They are always to obey the confessor. They are always afraid they have committed some mortal sins in their confessions. Even it they have ommitted some mortal sin without any fault of theirs, it has been indirectly remitted by the sacrament of Penance, for it is impossible to blot out one mortal sin without blotting out all.

For some, it is very advantageous to

make a general confession. Those who make it for the first time may find it the beginning of a life of perfection. Devout persons find it of great assistance to make one every year, and the practice is highly approved by the saints. When you confess all the sins of a year you are likely to have a more lively contrition than is had by confessing the ordinary faults of a week. The confession of all the sins of a year is also likely to bring you greater humility, greater purity of heart, and a more efficacious purpose of amendment. It also enables the confessor to know your spiritual condition, to estimate your loss beginning of a life of perfection. Devout It also enables the confessor to know your spiritual condition, to estimate your loss and gain, to know your dominant failing, and to prescribe special means for your advancement. Frequent confession is also highly commended by spiritual writers. It purifies the soul from every stain of sin. It purifies the heart and makes us watchful over ourselves; lastly, it is a preparation for frequent communion.

These instructions on the sacrament of

These instructions on the sacrament of Penance would be incomplete without saying a word on the minister of the sacrament. On the part of the minister of the sacrament of Penance three things are absolutely required: the power of orders, the power of jurisdiction, and ap-

It is necessary the that the minister of this sacrament be sealed with the sacrerdotal character. He must be a priest The confessor is a judge in the confessional. Without jurisdiction he cannot exercise the functions of his office. He also requires approbation, which is a judgment on the part of the Prelate in whose diocese he hears confessions, of his suitability for that office. According to the present practice of the Church, jurisdiction and approbation are given together. It is necessary the that the minister of approbation are given together. Approbation now includes jurisdiction, and this approbation must be had from the Bishop of the place where confessions are heard.

A SCENE IN ROME.

In nothing does the kindliness of the Romans show itself more than in their treatment of the dumb beasts who serve them. It is very rare to see in the streets of Rome those reckless and brutal exhibitions of violence and cruelty to animals that are but too often seen in England and America. The French system of vivisection is here, thank God system of vivisection is nere, mank door unknown. This people is passionate, but not cruel in its nature. The Church, too, takes animals under its protection, and on the day dedicated to Sant' Antonio a celebration takes place which antonio a celebration takes place which characteristic, and to my mind, full of humanity and good feeling, and calcu'a-ted to produce a good effect on the people. This is the annual blessing of animals which takes place on the 17th of January, when all the horses, mules and donkeys in Rome are taken to the church of Sant' Antonio to receive a benediction. The doors are thrown wide open, and the church and altar are splendid with candles, and the crowd ours in and out to see the pictures and make the sign of the cross. The priest stands at the door, and, with a broom dipped in holy water, sprinkles the animals, as they pass in procession before him, and gives them his benediction. All the horses in Rome are there, from the common back to the benediction. All the horses in Rome are there, from the common hack to the high bred steed of the prince; some adorned with glittering trappings, some covered with scarlet cloth and tinsel, with red roses at each ear, and tuits and plumes of gay feathers nodding at their heads. The donkeys come too, and often bray back their thanks to the priest. But see, there is a rustle in the crowd—who comes now? It is Gaetano, coachman of Prince Plombino, and prince The donkeys of coachmen, mounted on an open car, and driving his magnificent team of four. teen horses with an easy skill which provokes plaudits of the crowd. Up he comes, the people opening before him, and, triumphantly receiving his benedic tion, passes on gallantly and sweeps around into the great Piazza of Sta. Maria Maggiora, followed by the every fell. Maggiore, followed by the eyes of all.
And here, too, are the great black horses of the cardinals, with their heavy trap-pings and scarlet creats, lumbering up with their luxuriant coaches all glittering with golden carving, to receive the blessing of Sant' Antonio. All honor to thee, good saint, who blesseth, in thy large charity, not man alone, but that humble race who do his work and bear his burdens, and murmur not under his tyrannical inflictions—that inarticulate race who suffer in patient silence "the slings and arrows of outrageous fortune!" Thy effigy shall be hung upon my stable walls, as it is in every stable in Rome.—

W. W. Story "The Merry Wives of Windsor" could scarcely have played such fantastic pranks had they been subject to the many ills so common among the women of to day. Dr. Pierce's Favorite Pre scription is a legitimate medicine, care fully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition, and perfectly narmless in its effects in any condition of the system. It cures all those weaknesses and ailments peculiar to women, and it is the only medicine for

A MEMORABLE BIRTHDAY.

