Like a blind spinner in the sun,
I tread my days;
[know that all the threads will run
Appointed ways: I know that all the threads will run Appointed ways; I know each day will bring its task, and, being blind, no more I ask.

I do not know the use or name
Of that I apin;
I only know that some one came
And laid within
My head the thread, and said, "Since you
Are blind but one thing you can do,"

Sometimes the threads so rough and fast
And tangled fly
I know wild storms are sweeping past,
And fear that I
Shall fall; but dare not try to flud
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race,
My threads will have; so from the first,
Though blind, I never felt accurat.

I think, perhaps, this trust has sprung
From one short word
Said over me when I was young.—
So young, I heard
It, knowing not that God's name signed
My brow, and sealed me his, though blind.

But whether this be seal or sign.
Within, without,
It matters not. The bond divine
I never doubt.
I know he sent me here, and still,
And glad, and blind, I wait his will.

But listen, listen, day by day,

To bear their tread

Who bear the finished web away,
and cut the thread,
And bring God's message in the sun,
"Thou poor, blind spinner, work is done!"

### FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

ached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Ivenue, New York City.

ELEVENTH SUNDAY AFTER PENTECOST. "By the grace of God I am what I am, and His Grace in me hath not been void,"—Epis-tic of the Day.

These, my brethren, are the concluding words of the Epistle of this Sunday.

They tell, as it were, the whole story of the spiritual life in a very few words, and are worthy of our most careful

The spiritual life; what does that mean? That is worth thinking of in the first place, for many Christians have, I sm sure, no distinct idea of it. If, then, we think, we can see that life is, in the whole universe of God, something progressive; it goes on from small beginnings, by constant growth and development, till it reaches, its particular. development, till it reaches its perfec-tion. Thus it is with the life of the plant, of the animal, and of the body of man; thus, also, it should be with the soul; the spiritual life should follow the

same law.

If it does not do this, it is hardly worthy of the name of life at all. When it begins in the soul after baptism, after a good confession, it is not complete and a good confession, it is not complete any perfect, any more than a house is com-plete when its foundation has just been laid. The fatal obstacle which sin makes

laid. The fatal obstacle which sin makes to its growth has been removed; but the growth is not yet made.

The habits of supernatural virtue, which make the soul's perfection, have to be acquired, and the acquiring of them is generally a work of time; it requires much effort and fidelity to the grace of God.

"every best gift, and every perfect gift is from above, coming down from the Father of lights."

But I think that few Catholics doubt this. We all know that the saints have become what they are by grace, not merely by their own natural powers; that the example of their own natural powers; that merely by their own instarts powers; that the growth of their souls was a growth in grace, and by grace. How, then, do we account for it that our own souls do not grow as theirs did? If it was a matter of natural powers, we might indeed say:
"They were giants and we are poor
weak mortals." But it is not so. Shall we say, then, that we have not the grace to do as they did?

Some people do say that. If you ask them why they have not overcome or at least made some progress in overcoming their faults, or even their great vices, they will say: "I suppose I had not the grace." But that is worse than a vain excuse—it is even a blasphemy, for it is to put the blame on God. They have had the grace—they have it now; but the grace in them has been void, at least, in great part.

grace in them has been void, at least, in great part.

"His grace in me," says St. Paul, has not been void. This sounds like a boast, but really it is not. It is nothing but a simple truth. If one has advanced in the spiritual life, if one has become strong in virtue, it is because he has used the graces which God gave him; if he has not, it is because he has despised them and thrown them away. These are perhaps hard words, but they are true. It will profit us to think of them.

true. It will profit us to think of them.

The main difference between the saints and ourselves is just this, that they treasured up the super-natural gifts which God gave them, and turned them to good account. They were, for the most part, men and women at the outset not so very different from others around them, and the graces they had were very much like those which God gives to us. But when good desires, for prayer, for penance, for contempt of the world, came into their hearts from the Holy Ghost, they did not say: "Not now, I will take a more convenient time;" no, they acted on them immediately, taking counsel indeed of prudence, but not of cowardice; and thus were called higher, and tecame worthy of greater things and more abundant helps. Being faithful over a few things, they were placed over many things.

It is in us also to be saints if we will.

many things.

