In Glad Weather.

I do not know what skies there were, Nor if the wind was high or low; I think I heard the branches stir A little, when we turned to go; I think I saw the grasses sway As if they tried to kiss your feet—

I think it must have been in May;
I think the sunlight must have shone I know a scent of springtime lay
Across the fields; we were alone,
We went together, you and I;
How could I look beyond your eyes?
If you were only standing by
I did not miss the skies!

I could not tell if evening glowed.
Fr noonday heat lay white and still
Beyond the shadows of the road;
I only watched your face, until
I knew it was the gladdeat day.
The sweetest day that summer knew—
The time when we two stole away
And I saw only you!
— Charles B. Going in July Scribner.

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 City.

New York Catholic Review. EIGHTH SUNDAY AFTER PENTECOST. How much dost thou owe?" (Gospel

How much dost thou owe?" (Gospel of the day, St. Luke xvi. 1-9)
We all love justice, to question our love of justice would be a gross insult to us. There is no human soul so morally dead as not to feel some sentiment of justice dwelling up within it: and the public opinion of mankind has never failed in the end to condemn manifest injustice. But all this is in the abstract! injustice. But all this is in the abstract When we come to examine the matter in its concrete and personal aspects we at once find good reason to doubt whether the love of justice is so sincere and universal as it seems, for we find that in a world which everlastingly prates about justice there is a vast deal of the most crying ir justice, and we begin to fear that the lotty sentiment so loudly proclaimed from pole to pole is relative rather than absolute. We all want to have justice done to ourselves as we apprehend it, but are we equally inclined to do justice to others, according to the golden rule? I venture to satert that there is not a single person in the congregation who does not condemn the fragrant injustice set forth in this day's Gospel; but how many of us are there who look within, who apply the parable to ourselves, condemn the unjust transactions in our own lives, and colve to repair them to the best of our

How much dost thou owe?' is a mighty awkward question for some of us to meet, not that there are no honest debtors whose debts are their misfor-tunes, not their faults. Many such there undcubtedly are. But are there not hosts of dishenest debtors whose debts are the result of their extravagance or hosts of dishenest debtors whose debts are the result of their extravagance or dissipation? and who twist and turn and quibble in every possible way in order to escape their obligations. Yet these people, too, take up the cry of justice, and would feign pass for upright Christians and honorable men. Now we might as well face the certain fact once for all. No one can be an honest man, much less a sincere Christian, who does much less a sincere Christian, who does not make every reasonable effort to pay

his lawful debts.

The man or the woman who is in debt and who does not conscienticuly endeavor to pay the last farthing is little less than a fraud and a hypocrite, and shall not enter the kingdom of heaven. Do you mean to say that the man who owes his butcher, or his baker, or his grocer a bill, and who refuses payment, when he has money to spend for drinks and cigars and excursions and perhaps a trip to Long Branch or Saratoga, is an honest man? Would you consider that woman honest who constantly buys new dresses and bonnets while she is in debt for the old ones? What sense of justice bas the person who borrows five or ten

to pay one's debts? You are not bound to strave yourself or your family, but you are bound to live on the very verge of poverty, until your lawful debts are paid. The met rigid retrenchment must be observed and all superfluities even the least should be cut off

"I'll pay you as soon as I am able,"
raid a fashionably dressed man stepping
out of a saloon with an Havana cigar in his mouth, to the undertaker who burled his mouth, to the undertaker who buried his mother three years before on credit. Yes there are stylish people who owe for the c fins that are rotting for years in Greenwood and Calvary, and there are mean contemptible men who put fifty cents or a dollar's worth of drink in their stomachs every day in the week and they owe for the winding sheets that en-wrapped their dead.

stice in the abstract is a grand thing to talk about, but common honesty is the real thing to practice. "How much dost thou owe? and when are you going to pay are the practical questions that every uld put to his own conscience. supreme day of reckoning appointed for all debtors, and if you appear before that dread tribunal with the burden of debt upon your soul "you shall be cast into prison;" and, in the words of the Lord Jesus, "Amen, I say to you, thou shalt not go out from thence until thou repay the last farthing."

