OUR BOYS AND GIRLS. THE WHITE ROSEBUD.

It was the first Thursday, and a busy morning it had been for Father Ryan, for even in the remote South African village of Wyndall the devotion of the

Nine Fridays was practiced.

Not till the midday Angelus struck did the priest leave the confessional, and as he knelt at the end of the did the priest leave the confessional, and as he knelt at the end of the church for a few moments footsteps on the gravel outside told that possibly another penitent would detain him still longer. On the footsteps came, till longer. On the footsteps came, till they stopped in the porch. The till they stopped in the porch. The priest turned his head and his gaze met a pair of dark eyes belonging to a little a little girl of about four or five. The child was a stranger to him, but he remembered to have seen her in the grounds adjoining the presbytery gar-Father Ryan beckoned to her,

and she obeyed his sign.
"What is your name?" he asked. "Rosebud," was the reply, and then to have gone any distance, and the she added: "Narse fell asleep so I whole house was being searched for got through the hedge in your garden and comed here "

"Will mother not be anxious about The pretty face clouded as with a

dreary sigh she answered:
"Mother died when we lived in the

other house, and I is so lonely. Her eyes filled with tears and the rosy lips quivered piteously. Father Ryan with great haste turned the con-versation by suggesting that she should dine with him.

The invitation was graciously de-Rosebud said she would rather stay where she was. Who is that?" she asked suddenly,

pointing to a statue of the Sacred

That is Jesus," was the answer. Would you like to go nearer to Him?"
Rosebud agreed to the proposal im mediately, and together they walked to the top of the chapel, the child all the time repeating the name "Jesus" as if she had heard it for the first time. That she might have a better view, the priest raised her in his arms, and long and earnestly Rosebud looked at the statue, examining every detail.

Why is He holding out His hand? she whispered after a long silence. What does He want me to give Him?

'He wants your heart, Rosebud, said Father Ryan; then seeing how puzzled she looked, he added: "He wants you to love Him so much that you will give Him whatever you love

Rosebud considered for a minute, and then she said decidedly, "I love flowers best; I'll bring some to Jesus." There was another long pause, and then the child, pointing to the wounded Heart, asked, "Who hurt Him? Oh,

who hurt Him so sore?"
"The Jews did" Father Ryan, as he answered her, was wondering to during life.

answer enlightened him. Jews," she repeated, as if the "Jews," sne repeated, as it the name suggested something, and then after a pause she said, "Narse says I'm a Jew; but, oh! I didn't hurt Him, really I didn't, I didn't."

The thought excited her so dreadfully that Father Ryan had to assure her that he believed her, and to prevent another outbreak told her it was

time for them to go. "First let me kiss Him," she

pleaded. Father Ryan lifted her up to the pressed against the open wound he

heard her say:
"Jesus, I love you, and I'm sorry
for you, and you know I wouldn't hurt

Would that more often Jesus received such true, heartfelt acts of reparatory love as His baby lover poured out that day!

Once outside that chapel, Father Ryan said good-by to his little visitor, and helped her into her own garden and helped her into her own garden through the gap in the hedge which she had made use of that day. That night, before the Blessed Sacrament, the priest prayed: "O Eternal Father, I offer you the Precious Blood of Jesus for the conversion of the Jesus, and in particular for Beached?" A and in particular for Rosebud." few days later, as he was walking near the hedge, thinking of Rosebud, he heard her calling him. She was at the gap with her arms full of roses, and her whole appearance showed that

she had hard work gathering them.
"These are for Jesus," she said,
giving the flowers to him. "Do you think He will like them ?"

The priest looked at the flowers, the choicest of their kind, and then at the beautiful child. "Rosebud," he said slowly, "I know one little flower that Jesus would like better than gardens

full of these."

The lovely face beamed with smile as she cried with delight, "I'se the little flower, 'cos I'se Rosebud."

