In the Church.

The day is gone, and twilight shadows creep Round the broad pillars, down the long dim aisle, Round Mary's statue with its sweet soft

The white flow'rs on the altar seem to sleep; The red lamp glimmers through the dusk Like some bright star set on the brow of

night; And through the darkened hours the peaceful light ful light
A visil keeps before our Saviour's throne.
A visil keeps before our Saviour's throne.
A visil keeps before our Saviour's throne.
Of Angel-worshippers with crowns of gold:
Too weak mine ears to mark the seraph's
sone.

song; Like the poor Publican I linger here, And mutely offer to my God a tear. M. L. C.

DISMEMBERED AND FRAGMENTARY CHRISTIANITY.

On Sunday evening his Eminence the Cardinal-Archbishop preached at St. themselves—so large-hearted—so full of Peter's Church, Hatton Garden, to a large appreciation that they are willing to comcongregation, amongst whom were a large number of the Cardinal's League Guards and other members of the League of the extinguishing and eliminating all disting Cross. His Eminence took his text from the 60th chapter of Isaias, and pointed out that the words of the prophet were fulfilled when our Lord was born in Bethlehem and His Church filled the world from the sunrise to the sunset. As Catholics were keeping the festival of this great mystery, he could not do better that night than think for a while on what of the nineteenth century. At this mogreat mystery, he could not do better that night than think for a while on what faith its, for faith is the way of eternal light; there is no other, and without faith no man can be saved; without faith it is impossible to please God, and without pleasing God eternal life can never be attained. Men who differ so widely in so many things seem to be agreed to see the save of the so many things seem to be agreed to so extent that we are saved by faith; in this themselves, because they cannot agree as to what faith is. One savs faith is a conviction of the reason; another says it is the gift of God without any reason on the part of man; another says it is a mere speculative belief of truth; another that it means the whole life springing from that belief; and, therefore, this ag reement is barren, for there
is a diversity and a conflict covered under

under the simple words that we are saved by truth the Church has determined them, faith. There can only be lu one straight road; there are many deviations. There road; there are many deviations. There can be only one shortest way between point and point, and that straight line is what we have to find. We have to find moment when the world has been acting therefore, the true meaning of what faith is. St. Paul, writing to the Hebrews says: "Faith is the substance of things hoped for, the evidence of things not seen as these things that are promised, and gives us the evidence or proof upon which to believe those things which as yet we have

WE CAN ONLY KNOW BY FAITH.
We believe in God, whom we have never seen and in the eternal world, which is invisible-we believe in the things beyond the grave, all of which are unseen: and that conviction of our reason—that belief of our heart is faith. Faith is to believe the word of God. There were three points to which he would direct their at- the Church. tention-firstly, where faith comes from: secondly, what faith believes; and, thirdly, why faith believes. The light of our reason comes from God; He is the sole source of light, being the Father of light Himself, and therefore all faith comes from God. Some believe that taith is something that we can control and command, or that we can believe if we will: and, if we do not coming a saint, or of doing something to will, we do not believe—that we can con-trol our faith by an act of our will, if it is also probable that, could each man diswere a natural power of our own. No, cover his chief aptitude, he would be able, faith is the gift of God. It is quite true amidst the manifold requirements of our that men are responsible for their faith; | complicated civilisation, to find some work altogether beyond the reach of our natural are driven to take stock of the chances of responsible the reach of our natural are driven to take stock of the chances of the relations that weigh God and nothing else. No truths which come from man, can be the matter of our faith. The responsible gain in the professions they have chosen, and know also that it The matter of faith means the word of God-all that He has revealed to us-all that our Lord Jesus Christ taught while He was on earth—all that the Holy Ghost revealed on the Day of Pentecost—all the Divine tradition which has been HANDED DOWN FROM THE FOUNDATION OF

