Tempetations against faith are either a mystical trial or as intellectual littleness. Unabelief somes from two wants—want of power of mind or want of purity of heart. The most obstinate unbelief is that which eries from the union of the two, and as most unbelief arises from such a union, most unbelief is obstinate. My experience is that all obstinate temptations against faith some either from uncon estentionness in not acting up to what light of faith we have, or from want of devotion to the Sacred Humanity; trying to know God without Jesus, Who is the way.—Father Faber.

THE CISTERCIAN RULE.

At the Mont St. Bernard Monestery the Cisterdan rule, only a shade less severe than that of La Trappe, is rigidly observed. From 6 p. m. until 5:30 a. m. is the great silence, which none may break save under grave necessity. One meal in winter and one and a half, as it is called, in summer,

AT THE MOMENT OF DEATH.

AT THE MOMENT OF DEATH.

Listen to the beautiful story from the revelations of St. Gestrude. 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 founded on the motive of love. She thought it a hard saying and exaggerately stated, and she murmured within hereif that if so pure a love were needed, few died well, and a cloud came over her mind as she thought of this But God Himself vouchasfed to speak to her, and to dispel her trouble. He said that at that last conflict, if the dying were per sone who had tried to please Him and to lead good lives, He disclosed Himself to them so infinitely beautiful and desirable that love of Him penetrated into the that love of Him penetrated into the innermost recesses of their souls, so that they made acts of true contrition from the very force of their love for Him; "which propension of Mine," He vouchesfed to add, "thus to visit them in the momen add, "thus to visit them in the moment of death, I wish my elect to know, and I derire it to be presched, and proclaimed that among My other mercies this also may have a special place in men's remembrance."—Father F W. Faber.

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. I do not at all understand how science leads to atheim. That it makes an end of much idle imagining, of childish, barbaric, and superstitions anthropomorphism, I can well conceive; and I rejuice to think of its purifying and enlarging power on the mind by which it is duly cultivated.

\*\* \* \* \* Austere as it may often seem, the conception of God which natural knowledge fosters is likewise singularly tender and beautiful. It is a vision of high and awful majesty, most silent, terrible beyond the reaches of our souls. But what can exceed its grace and loveliness, the dewy freshness that attends the steps of nature, the great laughter of heaven and earth, when "the morning stars sing together for juy?" These are not poetical fancies. Modern science has outstripped all that poets ever felgned, and the beauty of its discoveries fascinates while it subdues. — Rev. Wm. Barry, in Catholic World. WITNESS OF SCIENCE TO RELIGION while it subdues. - Rev. Wm. Barry, in

pain than pleasure, while a reproof or denial may be so sweetened by courtesy

and of the sacred poetry generally of the Roman Breviary and Missal by non Cath-olics of devotional tendencies, would seem to indicate a lively consciousness of a deeply felt want on the part of our espirated brethren, which can only be supplied from the inexhaustible treasury of our holy mother the Church; and may be regarded, therefore, as one of the many signs pointing to the approach of the time when there shall be one fold and one

As a PICK ME-UP after excessive exertion or exposure, Milburn's Beef, Iron and Wine dred and eighty other Protestant sects of

Temptations against faith are either a mystical trial or an intellectual littleness. Unabelief comes from two wants—want of Dubble of mind or want of purity of heart. The most obstinate unbelief is that which crises from the union of the two, and as most unbelief arises from such a union, most unbelief is obstinate. My experium of that all obstinate temptations is that all obstinate temptations of propriety?—Ave Maria.

WHAT DRINK DID FOR ONE MAN. The young husband or wife who is in the least degree caraless 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

lowing account which Mr. Gough gave of a case which he met in one of the convict prisons of America.

