MAY 4, 1901.

Sweet is the fragrance of the The flower of all flowers Which flings its fragrance of At morn and noon and eve While light and shade alter Around its blushing bowe

But sweeter than the rose's
The Name that lives in li
The Name of Jesus.

Sweet is the music of the w That tunes the heart to g When first the magic days Fair Southland copes cor The warblers swift, true m To chase the winter sadu But sweeter than the wild b

Sweet is the ozone of the s
Distilled by waves of oce
The white capped move as
In swan like beauty tow
To comb and break on gol

To comb and break on go! In jubilant commotion: But sweeter than all ozon The ocean's buoyant br The Name of Jesus.

Sweet is the incense of the Amid the waking moun When all the earth in bet Bathed in the joyous su That glad the rushing, sp And gild the brimming But sweeter than the per Of morn amid the moun

Of morn amid the mount The Name of Jesus.

Aye, sweet the odor of the ozone of the ozone of the ocean. The balmy air of pine of The wild bird's dulcet.

That moves the soul as a When calling to devote But sweeter than earth'
The Name enraptured The Name of Jesus.

OUR BOYS A

He was a fair, fragil light curly hair and looked straight at you "Buy a paper, sir?"

Yes, Rody was a v

with no one to love for him; a poor was seemed to imagine stuff than flesh and

as not accustomed

misfortunes, and did ill-used because cold a part of his daily

few crumbs from the to his lot be enjoy himself lucky if dropped him a coppe the precise time this

habited our globe, an

more, much more, the going, well-to-do wor

There was a tir neither a waif when he had a li

mother, who the sach night in war kiseed him, whisper my own boy, Rod boy! my own little

long time ago now,

Rody remembered when he felt cold

him good to think and to picture to where he had knel

and learned the f

truth and love. You of that happy tir

wondering compan lived in a cozy, gathered violets for

cowslips in green f

where the trees an

down unawares, sidered it unmar

for his dear, dead the same, when she died and le

tioning cry of the It was only in Rody remember

strong man who shoulder, whistle One bitterly co kind father died

pneumonia had as its own. Rod

never recovered young husband

away slowly, an

yard. At that tin vague idea of de

low cried when l

pale, still face hands, and begg

Kind friends a

wont, took the c

filled his pocket "Don't cry, I

mother has gone the skies."

"Why did me wailed the child

him, "and you you'll be with Joe or his wif

from Dublin to

Because Go

some paie-faced was a question t answer. Perhaps which were so ne

"But why did

LITTLE

THE SWEETEST

BY B. F. DE CO

Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CXXXVI.

I will not at present press this sub-ordinate matter of the disconate further, except to say that I am neither misinformed nor confused, aithough for brevity's sake I have thrown together two propositions which abstractly are divisible. Nor do I mean that the tolerance of the Hely See in lesser matters which do not touch the faith by any means appears in all its chil-I have known a Cardinal of high repute - not our American primate -unadviselly to say something which really impeached the Missal itself of erial heresy, to the great amuse ment of the learned priest who was in discourse with him. The Pope, and the Pope alone, is safe not to speak until he has viewed every matter on

every side. Luther, as I have said more than once, having scandalously slandered Duke George of Saxony, and being determined not to recant, found it needful to construct a chain of logic for the purpose. I give it again, for, though utterly unscrupulous, its sub-lime ingenuity renders it perpetually delightful. It is this: "I owe no apology to Duke George, for he rages against me and my doctrine. Now l am bound to believe that a man who rages against me and my doctrine rages against God and his Christ. And bound to believe that a man who rages against God and his Christ is ed of the devil. And I am bound to believe that a man who is ed of the devil is always medi tating every possible mischief." So we see, things that are equal to the same thing are equal to each another. If Dake George has not done the thing of which I accuse him, he has done something else precisely equivalent, which excuses me from all obligation

leaves to be drawn as self evident. Now I have seen a piece of reasoning in a Methodist paper of India which may well stand comparison, for sublimity of mendaciousness and imidence, with this manifesto of Luther. I leave to the reader to decide which ought to have the prize. For my part I think they both deserve it. It should be halved between them.

