Two lights on a lowly Altar;
Two snowy cloths for a Feast,
Two vases of dying roses—
The morning comes from the East,
With a gleam for the folds of the Vestment
And a grace for the face of the priest.

The sound of a low, sweet whisper Floats over a little Bread, And trembies around a chalice, And the Priest bows down his head! O'era Sign of White on the Altar, In the cup—o'era Sign of Red.

As red as the red of roses!
As white as the white of snows!—
But the red is the red of a surface
Beneath which a God's blood flows;
And the white is the white of a sunlight
Within which a God's flesh glows.

Ah! Words of the olden Thursday! Ye come from the far-away! Ye bring us the Friday's victim In his own love's olden way! In the hand of the Priest at the altar His Heart finds a Home each day.

The sight of a Host uplifted;
The silver sound of a bell!
The gleam of a golden chalice—
Be glad—sad heart! 'tis well;
He made, and he keeps love's promise,
With thee all days to dwell.

From his hand to his lips that tremble, From his lips to his heart a-thrill, Goes the little Host on its love-path Still doing the Father's Will; And over the rim of the chalice The Blood flows forth—to fill— The heart of the man anointed,
With the waves of a wondrous gra
A silence fails on the AltarAn awe on each bended faceFor the Heart that bied on Caivary
Still beats in the Holy-Place.

The priest comes down to the railing,
Where trows are bowed in prayer.
In the tender clasp of his fingers
A Host lies pure and fair—
And the hearts of Christ and the Christian
Meet there—and only there!

Oh! Love that is deep and deathless!
Oh! Faith that is strong and grand!
Oh! Hope that will shine for ever.
O'er the wastes of a weary land!—
Christ's Heart finds an earthly Heaven
In the paim of the priest's pure hand. -Father Ryan

#### HALF HOURS WITH THE SAINTS.

Saint Joseph.

FORBEARANCE OF THE JUST MAN .- St. Joseph, the chaste spouse of Mary, was descended from the most illustrious family in the world, for he was a son of the house of David. He was poor, and fol-lowed the trade of an artisan, for our Lord lowed the trade of an artisan, for our Lord was desirous of sanctifying at once nobility of descent, useful labour, and indigence. The Gospel characterises him as a "just man," and more than this it is not possible to say. Yet Joseph, unaware of what was being accomplished in Mary's favour, and deeming her culpable, preferred quitties her atthes the consignitude of the control o ting her, rather than consign her to the judgment of men. Then it was that the angel manifested to him the incarnation of the Mord Divine. He had conceived the purpose of abandoning her, because he was just-minded and did not wish to dwell in daily relations with a spouse who might seem unworthy. He would have shrunk with horror from denouncing her, because he was all forbearing, and because she would have been stoned to death. St. Joseph, after having enjoyed the honor of protecting Jesus and Mary, had the happi-ness of dying in their arms; but Holy Scripture leaves us in ignorance as to the time of a death thus precious before God.

MORAL REFLECTION .- True justice cannot fail to partake of that of God, who is Himself so pitying towards sinners. Ah! in the excess of our zeal against evil-doing, let us keep ever in memory that divine utterance, "I will have mercy and not sacrifice."—(Matt. xii. 7.)

### Saint Lomer.

INNOCENCE AND JUSTICE.—St. Lomer, a priest and treasurer of the church of Chartres, left the world while still young, and withdrew to a forest of the Perche where he constructed a rude cabin of where he constructed a rude cabin of twigs, there to devote himself to prayer, and occupy himself solely with preparing for eternity amid the austerities of pen-ance and holy meditations. He was there discovered and many companions came to mbrace this kind of life. But at length being troubled by the concourse of strangers, he betook himself to another hermitage, in order there to remain un-known. The reputation of his sanctity betrayed him, in spite of all his efforts at concealment, and he found himself constrained to build a monastery. A vast crowd of sick persons always surrounded his cell, for the Lord had bestowed on him the gift of miracles. One day, a rich man sent him, by way of alms, several pieces of gold, that he might pray for him and obtain his cure. Lomer took one of them only, and sent the others back, saying, "They are the proceeds of robbery; God does not accept such offerings: you will assuredly die." St. Lomer yielded up his spirit in 594.

