#### ROSES FOR THE SACRED HEART.

With the roses deep st in their hue and sweetest in their fragrance comes the love they typify for each reflecting Christian soul—the love, namely, of the Sacred Heart of our Lord and Saviour.

Let us give warm, loving hearts to the Sacred Heart of Jesus, and every day show some particular mark of our affection. We hear the loving voice of our Lord calling, "Sor, daughter, give Me thy heart," and we would be cruel, indeed, to refuse His request.

We must give our hearts to some thing, for that is their tendency, and this God well knows—and so He bids us give them to Him Who alone can return their love. How foolish the worldling who sets his heart on the things of this world, seeks its pleasures, its honors, lives for creatures to the exclusion of God, and in the end finds it was all in vain, and that the things he result he a present and respectives. was all in vain, and that the things he sought he never gained, or gaining them, found them to be so many empty bubbles, so many vexations, disappointments to fill him with bitter remorse. Ever and anon the words of Solomon are verified. "Yanity of vanities, all is vanity except to serve God and Him alone adore." St. Augustine's lament alone adore." St. Augustine's lament is oft our own, "My heart can find no

rest only in Thee, my God."
Let us run to our divine Lord and see His Heart all burning with ove and hear His touching words, "Behold the Heart which hath loved men so much,' and from its sacred flames we will catch and from its sacred flames we will catch
a spark of divine love that will set us
on fire with the love of God. How
happy they who love and are loved by
Him! How sweet the consolations and
how deep the joy of souls who have
learned to love God and to find their
happiness in being united with Him!
Our Lord's Sacred Heart is the easy

means to attain this love and union, for heart reaches heart and soul speaks to soul, and since 'tis the Heart of the Man God we are brought in union with God, Who is love, and speak with Him Who is our life and our all. Let's sing our love to Him and the music of the angels will chorus to our words :

There is a Face that's beaming With heavenly love for me. There is a Voice that's speaking In sweetest tones to me. There is a Heart that's burning, I feel its gental fire: It tells me I should love Him With all my heart's desires.

His gaze is ever on me
No matter where I be,
His words come softly to me,
In solemn mystery:
For His heart is ever loving,
Consuming with its love,
And with the cords of Adam
He's drawing me above,

He's drawing me to Heaven,
Where all is joy and peace,
Where His smiles will be eternal
And His words will never cease;
Those smiles that often cheer me
And that voice that's seldom still,
Will be mine to know forever,
My eternity will fill.

Will fill with joy and gladness
For time fore ver more,
And banish all the sadness
That marked these days of yore;
For there I'll slaways see Him
And love Him evermore,
And be loved by Him forever
With the Heart I now adore, Amen

## MARTYRED NUNS OF COMPLEGNE,

STORY OF THE SIXTEEN HEROIC CAR MELITES WHOSE BEATIFICATION IS

ABOUT TO TAKE PLACE. Next to the series of beatification at St. Peter's, Rome, is that of sixteen venerable servants of God, Teresa of St. Augustine and her companions, nuns of the Monastery of Compeigne, of the order of Discalced Carmelites, were guillotined during the Reign of Terror.

Every one knows that towards the close of the eighteenth century, in the fury of the French Revolution, many thousands of every age, sex and condition suffered imprisonment, scourging and every kind of torture, and death itself. But the innocent victims of the revolution do not therefore, deserve to be called martyrs. And yet in the case of these sixteen heroic nuns it has been a general conviction from the time of their death that they offered themselves at Paris as a holocaust to God for religion and fatherland to obtain tranquillity and peace for both.

The lesson of the martyrdom of the Carmelite nuns comes with peculiar force at the present moment, when the French government has advanced well on the way of the monsters who ruled during the Reign of Terror. The sinvirtue of their lives and the heroic constancy of their deaths show how worthy they were of the supreme grace of martyrdom. 'I know nothing more beautiful,' wrote Cardinal Bour ret, referring to the way they met death, "nothing which equals it in moral grandeur. It is thrilling, sacredly dramatic, sublime in the highest degree.

## STORY OF THEIR MARTYRDOM.

V

In August, 1790, the agents of the revolution descended on the Carmelite Monastery of Compiegne and placed sentinels at the dcors. The nuns were summoned individually and offered "liberty." They refused, every one. to give up their religious profession spared. They dispersed, in small groups, and were received in private families.