Nurse's voice calling stopped more conversation, and Father Ryan walked it; and then, singular to relate, will to the church to lay the flowers on the be the very time you will be sought out to the church to lay the flowers on the shrine. They had evidently been culled for promotion to a better place.

the daily reports grew worse. On the First Friday Father Ryan stopped the gardener to ask for the latest tidings. There was but little hope. him by God's winged waiters. Here is Herod called the Great, strong in some things but incapable of self denial; and here John the Baptist,

"And, Father," the man said, "all night she was raving about somebody wanting her in the chapel. It is as much as they can do to keep her in bed. The housemaid told me the words she keeps saying are 'Jesus wants me; but I think that must be a mistake, for they are all Jews.

gin his work next morning. After seeing the statue placed on the floor, Father Ryan hurried away to his supper, and then to "Dene Grange," as Rosebud's home was called. There all was confusion. The child had got out of bed during the nurse's absence and could be found nowhere. Her weak condition rendered it impossible for her

and no one noticed him, and quickly he made his way to the hedge, crawled through, and then on to the church, hoping against hope that Rosebud was there. And there he found her, a wee white-robed figure nestling close to the Sacred Feet of Jesus.

Love can do all things, and love had

given her strength to get there—but a giance told the priest that her life was almost over. Only a few moments were left. No time was to be lost. In those few moments Father Ryan baptized her. Then he called her name. She did not hear him, but as he bent down he heard her gasp. "Jesus wants—Rosebud."

A slight shiver passed over the thin frame and all was over. Rosebud had more training in it. gone, to blossom for all eternity near to the Sacred Heart. At the foot of his crucifix, in a small glass box, Father Ryan keeps a faded white rose bud with dark stains on its petals and night and morning, as his eyes fall on it he breathes a fervent "Thank God, which is always followed by the prayer:

O Eternal Fathe, I offer you the Precious Blood of Jesus for the conversion of the Jews."—S. M. J. in Irish Messenger.

CHATS WITH YOUNG MEN.

It is well for our our young men al ways to bear in mind that the true glory of a life is in the quantity of devotedness to God, in the fidelity with which the simplest things are done, in the quantity of the higher life that can be thrown into the lowliest duty or the humblest position. By keeping this thought ever up, ermost in their minds it will sustain them in many a struggle which they must inevitably encounter

Learn to Know Yourself. To know others is the only way to To find other men know ourselves. better and nobler than we, will teach us humility, to find them poorer in world ly goods, harder-curtured, more encompassed with difficulties and perplexities, will teach us pitifulness, toleration, forbearance.

The Level-Headed Never Lose Their

Nerve.
Worry is the twin sister of nervous ness. Neither should ever enter into level of the Sacred Heart. The tiny arms were twined round the Sacred all-wise providence, put the head of a Near and so the Sacred burner before on ton that all becaute and as the pretty lips were i against the open wound he it might be subservient to it. There is something wrong above the eyes, in the region of the will power, when one becomes nervous in the sense of excitability. "Know thyself" is good; control thyself is better. Worry and control thyself is better. Worry and excitement never aided any one. Any fool can get along when everything is all right, but it takes a wise man, a level headed man, to get along and not worry nor become nervous when every thing is all wrong .- April Ladies Home Journal.

"Who Can Best Be Spared?" Young men, this is the first question your employers ask themselves when business becomes slack, and it is thought necessary to economize in the matter of salaries: Who can best be spared? The barnacles, the shirks, the makeshifts, somebody's proteges, somebody's nephews and especially somebody's good for nothing. Young men, please remember that these are not the ones who are called for when responsible positions are to be filled. Would you like to guage your future for a position of prominence? Would you like to know the probabilities of you like to know the probabilities of your getting such a position? Inquire within! What are you doing to make yourself valuable in the position you now occupy? If you are doing with your might what your hands find to do, the charge area tongs and the charge area tongs are tong the chances are ten to one that you will soon become so valuable in that posi-tion that you cannot be spared from

strong in some things but incapable of self denial; and here John the Baptist, living a life of Nazaritic abstinence but living so grandly that Jesus said:
"A greater hath not risen than John the Baptist." Here is effeminate Sardanapalus, who gave as his rule of life the words, "Eat, drink and be merry; everything else is nothing;" and here Socrates, the noblest of the Grecians, spending the last of his life ling jailer and drinking it in the

midst of his weeping disciples. Here is Nero, disgracing the Roman purple by vices which history shudders to relate; and here Marcus Aurelius, striving by the practice of stoicism to rehabilitate the Roman virtues.

