

St. Columba.

Few characters in history, sacred or profane, are so fascinating as St. Columba, or Columbkille, the thirteenth century of whose death fell on the 9th of this month. Not even St. Patrick is the subject of so many legends, though the certified facts of history alone represent St. Columba as one of the most marvellous of men. A sympathetic and discerning Frenchman, Montalembert, thus portrays his character:

"He was at the same time full of contradictions and contrasts—at once tender and irritable, rude and courteous, ironical and compassionate, caressing and imperious, grateful and revengeful; led by pity as well as by wrath; ever moved by generous passions, and among all passions fired to the very end of his life by two which his countrymen understand the best—the love of poetry and the love of country. . . . Trained by prayer and austerities to despising rest, untrusting in mental and manual toil; born for eloquence, and gifted with a voice so penetrating and so powerful that it was thought of afterwards as one of the most marvellous gifts that he had received of God; frank and loyal, original and powerful in his words as in his actions; in cloister and mission and parliament, on land and on sea, in Ireland as in Scotland, always swayed by the love of God and of his neighbor, whom he served with an impassioned uprightness—such was Columba. Besides the monk and missionary there was in him the makings of a sailor, soldier, poet, and orator. To us, looking back he appears a personage as singular as he is lovable; in whom, through all the mists of the past and all the cross lights of legend, the man may still be recognized under the saint—a man capable and worthy of the supreme honor of holiness, since he knew how to subdue his inclinations, his weakness, his instincts, and his passions, and to transform them into docile and invincible weapons for the salvation of souls and the honor and glory of God."

Columba's passion for literature was one of his most remarkable characteristics. He not only wrote many beautiful poems himself, but he is credited with the enormous achievement of having transcribed three hundred copies of the Gospel with his own hand—Ave Maria.

THE PRECIOUS BLOOD OF JESUS

The Blood of Jesus Christ preserves us from the exterminating angel. The demon dares not approach; he realizes that a hidden force will repel him; the Christian is marked with a divine seal. Through a recent sacramental or spiritual Communion, by which the Saviour's Blood has been communicated to us, we escape a multitude of accidents.

This Blood is a principle of strength in combat. When one recurs to it with the necessary conditions, it ensures victory. In the combat with the dragon, this cry was heard in heaven: "They overcame him by the Blood of the Lamb." (Apoc. xii. 11.)

Let us dip our weapons in this Blood. Saint Edmund, having fought against a violent temptation, through the Precious Blood, obliged the demon to acknowledge what it was he dreaded most. Satan replied: "What you have just invoked."

Saint Chrysostom says: "It puts devils to flight." And certainly when holy water has the effect, will not our Lord's Blood be still more potent?

What insured victory to the Redeemer will always render us participants in His triumph: in this sign shall thou conquer.

It is the seed of virtue. It bestows Chastity: "The Wine maketh virgins to spring forth" (Zacharias, ix, 17). It destroys concupiscence and thus sanctifies the body. Through the Blessed Eucharist, mortals become chaste, for it emits a celestial odor which dispels the pestilential exhalations of the flesh. It is when imbued with this Blood, which sprang from the Virgin of virgins, that we joyfully consecrate our virginity to God, and often an aspiration towards the Divine Blood suffices to extinguish all voluptuous flames.

It appeases anger. When the fire of rage is burning, a few drops of the Blood of the meek Lamb of God will of their own virtue calm wrath by recalling the patience with which It was shed and the prohibition of approaching His Body and Blood with a heart ulcerated by anger. Unless we would bear this Blood cry out against us, it is impossible to harbor a vengeful thought when communicating sacramentally or spiritually.—The Voice of the Precious Blood.

Vanishing Puritanism.

