2

LIFE.

hat can I say of life? mone of care and strife-blighted hopes, and doubtful friends "weariness that never ends-Of trouble and unrest!

an I say this? Ah, no, have not found it so, have had a grief or care it fond and loving friends were there The tenderest and best.

ome, valued more than life. Iave gone beyond the strife, ut as they passed away to Heaven ther dear ones to me were given, As flowers renew their bloom.

te, the' it brings some bitter grief, tolds far more joy, to my belief; (ast as Spring, Summer, Autumn d ust as Spring, Summer, Tays, re full of glorious golden rays, Outnumbering Winter's gloom ! ner, Autumn da

Life, world existence—What we will— When 1 begin to seek the ill I bear it nolds. I only meet In my own circle women aweet, Men, noble, loving, true.

Life's as we make it ; are we kird And generous-hearted, we will flud Spirits akin will seek us out, Will cheer us in our grief or doubt, Will love and hope renew.

ADDRESS

Of Right Rev. John Ireland, D. D. Bishop of St. Paul, Minn.,

TO THE NATIONAL CONFERENCE OF CHARI TIES AND CORRECTIONS, IN CONVEN-TION AT MINNEAPOLIS, MINNESOTA, JULY 16, 1886.

A high honor has been conferred upon A high honor bas been conferred upon me in the invitation to read before this distinguished body a paper on the system of charities in the Catholic Church. I will be permitted to express my sincere appreciation of the honor, and to bespeak public recognition of the generous and high-minded spirit in which you approach the study of charity—lofty, sll embracing as the spirit itself of the truest charity— refusing your impartial attention to none of the several agencies, whatever their retuing your impartial attention to none of the several agencies, whatever their peculiar connections that are engaged in the holy ta-ks of helping suffering human-ity. You make no mistake in numbering the Catholic Church among those agencies. From principle and tradition the Catholic Church is one vast storehouse of charity : Catholicis is no thing if it is not charity. Catholicity is nothing if it is not charity. The vital doctrines of the Church demand works of charity as the necessary external evidences of inward faith , her most loyal and most devoted children are known by their consecration of will and energy to their consecration of will and energy to works of charity; her most glorious monu-ments strewn along the course of time and marking her passage through nations, are the homes of charity —her monasterice, her hospitals, her asylums, the decrees of her councils, the letters of her pontiffs, the lessons of her theological and ascetic writers, urge, command charity. You will hear from me bief statements of teachings and facts in the Catholic Church which bear upon the question of charity.

motives that go to build up charity. She issues no informal command to perform works of charity. On her lips the practice of charity becomes the hopeful sign of predestination, the forerunner of divine clemency and grace, the title of heavenly glory. In the supreme judgment the just shall be rewarded, because, when the Lord was hungry they gave him to drink, when he was thirsty they gave him to drink, when he was imprisoned they came to him, and the reprobate shall be driven from the presence of the judge, because their record has no mention of these deeds of mercy. Charity to a neighbor puts on the highest value a human act may claim; it is the tribute of pure, disinterested, perit is the tribute of pure, disinterested, per-sonal love from the redeemed to the Redeemer. Christ appears personified in the poor and the sick. Their own merits or demenits sink out of sight ; their faces shine with the beauty of Christ ; their wants are the wants of Christ ; their words of gratitude are the words of Christ. "Annev, I say unto you, as long as you did it to one of these, my least brethren, you did it to me." Those supernatural motives are the whole foundation of the system of charities in the Catholic Church; without them the system falls at once to minor organizations, modeled somewhat upon her own self and governed by her own supreme power. Through history, in the world to day, wherever a work of chaity is to be performed, an evil, moral the ground. THE PERSONIFICATION OF CHRIST in suffering humanity invests it with the divine halo, and the hearts of Christians believing in this personification are drawn believing in this personification are drawn to the poor with power magnetic, which they dare not resist under penalty of refusing tender love to the babe in Beth lehem and the Saviour of Calvary. Those of you who have something of Catholic teachings are aware that the conviction of this union of Christ with the destitute and the suffering has suck most deeply into Catholic tradition, and completely colors

the Catholic feeling of charity. The Roman soldier, Martin, meeting in the road-side a beggar shivering from cold, takes his mantle from his shoulders, casts it in twain, and with one-half clothes the beggar. The succeeding night, his bio-grapher narrates, he sees in vision Christ, the Lord, one-half of Martin's own gar-ment wrapped around his sacred limbs.