It is in us also to be saints, if we will.

Not, indeed, that all are called to the first places in the Kingdom of God, but a saint is one who acquires the perfec-

tion which God intends for him; and let us not place that too low. How shall we know what it is unless we follow where He leads?

### ST. ALPHONSUS LIGUORI.

GREAT DOCTOR OF THE CHURCH, AND FOUN

Alphonso Maria de Liguori was born in Marinella, in the auburbs of Naples, on the 27th September, 1696. In early youth he edified all with whom he conversed, and those who have written his life in detail mention numerous instances. While at college his conduct life in detail mention numerous instances of virtue. While at college his conduct never varied, his devotion to the Sacrament of the Altar and the Mother of God continually gaining atrength. Having obtained his degrees, he practiced at the bar for a while, giving promise of a brilliant career, but at the age of twenty. seven years he abandoned the law to embrace the ecclesiastical state. to embrace the ecclesiastical state.
After four years preparation the cherished smbition of his life was realized, and he was ordained priest. He was held in such esteem by his Archbishop, that he had no sooner been ordained than he was appointed to conduct the retreat of the clergy, although there were amongst them many apostolic and eloquent men of old standing. He was peculiarly fitted for the confessional, not by the qualities which he possessed (all of which are indispensable to every good confessor) but by the de possessed (all of which are indispensable to every good confessor) but by the de gree in which he possessed them. His tenderness in receiving, his patience in hearing, his sweetness in admonition, were such as few or none have ever withstood. The unction with which he represented to the sinner his ingrati tude, and the moving words by which he sought to excite him to repentance

were irresistible.

His first desire was to join the congre gation of the Oratory; being unable to do this on account of the opposition of his father, he devoted himself to evangelizfather, he devoted himself to evangeliz-ing the poor in the city of Naples, and to the duties of preacher and confessor, residing first in his father's house, after-wards in the college of the Chinese, founded by Father Matthew Ripa, the famous Chinese missionary. He also joined a secular congregation of mission aries called the Propaganda, and with them gave several missions in the prov-inces. By this means he came to know the spiritual destitution of the poor peas-ants and shepherds, and felt a strong de-sire to devote his life to the succor of ants and shepherds, and felt a strong desire to devote his life to the succor of the rural population. He was confirmed in these thoughts especially by the advice of Monstgnor Falcota, bianop of Castellamare. This prelate had long desired the establishment of an institute of spostolic men, who should strive in all things to copy the life of our Lord Josus Christ, and after His example to evangelize the poor. He had founded at Scala a community of ladies called Nuns of the Most Holy Savior, who prayed continually for the same intention. It was while giving the spiritual exercises to these nuns that St. Alphonsus at last resolved, under the direction of Bishop Falcota, to gather some companions, who should on the one hand seek their own perfection by the obligations and rules of a religious life, and on the other devote themselves to apostolic work among the most neglected and forsaken soule. The work was solemuly begun at Scals on November 9, 1732, St. Alphonsus being the thirty-six years old.

these obstacles, Satus Alphoneus succeeded in establishing several houses in different parts of Naples and Sicily, and before his death saw his institute spread-

ceeded in establishing several houses in different parts of Naples and Sicily, and before his death saw his institute spreading in the Papal States and already transported beyond the Alps.

On February 25, 1749, Pope Benedict XIV. approved the ruies and confirmed the new institute by a solemn approbation. St. Alphonsus had called his congregation by the name of the Most Holy Savior; but, to prevent confusion with the cauons regular of that name in Venice, the Pope himself changed the title to that of the Most Holy Redeemer, besides the three simple but perpetual vows of prverty, chastity and obedience, bind themselves by a vow of perse verance until death in the institute, which they confirm by a promissory oath. They are bound by their vow of poverty to refuse all benefices, offices or dignitles outside their congregation. Whenever a Redemptoriat has been raised to a bishoptic it has been by command of the Sovereign Pontiff, and by his dispensations. It was in this way that St. Alphonsus himself was obliged to accept the bishopric of St. Agatha of the Gotha. In order also more effectually to pursue the principal end of the institute, which is to succor the most ignorant and neglected souls, St. Alphonaus forbude his Fathers to undertake such works as the instruction of youth, the government of seminaries or the direction of the nums. Their main occupation is the apostolic ministry in the preaching of missions and retreats to all classes of persona, but with a preference for such as are most neglected, especially those who live in remote villages and hamlets. As, however, in many countries, the most neglected souls are to be found in the great cities, the intention of the founder is carried out in laboring for them. St. Alphonsus died on August 2, 1787, in his ninety first year. for them. St. Alphoneus died on August 2, 1787, in his ninety first year.

