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"Of Whom I am Chief."

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I see the crowd in Pilate's hall, I mark their wra hful mien; Their shouts of "Crucify" appal With blasphemy between. And of that shouting multitude I feel that I am one; And in that din of voices rude, I recognize my own.

I see the scourges tear His back, I see the piercing crown, And of that crowd who smite and mock I feel that I am one.

Around you, the throng I see, Mocking the Sufferer's groan; Yet still my voice it seems to be As I mocked alone.

"Twas I that shed the sacred blood; I nailed Him to the tree; I crucified the Christ of God. I joined the mockery!

Yet not the less that blood avails
To cleanse away my sin!
And not the less that cross prevails
To give me peace within!

FIVE-MINUTE SERMONS.

Quinquagesima Sunday

LENTEN OBLIGATIONS. Next Wednesday, my brethren, we enter, as of course you know, on the great and holy season of Lent. On that day, no doubt, as many of you as can will come to the church and re-ceive on your foreheads the ashes which remind us of the penance to which these coming weeks are speci-

The church is generally full on Ash-Wednesday, and one would think, on seeing the crowds pressing forward to receive the ashes, that they were all determined to enter into the spirit of the Church, and to keep Lent as it should be kept. Yet how many there are who go through this outward form, and make a great deal of it, and yet neglect all that is signified by it ; who give a show indeed of penance, but bring forth none of its fruits! Some, perhaps, of the Ash-Wednesday peni-tents will not be seen again in the church till they come forward again on Good Friday to kiss the cross.

on Good Friday to kiss the cross.

Yet is it better to come to church, if
only on Ash-Wednesday and Good
Friday, than not at all; better to do
some penance and show some love of God than to neglect these virtues altogether. But how much better would be to now thoroughly understand and seriously take to heart what God requires of us, especially in this holy time, and to make it the means, as it may be more than anything else, of our final salvation

First, then, to thoroughly understand what we are now to do. Everything must be well understood before it can be well done, and the keeping of Lent is no exception to this general rule. Many people break the rules of Lent because they do not clearly understand them.

Lent, then, my brethren, is not a time to be spent in penance altogether according to one's own devotion. Far from it; the duties to be performed in it are clearly and precisely laid down, and should be attended to very strictly. They are not many; they make no great demand on our time or strength; out the Christian who discharges them properly will make his Lent far better than one would who should neglect them and take any other practices, no matter how hard, in their place. It is better to keep the real rules or laws of Lent faithfully than to hear three Masses every day, and come to all the extra services, and give half one's goods to the poor, and yet neglect our regular duties.

What, then, are these laws? The

first is the Easter duty, which should be made before Easter, if possible, though the Church indulgently extends the time several weeks after that festival. Make, then, this great duty, Christian, at once.

Lent is that relating to fasting and If you attend carefully to the rules that have been read you will understand this well enough. But do not confuse fasting with abstinence; that is the most common mistake. People often say: "Oh! I have to work hard; I can eat meat if I like." That is a great error, and a very fool ish one. Many are excused from fasting on one meal and a collation; few from abstinence on the days appointed. If you want to have a safe conscience in eating meat you should consult a contessor, unless seriously ill.

Attend to these two things, then, and you will make your Lent as a Christian should. But, of course, you will also try to follow, to the best of your ability, the other devotional practices recommended by the Church at this time. Come to the daily Mass, and to the occasional services, and give alms according to your means. These practices, especially now, are of the greatest spiritual profit, and can-not generally be neglected without spiritual danger. But remember that Easter duty and fasting, with abstinence, are the real laws. Obey these, at any rate, and then, so far as you are able, add the others beside.

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A HOLY LENT.

"As if little girls like we are could be holy," scornfully said twelve-year-old Mary Monford to her companion, Alice Randall, as they walked home from school one blustering March day. "Sister Sebastian has nothing else to do but pray and be good—the nuns love to fast, too, and it is easy for

"I do not think it is so easy," replied Alice, who was two years older and very thoughtful. "They have so many dispositions to deal with and so sometimes. And no one can find fast-ing easy, Mary—but we do not have to

fast."
"Sister said, 'fast from sin and candies, and that will be holiness for

way."
"You are just like a nun, Alice Randall. You'll be a real nun some day, I know," said Mary, as she skipped away. Although it was Ash Wednesday she

ran directly to the pantry when she got home and ate a large piece of mince pie. At the supper table she repeated in substance the remarks of the after—that he noon, thereby giving considerable pain to her grandmother, with whom she lived, her father and mother being "Mary, my dear child," said her

grandmother, "your darling mother was the liveliest girl in the village, but there was none more pious. How it must make her heart bleed in heaven, if it is possible hearts can suffer there, to see her little Mary so flippant and careless of holy things. You are wrong, my child, when you say that children are not expected to keep a holy Lent."