In a canvass made by the Connecticut Bible Society, in the town of Windham, some instructive facts were brought to light, says *The Advance*, a Congregationalist paper. Protestant families were found to have many more Bibles than Roman Catholic families, but on the other hand the average Catholic family could outvote the average Protestant family two to one in the number of children in the household. Half the people are now Roman Catholic, and the proportion increases with each generation. The priests note this, and say, with social statistics to sustain them: "We shall soon outvote the Protestants, for we are certain to out-populate them by a superior birthrate." The fact is undeniable, and the Protestant population of New England, if they retain their numerical superiority must do one of two things. The families of the native population must double in size, or converts must be won

to Protestantism from Roman Catholic families. The time was when New England families were Hebraistic in size, when the households of Connecticut sent forth families like a flock; but such is not the case now, except in French, Irish and other families of foreign extraction. So far as the tendency is concerned it is easy to forecast the result. The Yankee does not seem to be taking New England. Not many years hence he will be vastly outnumbered on his own grounds, and his supremacy will be gone unless by religious and educational influences he can transform an increasing proportion of the population, which is now more or less alien, into a population which will be favorable to New England ideals.

CONVERTS IN DIFFERENT DIOCESES. "In some well-known churches the yearly number of converts runs up to very near 100. The Redemptorists in Boston have received about 1,100 since their establishment there. In the archdiocese of New York last year 1,208 were received. In the cathedral of Baltimore the highest number received in a year was 46. In the Church of the Immaculate Conception, Boston, the average yearly crop is over 50. In this city of Milwaukee (not in the archdiocese) 96 converts were confirmed.

The article concludes with the statement that in the future the diocesan authorities intend to compile accurate and complete figures relating to converts in all parts of the country, and that the Paulist Fathers will continue to pursue their investigations on this line.

ANSWERS TO DIFFICULTIES.

Some Protestant readers of the new Apostolic letter says the *Church Progress*, will find some incongruity between the closing paragraphs and the body of the document. The doctrine of the Holy Ghost will appeal to them, but they will start back from Indulgences and from the Blessed Virgin Mary. But the incongruity is only imaginary; their difficulty arises from their deficiency in the knowledge and love of Jesus Christ and in appreciation of the sublimity of the supernatural creation which is the Holy Spirit's work.

The Gospel narrative presents Mary to us as the Spouse of the Holy Ghost; and since she is the mother of Jesus, our Elder Brother, she is our mother also. When Jesus Christ is "born in us" the hope of glory. He is born there, as in Bethlehem, of Mary by the power of the Holy Ghost. To the Divine operation there must be added the human co-operation, of which Our Lady has furnished us the most perfect example, and which we can best learn at her maternal feet.

The doctrine of the mother of God and of Sacred Indulgences are both bound up in that Scriptural conception, so hard for the carnal mind to grasp, of the Church as the Mystical Body of Christ. Indulgences are among the most precious tokens of our supernatural oneness with Jesus Christ and each other. All the treasures of the Precious Blood, all the treasures of Blood-redemption life ("Precious in the sight of God is the life of His saints") are the common heritage of the Church, which is mystically identical with the Divine Redeemer.

There is one other point in the Encyclical at which the Protestant will cavil. It is the reference to baptism and confirmation as means by which the Holy Ghost is conferred. The Bible teaches the Catholic doctrine clearly (e. g., St. John iii, 5, Acts xix, 6, Heb. vi, 2), and the objections made to it are the result of misunderstandings and thoughtlessness.

Whoever denies that infants are born of the Holy Ghost in the sacrament of baptism is compelled to choose between one of these alternatives: either that all young children are lost or else that it is possible to be saved without faith. If any infants are saved they must have first been united to Christ by grace and if they can be saved without grace and the supernatural virtues of faith, hope and charity which it inspires and embodies, then the rest of mankind can be. But the Scriptures expressly teach that salvation is only possible through Christ, and through the actual possession of the grace and virtue that flows from Him.

The germs of supernatural life implanted at baptism lie undeveloped if the child does not receive a Christian nurture, and are killed by the first mortal sin. Then "there is left no sacrifice for sin" (i. e., the Redemption is to that man as if it had never been wrought), but a certain dreadful expectation of judgment (Hebrews x, 26, 27). That soul now "dead" in trespasses and sins "must be converted to God by the Holy Spirit, and humble itself before Him in penance, and be purified love and suffering, ere it can be admitted to Eternal Blessedness."

A Stranger.