It is this. The Methodists had been busy trying to gather into their own some converts of Low Church Episcopalians, whose views of doctrine and life are almost the same as their own. The Evangelicals gently remon-The Methodists, ashamed and angry, and bent on persisting, spun out this specimen of logic to meet the case. Is it not right to make con verts from the worship of the bloody
goddess Kali? Certainly. Do not the
Catholics virtually make Mary a god
dess, though not a bloody goddess?
Certainly. Then is it not right to bring over the Catholics? Certainly Certainly. Are not the High churchmen very like the Catholics? Certainly. Then it is not right to make converts of High churchmen? Certainly. Are not the Low churchmen in communion with the High-churchmen? Of course. Then is it not as well warranted to His and our bre make converts of Low churchmen as Sweeney, D. D. to make converts of the worshippers of the bloody goddess Kall? Beyond Quod erat demonstrandum. question. I see I was wrong in thinking that Luther's reasoning is to be compared For bold effcontery this with this. leaves even him far in the rear

It is not the churches only that cur-rent Methodism—from which I care-fully distinguish the elect Methodists purposes to absorb, or at least completely to subordinate. It is the state Soon after the Civil War noticed in the newspapers an uncor tradicted statement that a Rev. Mr. Hubbard, of this state, was proposing that the Methodist Bishops should nom inate the next president from among themselves. Imagine a like proposal in a Catholic paper. We should ex-pect to see the Catholics at once put under the ban. But this Methodist proposal caused not the least stir. quiet shaping or plans for securing eventual political control to the Method ists is recognized as being quite in If they signify such plans from time to time, it is only a judicious

testing of public feeling.

Not far from the same time a good many Methodists, though not up to the height of Mr. Hubbard's effrontery, were seriously talking of bending the Republican party to the nomination of Bishop Simpson for president. Now Bishop Simpson was a Methodist of the Methodists. To speak again with Gioberti, in him the saint and the politician were exactly balanced and They formed not a mechan blended. ical mixture, but a chemical compound. He was a excellent Christian, zealous American, no doubt thoroughgoing Freemason, and first. last, and midmost an Episcopal Methodist. All his brethren were not such entire and perfect chrysolites of Method ist policy as he, but they had to yield As a gentleman laughingly said who knew both at Washington :

When poor Bishop Ames finds him self entangled in the long fingers of Bishop Simpson he is as helpless as Tnat President Grant's middle name was Simpson was doubtless a mere accident, but it happily expressed the fact that Simpsonism was the heart and soul of Grantism

Charles Nordhoff -himself, I under stand, a Methodist—was so exasperated with the plottings of the Methodist priesthood in and around the White House, in Grant's time, that he declared his belief that it would not be a bad thing if the next president

should be a man that would not look at a Methodist minister. The next presi-dent again turned out a Methodist, but dent again turned out a methodist, but one so impenetrable to clerical control that Bishop Haven, in his anger, blasphemously compared Grant and his administration to the Saviour and

the three apostles on the Mount of Transfiguration, while Hayes and his advisers were likened to the helpless disciples at its foot. True, the immediate point in hand was not Methodism. But what Methodists would are But what Methodists would say of a Catholic bishop we shall seldom b ism. wrong in assuming of a Methodist namely, that whatever he may take up, he will view it on all sides through the lenses of his Church and This zeal for bending the interests of

the state to the advancement of Method ism is certainly not waning in insolen strength. Some year or two ago it was openly declared in the Epworth League, when the canteen was under discussion, that a Methodist president has no right to discove the directions of a great Methodist society. The League did not say so, but I have not heard that there was a word of remonstrance, in the meeting or in the church, or in the public at large, against this audacious subordination of the national government to the pleasure, not even of a particular denomination, but of a society within it. And yet nothing is more likely than that the members of this same Lagrange comingus, pages strance, in the meeting or this same League-ominous name, when we remember the Guises-were soon after giving thundering applause to orators who were dilating on the helplessness of Austria or Spain, as countries in which the government has to obey the See of Rome, and Rome has to obey "the Black Peps!" And ther And then how is it that the other great denomin ations are mute when such intolerable arrogance is vended by Methodists? We are told that the Benedictines and Dominicans and Franciscans dare not say their souls are their own when the Jesuits put in a word. the great Protestant bodies when the Methodists make their mind known? of recenting. This conclusion Luther I should think there was considerable work at home before we shed too many tears over the Benedictines and