MORAL REFLECTION.—Prayer can never be found acceptable to God when pro ceeding from one who has committed injustice; hence it is said in Ecclesiasticus, "Be not anxious for goods unjustly gotten, for they shall not profit thee in the day of calamity and revenge."—(Eccles. v. 10.)

## Saint Benedict.

MEANS OF PROCURING CONTINENCE, AND ITS EXCEPTING WORTH.—Benedict, fearful lest he might in the world lose the most delicate of all virtues, withdrew in early years to a deep solitude, and there remained for three years auknown to every one, save a holy monk who brought him day by day a portion of his own food. In this retirement he practised the greatest austerities in order to tised the greatest austerities in order to bring his senses into subjection, devoting himself to prayer and the labor of his hands. When he was at length discovered. and obliged, despite all opposition on his part, to assume the government of a neighboring monastery, he appeared amongst his fellow-men penetrated with deep humility and a great distrust of himself, without, however, in any degree, relaxing his austerities or diminishing the practice of prayer. God rewarded him with the gift of miracles, but in a degree still more marked with the spirit of prophecy, and chose him out to become the founder of an order which was destined to add honor to the Church, and people Heaven with a multitude of saints. The monks who had elected him as their abbot, being unworthy to retain him in their midst, he quitted them, and withdrew to Monte Cassino, whence the learned and renowned order of the Benedictines

has been derived. St. Benedict died on the 21st March, 543.

Moral Reflection .- Prayer, humility, and mortification: such are the means of preserving continence. The blessing of God is the reward thereof: "They that are Christ's," says St. Paul, "crucify their flesh with its vices and concupiscences."— (Gal. v. 24.)

ST. JOHN THE BAPTIST.

HIS BIRTH-SANCTIFICATION-LUSTRE LIFE -ESTABLISHMENT OF THE FEAST, &C.

St. Augustine in several of his sermons explains the reasons that have influenced the church in establishing a feast to honor the nativity of St. John the Baptist, an honor that she has accorded to no other saint, apostle or prophet, with the single exception of the Blessed Virgin. He says that while the other saints only knew and that while the other saints only knew and prophesied concerning the Redeemer in their mature age, St. John, filled with the Holy Ghost, in the womb of his mother, St. Elizabeth, knew then and from that moment adored Jesus Christ as his God, a fact which he demonstrated when, according to the Holy Scriptures, "he leaped in his mother's womb.

his mother's womb."

Indeed with the exception of the Blessed
Virgin, who by a miracle of Divine grace
was preserved from the stain of sin, there
was not a single saint who received even was not a single saint who received even before his birth so many graces as St. John. The prophet Jeremiah, for example, who was, according to the opinion of many holy doctors and theologians, sanctified in his mother's womb, did not receive such an abundance of grace as was given to St. John and his holy parents. We can best illustrate this by recording the events of his life and those which immediately preceded his birth.

law of God. His wife was named Elizabeth, who, like himself, was of the family of Aaron. Both were well advanced in years, and God, who had frequently tried their virtue, rewarded it in a manner the most remarkable. They were without children, a fact which was considered as little short of disgraceful by the Jews. One day as Zachary was engaged in the temple, offering the perfumes and sacritemple, onering the pertunes and sacrifices of the ancient law, an angel appeared to him at the side of the altar and told him that he would have a son whom he should call John—the gift of God. This child, the angel declared, would be great before the Lord and would be filled the Holy Ghost while yet in the womb of his mother. He would drink no wine or strong drink and would convert many among the children of Israel. He would walk before the Lord in the spirit and virtue of Elias, in order that he might prepare the way of the Lord for His coming.

Zachary was astonished at this celestial visit and said to the angel: "Whereby shall I know this, for I am an old man and my wife is advanced in years." And then the angel answering said to him: "I am Gabriel, who stands before God; and am sent to speak to thee, and to bring to thee these good tidings. And behold thou shalt be dumb, and shall not be able to speak until the day wherein these things hall come to pass, because thou hast no believed my words, which shall be fulfilled in their time."

Zachary immediately lost the use of his

tongue, and the people understood by his silence that he had a vision.