Here is Commodus, letting his ani-

mal nature run riot in a seraglio of three hundred women; and here Theodosius, giving his days to affairs of state, and a considerable part of his

whole house was being searched for whole house was being searched for nights to Scripture study.

Her. Father Ryan joined in the search of the contrasts. There are only a few of the contrasts. of history, and after looking at the two sides and the kind of men in each, with which side, young man, would you like to "line up?"

Live Right.

Somehow the world expects Catholics be better than other folk. If one of us goes wrong, instantly the finger of derision is pointed at us and the sneer is uttered against us-"There's a Catholic for you!" Is not that so?

The world does right to hold us to stricter accountability than others. Why? Because we have more light and more grace. Our religion is more practical than others and we receive We are taught to abstain and to fast, to make a habit of self denial, to act on the theory that faith without works is dead.

Next our ideals are higher. We put down sensuality and the pride of life, we promise to reject the pomps of the world, and we exalt humility, obedience, poverty and purity. The Cross is our treasured emblem. It is the sign of sacrifice, of suffering, of love in its highest form of charity.

Again, we have better models and reverence the Immaculate Virgin and to emulate the legion of other saints who in all ages, in all climes, in all conditions of life, have glorified the Church with heroic sanctity and made proof of its claim to be holy.

Besides, we have the life giving sacraments—the Fiesh that is meat indeed and the Wine that makes virgins. The world does well, therefore, to expect that Catholics shall be virtuous.

It applies the same test to young men as to other members of the Church. It looks to our young men to be pure, to be temperate, to be honest, to be truthful, to be patient, to keep holy the Sabbath, to refrain from profanity, and to observe every other requirement of the Christian life. It ought not to be disappointed.

Our young men have a responsibility to live up to the expectations of the world in their regard. When they give scandal by drunkness, by anger, by impurity or by other transgressions, they do more harm than do other young men who commit the same offenses but of whom less is exacted by the community.

Happily our young men who do tractice their religion—and who go all the highest characteristic of Christian manhood, and they do fulfill with edification the expectations of their neighbors. They are a comfort to the Church !

Means to Achieve Succeess. Recently we asked a prominent Catholic merchant, who from ignorance and indigence has made his honorable way up to culture and affluence, what rules he would set before a young man for him to achieve

"If by success," he replied, "you mean a decent and hopeful life, leav-ing riches to come or not as God pleases, then four rules are almost indispensable:

Hire a seat in a pew in your parish church and fill it every Sunday at High Mass. You owe to God that public service of Him, in the eyes of the congregation ; you'll get the worth of your money in the sermons you'll hear; and, lastly, you'll make the acquaintance of the nicest people in the parish.

the way to the altar rail once a month

matter how small the amount.

Do without, stint yourself, suffer, if necessary; but save. Save regularly.

The habit of frugality, especially if it involves and necessitates a sacrifice, is a good aid to the dayelon. shrine. They had evidently been cuited by the child herself, for they bere marks white hold of a struggle. One some suggestions that are well worth considering.—Business Educamarks white bud was stained with blord. Father Ryan singled it out and placed it at the foot of the statue offering at the same time the Prectous Blood that one day another Rosebud might find her way to those Sacred Feet. He little knew how soon or how literally his prayer was to be answered.