ments more enduring than brass or stone, and more salutary for the children of men, this record : She has passed by doing good. It is not to be presumed, however high the IDEAL OF CATHOLIC CHARITY, or however resolute her will to realize the ideal, that all members of the Church shall be p seesed of true charity. Individual free will remains to obey or to resist, cir-cumstances too of time and place may interpose obstacles, and there will be the many who will bear the name, but who will be strangers to the spirit of the Church; there will be many who will give only partial loyalty to her teachings. But one must make allowance for the short-

The in the modd, re, casts these the his bio-i Christ, w ngar-correction these the is no-correction the served the religious life unless the heart streets of our cities with odd dress and these the is no-streets of our cities with odd dress and these the is no-corrections. Their members have springs that control and maintain their corrections. Their members have springs that control and maintain their corrections. Their members have springs that control and maintain their in rage in the the control and maintain their in rage them to their vocation. They are free from all family ties and obligations; they in rage sovoriet, ty, with south of the reaction. They are free from all promptings of selfish interest. Their time, their love is undivided_all laughter the state free from all care of worldly things, sovoriet, they love those who are poor from necess is the oble, rad black in the state love then, to all cleases in societies, often to the high-exit, and booor, drawing from one to relieve inited by the terms of the rule of each community, and which never, as the world of conrecence-gives unity of direc-they concence-gives unity of direc-they concence-gives unity of direc-they not dong the state of the sourd the face-with the state the server the found of their own into one brother-inited by the terms of the rule of each community, and which never, as the world sourcine of conrecence-gives unity of direc-they concence who is a norther of the founder of the Little Sis-ters, unbeautiful, but the face---it was," begger. The succeeding night his bio-grapher narrates, he sees in vision Ohrist, the Lord, one half of Martin's own gar-ment wrapped around his sacred limits. St. Elizabeth, of Hangary, in her forget. It lead nurses a lepser upon the couch of the Landgrave Louir, her buband. He is told of the occurrence, and hastens in rage to the palace, out uplifting the covelet, his eyes are dazzled, the legend asys, with the brightness of Christ's own counten-ance. St. Jane of Chantal, the daughter of a princely house of France, was wont to speak to the poor with the reser-ence due to soversigns, for she be-held in them, abs declared, the King of kings. The Catholic Chucch aims to be in her action consistent with her teach-ing, and she supports this teaching with the force of a powerful organization. She not only teaches the duty and value of charity, she officially urges the practice of charity, the works of which fior the unousnd remindations ard the mani-its it. The prices for his poor, the consoler of the stilicted. What he cannot do personally he is doing to far as circum-stances allow to have done by others. The Church's entire organization, the order, precision, and crisinty of the sometimes supposes, brings the surrender to nor inmedita eupervisors to the price of power it controls, what-te wer other purposes it may serve, is com-mitted to charity, the works of which fior the whole. Church is show. Her mitted to charity, the works of which fior the rowld. Soffring any where sud found it, and bench herself it monu-ments more enduring than brass or stone, fund more shall decorate his how. Her harbitor is to carve for herself in monu-ments more enduring than brass or stone, fund more shallar

M. Cabanal attracted universal attention, and crowds of spectators remained still, as fixed to the ground, before it. It was the portrait of the founder of the Little Sis-ters of the Poor. The costume was aus-tere, unbeautiful, but the face—"It was," said the critic, "an inspired work of art, one might say of faith, for seldom has the beauty of divine love and humility and self sacrifice been more vividly and deli-cately expressed than in this portrait of the humble woman who, from heroic charity, conceived the idea of helping the poorest of the poor by begging for them day by day the crumbs from the rich man's table." The picture but faintly represents the living beauty of love and faith which daily walks and works amid our hospitals, asylums and refuges. There is economy, too, in our system. The Sisis economy, too, in our system. The Sis-ter receives for herself food and clothing: her vow refuses her all other temporal