Remember that I have heard all sorts Franciscans. of irritated expressions from ministers and members of other denominations over Methodist assumptions, as well as from a considerable Methodist minor But they have all been given in How is it that no one dares private. How is it that no one dares to speak in public? Can it be that the to speak in public? Can it be that the epoch of general Protestant subjugation to Methodism, to which Bishop Vincent's cheerful hopes look forward, s already at the door ; at least among Really, it looks not so very much unlike it.

This matter needs a still more thorough ventilation CHARLES C. STARBUCK.

Andover, Mass.

THOUGHTS ON THE SACRED HEART.

Everyone whose love of Christis sincere cannot be indifferent to His Heart's wish, cannot be unconcerned about the etornal salvation of those for whom He died, and whom He bade us regard as His and our brethren .- Edward Me-

Jesus is the representative man of all mankind: the true type of all honor, of all excellence, of all that is to be admired, loved, imitated and wor shipped .- Rev. Henry Formby. Happy is the heart to whom God has

given enough strength and courage to suffer for Him, to find happiness in simplicity, and the happiness of others. Dath comes honorably to one who exchanges a life of voluntary sacrifice for

a crown of glory. The simple soul, provided that it be virtuous, will find written even unto the Heart of God this maxim of Christian perfection; Blessed are the poor in spirit .- St. Francis de Sales.

Jesus Christiis our advocate, and s is Mary, but with what difference? In right of justice the Saviour is alone our advocate. Mary and all the saints exercsse also the office of advocate in our favor. It is only by way of inter

This world is now attracted by the vealth accumulated by the trusts and combines, and bows down and worships as did the children of Israel 1 olden times before the golden calf. All seem to be striving for wealth as it it was the only good. A few only of the struggling multitude succeed in gaining the prize: the balance are trodden in the dust. How different are the real treasures offered us by the Sacred Heart ; treasures that the thief can not take away, treasures for this world and for eternity. The labor required to obtain them is slight and when they are acquired they fill the heart with true happiness.

# HONEST PRAISE.

The Rev. Dr. Ament, of Pekin, American Protestant missionary, who has been accused by Mark Twain and others of collecting extortionate indemnity from the Chinese for damage to his mission buildings and outrages to his converts, and who has been re ported in American papers as making some very uncomplimentary aliusions to the conduct of Catholic missionaries and Chinese Catholics, says in the New

York Sun of March 24:
"It is but fair to the Roman Cathelic Christians that they should have their just meed of commendation for the firm stand they took about recanting.
The Catholic Christians were butchered in a most barbarous manner, but they

left behind them a record of endurance

which is an honor to the Church which

FIVE . MINUTES' SERMON.

Fourth Sunday After Easter.

THE HOLY GHOST THE ADMONISHER OF SINNERS

"He will convince the world of sin, and of ustice, and of judgment." (John 16, 8)
In the gospel of this Sunday, our

Lord promises us the Holy Ghost as Paraclete, i. e., as consoler in our tri bulations and as one who will prove t us the misery of sin; and, "when He is come," says our Lord, "He will convince the world of sin, and of justice and of judgment." In the old Testa ment, we see the angels entrusted with the correction and punishment of mankind. It is a cherub, who with fiam ing sword, expels our first parents from the garden of Paradise; it was an angel who rained fire and brimston over Sodom and Gomorrha; it was an angel who slaughtered the first born of the Egyptians; an angel, during the reign of David, sent a pest ov Israel; and an augel punished the robber Heliodorus with cruel stripes. God, however, acts differently in the New Testament, the testament of grace and reconciliation. Here we find no longer angels, that is, God's messer gers who admonish and correct with an tron rod, but God Himself, the God of Love and Mercy, the Holy Ghost, who fulfils the office of correction to save the sincer and brings him to everlasting life.

