Twentieth Sunday after Pentecost.

CHRISTIAN MAURIAGE. My dear brethren, we shall, on this occasion, occupy the short time allotted to us with some remarks on a most important subject, namely, that of Christian marriage. We ask for your especial attention to what we have to say on this matter, on account of the great bearing which it has on your happiness both here and hereafter, and hope that you will endeavor to under-stand thoroughly the teaching of the Church regarding it, and that you will resolve not only to obey the laws, but also to follow her suggestions and be governed by her spirit in an affair in which your warfare is so deeply con-

The great majority of Christians, as well as of the world in general, are called in the providence of God, to the state of marriage; and their calling is as truly a divine vocation as that of others to the religious life and to the priesthood. If, then, the priest or the religious cannot expect to save his soul if he neglects the virtues and the duties proper to his state, neither can those enter the state of matrimony, if they do not appreciate and endeavor to fulfil the requirements and conditions which God has attached to it; if they rush into it without thought, and re main in it simply from convenience or necessity, without realizing its responsibilities or feeling the burden which it imposes on their consciences.

And yet this is what very many seem to do. Of course we take it for granted that a Catholic, worthy of the name, will not marry a person of a different religion. But one should not marry a bad Catholic. Many appear indifferent in this matter to their eternal salvation and act as if conscience and religion had nothing to do with it, but they disregard and fling to the winds even the most commor and obvious dictates of prudence as to their comfort and peace in this world. What possible hope of happiness in married life, for instance, can a young woman have who unites her destiny with that of a man who is evidently falling, if, indeed, he has not already fallen, into confirmed habits of intem perance; whose past and present life gives no assurance of advancement or worldly success, but, on the other hand, every indication of the drunkard's failure, ruin and degradation? What can she be thinking of who, for a mere fancy or caprice, accept the offer of one to stand as her protector and support whose selfish and beastly appetites are sure to make him soon trample her under his feet, and treat her merely as a drudge to be starved with her chilren in order that he may gratify his passion for drink, and to be kicked and beaten if she so much as implores him to reform? Or how can she dare to take for her husband one whose sensual passion is certain soon to extinguish every spark of true love he may have felt for her, and who will, before long, be unfaithful to her for the very reason that made him at first seem faithful? It is painful to speak of those things;

but, unfortunately, the frequency of such cases obliges us to do so. Such miseries in marriage cannot be considered, at least in cities like this, as exceptional and extraordinary; no, they must be taken into account, not as mere possibilities, but as actual realities. And, of course, there are others which we have not time to enumerate : the ones of which I have spoken will serve as examples. It is, then, the part not only of Christian prudence but also of worldly com make sure, as far as possible, to avoid these dangers. It is far better to re main single than to make a bad marriage; let every one, then, before tak ing this most important of all steps in life, look carefully where it will lead. Let every one, and certainly every Christian, before selecting a companion for life, whose place no one else can take, satisfy himself or herself that the one who is thus selected has the qualities that are calculated to insure happiness to both parties; that he or she has natural virtues and good habits, well and solidly formed; at least industry, sobriety, and those qualities in general which businessmen, for example, try to secure in those who are to be charged with matters of far less consequence than the support and care of a family.

No means have been taken by the manufacturers to push the sale of their "Myrtle Navy" tobacco except giving from time to time a simple statement of the facts connected with it in the public press. The large and rapidly increasing demand for it has been result of the experience of smokers which these statements suggested. Their advice to business men is to advertise largely if they have the right article to back up the advertisement with.

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MONKS AND NUNS. Do the Enemies of the Church Bother About Them?

If there be a subject against which public writers, public speakers and public talkers are perpetually declaiming, it is what is called the religious -the life of monks and of nuns. The whole literature of countries that are not Catholic is full of all manner of tales, calumnies, slanders, fables, fictions and absurdities on the subject of monks and nuns.

Now, why should men trouble themselves so much about it? Why cannot they leave peaceful people to use their own liberty?

No man or woman is compelled to be monk or nun; and if by perversion of light, if by idiocy, as the world calls it, any should be found to desire to live the life of a monk or nun, why should public opinion trouble itself so much bout the matter?

Men may become Mormons; they may settle down at Salt Lake; they may join the sect; they may adopt any practices which do not bring them under the hands of the police, and the public opinion of this country does not rouble itself about them.