After the close of his sacerdotal duties Zachary returned to Hebron, the holy city of the tribe of Judea, where he resided, and which was seven or eight leagues dis tant from Jerusalem. Hardly had he and which was seven or eight leagues dis-tant from Jerusalem. Hardly had he reached his home when the prediction of the angel was verified and his holy spouse conceived her son. Filled with joy and gratitude for so great a favor, and actuated by motives of modesty and piety, she are evil. Like Pilate of old, who having remained in the closest retirement for asked "What is truth?" did not wait for emained in the closest retirement for over five months.

It was about this time that the Blessed gin, her cousin, having learned ough the angel Gabriel of St. Eliza-'s conception, hastened to visit her. Virgin,

On her arrival at Hebron and the house On her arrival at Hebron and the house of Zachary, Mary saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary the infant leaped in her womb, and Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: "Blessed art thou among women and blessed is the fruit of thy womb. Whence is this to me that the mother of my Lord should come that the mother of my Lord should come to me? For behold as soon as the voice of my salutation sounded in my ears, the infant in my womb leaped for joy." Mary remained with her cousin for three months until after the birth of St. John. When the day of his circumcision had arrived, many of Zachary's friends urged him to call the infant after himself, but to this proposition St. Elizabeth was opposed. She desired that he should be called John as the angel had directed. To this it was objected that no member of her family had ever been known by that name, so the mother was referred to Zachary, who, taking a tablet wrote: "John is the name which he must bear."

At this same instant his speech was restreat by speech was restreated to him.

tant his speech was restored to him.

As had been foretold by the angel, St. John never drank either wine or any strong drink, but he did not confine himself to this mortification; he did not even eat bread, but subsisted entirely on locusts and wild honey. And even of these he ate so little that our Lord declared that he neither eat nor drank. The honey which St. John ate was of a peculiar bitter description, being made from wild mountain flowers. The locusts are, in Palestine and some other parts of the world, frequently eaten by the poor, who dress them with oil in order to render them less inwith off in order to render them less in-sipid, but St. John ate them raw and with-out any seasoning. His clothing was as austere as his diet; it was a goat-skin, tied at the waist by a leather belt. It was by a life of penitence like this that St. John prepared himself for his sacred mission, the history of which is graphically related in the Holy Scriptures and need not be

The feast of St. John was established early in the fifth century, and perhaps even before that date, for St. Augustine refers to it as one of the oldest festivals

of the Church.

The council of Adge, held in 506, consti-

masses were celebrated on this day as is done at present on Christmas. The vigil and octave of the feast are nearly as ancient as the feast itself, and have long been observed in the church, especially in France. A feast in honor of St. John's conception is observed in the Greek church on September 23.

on September 23.

The French who emigrated to the new world, and settled especially in Canada, brought the observation of this feast with them, but we have been unable to ascer-tain satisfactorily why it has been chosen as the national feast day of the French Canadians.—Northwestern Chronicle.

#### THE BOY JESUS.

The Model For All Boyhood.

ADDRESS OF RT. REV. BISHOP O'FARRELL TO THE STUDENTS OF VILLANOVA COL-

My DEAR BOYS-As I have been re My DEAR BOYS—As I have been requested by your superior to say a few words to you, I can think of nothing better to place before your minds than the Boy Jesus. He was a boy once like your superior to the same than the boy Jesus. selves, and passed through His years of boyhood just as you are doing now. All that we know of his early life is comprised in the few words of the Evangelist, who tells us that "He grew in wisdom, and in grace," before God. He grew as, I trust, grace," before God. He grew as, I trust, you are growing, in wisdom and grace. At least He appeared to grow in these qualities for, although from the beginning He was infinitely wise and infinitely holy, yet he was pleased to subject Himself to the laws of our weak nature, in order that He might be our model. Therefore, dear loves it is proper these two points that I the laws of our weak nature, in order that He might be our model. Therefore, dear boys, it is upon these two points that I wish to speak to you especially. To grow in wisdom is to grow in knowl-

