q and I gek to my Man

things must have a hand in overything. A particularly harrowing lame utation led to the discovery of the youngest hopeful upside down in the wat-butt; fortunat by it was empty and not very deep. The next mishap was a starting crash, and enquiries elicited the fact that another dear little boy thought he would try and pull the parlour carpet up, with the result that the tacks gave way suddenly and precipitated him against a small table whereon reposed a choice assortment of china.

The woodshed is at the bottom of the garden, so we did not hear the next act of

garden, so we did not hear the next act of the tracedy.

garden, so we due no ricar the next act of the tragedy.

Why do people always choose one s washing day for beating their carpets in the back yard? I've noticed it several times, and never could make out why it was so, until the experience of a rather timid friend made me view it in another light. The friend in question had just hung out a large assortment of linen, and was viewing its immaculate whiteness with pardonable pride; she is very proud of her linen. Presently the kitchen door opened "next door," and a couple of men staggered out with a heavy eurpet, from which soon issued and a couple of men staggered out with a heavy carpet, from which soon issued slouds of black dust. My friend looked on for a mount against, and finally, despair getting the better of timility, she looked over the fence and said, "I beg your pardou, you are beating the dust out of that carpet all over my clean clothes."

A shaggy head was thrust out from

A shaggy head was thrust out from behind the cript t, and a vide, growle 1, "Well, what do yor want to ang clothes out for whon we're beatin' a carpet?" The argument was unanswerable from that point of view, and Mrs. — meck-ly took her clothes down to await the cessation of hostilities next door.

Porhaps if we put ourselves in the places occupied by others a little oftener than we are in the liabit of doing, we should include in fewer harsh and uncharitable pulgments. We look at things from our own point of riew, and do it so long and so often that we come to regard it as impossible there can be any other side to the question at all. When we do by some chance, happen to stumble upon the other persons view of the matter it makes our own seem quite the matter it makes our own seem quite small by comparison.

small by comparison.

It is a grand faculty, that one of being able to put yourself in another's place and imagine how you would Icel it your positions were reversed. When you come back to yourself you feel quite amiable and charitable to the one whom a moment ago you regarded with feelings of butterness.

of unkind thoughts and auspicious.

Perhaps after days of sulking and unhappiness we suddout see the circumstance from another point of view, or the offender surprisedly disavows any intention of hurting our feelings, and we recognize the patrices of the occurrence over which we have been making ourselves wretched.

making ourselves wretched.

This is the month of the Sacred Heart, It has always seemed to me as though we were more inclined to kindness and love in this month than in any other, as though the Sacred Heart, and the Sacred Heart, and the Sacred Heart of Learning to the Catholic Almanard on the Medical Catholic Almanard Catholic Almana . . .

What are our miscrable bickerings.

What are our miscrable bickerings, our petty jealouses, our uncharitation pitalous its; what are the slight injuries we receive, compared to the terrible and cruel impratunds with which we ourselves treat the Heart that is on fire with 1-ve of us, and of our neighbors. If we thought more of the insults the Sacred Heart receives every day, our own would seem as mere nothings by comparison, the ingratitude with which others treat us is small when placed besule our own ingratitude to the Sacred Heart.

others area.

beside our own ingratitude to the special beside our own ingratitude to the special fleart.

Lot us try in this sweet month of June to spread love and forgiveness around us and so surely as we let love go out of our hearts shall the Sacred Heart pour into them its boundless and inexhaustink flood of burning love.

Do we ever realize, I wonder, how much we can accompilish through the Apoedeckip of Prayer? When we remember that, while His Sacred Heart was shill beating on early, are Saviour told us, "If two or three of you are speed or touching anything that you shall ask, it shall be done for you of My Father who is in Heaven," and remember also that not one of the promises made by those divine lips can ever fail, we shall recognize the controls power of the Apoet coling any which is banded tog, then to got a convex on of the property of the power of the saviety in the order entry called the Guild of Our Lady of Ranson, which is banded tog, there to pray for the conversion of England, the salvation of simers and the liberation of the souls in Purgadory. The morning prayer is at 1d laws; "O. Je us convert England, O. Jesus have more yield the converted that Mary, concluding with," Our Lady of Rattoons, St. Geogory, blessed longlish martyrs, pray for us.

I have no doubt that the wonderful advance made by the Church in England in the last few years can be traced in a great measure to the uncessing prayers of the Guild of Our Lady of Ranson.

prayers of the Guild of Our Lady of Rausom
In the same way the Apostlechip of Frayer, spread as it is storaged by the Catholics are to be found, is gradually but surely lrawing down inninorable graces, not alone upon its own nembers, but in a measure upon every individual in the community.

If only each one of us would make the norming effecting with the greatest fervor and most perfect intention of which were capable, looking only to the united prayer of the whole Apostleship, every petition that we offered up would be immediately granted.

The reason our prayers do not bear

every petition that we offered up would be immediately granted.

The reason our prayers do not bear greater fut is because so many of us are lukewarm. We do not think of what we are doing, or, if we do, it is only in a half-hearted manner. In prayer, as in overything less, we need to put our whole heart in it. Do you approve of a servant who gives you only a deaultory, half-hearted kind of service? And yot that is what we do ourselves towards dod, when we kneel down and gabble over a prayer we have said so often and so thoughtiessly that it has become a sort of habit and we can repeat it while our thoughts are fixed upon something else. Can we expect dod to answer us when we show thim so little reverence as to pray to lim like that?

When we pray, we shall pray well

Him like that?
When we pray, we shall pray well and fathfully if we will but romember the command, "Whatsoever thy hand findeth to do, do it with thy might."



courage, by every means in our power, all attempts to keep in touch with overything that is best in the advanced thought of the day. In literature, more than in anything else, we are sadly behind the times, and this is due, in a great measure, to the lack of encouragement offered to the attempts to produce a distinctively Catholic literature

offered to the attempts to produce a distinctively Catholic Interature

White hairs end extreme poverty are always a pathetic sight, but when they are associated with weakness and the cold hard walls of a prison, they are one of the saideest sights on earth. The last time I vested the County Jail in company with a friend, whose energetic and must filsh labours for the poor and such in this city are bearing a fruit that will never be known till all things are recealed, we found a poor, weak old lady, who had been arrested for not received the said the police politely as that that of what the police politely are that that of what the police politely as the said as a state of the county of the policy politely as the said of what the police politely as the said of what the police politely as the said of the county of the said of the said

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A Border minister kept a ferocious dog, attacking everyone who eame near the manse. One day the butcher's boy went up, and, as usual, the dag sprang at him. The parson's wife ran to the door, crying: "Has it bitten you?" "Nae fear o' that, mum," replied the boy. "Aw just kepit gie'in it a bit o' your suet, and ye're just in time tr. save the beet"

The Best Pills.—Mr Wm. Vander-voort, Sydney Crossing, Ont., writes: "We have been using Farmeleeux Piles, and find them by far the best Piles over used." Best Daniorn as a Daniera Constitution of the Consti

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