And truly, the love of the Divine Consoler is inexhaustible, for what has He not done to recall the erring son and calls him incessantly by the in-spirations of grace; He awakens him by the voice of conscience; He speaks to him through the admonitions of His representatives, the priests, the parents and superiors. He rouses him by His judgments. Although the sinner may be deaf to every call of grace, and in criminal stubbornness close his ear; although he may for years by his obstinacy exhaust the patience of the Holy Ghost, He will not cease to call, to beg, to admonish, until the your Father Confessor? erring one is either converted and saved, or by an impenitent death he has prepared for himself the terrible, but well deserved doom of eternal des

Oh, truly divine and incomprehen ible goodness and mercy! "What is there that I ought to do more to My vineyard that I have not done to it !" (Isaias 5, 4,) the divine Paraclete can justly say through the mouth of the prophet Isaias. To us also these touch ing words are spoken, for the Holy Ghost has done great things in our To us also He was a benign Helper and Saviour when we were in the misery of sin. How often has He not enlightened us when we were in darkness, strengthened us in our weakness! How often has He not protected and saved us in temptations, brought us to true penance after we had fallen so deplorably, and how often has He not encited us to the parformance of good works, which will be a cause of great rejoicing for us in Heaven! Oh, let us, therefore, ever praise His merciful goodness; let us hank Him daily by truly co operating with His grace; by carefully avoiding sin; and by zealous perseverance in the performance of virtue. Let us thank Him especially in this that by our compassion for the poor, erring gation. sinner, we assist His benevelent endeavors to save the sinner.

There is no more sublime and mer itorious work of mercy than to recall sinners from their erring ways and to lead them to God and to eternal life. If you save a drowning person you perform a great work ; but if you recall an erring brother to the right path, you preserve his soul from hell and procure him eternal happiness This is a boon for which the rescued one will always thank you in Heavena work of love so sublime that the Eternal Judge, the Beneficient God, will reward as the greatest act, merit ing a recompense as if you had done it to Himself. How easy it is not for you, at times, although you are no oriest, to help your erring brother whom you know so well, and with whom you daily associate! You need not for this purpose, occupy a high position in life; you need no learn ing, no power, no eloquence; a good will, a true love for God, an ardent zeal for the salvation of souls is suffig ient; for it will prompt you to use words which will come from the heart and go to the heart, and by a repeti tion of which you will at last touch your brother and lead him to God.

A poor, but pious farmer was one compelled by misfortune to leave his farm and to seek for work in a factory where more than twenty co-laborers constantly offended his ear by shameful conversations and scurrilous jokes against religion. It hurt the good man's seeling to hear Almighty God daily so shamefully offended, and he took courage and earnestly and charit. ably corrected them, reminding them of death and eternity; the result was jeers, laughter and scorn; he how ever was not daunted, but continued his admonition and, above all, he ne glected not to pray for them. In course of time, a change came over these men; these scurrilous conver sations ceased, and they were again een on Sundays in the house of God. Shortly afterwards, a Catholic society was organized, and these twenty men were the first to enter, and their good example edified others Behold, my dearly beloved Christians, what true love and ardent zeal for God can accomplish! You may also have oppor tunities, like this brave man to do good among your friends and acquaintauces. Do not say it is impossible,

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children.

bright.

gest it?

I'm no priest : rather say, I will love and facts were facts. He was glad to my neighbor with my whole heart and, will therefore, do all that the vived in not a few quarters of the Church of England, and if it were not grace of God enables me to do to re-gain him for God and Heaven. If no for the prejudices of some of the people it would spread rapidly. "God speed the day!" the preacher exclaimed. "It was a beautiful dostrine, a helpful good results should follow, your re ward will be the same before God, Who regards your good will. Amen. doctrine, and a true doctrine." church was well attended, and, as may be expected, Mr. Lardge's sermon has

WHEN A CONFESSION IS GOOD.