One day a scholarly looking man, plainly dressed, went into a church in Holland, and took a seat near the pulpit. A few minutes later a haughty lady swept up to the pew, and, seeing a stranger in it, ordered him, by an imperious gesture, to leave it. The stranger obeyed, and, going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady's friends gathered around her, and demanded whether she knew who it was that she had treated so rudely.

"No," "Some pushing stranger," she replied. "It was King Oscar of Sweden," was the answer. "He is here visiting the queen."

Her mortification may be imagined.

THE MODERN PASSION OF PITY.

There have been times in the history of the world when mankind seemed to be seized by a general passion for war, for degenerate sensualism, or for religious enthusiasm. But in these latter days, according to Jesse Albert Locke, in the current issue of the *St. Vincent de Paul Quarterly* there seems to have been developed what he calls "The Modern Passion of Pity." Societies of every conceivable description are formed nowadays for the alleviation of suffering, want and misery. Legislatures are called upon to incorporate societies to protect dumb animals, and even to provide them asylums and hospitals, societies that project all sorts of good for humanity, some to provide work or material comforts for the poor, some to give them recreation in winter or country outings in the summer, societies to secure them legal rights or to provide them with free treatment and healing for all manner of diseases; in short, societies to supply an answer to almost every human desire or need. Never before were men so easily moved by tales of distant distress; never was it so easy to raise funds for the sufferers by fire or flood or war or pestilence. Mr. Locke, in this admirable article, successfully combats the altruistic idea of charity, by which he means the giving of alms in a manner which tends inevitably to the deterioration of character and the stirring of popular discontent. With Catholics, on the other hand, deeds of charity are rooted deeply in the supernatural. "That which makes Christian charity a higher, nobler thing," says Mr. Locke, "that which differentiates it from that passion of pity for human ills which moves the humanitarian and the altruist is simply this: True Christian charity works with eyes ever fixed upon eternity. The soul is more than the body; poverty and suffering not only are not unmixed evils—but even the greatest of evils—but they exist for a divine purpose. Go back to the early Christians. Their aims and their tender personal devotion to the needy and the sick were new things to the heathen world which looked on in wonder. But they did not stop there. With a higher charity they offered hope to the soul, and they made it clear what moved them to kindly deeds. While striving as far as possible to soften the hardships or sweeten the lot of the wretched, they did not hesitate at the same time to tell the most miserable, with vivid plainness, that they were all sinners,—that by their sins against the light of conscience they had deserved far greater punishment than their present ills, had merited everlasting woe; nevertheless, the religion of Christ offered them the means of forgiveness, and a never ending communion with One whose love for them was boundless."

True Christian charity, then, reaches a higher plane than altruistic giving because, as far as it makes its influence felt, it ennobles and uplifts character, turning the eyes from material things to spiritual, from this world to the life beyond.—Sacred Heart Review.

What Has Been Done and What Left Undone.

Last Sunday was celebrated the sixtieth anniversary of the reign of Queen Victoria, the longest reign in English history, and one of the longest in the world. Many changes have taken place in the condition of women since the 20th of June, 1837, when Victoria, scarcely more than a child, was called to the throne of England. Though a conservative woman herself, and not quick to adopt new customs, nevertheless she must have witnessed with interest the rapid strides toward the better education and congenial occupation of the working portion of her sex, and has even heard their voice in political issues, a condition of things quite unknown at her accession. More particularly from a Catholic standpoint it is to be mentioned the breaking down of old religious barriers during this most remarkable reign, which have nothing left of them now but a few stray rails that will undergo a natural decay if they are not destroyed before that process is complete. Victoria, as a woman, deserves the admiration of every one of her sex; and what a glory she would add to her name in history if before her death she were instrumental in bringing about the union of the churches so heartily desired by both Roman and Anglican Catholics.—Catholic Columbian.

EXTEMPORANEOUS PRAYER.