Under the government of Herod, the last king who occupied the throne of Judea, there was a holy priest named Zachary, of the family of Abia, who was remarkable for his strict observance of the law of God. His wife whose distinguishing characteristic is that of the student! Here you are shut out, as it were, from the world with naught to engage your attention but your books. It is to acquire knowledge that you have been sent here. It is that you may become intelligent men; for it is by your intelligence that you differ from brute. animals. It is by your intelligence that you can attain to almost perfect knowledge. By delving and diving down into the unlimited possibilities of the intellectual world, you push back the limits of ignorance and believe the property of the property and the perfect of the property and the perfect of the property and the perfect of the perfect the perfe hold a new world beyond of pleasure and interest. You gaze down the long vistas of truth in all its loveliness and beauty. It is by your intelligence that you create a love for your faith, the depository of a love for your faith, the depository of that inestimable truth. It was for this truth that the martyrs, or witnesses, laid down their lives, and, although you may not be called upon to defend the truth to the effusion of your blood, yet you will be called upon to do something which, to a boy, is even worse than death, to endure the taunts, the jibes, the sneers of a wicked and godless world, to confront the scornand godless world, to confront the scornful and ever varying attacks of public opinion. Oh, how hard must it be for a boy to stand up for his convictions against those whose opinions are entirely opposed to his convictions against to his. Surely it must cost him more to do this than even to lose his life upon the bloody sands of the arena.

THE DAY SURELY COMING THE DAY SURELY COMING.

It is now, then, that you should prepare yourselves to meet the coming crisis, the crisis of infidelity against truth. That day will surely come, and some who even now are grown old in years may live to see it; but you will surely see it, for it is the rising generation that must meet it. We depend upon you then for the com. We depend upon you, then, for the coming battle, to become champions of the truth, to cope with those who claim to possess the monoply of intelligence, but whose minds are steeped in error, who will not see the truth because their deeds moment. an answer, but turned and left the room where stood the living truth Itself. But besides the good you will accomp-lish for the cause of truth and the faith, it

willbe of infinite value to yourselves indi willbe of infinite value to yourselves individually to store your mind with knowledge. For we all have an innate thirst for
learning, which is continually urging us
onward in the pursuit of wisdom. It is
called curiosity, which is not what is mean
by the word in common phrase but is
really a gift of God. It is a thirst which
will be satisfied not with the transient
things of this world, but with the beatific
vision alone and it will not rest until it vision alone, and it will not rest until it is enabled to contemplate the eternal truth in all its purity. Then, He grew in grace. Yes, dear boys, in order that you may keep on the right path, and not wander away into the mazes of error, it is necessary for you to grow in the friend-ship and love of God. It was not by idiots and simpletons that so many trou-bles came into the world, but by intelli-gent men; men who alienated themselves from the charch, and then began to attack everything sacred and holy; in a word, men who had lost the grace of God. To illustrate my point, that learning with out God's grace is of no avail, I will instance one example. The demons, before their fall, were beings of pure intelligence; yet by one sin—the sin of pride—they fell from their lofty dignity into the abyss of endless misery. Far from losing their intelligence by their fall, they may now have increased acumen and keenness by six thousand years of experience What, then, could have transformed them from bright angels into hideous demons? It was the loss of the grace of God. So it is with the men with whom you will have to contend. Their intellects

are sharp and keen, but their hearts are sordid and corrupt. They are men of no principles, slaves to lust and ambition, who close their hearts to the sweet impulses of divine grace. How well, then, pulses of divine grace. How well, then, should you be prepared to defend the holy cause of truth from the malicious assaults of these foes of everything but their own interests! What zeal should inspire your hearts! What bucklers of faith and righteousness shield you? It is here then, dear boys, that you must discipline yourselves well for the coming struggle. Discipline is something we all must undergo, in order to fit us for our various avocations in life. various avocations in life.

soldiers in the army of the Lord. How well the soldier knows he must tutes this festival as one of the most solemn in the litary of the church. Formely three before he is allowed to engage in the \$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLET & Co., Portland, Me.