THE CA1HOLIC RECORD.

work assigned to each one. Whereby the holy and daring courage of those soldiers of chaining courage of those soldiers of chaining courage of those soldiers of chaining courage of those soldiers of the sourd lands, to close the soul to visions of earthly happiness which come unbidden before the fancy of youth; courage is needed to bud ourself to the perpetual disinterested service of beings whom the world deems repulsive, and rejects from faith. Gold could not pur-chase it, glory could not inspire it. I know well our religious orders : the to of the Church the vows of strong men, of timid maidens, and you may believe but one motive holds them to the Convent, but one motive holds them to their work to me motive holds them to their work to me motive holds them to the irwork to maintarian grounds upon which charity may be mode to rest; but, when I desire in its names great sacrifices, I place the humanitarian grounds upon which charity may be mide to rest; but, when I desire to me ming with this love, strong with is strong th and then all things are possible

her connici, the key turn, the decress of ber connici, the key turn, the decress of ber connici, the key turn, the decress of prote or despise social, economical or which, the key turn, the decress of prote or despise social, economical or ma but in tarks, the track of the key will sear from me bif satify. You will sear from me bif satify. You will sear of the catholic bify which bear upon the question of charity many cannot big more, well understand. This and nothing more, well understand. The and hut in the sate of the core social of the social which bear upon the question of charity. This and nothing more, well understand. The and the sate catholic bify many cannot be consisted of the social state daty of the core social of the social of the social state daty of the core social of the social of the social state daty of the core social of the social of the social state daty of the core social of the social of the social state daty. The social of the so

Bridget.-A Prison Story.

One day the matron of a great prison came to Father Nugent, and said to him: "Father there is a young woman in the dark cell whom we can do nothing with. She is as strong as three men, and is so violent that no one can master her. I have tried everything to tame her, but in vain. She is screaming and shouting now like a wild beast. Do come and see if you can calm her." The Father went straight into the dark

The Father went straight into the dark cell, and the moment there was a pause in the torrent of bad words which fell from the girl's lips, he said in a very centle voice.

from the girl's lips, he said in a very gentle voice: "Hush, my child! You must whisper." This checked her at once: she became quite still and silent; and then he began talking to her in the kindest way, promising to get her taken out of punish-ment if she would only behave differ-ently. The poor girl after a time burst into tears, and exclaimed: "Father, these are the first kind words that have been spoken to me in my whole life."

that have been spoken to me in my whole life." He found in this way the key to her heart, and then she told him her whole history. Her mother had died in giving her birth, so that she never knew a mother's care. Her father, who was a bad and worthless man, and angry at having a baby left on his hands, deserted her, and went off to America. She was found in the empty house by the police, and was going to be taken to the work-house, when a woman came forward, saying she had no children of her own, and would adopt her. This woman in reality only wanted to have her to beg; and when she became a little older, poor reality only wanted to have her to beg; and when she became a little older, poor Bridget was forced in all weathers to go out barefooted to sell flowers or matches, and if she were unsuccessful, was cruelly whipped on coming back to her wretched home. She was always half starved, and lived besides in perpetual terror of this hard-hearted woman; so that very often, she said, she thought of putting an end to her miserable little life. At last she got acquainted with some

At last she got acquainted with some bad girls, who laughed at her for her cowardice in not running away from this cruel task mistress, and persuaded her at last to come and live with them.

There she became acquainted with them. There she became acquainted with all the vice of the streets, and finally was induced to take part in a jewel robbery, which ended in her capture and imprisonment. Father Nugent got the matron to take her out of the dark cell, and then had a

little further conversation with her. He little further conversation with her. He found she was only too anxious to learn, and was really good at heart, though so utterly untrained, or rather trained in nothing but evil. He persuaded the matron to ϵ mploy her in other works about the house; and very soon to the matrons astonishment, she was found to be the best and most industrious of the reignored.

