All, mighty King, in sieen atrength victorious, Hall, orient light of Heaven's eternal day a litushed with the glow of fire bright wounds all closlous, shedding their L anso'er life a benighted way -The Reservedies.

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FOURTH MONTH THE RESURRECTION 30 DAYS

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Indulgenced Drayer

An indulgence of 300 days, every day, is granted to all those, who, with at least a contrite heart and devotion shall make the Novena in honor of B Paul of the Cross. A plenary includence, at the close of the sald Novem, to those who, being truly penitent, after confession and communion, shall pray for the needs of Holy Church and for

the Intention of Illa Holiness.

HOME CIRCLE

TO A YOUNG WIFE.

Speak gently, little wife, And let no foolish strife Darken the summer skies of love and bomet

You love him in your heart, And do not think to part, And yet that sad, that bitter day may come.

Smile on him, for he bears A daily load that wears Both heart and brain, and you can

DOVET RUCES What sore temptations stand. Your loving smiles can make the burden less!

Go, kiss him tenderly! Perchance that kiss shall be The memory to keep you from de-

When your heart breaks with vain Of longing, all in vain, For him-whom you shall not see anywhere.

The anguish that must dwell In the long hours that nevermore will bring The face best loved and known, The old familiar tone,

Alas, what tongue can tell

Whose echoes in the silent house still 'And bitterer even yet The uscless wild regret,

The passionate yearning once to show how dear He was, in spite of all! But gone beyond recall, Now, is the past that heeds no pray'r nor tear.

Oh, by the wee that may Be yours on such a day. Bear with him, love him, help him, sooth his paint

That mem'ry may be sweet, 'And hope look on to meet When death that parts united you both again!

-Shirley Yynce, in Family Herald.

FOR NERVES.

A remedy for nervousness in the woman of many pressing duties may be found in some kinds of fancy work, not the exquisitely fine embroidery, where each stitch must be laid by rule, but in the big, soft, bright piece of crochet or knitting, where the vivid colors of the varied wools act as an alternative to the eyes and therefore to the brain; where the fingers busy themselves in weaving up these brilliant hues into a harmoniour whole and some pretty garment comfort to the recipient. A charming woman, a most interesting personality, who had almost succumbed physically and mentally to neurasthenia, told me how her health and reason were saved by a wise physician's orders to give her al' the materials she could use for crochet Work in bright-hued wools. For weeks, she

ed different stitches, she learned new ones, she combined and contrasted the colors until she ceased to think of herself and her ailments; the tortured brain was relieved, the tired eyes were refreshed, the restless hands found occupation and sweet, natural sleep came as restorer. Our great grandmothers had no nerves, yet their duties were as many, if not as complex, as ours, in their day work in wools was the fancy work and was their relaxation. Try learning how to crochet, and do all your work in coarse, golt, brilliant zethe suicide of the lover. The ideal phyrs the next time you feel like you lover rarely, strange as it may seem, could jump out of your skin with nervousness It will not be time wasted, if it soothes and relieves, and we cannot all take the rest cure. - St Louis Globe.

WHAT IF YOUR LOT IS HARD?

"That submission to one's lot means that one should sit helplessly before sorrow and disappointment while weeks and months pass by, is a terrible misapprehension. Lile should be growth. These trials come to us that we may conquer them, wrest power from them. To yield faint-heartedly is adrely ignoble, for there is no life so barren, or hard, or sorrowful, that it does not hold some door to wider living, if we will but

"Is it loneliness that closes about us and shuts loy from our days? Have we tried honestly and patiently to touch other lonely lives? Is it because we have no time for study that life seems so hard and barren? A friend of working girls advised them to learn a poem as they went to and from their work instead of simply reading street car advertisements. A verse, a line of poetry, a single noble thought every day - who of us could not make time for this, if we would? And how rich a harvest one short year would give ust Is it poverty that is cating the gladness from our days? It is hard, but there are things within our reach that no gold could purchase for us - friendchip, the power of an upright life, the joy of earth and sky. Daro we, with all we have within reach, bemoan our poverty?"—Frunk H Sweet, in Home and Flowers, Springfield, O, for Ap-