THE CHURCH men put together for themselves, no Christianity which men make by picking and choosing a doctrine here and a doctrine there, no form of belief which is made by the selection of texts from Scripture-none of these is the from Scripture—none of these is the object of faith, they are human alone. The fragments out of which such religions are made may be taken out of the word of God; nevertheless, they have ceased to be the word of God as soon as any human intellect and human hand has taken them to pieces and put them together; and for this reason. Suppose that any man should take the four and out of them select certain parts and certain texts, and put them together, would that be a fifth Gospel? No, the Gospel of St. Matthew was written by St. Matthew, that of St. Mark by St. Mark, that of St. Luke by St. Luke, that of St. John by St. John, and any man who endeavoured to make a fifth Gospel would make a Gospel of his own and not of any evangelist, because he would not know the sense, meaning, and

fragmentary Christianity made out of the fragments of the truth; it would simply be a religion of human instruction, and could not be the object of our faith. And yet what is the condition of the Christian world wheresoever that which is called

THE REFORMATION HAS TRAVELLED ? Sects and communions and sections di-vided continually into new forms with new doctrines multiplying and often disappearing. This has been the history of that reformation of Divine truth in which men pulled the original and perfect faith to pieces, and constructed for themselves new fragmentary religions of their own. They destroyed the perfect unity of the revelation of God, and changed even the word of God itself into the god. word of God itself into the word of man. Is it not wonderful that here in the midst of this nineteenth century, when men are beginning to be so liberal, as they think appreciation that they are willing to communicate with all kinds of various opinions and to endeavour to find a unity by tions between truth and falsehood, so that doctrines, without beginning or ending, if only men can be got to unite together and mentary Christianities are throwing things open, destroying all the boundaries they have come to a momentary agree-ment, though they differ and scatter done? With the intensity of dogmatism it has put out into THE STORM OF THE WORLD'S PUBLIC OPIN

going against wind and tide, against all the prejudice and the scorn of this in-tellectual age; and wherever there has been an indefinite statement of the truth, wherever men did not know whether a moment when the world has been acting upon the contrary principle of becoming indefinite in all things. He asked which of these two looked most like definite faith? Was it like definite faith to be continually Faith gives us the very reality of breaking down the barriers between truth uncertain?—or is it that teaching which never swerves, never falters, and, if there church says that faith means a belief in that which we do not see. That which we see we know by sense; but that which we see we know by sense; but that which that which we see we know by sense; but that which we see we know by sense; but that which that which we see we know by sense; but that which that which we see we know by sense; but that which that which we see we know by sense; but that which that which we see we know by sense; but that which that which we see we know by sense; but that which that which we see we know by sense; but that which that which we see we know by sense; but that which that which we see we know by sense; but that which that which we see we know by sense; but that which that which we see we know by sense; but that which we see we we know by sense; but that which we see we we will be seen which we see we will be seen which we see we will be seen which we see we will be seen which we se of vital prudence, close it, so the Catholic Church, whensoever a doubt is raised in council, puts an end to all doubts and controversies. His Eminence concluded by exhorting those who were not of the faith to make themselves sure by joining

ON THE COURAGE OF INCAPABLES.

As regards the higher ends of life, no man can be called in any sense an in- ill-done act, and this follows from what is capable; diverse as are men's characters and talents, no one is incapable of beis too late for them to seek a new one or to try their luck in a new land, when the two sides of the account have been added up, and the sorrowful balance shown, it is of little use for them to think how different it might have been; and indeed, had they to begin again, they hardly know how to better it. The boy in all the world—all the doctrines of the who was always first in his class and the

title to occupy!