prisoners. When the term of her imprisonment

prisoners. When the term of her imprisonment was nearly at an end, poor Bridget be-came very sad and downcast. "What will become of me," the ex-claimed one day to Father Nugent, "when I leave this place? I have no friends and no character, and yet I would rather die than go back to my old life!" "Did I not tell you," replied Father Nugent, "that if you would only become a good girl, I would never forsake you?" She thanked him with tears, and he was as good as his word. Before her term of imprisonment had expired he had beged her passage money, and the very day she left the prison he put her in a Home, where she remained until he was able to start for Canada, which he did a week or two later, taking her with him. When he arrived there he placed her with the "Grey Sisters," who em-ployed her in their infirmary. They found her not only most handy and will. ing, but entirely devoted to the sick. After a time they procured her an ex-cellent situation. She had grown a fine, handsome woman, though the events of other violation of the moral law

AUGUST 7, 1886

Church is strictly neutral, or to speak more correctly, the Church is devoted entirely to her higher mission of spiritual and eternal interests, and deals not in things worldly unless they tend to injure or affect the spiritual welfare of her chil-dren. Until some party deliberately announces and advocates immorality and lawleames the Church will remain silent lawlessness the Church will remain silent, so far as taking sides in politics are concerned. Then, have Catholics no duty as Catho-

Then, have Catholics no duty as Catho-lics in politics? The Church denounces and forbids her children to commit or encourage others in the commission of that which is wrong, unjust or immoral. This prohibition extends and applies to man's every act, in public as well as pri-vate affairs. Every citizen has a duty to discharge; he is under obligation to dis-charge that duty honestly for the best interests of his fellow-citizens, the coun-try, and to uphold the moral law. To aid or encourage fraud, injustice or viola-tions of morality, by vote or otherwise in public affairs, is sinful as well as to be a party to fraud, injustice or moral degredapublic affairs, is sinful as well as to be a party to fraud, injustice or moral degreda-tion of your neighbor; to vote or solicit votes for a candidate or party which resorts to fraud and bribery, or is allied with or pledged to shield the immoral and lawless from the law, is to become a party to such a disreputable course; to bribe or accept bribes for votes is crimi-nal. And the fact that the opposition party resort to such practices to secure nal. And the fact that the opposition party resort to such practices to secure success, is not justification for so doing or palliating it in the candidate or party favored. Such acts are violations party favored. Such and are violations of law, and one violation does not justify another. Deception, fraud and immor-ality are sinful, as much in political or public affairs as in the business dealings and daily life of the individual; and any-thing that is sinful, the Church forbids and the build the court of the the court of the sinful the sinful the court of the sinful thing that is sinful, the Church forbids and warns her children to avoid. The Cathowarns her children to avoid. The Catho-lic who directly or indirectly knowingly participates in, advocates, aids by his vote or otherwise, to the success or accom-plishment of deception, fraud or injustice, fails in his duty as a citizen, commits a wrong upon his fellow-citizens, and vio-lates the law of God and the Church as well as the law of the land. We know there are many Catholics who

well as the law of the land. We know there are many Catholics who do those things; who are mixed up with and are active participants in political affairs, zealously working and planning to secure success at the election, and affect-ing to believe that they commit no wrong, violate no law of the Church. They act on the minimal that "all is fail in a lit violate no law of the Church. They act on the principle that "all is fair in poli-tics," that bribery and trickery are the rule, and therefore anything is permissable to attain success. But they are either ignorant or careless of the Church law. Every Catholic knows or ought to know that deception, fraud, bribery, and every-thing that is not fair and honest is pro-hibited by the law of God and of the hibited by the law of God and of the Church—and that politics are no excep-tion. The Church teaches that every position and privilege of life has its respon-sibilities and duties, the faithful observsibilities and duties, the faithful observ-ance and discharge of which are binding in conscience—and the privileges of citizenship are no exception. A man is morally bound and responsible for his every act as a citizen to the law of God and the Church, as for his conduct in any other sphere; further, he is responsible for the sins of others due to his example or advice; or who are aided by his con for the sins of others due to his example or advice; or who are aided by his co-oper-ation and vote to succeed in efforts of fraud and bribery. The mor al law applies to every Catholic's political acts and utter-ances, and he is bound in conscience for his violations of it in this as in everything the Catholic can conscienting else. No Catholic can conscientiously knowingly advocate, advise or even vote for a candidate or party, when such vote is in furtherance of fraud, bribery or any

Dark Rooms.