"THE IDEAL HUSBAND" "The Ideal Husband" was the title of Nev Morgan M. Sheedy's final Lenten sermon in St. John's Church, Altoona. He began by saying that one of the most noticeable and regrettable facts in the social life of to-day results to be given away and to be a is that young men are not given to comfort to the recipient. A charm-marry. It is a grave social problem. Some years ago it was asked. "Is marriage a failure?" And in view of the many unhappy unions and the constantly growing number of divorces in America there was seemingly justification for the answer, yes, given by some people. To-day the question is, Why do not our young said, she sat up in bed, surrounded men marry? Bachelors are suits num-

by wools in every shade; she practic-) erous in every community, her in Al-

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toons as elsowhere, men passing the ago of thirty-five and lorty without any thought of marriage, whilst around them is the most emile list of fair young women with all the virtues and qualities that go to make up good and loving wives. What is the cause of this social change? Can the fault lie with the young woman? True, it is a good thing to go slow, to realize what and how serious the sten is, to distinguish between fancy and affection, passions and truo love, to fully appreciate the duties and obligations of the marriage state. Marriagcable women complain and say
the fault lies with the men; the men in turn blame the maids. Thus the case stands. And there are fewer marriages.

The commonly assigned reason of the young man is that he cannot afford to marry; that women have grown too extravagant in their Labit, that, in other words, it is too expensive to support a wife. While there may be some truth in this, the speaker held that it was not the only nor was it a sufficient, cause to jistify our young men from abstaining from marriage The independence of many young women who earn their own living in almost every avocation of life was set down as another reason to account for the disinclination to marry. They do not need a helpmate: they are able to help themselves, and as bachelor maids seem reconciled to their state. It is held by some that the advanced or higher education of women has a tendency to lessen the number of marriages. No doubt this is true where there is in a community a notable difference between the sexes in educational excellence and refinement.

These were some of the answers given to the question why men do not marry.

Taking up the subject of the ideal husband, it was looked at from the woman's point of view. Of husbands there were two kinds The prospective husband and the husband in reality, the hisband to be and the husband that is. What qualities and virtues should be found in the one and in the other? She held that the ideal prospective husband should bo intelligent, moral, industrious, so-ber, law-abiding, home-loving, virtuous, a God-fearing man; in short, a should be, whether he is a mechanic or a merchant prince, a day laborer hind, as she traveled on, was the or the Governor of the State, a rich man or a wage-carner. If he possesses these qualities he will make any

woman happy, and such a union will be blessed indeed. It will typify the union that exists between Christ and His Church, sacramental blessiongs will sanctify the lives of husband and wife as well as the children of such a marriage. Speaking of the grounds and condi-

tions of a true marriage, he held that the creative forces of happiness must come from conjugat love. Whim, fancy, passion and other things are sometimes mistaken for love. The reading of a certain class of fiction contributes to many wretched marringes, to the daily list of "wouldbe-lovers" with the sad and dramatio ending of the murder of the loved and makes the ideal husband. For he is the unhappy victim of an enchantment which changes his nature and of her nature. In youth the fountain inspires him to fill an unreal part. He is more emotional than rational, more eloquent than truthful, more intelligent than practical, he is not to be taken at his word or judged by the golden wings of fancy. It has been too often found that the lover who showed a delicate taste in the choice of flowers for his lady love when he becomes a husband manifests a heartless indifference to his wife's pot plants and a vulgar shrewdness in

discussing household economics There are many people who marry for money, both men and women There are marriages of convenience, more frequent in the old world, perhaps, than here, where family considerations are taken account of. As this country gets older and fortunes are acquired, temptations of this sort will be greater Too many American women marry for a home or a foreign title Such marriages cannot prove happy. The motives are unworthy There can be no blessing on such a union Mixed marriages generally provo unhappy So far the prospective husband

Of real husbands there are many classes. In one class may be grouped the trascible, fault-finding, moody husband, who is far indeed from tho ideal In another class may be placed the secret, shiftless, the mean, greedy, cruel, miserly husband. In yet another class is found the spendthrift husband and the one who ceeks pleasure and enjoyment outside his thrift husband and the one who seeks congenial society in the tavern, the club-room or the low theatre And, instly, in a class by himself, might well be placed the intemperate husband- the drunkard. Many instances were cited of the ruin, misery and crime brought on wives and children by drunken husbands. Great genius like that of Edgar Allen Poe's is no safeguard against the frightful resuits of this vice.