The vicissitudes of climate are trying to most constitutions, especially to people having impure blood. For all such (and they constitute the majority), the best safeguard is Ayer's Sarsaparilie the use of which cleanses the blood and strengthens and invigorates the system

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Minard's I in iment relieves Neuralgia. design, having a gay and cheerful at . Minard's Liniment cures Dandruff.

A BRAUTIFUL FEAST.

AN INDIAN CATHEDRAL THE SCENE OF A GRAND RELIGIOUS DEMON-STRATION.

This season of the present summer marks an important and remarkable event and milestone in the growth and progress of Christian religion among the Indian population of the extreme North West. population of the extreme North West.

For a lorg time a grand religious demonstration was contemplated and prepared by the missionaries and the Christian people of the children of the forest. Secehelt, a peninsula on the Pacific coast, forty miles north of the town of Vancouver, was selected as the spot where so many wonders of religious faith were to be performed. The principal object of the feast was the inauguration and dedication of the new church, built by the Indians of the tribe called "the Sechelt," who are people of the coast.

the tribe called "the Sechelt," who are people of the coast.

This great event, prepared for many months, by the skillful organization of Bishop Durien and his missionaries, was to be the glorious and successful crowning of many long years of struggle. The demonstration of these latter days must be a source of consolation and satisfaction to these braze soldiers, of the crosstion to those brave soldiers of the cross and pioneer missionaries, who have labored so faithfully and incessantly for the welfare of the aboriginal tribes. The other day we saw our brothers in Christ, the noble band of the "Oblate Fathers," who have

CONQUERED THIS WILD COUNTRY to the cross. When sent there first their general, at their head, the word of command was "In hocsigno vinces" (by this sign thou shalt conquer); and they received the cross in their hands,—with the pass word, "Pauperes Evang lisantur" (The gospel is preached to the poor), and to-day the poor are enriched with the treasure of Christian civilization. To-day they can see, on this bay of Sechelt, sitting on the great this bay of Sechelt, sitting on the great cceap, the result of their zeal. To day they have viewed the immense concourse of two thousand, five hundred Indians, their devoted spiritual children, surtheir devoted spiritual children, sur-rounding them, vying with each other to fulfiil every wish of their paternal benefactors. Having received the per-mission of our Bishop, with two other Fathers, Revs. Doucet, and Legal, I left MacLeod and after four days traveling we were in the progressing city of Vanwe were in the progressing city of Van couver. A fine steamer chartered for the purpose took us on board with many other visitors and early next morning

we were facing the poetic village.

In a few minutes the Indians with their big cances rushed to the steamboat and brought us safe to the shore. The Bishop of Victoria, Mgr. Lemmens, and some of his priests were among the visisome of his priests were should be tors. What a charming moment when we met with Bishop Durien and the Indian missionaries, running to meet us and bring us among the different groups are the ladies will be to the ladies. THE RELIGIOUS FAITH OF THESE ABO-

RIGINES had its starting point. The newspapers have published long reports about it. All

are united in saying that it was a great success, a glory to "The Church" and to the "Congregation of the Oblate." For more than one year missionaries with their Bishop have combined their zeal and efforts to gather some of their Indian congregations into one place in order to give them, thus assembled, a series of religious exercises for some days. Another object was to give these different tribes a chance of seeling each other and encouraging each other in the way of Christian civilization. Accordingly about

Thlayamin, Sechelt, Synamis, Stalo, Douglas Lake, Silloct Shouswap, Thomp Douglas Lake, Silloct Shouswap, Thomp son River, William's Lake, Chilcotin, Stewarts Lake, Stickeen, Yookooltan, Carlboo, Chillinach, Vancouver Island, etc. Those from the north coast came down in goodly numbers by cances. They were all accompanied by their respective missionaries, namely: Rev. Fathers Lejacques, Marichal, Morice, Lejune, Chirouse, Corneillier, etc., with Bishop Durien, the father of all. There were some Indians present at the were some Indians present at the national feast, who had begun their jourwere ney from Cariboo on snow shoes. Many on this occasion had taken their first ride upon the train, and for the first time

had seen a city, the ses, or a steamboat.

