Death and the Maiden.

(From the German of Claudius.) (From the German of Claudius.)

THE MAIDEN.

Must it be so?

Nay leave me... I am fair....

See, I sm fair and young. Ah, cruel Death!
Back.... Beck! Draw in thy hot and blating breath.

A furnace in my hair.

Ahgo.... Ah, go!

DEATH.

Give me thy hand.

Give me thy hand.

Thou lovely child, and lean
On Death, who only of all Gods is kind—
On Death, who left his realm of rest to find
And crown thee the fair queen
Of a fair land.

I am thy friend. I am thy friend.
I do not come to-night
To scare, nor terrify thee, nor oppress;
Nay, but with love and with all gentieness
To keep thee cure and white
Unto the end.

Thou art too fair
To yield thy flower-like face
To any kiss that is less pure than this,
Or let his passion, fleeting as his kiss,
A lover's treath displace
Thy golden hair.

It must be so.
Witt thou not trust and rest?
Because I love thee do I take thee hence,
Before the world has stolen thine innocent
Sleep, darling, on my breast.
Come, we will go!—Academy.

N. Y. Freeman's Journal. SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.] XXIV.

PENANCE. DEAR PEOPLE: Penance may be considered as a virtue or as a sacrament. In the present instruction we will speak of it as a virtue. Penance as a virtue is defined to be a moral virtue inclining us to a detestation of sin, in as much as it is offensive to God, and to an efficacious purpose of shunning it in future and of satisfying

of sbunning it in future and of satisfying the Divine justice.

For those who have committed mortal sin, there remains one or two things, either Penance or Hell. The royal pentent, David, affords us a splendid illustration of this virtue. When the prophet Nathan upbraided him for his sins, he began by making an humble avowal of them. I have sinned, O Lord, I have done evil in Thy sight. He is not content with confessing his faults, his heart is moved with grief for having committed them. Read the psalm Misserer if you wish to know what true sorrow is. His confession and sorrow did not suffice. God punished him for his sins by the death of his beloved son, by the rebellion of his subjects, and by the insults of his enemies. David accepts with resignation all these David accepts with resignation all these trials as coming from the hand of God in punishment for his crimes He imposes other mortifications on Himself. He is clothed in sack cloth. Several times every night he rises from his hard couch to humble himself before God and to make sails faction to the Divine justice.

Penance is a law which God has imposed upon man fallen from the happy state in which he was created. He was state in which he was created. He was obliged to carn his bread by the sweat of his brow. The idea of Penace, and the corporal works which spring from it, namely, fasting and abstinence, pervades all nations and all religions. The Assyrians, the Egyptians, the Indians, the Greeks, the Chinese fasted and abstained. The disciples of Pythagoras, Zeno, and even of Epicure himself had their fast days. The Emperors Vespasian and Marcus Aurelius fasted several times a month. The great moral law among the a month. The great moral law among the wise ones of peganism was suffer and abstain Gcd revealed the law of Penance to man

was cast out only by prayer and fasting. The generations of solitaries peopling the deserts of Egypt and Thebes, the numerous religious communities scattered all over the world, immolated victims of Penance, for nineteen centuries have been renance, for nineteen centuries have been hearkening to the warning of God, Unless you do Penance you shall all likewise perish. Brethren, be not deceived. We must all do Penance. We are either in the state of sin or we are in the state of grace. If we are in the state of mortal sin, Penance to the state plant after actionweak! is the only plank after shipwreck. If we do not do Penance, we shall fall into the hands

of the furing Goa.

If we have recovered the state of grace
after having been in sin, our absolution
only cancelled the eternal punishment. only cancelled the eternal punishment proportion ate to the number and enormity of our sins is yet to be atoned for. Would it not be better to do some works of Penance than to have to atone for them in purgatory? If we have never lost the state of grace since our baptiem, Penance is still neces sary for us. We are in danger of falling into sin. We are surrounded by a thou sand dangers. We have to combat the world, the demon, and our own heart. Penance is our shield against softness. St. Jerome lecerating his body and exclaiming, I fear hell; St. Paul chastising his body to bring it into subjection, had not greater sins to expiate or more vio-lent passions to subdue than we have. Do Penance, or Heaven will never be

of the living God.

How to Make Money.

No matter in what part you are located, you should write to Hallett & Co., Portland, Maine, and receive, free, information about work you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Capital not needed; Hallett & Co., will start you. Either sex; all ages. Those who commence at once will make sure of snug little fortunes. Write and see for yourselves.

