(Named by the Cardinal Protector and blesses

DEVOTION TO THE CRUCIFIX.

Messenger of the Sacred Heart.

In connection with the subject of this month's intention, Holy Writ exhibits two passages which, if not parallel, are agous and very striking : the one from the New Testament after the great work of Redemption had been accom plished, the other from the Old before

the coming of our Lord.
"And I saw an Angel ascending from the rising of the sun, having the sign of the living God; and he cried a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying: "Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads" (Apoc. vii. 2, 3) What was this mysterious sign, en dowed with preternatural power to stay the hands of the destroying Angels here mentioned by St. John, while he prophetically describes the appaling events which are to precede the world's final destruction? Were it possible for us to entertain the least doubt as to its character we might turn to the prophecies of the Old Testamen for an answer. It is to be found un-mistakably in the ninth chapter of Ezechiel. "Go," said the Lord, "through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abom inations that are committed in th midst thereof. And to the others He said in my hearing: Go ye after him through the city, and strike: let not your eye spare, nor be ye moved with Utterly destroy old and young, maidens, children and women : whomsoever you shall see Thau, kill him not, and begin ve at my sanctu-According to St. Jerome and other interpreters, those to be spared in this dreadful massacre were to be marked with the letter T (Thau), which. in the ancient Hebrew character, was

the form of a cross The Cross, therefore, long before the coming of our Lord, but in prevision of His choosing it as the great instrument of His oblation was already potent to avert the wrath of the Most just as it will become, in the latter days, the glorious seal or mark of the elect. Still, in ages antecedent to the death of Christ, the mysterious and saving Thau was not identified with the ignominious gibbet of the malefactor; for all held the latter in execration. Few now are aware of the sickening spectacle of abjection, of anguish, of torture it disclosed to the bearing the form of some notorious criminal, hanging in mid air, an ob ject of horror and commiseration.

The God of all might and majesty wishing in His infinite wisdom to make manifest His power in the person of His Beloved Son, decreed that thi same infamy of the Cross should be come a source of incomprehensible It was for this that the Saviour Jesus Christ, though His life was withblemish and without even the shadow of imperfection, ended that life as an outcast and a criminal.

And as if debasement and death alone were not ignominious enough, of all the modes of paving the last pen alty He willingly chose the shameful and the most inhuman. For, the torment of crucifixion was but one long lingering agony, wherein life was quenched by slow degrees and atrocious sufferings Mean while, the wretched victim, stript of his garments and overwhelmed with confusion, hung for hours an object of contempt and ridicule for a jeering and heartless rabble. It would seem that he was raised on high, on the degrading rood, the better to command a iew of all the crowd that had gathered to witness his opprobrious death. The imagination can conjure up no more repulsive sight; and nothing more orrible has ever been devised for the torture of the guilty, or more ignominious for the slave who was condemned to suffer death.

All this the Apostle thoroughly understood when he said: "Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written: Cursed is every one that hangeth on the tree: that the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith" (Gal. iii.). Now, while redeeming us from the curse of the law, by hanging on the tree He sanctified that tree and made it for evermore an object of veneration among Christians. The Cross, consequently, or with still more reason the Crucifix, that is, the Cross bearing the figure of Oar Lord crucified, is become for us the image before all others to be revered, and which none other can ever replace it is the official and liturgical emblen of the Church, surmounting the altar of the sacrifice; it is the standard of the King of Christians Vexilla Regis

And how could it be otherwise Was it not alluded to by Christ as an integral part of, or at least intimately connected with His preordained sacri-Moses had made a brazen serpent, and had set it up for a sign which when they that were bitten looked upon they were healed" (Numb. xxi, 9), and, referring to this figure in the Old Testament, ord Himself had declared that "As Moses lifted up the serpent, in the desert, so must the Son of man be lifted

the veneration of the Cross in every

age of the New Dispensation.
When the Church was yet in her in fancy, when her solemn rites were perforce hushed within the deep galleries of the catacombs, when her children were hunted down and the blood of her sons flowed in torrents over every province of the Roman Empire, fertil izing those vast fields and scattering broadcast the blessed seed from which, as a harvest for the Divine Husbandman, new generations of believers were to spring: then it was, that every Christian