### Consumption surely Cured.

Consumption Surely Cureus
To the Editor—
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy frame to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
Dr. T. A. SLOCUM,
Branch Office, 37 Yonge St., Toronto,

### FATHER ELLIOTT IN PHILADEL-

HE TELLS WHAT IS THE TRUE DOCTRINE

OF TOTAL ABSTINENCE.
The Rev. Walter Elliott, of New York The Rev. Walter Elliott, of New York, spoke at the great meeting of the Academy of Music in Philadelphia. He said that while it could not be affirmed that religion makes total abstinence a special question of its own, yet it adds to it attributes that nature cannot give. Religion needs the man before it needs the Christian. It cannot make a good Christian out of a weak man, and it needs a man out of which to make a good citizen. To be not only a man, but secure a man out of which to make a good cirzen. To be not only a man, but secure
in one's manhood is what is needed to
make a good citizen or a good Caristian.
The true doctrine of total abstinence, he
said, is shown by the power of man's own
personal nature over his mind, giving
him opportunity to show the integrity of
his manhood. nhood.

Dr. Elliott said that he stood with the Dr. Elliott said that he stood with the Philadelphia Brigade at the stone wall at Gettysburg, and that he would not yield in his admiration of the Constitution of the United States to any one, but the Constitution does not make the man. The Republican party, he said, is a great party; it fought the war; it was always fighting for liberty; but if he were asked to vote for a drunkard in that party he would say the man who is a drunkard is not a good Republican, nor a good citizen, and I cannot vote for him. If it should be a Democrat, although there was something about the name itself that made his heart flutter, he still would not vote for a man who could not govern his passion for drink. his passion for drink.

### Prescription for a Dyspeptic.

Scientific American. General John A. Dix was at one time the unhappy victim of dyspepsia. After seeking in vain for relief he was at length seeking in votation and Dr. Abernetby. After listening impatiently to his story, Abernethy interrupted him with these words: "Sir, you are pretty far gone, and the wonder is you are not gone entirely. the wonder is you are not gone entirely. If you had consulted common sense instead of the medical faculty you would probably have been well long ago. I can say nothing to you excepting this: You must take regular exercise, as much as you can beer without fatigue, as little medicine as possible, of the simplest kind, and this only when absolutely necessary, and a modest quantity of plain food, of the quality which you find by experience best to agree with you. No man, not even a physician, can prescribe diet for another. 'A stomach is a stomach,' and it is impossible for any one to reason with safety sible for any one to reason with safety from his own to that of any other person from his own to that of any other person.
There are a few general rules which any
man of common sense may learn in a
week, such as this: That rich food, high
seasoning, etc., are in jurious. I can say
no more to you, sir; you must go and cure
yourself." It is needless to say that Gen.
Dix was rewarded by restored health and
good old see. good old age.

### Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT, requires much effort and fidelity to the grace of God.

The grace of God,
The grace of God; yes, that is the source of this life; without it the soul cannot grow, any more than the plant can grow without air and sunshine. One who thinks that he can make himself perfect simply by his own unaided exertions is grievously mistaken, and his only chance of success is in finding out this mistake. So, you see, St. Paul says, "by the grace of God I am what I am." He does not ascribe the virtue and sanctity which had made him worthy to be an Apostle to his own efforts, but to the Divine power and goodness, He recognizes, with St. James, that "every best gift, and every perfect gift is from above, coming down from the Sufferers are not generally aware that advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal desfness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explain-ing this new trea tment, free on receipt of mp.-Scientific American.

B. B. Stood the Test. "I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was."

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Thomas Robinson, Farnham Centre, P.

Thomas Robinson, Farnham Centre, P. Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Eelectric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all."

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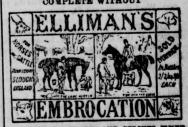
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