

**A Withered Rose.**  
Among the cross-crowned maidens, where  
Each aisle of passers by, a prayer  
For peace (all peace) excelling;  
Through streets, whose solemn quietness,  
A sad, mysterious joy, possesseth,  
We reached thy quiet dwelling.

Thou didst not open wide the door,  
To bid us "welcome," as of yore,  
But left us kneeling, lonely,  
To read thy name, and mute request,  
(Pleading for an eternal rest.)  
"Sweet Jesus, mercy!"—only.

Then for past happy years, dear sake,  
One whom thou lovest for me did break  
A Rose from off thy bosom;  
From out the wealth of plant and bloom,  
With which his love had decked thy tomb,  
A sweet and fragrant blossom.

It seemed to say: "I shall decay;  
But love dies not, nor fades away.  
Like my sweet perfume fleeting;  
But in a more enduring Home,  
Where death and parting cannot come,  
Waits there a happier meeting."

Then, pray dear soul, from where thou art,  
Enclosed within our Jesus' Heart,  
With fervent prayer, possesseth  
For us, who gaze with wistful eyes  
On those far hills of Paradise—  
In hope, and patience, waiting!

**FIVE-MINUTE SERMONS.**

Sixteenth Sunday after Pentecost.

**CHRISTIAN HUMILITY.**

He that humbly himself shall exalt, he shall be exalted.

As we hear these familiar words, my brethren, some of us will perhaps be inclined to say, or at least to think, that this matter of humility is just a little threadbare, so to speak; that we have already heard pretty much all that can be said about it. I dare say this is true; but when a thing is very important it has to be spoken of quite often. And humility is very important; after the love of God and our neighbor, there is nothing more so. In fact, the difficulties in the way of loving God and our neighbor as we should, come, we may say, entirely from our inordinate love of ourselves; and this inordinate love of ourselves generally takes the shape either of pride or sensuality. In other words, pride and sensuality are the two great causes of our sins; what wonder, then, that our Lord should warn us so frequently about them?

And the very fact that we think we heard enough about humility shows that we are not so humble as we ought to be. If we think that we are well up in this matter, it is a good sign that we are not. Many people will say, especially when they are on their knees, "Oh! I am a miserable sinner; I am everything that is bad;" but when they get up from their knees, and look around them, you will find that they think themselves in point of fact pretty nearly as good as anybody else, and perhaps, on the whole, rather better than most people whom they know.

It is not, however, after all, about the matter of goodness that pride is most sensitive. Most Christians, unfortunately, do not try very hard to be saints, and are not very much tempted to be proud of their achievements in that direction. But almost every one considers himself tolerably well gifted in the matter of natural common sense; he thinks his brains about as good as any one else's, though he may readily admit that he has not had so great advantages as another, or, in other words, that he is "no scholar." So, to be thought or called a natural-born fool is a very hard trial for any one's humility; almost all of us, an afraid, would rather be called a rascal. To be considered bad-looking, that again is a great mortification to some people; or to have one's birth and family despised, to be thought low and vulgar, how many can you find that will put up with that! That is the real reason why you so often hear some one find fault with somebody else for being "stuck up;" it is that when he or she is stuck up I am stuck down.

You notice, my brethren, that this matter of pride is mostly comparative, as I may say. We should not mind other people being stuck up, if we could only be stuck up too. And it is just there on this tender point that the parable of our Lord in to-day's gospel touches. He says: "When thou art invited to a wedding, sit not down in the first place, lest, perhaps, one more honorable than thou be invited." This is where the shoe pinches, this admitting that some one else is more honorable than we are; especially in this country, where every one shakes hands with the President, and all are made, as far as possible, equal. Still, we can manage to limit that there are some who are better entitled to the first place than ourselves; indeed, we cannot help that. But our Lord would have us go farther than this. He says: "Sit down in the lowest place." That is the great lesson of humility that is so hard for us to learn. Not to say, "I am a miserable sinner; I am blind, weak, and fallible." Oh! yes, we can say that easily, because we feel that everybody else ought to say it of himself, and probably will say it. But to be ready to acknowledge, especially if the general opinion goes that way, that we are inferior to anybody else, whoever it may be that we may be compared with; to take this for granted, and not be surprised if others agree with us, this is that true humility which is exalted, not by being put in a place where it can be able to crow over others and thus be turned into pride, but by being granted the exaltation of being brought nearer to God.