THE YEARS AND WORKS OF A GREAT CAR-DINAL'S LIFE. From the Weekly Register.

The thoughts of Catholics all over the land will turn on July 15th towards Archbishop's House, Westminster, where the Cardinal Archbishop will keep in his own simple way, his eightieth birthday. It was on July 15th, 1808. that Henry Edward Manning was born in Totteridge; and the history of his life may be said to be a history of much that is noblest and most humane in the national life of England during the eighty years that have since elapsed. Leaving Oxford, after having taken his degree and a first class in classics, the future Prelate entered the Colonial Office, in preparation for the political career which had always had fascinations for him. He was soon face to face with the first, but not the last, great sacrifice of his life. His keen desire to be of use to his fellow men in the most direct and efficacious manner took him away from his new and beloved haunts, where a brilliant secular career seemed secured to him-and back to Oxford, where he became Fellow of Merton, and took Anglican Orders in the memorable year 1832. The clearness of vision and pre-cise logic which led him to make reli gion a part of his programme for benefit-ting his countrymen, led him, later on, to leave the pleasant places of Anglicanism and to adhere to that old religion which had, he sagaciously perceived, lost none of its power to influence—not a class or a group, but all mankind. During the nineteen years which he passed in the Anglican ministry, he became Archdea-con of Caichester, and the advocate of many social reforms which were too democratic to win the support of Arch leacons cast in the traditional mould It needs no prophet to fortell what his career might have been had he remained where he was. But the pleasant present and the promised future were left out of sight when he came to a spiritual reckon-ing between the claims which he sus pected to be based on truth, and those which he began to fear were grounded on error. So he left the Anglican communion, and sought admission into that fold of which he was to become a chief pastor

The nearly forty years of the Cardinal

Archbishop's Catholic life are familiar enough. For almost a quarter of a century he has held the metropolitan See of England—with what advantage to religion we all know, and shall know more fully hereafter. That he has had more fully hereafter. That he has had no peer in Catholic England during all that period is a mere platitude—asserted the most heartily by those who have done most to follow in his steps and to strengthen his hands. Nor do we need to be reminded of that combination of qualities which has made His Eminence a figure not only in the Church, but also in the State. Selfish isolation and egotistic exclusiveness—these are not the attributes of a Churchman of to-day, as the Cardinal Archbishop understands and lives a Churchman. His large sym pathies have led him once and away from the beaten archiepiscopal tracks. The most fastidiously refined ecclesiastic of history has not hesitated o associate with vulgar movements, so ong as they had for their end the moral or physical benefit of the people. When he thought the platform at Exeter Hall, or a cart on Clerkenwell Green or under the Reformer's Tree, was the proper place for him, he never allowed conventional dignities to stand in the way.
"All classes, and all creeds, and all con ditions of men"—says Lord Beaconsfield, in his sketch of the Archbishop of Tyre "were alike interesting to him. They were part of the community, with all whose pursuits, and passions, and interests, and occupations, he seemed to sym-pathize. He was a frequent guest at banquets which he never tasted, for he was a smiling ascetic; and though he seemed to be preaching or celebrating Mass in every part of the metropolis, organizing schools, establishing convents, and building cathedrals, he could find time to move resolutions at middle class meetings, attend learned associations. meetings, attend learned associations, and even send a paper to the Royal Society." So writes the merely superficial observer. It is the privilege of his own flock to have in their hands a key to these activities—to know whence these activities—to know whence their shepherd draws his inspirations; and why, and how profoundly, his heart is moved to pity in seeing the English multitude going astray having no leader. That he may live for long years to be the salvation of many and the example of all will be the fervent prayer of many hearts on this day.

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hearts on this day.

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and money can supply.

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