What, then, is the reason why i troubles itself about the religious life Because it is a life of perfection because it is a life which is a rebuke to the world, a direct and diametrical contradiction of the axioms and maxims by which the world governs itself. world is therefore conscious of the rebuke, and uneasy under that con

When the Son of God came into th world, all men turned against His except the few whom He called to be His disciples. Even a heathen philosopher has recorded his belief that if a perfectly just man were ever to be seen on earth, he would be out of place and a wonder; or, as we may say, a monster among men. And why? Because, in the universal injustice of mankind, he would stand alone, and his life would be a rebuke. In Holy Scripture this is described, as it were, with a pencil light. In the Book of Wisdom, the man of this world says:

"Let us lie in wait for the just; be-

cause he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life . . . he abstaineth from our ways as from filthiness, and he perferreth the latter end of the just . . . he is grievous unto us even to behold."

The finger of the Holy Spirit has traced the real analysis of this animosity against the religious life.

Some years ago I remember reading a paper upon "The Extinct Virtues,"and what were they? Obedience, chastity, voluntary poverty. If so, then the eight beatitudes are extinct. I do not suppose the world would accept this. They would count me a evere and an unjust accuser if I were to say that disorder, unchastity and the love of riches are the ascendent virtues of modern society. But if obedience, chastity and voluntary obedience, chastity and voluntary poverty are extinct, their opposites must be in the ascendent. Of this I am sure that the prevalent spirit amongst men at this day is to feel a secret hostility against a life which surpasses their own, and therefore it is that we hear tales, fables, slanders, fictions about monks and nuns .- Cardinal Manning.

The Rosary.

The end which St. Dominic proposed in the institution of the Rosary is to honor the Blessed Virgin, to make her known, loved, served and invoked by all the faithful, without exception Could this devoted servant of Mary find a practice better adapted to his design? The beginning of the Rosary is a profession of faith in all the truth taught by Our Lord and Saviour Jesus Christ. It is composed of the Lord's Prayer—the most perfect prayer which a Christian can address to God; then follows the angelical salutation, which contains in a few words the most beautiful eulogy, the most magnificent praises, which have ever been spoken of the Blessed Virgin: "Hail, full of grace." The mysteries which are announced at the beginning of each decade recall the wonders of the incarnation and the ife of our adorable Saviour, in which Mary had such an important part.

Thus the Rosary is really a summary of the Gospel. It is also a prayer mos agreeable to the Blessed Virgin and within the reach and ability of all the faithful. The humble and poor shepherd who counts each grain of his beads on the lonely hill-side gives to our blessed Mother the same homage the same honor, as the learned St Francis de Sales, who piously recites his Rosary in the quiet and recollection of his oratory. St. Louis on his throne and the poor man in his humble cottage by reciting the Rosary are united in mind and heart to celebrate the glories of Mary and to obtain her material favors.

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The Rev. Father Whelahan, of Plumstead, England, has received into the Church Dr. F. D. Hamilton, late Army Medical Staff, and also his son, Mr. William Henry Hamilton. Dr. Hamilton is the eldest son of the late Rev. R. P. D. Hamilton, rector of Rathkenny and vicar of Athlumny, in the diocese of Meath, and cousin of the Rev. Francis Hugh Hamilton, M. A., Oxon, also a convert to the Catholic

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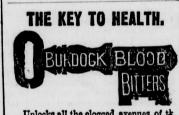
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THE FIRST V When Pepsie the bird, with th in a smile that r

eyes bright, she visitor from anot For a moment, her; then she for Tite said you wo you all day. I go to bed. I'll

And up on the tips of reach the bird a "Wait a mor Tite, who hear peeping through in an instant she room, and was lo pleased surprise

"Why, how I came. Haye yo "A kitty? yo asked Pepsie, ho over the child as n't one, and I'm Lady Jane ha floor, holding hi fastened to the l while she looke distorted figure and pity.
In the meant were watching

attention, while very gracefull brick-dust from At last Tite, wonder and ad "Miss Peps', he the cur'ous look at he tail feaders on Mam "And he k him," said La

lovely eyes to him, and you'll Tony, Tony. bright eyes on ing run he hur Oh, oh !" c come with surp ing! I never "No, he's v

away," replied him fondly. 'one has a bird wonderingly. 'Did n't I de interrupted Ti port her assert of the difference 'I tole yer, M fish, an' he a l

unable to repre laugh of derisi Lady Jane prised, and, gathered him u door. pleaded Pepsi

and then go to Tite obeyed a grin and ba Jane, after lindoor, shy and down again, chair on the o " Now that sie, with a ga we can tall stand me, e know I don't s

ing, and put a

"Oh, yes! "I know wh you."
"I'm glad brightly, "I crazy to have Now tell me, aunt or your "Why, sh that's all, re

ently. Pepsie, who w diplomat. Jane decided "Oh my! vou?"

Lady Jane looked wistfu would rather on the subjec Well, no kind to you, your ma. H very softly; ing on delic wanted to k little thing, r as from the ir Lady Jane

' Has you the child, as sion settled "She says n that she 'll c know papa waiting for she's gone to taken me wit too, and I do

sigh, and sh over Madam