A little later the nuns were de nounced by traitors as "fanatics" still nounced by traitors as "lanatics" still living in community and in communication with the "fanatics" of Paris. In their place of refuge hymns to the Sacred Heart were found with badges of the Sacred Heart such as were worn by the gallant soldiers of La Vendee. These were considered sufficient proofs of guilt. The contemplated absurdity with which the charges were afterwards. with which the charges were afterwards made against the nuns was on a level with the bestial savagery of the revolu

The victims were seized and placed in two carts filled with straw. Fearless amidst the insults and threats of a rabble, many of whom they had assist rable, many of whom they had assist ed from their slender resources, they were hurried from Compiegne. The hands of the Sisters were bound behind their backs, and one aged religious being unable to move, two of the satelities threw her on the ground. She was raised up, covered with blood, but thanked the human brutes that they

had not deprived her of the happiness of dying for the faith. The feast of Mount Carmel was cele-

The feast of Mount Carmel was cele-brated in prison, the nuns composing for it a hymn of triumph. The Reign of Terror was at its height. In fifty-seven days one thousand three hun-dred and sixty-six persons had been executed by the "Tribunal of Blood," which held its august sessions in the conciergerie at Paris, where St. Louis had erstwhile distributed justice to his people, where Marie Antionette and people, where Marie Antionette and the Girondins had accepted their fate

a little while before. The savage Fouquier-Tinville read the charge against the nuns—"they were conspiring incessantly against the republic and the revolution." "They would not acknowledge the sovereignty of the nation and the empire of its law, nor take the oath (of apostasy which society had a right to demand."

The intrepid prioress calmly answered the grotesque puerilites of the legislat ors. The charges were precisely the same as those made against the relig ons by the present Ministry of France ors. -the religious were rebels and danger-ous to the republic. "You are fanatics," said Fouquier Tinville, speaking more plainly. And to the question of one of the religious he explained that by calling them fanatics he meant to say that they "were at tached to puerile beliefs and besotted practices of religion." Fouquier, we are told "was ferocious as a wild beast especially against persons consecrated to God." "We are, then, condemned for our religion," said the nuns. "We all desired this avowal, and now we have heard it." Of all who were tried on the same day as the Carmelites, only four escaped, and those because not accused of practicing the Catholic

TO THE GUILLOTINE.

When led back, after condemnation to their narrow prison choked with victims, a fellow-captive wept with emotion at sight of their gladness. They prepared as for a festival, and motionless as fearless in the death carts they passed through the immense carts they passed through the immense multitude. Scarcely a word of insult was uttered, but the throng, so often infuriated by the sight of blood, was stilled by the peace on the faces of the sixteen captives. Priests, disguised amongst the multitude, gave them the

Arrived at the place of execution, they intoned the "Veni Creator" and renewed their vows of baptism and religion. The prioress requested to be allowed to die last of all. Then, hav-ing received her blessing, each in turn advanced as quietly as they were oc-customed to present themselves for Holy Communion at their convent altar. They were all clad in white, as on their Communion days, for the celestial espousals; for they had brought seeing the great closing scene. youngest, a novice, was the first to die; and last of all the heroic leader, Mother Teresa of St. Augustine.

#### THE FACIS OF THE CASE.

THE PRINCESS ENA OF BATTENBURG.

In view of the many absurd and highly colored reports concerning the conversion of the Princess Ena of Battenburg, the wife of the King of Spain, the following facts of the case furnished by a reliable foreign corres pondent of the Ave Maria, are reproduced as the true account of the Princess' reception into the church.

After Princess Ena had taken the cisive step of attending Sunday ship in the Catholic instead of Anglican church at Biarritz, it was decided that she would not return to England until she definitely belonged to her chosen faith. With a view to the speedier realization of this de sired event, her instruction was under taken by the famous army chaplain, Dr. Brindle, now Bishop of Nottingquiet, the Princess and her mother left Biarritz for Versailles, where they spent some weeks in absolute retire-ment. Here the Princess went through the ordinary catechism, and listened to a course of instructions by eminent ecclasiastics of different religious Orders. She proved a most docile and willing student of all that pertains] to Catholic doctring and discontinuous ecclasiastics of different Catholic doctrine, and displayed no re luctance to accede to any one point. Her extraordinary familiarity with the outward forms of Catholic worship proved a previous interest in them, as vell as in certain dogmas whose sig nificance had absorbed her mind. With such promising dispositions, the Prin cess was soon prepared for both ab-juration and the reception of the Sacraments that were to follow this