deadly contest. So should it be with you. Are you not soldiers preparing to battle in a far nobler cause, under a more glorious banner than that of any nation? Ah, yes, dear boys, you have your little discipline or rules for which you should ever cherish a dutiful respect. You may the time think that they are irrsome, yet ever cherish a dutiful respect. You may at times think that they are irksome; yet they were devised by older heads than yours, by men who knew well the necessity of discipline for the proper training of boys. Then suffer yourselves to be well trained in knowledge and virtue. Do not think that you can acquire sufficient knowledge at will. No; it is only steady application, and above all by acquiring a taste for study that will insure you success in the pursuit

that will insure you success in the pursuit of wisdom. Strive, then, to acquire this love while at college, otherwise there is small chance of your doing it smidst the noise and bustle of the world. Although small chance of your doing it amidst the noise and bustle of the world. Although I am well advanced in years, still I love my books as dearly as when a boy and I loved them dearly; then and would often seek them in preference to play. I am very glad to have had the opportunity of visiting you for the first time, although it is not the first time I have been among boys; for my early life as a priest was passed among them, teaching and instructing them. And I must say those were the happiest days of my life. It was then I began to acquire knowledge, to enter deepbegan to acquire knowledge, to enter deep-ly into study and to acquire a love for my books. This taste has grown up with me, and now when I look for relief from the wearisome cares and duties of life, nothing affords me sweeter repose than the com-panionship of my books. There I find comfort and consolation, there I forget the little troubles and cares of daily life, far removed in mind and body from their removed in mind and body from their midst. Do you, then, dear boys, strive to acquire this love for study and for your books, to grow, in imitation of your divine model, both in wisdom and grace as you advance in age, and if these few words that I have spoken have afforded any encouragement or have produced a good effect in any one of you, I shall deem myself amply repaid. myself amply repaid.

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A Hot Day's Heavy Work!

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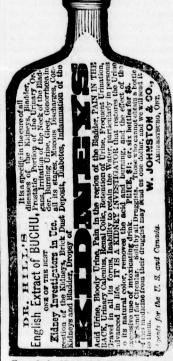
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THOS. BRYAN, and 75 Dundas street, west.

The P BY JOHN

JULY 20,

In the evergreen si
Where the long
Through which
The sweet suni
Like the rays of
When she hides he
and peeps
At the youngling
Neath such ra
In a banksiagi
Was this flower

A rich pansy it wa And a wonderfu And a wonderfu
And your eye c
Of its leaves, p
Down the dim g
And its foliage ric
Made you long f
But ah! 'twas
To your bosom
For its pestilent

And I saw it agai Not a pansy, not Yet in beauted Did this poison Fair and fatal again Fair and fatal as And men longed f breath When no friend That to kiss w That her truth And her beauty HO

FACTS V That salt fish a ened by soaking i That cold rain rics.
That fish may first dipping the That fresh mea

sweeten if placed over night. That milk wis sweetened or ren stirring in a little That boiling st addition of speri little gum arabic That a tablespo with your white of whitening process That kerosene shoes that have b That clear boil stains; pour the and thus prevent

ric. That salt will is prepared. That blue oint in equal proport steads, is an un that a coat of wi house. That beeswax

rusty flat-irons a glass. Tie a lum it for that purp hot rub them fir scour them with with salt. That some kir moved from sil essence of lemon, tine, five parts. by means of a lin That nitrate of Wet the end with wart, and it with the control part to the

careful not to to That if you di suds once a wee almost dry, and it with the handl as long as it wou That a peck of a dry powder and to a wash, with sulphate of zinc able whitewash. That the care piece of the ointrat night upon refreckles. The should be prepar of the salt of old

in a cold room, a warm one, the h ion that the lar avoided by not f that this may oc be left to allow f That after the beaten out of ca down again, the much by scatte coarse salt over t all off. Mix the portions.
That a little

for a dry, hacki mended. If tre ing in the morn stand close by t spoonful; this wi yrups fail. That washing using soap or w fresh and clear.

Never comp training, your ships; never fa something if yo and sphere ass stands his cwn you want a gre The very thing fatal limitation ably God's opp new that the medicines or ar are poisonous. tience! Choke gnaws at your your soul, or ra God's will and in your spher bscurity, again then you shall

There is hard but is someting difficulty, which dangerous cau no sort of need ney or urinary taken occasion BUCHU-PAIB With D

never opposed consistent with

get as good redyer. Every d