"I was attracted while speaking to the prisoners in the chapel, by the patient, gentle look of one of the convicts who sat before me, whose whole appearance was that of a mild tempered, quiet man After the service, one of the prison officers, in reply to my questlon, stated that this same man was serving out a life term. I saked what was the possible crime for which he was serving a life term in a State prison. 'Murder.' 'Murder.' 'Yes, he murdered his wife.' Having asked if I might have an interview with him, my request was granted, and I held a conversation with him.

'My friend, I do not wish to ask you any questions that will be sunoying; but I was struck by your appearance, and was so much surprised when I heard of your cime that I thought I would like to ask you a question. May I?'

"Then why did you commit the crime? What led you to it?'

Then came such a pittful story.

He said: I loved my wife, but I drank him a case of society, from the profestional man to the day isborer, among the struct he young, among the prison of the proor, the old and the young, and the poor, the old and the young.

Among the better educated this poison of impurity is clothed in language which serves to veil its diregasting nudity, and thus the more securely to insinuate itself and to deceive the unwary; while among the leaves to veil its diregasting nudity, and thus the more securely to insinuate itself and to deceive the unwary; while among the leaves to veil its diregasting nudity, and thus the more securely to insinuate itself and to deceive the unwary; while among the leaves to veil its diregasting nudity, and thus the more securely to insinuate itself and to deceive the unwary; while among the leaves to veil its diregasting nudity, and thus the more securely to insinuate itself and to deceive the unwary; while among the leaves do veil its diregasting nudity, and thus the possible of words that reveal its oftener expressed

"Then why did you commit the crime? What led you to it?"
Then came such a pitiful story.
He said: I loved my wife, but I drank to exees. She was a good woman; she never complained; come home how or when I might, she never ecolded. I think I never heard a sharp word from her. She would sometimes look at me with such a pitying look that went to my heart; sometimes it made me tender, and I would cry, and promise to do better; at other times it would make me angry. I almost wished she would sceld me, rather than look at me with that patient carnestness. I knew I was break ing her heart; but I was a slave to drink. Though I loved her, I was killing her. One day I came home drunk, and as I entered the room I saw her sitting at the table, her face resting on her hand. Oh, my God, I think I see her now. As I came in she lifted up her face; there were tears there; but she smiled and said, "Well, William" I remember just enough to know that I was mad. The devil entered me. I rushed into the kitchen, selzed my gun. and deliberately

"Well, William" I reminister just as enough to know that I was mad. I'he devil entered me. I rushed into the kitchen, seized my gun, and deliterately shot her as she sat by that table. I am in prison for life, and have no desire to be released. If a pardon was offered me, I think I should refuse it. Burled here in this prison, I wait till the end comes I trust God has forgiven me for Christ's sake. I have bitterly repented; I repent every day. Oh, the nights when in the darkness I see her face—see her just as she looked on me that fatal day! I shall rejoice when the time comes. I pray that I may meet her in heaven."

This was said with sobbings and tears that were heart breaking to hear."

THE MASS.

Cardinal Newman, in his work, "Loss and Gun," introduced the Anglican con-THE VALUE OF CIVILITY.

Life is made up of little things, and the neglect of the small courteles of life is the foundation of misery in married existence, is the cause of waning friendships, and the destruction of the happies homes, and the destruction of the happies homes much as from lack of that delicate and much as from lack of that delicate and much as from lack of that delicate and which makes a person shrink from these supplies of instinctive appreciation of the feelings of cothers which makes a person shrink from saying unpleasant things, or finding fault unless absolutely obliged, and in any case to avoid wounding the off-inder's sense of dispity, or stirring up within bin feelings of opposition and animosity. Many person of opposition and animosity. Many person of dispity, or stirring up within bin feelings of corpolition and saminative may be administered not to be unpaintable. Even administered and and generous actions are often so that and generous actions are often so the cause of some mothing is so consoling, so therefore, and the devia loose, that told him to destruction of the feelings of other which makes a person shrink from the words of S. Paul, and never countenance by a laugh or in any other which what is the same of the solution of the feelings of the solution. It has not bettered to the deviation of the feelings of the solution o vert, Willis, to speak as follows: "I declare, to me nothing is so consoling, and integral action. Quickly they go, nor and are awful words of sacrifice. They are a work too great to delay; as when it was the heginning, "What thou does to the are awful words of sacrifice. They are a solution or disappointment. Good mortification or disappointment. Good breeding is always inclined to form a favorable judgment, and to give others the credit of being actuated by worthy motives.

