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Restores natural color to the hair, and also prevents it falling out. Mrs. H. W. Fenwick, of Digby, N. S., says: "A little more than two years ago my hair began to turn gray and fall out. After the use of Ayer's Hair Vigor I have restored it to its original color. An attention has since kept it in good condition."—Mrs. D. Digby, N. S.

Ayer's Hair Vigor is a fast and effective restorer of the hair, and it has restored the natural color. —H. W. Fenwick, N. S.

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The Orchard Lands of Long Ago.

The orchard lands of long ago! O drowsy winds awake and blow The snowy blossoms back to me, And all the buds that used to be! Blow back again the grassy ways Of truant feet, and lift the haze Of happy summer from the trees That trail their tresses in the sun Of grain that float and overflow The orchard lands of long ago!

Blow back the melody that slips In lazy laughter from the trees That marvel much that any kiss Is sweeter than the apple is. Blow back the twitter of the birds: The lay, the trill, and the words Of merriment that found the shine Of summertime a glorious wine. That drenched the leaves that loved it so In orchard lands of long ago.

O Memory! alight and sing, Where rosy-bellied pippins cling, And golden russets glist and gleam As in the old Arabian dream— The fruits of that enchanted tree The glad Aladdin robbed for me! And drowsy winds, awake and fan My blood as when it overran, A heart ripe as the apples grow, In orchard lands of long ago!

—James Whitcomb Riley.

FIVE-MINUTE SERMONS.

Sunday Within the Octave of the Ascension.

THE ASCENSION.

"And the Lord Jesus, after He had spoken to them, was taken up into heaven." (St. Mark xvi. 19.)

In looking back over the life of our Lord while on earth, we see that all the mysteries refer to the Ascension as to the end and completion of His work. As every mystery of His life began with the Incarnation of our Lord, so they all end with His Ascension into heaven. After that the work of the Holy Ghost begins. And how glorious an ending His Ascension was! His humble birth, His humility when insults were heaped upon Him and when He was condemned to death, His humility and love when He cried out on the cross, "Father, forgive them, for they know not what they do," all are finished by the majesty of His Ascension than which nothing can be more noble, nothing more glorious. He ascended to occupy the throne and to possess the kingdom He had purchased by His passion and death, and in order to show us that the kingdom He spoke of was not of this world, for the wealth and power of this earth is but perishable, while the riches our Lord spoke of are above the natural and are eternal.

Our Lord's Ascension leads us to think of Him and to follow Him in mind and heart. By His rising from the dead and ascending into heaven He gave us a model to follow no less than by His suffering and death. By His Ascension our Lord would show us that although we are in this world we should not be of the world, that our minds and thoughts should be directed heavenward. By the Ascension of our Lord the gates of heaven, so long closed against us, were opened and a place was prepared for every one of us, for He said, "I go to prepare a place for you," and there we shall find Him, ready to be our Advocate before the throne of God, provided we be converted and repent of our sins. Is there anything that should give us greater joy or fill our hearts with more earnest love than the thought of our Lord's Ascension? Should the thought not fill our hearts with gratitude? Should it not compel us to forget ourselves and our surroundings—should it not make us think of God and our eternal home? Our Lord says: "Where one's treasure is, there is his heart also."

But now, my dear brethren, have you followed this advice? Is it not the case with too many of you that your thoughts centred on things of this life? Do you seek worldly happiness, often at the expense of eternal happiness? And yet those who have been the most successful and most ardent in the pursuit of the riches and joys of this world have finally become the most severe in condemning them. Perhaps, too, you seek those pleasures and enjoyments which are yours in common with the brutes, and not only momentary in duration and bitter in their end but filthy and disgusting. Our Lord's Ascension teaches us to seek the joys of heaven and such as lead to them and are worthy a rational man. All others are below our level, and to think of following them, of satisfying ourselves with them, is an insult to our regenerated nature, to that nature that our Blessed Lord deigned to take upon Himself and to bear aloft with Him to Paradise.

A day like this is a favorable occasion to store one's soul with the virtue of hope. Our Lord brings into His Father's presence the five wounds and the recollection of all the agony that they mean, and He does so on our account. Those wounds shine resplendent in heaven, and they are the jewels with which our Saviour has purchased our salvation. Let us be full of courage, then. Let us call out to our Lord, "Remember me, now that Thou art come into Thy Kingdom. I am a lustful man, but I am sorry; I give me the grace of purity. I am a drunkard; oh! cure me of my dreadful appetite for drink. I am a worshipping; teach me the value of eternity. I am quarrelsome; give peace and good-will to my stormy soul." Such a prayer as this on Ascension Day will move our Lord to give us the proper dispositions for a good confession and Communion for our Easter duty.

"Ten people out of a dozen are invalids," says a recent medical authority. At least eight out of these ten, it is safe to allow, are suffering from some form of blood disease, such as a persistent use of Ayer's Sarsaparilla would be sure to cure. Then, don't be an invalid.

OUR BOYS AND GIRLS.

The Angel of Tears.

BY THE AUTHOR OF "TYBORNE."