For two reasons only can a confession be bad, to wit:
1. If for any reason whatever a

mortal sin is wilfully concealed in con-

CURED.

The Brightest Flowers must fade, but young lives endangered by severe coughs and colds may be preserved by Dr. THOMAS' ECLECTRIC OIL. Croup, whooping cough, bronchius, in short all affections of the throat and lings, are relieved by this sterling preparation, which also remedies rheumatic pains, sores, bruises, piles, kidney difficulty, and is most economic.

The orest demand for a pleasant age and fession. 2 If true and sincere sorrow (at least for the mortal sin committed) and the firm purpose of amendment are wanting ; for instance, if one has not the firm will to make use of the means necessary to correct his faults with the help of God, to avoid dangerous occasions, to repair in justices committed, to pray and receive the sacraments-mos of all, if one is determined to commit the same sins again, whenever he has an opportunity to do so.

You assert that you are always uneasy about your former confessions. Well, then, answer the following ques tions :

"Have you ever wilfully concealed a mortal sin in confession? Father, never !"

"Have you been truly sorry for 2 the mortal sins committed and did you have the firm will to employ the means of amendment pointed out to you by

"Yes, I believe that I have been so disposed

Then be quiet, your confessions were good. - St. Anthony's Messenger.

# ATTITUDES AT MASS.

"The laity who assist at the Holy Sacrifice of the Mass ought to observe the same rules, as far as kneeling, standing or sitting are concerned, that are laid down for ordinary members of the clargy. As an adaption of these rubrical

directions, the following is taken from a leaflet which received the Impram stur of His Eminence Cardinal Vaughan: 1. Standing during the "As

perges"
2. Kneel from the beginning Mass till the celebrant sits at the

'Gloria in Excelsis." Stand during the collects (Kneel at Mass for the dead at the Ferial Mass on fasting days )

4 Sit during the Epistle and Grad-S:and during the singing of the Gospel, and until the celebrant sits a 6. Sit for the Offertory, but stand

if you have not tried it, send for free sample, its agreeable tasts will surprise you.
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Toronto. 7. Stand from the beginning of the

Preface till the "Sanctus" begins.

8 Kneel during the Canon until after the Communion of the priest and the people. (It is more in harmony with the

ceremonial all to stand after the Elevation except at Mass for the Dead and at the Ferial Mass on fasting days, when all kneel till "Pax Domini" has been sung)

N. B.-A: the elevation of the Host and chalice all should devoutly raise their eyes toward the Bleesed Sacra. ment, as it is for this purpose the priest is directed to elevate the Sacred Spec-

Sit from after the Communion

till the prayer called the Post Communion begins, then stand. Kneel for the priest's blessing, but stand for the last Gospel.

# PROTESTANT TESTIMONY.

Prejudice Prevents the Spread of th Doctrine of Purgatory

Rev. W. T. Lardge is a Noncom formist minister of Preston, England, but he is a believer in the doctrine of Purgatory. The Catholic Times state that in a recent sermon the reverend gentleman argued that there was and must be an intermediate world between heaven and hell immediately on leav ing this world ; it was a simple and self-evident truth, both from the Scrip tures and common sense trine was at one time openly acknowledged by the Church at large. This was prior to the "Reformation," but as Christians they were bound to admit the reality of that doctrine, if they believed in the Bible as the 'Yord of God. They could not get out of !t. They must put their prejudices agains this doctrine on one side, for the belief in that state was really an article o the Christian Faith. Truth was truth,

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he cried. Ho Rody soon four ting or wailing Ellen, to say sympathetic. the child as the cause of and this one make Rody aunt. Uncle in rather a pe surly man, wi child, but ofte and told hir some time t count for his passion, but to perceive th