On Knowing One's Self. When phrenology was more of a fad than it is now, the professors of that so called science used to have over so called science used to have over their door or in some other conspicuous place the motto, "Man, know thyself." It was a very good legend in its way, though a man could never learn much about himself from having the bumps or protuberances on his head manipulated by a follower of Spurzheim. There is something suggestive in a well formed head, but, now and then, an intellectual looking cranium, through some freak of nature, has very little under its expansive dome. This was shown in the case of the man the said nothing at a dimon party. who said nothing at a dinner party, but who was regarded as a mine of knowledge, because he had a head which resembled that of a celebrated man. The illusion was dispelled, however, when this person of bulging forehead opened his lips and said, after some apple dumplings were put upon the table, "Them's the jockeys for

But I have strayed somewhat from my subject, which is, that knowledge of one's self is an important factor in be one s sen is an important factor.

keeping a young man in the right path. Too many young men are lead astray by imagining that they are something very different from what they really are. They sometimes believe that they are frank, free hearted fellows when they are really the most selfish creatures in the world. They let fathers, mothers, brothers and sisters support them, while they play the part of Prince Prodigal or Prince Charming in disreputable resorts with money that they never earned. Among their vile associates they get the reputation of being whole souled, but they are nothing of the kind. Follow them to their homes after a night of debauchery and you will find me toil worn mother or some gentle sister, who has been long awaiting their return, and who has been listen ing wearily for hours to approaching footsteps, hoping they might be those of the wayward son or brother. And what is usually the reward of these A curse, sometimes, per women? haps, even something more brutal-s

And these fellows, not infrequently think themselves very good men, when they are lower in action than the They have never indulged in any self examination, and, consequent ly, they do not know themselves. depth of their depravity has never been fully revealed to their mental eyes Here is a case in point. A young man who had endeavored to get rid of his wife and child by poison, so that he might marry the object of a guilty love, was arrested unexpectedly, and when he found the nature of the charge against him he exclaimed, impulsively, "Oh, I am a bad, a bad man!" He had evidently never realized this before, but was so swallowed up in his devilish pleasures that he failed to look at things from the standpoint of religion and morality He simply got into the devil's boat and drifted. He deceived himself as thou sands had done before him.

Now there is nothing in the world more destructive of all that is good in man than self-deception. It is the cancer that eats away all those thoughts which are the mainsprings of virtuous actions, and leaves him at last festering in moral rottenness. Avoid it as you would the plague, for it leads to death of soul, and often to death of body. And there is only one way to overcome it, and that is by striving to know one's self. A little self examination, now and then, will do a young man the utmost service. I do not mean by this that he should be morbidly in trospective, for that produces flabbiness and inertia, but that he should try to get a manly knowledge of himself and his temptations and weaknesses, and guard against them like a sane and healthful image of his Creator.

When a young fellow is more than ordinarily well satisfied with himself I should say that he was in danger. There is a rock ahead! Let him look out for it, by taking a tumble to himself, as the popular saying has it. A little self catechising at this point may save him a deal of trouble and miser and prevent shipwreck of his possibili Know yourself and you will know others, and thus put yourself on the highroad to success morally, intellectually and physically. - Benedict Bell in Sacred Heart Review.

The Folly of Discontent. I was walking in the fashionable quarter of the town not long since, but whose members have, as yet, little to show in actual achievement. "fresh lipped men" are only the clay waiting to be modeled into some definite shape, by time, opportunity and experience. This young friend had a very discontented look upon his face, as if he were lamenting his sad fate, and when I accosted him, I asked him the cause of his dissatisfaction.
"Well," he said, "I am contrasting

my fate with the lot of the people who live in the mansions that surround us. They have everything, and I have less than nothing, for every cent of my wages last night went for the payment of my board bill, my washing and other honest debts." "Nonsense, man," I replied, "you are little of a philospher if you allow the apparent prosperity of your neighbors to trouble You have your health, your strength, and a long future, probably, before you, that you can mould to your purposes if you take the right methods. They have a long past to look back , much of which they would wish,

hastening rapidly to that country where their riches will count for nothing, and where the poorest beggars may be more than their peers. Think you these people are happy? If you knew much of life, in what is called high society, you would know that they were not blest."

were not blest."

"Lut they have luxuries," my young friend answered, "of which I have never even tasted."

"Luxuries," I said, "what are

they? Things that pall upon the appetite with repetition. man with his jaded palate does not en-joy his choice viands half as much as you do your simple ones. You have the sauce which a good, unperverted appetite gives, and he is cloyed with rich condiments that do not increase his pleasure at the table. Everything is stale, flat and unprofitable to him, because the richest and best are to him a common, everyday experience. If you had quail on toast, partridge, woodcock and canvas back duck every day you would soon tire of them. You enjoy your Christmas dinner simply ecause you do not often have the like Pleasure usually ceases with the attain ment of the object we desire. There is generally more in hope than in realization.

