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THE CATHOLIC RECORD.

Written for The Pilot. The Acid on the Gold. A MEDITATION BY THE GRAVE OF PATRICE

· AHERN. The bruised olive gives the oil, The broken grape the wine, And from the voids of blinded night, The waking planets shine.

The fading blossom leaves the fruit, The trampled sheaf the grain, And out of clouds and broken skies, The silver streams of rain.

and thus it is of nobler man, and all he has to give, He leaves the shroud of what he was, The better life to live. The wordless cry of stricken soul, The birth-note of a chime— A melody that rings beyond The listening of Time.

mystery i divine and great.
The bitter makes the sweet,
and, heard among the trampled vines,
The sound of angels' feet. Des Moines, Is. FRED, WOODROW.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

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'He hath done all things well"-Gospel of the Day. That our Lord Jesus Christ hath done

the Day.

That our Lord Jesus Christ hath done all things well was the verdict of those who knew Him in the flesh, who had heard His words and witnessed His deeds, and this also has been the verdict of the civilized portion of mankind for eighteen centuries to whom Christ and His actions were but a memory. This testimony is of itself a sufficient ground for our faith in the divinity of our Blessed Redeemer and for the homage and adoration we pay Him. For it is universally admitted that imperfection in a greater or less degree is characteristic of all things human; there is nothing human that is not by the very necessity of things more or less imperfect, and we have yet to hear of any mere man in the whole history of the human race concerning whom it could be said with absolute truth, "He hath done all things well." The greatest intellects we know of were at fault in a thousand things; the greatest hearts had a thousand failings; men of the most exalted virtues have always had their little weaknesses, and men of the highest sanctity have always had their little imperfections. There is only one character that stands out perfectly faultless in the world's history and concerning whom it can be said with absolute truth, "He hath done all things well." And as it is impossible that human nature could ever transcend itself or escape the consequences of its innate imperfection, this character must have been more than human, and hence divine.

So that, on the ground of reason alone, we had a surface of the consequences of its innate imperfections.

imperfection, this character must have been more than human, and hence divine.

So that, on the ground of reason alone, our Lord Jesus Christ commands our faith, our adoration and our love. For what teacher of mankind can inspire perfect confidence if not He whose character was perfect as His counsels? What being can command our adoration if not He whose life was adorable in its perfection? And what master can excite our love if not He whose life was adorable in its perfection? And what master can excite our love if not He who was Himself pure, unselfish, perfect love? What then, can be more manifest than that our Lord Jesus Christ is the only teacher worthy of the confidence of mankind and that they who reject Him and refuse Him their homage reject reason itself and debase their intelligence?

When we consider the perfection of our Elessed Saviour and attempt to compare it with any other known to man, we see at once that there is no term of comparison. In vain do we cast and recast our gaze over the whole wide expanse of human history—nothing appears; Christ stands alone in His sublimity and perfection, the only true object of faith, adoration and love.

We read in the sixth chapter of St.

I was not sure of this, but anything in the way of an objection to the wood My father and nothing. Dear, dear, father? The was not sure of the wood My for the wood instell an othing. Dear, dear, father? The was not sure of the wood My father and nothing. Dear, dear, father? The wounding his feel-ings!

"Mother," I said, following her into the pantry, "Ned Blake's father hire a man to much for a boy to do. Why does not father hire one."

"Ah!" said my mother, sadly, "the Blakes are better off than we. Your poor father—"

Tears came into her eyes, she stopped. Mary ran in where we were; and I, half door.

Still Ned Blake's words reakled in me, and I thought it was too bad; nor did the brisk west winds blow off the fumes of the foolish grumbling which made a coward of the many father hire one."

"I such a mother of the wood bl

human history—nothing appears; Christ stands alone in His sublimity and perfection, the only true object of faith, adoration and love.

We read in the sixth chapter of St. John's Gospel that when our Saviour first broached the doctrine of the Eucharist to the Jews they murmured against it, although He had already prepared them for it by a great miracie which He wrought right under their eyes, and only a few minutes before they had themselves acknowledged His divine goodness and pover; nevertheless, when He told them they should eat His fiesh and drink of His Blood they said "it was a hard doctrine; who could believe it?" and numbers of those who had followed Him went away who would believe it?" and numbers of those who had followed Him went away when the most of the subject of the saints reging them depart, turned to the disciples and said, "Will you also go away?" Whereupon Simon Peter made answer, saying, "Lord to whom shall twe go it Thou hat the words of eternal life." And sure enough, if men turn away from our Lord Jesus Christ to whom shall they go. There is only Jesus Christ and humanity. He alone possesses the words of eternal life who possesses the characteristics of divine perfection. He alone can teach all truth who hash done all things well.

The Veneration of Belics.

The Veneration of Belics.