hero who was called upon to make pro lession of his faith entered the arens signed with that sign of sacrifice. While it imparted strength within, i beamed before the upturned gaze as a sure token of triumph, for round it was twined the branch of laurel and

on it hung a victor's crown. Martyrs of the Crucified, signed with that sign, scorned the jeering and scoffing of the pagan throng; with it they stood undismayed before the wild beasts of the amphitheatre and were ground as wheat to become the bread of Christ. It was with that sign upon their foreheads and with it graven in their hearts, that they withstood the straining of the rack, the scalding of the boiling caldron, and the blistering, all permeating flame. Youths un-inured to hardship and timid maidens, aged matrons accustomed to every comfort and refinement, all, in a word that was weak humanly, when signed with that sign, showed the same eager ness to face death as the sturdy bonds

man or the scarred legionary.

And when the sun had gone down on the bloody scene, and the Roman holiday was over, and loving hands had stealthily borne the mangled bodies to their last resting place in the catacombs, it was under the shadow of that same sign they slept await ing resurrection. in subterraneous Rome, though dazed by the garish incadescence of a modern lamp, may make it out to this day, sculptured on their tombs, tier abov tier, an enduring testimony of the veneration of the early Christians for the sign of their redemption.

It was this sign, emblazoned in light upon the skies, that appeared to Constantine as he marched against Maxen tius, and God's own hand lit up around it the device In hoc signo vinces. was borne, as the Labarum, before the victorious legions in the imperial pagentries, and finally soaring aloft, above the Capitol, it replaced the Roman eagle: thus proclaiming to the world that the Empire was conquered by the weak One who had died on Calvary.

It was the figure of the Crucified that brought to bay the Goth, the Vandal and the Hun, when their baroff from the face of Europe the last vestiges of an effete civilization. It was again the Cross that led them re pentant to the fonts with Clovis and Ethelbert. Then, with their in-coming, did the Cross receive all reverence in the new civilization which sprung up amidst the ruins of departed grandeur. Thereafter it held the place of honor in the homes of both the lowly and the great; it blessed by its presence the huts of the peasant and the palaces of kings. We see it interwoven with the tracery in the grand old cathedrals and bore heavenward on the finials of their tapering spires. It lay in the very rock-bed of their foundations, setting at naught the efforts of its would be destroyer, for its form was embodied our up-to date appliances has not been able to rival, much less surpass. When at the voice of Peter the Her

mit. Christendom rose against the Moslem, and when army after army was poured upon the plains of Pal estine, the Crusader went forth to death or to the deliverance of the Holy City with the Cross gleaming on his breastplate. It was the tomb of the Saviour which was to be rescued from the unbeliever, and it was the Cross planted on the battle ments of Jerusalem that announced the triumph of the sacred cause. Then. especially, do we see the Cross taking its place in heraldry as the predominating feature ; while no kingly crown could command the reverence of baron knight or vassal save when surmounted by the Cross of Christ. To this day throughout ages of bigotry and religious vandalism, it has survived; and the diadem of England's Queen, and Em press of India, shows it lustrous with

gold and jewels. Everywhere did this memorial of the dying Christ greet the eye: it stood at the lonely cross roads and on the squares of populous cities, at the village fountains, and was thickly planted in God's acre, until the new Iconoclasts of the sixteenth century assailed it as an idolatrous sign, and tore it down from the rood loft, the niche and the spire. Then desolation came, and it lay broken by the way side and was defaced on the sanctuary

It is through God's mercy that in our own time we see signs of a return to Catholic practices. The sects are growing weary of the chilling atmosphere of the meeting house, of the conventional four bare walls of a barn-like church. Where, a generation ago, we were wont to see a giddy vane with the four cardinal points of nightfall, closes his eyes in sleep. desert, so must the son of man be lifted up: that whosoever believeth in Him, carried about with every wind of doc may not perish, but may have life everlasting." (St. John iii., 14, 15) carried about with every wind of doc trine" (Eph. iv, 14), we now see, stribunal, contrite of heart, he is sadly out of place, it is true, the em-shriven with that sign. With that

It has even found its way into the very chancel; and we are edified at the sight of a solemn and erudite judge in England, who in deciding a question of legitimate church adornment in the Establishment, gravely draws the line between the Crucifix and the Cross. Let us hope, however, that the very presence of the Cross will draw down the grace of a whole and entire conversion, and lead misguided men, through its "kindly light," back to the one true fold.