Many white people from Vancouver,
New Westminster and elsewhere took advantage, with some reporters, to take with the charming village, and the amiable and general gathering. In fact, the mission village is a most delightful spot, with which everyone is charmed, and the journey to it rewarded by spending some time in it. This village is situated on the southers shore of a peripaga. The land southern shore of a peninsula. The land slopes gradually to the water's edge, and the view obtained from the water of the little village of neat, white houses, with the large and handsome church in the the large and handsome church in the centre, and the pretty little graveyard to the eastern end, with the rising ground and forest as a background, is pretty in the extreme. The Indians from the mission gave their brethren from the Interior a

hearty welcome. THE INDIAN BRASS BAND
was stationed on the steps of the new church, and, as the steamer lay to, struck up a lively air. The different tribes had their own brass bands with them, which gave promptly the answer. Each band had its distinctive uniform, which is a great credit to their skill and intellect.

The Indian visitors or pilgrims began at once to pitch their white tents along

the shore, which made a fine contrast with the houses. Surely the view of the village from the sea is exquisite and would form a subject well worthy the attention and BEST WORK OF THE CLEVEREST ARTIST

IN THE WORLD!

The rew church is of a very handson e

decorations. The building can accom-modate four hundred persons with pews,

comfortably, and it is arranged in the modern style. This new Indian Cathedral, which cost \$10,000, was erected at the expense, and is the work of, the Indians of Sechelt, without counting the fine supply of sacred vestments, vessels and pictures. The church is built in the form of a The church is built in the form of a Cross, and is crowned by two large towers and spires, after the oriental style. Although large, the church was not able to contain the great number of worshippers. Therefore for the occasion two immense tents, with improvised altars, were erected at each elde of the church well decorated inside with evergreen branches, pictures, banners, etc. Bishop Durien was the great leader and manager of the religious exercises. One of the of the religious exercises. One of the most effecting spectacles was witnessed as the venerable prelate went from one place to another, through a long double line of chiefs, and princes of the tribes,

each of whom DEVOUTEDLY KISSED THE BISHOP'S HAND and humbly bowed their heads as the holy man passed through the ranks. One could see and read on all the faces of all those good people, their joy, their religious satisfaction, their signs and marks of sympathy and gratitude, for the attention they were receiving from the white visitors. For my part, I must declare that although I have seen in Europe and America many grand religious demonstrations, supplied with all the riches of the civilized world. I never witnessed one more calculated to move and fill the heart for the civilized world. of a missionary or philanthropist with

of a missionary or philanthropist with more religious consolation.

The ninth day and the last of the demonstration, the closing day, was at band. The day opened fine and fresh to suit the designs of the Indian population. After the morning exercises in the Cathelian day in the head to the constraint the edral and in the chapel tents, the grand display of the procession of the Blessed Sacrament, was announced, by the majestic sounds of five cannons. Now every one occupied his place in the ranks—the hand of musicians, the long columns of men on one side, and women on the

other. The Bishop of Victoria carried the monstrance, twenty thurifers with their smoking thuribles, wafted clouds of incense, forming different figures, while the flower-bearers covered the way with heaps of forest flowers. BUT, BEHOLD THE SOLEMN MOMENT!"

The clergy then appeared at the principal entrance of the church. A profound silence of adoration ensued, then begins the sound of the cannon. The glorious Pange Lingua is entoned and taken up by thousands of voices sustained by the cym-bals of this new Israelite Camp and reechoes in the air. The God of armies advances in the midst of His chosen peo ple. How beautiful it was to see and contemplate this spectacle, the joy of angels and men! How consoling to ad mire the faith, this simple plety, and these bursts of fillal devotion towards the hidden God!