A dark house is always an unhealthy A dark house is siways an undesting house, always an ill aired house, always a dirty house. Want of light stops growth, and promotes scrofuls, rickets, &c., smong children. People lose their health in a dark house, and if they get ill they can-not get well again in it. Three out of many negligencies and ignorances in man-aging the health of houses generally I will here mention as specimens. Frist that the female head in charge of my building does not think it memory a wilding here mention as specimens. Frist that the female head in charge of my building does not think it necessary to visit every hole and corner of it every day. How can she expect that those under her will be more careful to maintain her house in a healthy condition than she who is in charge of it? Secondly, that it is not considered essential to air, to sun, and clean rooms while uninhabited; which is simply ignoring the first elementary notion of sanitary things and laying the ground for all kinds of diseases. Third, that one window is considered enough to air a room. Don't imagine that if you who are in charge and don't look to all these things yourself, those under you will be more careful than you are. It appears as if the part of the mistress was to com-plain of her servants and to accept their excuses—not to show them how their need be neither complaints nor excuses made.

AUGUST 7, :886.

light of natural probabl tions of tian. 1 Gladstone DR. BLAKE BIGELOW.

No man has ever played a grauder part, Than thou whose brows bend under weight of sere: The majesty of mind and power are there, The good of Ireland rests within thy heart. to glorit boast o ment, b

O brain, far reaching in its noble plan; And powerful arms that bear aloft tianity And powerful arms that bear aloft the load; Oh feet that turn not from the roughest road That leads to justice for his fellow-man away al forms a be the

We bend in homage where thy brave voice

calls For truth and liberty ; and earnest men, Upstarting, list, and think they hear again Aratus' stirring call on Bicyon walls. The admiration of the world is thine; Not England only, boasts thy greatness

There flashes from thy coronetted brow The reflex of each nation's loyal sign.

America holds out her hands to thee, To aid thine own till justice shall be done, Till that glad day that the eternal sun Has risen seven hundred years in vain to

-Buffalo Union and Times.

REASON AND MODERN ERROR.

Port Arthur Sentinel, July 17.

Port Arthur Sentinel, July 17. Last evening Father Connolly, S. J., Montreal, preached at St. Andrew's church. He took the following passage of Scripture as his text :— "The light of thy body is thy eye. If thy eye be simple thy whole body will be lightsome, But if thy eye be evil thy whole body will be darknoss. If therefore the light that is in thee be darkness how great will the darknoss tiself be." As the eye, he said opens to the body the world which light places within our reach and guides its members in the exercise of their functions, so our intelligence, or the faculty of reason, receives the light of truth. The intelligence acts upon the will guiding it in the free acts and choices which make up our moral exist.

the will guiding it in the free acts and choices which make up our moral exist-ence and render us responsible beings. It is of the utmost consequence that the eye of the soul be kept in a sound and healthy condition that it may drink in all the rays of truth falling up nit and convey them without fault or defect to the will. The diseases of our bodily eye are involuntary but the diseases of our bodily eye intelligence are frequently wiltul in the highest degree and causes terrible mis-chief in the moral life-mischief like that to the body when the eye is alto-gether out of order-not simple dark-ness, but DARKNESS TAKEN FOR LIGHT.

gether out of order—not simple dark-ness, but DARKNESS TAKEN FOR LIGHT. The intelligence of man is illumined by a twofold light, the light of reason and the light of faith. By the light of reason he is enabled to reach and take in the truths of the natural order which per-tain to the guidance of his life in this visible world, by the light of faith he can ascend to the knowledge of super-natural truths, reach the invisible world which lies far beyond the grasp of his account of the extreme importance at taching in the present day to the latter I will reserve for it a discourse apart to explain its nature, more fully set forth its excellent, and note some of the errors spread abroad concerning it. Every man is born into the world with the light of reason shining in his soul. The whole world is the reflection of God. The reason of man sufficiently unfolded, an reach his existence, his glory and his Godhead in THE WORKS OF HIS HANDS.