Much distress and sickness in children

Much distress and sickness in children is caused by worms. Mother Graves Worms Exterminator gives relief by re-moving the cause. Give it a trial and be

MARY'S MISSIONARIES.

THE OBLATE ORDER AND THE PRINCIPAL

THE OBLATE ORDER AND THE PRINCIPAL FIELD OF ITS OPERATION.

A missionary order which has accomplished a vast amount of good in this western continent is that of the Oblates of Mary Immaculate, as its title runs. This order was founded at Aix, in Provence, France, in 1815, by Bishop Mszenod, and it was formally approved by the Holy See eleven years later. The early fortles say it established in this country, its first location being in Canada, where, in 1845, testablished in this country, its first location being in Canada, where, in 1845, there were Oblate houses at Montreal, Quebec and Kingston. The same year asw the Indian apostelate of Canada confided to Bishop Mezenod's missionaries, and the following year they were intrusted with the evangelization of the Hudson Bay territory, that immense district which sweeps across ten degrees of latitude and seventy two of longitude, and which stretches from the shores of the northern Atlantic westward to beyond the range of the Rocky mountains, and from the great lakes northward to the pole. Here the Oblates of Mary are yet to be found pursuing their missionary labors. The metropolitan see of St. Boniface, which comprises the province of Manitoba, together with other outfying districts, is governed by a member of their order, Most Rev. Alexander Tache, and the majority of his priests are Oblates. In the diocese of St. Albert, whose ordinary, Right Rev. Vitalis Grandit, O. M. I., recently visited us in quest of assistance for his missions, the Albert, whose ordinary, Right Rev. Vitalis Grandir, O. M. I., recently visited us in quest of assistance for his missions, the order counts no less than thirty-three priests, all the diocesan clergy with the exception of two. The vicariate of Athabaska-Mackerzie is governed by another Oblate prelate, Right Rev. H. J. Farand, all of whose priests belong to the same order as himself, while the vast vicariate of Bettish Columbia, which reaches from the 59th to the 120th degree of longitude, and along that to the 60th parallel of and along that to the 60th parallel of north latitude, is ruled

BY STILL ANOTHER CBLATE, Right Rev. L. J. D'Herbomez, who has twenty Oblate missionaries as his co-laborers. Elsewhere, too, throughout Canada
the Oblates are to be found, and they have
a well known novitiate at Lachine, in the
diocese of Montreal.

Some of the Oblate prelates now in

Canada had rude experiences in their early missionary days. Thus the Bishop of Athabaska Mackenzle, when he was simply Father Farand, was the one who built the first church at Athabaska, the British commandant at that post giving him the ties for the edifice. Father Farand went into primeval forests and with his own hands cut down the timber that he needed for his church, while he fashioned with his own fingers the furniture that was neces sary to equip the edifice after it had been erected. For two years this devoted mis-sionary labored at Athabaska, seeing the face of no other missionary during that period, but working alone for the spiritual weifare of his Indian parishioners. Another Oblate prelate, Bishop D'Herbom z, now of the vicariate of British Columbia, was at one time on the Oregon mission, where he chanced to lose his way somewhere between that territory and northern Call-



COLUMN ARTICLE.

fornia. Relating his experiences there, the prelate afterwards said: "It was a case for trying the divining rod. I had been going at a slapping pace for some time, and yet I saw nothing of my friends; se ones of pegansan.

It revealed the law of Penance to the Lord y His Prophete: Be converted to the Lord by God, in fosting and aceping. Do hearts. The law of Penance goes back to the cradle of humanity. The patriarchs and prophete practiced this virtue. Elias and prophete practiced this virtue. Elias and prophete practiced this virtue. Elias and Moses kept a fast of forty days, similar to the fast of sapet and of their teeth seemed all the more striking, and gave them in truth, a sinister open and of their teeth seemed all the more striking, and gave them in truth, a sinister aspect." After narrating how he expected nothing better than to be killed and, perhaps, eaten, Father D'Herbomez says that he was plessantly astonished when he found that the reason why these denizens of the forest turned out to greet him was that they had seen

On one occasion of the King-strike for the King-strike for the forest turned out to greet him was that they had seen

When suddenly I came upon white, till farther to discount when suddenly I came upon white streamed men, women and children, carrying in their hands some sort of instruments, I knew not what, and children, carrying in their hands some sort of the truth and children, carrying in their hands some sort of the cradle of their teeth seemed all the more striking.