It is well nigh inconceivable, in the face of patristic testimonies so numer ous, so obvious and so emphatic, that, during all these long years which have coalesced into centuries, whole nations have been led to believe that they were returning to primitive Christianity when they rejected, among other prac-tices of Apostolic times, the devotion to

Tertullian, in his book De Corone Militis, written A. D. 235, says: "Whenever we move; when we come in and go out: in dressing, and in washing; at table and in bed; during conversation, or any other employment we impress on our foreheads the sign of the Cross. Should you ask for Scrip ture authority for this and such like practices: I answer, there is none. But there is tradition, that authorizes it ; custom that confirms it ; submission

that observes it." (Ch. iii, iv.) St. Cyril of Jerusalem, about the year 348, instructing catechumens in the rudiments of Christian religion, says: "Let us not be ashamed of the Cross of Christ; and, if any one be so, do thou at least openly mark it on thy forehead : that the devils, beholding the royal standard, may retire trem bling. Use that sign eating and drink ing, sitting and lying, rising from bed, conversing and walking: in one word, use it on all occasions." (Catech. iv, n. x. See Catech. xiii, n. xviii,

St. Athanasius, of the Greek Com munion, about the year 370, inculcate the Christian practice of blessing meat before meals, in these words: "When thou art sat down at table, and begin nest to break thy bread, having signed it with the sign of the Cross-give thanks." (B. on Virginity, n. 13)

About the same time, St. Basil wrot thus in his book on the Holy Ghost 'If we attempt to reject those practices, as things of little moment, which rest on no written authority, we shall by our imprudence, materially injure the Gospel itself; even we shall reduce the very preaching of our faith to a mere name. Such—to mention this in the first place which is the most common-is the practice of making the sign of Cross, by those who put their hope in Christ. In what writing has this been taught?" (C. xxvii, tom. iii

St. Chrysostom attests that the sign barian hordes swept down like a de of the Cross was anciently used by the vastating flood, with errand to wipe Greek Church in the administration of he sacraments and the performance o different acts of religion. In his hom ily on the adoration of the precious Cross, which was delivered about the year 386, he says: "The Cross ap pears in the performance of all the sacred rites of religion. If baptism is administered, the Cross is there. If the minister of Christ is to be ordained. f any other sacred function is to be performed, the Cross of Christ is there Wherefore let us diligently impress it on our houses, on our walls, on our windows, on our foreheads and on our minds and hearts. The Cross is shown as often as we offer the Holy Sacrifice tom. 6. See also Hom. 55, in Mat. cxvi,

Eusebius of Cæsarea, who died in 338, images representing our Saviour; and in his palace a magnificent Cross, "the sign of our Lord's Passion;" "and to me it seems." adds the historian, "that the religious prince viewed that sign as the defence and bulwark of his empire." (De Vita Const. lib. iii, 149)

pire. The ancient and public veneration (or adoration, as it was called) of crosses representing the Cross of Christ on Good Friday, in the Latin Church, is described in the Sacramentary of Pope Gelasius (about 492), and also in the Ordo Romanus, which first ap peared not later than the time of St Gregory, and contained the order of the rites and ceremonies observed in

the Church of Rome. There is no end of similar testimones, drawn from the Fathers and from the ancient liturgies, and dating from the first ages of the Church, all attest ing the universal veneration in which the Cross was held. What was true then is equally true to this day. The Cross, and still more the crucifix, loved and honored wherever the faithful are to be found. The deeper and livelier the faith the more tender also and the more tenacious is that love for the symbol of Christ's Passion in the heart of the Catholic Christian, and the more effusive does he become in the outward manifestation of his devotion. Nor could it well be otherwise, for in every phase of Catholic life, from the to the grave, its benign influ-