Mary was silent; her grandmother's words had touched her deeply, for the memory of the mother she had hardly, known was the brightest star in her existence.

When her grandmother was preparing to go to church that evening, she said, "Grandmamma, let me go with you to-night. I hate to see you start ing out alone, and my lessons can wait till morning."
Her grandmother readily gave her

permission and they set forth.
"Will there be preaching to night." Mary asked as they came near the church.

"No, my dear," was the reply. 'Father Hutton announced the Way of the Cross for to-night." "O dear," sighed Mary, "the Way

of the Cross is so tiresome.' "It was a tiresome, cruel way for our Lord," answered her grandmother, and Mary felt rebuked. She knelt as one in a dream until she heard the voice of the priest saying, "Thou who wert bruised for our sins." The words gave her a little pang. She looked up; he had reached the Fourth Station. During the rest of the service she was attentive. The words seemed to linger in her mind. That night after she had lain down in her little white bed beside her grandmother's, she could not forget them, they kept her awake. "Bruised for our sins," she softly repeated under her breath. "Who was bruised? God. Why? For my sins." Then she went over the details of the Passion from the Garden to Calvary, for Mary had been well instructed in the truths of religion. Tears came to her eyes. It was like a conversion-her heart seemed changed

-she could not understand it. She awoke the following morning in the same frame of mind, carefully The second and only other real law of studying her lessons and performing her little household duties until school

time. She was walking quietly to school, her mind full of good resolutions, when she heard a shout, the tramp of hoofs, and she lay under the feet of an angry, ferocious steer. In a momer it was all over and some one was pick ing her up. She knew nothing more until lying in her own bed she heard a well-known voice saying:

"Not seriously hurt, I think, but dreadfully scratched and bruised." It was the doctor; was he speaking of her? Once more the words sounded in her ears, "He was bruised for our sins," and she sank into a state of un-

Gradually her senses returned and she understood it all. Though suffering great pain she felt cheerful and brave to endure it, for the though that had been dominant at the time of the accident still remained and became

her comfort and strength. Through long weeks of suffering sh lay there, patient for the most part, so little like her old impulsive self that her grandmother thought it a bad sign, and felt solicitous lest some internal injury should supervene and bring the case to a fatal termination. Her little companions, too, were amazed at her sweet cheerfulness and the frequency with which she asked them to pray for her, and Sister Sebastian was delighted with her

spirit of piety and fortitude. As the days of her convalescence progressed Lent drew to a close. On Good Friday she asked her grand-mother to bring the ivory crucifix from the oratory and leave it where

she could see it. sne could see it.

"I want to make the Way of the
Cross," she said. "I think I shall
always love it now."

After she had finished she called her

grandmother, who came and sat by her

"Dear grandmamma," she said smiling, "I think that runaway steer, though he gave me a terrible shock

and hurt me considerably, has been to me the way of salvation, that is, if I

persevere."
"What do you mean, child? I do

of the dear dead mother had ushered her into the wish to go to Church Ash Wednesday night, and the subsequent episode that had made her so thought-

she continued. "I have thought it over and over a hundred times, of all various things to try them. I should think they must find it hard to be holy

"Sister said, 'fast from sin and mortify yourselves, children; deprive yourselves of little delicacies and Paul, her pastor, who had entered

must have besought the dear blessed Mother for her child, and if the accident that seemed so terrible has made a saint of our little, proud, saucy Mary, it will have been a blessing in dis

as he spoke, but the sweet humility that had lately come to her kept her silent.

Easter morning knew no happier heart than that of the once careless and indifferent Mary, who, brought face to face with suffering and illness, had welcomed the graces proffered her and kept a "holy Lent."—Mary E. Mannix, in Young Catholic Messenger.

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not understand you," said the old lady.

Then she told her how the thought

"It has never left my mind since,"

I had done, how careless I was of holy things, and I resolved to try and do better."
"So your illness has been a medita-

unperceived.

Mary blushed and turned away, but

you.'"

"And so it will," said Alice. "I the good priest placed his hand on her think children ought to fast in that head, saying:

"I think that your own mother way."

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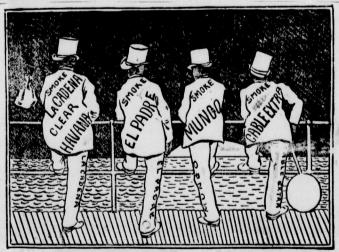
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