When suddenly I came upon white, and children, carrying in their hands some sort of the cradle of their teeth seemed all the more striking.

N. Y. Sun.

While Cardinal Gibbons was a priest in the small pour broke out in the villag

which he wore, and he was still farther delighted to learn that the people from whom he apprehended rude treatment, were, two-thirds of them, good Christian and Catholics. Bishop Grandin tells how, when he carried the Viaticum to the sick, he had often to crawl into the cabin where the communicant awaited him, on his hands and knees, so small was the opening that served for a doorway, and that, not infrequently, he was obliged to lower into the grave with his own hands the bodies of the dead.

Into the grave with his own hands the bodies of the dead.

There early Oblate missionaries fre quently crossed the Canadian line to pursue their evangelical labors in the United States, along the lines of our northern boundary, and as early as 1852 the society sent a band of twenty-two laborers from France to Texas. To day the Oblates have several establishments in this country, the best known of which, to New Englanders at least, are those at Lowell, in this state, where the order has charge of the churches of the Immaculate Conception, St Joseph and the Sacred Heatt. Out at Tewksbury, a place that en joys a national reputation now, there is also the Oblate novitiate of the United States province, over which Rev. E. States province, over which Rev. E. Emery, O. M. I., presides as superior. At the Immaculate Conception, in Lowell, is generally to be found the very reverend provincial of the order in this country, Father James McGrath, O. M. I, who is one of the foremost clergymen in the land, and a very effective speaker. The Oblates who are attached to this church preach who are attached to this church preach missions frequently throughout New England, and the names of Fathers Christopher Smith, Joyce, Buras, Berrett and Fuzpatrick are well known to the Catholics of this section of the country. The Oblates connected with St. Joseph's Church, in the Spindle City, are all Frenchmen, who are often called upon to give missions in

THE MANY FRENCH CANADIAN

THE MANY FRENCH CANADIAN parishes that are to be found in the eastern

preaching missions to the many French-Canadian Catholies to be found in northern New York and in the neighboring state of Vermont.

Out in Oregon and California, where they once did excellent work as mission aries, the Oblates have retired in favor of the Fathers of the Society of Jesur, who, with the Benedictiner, control most of the Catholic Iudian missions in that section of the country. They still retain their linces in Texas, however, where they have the country. They still retain their places in Texas, however, where they have pastoral charge of St. Mary's Church in San Antonio, to which are attached Rev. Fathers Moloney and Smith, while a community of French Oblates is located at Eagle Pass, in Maverick county. Here in this Boston archdiocese the Oblate's attend the almshouse at Tewksbury, and they also have pastoral charge of Billerica. attend the almshouse at Tewkebury, and they also have pastoral charge of Billerica. Their greatest strength in America, however, lies in Canada, though under the wise jurisdiction of Very Rev. Provincial McGrath, the order is progressing favorably in this country, where, in the course of a few years, it will doubtless be much better represented than it is at the present time. That its missionary labors in Canada are duly appreciated by the Catholics ada are duly appreciated by the Catholics of this country was amply proven during the ecent visit which Bishop Grandin, of St. Albert and his vicar general, Very Rev. Father Lacorube, paid this country in search of aid for their diocese Every where these distinctions had oblete went where these distinguished Oblates went, they were given a cordial welcome, and the American bishops to whom they applied for permission to collect in their sees, willingly accorded them that favor, so that the Oblate missions of the Canadian northwest doubtless profited handsomely by the visit to the United States of Bishop

Grandin and his companion.
VICAR GENERAL LACOMBE proved hamself quite an effective preacher during his American tour, and his elequent descriptions of missionary life in Canada contributed in no small measure to the financial success of Bishop Grandin's visit

Oatside of Canada, the north-western Outside of Canada, the north-western section of which land may be said to be one vast Oblate mission, this order finds its greatest missionary field in Ceylon, out in Iudia, where it is actively ergaged in preaching Caristianity to the followers of Brahma, Buddha and Mohammed. And the Oblates are meeting with signal success, too, in that far away country, where they have charge of two vicariates, one at Colombo, and the other at Jaffins. In the former discrict they have upwards of 150 schools, which are attended by about 12,000 pupils, while at the latter some 9,000 scholars are being educated in 120 schools. The Oblates, also, in conjunction with the Franciscans and Lezarists, are with the Franciscans and Lazarists, are doing exce lent missionary work in Africa, though their strength there is not as great as in Ceylon, where, according to the latest accounts at hand, they numbered two bishops and seventy-two priests .-Boston Republic.