solemn step.
In order to gratify the wishes of the Spanish people, it is necessary that the ceremony of conversion should take place in their own land, and therefore the Princess traveled to San Sebastian, where she remained a guest of Queen Maria Cristina, King Alfonso meanwhile occupying a suite of rooms at one of the hotels in the city. Prin-cess Ena had spent three days in retreat before the day of her first confession; and on March 7, at half-past 10, the service began at which she made her solemn abjuration, was conditionally baptized, and received the

Holy Eucharist. The ecclesiastics present in the beautiful little chapel of the Miramar Palace were Bishop Brindle, who officiated; the Bishops of Vittoria and Sion, representing the Spanish clergy, and the palace chaplains. The royal family of Spain were with Princess Ena, in front of the high altar; and in the congregation were present Senor Moret, the Premier, with Senora Moret: Senora Morry del Val (mother of the Cardinal) the Duke of Alva, and some other Spanish nobles. Queen Maria Cristina and the Duke of Alva acted as sponsers. Some beautiful homilies were delivered, and one of these moved the Princess to tears: on leaving the church she retired to her own apartments for the remainder of the day and reappeared toward evening, to witness from the palace balcony the illuminations on the bay. Princess Beatrice had not assisted

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at the religious ceremonies, but has met and embraced her daughter im-mediately at their conclusion; and King Edward arrived at Miramar Palace next day, which shows that the de mands of certain Protestant associations that he should refuse his sanction were simply ignored.

The day was observed as a festival throughout San Sebastian; the streets were decorated and the citizens clad in their gala clothes. The fires lit at hight on the isle Santa Clara and on the Chateau de la Mota, glowed like small volcance, and the general im-pression was one of rejoicing. Food and money had been liberally distributed among the poorer classes by Queen Maria Cristina; and King Al fonso did not conceal his happiness from the crowd, mingling freely with the promenaders in the park, and applauding the patriotic music of the military bands. Altogether, the 7th of March was an auspicious day for Spain as for Princess Ena.

The return of the Princess of Battenburg to England soon followed the coremony of conversion. They were received at the Victoria station, Lon don, by the Spanish Ambassador and several English Catholics of distinction. The ultra Protestant press had hinted at an inevitable demonstration on the part of "those whose feelings had been outraged" by the Princess' conversion; but nothing of the kind occurr d. On the contrary, when a few days later, she left Kensington Palace for the Isle of Wight, she was cheered by a typically English crowd.

## CURED BY PRAYER.

I have no greater belief in miracles than has Prof. Goldwin Smith, nor am I any more of a Catholic than he is; but I know of an instance of a "Lourdes cure" in New York city which is remarkable, however it may have been effected, objectively or subjectively. everal years ago a young woman of about twenty years fell on the lee and injured her spine and hip. She was leid up for some time, and then the right leg began to lose its strength. Within a year she was unable to walk except with a strong steel brace to keep the foot in position. Being possessed of ample means she had the best physicians, specialists and others, that could be procured. She also resorted to remecies not exactly in the profes sion. But none availed, and she gradually grew worse. The only consolation -not a cure-she had came from one physician, who told her that nothing could be done except to cut a tenden in the ankle and stiffen the joint, which would make her a cripple for life, though she might walk without the heavy brace. This treatment she de-

Although a Catholic, she had not thought of any of the miraculous cures offered by her church at various points. About three years ago she went to Europe, and while their visited Lourdes, but not with a very strong faith. She remained there about twenty four hours, or possibly eigh teen, but long enough to try the waters three or four times, and re-ceived a small card with a printed prayer upon it, with instructions to repeat the prayer at intervals. That was about the extent of her "treat ment," and at 9 o'clock in the evening she left for Paris. The fol lowing night in Paris she knelt by her beside— still unable to walk unassisted -to say her prayers-and when she arose from her knees she walked across the room without the brace and has not used it since. From that time she walked unaided, and as soon as the leg had resumed its normal condition, for it had shrunk considerably, she walked as well as she ever did, and has continued to do so.