ence is felt. At the holy font, the sign of the ross is used in the baptism of the child, who, by this second birth, becomes a Christian and an heir to the Kingdom of Heaven. By the Cross with the holy chrism, the confirmed is made a soldier of Jesus Christ. At the first glimmering of reason, he is taught this sign, and with it begins his day and, at the compass duly lettered, fit emblem a pledge of eternal life, and with the of those poor souls who beneath its sign of the Cross, he receives his Lord shadow were "tossed to and fro, and and God in Holy Communion. When, p: that whosever believeth in Him, and parish, but may have life verlasting." (St. John iii., 14, 15)

Hence that marvellous unanimity in

in wedlock. Marked and signed with it, do the ministers of the altar receive their august and awful power of calling down the Word upon our altars, and of loosening and binding in His name.

And when the Christian soul, yearning for greater perfection and a closer union with its God, breaks from the ties of kindred, and leaving behind the perishable goods and empty prom ises of the world, enters religious life, then it is that the Crucifix becomes, at one and the same time, its instructor and its model. There, in the sil-ence of the cloister, for the contemplative, or in the early hours which precede the busy day, for the religious who blends contemplation with the active ministry, there. at the foot of the Crucifix, are thos lessons learnt which baffle the sagacity of earthly wisdom, and produce before a wondering world an Aquinas, an Ignatius or a Theresa. What wonder if, in return for the well - delivered errand received from the Crucified, the bronze should appear instinct with life, and the figure of the Christ, break ing away from the fastenings of the cross, should stretch forth its arms and exclaim: Bene scripsisti de m Thoma. Christ assumed the functions of a

teacher in Jerusalem, in the wilderness, in the towns and hamlets of Judea, on the banks of the Jordan, and everywhere did He put in practice the lessons He imparted. But consider Him on the Cross: for it was from tha blood-stained pulpit that more particu larly did He instruct the world. As He hung thereon, He taught it, says St. Augustine, to scorn vanity : He crushed its pride: He condemned its self seeking and sensuality; He set it the admirable example of forgiveness of injuries, of true obedience, of resigna tion, of magnanimity, of mildness, of love, and of the most sublime self sacri fice and devotedness. Such is the school of the Cross: Seire etiam sup ereminentem scentiæ charitatem Christi (Eph. iii 19)

But whatever may have been the path followed by the faithful soul in its ourneying through life, at death, the Cross and the Crucified will be its strength and consolation. The last Unction will be given in the form of a Cross; and on each failing sense, on each trembling hand and weary foot, will the imprint be made that the Lord in His most loving mercy

ay vouchsafe forgiveness for the sins their doing.
"Proficiscere!" Yes, depart now Christian soul, armed and mailed broughout with the armour and mark f Christ. Depart in peace and un bounded confidence, in the name of the Father Almighty who created you, in be name of Jesus Christ, Son of the Living God, who suffered for you, in the name of the Holy Spirit poured out upon you, in the name of all the blessed n heaven, for, like them all, you now bear the seal of the elect.

" Subvenite!" Hasten, ye Saints of God, to lend your help, for this soul bears the mark of brotherhood; and you, come out and welcome it, Angels of the Most High, and bear it to His presence in triumph.

Children or orphaned ones, left be hind to mourn for the departed, approach with awe, for before you lies what was once the temple of the Holy Ghost. Be prodigal now of your tenderness; render your last services of love; smooth the cold brow and cross those lifeless hands, but place in them the Crucifix that they may still cling to it in death. Chant the Requiem and intone the Libera, but when in the plan itself of those vast edifices, masterpieces of the builder's art, which modern architecture with all the most conspicuous parts of the city, the Cross, emblem of faith and hope, above the grave. It will proclaim to all who pass by that under its shadow sleeps a Christian, awaiting the coming of the Oae who is the resurrection