How much courage does the poor inplaints of their own difficulties in getting there is no end. How does he acc

And yet, if the man is not a fool, he takes courage or gets it from the weak woman, who generally has so much more of it than he. Great as his difficulties may think of others who have the capable of performing. He should then a pure and holy intention, one that would not know the sense, meaning, and successfully surmounted still greater ones; coherence of the text so as to make that Gospel an inspired book. These texts have any of his friends been even so far were dictated to inspired writers by the Spirit of God, and it would only be a society; he thinks of the birds of the birds of the air,

of the two hundred thousand who daily wake in London, not knowing where their breakfasts are to come from, of how our heavenly Father feedeth all these—he days which would follow from your tal sin, which would follow from your our heavenly Father feedeth all theze—he replies to the dismal science of political economy in the words of Sir Pellimore:

keep yourselves from committing a mortal sin, which would follow from your elements of the commands your presence under this penalty. If this latter

absence, since the Church commands your economy in the words of Sir Pellimote:
"Me forethinketh that this shall betide, but God may well foredo destiny." He can call to mind St. Francis of Assisi, who had very little syncath for the same and the can be adverged by the syncath for the same and the can be supported by the syncath for the same and the can be supported by the syncath for the same and the syncar the syncath for the had very little sympathy for the ants because of their laid up store; and St. Joseph of Cupertino, perhaps, humanly out a marginal line in his religious duties cause of their laid up store; and St. Joseph of Cupertino, perhaps, humanly speaking the greatest incapable the world ever saw, who became a wonder of his age, the counsellor of princes; he can console himself by thinking that the children of the successful seldom follow in their footsteps, and that the lsssons of failure teach a man how to guard those whom he loves against it. These consolations, and how many more, are at the disposal of the against it. These consolations, and how many more, are at the disposal of the overburdened incapable, to keep him from despondency; and as time goes on, the promptitude and the appositeness of the assistance by which his Maker helps him to overcome his difficulties, make him ashamed of all doubt, and reconciled to his nosition. He would not wish to be disposed to the anctuary clothed for this purpose, until he departs. The law of courtesy which commands the obedience ashaned of all doubt, and reconciled to his position. He would not wish to be left alone with the cupboard door open, that child whose mother keeps him on her lap and feeds him mouthful by mouthful by mouthful his contraction with the most frequency of positive with specific who against a with specific who ag with her own loving hand!

Aristotle called hope "the waking man's presence at this Sacrifice who assists with the most devotion from the beginning to

Aristotle called hope "the waking man's dream," and Menander scoffed at it as "the support of fools;" but how much more reasonable in the Christian is this magnificent virtue which is based on the knowledge that his all-knowing and all-loving Creator fore-ordained from all eternity circumstances that should help those who He knew would trust to Him!

One word more: blessed are those incapable of worldly success, who are not follow the opinion, or mind the word of follow the opinion, or mind the word of

capable of worldly success, who are not follow the opinion, or mind the word of led to distrust themselves so far as to those who went to be in at the Offertory and led to distrust themselves so far as to abandon serious undertakings which they may have in hand for the good of their fellows! It is related of Margaret Mary Hallahan, that the poorer she got the more orphans she adopted, remembering that our Lord helps in their day of trouble those kind to the poor; and as concerns talents it by no means follows that you cannot help others because you have been little able to help yourself. It is very probable that the sensitive modesty and the unselfishness which may have stood in the way of your own advancement will peculiarly fit you to be an ambassador of comfort and good tidings to many far worse off than youself. Never did our Lord appear more helpless than when the world seemed to have trodden Him under foot on Calvary, and yet at that time He was doing most for the good of washington. The priest makes the follow the opinion, or mind the word of those who went to be in at the Offertory and the world has enlightened, so that they consider two parts of Masses said by two different priests one whole Mass, and hence that they can satisfy the boligation of hearing Mass by their presence at these parts of Masses. Parts of different Masses are only parts. The Holy Sacrifice is offered by one priest, the celebrant. If you are present at it you hear one Mass. If you happen to be too late, according to others after the first open the priest of the world has enlightened, so that they consider two parts of Masses said by two different priests one whole Mass, and hence that they can satisfy the Holy Sacrifice is offered by one priest, the celebrant. If you are present at it you hear one Mass. If you happen to be too late, according to others after the Offertory, you are guilty of mortal sin unless excused by valid and weightly one, hence the cause excusing the compliance must correspond. The priest makes the foot on Calvary, and yet at that time He was doing most for the good of mankind! must correspond. The priest makes the offering of this Holy Sacrifice for himself was doing most for the good of mankind!