"But the rich man is independent, interrupted again my young friend.

"Ah! he is far from that, thoug Bobbie Burns thought differently. He is a slave to the conventionalities of his order, and he is in constant fear that his riches will take wings, for he does not like to give up the power over his inferiors that they give him. So he has to bend to financial magnates who are little stronger than he is, and who might with one stroke of the pen wipe his wealth out of existence. Then think of the price that he may have paid for his riches. Think of the widows and orphans he may have ruined in the pursuit of millions. Their cries may sometimes disturb his sleep at night, as the ghosts of the murdered princes made miserable the dreams of Richard III, before his death on the fatal field of Bosworth.

"Do you mean to say," my young friend asked, "that all riches are un lawfully obtained?

"Certainly not," I rejoined, "but I do believe that many of the people hereabouts whom you envy are far from honest, though they have not fallen into the clutches of the law, and that they will have to suffer miserably for their sins hereafter, if they are not now agonized by a hell of conscience. You know the poet says :-

"Tis better to be lowly born, And range with humble livers in content. Than to be perched up in glistering grief And wear a golden sortow. -Benedict Bell in Sacred Heart Re

LEAGUE OF THE SACRED HEART.

General Intention for April.

( Named by the Cardinal Protector and blessed by the Pope for all Associates.

THE SPIRIT OF CHARITY.

Messenger of the Sacred Heart. If the elect who now surround God's throne in heaven, and drink in the torrent of delight as they contemplate, in the Beatific Vision, the infinite perfections of the Most High, had never sojourned upon earth or become conscious that the poor human heart is more impressed by the tangible than by the unseen, by the perishable present than by the everlasting future, they might well marvel that Infinite Wisdom should have deemed it necessary to impose on man a precept of thy God with thy whole heart and with thy whole soul, and with all thy strength, and with all thy mind" (L. It should have been all-suffic ient for the creature to know that he owes all to his Creator, and that that Creator is the fountain head of all that is good, beautiful, admirable and lov-Yet, before the coming of Jesus Christ upon earth, that love, all irre sistible though it might seem, held but a feeble sway over the hearts of The true follower of the Mosaic law, with coarser impulse, too often dominated by fear alone, offered his Maker victims on the altar, but stood aloof in awe and trembled while he adored. A vain-glorious philosophy analyzed the perfections of the God head and expatiated eloquently on His but methods of analysis and subtle reasoning however search ing, were not the warmth of love. The mind, indeed, strained after the sublime, but the heart remained cold and impassive. With the Hebrew of and I met a young fellow, ordinarily a old love seemed rather a sacrifice than bright, cheerful representative type of a craving of the heart; with the his class -a class of fine possibilities, philosopher it was an act devoid of t, little feeling. Thus the union of creature These and Creator was not made perfect until Jesus came down from His abode

in heaven. Then, and only then, the dimness of long ages was dispelled, the law ceased to beget but slaves. The reign of fear and awe drew to a close with the rending of the veil in the temple of Jeru For, down the sides of Cal salem. vary rolled in great floods love that was to compass the world; the human heart was at length made amenable to its softening influence, and prodigies of love and charity responded to the

boundless love of a God-Redeemer. "Lovest thou Me?" was the thrice reiterated question the Saviou, put to the one whom He had chosen to rule His Church founded upon very love, Lovest thou Me more than these? for, the higher was the Prince of the Apostles to be placed above his brethren, the truer, the stronger and the more firmly rooted should that love be which the Master rightfully sought transports us. from His disciple. Nor was Jesus disno doubt, to blot out, and they are appointed at the diffidence and humil-

ity of Peter's answer-a humility painfully acquired from the lesson of the triple denial: "Thou knowest, Lord, triple denial: "Thou knowest, Lord, that I love Thee." Former pre-sumption and self - assertion had made way for true charity, firmly grounded in humility, in the heart of the self questioning and repen-tant Apostle. And it was given him even at that hour to foresee the man-ner in which his love for his Master was to be sealed with his blood. It was a charity manifested by deeds and not by boastful words; a charity where in self-will had no share: he was to walk where others chose, he was to be girded by others and led whither he

would not. (John, xxl, 15 19 "Ged is charity," wrote St. John, "and he that abideth in charity abideth in God and Ged in him" (I. John, iv, 16). These words are surely appli-cable to the Heart of our Lord, which is the living emblem of His love. spirit of charity, is the spirit of St. John, the first bosom friend of the Heart of Jesus; it is the very essence of the devotion to this Sacred Heart.