The veneration de to their relics. There is nothing, said his Eminence, sqainst which the word in its unbelief has uttered more irreverency, or language more impertinent, than the veneration due to their relics. There is nothing, said his Eminence, sqainst which the world in its unbelief has uttered more irreverency, or language more impertinent, than the veneration of the sellos of the saints. And yet, strange is and only to death of the saints and the veneration of the less of the saints. And yet, strange is a long to the world in its unbelief has uttered more irreverency, or language more impertinent, than the veneration of the less of the saints. And yet, strange is the control of the saints have no like

There is nothing, said his Eminence, against which the world in its unbelief has uttered more irreverency, or language more impertinent, than the veneration of the relics of the saints. And yet, strange to say, the world cannot master its own instincts. The world has its own relics, although they are not sacred. When any friend, who is taken away, leaves bahind any relie, even if it is only a portial of himself or a book of prayers which he was accustomed to use, that relic is cherished and laid up with a loving care,

which is increased sevenfold by the fact that his friend has gone. We read in the Old Testament that a dead man whose body had touched the bones of a prophet was restored to life. In the Book of Acts we read that the handkerchief worn by St. Paul, when laid upon a sick person, restored him. Again, St. Augustine has left us an account of certain miracles which he himself had tested as happening in his time. One was that a man who was suffering from some terrible malady saw a procession pass by, carrying the relics of Stephen; he called upon the saint and was immediately healed. The clay by which our Lord opened the ears of the deaf man had no power; it was only the outward sign whereby He worked the miracle. So I believe that the prayers of these saints and martyrs and prophets were heard by God, and the prayers were answered and these miracle wrought.

#### THE AWPUL WOODPILE.

HOW A TASK SEEMINGLY INSURMOUNT.

ABLE WAS ACCOMPLISHED.

[From the Catholic Union]

Coming home from school one day, I found a large pile of wood before our door.

"There's work for you, Willie," said Ned Blake, the boy who was with me.

"Your father had better do as my father does—hire a man to get it in. It is too much for a boy, mother says, and it will take the whole of Wednesday aftermoon. You will have no time for play. Now, Will, I would not do that, I tell you."

will take the whole of Wednesday after.

Now, Will, I would not do that, I tell
you."

This was the substance of Ned's talk
as we stood before the woodpile, and the
more he said the bigger it grew. At the
time he left me I began to think myself
s poorly used boy, indeed.

"There is work for you, Willie," said
mother, as I glided into the kitchen. "Did
you see the beautiful wood at the gate as
you came in?"

"I should think I did!" I muttered to
myself, but said nothing aloud, only asking how father was. He was ill, and had
been for many months, and the family
funds, I knew, were becoming low.

"It is a monstrous pile," I at length
said, getting a glimpse of it from the
window.

"So much the better for us, Willie,"
said the mother, cheerfully. "A long
winter is before us, you know."

Dinner was soon ready, the table spread
in the little kitchen, and father was helped
out from an adjoining room by his two
little daughters, one on each side. Father
and mother sat down to our frugal meal
with thankful hearts, I am sure. The
girls chatted as usual, while I sat brooding
over that "awful woodpile." I am afraid
that my chief diab was a dish of pouts.
Father asked me several questions, but I
took no part in the pleasant table talk.

"Well, my boy," said father, after dinner, "there's that wood to be put in. No
school this afternoon, so you will have
time enough. You had better do it the
first thing."

"It will take the whole afternoon," I
said, coldly. "The boys are going hunting."

I was not sure of this, but anything in
the way of an objection to the wood. My
father said nothing. Dear, dear, father!
God forgive me for wounding his feelings!

"Mother," I said, following her into the
pantry. "Ned Blake's father hires a man

me."

I did not then know the full value of the lesson I had learned. Years of labor—successful labor—have since tested and proved its value. When the work looks insurmountable and you seem to have no heart to take hold of it, as work many a time will, remember it is only one stick at a time, and go at it.

The Epidemic of Crime.

Whence comes this epidemic of suicides and murders? Recent discussions have named several causes. Hon C. H. Reeve, of Indiana, charges it to Infidel teachings—holding that hopelessness of a future state cripples fortitude for bearing life's ills. Another declares suffering from universal business depression the cause. A third writer attributes it to increasing insanity, a physician thinks much of the tendency is inherited, while temperance advocates lay the responsibility upon strong drink.

Free-thinkers have committed suicide, but so have orthodox churchmen. Financial straits have beset many, but the wealthy have also taken their life.

Insanity and dissipation have preceded suicides and family murders.

One feature common to almost every such crime challenges attention. Well nigh every report of suicide and family murder mentions the perpetrator as having "for some time been subject to melancholy." Whence comes this? All recognized medical authorities tell us that the fire which consumes the brain is always kindled by derangements of digestion; that good digestion is impossible without pure blood, and pure blood is never known when the liver and kidneys are out of order. Under such circumstances, a preventive should be sought, and for this Warner's safe cure is sovereign—a fact conceded by the best authorities in the land, and it is especially commended by the celebrated Dr. Dio Lewis.—Rochester Democrat. Democrat.

"Laugh and Grow Fat," "Laugh and Grow Fat,"
is a precept easily preached, but not so
easy to practice. If a person has no
appetite, but a distressing nauses, sick
headache, dyspepsis, boils, or any other ill
resulting from inaction of the bowels, it
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will produce aldermanic corpulence. In
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well, and to be well you must have your
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