—Ca holic Progress.

DO YOU THINK? Thoughts on the Holy Sacrifice of the

and people. It is offered for the person

who gives an intention for the Mass if

that intention is accepted by the priest. The priest has in it an intention which belongs to himself and cannot be given to

Sacrifice have also an intention in it and they unite their offering of it with that of the priest. Also have the faithful of the whole world a part in every High Mass offered. The High Mass, generally

a sermon is preached for your instruction. You and your families as far as possible

Lovely Deeds by Catholic Ladies.

Catholic ladies who assume the religious

habit are known the world over for their

They ask their friends and kindred for funds and cast-off clothing, and those are utilized to suit cases that may come before them. For weeks before Christmas the busy fin-

of candies, and toys enough to satisfy even Santa Claus. The treasurer, too, had a few

bright dollars, which looked all the brighter for the happy manner in which it was be-stowed on the needy. It was difficult, indeed, to discover who felt happiest—the

giver or the receiver, as these ladies stowed on the poor the u-cful and nee gifts which made their aching hearts g and made their agonized sous thank

for implanting the beautiful v rtue of Chris-

tian charity is the hearts of these Catholic ladies. How happy they must have felt as they presided over their families on Christ-mas Day, and realized the fact that they had

devoted so much time—which others throw away on the vanities of the world—to the performance of the beautiful behests of Almighty God in feeding the hungry, cloth-

ing the naked, and succoring the distressed,

tributed, as well as those who dispensed such charity, have laid up for themselves treas-

ures in the kingdom of heaven.

This society is conveniently divided into active and contributing members, and if any one of our city readers desires to join in this great work of charity, they can find full scope for their benevolence through its ministra-

tions. On the part of these ladies, we thank those friends who have so generously assisted

those friends who have so generously assisted them to make a "Merry Christmas" for the

God blesses such acts, and those who o

ures in the kingdom of heaven.

Those who assist at the Holy

others.

Mass.

III. Nature forces man, in seeking for good, to prefer always what will bring him the best return for his outlay. This is true, and man only errs when he does otherwise. How then does he prefer a vicious course? The appearance of good there deceives him. He does not use the grace to early Mass. Be liberal in your duty to choose an apparent good for what is a real good, and productive of the most said above. Hence people say, a piece of work or a thing, is worth so much. Every