Two repositories, tastefully decorated, had been erected at the two extremities of the village. Finally, after a march of three hours, the procession wound itself towards the church, near which a "tableau vivant," perfectly devised, was exhibited to the geze of the plous multitude. It was the crucifixion. A magnificent crucifix, suffering and bleeding, surrounded by the principal persons of the dolorous scenes, was in view. The Mother of Sorrows, Magdalen, with her long flowing hair, embracing the cross. The beloved disciple, the soldiers, everyone performed his and her part admirably. In the even. ing came
THE PROCESSION WITH TORCH LIGHTS

in honor of the Blessed Virgin Mary, Mother of Jesus. The Indians, with their devotion to their Spiritual Mother, could not close their feast and separate, without proving their love and gratitude to the one who is called "the help of the afflicted." The poor children of the or nity dollars from a neighbor in a pinch and afterwards neglects to pay it back though requested to do so again and again?

But what is one bound to do in order

The process of the Secred Heart and ambassadors of the Queen of Heaven

The process of the Secred Heart and the messengers and ambassadors of the Queen of Heaven

The process of the Secred Heart and the messengers and ambassadors of the Queen of Heaven

The process of the Secred Heart and the second Heaven

The process of the Queen of Heaven

The process of the process of the Queen of Heaven

The proces report, contemplate the change. At the failing of the night, favored by darkness and calm, broken only at intervals by the voice of the ocean, the illumination began. Nothing so delights the Indians as a dis-play of fireworks, and full provision was made for that department of the festival. The procession started from the church and followed the same direction as in the morning. Viewed from the steamboat it was magic, quite fairy-like. The repusitories were like hills of flame, the Vene-tian lanterne of different colors, the people and the clergy, moving on like a stream of fire, with lights in their hands, the thundering of cannons at intervals, the music, the hymns, the prayers, the joyous "Ave Maris Stella;" in fact, the whole village dancing in the midst of flames, the Regal fires of warious colors and the Bengal fires of various colors, and rising up in crills, clouds swinging in the air and at last perching on the trees—those old giants of the forest—the mirage of the

spectacle reflecting through the green waters of the sea. The whole combined is above the capacity of my pen. It is better imagined than described.

Now, before closing this pale report of so beautiful a feast—before leaving the happy shore where our hearts have been filled with such delicious feelings—before bidding ferewell to our missionaries and their adopted children, I exclaim with all my heart: "Ye missionaries of the poor Indians, raise your heads, whitened more by work than by years, bowed down under the weight of labor and fatigue, look around you. You have conquered. Truly with all justice you can wipe the weat from your brows witnessing the result of your persevering efforts. have been sowing in tears, in privations, in contradictions, but listen now to the united voice of the press, of your friends, as well as of your adversaries, coming: they came with joyfulness carrying their sheaves. Good bye, dear friends. Courage and Godspeed for the future."

So we came back, blessing God for what we had seen and praying that a similar result should take place one day in favor of our hardened Blackfeet for their sincere conversion to the true faith .- Father A. Lacombe, O. M. I., to the Editor of the North-West Review.

pearance, with elaborate and tasteful UNION WITH THE SACRED HEART.

> Faith without charity is light without warmth; faith and charity are light and warmth together; and where there is char-ity in the heart the vision of faith grows always more luminous and more full of love. Just as friends, the more intimately love. Just as friends, the more intimately they know one another—the more they love one another—come to have a living consciousness of one another's character. So it is with charity: it perfects the vision of faith by a personal friendship with Jesus; and, as charity grows, there is a closer union between the heart of the disciple and the Sacred Heart of his Master; and where there is union there is an assimilation, for love likens the object of love to itself. They that love one acother by living together grow like one other by living together grow like one another. Love identifies the souls of friends, so that they have at last but one will; and as their wills are identified, their hearts, their affections, and their ways, and even their outward manner, their tone of voice and their accent of speech, grow like each other. They change, as it were, into each other's like We say that "a friend is another ness. We say that "a friend is another self," because there is a power of assimilation which is natural to love.

