COR, ARCA LEGEM CONTINENS.

O tender Heart, strong ark which doth enahrine
The whole sweet law that rules the heart
of man;
No longer held as slaves beneath a ban,
Grateful and free we live by love divine.

O Heart. O sanctuary undefiled, Of that new law of love unto us given; O veil more precious than of old was riven; O temple holler than the ancients piled.

For love thou sufferest a gaping wound.
A wound towards which our human sorrows turn;
So we may feel thy love within us burn,
And worship thee with all our sores unbound.

Under love's symbol, sweet to us and dread, Mystic and human woes hath Christ en-dured— Our priest whose sacrifice our heaven se-Offering his blood and flesh as wine and bread.

What living heart is there that will not come
At his redeeming call, that doth not sigh
To give him love for love, and will not fly
Into his heart, our everlasting home?

Honor be to the Father and the Son; And to the Holy Boirt honor be; All power, glory, sway is of the Three Who through all ages live and love in One. —Aosa Mutholland.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York. SIXTH SUNDAY AFTER PENTECOST.

"Many prophets and just men have desired to see the things which you see, and have not seen them; and to hear the things which you hear, and have not heard them,"—Matt, xills, 17.

For those who have always lived,

through God's goodness, with peaceful hearts in their Father's house—the Church—the truths which God has revealed and which are the inheritance of the faithful which are the inheritance of the faithful have become so familiar as to be accepted very frequently in a certain dull matter-of-course way, and too often their immense value and importance are far from being sufficiently realized. This morning I propose to speak about one of these well-known truths and to point out the advantage which even the simplest and humblest of Catholics possesses over the greatest and best of those who did not have the light of faith. This advan-tage consists in the knowledge which every Catholic has of his own dignity and destiny. And in order that this may be seen more clearly I shall place in contract with our knowledge the ignorance and blindness in which the mind of one of the greatest and most sincere and earnest men of past times was wrapped on

these all important points.

Now, let us go to the writer and thinker of whom I am speaking and see what he has to tell us about man. Here are his words and the sum and substance of his teaching; and not only of his own teaching, but of all he could gather from the great philosophers of the past: "Like the ways of leaves the race of leaves the rac race of leaves the race of man is. The old leaves, then the spring the woods with new endows.' All men are born in the spring season, and soon a wind hath scattered them, and thereafter the wood peopleth itself again with another genera-tion of leaves." Here we have the pagan summing up of man's life. This is all it appeared to be worth in the eyes of its great philosophers. Men are as valueless as the leaves which come and go with

spring and autumn.

And what shall we think of the actions of men, their toils and struggles? Listen again to our pagan teacher: "Hath the ball which one casteth from his hand any profit of its rising, or loss as it descendeth igain, or in its fall? or the bubble as it flame of the lamp from the beginning to the end of its history?" In other words, the toils and labors of man, his struggles and aspirations, his joys and sorrows are of no more profit to him than is its rising and falling to the ball which a man throws,

or the bubble which a child blows.

Let us turn now to the teaching of the What does she tell us man is? What in her eyes is the value of man's actions? Of course she admits, nay, inactions? Of course she admits, nay, insists, upon the fact that our sojourn here is but for a short time, but at the same time she tells us that we have a neverending existence, that for good or evil, for weal or woe, we shall never cease to be. She tells us, too, that our souls, each and every one of them, came from the hands of an all perfect and infinite holy Being, and that this all perfect and infinitely perfect Being has given them to us to take care of, and that according as we take care good care of them or not for the few years we are in this world, so as we take care good care of them or not for the few years we are in this world, so our lot and state will be for endless ages. She tells us that these souls of ours were made in the image and likeness of God, and that it is our duty to preserve and keep this image and likeness in which they were created, and that it is by the acts of our daily life that this image and likeness must be preserved and keep.