work or a thing, is worth so much. Every work and thing in the world that is purchased has "its value, which is great or low according to the demand for it." You are "A purchased people"—I Pet. ii. 9. Jesus Christ purchased you and He paid for you, as no other man could; with the for you, as no other man could: with the price of His blood. He wants the best rethat men are responsible for their faith; complicated civilisation, to find some work they can believe if they will, and, if they do not believe calls success. So much good, indeed, and according as they believe or do not believe they will be judged. Our Divine Lord said, "He that believeth and of the find they do not believe they will be judged. Our Divine Lord said, "He that believeth and of the find they do not believe they will be judged. Our Divine Lord said, "He that believeth and of the find they do not believe they will be judged. Our Divine Lord said, "He that believeth and of the find they do not believe they will be judged. Our Divine Lord said, "He that believeth and of they do not believe they will be judged. Our Divine Lord said, "He that believeth and of they do not believe they will be judged. Our Divine Lord said, "He that believeth and of they do not believe they will be judged. Our Divine Lord said, "He that believeth and of the find they do not believe they will not, they do not believe the will not take from you that can be made. But this is no exception, as the Ladies' Francesca Sewing Society, attached to St. Ignatius' will add to it and make you the more wealthy. The best return that he wants believe they will not take from you that can be made. But this is no exception, as the Ladies' Francesca Sewing Society, attached to St. Ignatius' will add to it and make you the more wealthy. The best return that he wants believe they will not take from you that can be made. But this is no exception, as the Ladies' Francesca Sewing Society, attached to St. Ignatius' will not take from you that can be made. But this is no Divine Lord said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." He never would have said that if faith were would have said that if faith were gift of the Holy Ghost, a light infused. Faith is the grift of the Holy Ghost, a light infused by the may be and the fall to the man who remains under the gift of the Holy Ghost, a light infused by the may enter adown and dwell in it with the strive perseveringly, knowing that apples of the man who remains under the strive perseveringly knowing that apples of His treesways. You will not the man who remains under the may enter adown and dwell in it with the may have seef this treesways. You will not the man who remains under the may enter adown and dwell in it with the adders the proposed of that sweet charity which is the bandsom. Government 911,000,00 fire (£24,211). So that sweet charity which is the bandsom. For the wealthy one for the outlet is the sacred duty of most of us to strive persent no obstacle to the other riches that the year the ladies who comprise the francesca Sewing Society snatch a few hours door of your soul open to Him that He fall to the man who remains under the strive perseveringly, knowing that apples of His treesways. You will not the man who remains under the strive perseveringly and to attain worldly prosperity, and to attain worldly prosperity, and to attain worldly prosperity by the number of for the wants the standamial of Christianity. Every week we have the addies who comprise the francesca Sewing Society snatch a few hours did control that the wants he standamial of Christianity. Every week we may add the that be adamont in the wants he wants the standamial of Christianity. Every week we may add the that be adamont the text and the wants he wants the standamial of Christianity. Every week we may add the time that the wants he wants the standamial of Christian into the reason, enabling it to see that which it could not see before. To that vision which is implanted in the reason God lends the light of His trith, and we many fruitless efforts in which they have can see eternal truths which were He works with you and then rewards you as though you alone did the work. He gives you all that He has, so that you may possess even Himself. This gift you enjoy on this earth when you receive holy Communion. We can draw no compari-ton between the acts of God and man. Nor do we pretend to. God has endowed man with will, memory and understanding. He wishes him to make use of these powers in all his acts. He strengthens these powers by his holy grace so that they become brighter. Without God's evangelists and apostles of the Church, the Gospels and Epistles—all this is the word of God in which we believe, the object of our faith. Therefore, no religion which men put together for themselves no Christianis (Christianis) of the character of the statement of the character of the character of the character of the choice of his career, or his health has failed, or he has been shouldered aside by much less talented but more area of these powers are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with a well-trimmed lamp walking in the way without danger. You estimate the amination, has either been ill-advised in the dark, with a well-trimmed lamp walking in the way without danger. You estimate the amination, has either been ill-advised in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with a well-trimmed lamp walking in the way without danger. You estimate the amination, has either been ill-advised in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the dark, with his grace they are man groping in the way without danger. You estimate the amination, has been shouldered aside by a partial properties and the dark with a well-trimmed lamp walking in the way without danger. much less talented but more pushing and self-assertive mortals. It seems a tale that is told—such and such is the best adformable. In the self-assertive mortals are talented but more pushing and self-assertive mortals. It seems a tale weigh his own acts in an honest measure, for this very reason, they are his own. In self-assertive mortals. It seems a tale that is told—such and such is the best advancement that may happen, and there is the dear wife and there are the children the dear wife and the dear wife are the children the dear wife and the balance, where justice is the notch marked on the beam. It is so consoling to think of capable one now need in his subsequent life, and how much do his friends discourage him by their thoughtless compered, or rather that this justice is only another name given to His mercy, of which on under much more favourable condi-tions! How much must such a one suffer from the hard maxims of political economy, the doctrine of the survival of acts you offer to Him. He views two things, or rather one, as we are accustomed to say, viz., the intention of the person acting. I say one thing, for he who acts economy, the doctrine of the survival of the fittest, the writings in which the life of man is described as a game of chess between him and the Lord of the universe, inexorably enforcing his ruin by the laws of the game!

