

Memories.

(Sacred Heart Review.)

Let us forget the things that vexed
and tried us,
The worrying things that caused
our souls to fret;
The hopes that cherished long were
still denied us,
Let us forget.

Let us forget the little slights that
pained us,
The greater wrongs that rankle
sometimes yet;
The pride with which some lofty one
disdained us,
Let us forget.

Let us forget our brother's fault and
failing,
The yielding to temptation that be-
set,
That he, perchance, though grief be-
unavailing,
Can not forget.

But blessings manifold, past all deserv-
ing,
Kind words and helpful deeds, a
countless throng,
The fault of error, the rectitude un-
swerving,
Let us remember long.

The sacrifice of love, the generous
giving,
When friends were few the hand
clasp warm and strong,
The fragrance of each life of holy
living,
Let us remember long.

Whatever things were good and true
and gracious,
Whatever of right has triumphed
over wrong,
What love of God or man has ren-
dered precious,
Let us remember long.

Angel of the Schools.

In the course of a brilliant lecture
at the Catholic University, Wash-
ington, the Rev. Henry A. Brann, D.
D., said:

St. Thomas follows the Aristotelian
method in all his works. This is a
method of observation, of induction
and of deduction, not limited or ex-
clusive, but comprehensive and de-
pendent on complete premises; just
the method necessary for scientific
discoveries as well as for metaphysical
investigation. There are no illo-
gical inferences in this method. He
uses it in proving the existence of a
personal God. His argument is the
same as that implied in the text of
St. Paul: "The invisible things of
Him, from the creation of the world,
are clearly seen, being understood by
the things that are made"; and when
the Angelic Doctor has established
the great fundamental truth of the
existence of God, he logically deduces
from it all the propositions of theology.
When it is proven that there is One,
Supreme, Omnipotent, Omnipresent
Being, the Creator of the universe, the
mysteries of the Incarnation and of
the Real Presence become easy of
acceptance. One who realizes thor-
oughly what the existence of a per-
sonal God, the Supreme Owner and
the Supreme Ruler, implies, will find
no difficulty in admitting mysteries
and miracles, rights and obligations,
personal and social, for all are cen-
tered in Him, the Mystery of mysteries,
the Invisible and Ineffable One in
Three.

In the psychological order, also, the
Aristotelian method is followed by
Aquinas, who derives knowledge pri-
marily from the senses acting on the
intellect. From the study of mate-
rial things he rises to a knowledge of
their invisible causes. This method
stimulates research in the natural
sciences, and has led to all the great
modern scientific discoveries, some of
which were already suspected or in-
dicated in the days when the much-
decried scholastic philosophy held
universal sway. The names of Ger-
bert, Albert the Great, Roger Bacon,
Nicholas von Cues, Thomas Aquinas
and Copernicus, considering their times
and opportunities, compare favorably
with those of the greatest scientists of
modern times.

In the works of Thomas Aquinas
will also be found the arguments
which overthrow every scientific the-
ory that draws a conclusion from
imperfect premises, as, for instance,
does the hypothesis of radical evolu-
tion.

A study of the Angelic Doctor
would correct the mental defects of
those scientists who, plunging intelli-
gence completely into the quagmire
of naturalism, clog its wings and
render it unable to soar into the
beautiful regions of the spiritual world.
Like a bird, the intellect needs both
its wings to mount to the sky and to
look at the sun. An intellect, spec-
ialized and bedegged by the exclusive
study of interior nature, will often be
unable to understand the truths of
the higher order. Hence able writers,
some non-Catholic, have called at-
tention to the fact that since the study
of scholastic philosophy has been
neglected the edge of human intellect
has been dulled, and even educated
men are unable to understand many
truths and arguments which the com-
mon intellects of the ages of faith
easily comprehended. The fate of the
narrow specialist in the material
order is like that of the sinner immer-
sed, in sensual vice. His brain be-
comes stunted and clouded.

St. Thomas was not only a meta-
physician and a theologian; his genius
and his education were universal.

