

BETTER THOUGHTS.

Genius at first is little more than a great capacity for receiving discipline. Beautiful are the admonitions of him whose life accords with his teachings. How truly, says St. Thomas Aquinas, 'A friend is better than honor; to be loved is better than to be honored.'

There is no sorrow greater than to love what is great, and try to reach it, and yet to fail. PRIDE is a statue whose pedestal is ignorance; take away the pedestal and down comes the statue.—Father Burke, O. P.

Life is so complicated a game that the devices of skill are liable to be defeated at every turn by air-blown chances.

In a hot summer, when there is so much thirst, there are fewest brooks. Most of many people's charity—it is rarest when most needed.

POLITENESS may prevent the want of wit and talent from being discovered, but wit and talent cannot prevent the discovery of the want of politeness.

Wealth in this world is just so much baggage to be taken care of, but a cultivated brain is easy to carry, and is a source of profit and pleasure.

Thousands of poor children who ought to be Catholics grow up ignorant of everything concerning religion and their duty to God through this evil of mixed marriages.—Father Brady.

The Session of the British Parliament has now lasted more than two months, and out of eighty-nine bills entered upon the journals of the House of Commons, only thirteen have been introduced. The "massacre of the Innocents," thanks to the Irish obstructives, this time will be terrible indeed.

Canon Farrar says:—"He alone, by whom the hairs of our head are all numbered, can count the widows who are widowed because of alcohol; the gray heads that it has made gray; the sad hearts that it has crushed with sadness; the ruined families that it ruined; brilliant minds that it has quenched; the unfolding promises which it has snuffed out; the bright and happy boys and girls whom it has blasted into misery; the young and the gifted whom it has hurled into dishonored and nameless graves."

The design of Divine Providence, which had assigned to the Roman Pontiff a temporal dominion, in order that he might enjoy secure liberty and true independence in the exercise of his supreme religious power, was broken by the series of acts of violence which were successively consummated to the detriment of the Apostolic See, acts by which the Pontiff remained manifestly despoiled of all freedom and independence.—Leo XIII.

Could not our Lord have lived without pain? Could He not spend the last day of His father and mother from painful toil? Was it not in His power to procure for them the lightest, most agreeable and safe occupations? If He did not do so, it was to give us a lesson. In subjecting His father, and submitting Himself to hard labor, He did not intend to rebuke the laboring man, but to honor that kind of labor which least flatters our self-love. And indeed, it is this kind especially that requires this encouragement because it is the most fatiguing and thankless and yet the most necessary to life. He wished to honor the laboring man, and to honor the poor and suffering. He wished to change the ideas of men, to teach them that God judges of things, not according to the value of pride, but according to their real value—to proclaim openly the safe and only way to heaven, the way of the cross, the way of humility, self-abnegation, penance and suffering, the way which all the saints have followed after him. Because it is in reality the better part, He chose it for His father and mother; and would have none other for Himself.

MARY'S CARE.

When St. Thomas of Canterbury was an infant, his mother used to place him in a cradle, and give to the poor in honor of our Blessed Lady an alms of food and clothes equal to his weight. Mary in return became the guide and patroness of his life. As he lay on his sick-bed she stood before him in her beauty as the Queen of Paradise, and promised him health, turning the trials and sorrows of his episcopate into the joys of paradise. So it proved. As the assassin fell upon him, he recommended his soul to Mary's care, and thus won the grace of perseverance and the martyr's crown.—St. Maria.

A NATION OF BOASTERS.

If things go on much longer as they have progressed under the Gladstonian régime, England will speedily become ashamed of their country, and of those institutions which they have idolized. In short, we are being found out at home and abroad. Foreigners now look upon us as a nation of Pharisees, who are constantly boasting that when tested prove as bad, and perhaps worse. We have proclaimed ourselves trumpet-tongued to the world as the friends of freedom everywhere; the sympathizers with nationalities striving to conquer their independence; as despots of obtaining for others the blessings of free speech, the absence of arbitrary arrest, trial by jury, sacredness of private correspondence as well as of the person, red justice for all at the hands of the duly constituted legal tribunals. But within the last three months this boasted blessing has been picked and given a more humble name—nothing, and nothing more.—Reginald's Newspaper.