Scientific men say that we cannot set in motion even a small object, we cannot throw a ball into the air without its having an effect which reaches to the utmost bounds of space. Something similar may be said of each and every one of our actions. Not one of them is indifferent. Not one of them but will have an effect in some way or other which will be felt for all eternity.

will be felt for all eternity.

Do not these considerations open up to us a view of man's dignity and of the value and importance of his actions, which should render our lives precious in our own eyes and renew the warmth of our attachment to those truths which we have always taken for granted, and to our holy M other the Church who has so carefully preserved them for us?

To Cure a Corn.

There is no lack of so-called cures for the common ailment known as corns The vegetable, animal, and mineral king doms have been ransacked for cures. I is a simple matter to remove corns with out pain, for if you will go to any druggist or medicine dealer and buy a bottle of Putnam's Painless Corn Extractor and apply it as directed the thing is done. Get "Putnam's," and no other.

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In Examination in Catechism.

The time for First Communion was approaching, and the assistant priest of a large parish had been zealously in a trucking a purpose place of children structing a numerous class of children. But it was evident that some would be But it was evident that some would be put off to the next year. The parents of the children were invited to be present at the final examination, in order that they might see for themselves who had not studied sufficiently.

"Well, my boy," began the examiner, "bow many Gods are there?"

"Only one, but—there could be more."

"What! more Gods than one?"

"Yes, Father—"

"You must be confused. I think You

"You must be confused, I think. You, Johnnie,—what do you say?"

'There is only one God and there can not be no more."

"Yary mall. When

"Very well. Why can there be no more?"
"Because the first being everywhere,

there is no room for others."
"Very good, very good indeed! Now,
my little man, how many persons are
there in God?"
Lohning besided. Johnnie hesitated.

"What! don't you know after being told so often? Think a little— Well, then, Paul, can you tell how many persons there are in God?" Three persons.

"How can there be three persons in one

"It's true, but it is a mystery."
"What do we call the mystery of three persons in one God?"
"The Holy Trinity."
"And you believe in this mystery—

why?"
"Because you tell me, Father."
"But maybe I am deceiving you?"
"Oh! no, Father you are too good for

"Well, perhaps, I am deceived myself?"
"Oh! no; for then the bishops would "No, sir, but the bishop would send you away."

"But can't the bishop himself be deceived? He's not infallible, is he?"

"No, sir; but our Holy Father the Pope is, and if the bishop was wrong, the Pope would change him."

"And what's to prevent the Pope him.

'And what's to prevent the Pope him self from being wrong?"
"Because God is with him."

"Heeause God is with him."
"How do you know that?"
"Because Jesus Christ promised to be
with him till the end of the world; and
He prayed that his faith should never fail, and told him to confirm his brethren."
"But how do you know that Jesus Christ was God?"

"He said He was, and then proved it." "In what way?" "By a great many miracles, that no-body but God could do. He raised people to life, walked on the water, cured sick people, healed lepers. And when He died everyone could know he was God. Once He made five loaves do for five thousand persons; and at another time He fed a multitude with seven loaves. Everybody saw Him doing it, so it can't be denied."

so it can't be denied."

"Very good, but it is His Apostles that relate these miracles; can we be sure that what they say is true?"

"The Apostles all suffered and died for what they said, sooner than take it back. If what they said was not true, I think they'd sooner take it back; for persons say things not true only to escape suffer. say things not true only to escape suffering. So I think it must be clear to everybody that what the Apostles say is

The priest was delighted, and the people showed by their smiles and nods of approval that they were more pleased at Paul's intelligence than they had been displeased at the dullness of his com-

Paul was rewarded by being admitted among the first communicants while his two little friends had to wait till the next year.

What is Catarrh ?

Catarrh is a dangerous disease which thousands are consciously or uncon-sciously suffering from. It is a mucothousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomœa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the aveat nature of

out success, until a physician of long standing discovered the exact nature of standing discovered the exact nature of the disease and the only appliance which will permanently destroy the par-asite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

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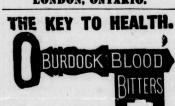
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