A paragraph, from a contemporary, which appears in another column, calls attention to the subject of extemporaneous prayer in an incisive and pungent manner. It is a matter that has always occasioned a good deal of unfavorable comment, even among our Protestant friends, and it deserves all that has been said about it in the way of objection. This prayer is too often only an oration, delivered with closed eyes, and it sometimes covers nearly as much ground, in the treatment of subjects, as the editorial page of a daily or weekly paper. It is too often long, windy, diffusive and inappropriate, and it presumes to impart information to the Heavenly Father, as if He were not all-knowing and all-seeing. It even descends to the treatment of politics, and the ministerial petitioner indicates, if he does not directly express, his preference for this or that party, or for this or that public measure which is agitating the minds of legislators or rulers. Frequently he appears assertive rather than pleading, as if he deemed it his duty to dictate to Supreme Intelligence. His

petition takes on something of the character of a command, as he mouths out hollow platitudes that have become a byword on the street. He talks for effect, not to impress people with the goodness and greatness of the Creator, but to air his own views about certain topics that are hardly worthy of discussion in the pulpit, much less in an appeal for mercy and protection.

But the most offensive and unnecessary prayer is the one not seldom heard at funeral services, and it is usually as untrue as the lines on many tombstones. In it merits which the dead man never possessed are dwelt on to sound his praises, until even his former warmest friends are obliged to suppress a smile at the falsity of the eulogy. It may be that the maker of the prayer is not correctly informed as to the habits of the deceased when living, but it is his plain duty to obtain correct information and not be the medium for conveying untrue impressions. To hold up a man who has made millions by reprehensible methods as a model of all the virtues is to give young people a false view of the purpose for which they were placed in this world, to say nothing of the encouragement it gives to others who are imitating the example of the departed in ways that are dishonest.

This man may have left large sums to public institutions in his will and this, so far as it goes, is good, but it does not prove that his life was pure and upright, and to attempt to make a saint out of a sinner, simply because he has disposed of money, for public purposes, that he could no longer use himself, is clearly wrong. One may celebrate his benefactions but not his career, and the mention of these really should have no place in a prayer. We know that our separated brethren are at some loss to know what to say in an extemporaneous prayer, for they do not pray for the dead, except in a few isolated cases, but it would be better for them to remain silent altogether than to indulge in praise that is wholly undeserved.

There is no particular benefit that we know of that can be derived from extemporaneous prayers, especially when they are uttered to please men. The prayers in existence embrace all the petitions that we need in asking for spiritual graces and temporal wants. Our Protestant friends still have the Lord's Prayer, the prayer of all Christians, and they may find other prayers ready to their hand to suit their wants for almost any occasion where blessings are to be asked or contrition is to be expressed. How much better a selection from the matured reflections of the saints and fathers would be than the long drawn-out, hasty, undigested utterances of a man who is apparently more interested in worldly affairs than he is in eternal salvation.

At any rate, extemporaneous prayers, as we suggested in the beginning of this article, have fallen into disfavor even in many circles where they are allowed, because they drift so far away from the true purposes of prayer, and because they weary by their length and exaggerations.—Sacred Heart Review.

Anchored.

A young member of a religious order met a day or two ago the young pastor of a parish. Their chat drifted to the newly appointed Episcopal minister of the suburban town in which the pastor resides.

"He is very High Church," said the priest; "quiet a Ritualist, indeed, and makes the sign of the cross beautifully."

"Then I'll wager he's 'anchored,'" exclaimed the younger religious.

"Anchored?" queried the pastor.

"Yes—married," answered the religious; "when a young Episcopalian clergyman shows symptoms of looking towards Rome his superiors hasten, as if in duty bound, to get him a wife, knowing that, first, with that impediment he will not be free to follow in the Catholic Church an ecclesiastical career to which his inclinations and education have turned him, and that, second, the wife is not likely to be so spiritually-minded as he is and that she is apt to be more afraid of Mrs. Grundy, and that therefore she will act as an anchor to hold him in heresy. So well known is this that the term 'anchored' is getting to have that meaning among leaders of that denomination."

Poor young man, "anchored" to a wife and to an ecclesiastical corpse!

A Parish Seventy Miles Square.

