

INTERESTING MISCELLANY.

Temptations against faith are either a mystical trial or an intellectual illusion. Unbelief comes from two wants—want of power of mind or want of purity of heart.

THE CISTERCIAN RULE. At the Mount St. Bernard Monastery the Cistercian rule, only a shade less severe than that of St. Trappist, is rigidly observed.

AT THE MOMENT OF DEATH. Listen to the beautiful story from the revelations of St. Gertrude. She heard the preacher in a sermon urge most strongly the absolute obligation of dying persons to love God supremely and to repent of their sins with true contrition.

WITNESS OF SCIENCE TO RELIGION. It seems to me that God is everywhere present in science, hidden but yet close to the observer. "A presence not to be put by," as Wordsworth declares.

THE VALUE OF CIVILITY. Life is made up of little things, and the neglect of the small courtesies of life is the foundation of misery in married couples, and the destruction of the happiest homes.

"THE DIES IRE." A recent number of the Athenaeum contains a list of versions of the "Dies Ire" in the English language. It is in two portions—English and American.

There are eighty-seven British versions of this sublime production, and ninety-two American. The first English translation, by Joshua Sylvester, found in "Divine Weeks of Dupartes," is dated 1621.

Quite a number of hymns from the Roman Breviary and Missal are now used at devotional exercises, not only in the Episcopal, but in the Presbyterian, Methodist, Baptist, and in the two hundred and eighty other Protestant sects of

the United States. Very many of them, unfortunately, are modified or mutilated in their most characteristic features, so as to be purged of "the corruptions of Romanism."

WHAT DRINK DID FOR ONE MAN. The young husband or wife who is in the least degree careless in the use of intoxicating drinks should read the following account which Mr. Gough gave of a case which he met in one of the convict prisons of America.

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IMMODEST LANGUAGE.

A PAULIST FATHER SAYS THERE IS NO VOICE MORE COMMON AMONG MEN OF THE PRESENT DAY. How pertinent to our own times are the words of St. Paul, addressed nineteen centuries ago to the Christians of Ephesus:

There is no vice, my brethren, more common among men at the present day in all classes of society, from the professional man to the day laborer, among the rich and the poor, the old and the young, than that of obscene or immodest conversation.

Among the better educated this poison of impurity is clothed in language which serves to veil its disgusting nudity, and to make the more securely to insinuate itself and to develope the unwary; while among the less educated it is expressed in words that reveal its horrid fitness and shock common decency.

And how shocking it is, my dear brethren, to meet a young man whose dress and manner at first gave evidence of respectability and good breeding, but who when an immodest allusion is made or an impure joke uttered, is the first to shout with laughter!

Yes, among Catholics, who have been elevated to a supernatural state through the merits and sufferings of our Lord Jesus Christ; whose hearts have been sealed by the grace of the Holy Spirit, and on whose tongues the Body and Blood of our Lord has often been placed—these have dared to cherish in their hearts and express with their tongues thoughts and sentiments that would make the moral sense of others who are brethren, it is to be feared that too many consciences have been lulled to sleep by this cunning device of the devil.

THE MASS. Cardinal Newman, in his work, "Lectures and Gleanings," introduced the Anglican convert, Willis, to speak of the Mass as follows: "I declare, to me nothing is so consoling, so pleasurable, so thrilling, overcoming as the Mass said as it is among us. I could attend Masses for ever and not be tired. It is not a mere form of words; it is a great action, the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before Whom the angels bow, and devils tremble; that is that awful event which is the scope, and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends; they are not merely addresses to the throne of grace, they are instruments of what is higher, of consecration, sacrifice. They carry on as if impatient to fulfill their mission. Quickly they go, the whole is quick; for they are all parts of one integral action. Quickly they go, for they are awful words of sacrifice. They are a work too great to delay; as when it was said in the beginning, 'What is it that I do quickly.' Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass, because, as the lightning that shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass, for they are as the words of Moses, when the Lord came down in the cloud, call on the name of the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth. And as Moses on the mountain, so we, too, make haste and bow our heads to the earth and adore. So let us all, at once, each in his place, look out for the great advent, waiting for the moving of the water. Each in his place with his own wants, with his own thoughts, with his own intention, with his own prayer, separate but concordant, watching what is going on, watching its progress, united in its consummation, not painfully and hopelessly following a hard form of prayer from beginning to end, but, like a consort of mutual insurance, each different but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Masses, priests making their thanksgiving. There are innocent maidens and these many minds rise one Eucharistic hymn, and the great action is the measure and the scope of it. And oh, my dear Brethren, you ask me whether this is a formal, unreasonable service? It is wonderful, quite wonderful!"

Wouldn't Be Without It. Mr. Alf-ed Roberts, Manager of the Dominion Railway Advertising Agency, 79 King St. E., Toronto, Ont., in a letter to the editor of the "Catholic Record," writes as follows: "I desire to testify to the efficacy of St. Jacobs Oil as a sure remedy for sprains, bruises, rheumatism, etc., having had occasion to use it in my family for some time past. In fact, I was cured of a rheumatism, neuralgia, etc., its results are often almost magical. Used externally and internally. Price 25c.

An Accident Policy. The best Accident Policy is to keep Hagarty's Yellow Oil on hand. As a pain cure it is unrivalled, while for rheumatism, neuralgia, rheumatism, neuralgia, etc., its results are often almost magical. Used externally and internally. Price 25c.