And yet, if the man is not a fool, he takes courage or gets it from the weak woman, who gangally has a much more rifice is the most robbid division, and

STATE OF CRIME IN ITALY IN

In order to give our readers some idea of the state of Italy as regards crime, dur-ing the year which has lately closed, we will give some statistics which will speak for themselves. They are taken from official sources, and it will be seen by them that never has Italy been in such a condition. As regards the money spent for the punishment or the prevention of crime it amounts to 45 millions of lire (about £1,781,250), and yet, when compared with other European countries, there is notable want of proper organization in the prisons A large amount is spent in the surveil-ance exercised over vice; for 1,712,394 lire (£41,562) are employed as secret service money by the Ministry of the Interior, who are chiefly employed in paying By the side of this how much is spent in works of charity and benevolence? 20.858 lire (£825)! and yet 30.000 lire (£1,-187), and even 50.000 (£1,985) can be

> We will now pass in review the fright-ful list of crimes and criminals. As re-gards murder and deeds of violence, there were during the first nine months of 1881. Were during the first fine months of 1881, 2,318 murders and homicides, 194 infanticides, 27,251 offences of cutting and wounding, 1,222 highway robberies. This is stated to be an improvement upon the lessons beginning with these words: corresponding nine months of 1880, but, nevertheless, the figures are appall-Next come robberies and thefts. Of these there were 311 robberies with vio-lence, 46,328 thefts of more or less magnitude, in town and country; and the los occasioned by cheating, undue appropria-

tion, incendiarisms, destruction of animals and other property, amounts in the nine months to 8,386,235 lire (£331,955). As regards vice, up to July 1st, 1881, there were 10,491 names inscribed on the register of the health officer, of which 6,567 inhabited public houses of ill-fame, and 3,924 inhabited private houses. Out of these 1,951 had taken to evil courses through want, 356 at the instigation or through the corruption of their own families, 959 through desertion on the part of their husbands, 472 through love of luxury, and 2,548 through thorough deprava-

of ill-fame of various classes; and the revenues arising from these, as recorded in day. the health officers' books for 1-80 amounted to 591,985,20 lire (£23,432), and during the first six months of 1881 to 292,984,21 lire (£11,597). As for the streets 7,486 sick persons were found there, as well as 3,887 wounded or maltreated; 813 dead (in this catalogue are comprised 123 victims of the Casamicciola disaster), 5,792 drunken men, 1,844 child-ren deserted by their parents, 15,502 beg-gars. There were 1,919 vagrants under age taken up during the first nine months of 1881, and out of these, 1,846 were restored to their relations or guardians, and 535 were shut up in a public industrial establishment. Up to July 1, 1881, 65, 905 were admonished or reprimanded, of whom 22,026 were guilty of idleness and deceives him. He does not use the grace that God gives to him, nay, despises it, and hence the darkness of understanding, the consequence of original sin, makes him catholic Columbian.

Be liberal in your duty to wagabondage, 12,551 of agrarian thefts, whilst 31,325 were suspected of crimes you with a divine liberalty.—S. S. M. in Catholic Columbian. under age. There were also 8,505 men, 393 women, and 648 minors (8,898 in all) subjected to special surveillance, as well as 2,054 men, 12 women, and 46 minors confined to domicile, of whom the greater

number were mechanics.
Strictly speaking there are no longer charity, and their praise is deservedly upon every lip; but there are thousands of Cath-olic ladies who give their time and talents to any convents or monasteries in Italy, but in their place there are 105,510 taverns and wine-houses, 21,512 beer and liquor-

shops, 23,548 cafes.