can reach his existence, his glory and his Godhead in THE WORKS OF HIS HANDS. The contemplation of the universe lights up the spark, not only of knowledge in his mind, but of love, praise and admira-tion in his heart. David gave expression to this cry of the soul going up to its Creator when he exclaimed : "Oh Lord how wonderful is thy name in the whole earth." "He hath set his tabernacle in the sun no one can hide himself from the heat thereof." As the light of day shed in floods of glory from the sun in the fir-mament fills the universe rendering it visible to the eye, even so the power wisdom and majesty of God pervade all things and reflected through reason, wision and majesty of God pervade all things and reflected through reason, encompass the minds and hearts of men. love for heart ja The same truth which is light to the our ou stardin shut ou mind is warmth to the heart and will. IT REVEALS GOD in His works it proclaims His law as the guide of our will. The voice of the universe tells us of the supreme law giver to whom we are accountable for each wil-ful thought, word and deed who will re-COD L Possess ful thought, word and deed who will re-ward the good in another life with the possession of perfect happiness and in-flict on the wicked condign punishment. It frequently happens that the eye of the soul, reason, beams clouded wholly or in part and that some of the precepts of the natural law are obscured in the hearts of men. Unsayliv in the antira Is prep tolerate sickly of and al blood i Moth has no hearts of men. Insanity in the entire eclipse of reason. But there are degrees of mental disease which fall short of this childre the gen worst form. In many men the reason is so perverted by the will that on points as to which self interest or passion is Low with e healing concerned, the light may have partially turned into darkness, and a man who is partially DR safe an perfectly sensible and judicious on all other points may persuade himself that worms Dr. is prep THAT IS REASONABLE THAT IS REASONABLE whereas it is the height of folly. The same may be said of nations and particu-lar periods of history. In times preced-ing Christianity the worship of idols and of cho pains been u ing Christianity the worship of idols and of a plurality of Gods was almost uni-versally received. Among the more cultured nations in which pride of intellect was combined with corruption of the heart, skepticism and atheism prevailed especially among the learned. Then, as to the moral law that precept of it which enjoins purity in heart as well as in word and deed, and consequently the sanctity and unity of marriage seemed to have fallen into neglect. Many nations did not consider the law tioners fying summe that wi for 25 If a Cordia It acts ing the seemed to have fallen into neglect. May nations did not consider the law to be violated by offences short of adult-ery. St. Paul in his epistle to the Romans, chap. 1, describes this perver-sion of reason on important points of the natural law and assigns the cause not glorify Him as He deserved and they changed the glory of the incor-ruptible God into the likeness of a cor-ruptible man and of serpents and quadstro ruptible God into the likeness of a cor-ruptible man and of serpents and quad-rupeds. Therefore, God delivered them up to the desires of their hearts and to uncleanness. This partial colipse of the requir

We do of God pluralit principi yet if there between Gods, an one God view of

there ar as to th duties o must b Reason importa equally He has

the leading objects, branching out into a thousand details of the comprehensive charity of Rome. Heroic charity blooms in the pastures of the Church. I mean that the interim charity of Kome. Heroic charity blooms in the pastures of the Church. I mean that charity which cheerfully sacri-fices life in the services of the neighbor. The missionary emberking for the island of Molakai to spend

himself in the services of the lepers, cer-tain before him that the loathsome disease should one day spread itself over his own body, the Sisters leaving their New York convent at a moment's notice to land on the island in the East river, where small. the island in the East river, where small-pox patients need their care, the priest rushing headlong amid shells and bullets to whisper consolation into the ears of the dying warrior. Scenes of this kind are ordinary, common occurrences. No one worders at them. The marvel would be if they do not exist. The Church organ-izes charity, organization establishing unity of action amid members is in all matters the means to great and enduring fasts until Providence comes to the rescue. The Sister of Bon Secours nurses the matters the means to great and enduring success. The Catholic Church, herself a great and powerful organization, is fully conscious of this fact, and her usual rule of conduct is to seek results through

they have to go through."_Ave Maria.