"THE DIES IR.E."

A recent number of the Athenoum contains a list of versions of the 'Dies lite' in the English and American. Mr. O. F. Warren, the compiler, does not believe this is by any means competed. He gives the date of the first publication of each version, or where there is no date, he places it at the end of the decade of years to which it probably belongs. He alse indicates the nature of the starza, metre and rhyme; the names of the sublime production, and ninety-two American. The first English translation, by Joshua Svivester, found in "Divine Weeke of Dapartas," is dated 1621. There were only ten others until the present century. The first American version, by some unknown translator in version "Divine Weeks of Dupartas," is dated 1621. There were only ten others until the present century. The first American version, by some unknown translator in the New York Evangelist, was in 1841. The great majority of these versions are by Protestants of different sects. The numerous translations of the "Dies Ita" and of the accord roostry generally of the and old men, and simple laborers, and students in seminaries, priests preparing for Masses, priests making their thanks giving. There are innocent maidens and there are penitent sinners; but out of these many minds rises one Encharistic hymn, and the great action is the measure and the scope of it. And oh, my deer Bateman, you ask me whether this is not a formal, unreasonable service? It is wonderful, outte wonderful!

wonderful, quite wonderful !" Dyspepsia's victims are numbered by thousands. So are the people who have been restored to health by Hood's Sarsapa-

#### IMMODEST LANGUAGE.

PAULIST FATHER SAYS THERE IS NO VICE MORE COMMON AMONG MEN OF THE PRESENT DAY.

MEN OF THE PRESENT DAY.

How pertinent to our own times are the words of St. Paul, addressed nineteen centuries sog to the Christiaus of Epheaus:

"But all uncleanness, let it not be so much as named among you, as becometh saints.

For know ye this and understance in the kingdom of Carist and of God."

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.

bones.

And yet these whited sepulchres are not

Mr. Alf'ed Roberts, Manager of the Dominion Railway Advertising Agency, 79 King St., W. Toronto, Ont., June 1, 1888, 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 coasion to use it in my family for some time neat. In fact my family for some time past. In fact I would not be without a bottle of the Oil in my house for double the amoun

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A BEARTRENDING INCIDENT.

There died not long ego 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 connection to euccumb to diphtheria. A few weeks before she sickened she had known of the ilineas and death of a young cousin ard playmate, and though not allowed at the bedside or feneral 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 diphtheris, lest she should be frightened. It was a malignant attack, and it ran its course quickly. The crisis approached and a labyse was abandoned. Her father sat by her bedside watching her rate face take on a grayer pallor that had only one meaning. The little girl's eyes were closed, and in her father's had her own nervoless fingers were held. A tear wrung from his sony dropped up n 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 carnest, and the eyes searched his face for hope, but she saw there was none. For a long minute she watched him closely. Who shell say what that look contained? Fear, entreaty, affection, and finally redunciation,—for at length with a little weary sigh, she turned away, putting her face toward the wail, but leaving her hand still feat in his.

"Papa," she said again, after a brief

heart the mouth speaketh." How trustible is! But if one were to use this criterion in judging the thoughts that fill the hearts of many amongst us, how delibered and pitiable must be their concintual.

And how shocking it is, my dear brethrin, 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! Such a one is well described by our Biessed Lind as "A whited sepulchre, fuil of dead men's bones."