Many churches in Italy have been destroyed or converted to profane uses, but to compensate for this there are 14 first-class uear the town of Grenoble, to find there a theatres, 72 second-class and 1,049 third-class. The representations given from July 1st, 1880, to June 30th, 1881, amounted to 57,338, and yielded the Government 911,655,09 lire (£24,2!1). within the above period 49,091 were issued. The general directions chosen by both individual emigrants and families For weeks before Christmas the busy fingers of these worthy ladies are sewing garments and gathering food for their great Christmas distribution, which took place this year on Thursday last at the rooms, which looked more like a clothing, provision and toy emporium than the sewing-room of ladies. There were twenty-five full suits of children's clothing, comprising every article of wearing apparel from hats to shoes, contributed by as many ladies, each lady furnishing an entire suit. Then there were piles of groceries, pyramids of cakes, boxes of candies, and toys enough to satisfy even were America, France, and Africa.

All these figures are taken from Parliamentary documents, and give an idea of the state of morals in Italy at the present day. The greater number of the delin-quents have almost from their birth been fanned by the breezes of this new Italian liberty and regeneration.

Finding of the Holy Cross.

In the year of our Lord 326, Helena, mother of Constantine the Great, when seventy-nine years of age, was induced by the warmth of her piety to visit the places rendered sacred by the Saviour's presence and sufferings. The hatred of the heathen had led them to obliterate as much as possible all traces of the memorable events which the life and death of Jesus had hal-lowed, and to cover Mount Calvary with stones and earth, and raise thereon a temple to the goddess Venus. however, had treasured up what traditions he could gather, and was thus enabled to point out to Helena the spot where our Lord had been buried. The place being excavated, three crosses were found; and the title which that of Jesus bore was also found lying apart by itself. The question was, how the cross of Christ was to be distinguished from the other two. Macarius Bishop of Jerusalem, suggested that their respective efficacy should be tried as to the working of miracles. Six persons were brought forward and touched by each separately. One only wrought the de-sired cures, and was accordingly acknow-edged to be the true cross.

"Now Well and Strong."
Shipman, Illinois.
Dr. R. V. Pierce, Buffalo. N. Y. deserving poor, whose prayers will draw down blessings from heaven on the heads of their benefactors.—San Francisco Mon-Dear Sir-I wish to state that my daugh ter, aged 18, was pronounced incurable and was fast failing as the doctors thought, with consumption. I obtained a half Young and middle-aged men, suffering dozen bottles of your "Golden Medical Discovery" for her and she commenced from nervous debility and kindred affections, as loss of memory and hypochondria, should enclose three stamps for Part VII improving at once, and is now well and

Very truly yours, Rev. Isaac Augustin.
"Dis covery" sold by druggists.

ACCUSED, JUDGED AND CON-

In the life of St. Bruno, the founder of the religious order called Carthusians, is the records of a fact well discussed by those famous critics called Bollandists, and those famous critics called Bollandists, and which has all the marks of historical authenticity. It happened in the great city of Paris, in full daylight, in presence of many thousand witnesses, and of the whole scientific body of the University. It was recorded by contemporaneous historians, and gave occasion to the birth of a

grand religious order.

A renowned Doctor of the University of Paris had just died. His name was Raymond Diocres. He had won universal admiration, and was much regretted by his disciples. This happened in 1802. One of the most learned Doctors of that time, celebrated throughout all Europe for his science, talents and virtues, named Bruno, was then in Paris with four com-panions; they thought it their duty to attend at the funeral service of the illustri offered as premiums for the best designs for the House of Parliament!

ous deceased.

The corpse was laid in the grand hall of the Chancellary, near the Church of Notre Dame. An immense crowd surrounded the state bed where, according to the custom of the time, the body lay exposed covered with a simple

lessons beginning with these words: "Answer to me how great and numer-ous are my iniquities!" a sepulchral voice came out from under the shroud, ous are my iniquities!" a sep-voice came out from under the sl and all present heard these words: a just judgment of God, I have been accused."