In distant Texas there is a parish seventy miles square. The settlement of Aguilaries is its centre, and here is domiciled the pastor, Rev. M. Puig, a young Spanish priest. The parish is inhabited by 5,000 of the poorest class of Mexicans, or rather Indians. They are very ignorant but still Catholics. Sometimes in order to visit a ranch or sick call the pastor has to ride on horse back as far as sixty miles a day. The resources of the mission are insignificant, consisting of small fees for baptism: there are no collections, no pew rents, nor any other income, and the pastor is almost entirely dependent upon the charity of outsiders. It would be a great charity to send him an intention or two, for which he could offer up the Holy Sacrifice of the Mass.

A Queen Becomes a Nun.

Queen Adelaide, widow of the King Dom Miguel I. of Portugal, pronounced her solemn vows in the Convent of Benedictines at Solesmes. Donna Adelaide, Princess of Lowenstein-Wertheim, entered the Convent Solesmes last year. She was born in 1831 at the Schloss of Klein-Heubach, and married the King of Portugal at the age of twenty-one. By him she had seven children, the Infant Dom Miguel, who bears the title of Duke of Braganza, and six daughters, all of whom are married to high reigning families of Europe. Two nieces of Donna Adelaide were already in the Convent of Solesmes before she entered, Princess Marie and Princess Agnes, daughters of her brother, Prince Lowenstein. One of them died last year, killed by an accident in the convent.

The Sin of Ingratitude.

The sin of ingratitude is a monstrous sin. God destroyed thousands of Israelites in the wilderness on their journey to the promised land on account of their continuous and persistent murmuring and complainings, though with a mighty hand He had led them out of Egypt, delivered them from their tormentors, and daily provided for all their wants. Let us be careful lest, by constant complaining and fretful fault-finding, we, too, shall fall short of entering the rest provided for those who love the appearing of the Lord Jesus Christ. Having food and raiment, let us learn therewith to be content, because, having brought nothing in with us, we can take nothing out with us.—Catholic Telegraph.

The Month of June.

It is enough to say that it is the month of the Sacred Heart. The devotion to the Sacred Heart was perhaps late in institution. But, as has been well said, it was not too late. It was the development of the excessiveness of the love of the Saviour for His Church at a period when love for Him and docility to His teachings were as to the one growing cold and as to the other becoming apathetic. In this month the splendors of the visions of the Blessed Margaret Mary stand out before us. We ask, Who will not bow down and honor the Sacred Heart of our Lord and Saviour, Jesus Christ?—Catholic Advocate.

Boys, I can not pledge myself with you in wine.

"Boys, I can not pledge myself with you in wine," said a young man at a banquet, when urged by his companions to drink to the success of some pet scheme; "and this is my reason for refusing: I once had an idolized mother whose temperance principles were of the strongest. Before she went into the great unknown I promised her to always abstain from the intoxicating cup, and the promise is as binding to-day as when first given." The raised glasses were set down again, the wine untouched, for somehow that mother's influence extended beyond her boy, and all present were touched by the words so impressively spoken. The mother's influence, beautiful and strong, reached out from the grave, and was a power in that gathering. It had not only moulded the young man's character, making him strong of purpose, but it set his friends to thinking, awakening them to a sense of their duty—the result, a glorious victory.

Learn to know the love of God in the Sacred Heart of Jesus.

Learn to know the love of God in the Sacred Heart of Jesus. It is the Book of Life, open to all, easy to be read. Take that Book of Life and read it, every page. It is written within and without with the pledges and the promises of God's personal love for you.—Cardinal Manning.

Scurfy Head.

If a child's head is scurfy, do not comb the hair, which is apt to scratch and irritate the scalp, but brush gently. After washing the head thoroughly, dry it, and apply Dr. Chase's Ointment.

The never failing medicine, Holloway's Corn Cure.

The never failing medicine, Holloway's Corn Cure, removes all kinds of corns, warts, etc.; even the most difficult to remove cannot withstand this wonderful remedy.

Pale sickly children should use Mother Graves' Worm Exterminator.

Pale sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the system.

RICH RED BLOOD is the foundation of good health.

RICH RED BLOOD is the foundation of good health. That is why Hood's Sarsaparilla, the One True Blood Purifier, gives HEALTH.