But what we must bear in mind is that the spirit of charity is not an iso lated act of charity, but the every day practice of it - in other words, it is the abit of this virtue; it is that charity which animates, as much as it is pos sible here below, all our actions, all our sentiments, all our thoughts. Now it is precisely this habit we should en-deavour to acquire. It is a necessity for the heart of man to love. Our life-time must needs be spent loving God or loving the world according to the choice we have made. And whence comes it that the heart, with a strange shortsightedness, tends more persis tently towards the world than towards God? This proceeds without doubt from our having so slight a knowledge of the sublimity and excellence of divine charity. A little reflection would convince us that of all virtues it is the most to be prized.

The consequences of the pitable con dition of man, since the fall, are so far reaching that everything, even his very virtues, are a sad reminder of his misery. His faith emphasizes the darkness of his understanding; his hope recalls his spiritual penury; his pen ance, his crimes; his patience, his af-flictions, his humility, his degradation, his mortification, his sensual covetous ness, his chastity, his proneness to evil But charity, transcending these and all other virtues, is divine in its object, pure in its motives; independent of sense and matter, it implies naught but what is ennobling, and reminds us of no imperfection.

It is a sublime virtue, for it suppose the most intimate and most exalted communing that man, as a wayfaren here blow, may hold with his Creator It is an all-powerful virtue, for it dis arms Heaven: "Many sins are forgiven her, for she hath loved much" (Luke vii, 47). It is a divine virtue—God's own virtue: "For God is charity" (I. John iv, 8). It is a heavenly virtue—heaven has none other. There, there is no longer faith, nor hope, nor humility, nor patience, nor mortification ; charity alone constitutes the supreme bliss of the elect. It is an eternal virtue: it reaches out beyond the limitations of time into the endless It is stronger than death: Charity never falleth away : whether prophecies shall be made void, or torgue shall cease" (I. Cor. xiii, 8) It is the all-pervading, universal vir tue, at whose torch the sacred fire of all other virtues is enkindled. Destroy charity and no vestige of super natural virtue if left on earth: "If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not char ity, it would prefit me nothing."

The very precept of charity is our greatest privilege. For, if there is one thing more than another which can bring home to man his soul's priceless worth and inappreciable dignity, it is this, that each poor morta can bear witness to himself that he was created to love God. But if he is created to love God, heaven must be his final destiny. And if it be true that by centering his love on created things he embraces their lowliness and abjec tion, it must be equally certain that by centering that love on God, he puts on a heavenly and divine vesture. soul burning with divine love is wrap heavenward and lives a divine life So that, in this sense, it may be said that as it was love which made a God become man, so the love of God makes

of man a divine being. If the structure of the Christian re ligion is stately and majestic in its pro portions, it is because it is grounded on the prophecies and buttressed by innumerable miracles; but its lustre, as a master-piece of God's handicraft, derives from its having first taught mankind the love of God. In this it overshadows the Synagogue, which led the chosen people by little else than It towers above the sublimest philosophy, which, at most, led the human intellect into an endless and an ever unsatisfactory disquisition on the The teaching of Christianity is certain, but while revealing to the mind of man its own origin it, at the same time, opens up to the craving of his heart the well-spring of delights in God's love.

We all realize without difficulty that beyond all other beings, our God is a God of beauty and excellence; and when, in the contemplation of the splendors and beauty of the universe, our soul expands within us and glows with unwonted fervor, we are drawn towards God all but irresistibly and unconsciously. It is then that the idea of infinite beauty breaks upon us and

exceeding majesty, why refuse Him our love at the sight of His all exceeding beauty? Is it such a task for us to love? On the contrary, without doing violence to the promptings of our heart, can we refrain from loving

ineffable perfection and beauty?

Nevertheless, as perfect charity, or love of God solely in view of His perfections, is so exalted a virtue that is may seem at the outset too far removed from the possibilities of our weakness and seeing that the heart is captivated rather by benefits received, let us con sider God no longer under the aspect of the most perfect of beings, no longer as the fountain head of all beauty and goodness, no longer, in fine, as God merely and from afar, but as a God near to us, as our God.

What has God not done for us? time was " before the earth was made and "the depths were not as yet. (Prov. viii., 23, 24) At His flat the magnificent spectacle of the starry heavens was unrolled, and the newly created world bloomed into life. received his being and was fashioned after the image of his Creator. He was endowed with the noblest faculties, fitting him to hold sway over nature as its king. As he came forth from the hands of his Maker, he was not doomed to decay as the material objects which encompassed him around. heavenly bodies might grow old and wane, the universe might be merged again into chaos, but man was to be immortal. And through the unspeak-able munificence of his Creator he was raised, at the moment of his creation, to the supernatural order, inestimable privilege to which he could lay no claim, to that by remaining faithful to God's commands, he was sure, at the time divinely appointed, to be taken to God's bosom, and to be made a sharer throughout eternity of God's own happiness and glory.