"Tired all the Time."

Is the complaint of many poor mortals, who know not where to find relief. Hood's Sarsaparilla possesses just those elements of strength which you so earnestly crave; it will build you up, give you an appetite, strengthen your stomach and nerves. Try it.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural activity, cure constipation and assist digestion.

**VARIETY IN DEVOTIONS.**

Intense and Simple—Do Catholics Give Them Proper heed?

A convert is very apt to be deeply impressed by the abundance of devotions in the Church, as contrasted with the meagreness of devotion in those bodies which have separated from her. He is hungry for this abundance. His eyes are keen and eager for the loveliness which he has so long missed knowing.

In other organizations that bear the name of Churches there is generally a fixed and simple form of proceeding. This consists either of a definite ritual mainly borrowed from the Holy Catholic Church, as in the case of the Episcopalians; or of Bible reading (also borrowed from the Catholic Church), accompanied by informal comments by the reader; a sermon, a prayer spoken by the preacher just as it happens to occur to him, and some hymns (many of which are also borrowed from the Catholic Church). There is nothing supernatural in the service; no acknowledged presence of God upon the altar; and usually there is not even an altar. Yet even in these organizations the need of approaching God by every avenue of speech and thought is perceived to some extent. They have prayer-meetings in which men and women offer prayers aloud, according to their ability and in their own words, on the spur of the moment. Yet these same men and women who, in a crude and untrained sort of way, are trying to add richness and variety to the form of their worship, sometimes cry out against the richness and variety of Catholic ritual and prayer.

To my thinking, there can be nothing better fitted to lift the soul to God than the prayers and devotions of the Holy Church; and their infinite variety, beauty and gentleness are marks of their fitness. Take the collects and the "secrets," changing with every day; Sunday's festivals, occasions for rejoicing, or of sorrowing remembrance or adoration. It may not be practicable to follow all these in the Mass; but one can easily look them up in an English missal beforehand or afterwards, and reflect upon them with profit. For instance, one of those for Good Friday, referring to the punishment of Judas and the reward of the good thief on the cross: "Grant the efficacy of thy clemency, that as our Lord Jesus Christ, in His passion, gave to each a different retribution, so He would deliver us from our old sins and grant us the grace of His resurrection." Or, in contrast, the glad note of Easter: "Grant, we beseech Thee, O Almighty God, that we who have celebrated the paschal festival may deserve by it to arrive at eternal joys."

And then again the collect for Pentecost: "O God who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same spirit to relish what is right, and ever to rejoice in His consolation."

Simple though the wording of most of these petitions is, they will be found to grow in depth and luminous power, the more they are studied and repeated. It is amazing to see how infinite truth can be compressed into so small a space; and yet it is quite natural when we remember the divine aid which has enabled the Church to mould these forms of utterance. Exalted, yet breathing the very soul of humility, such prayers are plain enough for a child to understand; yet they contain material which the life-long reflection of a mature man cannot exhaust. So, too, with the continual changes in parts of the preface, to suit the seasons of the Christian year, or to commemorate saints and martyrs and all great feasts; rising to a climax in the magnificent yet restrained preface for Trinity Sunday.

