

**PAGES
MISSING**

"But she loves you," said the girl, in a low, eager tone. "She loves you, Gerald—I am sure of it."

THE HOLY TRINITY.

Belief in This Mystery the Test of Faith.

Rev. J. M. Mackey delivered the thirteenth lecture of his mastery series last Sunday evening at St. Peter's cathedral, Cincinnati.

the heavens. In like manner the mind, unless obscured by sin, discovers the existence of God, the Creator and the Ruler of the universe.

in mental power as to comprehend Him. God is most incomprehensible to man in the mystery of the Holy Trinity, and therefore faith in this mystery is the most honorable and the greatest homage I can render to God.

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He motioned with his hand to her to stop. "You do not know what you are saying. You are entirely mistaken, as I told you before. It was not love for me that you observed in her—no!—or she would not have changed as she has. It was sympathy with my work. She is in order to aid me in this married life in order to aid me in this work."

"Yes, she is generous and noble," he said, in a tone that sounded almost cold, so great was his effort to repress his emotion. "Do you suppose I do not know that? But it is the generous and the noble who most secure the mercenary and the mean—as she would take me to be if I now professed love for her. And I should be, in a sense, since you know, I could not marry a woman without fortune, poor as I am myself; and therefore were I to marry her it would be because of, if not for, her fortune."

Kathleen looked at him in despair. It was so plain to her that he was wanting, as it were, passing by the happiness that might be his; and so intolerable to feel that she had no power to prevent his doing so.

"Gerald, dear Gerald!" she said at last, "if you have no mercy on yourself, think of her. You have given her every reason to believe that your heart is hers. Are you going away without a word? I do not see how you can fail to perceive that it would be dishonorable in your eyes to do so."

"No," he said. "I love Cecil Lorimer with the one, exclusive passion of my life. But I am poor and she is very rich. I shall never ask her to be my wife."

TO BE CONTINUED. Zola's Realism Defeated.

In his notorious novel, "Lourdes," Emile Zola depicts the suffering of a young woman whom he calls Grivolette, but who is widely known to be a certain Marie Lebranchu of Paris, who visited the famous shrine during the sojourn of the novelist and was generally known to be in the last stages of consumption.

As Zola's novel was not written to proclaim the miracles of Lourdes, which he rather depreciates, but only the horror and pitifulness of the sufferings one sees at the shrine, it was part of his "artistic" plan to leave "Grivolette" as he found her, a creature whom he had defeated the purpose of the novel by complete recovery,—as palpable a miracle as ever was witnessed at Lourdes. She is now the picture of rosy cheeks, bright eyes and health and the fame of her cure has electrified Paris that she is frequently called upon by the churches to make a collection for some charitable purpose.

Not long since a sermon for the benefit of the hospital at Lourdes was preached at St. Ambrose's church in Paris, and the announcement that Marie Lebranchu would collect the offering resulted in an unusually large attendance and a generous collection, though the church is one of the poorest in the city.

The question whether Zola, in newer editions of his book, will proclaim the miracle cure, is one that is interesting many persons in France and elsewhere; but as the lines of the novel uphold the natural, rather than the supernatural, it is hardly likely that he will extol truth at the expense of the sordidness he calls art.

As blindness makes one look prematurely old, so a full head of hair gives to mature life the appearance of youth. To secure this and prevent the former, Ayer's Hair Vigor is confidently recommended. Both ladies and gentlemen prefer it to any other dressing.

It is a mystery, for it is utterly impossible for man's mind not only to prove it on evidence, but adequately to know what it means. Again, the divine revelation formulated by St. John, "The Word was made flesh," is a mystery because one, at least, of the terms, is not adequately comprehensible, and because the connection between them here revealed is also beyond our power to see as it is. Every sentence that holds within it the name of the Infinite is in truth a mystery, for although the Infinite is knowable and intelligible to us, He is not comprehensible to us, that is to say, knowable adequately and as He is knowable in and to Himself.

But this new world is a world of mystery. The revealed mysteries draw us near to God by making us know something about Him. Man cannot be drawn to a being who shows himself utterly in the recesses of immensity and infinity. Revelation reveals God, describes Him by His attributes, and puts Him before us as personal, so that we can speak to Him and He to us, and we can understand each other. Intelligent responses to intellect, and will to will. Light answers light, and love is attracted by love.

But what kind of a person is the Infinite? Revelation answers, one Nature but three Persons; one in substance yet threefold in personality. This is a flood of light from heaven. All that a father is, God is to men in thus communicating to them the law of His Being, which is expressed by the words Son and Holy Ghost. Persons proceeding from the Father within the bosom of the Divinity itself. These familiar names open up to our contemplation a whole realm of light in which our minds may bask and grow brighter in the divine effulgence. Our intellect is illuminated by what we see and our will, with humble faith and love, adores the Infinite God beyond the line of mental vision. This is how the mysteries of the Holy Trinity, the Incarnation, the Eucharist help men to worship God.

The man who does not worship God, worships himself, is his own center, lives for himself alone. Self is the ultimate object of his acts. What a narrow world is his! The Christian soul lives in the presence of mysteries, grand and lofty things, which make religion attractive to the heart of man and satisfy his boundless faculties, his aspirations and his hopes in illimitable perfection and in reciprocal love.