—or at length with a little weary sigh, she turned away, putting her face toward the wall, but leaving her hand still feat in his. "Paps," she said again, after a brief silence, and in the tone there was touching resignation, "sing' By-low," which was a nursury luliaby she had never out grows. Although choking with grief, the stricken father compiled, and so, holding his hand, with her face to the wall and in her ears the crooning familiar melody, the little girl quietly met her death.

ILLITERACY IN EUROPE.

The New York Sun eave justly:

"If the R.man Catholic Church ruled in reality the so-called R.man 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 And yet these whited sepulchres are not and yet these whited sepulchres are not very rare in the community. You meet them in every walk of life—in the count life in every walk of the man Catholic Church life to the life countries, it might be held responsible for the illiteracy of the people of these count life in the life in every walk of the people of these count life in reality the so-called Roman Catholic Church does not true life the people of these countries, it might be held responsible for the illiteracy of the people of these countries, it might be held responsible for the illiteracy of the people of these countries, the life countries, it might be held responsible for the illiteracy of the people of these local the life countries, it might be held responsible for the illiteracy of the people of these local the life country local the life country local the life cou

and awful delusion that they commit no great sin when they entertain or give expression to such thoughts? Do they think that they escape mortal sin when their impurity is expressed in the form of a joke or a pun, or when they by a laugh countenance and encourage the impurity of others? Ah! my dear brethren, it is to be feared that too many consciences have been luiled to alsep by this canning device of the devil.

The first introduction to sin for many a one has been the light of the incredible form of a joke or a pun, or when they by this canning device of the devil.

The first introduction to sin for many a one has been the light of the incredible incredible device of the devil.

The first introduction to sin for many a one has been the light of the incredible device of the devil.

The first introduction to sin for many a one has been the light of the incredible device of the devil.

The first introduction to sin for many a one has been the light of the incredible device of the devil.

The first introduction to sin for many a one has been the light of the catholic Church. Any illiteracy existing in France must be charged to the Govern ment. The Catholic Church is not responsible for it. Spain setzed the Church property and broke up the religious orders about 1832—we may say sixty years ago. The State then undertook to introduce general systems of education.

What has become of the Catholic Church is not responsible for it. Spain setzed the church property and broke up the religious orders about 1832—we may say sixty years ago. The State then undertook to introduce general systems of education.

What has become of the Catholic Church is not responsible for it. Spain setzed the church is not responsible for it. Spain setzed the church is not responsible for it. Spain setzed to the Govern ment. The Catholic Church is not responsible for it. Spain setzed to the Govern ment. The Catholic Church is not church is not controlled to all the catholic Church is not this canning device of the devil.

The first introduction to sin for many a one has been the listening with pleasure to the double meaning word uttered, perhaps, by a companion, or while in the company of others. He was then put on trial not by the devil alone, but by the one also who uttered it. But the blush of modesty which rose instinctively to his cheek from a pure heart was by an effort suppressed through human respect, and the voice of conscience, that told him to administer a rebuke to the minister of estan or abandon his company at once, was husbed into silence, and the demon of impurity from that moment took possession.

The first introduction to sin for many a one has been the listening with pleasure represented as millions of times millions; after it got into S are hands it became invisible. The Church did something for education with its means; the State with the same means has done nothing. To make the Caurch responsible for illiteracy in Spain is unjust and abaurd. Italy is another example. There too Government has professed since 1848 to do miracles and wonders for popular education. It has selzed all the property of churches and regions houses, even the moneys contributed by the whole Catholic world to the great missionary committee, the Propaganda. It has had abaurdant means to carry out a vast and great scheme of popular education for more than form and the property of churches and wonders for popular education. It has selzed all the property of churches and wonders for popular education. It has selzed all the property of churches and wonders for popular education. It has selzed all the property of churches and carry out a vast and great scheme of popular education for more than form and the volce of conscience, that told him to administer a rebuke to the minister of great missionary committee, the Propaganda. It has had abaudant means to

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Weights and Measures.

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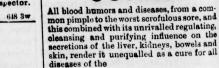
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