the captive and emancipate his fellow man the captive and emancipate his fellow man through his own slavery. On the summit of the Alps, where the air is so marified that a faw years with which we are threatened in the times. The Catholic Church has not yet had the time nor the opportunity to had the time nor the opportunity to had the time as fully as she would have that a few years EXHAUST A LIFE, the monk of St. Bernard has pitched his tent to asve the unfortunate way farer from the death-dealing avalanche. The brother of St. John of God, the brother of St. Alexius tend in the hospitals the sick of their own sex. The Sister of Charity, the Sister of the Good Shepherd consectates her own pure heart in love for the unfor-tunate outcast of society. The Little Sister of the Poor gathers around her their saged poor and feeds them tenderly with the fruits of her begging, her rule not permitting her to eat until the children, as the old people are lovingly called, have fastser of Bon Secourse nurses the fastser of Bon Secourse nurses the the Sister of Bon Secourse nurses the Alter Sister of Son Secourse nurses the the Sister of Son S

sick poor in their own cottages. The Little Sister of the Working People looks after children and women employed in factories and encourages them to habits of piety and thift. But encouch of merename. We claim peculiar troubles. Such a decision has never teen them to the so-called cures for lung encouch of merename. We claim peculiar them to habits of piety and thift. But enough of merename. We claim peculiar advantages from the system of Catholic charity what is most valuable and most is conceded by thousands who have tried ifficult to be obtained—the sweetness and tenderness of love. It is not bread and medicine that is most prized by the isoft carees, the kit, hopeful word. The soft carees, the kit, hopeful word. The warmed. All this is done without tenderness do love. All this is done without the soul rather than the body must be tenderness. It is also specific for such the soul rather than the body must be warmed. All this is done without tenderness of love. It is in the first stages it the soul rather than the body must be tenderness of love. All this is done with erer fails. It is also specific for such tenderness, the kit done with erer justice delicacy the soul rather than the body must be tenderness of love. All this is done with erer fails. It is also specific for such tenderness of love. The is also specific for such the soul rather than the body must be swellings, hip joint disease, and great est-ing ulcers, and for blood is that generally, the soul rather than the heart of the laborer is in his when the heart of the laborer is in his

handsome woman, though the events of her early life had left an expression of great sadness on her face. She was, however, thoroughly good and steady, modest in her ways, and quite and handy in her work.

A few years later Father Nugent return ed to Canada, and went to see her. He was delighted at the high character he received of her from her employers, and delved of her from her employers, and when he was leaving her she slipped a handful of dollars into his hand. "What is this for ?" he exclaimed, trying to returu it to her. But she re-plied. "Oh Father ! do take it, and spend it

on some poor neglected child, such as I was; for no one knows better than I what

CATHOLICS IN POLITICS.

THEY MAY NOT VOTE FOR CANDIDATES OF PARTIES IN FUTHERANCE OF FRAUD. From the Catholic Advocate.

In the universal discussion of politics in this country, the people of all classes, papers of all characters, and even the ministers of the sects became involved. The Catholic clergy, however, keep aloof the Catholic Church is not by voice on action a participant in the discussion or action a participant in the discussion or a partisan party to the issue. Ministers and the representative bodies of the sects frequently from the pulpit haraogue their people, or pass resolutions on political issues; the Catholic clergy and its Coun-cils never do. The Catholic Church is not in politics; she neither discusses nor advises in a partisan sense : she recomizes advises in a partisan sense ; she recognizes the right of all citizens to entertain and favor diverse views upon the manner of government; she upholds law and moral-ity, and so long as these are respected, the Church is silent. But the Church does

Stepping-Stones to Success.

Learn your business thoroughly. Keep Learn your business thoroughly. Keep at one thing—in nowise change. Always be in haste, but never in a hurry. Observe system in all you do and under-take. Whatever is worth doing at all is worth doing well. One to day is worth two to morrows. Be self-reliant ; do not take too much advice, but rather depend on yourself. Never fail to keep your appointments, nor to be punctual to the minute. Never be idle, but keep your hands or mind usefully employed, except when sleeping. Use charity with all ; be ever generous in thought and deed— help others along life's thorny path. Make no haste to be rich ; remember that small and steady gains give com-petency and tranquility of mind. He lowest round. All who are above were once below.