If this young woman were of the temperament of some, I could easily understood the influence of physchol ogy upon her case, but she is eminently sensible and practical, and if Prof. Smith could talk with her I believe he would wonder a little believe he would wonder a little himself just what it was that effected her cure. I have no faith whatever in miracles, but this instance is puzzling, to say the least.—W. J. L., in New York Sun.

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#### ARCHDIOCESE OF TORONTO.

NEW CHURCH OPENED AT UPTERGROVE

#### LUCKY PRIZE WINNERS AT ST. MICHAEL'S BAZAAR.

Dally Ontario, Belleville, May 27. Daily Ontario, Belleville, May 27.
The grand drawing of prizes in connection with the recent bazaar in aid of the building fund of the new St. Michael's church took place in the Oddfellows' hall last night and it was a pronunced success, there being a very large attendance. The Oddfellows' band kindly gave their services free and those in charge wish to render hearty thanks. Rev. Father Twomey, parish priest, presided, and an ancunced the following as the winners of the grand origes:

Rheaume, C. E., Oftewa—Wen by Michael Duggan,
Leather Club Bag—Donated by F. P. Carne,
Won by Rev. J. J. McMillan, Cornwall,
Ten Dollars in gold—Donated by Col., Hendrick, U. S. Consul—Wen by James F. O'Meara,
Lewiston Pa
Chest of Tea—Donated by J. C. Hanley—

toronto, Silver Cake Basket gold lined—Donated by Wm. and D. Patterson—Won by B. Stokes, Helen Mires, Aigcma. Five dellar gold piece—Donated by Mrs. D'Horo—Won by Mrs. W. Strath, Cranbrook.

int.

Eider Down Quilt- donated by P. J., WimsKider Down Quilt- donated by P. J., WimsVon by Father Carey, Erinsville, Oat.
Five dollar gold piece-Donated by A. J.

Ianley-Won by Rev. J. J. Clarke, New York.
Wicker Chair- Donated by George FarreliVon by Mrs. J. Nealand. Wilfrid, Ont.
Five doilar gold piece-Donated by Children
f Mary- Won by Lillian Reagan, Lynn, Mass
Ten dollar gold piece-Donated by Rev.

womey, Pastor-Woa by G. W. Cook, Mon
real.

3ros. New York, Royai Tea Sot—Won by Miss McGarry. Royal Tea Set—Won by Mr. Donald Pater-ion. Crumb Brush and Tray—Helen Foltz—Julia J Keefe.

## NEW BOOKS.

"The Lover of Souls," Short Conference ne Sacred Heart of Jesus, by Henry Br leyer, Published by Benziger Bros. F 195

St. 29.

"Divine Authority," by J. F. Scholfied, M. A., Trinity College, Cambridge, late rector of St. Michael s, Edinburg. Published by Long man's. Green & Co., 39 Paternoster Row, London, England. Price \$1.00.

London, England. Price \$1 00.

Of "Miriam of Megdala," a study recently nublished by Miss Katherine F. Mullany, Rev. J. E. Copus, S. J. the noted author, writes: I am charmed with Miriam of Magdala; it is classic literature of a high order. Almighty God has undoubtedly given Miss Mullany talent in this direction: may she be spared many years to use it for Him. Of the dozens of works on Christologia published, there is none, as far as I know. except Miriam of Magdala, which admits openly and fearlessly the divinity of Christ. Many are openly pantheis its or even pagan and Christ is an historical character. Miss Mullany s book deserves the widest reading and a great sale. Price, \$100

•ars?'
Our Lord expressly wishes us to "come to Him," in order to be relieved of our burdens and to be refreshed.
Také time to think, There is no thought without time; there can be no wisdom with-out silence.

the Falls.

Of course, not all of the eighty milton people in the United States and
the five million people in Canada can
visib the plant, hence the Company
takes the plant to them in the shape of
miniature factories which go from city to city
illustrating the process of shredding wheat
and baking it into biscuits and triscuits.