He studied pagan learning and ap-
propriated its treasures for the defence
of Christ, as the Hebrews of old
despoiled the Egyptians who had
robbed and oppressed them. He
fought the enemies of the true God
with their own weapons, as David
killed Goliath with his own sword.
The intellect of St. Thomas Aquinas
threw over pagan learning the light
of faith, and "faith," as the Vatican
Council says, "frees and protects
reason from error, and provides it with
varied knowledge." He assimilated
the arguments and imitated the ex-
ample of the great Christian apolo-
gists of early days of Quadratus, Ari-
stides, Herman and Athenagoras, who
had studied the philosophers of
Greece, from Thales to Aristotle. He
read Irenaeus, the classic authority
on the Gnostic heresies; Clement of
Alexandria and Origen, who thor-
oughly understood the systems of the
Alexandrine school—the Latins, Ter-
tullian, Ambrosius and Lactantius,
masters of dialects and models of
beautiful style—and from this study
the divine theologian had found and
exposed the fact that at the basis of
all error are pride, sensuality or ig-
norance, or all three together, and
that pride clouds the intellect perhaps
more effectively than sensuality, and
that pride, sensuality and ignorance
are the greatest enemies of the Cath-
olic Church. "Wisdom will not en-
ter into a malicious soul nor dwell
in a body subject to sin." No error
in faith could taint the mind of
Aquinas, because blessed with humil-
ity, he studied at the feet of the
Crucified God in Whom "are hidden
all the treasures of wisdom and know-
ledge." He has left behind him a
spiritual cathedral, of which the
"Summa contra gentes" is the vesti-
bule, the "Summa Theologiae" is the
nave and the apse, and to which
"De Regimine Principis" is a beau-
tiful annex. To this intellectual and
spiritual cathedral none of the great
material cathedrals of the middle ages
can be compared in grandeur or
beauty. Every part of this edifice is
solid and beautiful, built on eternal
and universal principles, and em-
bellished in every detail with inspired
decoration from the top of the soaring
turrets to the very foundation.

Seven times in the Divine Comedy
does his disciple, Dante, mention
with praise the Angelic Doctor, whom
he placed in heaven years before the
Church had formally canonized him.
If it is lawful to hold with the im-
mortal poet in the "Convito," that
the pagan Romans, illustrious for
noble deeds, were inspired what pre-
vents us from saying that Thomas
Aquinas was supernaturally aided in
the composition of his extraordinary
works; that his mind was like a great
organ on which the nine choirs of
angels played, and from which they
evoked all the grand harmonies of his
teaching? Well, then, has been
called the "Angel of the Schools,"
for the "God of Light and Know-
ledge" especially endowed and illu-
minated his pure and magnificent soul.
Six hundred years have elapsed since
he died; yet the old errors, which he
refuted, are again parading among us
in new forms. Who will continue
his work? Who will write the sup-
plement which he could write, were
he alive, to strip off the showy feathers
from the old jackdaws of heresy and
of false philosophy? Let us hope
that from this young university, al-
ready distinguished by its scholars,
its theologians, its philosophers and
its historians, a new Aquinas, in
learning and in sanctity, will arise to
champion the cause of Truth and to
root the new enemies of the Incarnate
God.

THE ORIGIN OF IT.

"You are not acting as you
should," said Noah to his wayward
son.

"No!" replied the latter.

"No," said the Patriarch. "In
fact, you're acting so badly I think
I'll call you 'Ham.'"

HIS DISCOVERY.

"Well," remarked the amateur
"fox-hunter, who was giving up in
disgust, "I find I'm not such a crank
as some people think me."

"How so?"

"I don't take a fence easily."

OLD ENOUGH FOR THAT.

Mrs. Sharpe: "You told me that
yesterday you sold me yesterday was
very young."

Hooker: "Yes, ma'am; an'
wasn't it?"

Mrs. Sharpe: "Well, really, it
was almost old enough to wash and
dress itself."

NOT UNUSUAL.

"All the big aristocrats attended
the reception. It was really remark-
able."

"What was so remarkable about
it?"

"Well, Duke, Earl and Marquise
positively thick about the place, and
—"

"Huh! Duke, Earl and Mar-
quise usually are positively thick. A
bright one is an exception."

A MOURNFUL BALLAD OF
COOKS.

We were talking of servants this
evening.

Recalling the number we've had,
All my wife's reminiscences show-
ing

How this one or that one was bad,
There was Mary, the first. How
disorderly

My wife's recollection and mine!
She declares she was slow and de-
ceitful—

I remember her coffee was fine.

When we spoke of poor Mary's suc-
cessor,

Fat Dinah from warm "Dixie's
land,"

I recalled, though wife mentioned
the thiefing,

Her flap-jacks and muffins were
grand.

So it went through our list of do-
mestics,

Matilda, Rose, Gretchen and Kate
—Ah! saucy-tongued Kate from
Killarney—

Her corned beef and cabbage were
great!

* * * * *

Oh girls! who made joy of dys-
pepsia

And gave me some pleasure in
life,

Why weren't you otherwise perfect
Enough to get on with my wife?