Is a recently published work, entitled "Trials of the Church," by the Rev. W. Gleason, of California, we read that in one century, from 1234 to 1234, as many as 13,370 members of the Order of St. Dominic died for the faith, and from 1500 to 1600 no less than 26,000 of the same order were martyred. Within the last 42 years 55 Dominicans were put to death, in the year 1290 20,570 of the Jesuit converts in Japan were martyred.

WHAT READING SENSATIONAL STORIES DID FOR ONE BOY.

The Paris correspondent of the London Tablet relates this incident in real life: Last week a boy named Lemaître, a lad of 14, who had been fed on the wholesome food of naturalistic novels, was walking quietly through the streets, when he saw a little child of six years old trotting along with his books under his arm coming home from school. Lemaître stopped the child, and showed him a steel chain, and told him he would give him one like it if he came with him. The little fellow hesitated; his mother was waiting for him, and he was impatient to show her the good marks he had got for a page of pothooks and hangers that day; but Lemaître grew very urgent, and coaxes him with promises of other pretty things besides the chain, so the child gave in and went with the lad to his room in a house close by. Lemaître then stripped him, tied the little fellow to the bed, and deliberately cut his body open. The details of the butchery I will spare you. As soon as the murder was accomplished he walked off coolly and ate his breakfast.

The crime was discovered in a few hours, and Lemaître was arrested. He confessed the murder with the most cynical effrontery, and declared his sole motive in committing it had been the desire to enact a scene of the sort which he had read recently in a novel. "I followed as closely as I could," he said, "the murder as it was described. I had never seen the little boy before, but when he came trotting along towards me I saw everything red, and it struck me at once that he would do to imitate that scene in the book." When interrogated by the judge as to why he had cut the child open, instead of cutting his throat, Lemaître replied, "that was how it was done in the novel; and, besides, I wanted to see how he would look . . ."

When asked if he was not afraid of the consequence of his horrible experiment, he replied, "No; they never guillotine now, and, besides, I am under the age." He continues in prison to boast of what he has done, and asks if the newspapers are making a great talk about him, and if they are selling his photograph in the shop window. The parents of the poor little victim of this diabolical disciple of naturalism are an honest couple who live at La Villette, and earn their livelihood by the rag and bone business. This was their only child, and they were devotedly attached to him. The agony of the mother is so great that it is not expected she will live. Numbers of children in La Villette, and all his school-fellows and teachers with whom little Jean was a favorite, from his gentleness and pretty ways, walked in procession after the coffin to the grave, and covered it with flowers. When Lemaître was taken to the house where he had done the deed, to be questioned as to the details, the police were difficult in saying him from being torn to pieces by the infuriated population. It is said that Schiller's poem of "The Robbers" sent some imaginative young gentlemen in Germany out on the highways, but assuredly neither Schiller, nor Walter Scott, nor George Eliot, nor even any of the sensational novelists of our day can boast of such a tribute to their descriptive powers as the juvenile criminal of La Villette has rendered to the novelists of the French modern naturalistic school. Well may the venerable Cardinal Guibert conclude his Lenten Pastoral with the cry of our Blessed Lord upon the Cross—"Father, forgive them, for they know not what they do!" and implore his flock to stem by prayer the rising torrent of impiety which threatens to banish God from the education of childhood, from the death-bed and everywhere from the cradle to the grave.

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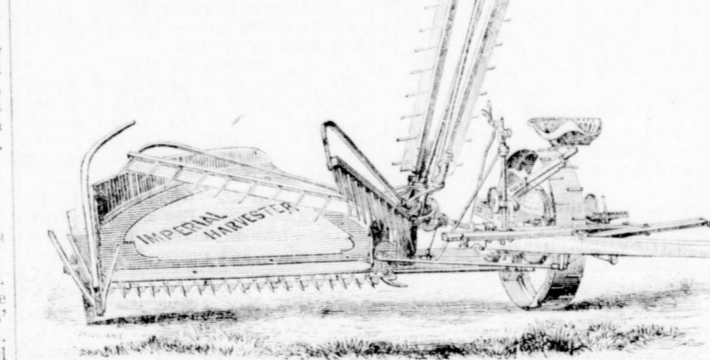
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