It is to further this idea and to still more
widely disseminate a knowledge of the shredding process that the company is now erecting widely disseminate as knowledge of the shredding process that the company is now erecting on the roof of the Natural Food Conservatory one of the largest electrical signs in this or any other country. There are two signs, the upper one reading, "The Home of Shredded Wheat" and the lower one reading "Visitors Welcome." Each letter in the two signs is six fe to height and to illuminate all the letters fourteen hundred incandescent lamps are used. Eight thousand feet of wire is used in the electrical wiring. The distance from end to end of the sign, when completed, will be two hundred and sixty feet and the top sign will be one hundred and four feet from the ground. It is estimated that it will require the type ones power to illuminate the letters, and that they can easily be read at a distance of one mile.

F(R SALE

200) acres being composed of No. 1. in the fourth concession of Tecumseth Tp. county Simcoe. It is within three minutes walk of the beautiful chapet of S. Jam's, Colgan, Separate school, post and tal phonodilees, store and blacksmith shop, and two and a half miles from Tottenham, where there are two tations, C. P., R. and G. T. R. On south half there is a barn 14 x 40 with basement, and almost new brick nine roomed house; hard and soft water wells and a never failing spring creek 20 rods from barn. On the north half are two large barns horse and cow stables. These barns are supplied with water from a fountain. A splendid solid brick house and woodshed. Twelve rooms in good repair, and supplied with hard and soft water, good orchard. There about 8 acres of hardwood bush. These barns have 30 feet posts and are supplied with tracks and slings. The farms have never been rented and will sell either separately or en block. John H. Williams, Colgan.

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NEW CHURCH OPENED AT UPTERGROVE.

The splendid new church of St. Columbkille, at Uptergrove, whose pastor is Rev. Jas. B. Dollard. was blessed and opened by Archbishop O'Connor of Toronto on Suaday, the 7th May, in the presence of a large assemblage of people. It was a most auspicious occasion in the history of the parish, and the great interest the people of that section of the country felt in it was made evident by the enthusiasm of the crowds and their substantial appreciation given in the shape of a large collection amounting to over \$500.

The following priests assisted the Archbishop in the performance of the beautiful ceremony: Rev. Fathers Walsh, Roach and Urban of Toronto: Rev. M. Cline. Brock; Rev. Father McRe. Brechir; Rev. M. Moyna, Orillia: Rev. Dr. Barceilo, Midland; Rev. Father, Ballard Uptergrove. His Grace at the close addressed the people, congratulating them on the fluish of their worthy work and exhorting them to preseverance in the future.

The new church which takes the place of the old frame building which did duty as a church in Mara since 187, is a fire and imposing structure. It is built of read brick and Longford stone and has and has a tower and steeple ninety feet brick and Longford stone and has and has a tower and steeple ninety feet brick and Longford stone and has and has a tower and steeple ninety feet long, forty feet wide in the nave, and firy eight widel at the trancepts. It is boautfully finished inside in black ash. All the windows are of stained glass, donated by the people of the parleh, and everything in the furniture line—seats, altars, stations confessionals, etc. are new and are gifts from the generosity of the people. The contractors, to whom the greatest credit is due for the fine, massive and artistic quality of their work are Jerret Short and Sone of Alliston. Ont.

The design is from the well known church architect, Arthur W. Holmes of Toronto. The cest is about \$15000. nd Sons of Alliston. Ont.
The design is from the well known church
rebitect, Arthur W. Holmes of Toronto. The
rst is about \$15 000.

ncunced the following as the winners of the grand prizes:

Oil Painting of His Grace Archbishop Gauthier of Kingston, painted and presented by Miss Agnes Copeland. — Won by Dennis O'Brien, Montreal.

Ten dellars in gold—Donated by Very Rev. Vicar-General Masterson of Prescott—Won by Dennis Hargerty, Sarnia.

Lady's gold watch—Donated by John S. McGurn—Won by J. O'Keefe, Toronto.

Ten Dollars in gold—Donated by L. R. Rheaume, C. E., Ottawa—Won by Michael Duggan.

ton Pa st of Tea-Donated by J. C. Hanley-by Peter Murtagh, of Downeyville, Ont, 1 Cross from the Yukon-Donated by Fitzborrigan-Won by John McDonald, ewater, C. B.

Large Tray-Mr. Murphy. Londsdale. Tray-Mrs Ma tin Conlin.

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peace! Moir.—In London Township, on May 30, 1906, atharine, beloved wife of George Moir, agod fty years, R. I. P.

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