One evening a holy monk, who lived in a monastery amongst mountains bordering on the sea-coast, went out, according to his custom, to spend some hours in prayer and solitude. He pushed his way through the briars and tangled undergrowth of the wood, meditating as he went on the cruel thorns that pierced his Master's sacred brow on the rough road to Calvary. It was almost sunset when he came out on a flat rock overhanging the sea, and there, prostrating himself, interceded for the world lying in sin around him. A deep sadness, a sense of desolation, weighed on his soul.

"What can I do for the offended Majesty of God? How can I comfort the Heart of His Son, which agonized for these sinners, who never give His woes one thought? How useless I am, useless, alas! through my own unworthiness!"

And as he wept and groaned and continued in prayer, a wondrous light spread over the sea,—wave after wave of golden mist, now pearly tinted, now crimson and purple as with martyr's blood. And as the monk gazed awestruck, he saw it was caused by troops of angels passing swiftly, each bearing gifts to the throne of God.

Glorious gifts they bore—works wrought by the sweat of missionary priests toiling in desert lands; offerings of heroic self-sacrifice from parents for children, children for parents; throbs of burning love from pure virgin souls in many a cloister shade; the blood of martyrs for the faith in distant countries; deeds of charity done in the power of the Holy Name for the poor and ignorant in crowded cities.

As they passed, one and another said to the monk:

"What hast thou, brother, that we can take with us to gladden our Queen-Mother's heart, that she may offer it to her Divine Son ere the evening Ave sounds on earth?"

But the poor monk groaned; and, hiding his face as if in shame, murmured:

"Nothing; alas! nothing."

And his tears flowed afresh as he thought of his sinfulness and uselessness. Then he was suddenly aware of a presence, and felt a gentle pressure on his bowed head.

"Look up, my brother! See the gift that I bear to the Sacred Heart." He obeyed, and beheld the form of a wondrously beautiful angel, peaceful as a dove, and clad in silvery-tinted raiment of light. In his hand he held a golden, jewelled chalice, of such dazzling brightness that it almost blinded the tear-dimmed eyes of the monk.

The angel raised the cover and bade him look within, where lay a single precious pearl on a rich, crimson ground.

"See, brother! I bear all tears shed for love of our Master and sorrow for the sins that grieved His Sacred Heart in His Agony. I stood by Him in Gethsemane and gathered His own. He named me 'Angel of Tears,' and bade me ever go where I heard sounds of weeping, and comfort those who sorrow with Him. Alas! I find few tears shed for Him, though torrents flow for the passing ills of life, or selfish sorrows of the children of men. Give me your tears, brother; they will make my offering precious indeed, and dear to His Sacred Heart."

Then a great wave of joy passed over the monk's soul as he beheld his tears lying like glorious pearls in the chalice; and peace fell on his troubled spirit as the Angel of Tears flew swiftly upward, and was lost in radiant light.—Ave Maria.

Mary Conquers Violent Passion.

A youth who had committed many sins against holy purity and was addicted to many evil habits, went to confession to Father Nicholas Zucchi, in Rome. The good priest received him kindly, had great compassion on him in his miserable state, and told him that devotion to the Blessed Virgin alone could free him from the detestable habitual vice of impurity. He then gave him as a penance until his next confession to say one Hail Mary every morning and evening, to offer up to her his eyes, his hands, his heart, and his whole body, and to beg her to take them into her keeping as her special property, and then three times to kiss the floor. The youth faithfully performed this penance; still no great amendment was perceptible. His confessor, however, recommended him never to omit this prayer, and encouraged him to have every confidence in the powerful protection of Mary. The youth shortly afterwards, with some of his companions, left Rome, and travelled abroad for several years. On his return he again called upon his former confessor, whose joy and admiration were great at finding him entirely changed and perfectly free from his former vices. "Tell me, my dear child," his confessor asked, "how have you caused this happy change of life?" The youth replied: "The Blessed Virgin Mary obtained this great grace for me on account of the little devotion you taught me." But that was not all. When the worthy priest related the fact in the pulpit, a captain, who for many years had led a life of sinful intimacy with a wicked woman, was present. He resolved to perform this devotion in order to break the chains of sin, and the result was that he really and effectually renounced his evil habit and changed his life.

Behold! such graces God bestows

MASTERY ORATION.

CONTINUED FROM THIRD PAGE.

spread out in less equal profusion to all His children.

America, I am thy child! I make to thee my profession of love and loyalty. I cherish thee with a patriot's heart. I reverence thy liberties. My life is ready in sacrifice for the endurance of thy institutions. Thy starry banner holds in its folds the best hopes and aspirations of humanity in the natural order. I pray the God of nations to bless it and give it to enduring life.

Catholic Church, I need not speak to thee my tribute: I am thy priest, consecrated to thy service.

America and the Catholic Church! My whole soul gladly goes out to them, and my love for the one gives force and lustre to my love for the other.

America and the Church! Nature and grace! How could there be difference between them? America is the fairest that earth has. The supernatural does not oppose nature. The higher nature is, the more fitting resting place is to the supernatural. The supernatural strengthens, builds up and beautifies nature.