It is as though in these delicate, yet deep variations, eternal verity—the white light of truth—showed itself in every possible gradation of color; as flowers disclose to us the innumerable separate tints that may be derived from sunlight. The same law of beauty holds good in special devotions to Mary and to Joseph and other saints. It is not necessary to dwell upon them here. I am led to write a few words on the subject, only because there are some Catholics who, though born and bred in the faith, have somehow taken to the idea that special devotions to the saints and a variety of such devotions are not quite necessary; that they are to be tolerated, but not especially encouraged. Now it may be confessed that in the minds of some converts, also, this notion lingers, up to the moment of their reception and even after it. But it does not take long for them to perceive their mistake. A devout and most useful member of the Society of Jesus, once a Protestant, told me that, even at the time of his conversion, two forms of devotion were repugnant to him; but he accepted them because they were approved and taught by the Church. Those forms were the devotion to Our Lady and that for souls in Purgatory. To-day those are the two devotions which appeal to him, to enlist his prayers most strongly. A cultivated woman, a wife and mother, lately received into the true Catholic communion, was so antagonistic to the honors paid to the Blessed Virgin that for a time they formed an obstacle in her way. But, immediately after she had accepted the faith, she offered her gratitude to the Blessed Virgin as the chief instrument in bringing her into the world.

Well, miracles will never cease. They are going on around us every day. And one of the greatest among them is the miracle of varied prayer and devotion. The more we use intellect and thought in our supplications, the more acceptable they will be to

**Protestant Homage to Our Lady.**

Particular prominence is given by the *Observer's Homage* in its columns to the letter of the Protestant Queen of Roumania—"Carmen Sylva," as she signs herself—on devotion to the Mother of God. The letter has a special value as a proof to those who, in Rome and in other parts of Italy, look with contempt on the piety of the faithful towards the Blessed Virgin. The Queen of Roumania writes, amongst other things, the following words referring to incidents in her life at Munich: "Although a Protestant, I was happy in going to pray to Our Lady, and especially in the little chapel of the Herzogspital before the miraculous Virgin. It appeared to me that these prayers did me good. God, who sees into the depths of hearts, knew of my ardent desire to know the truth. Do you remember in what good company we found ourselves one day at the fact of the miraculous Virgin? The Emperor Francis Joseph and Prince Leopold (the present Prince Regent of Bavaria) were there praying on their knees when we entered into the chapel. As I grow older, I continue to think and to believe that on this earth we should live with our eyes always turned towards heaven, which is the end of our pilgrimage."

**Prize Fighting and Fighters.**

Prize fighting belongs to a degraded class; the greater number of those who have traveled hundreds or thousands of miles to witness the three contests at New Orleans being to—speaking most charitably of them—a doubtful class. Aldermen suspected or convicted of booting, race track men, variety show men, and a few youths more ardent in admiration of muscle than of brain, formed the lesser and better part of the crowd that flocked from all parts of the Union to the Crescent City. The worst—and the larger—part of the crowd was made up of thugs, con men, fence men, gambling-house keepers, owners of saloons with attachments in which viler luxuries than liquors can be had.

But it would be untruthful to say that the interest in the fight, and especially in the ejection of John L. Sullivan from the champion's place of honor, was confined to the vicious, or even the disreputable classes. The great newspapers of America would not have printed columns upon columns of news concerning the progress of the men while in training, concerning every incident of their travel to the place of battle, and to each detail of the battle itself, had they not known that constituency which counts into the tens of millions was anxious to read them. There is something of the savage left in the most civilized of men. The story of strength in assault and endurance against the attack of superior strength always thrills. Good men, very good men, deacons no doubt, and parents most likely, have read all that the newspapers printed concerning the great fight.

The story has its moral. "Who will care for Logan now?" What is left for Sullivan?

"But yesterday an armed king,  
And armed with kings to strive,  
To day that most despised thing,  
A king deposed alive."

In England the deposed monarchs of the prize ring generally become keepers of public houses. The American substitute of the public house is the saloon; a saloon is a place where drinks are swallowed rapidly; a public house, Hard Rubbing over a steaming tub, and long hours. This falls to the lot of those who use poor, cheap, and injurious soaps.

**Up to Date.**

Facts, statistics, information, things useful to know, the biggest and best budget of knowledge, reliable and up to date will be found in a new publication, "Facts and Figures," just issued by the *Observer's Homage*, Toronto, Ont. Our readers can obtain it by ordering the above form and enclosing a three cent stamp.

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Paid up Capital, - - - 1,300,000  
Reserve Fund, - - - 602,000

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2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.  
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