The goodness of God to man is still

more wonderful when we consider the boon of redemption. In our last Gen eral Intention we pondered the mystery of Calvery. There it was not a God who created us that we considered, nor a God forestalling our every material want, but a God who had become our victim, a God crushed under the blow which should have fallen upon guilty man only. All the marks of God's boundless love for us seem to dwindle before this great boon of our redemption. We can conceive of nothing more overpowering; our imagination is aghast, and human utterance is dumb as we crouch in confusion at the foot of the Cross.

And yet our inconsistency is such that in our stolidity we grow used to this most harrowing of spectacles, and the most stupendous of God's benefactions fades into a far off memory. Is is conceivable that the story of our re demption, that the blood poured forth on Calvary, that the priceless graces purchased by the death of the Saviour, should have lost their deep significance for us because the echo reaches us

hrough nineteen centuries of belief! We would love Our Lord with an unbounded love. It is our wish; but our aspirations seem earthly, and we might be led to believe that our hearts are hardened against the appeals of a crucified God dying for love of us. Let us not, however, be cast down if e should fail to be sensibly affected, if we experience no physical emotion in our efforts to centre all our love on God. The flame of true charity may be burning brightly in the heart of servant of God even when the carna heart may seem cold. stone of true charity is the readiness we show in practice in the accomplish ment of God's will. Ne mihi dicas liligo Deum etiam plusquam meipsun verba sunt ista : ostende hoc ipsis oper "Do not say," writes St. Chrys. ibus. ostom, "I love God even more than These are mere words; but myself. show that love by your acts." (Hom. in Ep. ad Eph.

Now, among all other manifestations of our love for God there is one more certain than all others, for so it would appear from Christ's own After insisting, in answer to the Phari sees, on the love of God as the first and greatest commandment of the law in the same breath, added 'And the second is like to this: Thou halt love thy neighbour as thyself. Matth. xxii, 39.

Charity, under this aspect, is the love of our neighbor for God's sake. The precept that enjoins it comprises not only a kindly feeling, but all other acts which bear witness to it, such as services rendered, benefits conferred, succor, counsel, affability, commiser ation, leniency for shor comings, for getfulness of injuries, consideration so as not to wound the suscepti of our follow beings. act all this when we are concerned. consequently we owe the same to

others Fraternal charity means more than not to wish evil or not to do harm ; it should determine us even to consult the interests of our neighbor and not to devote ourselves ex-clusively to our own. This is implied by God's command. He asks us to have but one heart; and, since nothing sets men so much at variance as the selfish adhering to their own views and interests. He requires in the perfect exercise of charity, that we divest ourselves of our self-interest, as occasion requires, and that we be not relentless in prosecuting our rights.

The characteristic of love neighbor, such as is most pleasing to Jesus Christ, is something that was unknown before His coming. He calls it His new commandment: "That you love one another, as I have loved you' (John, xiii, 34). Now, how did Our Lord love us? With the most perfect While we are powerless to refuse disinterestedness. He loved us by sac-God our homage in presence of His all-

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As an outcome of this love of God we must foster, as we have said, charity for our neighbor; first for those who love us: it stands to reason. even here we may perhaps improve upon the past by treating those near and dear to us with that kindliness, that considerateness which betokens a forgetfulness of self. This kind of charity is all the more necessary as it is bound up with that ever pleasing duty of gratitude for favors received.

Charity for those who do not love us or who are positively inimical. That we should be obliged to love our riends is surely no hardship: not even the publicans this?" ( Matth.

v, 46.) "But love ye your enemies. and your reward shall be great, and you shall be the sons of the Highest, for He is kind to the unthankful and to the evil." (Luke vi,

Charity for those who are indifferent to us: if a Christian by any chance could look upon a soul created after the image and likeness of God as indifferent to him. Charity for the poor, for they are the particular friends of Christ, and Christ has so far identified Himself with the poor that whatever kindness we show them

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true members of the Apostleship of Prayer, united in intention and desire with Our Lord, if we do not with our whole soul endeavor to acquire this spirit of Charity. PRAYER. O Jesus! through the most pure

bears its reward as done to the very

the Sacred Heart, nor shall we ever be

We shall never be really devout to

Heart of Mary, I offer Thee all the prayers, work and sufferings of this for all the intentions of Thy Divine Heart, in union with the holy sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that the spirit of charity may permeate, vivify and render supernatural the thoughts, words and deeds of all the faithful. Amen.

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FIVE - 1

Hosanna t

To-day, reminded of Lord on ear all the hono He then ent went before The Him with th the branche thus make l glorious as

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