and the life. Associates of the League, we who make a special profession of love of the Sacred Heart of Jesus, let us love the Crucifix with an undying love : let our eves often rest on the image of the Crucifix-on the wounded side, where the lance opened the Adorable Heart that it might be our safe retreat. Love the Crucifix : carry it on our hearts : set it up in the place of honor in our homes, and over the graves of our loved ones. Let us never be ashamed to profess openly our reverence for it. Remember that a day will come, of all days the most awful from the beginning of creation, the dread day of the Last Judgment. Finding the love of the Cross in our hearts, the Angel of the Apocalypse will mark it on our brows that we may escape destruction. And, when, before the coming of the Son of man in the clouds of heaven. with much power and majesty (Matth. xxiv, 30), to sit in judgment on all the nations of the earth, we shall first see His Sign in the Heavens, we shall not fear what we have always loved, but rather we shall look up and lift up our heads because our redemption is at hand. (Luke, xxi., 28)

PRAYER O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that the Crucifix may once more be reinstated in its rightful place on the breast of all Christians, in the place of honor in their homes and by the wayside. Amen.

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read in due sul authority of the Church (to whom alone it belongs to interpret authoritatively | the Gospel on their person. The body the meaning of Holy Scripture), and in of St. Barnabas was found after death spirit of faith and piety, nothing can with St. Matthew's Gospel, which he be more salutary or profitable than the had copied with his own hand, laid perusal of the Holy Gospels and other upon his breast, parts of the New Testament. In the We recommen

vords of our Catechism, "We ought frequently to read good books, such as

the Holy Gospel, . . . which nourish our faith and piety, and arm us against the false maxims of the graph.

In the words of a Doctor of the Church: "Hearken to this, all ye who live in the world and have the care of a household; hearken to this-God commits to you also the reading of the Holy Scriptures. No man teacheth like Holy Writ. Get, at least, the New Testament, the Acts of the Apostles, the Gospels for your constant teachers If sorrow befall you, hasten to them as to a chest of healing medicine; take comfort out of them in trouble and anxiety, whether it be loss of fortune, of friends, or death itself that afflict you. I shall always advise you, not only to attend to the instruction you hear in church, but to be diligent in reading the Holy Scriptures at home. dive not such frivolous excuses as that I have the cares of a family, a trade. and much worldly business to attend to.' If it be so, the greater your need of the instruction and comfort that are to be drawn from Holy Writ."-In such words as these did the great St. John Chrysostom exhort and teach the people from the pulpit of Sancta Sophia

Another Doctor of the Church speaks thus: "Read each day a fixed number of verses of Holy Scriptures. Never retire to rest without having filled the casket of your heart with this regular provision." This was the direction given by St. Jerome to one of his spiritual daughters.

St. Alphonsus says that "to think over the account given in the Holy Gospels is alone sufficient to inflame a

THE READING OF THE HOLY word of Holy Writ makes a deeper impression on a Christian than a hundred or a thousand contemplations and revelations ascribed to certain holy souls; following preface to a new edition of for whatever the Scriptures attest is the New Testament:

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To buy drinks for the boys—it don't pay to buy drinks for yourself. It will pay to quit, but the trouble has been to do this. The Dixon Vegetable Cure will absolutely remove all desire for liquor in a couple of days, so you can quit without any self denial, and no-body need know you are taking the medicine, which is perfectly harmless, pleasant to taste and produces good appetite, refreshing sleep, steady nerves, and does not interfere with business duties. You'll save money and gain in health and self respect from the start.—Full particulars sealed. The Dixon Cure Co., No. 40 Park Avenue, (near Milton St.), Montreal. Montreal.

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The Priest with the Brogue. 'A MINER'S REMINISCENCE.

Down by the gulch, where the pickaxe's ring-Never struck chords with the stream's smothered singing—
For we had damned its bright ardour to shall be stream's

For we had calmied its bright with claybanks and damned it below the dath.