Why couldn't you keep up the stand-
ard,

Drop impudence, laziness, pelf,
And not make her vow, to my sor-
row,

"That she'd do the cooking herself!"
T. A. D.

Death of a Noted Irish
Christian Brother.

In the death the other day, from
injuries received in a driving acci-
dent, of Brother J. D. Burke, for
more than half a century a member
of the Order of Irish Christian Bro-
thers, and for nearly the whole of
that period associated with the
work of the Brotherhood in the city
of Cork, there passed away one of
the most esteemed teachers and
workers in the service of the Order
in Ireland. The loss sustained by
the order of which he was a member
and the high place he occupied in the
affections of the general public have
been manifested in an extraordinary
manner. Action on his death has
been taken by nearly every public
body of Cork and vicinity, beginning
with the Town Council, which met
under the presidency of the Lord
Mayor, listened to speeches by the
principal city officials, passed a for-
mal resolution of sympathy and ad-
joined as a mark of honor to the
deceased. In the course of his ad-
dress the Lord Mayor said it was a
matter of history that Brother Burke
was the real pioneer of that tech-
nical education which has come to
be recognized as a prime necessity
for the future well-being of Ireland.
Other speakers paid high tribute to
Brother Burke's extensive know-
ledge, high scientific attainments
and genial and kindly manner that
commanded the respect and regard
of all classes.

Brother Burke's obsequies were
of a notable character. On Friday
evening, March 25, the remains were
removed from the North Monastery
Chapel, where they had lain since
Wednesday evening. The procession
made its way from the Monastery
grounds, through St. Mary's road
and on to the Cathedral gates, amidst
a dense mass of people, and after the
remains had been placed on a cata-
falque before the high altar thence
passed into the edifice for a last

view. The Mass of Requiem on Sat-
urday morning was celebrated by
the Bishop of Cork, Dr. O'Callaghan.
Many of the local clergy were pre-
sent. In the procession to the cem-
etery there were represented the
city fire brigade, the city bands,
Royal Irish constabulary, the public
schools, religious societies and reli-
gious orders, the Lord Mayor, High
Sheriff and Corporation, deputations
from Department of Agriculture
and Technical Instruction, Brother
Burke jubilee memorial committee,
Christian Brothers' Past Pupils'
Association, the Cork Harbor Com-
missioners, Cork County Council,
Cork Board of Guardians, trade and
labor societies, Cork Young Men's
Society, the Gaelic League, literary
and scientific societies. South of
Ireland Cattle Trade Association
and other public bodies. The city
employees had been given leave of
absence to attend the ceremony, and
nearly all the shops and warehouses
along the route were closed during
the passage of the procession.

THE CATHOLIC WOMAN IN
THE BUSINESS WORLD.

At the present time, when labor
questions and the adjustment of dif-
ficulties arising therefrom are ab-
sorbing the attention of many
thoughtful minds, it may not be in-
opportune to give some little con-
sideration to the influence of the
Catholic woman in the business
world around us. When one thinks
of the number of Catholic women
and girls engaged in mercantile and
professional pursuits in this city
alone, the thought presents itself
of the boundless possibilities within
their reach, and the opportunity
open to them of reflecting credit on
the Church, to which it ought to be
their proudest boast to belong.

This day and age is undeniably
materialistic. The pernicious in-
fluence of materialism is everywhere
felt. Success is the present day God
and there are few, indeed, who re-
fuse homage to this all-prevailing
deity. To most people, abstract
reading and the Truth for Truth's
sake do not appeal. To the dweller
below the vision of the heights is
not given. And in this busy, work-
aday world the theorist, the dream-
er, finds himself alone.

Under these conditions, the only
way of reaching or influencing the
multitude is by force of example;
and here is the opportunity of the
Catholic girl at work.

The effect of association and influ-
ence of personality are among the
most interesting studies in practical
psychology. They are forces which
the social economist, the practical
philanthropist, and all who strive to
better the condition of their fellow-
men take into account and wisely
endeavor to apply. The influence
of personality cannot be over-esti-
mated. More and more it is coming
to be realized that, as has been ably
said, the greatest benefit one can do
the world is to cultivate his own
personality, and that "our influence
is infinitely greater than we." It is
undoubtedly true that there are
those to whom theorizing and
reasoning are as an unknown
tongue; that there are those to whom
everything connected with religious
belief is obnoxious, "old-fashioned
and tiresome," that there are those
to whom everything Catholic is an
object of suspicion and aversion; but
the man or woman does not live
who, consciously or unconsciously,
is not impressed by principles of
right-living exemplified and lived
up to.