The mystery of the Holy Trinity is clearly revealed by the words of Christ in xviii, Matthew, when He commissioned His Apostles: "In the name of the Father and of the Son and of the Holy Ghost." As the mind of man is limited in knowledge and in ability to know, so his bodily senses are limited to certain well-defined fields of perception. The ear fails to report remote sounds; the eye discerns objects within its line of vision, but beyond that line it fails to report objects to the mind. The naked eye sees the moon and the sun and numberless stars thrown by the power of God across the firmament as a shower of sparkling diamonds. But it can neither appreciate the mass of these stars nor calculate their distances. The astronomer with his telescope discovers a vast number of stars in the Milky Way where the unaided eye beheld but a white band athwart

the heavens. In like manner the mind, unless obscured by sin, discovers the existence of God, the Creator and the Ruler of the universe. From the order that reigns in nature, man knows there is but one God Who unifies and harmonizes the elements and sustains their freedom of operation under the laws given them to perpetuate their movements. The works of the Almighty broken to man God's infinite perfection, goodness and wisdom. But reason cannot penetrate the divine essence, nor conceive the sublime mysteries of the divine Being. Reason needs help external to itself to gain any greater knowledge of God than that which is innate in His perfection. The required and desired help is positively given, as we know, by the history of God's dealings with men and the record of His revelations to them. In His love for men God has revealed Himself to them, and communicated to them, all that sum of truths necessary, in their present state of existence, to bring them into harmony with His will and secure for themselves the enjoyment of His glory in the immortality that awaits them in eternity.

Revelation is the means God has employed to bring men into closer communion with Himself, by the observation of the divine order of the universe. Obedience to this order is the virtue. To revelation we are indebted for our knowledge of the law of the Infinite Being Unity of Nature and Trinity of Persons, one God in three persons, or three persons in one God.

The mystery of the Father, Son and Holy Ghost in the Infinite Being is the first and the most august of all the mysteries of our holy religion. In addressing the departing soul, the Church says: "Depart this life, Christian soul, in the name of the Father who created you; and in the name of the Holy Ghost who sanctified you." The three divine persons, though distinct, have but one divine will, one divine nature, one divine substance, and hence we thank the Holy Trinity for all the blessings and graces we enjoy.

The arm, the hand and the fingers form three distinct parts of a member of body, while taken together they constitute the member itself. Has a man thrown a great weight, we say of him his arm has done it; has he seized a dart we say of him his hand has done it; has he executed an artistic piece of embroidery we say at once his fingers have done it. Nevertheless these three operations are the product of the same member of the body. The arm, the hand and the fingers concur in the execution of the work. In the Holy Trinity the three divine Persons concur in the works attributed to each Person in particular. No comparison can serve to illustrate the operation of the Persons in the Holy Trinity beyond giving us some very inadequate notions of the intimacy of the relations subsisting among them.

To the Father Almighty Who rules the universe with supreme authority, we owe the homage of filial obedience. To God the Son, our Redeemer, we owe the homage of gratitude and love for the graces of redemption. To God the Holy Ghost we owe the homage of affectionate and absolute confidence for His indwelling in our souls, imparting to us the fruition of the knowledge of God, the Father, Son and Holy Ghost. The mysteries of faith should surprise no one, for we are a mystery to ourselves. We are wrapt in mysteries. The blade of grass we tread on, the food we eat turned to blood and become the tissue of our bodies are mysteries to us. A little air put in motion by the organs of speech rolled out in successive waves over the ears of an assembly, transfers the thought of the speaker to all within reach of those sound waves. How is all this done? Echo answers, how! We live in mystery. If we believed only what we understand we could not believe in our own existence.

To know God is to love Him and serve Him and praise Him. When I believe the report of a traveler from other lands I honor his truthfulness. But if he reports things incredible at first sight, on account of their extraordinary character, and I still believe him, I honor him by the evidence of my entire confidence that he could neither be deceived himself nor deceive me. When God declares in Holy scripture that He governs the world from the heavens, overthrowing or raising up empires and directing the stars by fixed laws, I do homage to His truth by the obedience of my soul. His word supports my reason, and I honor God by the obedience of faith and reason blended into a force that moves my heart. In all this there is no sacrifice of self.

When God reveals to me the mystery of the Holy Trinity, in accepting His word and the truth it teaches me, I render God the highest and the greatest homage it is at all possible for me to give Him. Here I sink in the abyss of the Infinite all that in me is most noble,—my intellect,—and this I do in the presence of the incomprehensible God, according to my reason, which knows God and knows that it cannot know Him adequately, as the finite cannot comprehend the Infinite. God alone comprehends God. He alone knows Himself as He is knowable. The greatness of God is known to us by our utter inability to rise so high

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An Inquiry Answered.

On several different occasions the Review has been asked whether or not the Church has ever sanctioned, or does sanction, the divorce of a divorced person while the first wife or husband lives; and such inquiry has recently been addressed to it in consequence of certain statements that have lately appeared in the daily papers concerning a prominent singer. In reply it may be stated, first, that such statements as the one referred to generally prove unreliable and unfounded. It may be added, secondly, that in individual cases, it is usually extremely difficult, if not altogether impossible, to ascertain the real facts. The parties concerned in such matters are not, as a general rule, given to making public details which most people strenuously endeavor to keep secret. Thirdly, in cases where publicity is courted, it is not at all uncommon for the individuals who seek it to misstate the facts purposely in the hope of deluding the public into the belief that the Church, which has no cognizance of their cases, or has actually refused to listen to their demands, has acceded to them. A case of this sort occurred a year or so ago in New York, where Archbishop Corrigan was represented as having secured a dispensation for a "marriage," when the facts were that he had nothing at all to do with the matter. There are even instances on record — one occurred to Archbishop Chappelle some time since at Washington — where the parties concerned or deliberately falsify facts to the Bishops and priests to whom they present their cases. The newspapers get hold of such matters and then proceed to "write them up" with glaring headlines, and the result is that unwary or ill-informed people are deceived into believing that there are exceptional cases wherein the Church sanctions the re-marriage of a divorced person while the first husband or wife is still living. — Sacred Heart Review.

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