Days grew into weeks before Father Ryan saw Rosebud again. The daily visits of the doctor at the next house aroused his fears. On enquiring of aroused his fears. On enquiring of the gardener, one of his congregation, he heard that the child had a bad attached of fever. Every day after that

I don't mean pious books, although every intelligent Catholic should read the Bible, the Imitation of Christ, a Church history and some standard doctrinal and devotional works. But

read, also, works of history, biography, travels, poetry, essays, orations, politi-cal economy, etc. In a man's whole life he ought not to read more than fifty novels-and twenty will be better than fifty. In twenty five years he can get all that there is of good and noble and useful in all the works of fiction that were ever written.

So, I sum up: 1. Hire a seat at church and assist regularly at High Mass; 2 Go to confession once a month; 3 Save something every week; and 4. Read for a quarter of an hour every day.
With this ground plan, fair health,

common intelligence, ordinary ambi-tion, and the usual amount of opportunity, a man cannot fail to lead a useful life and reach the measure of earthly prosperity intended for him by Providence.

DR DE COSTA'S REASONS.

Rev. B. F. De Costa lectured in New York last Sunday on "Why I am a Catholic." Referring to the trouble over the installation of Dr. Briggs he said :

"There was a battle over the Bible, and those who stood by the Bible lost the day.

Dr. De Costa sided with Dr. Clendennin, who refused to allow Dr. Briggs to be installed in his church, and shortly afterward, when this op-position to Dr. Briggs was over ruled, Dr. De Costa became a Catholic.

A WOMAN'S ADVICE

To Sufferers From Nervousness and Headaches.

MRS. ROBINS, OF PORT COLBORNE, TELLS HOW SHE FOUND A CURE AND ASSERT THE BELIEF THAT THE SAME REMEDY WILL CURE OTHER SUFFERERS.

Mrs. Daniel Robins, of Port Col-

pourne, Ont., is one of those who be-

lieve that when a remedy for disease has been found, it is the duty of the person benefitted to make it known, in order that other sufferers may also fi more of them. Not to speak of the Divine Model, we are accustomed to Robins says: "In the spring of 1897 my health gave way and I became completely prostrated. Nervousness palpitation of the heart and severe headaches were the chief symptoms. The nervous trouble was so severe as to border almost upon St. Vitus dance. The least exertion, such as going up stairs for example, would leave me al most breathless, and my heart would palpitate violently. My appetite was very fickle and I was much reduced in The usual remedies were tried, but did not help me, and eventually became so weak that I was unable to perform my household duties, and the headaches I suffered from at times made me feel as though my head would burst. I was feeling very discouraged when a cure in a case much resembling mine through the use of Dr. William's Pink Pills came to my notice and I de cided to give them a trial. After using two boxes I found so much relief that I was greatly rejoiced to know that I had found a medicine that would cure me. I continued using Dr. Williams' Pink Pills until I had taken eight or nine boxes, when I considered ny cure complete. The palpitation of the heart, nervousness and headaches practice their religion—and who go for strength at least once a month to our dear Lord and Master in Holy weight nicely. I regard myself as communion—are worthy of their high estate, they do stand without peers in all the highest characteristic of Chris Dr. Williams' Pink Pills a trial, and I

am sure they will have equally good reason to sound their praise.

There are thousands of women throughout the country who suffer as Mrs. Robins did, who are pale, subject to headaches, heart palpitation and dizziness, who drag along frequently feelling that life is a burden. To all such we would say give Dr. Williams' Pink Pills a fair trial. These pills make rich, red blood, strengthen the nerves, bring the glow of health to pale and sallow cheeks, and make the feeble and despondent feel that life is once and despondent feet that life is once more worth living. The genuine are sold only in boxes, the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale Paople." May be had from all dealers or by mail at 50. a box on six boxes for \$25.50 by address. box or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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BAPTIST MONKS ARE EXTINCT

Tenantless of monks and nuns, the property of the Seventh Day Baptist Monastical society of Snow Hill, Chambersburg county, Pa., has just been seized by the commonwealth of Pennsylvania and will be sold.

In the Franklin county court Satur day a petition was presented asking Judge Stewart for a rule on the trustees to show cause why the property should not escheat to the state. Last summer the auditor general's department was notified that the society was extinct, the last nun having died in 1896.

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