"WHAT AILS YOU?" You don't know? Then why don't you try WARNER'S SAFE CURE? Oh, my Kidneys are all right! "Are they?" You perhaps don't know that CONSUMPTION, NEURAL GIA, RHEUMATISM, STOMACH DISSEN MALARIA CHILLS AND ORDEBS, MALARIA, CHILLS AND LIVER AND AGUE, HEADACHES, FEVER DISORDERS, IMPAIRED EYE SIGHT, CONSTIPATION, ABSCESSES, ERUPTIONS, IMPOTENCY, LAME BACK, LUMBAGO, BOILS, CARBUNCLES, and among women, FEMALE COMPLAINTS prevails mostly amorg people who, like your ef, insist that they have no kidney disease! They have and don't know it. You will never get well of the above and doubtless other

and family with neither food nor medi-cine. Father Gibbons hastened to the dying man's bedside, where he remained until the last. No one else could be procured to carry the corpse to the grave, and Father Gibbons acted as undertaker as well as minister. Having obtained a coffin, he placed the body in it, in some way or other dragged it to the grave, performed the last rites of the Church, and

buried it.

There is another incident in the life of There is another incident in the life of the Cardinal which he rarely touches upon, but it has frequently been told in Baltimore and never denied. While Bishop of Richmond he was defendant in a sait relating to some Church property. When he was called to the stand the plaintiff's lawyer, after a number of vain endeavors to involve the witness in contradictions, questioned the Bishop's right to the title of Bishop of Richmond. The defendant's lawyer objected to this as irreto the title of Bishop of Richmond. The defendant's lawyer objected to this as irrelevant, but the Bishop said that if allowed half an hour to obtain papers he would answer the question. This was allowed. The Bishop left the court room, and in twenty minutes returned with a document which he proceeded to read with great solemnity, all the more salemnas the paper was all the more solemn as the paper wa written in Latin. The plaintiff's lawyer pretended to take notes industriously, bowing his head once in a while, as if in acquiescence, and seemed perfectly con-virced at the end. When the reading was finished he announced that the Papal bulls just read were entirely satisfactory, at the same time apologizing for his expressed doubts. The next day it leaked out that the Bishop, unable to find the Pepal bulls at his residence, had brought to court and read a Latin essay on Pope

The soothing and restorative effects of states. There is another community of French Oblates at Pittsburg, N. Y., in the diocese of Ogdensburg, the superior of which is Rev. A. A. Amyot, and the members of which find frequent occupation in bers of which find frequent occupation in

FADED CHRISTIANS, The lazy Christian shuns sermons, Sun-

day is not rightly kept by them who rash to early Mass, and spend the rest of the to early Mass, and spend the rest of the day in idle contemplation. All Christians are bound to hear the word of God, and the Catholic, devout, withal stubborn, who does the work of the Lord negligently will meet a dreadful judgment. It is painful to observe how this class of self-catholic Christians grows in this commun. painful to observe how this class of selfseeking Christians grows in this community. There may be excuses for occasonal
absence from a sermon and the omission
may be made good by picusly reading a
good sermon; but when it is a thing of
system to shirk and avoid the Mass at
which the regular sermon is preached it is
about time to call a halt in the downward road—certainly, of bad example. Let it be said once for all that the Church has the commission to teach, and the faithful are bound to hear the Church. The Church does not need to inquire what the people would like to be; she is divinely empow would like to be; san is advinely empowered to teach the people what God revealed, and with respect to matters of faith and morals she is secured from error by divine means. All who will not hear her are simply heathen and publicaus. In the ordinary Providence of God, her mission is made effective by preaching and administering the Sacraments. It is beyond the poorest reason then to con-sider how, from month to month and year sider how, from month to month and year to year, the same classes are conspicuously absent from the last Mass on Sundays and holydays of obligation. Their children grow up, and are impressed by the experience that their parents never go to last Mass; if the children follow this pernicious example, and develop into liberal Catholics who will never hesitate to contract mixed marriages, go to Godless schools. mixed marriages, go to Godless schools, and finally became apostates, who is in a large measure to blame for it? Let the self-eathfied theologian and moralist re-flect upon this matter. No one, save by miracle, can escape the natural con-sequences of his act, and for indolent Catholics no miracles will be wrought. There was a time when no head of a family would, without the gravest reason, stay away a single Sanday from last Mass. But now when we near of so many fanciful distinctions and theories, and the corruption of the times is undermining the grand, old faith of the fathers, it is bard