The Church brings to America the plenitude of the supernatural, as it was manifested in Christ, whose immediate creation history shows her to be. However perfect the natural is, it leaves a vacuum in souls. The supernatural is needed. Left to itself the natural decays: it requires for its sustenance and life the principles of virtue which come from the supernatural. Without God and the immortality of the soul and the moral precepts of religion America's civilization perishes, her liberties and her hopes pass away.

The liberties, the democracy, the spirit of progress, which are the glories of America are the outcome of the deepest principles of the teaching of the Catholic Church. Liberty and progress came into the world with her and prospered always under her breathings.

The most positive precepts of the Catholic Church go to the building up of a America. She prescribes loyalty to the State, purity of personal life, charity of fellow-men. Where the Church reigns in souls you find respect for law and social order, good citizenship, a pure and unpurchasable ballot, temperance and moral virtue, sacrifice of self to country in time of peace and in time of war. Happy America if Catholic precepts are preached and enforced far and wide within thy borders!

The Catholic Church would fain win minds and hearts in America. That is her mission from her Founder who said "Teach all nations." By what arms does she propose to win minds and hearts? Solely by arguments of truth and deeds of goodness. If those arms prevail, what true American will blame the Catholic Church and accuse her of treason to country?

SPHERES OF CHURCH AND STATE.

The Church recognizes as her own sphere, faith and morals. She possesses and claims no mission in civil and political matters. The State appropriates to itself civil and political matters, and assumes no authority in the domain of faith and morals. There is no room for conflict between Church and State; both move in separate and distinct spheres. The Church encroaches upon the sphere of the State we should bid her be away. If the State encroaches upon the sanctuary of conscience, the proper empire of the Church, the appeal is to God, and the State is ordered to hold off its hands. There is not an American who will not say, "Better obey God than man," and this is all that Catholics ever would be permitted to say by the Catholic Church.

Separation of Church and State as we have it in America, Church and State revolving freely in their separate and distinct spheres? Catholics fall behind none of their fellow-citizens in admiring it, and demanding its continuance. The Catholic Church wishes no aid from the State in the preaching of her gospel. She rests her cause on its truth and beauty. But liberty from the State she wishes and clamors for as a sacred and inalienable right—liberty in its fullest gifts under the common law of the land—liberty which other associations are entitled to and receive. Yes, we claim liberty in our religious belief and observances, and in the enjoyment of all our rights of citizenship. I am a Catholic: I am a priest and Bishop; but I am an American citizen, and I must be dobarred from no rights or privileges accorded to other citizens because I am a Catholic, or because I carry upon me the insignia of my priesthood. I can hold office, and I can do work educational and charitable for the State, although I am a Catholic and a priest, and no one in the name of liberty shall debar me.

Separation of Church and State! Most assuredly. The State must not aid in the propagation of the faith of a Church, but she must not impede and hamper the Church in her work and close her out from the necessary opportunities to do it.

Separation of Church and State!

Boys and Men.

You are boys now, but you will soon be men. You are half as tall now as you ever will be. Soon you will have your own way to make in the world. Do you mean to be idle and fretful, and receive people, and give them a bad opinion of you? Or do you intend to go to work, and act bravely and nobly, and do your duty and leave a name behind you when you die which the world will love and respect? Take care—now is the time? Did you ever notice a large tree that grew crooked and was an ugly eyesore on that account? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect; and yet think of the time when the large tree was a small sapling—a child might have straightened it then, and it would have grown properly, and everyone would have admired it.

Boys ought to grow straight, not crooked. You are young now, as the tree was once. Begin in time, and you will be as straight as an arrow when you are a man. If you wait it will be too late. The way to make men erect and noble is to show them that there is nothing in the world so noble as doing their duty.

In Your Parish.

A number in the parish contribute nothing to its support. They do not rent sittings and pews; they place little or nothing on the plate as it passes Sunday after Sunday; they do not give regularly and systematically to any parish or church cause, and yet they are not poor either. In fact they are what the world calls religious "dead heads." They occupy places in church, they appear to enjoy the worship, they get the benefit of the preaching and music, they call for the services of the clergyman in sickness and trouble, and expect him to lay them away decently and in order when they die. They never take a Catholic paper, but when one of their relatives die expect the publisher to write a lengthy obituary, and never think of paying for it. In the meanwhile they spend upon their worldly ease and enjoyment what they are thus saving from the parish and the church. We submit that it is rather small, and if it is done intentionally it is mean; if thoughtless, it is reprehensible.

Man's Advantage Over Woman.

A man, fortunately for him, is not such a victim to fashion as is woman. Neatness and comfort are the main requisites, after that the rest is left to the clothing manufacturer or tailor. Extreme features of any kind are rarely a success as few men care to make themselves noticeable by any pronounced effect in their costume, and very few are so vain as to follow the latest fashions in the cut and style of men's suits. But any new idea for gaining extra comfort is quickly appropriated and thus the Fibre Chambray which furnishes the style to women's clothes is now being used through men's outer coats, to give that comforting warmth and protection which will defy wind or rain equally well, and yet add no perceptible weight.



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