The people rushed up; they lift up the shroud to see. But the dead body lay there immoveable, cold, a perfect corpse: the ceremony thus interrupted was soon resumed. All those attending were struck

with fear and stupor.

They then began the service again.
When they came to the said lesson:
"Answer to me;" this time in the sight of all the people, the dead man partly rises up; and with a voice still stronger and more distinct, he says. "By a just judgment of God, I have been judged," and he falls back. The terror of the as sembly was excited to the utmost Physicians again verified the fact of the death. The corpse was cold and stiff. They had not the courage to go on, and

lay.
The Ecclesiastical authorities did not know what to do. Some said, "He is a reprobate: he is unworthy of the prayers of the Church." Others said: "No, all this is indeed very frightful. But after all, are we not, all of us, to be accused first, and then judged by a just judgment of God?" The Bishop leant to this advice, and next morning, the funeral service was esumed at the same hour. Bruno and This companions were there as on the eve. The whole University, all the great city of Paris flocked to the Cathedral.

Taris flocked to the Cathedral.

The service then began again. At the same lesson, "Answer to me," the body of Dr. Raymond rose and sat up, with a voice inexpressible, which struck all with terror, it shricked: "By a just judgment of God, I have been condemned;" and it fell down again immovable.

again immovable.

This time no doubt was possible. The terrible prodigy was evidenced to the last degree, and could not be called in ques-tion. By order of the Bishop and Chapter, there and then, the corpse was strip-ped of all the insignia of the doctor's dignities, and taken away to be buried in

nhallowed ground. Bruno was then about forty-five years of age. When he came out of the church the project, which he was already meditating, of leaving the world, was irrevocably ixed. He went with his companions to retreat where he could work out his salva-tion, prepare by continual prayer and penance for "the just judgment of God." And the ill-fated Doctor was surely a reprobate who came out of hell, not to freed from it, but to become an irrefragable witness of it.

A Vale Class Ring.

We hear a great deal about rings nowadays, and nothing very good of them either. I heard of a ring the other day that told a story—in fact its own story. The ring glistened on the finger of a wash woman through the suds in the tub, and thus betrayed a secret. The lady of a corta have in this give had advantaged. certain house in this city had advertised certain house in this city had advertised for a laundress to come to her house on certain days. The advertisement was re-sponded to by a neat, rather refined look-ing woman. When the laundress had begun her work the lady saw, shining on a gun her work the lady saw, shining on a shapely hand, a pretty and peculiar ring. She requested the privilege of looking at it. The woman hesitated a moment, and then nervously held out her hand. "That is a class ring," said the lady. "It is," said the laundress as she turned her face away.
"Where did you get it?" asked the lady emboldened, perhaps by the manner of the wearer of the ring.

wearer of the ring.
"It is my husband's."

"At what college did he graduate?"
"At Yale."

"In what class?" "Class of 75."

"Class of 75."

That ended the interview for that time, as the lady could by no means get from the wash woman the name of her husband. The lady had been thus unladylike, perhaps, and curious because her son wore a class ring exactly like the one in question, and was a graduate in the class of 75 at Yale. She told him the story, and one night he followed the laundress to her room on Michigan avenue, where he found an old college chum and classmate pouring over some second-hand law books. He works in the day-time and so does his trump of a wife. One day he will be admitted to the bar; he will work hard. She will help him and when they are rich they can af-ford to smile at the story of the ring,— which is strictly true.—Detroit Chaff.

Mrs. Partington says,

Don't take any of the quack rostrums, as they are regimental to the human system; but put your trust in Hop Bitters, which will cure general dilapidation, costive habits and all comic diseases. They saved Isaac from a severe extract of tripod fever. They are the ne plus unum of medicines .- Boston



get one. ect a tle-was ving

tty. ow's hael

nor until

nals

rels

ows

the ble

able

ited lalk lave the yor, ap-pre-per-tion pose n is

isit ere dial one ave

and ion the rgo dismi-nen ng.

f a the m-for ttle ren ery ns.

ses