Curses in Mexican, curses in Dutch,
Curses in purest American—such
Polyglot blasphemy didn't leave much
Room for the rest of the languages—
there
Down by that gulch, where all speech seemed one swear,

one swear, Naught but profanity ever in vogue, Wandered one morning a priest with

Also a smile. Now no mortal knows whether God has ordained they should travel to-But if in tongue Erin's music you trace, Bet Erin's sunshine peeps out in the face. Auyhow, Father M'Cabe had 'em both, Sunshine and harmouy—natural growth. While the air trembled with half suppressed

oath, Right down among us he stepped; all the Feeling his way, as it were, with his smile, And when that staggered the obstinate rogue, Knocking him head over heels with his bro-

Inside a fortnight the brown throated robins Perched undismayed just in front of our Sang at our windows for all they were

Sang at our windows to be accepted worth—Lucifer didn't own all of the earth!
Pistols grew rusty, and whisky seemed sour Nobody hunted the right or left bower;
Deserts put verdure on—one little flower
Bloomed in a niche of the rock. At its root
Erstwhile undreamt of, lay rich golder
— fruit!

Yes; we struck gold. Arrah, Luck's "thurrum pogue."
Couldn't go back on a priest with the brogue -Arthur M. Forrester.

FIVE - MINUTES SERMON. Second Sunday in Lent.

BENEFITS OF A GOOD CONFESSION-

In thee, O God, I put my trust; let me no ashamed." (Ps. xxiv. 2.)

When our first parents fell from vir tue they immediately hid themselves This sense of shame for sin committee is inherent in human nature, and therefore a good thing, but like ever good thing it may, by excess, become an evil. Let us see how it can become

There are some who from this ver

sense of shame go on from year to year making bad confessions, go on fro making bad confessions, go of fro year to year hiding some sweet dar-ing sin from the priest. Cowards wh are unwilling to bear a momental flush of the cheek! Sinners who as willing to commit sin but unwilling bear its shameful effects! The there are others—hypocritical per tents who pose before their spiritu directors and smooth over certain sin for fear they might incur the shar of losing the good favor of the prie Foolish people! They forget that t more honest and more open the co fession the more tender becomes t heart of the priest and the more effe ive the spiritual remedies he precibes. There is no such thing as t loss of reputation before the priest the confessional. The priest is l the representative, the agent of Gand God knows all. What shall say of those who imagine that the might have to suffer the shame of fi ing the priest very much shocked the sin they have committed and t able to attend to it? Let us make such mistakes. There is no spirit difficulty, no form of sin to which priest cannot offer a solution and cure. Every confessor has in special studies to meet the requireme of every soul-from the innocent chi to that of the blackest sinner. Her we see what a great safeguard to morality the sacrament of penance Why, even the very shame incurre confessing a sin is half the victorer that sin! Sometimes, also, meet persons who refuse to bear shame of the rebuke from their fa confessor. They blush, they are fused, they are ashamed. The ha est and most cruel treatment, the

> waters. And now, what shall we say o peaceful relief and calm repose stellows the shameful confusion of ing dark sins to a priest? Wha we say? Those who have experithis season of rest, know what Although the sorrow for sin still a in the soul, nevertheless the ser shame is lost in the sense of fre from sin.

est shame that man could suffer, w

not be enough punishment for

commission of one deliberate m

sin. The priest knows how much

ance we deserve; he has sounded

under-current of society; he k

its rocks and shoals, and is ther

capable of guiding the soul to

Finally, shame may incline omit seemingly little things, sma cumstances which, if confessed, i would add special malice to the si may also incline us to drug ou sciences so to speak, to stifle dou to whether a thing is a mortal not. Oh! let us have some co sense with regard to this matter us tell all, in spite of the nervo and remorse and feverish brain the great weight will be lifted fr our souls. Let us for once be with ourselves, without being mo scrupulous. Let us choke the of pride. Let us, as it were, our souls to the scientific expe of having a flood of electric poured down into its very depth

We cannot lead two lives before In His sight our souls are as tra ent as the limpid stream tha down the mountain. Oace time the sacred body of Jesus stripped of its raiment, hung Mount Calvary—Jesus Christ, maculate Victim of shame be wild, cruel, and jeering mob!