In the marriage service the couple vow "for better or worse." Once a choice is made and the new home established, it is worse than folly to conclude that one might have done better. Sensible husbands and wives will make allowance for the discovery of points of disagreement in temperament and of human weaknesses in each other. They will be patient and tolerant. The blessing of God rests THIS SPACE IS RESERVED FOR

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Reference was made to the admirable and tender devotion of the late President McKinley as a husband. This, perhaps, more than anything elso in a noblo character endeared him to the American people.

Above all, positive religious influence should be found. In the ideal husband and in his home. The family altar should to not up in overy new home, which should be modeled after the home of Nazareth If the spirit of Christ were in the home, how many strifes, scandals and sinful practices would be avoided? Most of the tragedies of life can be traced to a lack of plety and reverence in the home. The ideal husband and wile should share each others' joys and sorrows / The ideal husband should ever look upon the woman whom he has chosen to be his life companion as his most faithful friend, his best comforter, his stay and counsellor — the pride of his heart, the light of his life and the queen of his home.

At the End of the Journey.

She had come a long way, and the fatigue of the journey was on her face and the stains of it on her garments. She walked slowly and painfully, and in her uncertain step there was the record of leagues of travel She had forgotten many hardships, for meory often sleeps in order that the spirit whose record it keeps may regain lost strength and refill the dopleted lamp of life, but she remembered many bitter gricis, and the hand of sorrow had left a visible impress on her countenance. And the way had long been lonely as well as sorrowful, for they who set out with her had vanished from her side, and Christian gentleman. This to can and sho had gone on in solitude that seemed to deepen about her Far beglow of the morning light, once gloriously glad over the whole earth now faint and distant as the light of a sun that has long set And after the morning passed there had come midday with its heat, its far-reaching activities, its strenuous energy, its deepening experience; and after sho had traveled in the darkness, the little group about her silently stealing away one by one from her side, that it seemed to her as if it had always been night and she had always been alone Of late she had lost the feeling of motion, although she was conscious that the landscape about her was changing. She had set out with a high spirit

and with a deep sense of joy in action and movement and life, but years and sorrows had saddened her, and she had come to think of herself not only as weary and alone, but old. There was bitterness in the thought because it seemed a denial of life in her soul had seemed inexhaustible, and in later years, when the rare times of rest from grief and travel came, it had leaped up and sent a gush of joy to her heart But now, for a long time, there had been no stir of the waters, and age had touched all that she possessed; and so, travelling slowly and paintally with set purpose but with fading hope she came one dark night to the gate which closes the road. She knocked feebly and the gate swung wide on noiseless hanges. No one stood beside it, for it marked neither end nor beginning of journey, and the road ran straight through it unbroken and unchanged, save that a soft light rested on it and in the air there was infinite content. No landscape was visible for the mist that lay over it, and no sounds were heard. but when one passed through he knew without knowing that nature bloomed there with a fulfilled loveliness, and he heard without hearing the songs of birds which are nover hushed by wintry skles The woman rested within the gate, and as she rested she was conscious of no change in hersell, but the raiment which she had worn thin and bare fell away and vanished, and she saw that the fading and fraying and wearing away had despoiled only her garments and left her untouched and as she rested, the lines vanished from her limbs, and silently the fountain rose once more The stains of travel were gone, the signs of age bad vanished, once more young, but with a wisdom heyond youth, she started with buoyant step and with a rising hope in her heart, for through the soft mist beautiful forms seemed to be moving and faint and far sho heard voices that seemed to come out of her childhood, fresh with the freshness of the morning, and her spirit grew faint

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for joy at the sound of them. - The

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Are You not my Father, O my God? What more can I say? What more can I ask? Are You not my Father, O my God?-St Augustine.

St. Gertrude once heard these words in a vision. "My child, there are many more saved than thou thinkest for. I condemn no one who does not wilfully resist My grace."

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