to get people to listen to the truth. Wel the pity is for them.—Colorado Catholic. Infidel Rascality. From the Universe: Lourdes is the

name of a small town in Southern France, to which, for many years past, pilgrim ages of people from the whole civilized world have taken place, for reasons known to every Catholic and to every followed to every catholic and to every followed to e infidel. No one, whether a resident of the place or an outsider, is compelled to believe in the miraculous working of the waters of Lourdes; but those who have no faith in them ought at least not to interfere with those who have. Now it would appear that a perfect conspiracy has been set on foot by French Freemasons and infidels generally to put a masous and inners generally to but a stop to the pilgrimages. M Leo Taxil, once a Freemason and an intidel himself, but who, of late years, has repented and recated, now publishes a small paper called La Petite Guerre in which he called La Pettle Guerre in which he exposes the doings of his former friends and confederates. What they design to do is described by him as follows: "It is intended to secure a Liberal majority in the Marinian council of Loudes." in the Municipal council of Lourden When this is done it will be an easy thing to create disturbances when pilgrimages take place, and it will then come natural for the conscript fathers to intervene and prohibit the pilgrimages altogether. Cest simple comme bon jour."
(Plain as daylight) Simple as this may appear to the initied gang, the scheme is much easier planned thon carried into execution. The municipal council must consist of residents, and people living at Lourdes, even if they do not believe in the authenticity of the statement about the virtue of the waters of Lourdes, are not such fools as to cut the ground from N. Y. Sun.

While Cardinal Gibbons was a priest in town of Lourdes has been materially benefited by the pilgrimages, and for the public authorities to prohibit these would be sheer madness. Therefore it is the most unlikely thing in the world for even a "Liberal" municipal council to lend its hands to the achievment of the Masonic scheme. Still, Mr. Taxil has rendered the people of Lourdes, if not

rendered the people of Lourdes, if not the cause of religion, a great service in showing up the knavish tricks hatched by the infidels.

CARPET AND HOUSE FURNISHINGS.—R S. Murray & Co. has always on hand the largest and most modern stock of House Furnishings in the West, and did not be true to the controller, published to the controller, published to the private ho-ses with Vest Carpets, Tarkey Carpets, Union and W. Carpets, Tapestry Carpets, Union and W. Carpets, Cocca and Imperial Mattings. Nottinham Lace and Damask Curtains, Nottinham Lace and Damask Curtains from 1 yard to 8 yards wide. Lincleums cut to fit any size room, and any other article suitable for house furnishing. Please call and examine before purchasing.

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is curing my deafness,—B. W. Sperry, Hartford, Conn.

CATARRAH, CATARRHAL DEAFNESS. AND HAY FEVER.—NEW THEATMENT.—Sofferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasities in the lining membrane of the nose and enstachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cared in room one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent, were cured. This is none the less starting when it is remembered that not five per cent, of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messra. A. H. Dixon & Son, 393 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphilet explaining this new treatment, free on receipt of stamp.—Scientific American.

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Throat, Coughs, &c.
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the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. ZZ Sold by Dealers
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Mrs. Sarah Burroughs, of 248 Eighth

street, South Boston, writes: "My husband has taken Aver's Sarsaparilla, for Dyspepsia and torpid liver, and has been greatly benefited."

A Confirmed Dyspeptic. C. Canterbury, of 141 Franklin st.,

Boston, Mass., writes, that, suffering for years from Indigestion, he was at and, by its use, was entirely cured.

Mrs. Joseph Aubin, of High street, Holyoke, Mass., suffered for over a year from Dyspepsia, so that she could not

eat substantial food, became very weak, and was unable to care for her family. Neither the medicines prescribed by physicians, nor any of the remedies advertised for the cure of Dyspensia helped her, until she commenced the use of Aver's Sarsaparilla. "Three bottles of this medicine," she writes,

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particulars apply to Motter Superior, Box 303.

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A SSUMPTION COLLEGE, SANDWICH, Ont.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Causda money, 150 per annum. For full particulars apply to REV. DENIS O'CONNOR, President. 46-ly

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Meetings.

CATHOLIC MUTUAL BENEFIT ASSO-CIATION—The regular meetings of London Branch No. 4 or the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castie Hall, Abloin Block, Richmond St. Members are requested to attend punctually. MARTIN O'MEARA, Pres., WM. CORCORAN, Sec.

NOTICE.

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