There are occasions when to stand
by one's principles requires fully as
much courage as the martyrs of old
displayed in facing their tormentors;
the moral fight is a hardly contested
one. But, if such occasions are nu-
merous, the fault lies mostly with
ourselves and but illustrates the force
of Montalambert's saying: "Error is
bold and aggressive because Truth
is timid and shrinking." Catholics
know that they are in possession
of the truth and there is no reason
or excuse for their assuming an apolo-
getic attitude towards the world
about them. Such an attitude is
not convincing and will never be
productive of good.

Bishop Spalding speaks of woman
as "God's providence" and "the
world's benefactress." Surely, there
is inspiration in the noble words,
and the desire to be worthy of them
must quicken the pulse and arouse
the best impulses of every right minded
woman. If every woman had this
high idea of her dignity, and ear-
nestly endeavored to correspond with
its responsibilities, this world would
be a more ideal place to live in.
And if women in general recognized
the fact that to Christ and the
Church He founded they owe all that
they have attained in the way of
advancement from the ignoble posi-
tion women occupied in pagan coun-
tries, they would assuredly acknow-
ledge the debt and humbly submit to
the authority which has wrought so
effectually in their behalf.

For good or for ill, woman must
forever be a strong controlling force
in the moral and social world. In
the past, it has been so; history is
full of illustrations of her power;
and, if it has not always been cred-
itably exercised, it will at least be
freely admitted that on the whole
her influence has been for good.
And, since women are now more gen-
erally thrown into public life than
ever before, being engaged in many

Don't Chide the
Children.

Don't scold the little
ones if the bed is wet in
the morning. It isn't the
child's fault. It is suffering from a weak-
ness of the kidneys and bladder, and weak
kidneys need strengthening—that's all.
You can't afford to risk delay. Neglect may
entail a lifetime of suffering and misery.

DOAN'S
KIDNEY PILLS

strengthen the kidneys and bladder, then
all trouble is at an end.

Mrs. E. Kidner, a London, Ont., mother,
living at 499 Gray St., says:

"My little daughter, six years old, has
had weak kidneys since birth. Last Feb-
ruary I got a box of Doan's Kidney Pills
at Strong's drug store. Since taking them
she has had no more kidney trouble of any
kind. I gladly make this statement be-
cause of the benefits my child has received
from this medicine."

Weakness formerly considered as
belonging exclusively to men, their
influence should be more widely felt
than at any previous period in the
world's history. This has been
called "Woman's age." If the
female is correct, the duty rests upon
women to make it the Golden Age
by maintaining high standards of
life and conduct; and in this the
Catholic woman in the business
world should be foremost. Her duty
is clear, and if she prove unfaithful
the shame will rest heavily upon
her; but she will not, and in this
the Catholic woman in religion is to
her what it should be—the main-
spring of her actions and the domi-
nating influence in her life.—Annie
Elizabeth Bradley in the New
World, Chicago.

MISCELLANEOUS.

Hoarseness.

Helen Decker, Jordan Ferry, N. S.
writes: "A few months ago I had a
severe cold in my throat and chest
and became quite hoarse. A bottle
of Dr. Wood's Norway Pine Syrup
soon relieved the hoarseness and cured
the cold."

"Oh I'm so glad Mrs. Daly's cloth-
es have come," said the washerwoman
to her daughter; "I was just wonder-
ing what you would wear at the New
Year party tomorrow."

Minard's Liniment for sale
everywhere.

"Huh!" grumbled Mr. Skinnys, who
was being uncomfortably crowded by
the jolly-looking fat man in the trol-
ley-car, "these cars should charge by
weight."

"Think so?" replied the fat man.
"Then they wouldn't think it worth
while to stop for you."

C. C. RICHARDS & CO

Dear Sirs,—For some years I have
had only partial use of my arm,
caused by a sudden strain, I have
used every remedy without effect,
until I got a sample bottle of MIN-
ARD'S LINIMENT. The benefit
I received from it caused me to
continue its use, and now I am happy
to say my arm is completely restored
Glamis, Ont. R. W. HARRISON.

A teacher giving lessons on phys-
ical force, when he had finished,
asked: "Now, boys, can any of you
tell me what force is it that moves
people along the street?" He was
greatly surprised and the class highly
amused at receiving from one of the
boys the unexpected answer: "Please,
sir, the police force."

Keep Minard's Liniment
in the House.