> And what is true in natural things is true in divine things; and those who love our Divine Lord, and are united heart to our Divine Lord, and are united heart to heart with Him, as they grow in likeness grow also in knowledge; they know Him better and more intimately in the meas-ure in which they grow more like Him, ure in which they grow more like Him, and they grow more like Him in the measure in which they know Him. This is a divine paradox, a circle returning into itself. They are changed into the same likeness; and such is the meaning of the Apostle when he says, "We are transformed into the same image, from glory to glory, as by the spirit of the Lord."

Wherever there is friendship, in pro portion as it is prolonged and matured and tried in the manifold changes and vicisitudes of life, just in that measure we grow in the knowledge of our friend. And friendship has special faculties of its own. We know how friends that are inimate with each other know each other's will without a word, know each other's jadgment without asking, know how to act and how to speak in their behalf with-out going to them for counsel. There is instinct and an intuition in true friendship which forcasts and knows at once what a friend would desire.

So it is in the life of a true disciple who strives to walk uprightly and in obedience and in the love of his Divine Master. Take the patriarch Abraham for Master. Take the patriarch Abraham for an example. How did the Almighty try fidelity? What did He command him to do? God, who spoke with Abraham as a man speaks with a friend, commanded him to offer up his son. In that He tried his trustful fidelity and his spirit of sacrifice; and in that trial Abraham learned to know God and the love of God and the mercy of God with a more parfect know! mercy of God with a more perfect knowledge. He obeyed without hesitation, and was ready to offer up his only son; and by that trial he entered into a knowledge and a love of God such as he had never learned before. Again, when our Divine Lord bade the blind man go and wash in the Pool of Siloe He tried his faith; and after he had gone and wrshed, and his eyes were opened, he came back seeing, and he knew the Son of God. Again, some terrible temptation; and that he had besought the Lord thrice—which need not only mean three times, but daily, continuously, and without ceasing—that it might depart from him. And what was the answer? "My grace is sufficient for thee; for power is made perfect in infirmity." After that answer St. Paul knew the will and the purpose of his Lord as he had never known till then. There is a continual growth of knowledge which comes by experience, and those who live in the love of the Sacred Heart

TANT REVIVAL. Ray. George Deshon. Now, in what respect does the Cath-olic mission differ from the "revival" or protracted meeting? It seems to me to be in the character of the preaching (sermons and instructions). In Protestant preaching, the stress is laid, as is evident, on the importance of faith, and the effort is directed to produce faith in those supposed not to have it. As "faith," according to the Protestant idea, is not merely an assent of the inidea, is not merely an assent of the in-tellect to truth, but a sentiment of feel-ing, usually called "confidence," many people have difficulty in understanding what is required, or how they can satisfy the requirement, and cannot, or think they cannot, be converted. They do not join the Church, as they say, and remain in statu quo Among Catholics the idea of faith is different. It is a firm adherence to the truth of the revelation of God : the Catholic believes the doc trines of religion have been revealed by God, and that he should not deny them. but firmly adhere to them, this is his faith, and it is not necessarily destroyed by sin. His faith may be dead and incapable of securing his salvation, through sin, and yet remain : to justify him and make him pleasing to God, this faith must be made alive, or varified by charity, or the love of God, or a true spirit of obedience, or by good works; for these terms mean the same thing in the Cath-

olic system of doctrine.

Now, the effort of the Catholic mission Now, the einst of the Catholic mission is not so much to produce faith—for all are supposed to have it already—is to vivify and strengthen it. The gift of faith is given, as we believe, in the sacrament of baptism, inclining the will to accept and adhere to the doctrine of religion; and the strong faith of the body of Catholics is a phenomenon everywhere

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It saved my child. Mrs. Wm. Strwart,
Campbellville, Ont

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