Minard's Liniment cures Dandruff. The man who lags behind doesn't even get sympathy. Everything moves now-a-days, and you have to keep moving along with it. This takes vigor. Without vigor a genius is no better than a plod, with it a plod can outstrip a genius. Is your vitality impaired? Are your duties burdens? Get out of such a rut. Put yourself in harmony with nature. Inhale her oxygen. Compound Oxygen is a concentration of ozone. It is vitalized by charges of electricity. You inhale it: at once a warming revitalizing glow pervades the system, and strength comes back—stay. That's the beauty of the Compound Oxygen Treatment. The good you get from it doesn't disappear when the treatment is discontinued.

A Book of 200 pages will tell you who have been restored to health and strength by the use of Compound Oxygen. This book is filled with the signed endorsements of many well known men and women, and will be sent entirely free of charge to any one who will address DRS. STARKEY & PALEN, No. 1529 Arch St., Philadelphia, Pa.

120 Sutter St., San Francisco, Cal. 58 Church St., Toronto, Canada.

A BEARRENDING INCIDENT.

These did not long ago the little daughter of a New York lawyer who approached the dark river with a composure that was as pathetic as it was unusual. She was the second in the family to succumb to diphtheria. A few weeks before she died she had known of the illness and death of a young cousin at playmate, and though not allowed at the bedside or funeral had been much impressed and had asked questions which showed that the dismal features of the last rites were full of horrors for her.

When she had taken ill it was carefully concealed from her that she had diphtheria, lest she should be frightened. It was a malignant attack, and it ran its course quickly. The crisis approached and all hope was abandoned. Her father sat by her bedside watching her pale face take on a grayish pallor that had only one meaning. The little girl's eyes were closed, and in her father's hand her own nerveless fingers were held. A tear wrung from his agony dropped upon them. The child opened her eyes wide. "Are you crying, papa?" she said, "as well as she could speak; "am I so sick?"—papa, am I going to die?"

The question was earnest, and the eyes searched his face for hope, but he saw there was none. For a long minute she watched him closely. Who shall say what that look contained? Fear, entreaty, affection, and finally resignation, turned at length with a little weary sigh, the turned away, putting her face toward the wall, but leaving her hand still fast in his. "Papa," she said again, after a brief resignation, "say 'Bye-bye,' which was a nursery lullaby she had never outgrown. Although choking with grief, the stricken father complied, and so, holding in her ears the crooning familiar melody, the little girl quietly met her death.

ILLITERACY IN EUROPE.

The New York Sun says justly: "If the Roman Catholic Church ruled in reality the so-called Ruman Catholic countries, it might be held responsible for the illiteracy of the people of those countries; but the Roman Catholic Church does not rule any country now, so the claim of the Roman Church is at least a little provincial. The State has held over the provinces of Europe, and the percentage of attendance at the schools there is 76 per cent. of the total number enrolled, while the average for the entire Dominion is 55 per cent."

In France Government has had the control of education for a century; for a hundred years it has made open or covert war on all educational establishments and schools under the influence of the Catholic Church. Any illiteracy existing in France must be charged to the Government. The Catholic Church is not responsible for it. Spain seized the Church property and broke up the religious orders about 1801. We may say sixty years ago. The State then undertook to introduce a general system of education. What has become of the Church money, and where are the schools founded and endowed with it? Before it was seized it was represented as millions of times millions; after it got into State hands it became invisible. The Church did something for education with its means; the State with the means it has done nothing. To make the Church responsible for illiteracy in Spain is unjust and absurd. Italy is another example. There too Government has professed since 1848 to do miracles and wonders for popular education. It has seized all the property of churches and religious houses, even the money contributed by the faithful. The State has made the Church responsible for illiteracy in Italy. It has had abundant means to carry out a vast and great scheme of popular education for more than forty years. Now consider how many series of school children have grown up in France, Spain, and Italy in all these years. People arrive here from those countries ignorant of the first rudiments of education, and responsibility does not rest on the Catholic Church, but on the French, Spanish and Italian Governments. Nay more, their deficiencies can be better remedied in our Catholic parochial schools, as recent examinations show—Catholic News.

Do you feel as though your friends had all deserted you, business calamities overwhelmed you, your body refusing to perform its duties, and even the sun had taken refuge behind the clouds? Then use Northrop & Lyman's Vegetable Discovery, and hope will return and despondency disappear. Mr. R. H. Baker, Ingoldby, writes: "I am completely cured of Dyspepsia that caused me great suffering for three years. Northrop & Lyman's Vegetable Discovery cured me. The medicine that effected the cure after trying many other medicines."

An Inactive or Torpid Liver must be aroused and all bad bile removed. Burdock Pills are best for old or young.

KEEP UP WITH THE PROCESSION. The man who lags behind doesn't even get sympathy. Everything moves now-a-days, and you have to keep moving along with it. This takes vigor. Without vigor a genius is no better than a plod, with it a plod can outstrip a genius. Is your vitality impaired? Are your duties burdens? Get out of such a rut. Put yourself in harmony with nature. Inhale her oxygen. Compound Oxygen is a concentration of ozone. It is vitalized by charges of electricity. You inhale it: at once a warming revitalizing glow pervades the system, and strength comes back—stay. That's the beauty of the Compound Oxygen Treatment. The good you get from it doesn't disappear when the treatment is discontinued.

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TESTIMONIAL. Messrs. Castle & Son have put in stained glass in all windows of our church. These windows present a most beautiful sight, and add greatly to the beauty of our temple. It would be very difficult to better served than we have been by Messrs. Castle & Son. The figures in the six windows in the Transept, the walls and the perfect finish. Messrs. Castle & Son deserve the patronage of all who intend having their windows done in stained glass. L. A. CHARELBOIS, Priest, Curate of St. Therese's Church.

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