She had been giving her class of
little girls a history of the Mississippi
River, and incidentally stated to them
that the word "Mississippi" meant
"Father of Waters." One of the
smallest tots in the class, after hearing
this statement, raised her hand and
said: "Miss Johnson, if that name
means 'Father of Waters' why didn't
they call the river 'Mister Sippi?'"

Heart Palpitated.

FAINT AND DIZZY SPELLS.

FELT WEAK AND NERVOUS.

COULD SCARCELY EAT.

TWO BOXES OF
MILBURN'S
HEART AND NERVE
PILLS

Good Mrs. Edmund Brown, Inwood, Ont.,
when she had almost given up hope
of ever getting well again.

She writes: "I was so run down that
I was not able to do my work, was short
of breath, had a sour stomach every night
and could scarcely eat. My heart palpi-
tated, I had faint and dizzy spells and felt
weak and nervous all the time. My
husband got me a box of Milburn's Heart
and Nerve Pills but I told him it was no
use, that I had given up hope of ever
being cured. His however persuaded me
to take them and before I had used half
the box I began to feel better. Two boxes
made a new woman of me and I have been
well and have been able to do my work
ever since."

Milburn's Heart and Nerve Pills are
sold in box, or 3 for \$1.25, all dealers or
THE T. MILBURN CO., Ltd.,
TORONTO, ONT.

Calendar for April, 1904.

MOON'S PHASES.
Last Quarter 7d., 11.38m. p. m.
New Moon 15d., 5b., 55m. p. m.
First Quarter 23d., 0b., 55m. a. m.
Full Moon 29d., 0b., 38m. p. m.

Day of Week	Sun Rises	Sun Sets	Moon Rises	Moon Sets	High Water	Low Water
1 Fri.	5:58	6:42	8:17	11:29	5:23	6:02
2 Sat.	5:56	6:44	9:28	12:40	6:02	6:40
3 Sun.	5:53	6:45	10:38	1:44	6:40	7:17
4 Mon.	5:51	6:46	11:38	2:40	7:17	7:56
5 Tues.	5:49	6:47	12:38	3:32	7:56	8:39
6 Wed.	5:47	6:48	1:38	4:20	8:39	9:27
7 Thurs.	5:45	6:50	2:38	5:08	9:27	10:23
8 Fri.	5:44	6:51	3:38	5:54	10:23	11:39
9 Sat.	5:42	6:52	4:38	6:36	11:39	12:58
10 Sun.	5:40	6:53	5:38	7:18	12:58	1:40
11 Mon.	5:38	6:54	6:38	8:00	1:40	2:24
12 Tues.	5:36	6:55	7:38	8:55	2:24	3:13
13 Wed.	5:34	6:57	8:38	9:30	3:13	4:08
14 Thurs.	5:32	6:58	9:38	10:08	4:08	5:00
15 Fri.	5:31	6:59	10:38	10:55	5:00	5:58
16 Sat.	5:29	7:01	11:38	11:40	5:58	6:53
17 Sun.	5:27	7:02	12:38	12:25	6:53	7:48
18 Mon.	5:25	7:03	1:38	1:08	7:48	8:40
19 Tues.	5:23	7:04	2:38	1:50	8:40	9:27
20 Wed.	5:21	7:05	3:38	2:32	9:27	10:10
21 Thurs.	5:20	7:07	4:38	3:13	10:10	10:58
22 Fri.	5:19	7:08	5:38	3:47	10:58	11:40
23 Sat.	5:17	7:09	6:38	4:20	11:40	12:24
24 Sun.	5:16	7:10	7:38	4:55	12:24	1:08
25 Mon.	5:15	7:12	8:38	5:30	1:08	1:40
26 Tues.	5:13	7:13	9:38	6:00	1:40	2:13
27 Wed.	5:11	7:15	10:38	6:50	2:13	2:40
28 Thurs.	5:10	7:16	11:38	7:30	2:40	3:13
29 Fri.	5:09	7:18	12:38	8:10	3:13	3:40
30 Sat.	5:08	7:17	1:38	8:55	3:40	4:10

Every THURSDAY
FROM MONTREAL.

Every TUESDAY and SATURDAY from
NORTH BAY.

No Change of Cars,
Montreal to Vancouver,
Traversing the Great
Canadian North West.

The Finest Mountain Scenery on the
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Lowest Rates Apply.

The Canadian Pacific Service is
Up-to-date.

World's Fair, St. Louis
Opens May First, Closes December
First, 1904.

C. B. FOSTER;
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Publications.

"The New Highway to the Ori-
ent."

"Westward to the Far East."

"Fishing and Shooting in Canada."

"Time Table with Notes."

"Around the World."