SUNLIGHT SOAP WRAPPER

Competition. MAY, 1897. The following are the Winners in District No. 1, Western Ontario. Winners of Stearns' Bicycles. Mr. F. Dean, 1290 Queen Street W., Toronto. Mr. D. W. Clark, 61 Bellevue Avenue, Toronto. Winners of Gold Watches. Mr. W. F. Hines, 751 1/2 Dundas Street, London. Mr. Robert J. Gibb, Box 201, Galt. Mrs. Dr. Elliott, Woodstock. Miss Dora F. Riggs, 40 Goyean Street, Windsor. Miss Nellie Burnip, 416 York Street, London. The above competition will be continued each month of 1897. LEVER BROS., Ltd., TORONTO.

Department of Crown Lands (Woods and Forests Branch)

Department of Crown Lands (Woods and Forests Branch) Toronto, June 2nd, 1897. Notice is hereby given that under authority of Orders in Council, TIMBER BERTHS as hereunder mentioned in the NIPISSENG, ALGOMA and RAINY RIVER DISTRICTS, viz.,—the Townships of RATHURIN, KELLY, DAVIS, the North half of SCADDING and that part of HANMER South of the VERMILLION RIVER, all in the District of Nipissing; the Township of COFFIN ADDITIONAL and certain small areas on the SPANISH and BISCATAWAS waters in the District of ALGOMA; and berths 36 and 37 sale of 1892, D 3, D 4, D 5, D 6, on MANITOULAKE, and certain small scattered areas in the District of RAINY RIVER, will be offered for Sale by Public Auction, at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p. m., on WEDNESDAY, the EIGHTEENTH day of AUGUST next. Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lands or to the Crown Timber Offices at OTTAWA and RAT PORTAGE. J. M. GIBSON, Commissioner of Crown Lands. E. B.—No unauthorised publication of this advertisement will be paid for. 975-8

High-Class Church Windows

Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

AUCTION SALE OF TIMBER BERTHS.

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The Sixth Sunday

The Sixth Sunday THE DIGNITY OF

"Many prophets and to see the things which seen them; and to hear, hear, and have not heard, till 153.

For those who I through God's goodness hearts in their Father Church—the truth revealed and which of the faithful have as to be accepted v certain dull, man and too often their importance are faintly realized. I pose to speak about known truths, and vantage which even humblest of Catholics greatest and best have the light of tage consists in t every Catholic has and destiny. An may be seen more in contrast with ignorance and bl mind of one of t sincere and earne was wrapped on points

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This is no many others, laughing and Emulsion. H A Glorion We ought, thoughts up of the age in ment of medi vance all alon kind ever in and suffering Perhaps t that large cle general des people all ru force—is em to doctors A builder is this—as of deed, by a exhaust itel more deplora with Coca W the flagging strenthe the assimia vital force tions it b functions i Maline with gists.

Many prophets and to see the things which seen them; and to hear, hear, and have not heard, till 153.

For those who I through God's goodness hearts in their Father Church—the truth revealed and which of the faithful have as to be accepted v certain dull, man and too often their importance are faintly realized. I pose to speak about known truths, and vantage which even humblest of Catholics greatest and best have the light of tage consists in t every Catholic has and destiny. An may be seen more in contrast with ignorance and bl mind of one of t sincere and earne was wrapped on points

Now, let us g thinker of whom se what he has t Here are his wor substance of his only of his own t could gather fro phers of the past leaves the race o in autumn strew leaves, then the new endows. A spring season, a scattered them, a peopled itself ageration of leaves is all it appear eyes of its great are as valueless come and go with

And what sh actions of me struggles? Lis teacher: "Hat casteth from his rising, or loss a or in its fall? O eth and break flame of the lar to the end of words, the toil struggles and a sorrows are of than is its risi which a man which a child b Let us turn t the Church. man is? Wh value of man's admits, nay, in our sojourn her but at the same we have a n that for good o we shall never us, too, that o one of them, c all-perfect and and that this holly Being ha take care of, a take good care few years we lot and state She tells us were made in of God, and t serve and kee in which they is by the acti image and lik and kept.

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