FIVE-MINUTE SERMON.

Twenty first Sunday after Pentecost. FEAST OF THE MATERNITY OF THE

To day, my dear brethren, the Church celebrates the feast of the Maternity of the most Blessed Virgin Mary. This maternity, or motherhood, is usually taken in one of two senses; first with regard to the glorious privilege by which she was selected to be the Mother of Him Who was and is God of God. Light of Light, true, God of tense Mother of Him Who was and is God of God, Light of Light, true God of true God, born of the Father before all ages; secondly, as referring to that gift of her made to us by her Divine Son on the cross, by which she became our Mother, and watches over and de fends us with more than a mother's

But there is another sense still in which her maternity, or motherhood, may be taken. And this seems to be especially conveyed in the lesson read at Mass for this feast, the words of which are applied to the Blessed Virgin by the Church. "I am the mother," we read in this lesson, "of fair love, and of fear, and of knowledge, and of holy hope." By which it would seem, evidently, we are to understand that it is she who brings forth in our hearts those virtues of the love and fear of G d, of hope in Him, and of the knowledge of His will. And if we read still further, we shall find even more. "In me," the lesson continues. "is all grace of the way and of the truth; in me is all hope of life and virtue." Now, our Lord expressly tells us that He Hirself is the way, the truth, and the life; if then, indeed, it is true that in our Blessed Lady is all grace of the way and of the truth, and all hope of life, it would seem the same thing to say what some of the saints have said of her, that all the graces of our Lord, Who is the way, the truth, and the life, are distributed to us through His Blessed Mother, who thus becomes really the mother of grace in us; and But there is another sense still in

Blessed Mother, who thus becomes really the mother of grace in us; and that not only the virtues named that not only the virtues named, on also all others, come to us by her inter-

But however this may be, it is very certain that the Church does wish to understand, at this feast and at all times, that devotion to the Blessed Virgin is not merely an ornament the Christian religion, but that it enters into its very substance. We should not have had our Lord Himself, except by means of His Blessed Mother. As her co operation in the work of ou redemption was absolutely indispensable, so we may safely say that her cooperation is practically indispensable in the application of the fruits of that redemption to our souls. Practically, we should not have the superabundan graces which we actually have, and by means of which we are saved, did she not by her loving intercession obtain them for us. No doubt we should have enough in any case by which to be saved if our will was good enough to make use of them. God loves us, and wills to save us; but the fact is that, though His goodness and love for us is unbounded. He has chosen to put a great deal of the richness of His trea ures in the hands of His and our Mother, that she may give of them liberally to those that ask. How foolish, then, should we be if we

should put aside devotion to the Blessed should put aside devotion to the Blessed Mother of God as something for which we have no special attraction; which is, no doubt, profitable to others, but without which we can get along very well "No man," says our Lord, "cometh to the Father but by me;" and though we cannot say with truth that no man cometh to our Lord, except by the Hely Mother since He is, no by His Holy Mother, since He is, no doubt, always ready to receive all that seek Him in any way, still there can be little question that the way He pre-fers we should come to Him is in her company, and that those who seek Him in this way get nearer to Him than any ay get nearer to Him than any

It is, indeed, true that our Blessed Mother will pray for us and try to bring us to her Son, even if we do not ask her, and that we receive many graces unawares for which we have her to tbank; but it is equally true that we shall receive many more if we make curselves her loving and devoted children; nay, even so many more that our salvation will be practically secure.

HOW FATHER MATTHEW

ACHIEVED HIS END. Some people think that a temperance pledge where it is necessary is a very good thing, but that otherwise it is superfinity. Giving the pledge, for in-stance, to children they consider as bordering on fanaticism, and the formwomen who have never drunk intoxicating liquors, and probably never would drink them, is to these same people rather a foolish undertaking. Not in this way thought Father Mathew. He sought not only to reform the drunkard but he desired also the co-operation of those who had never been addicted to intemperance. He sought the co operation of the good, and particularly the young of both sexes. He used to say in his gracious and familiar way: Wour example, my dear children, is mecessary; it will work wonders; come and take the pledge; do it for the honor and glory of God and the salvation of immortal souls, as well as for your own good; it will be a great security for your future prosperity and happiness, and remember that strong drink is by no means necessary to heatth." 'Come then,' he would now again, to these who had gathered say again, to those who had gathered around him, "Kneel down and take the pledge in God's name;" and every where his appeal was generously re-aponded to, and five, ten, fifteen, and sometimes twenty thousand people sometimes twenty thousand people knelt before him and took the pledge of total abstinence. In Galway a hun-dred thousand took it in two days, and seventy thousand in Dublin in five days. By some who opposed his work he

was called a Manichean, and by others a farstio, just as total abstinence ad-

the people upon the evils of intemperance, and upon the true nature of the pledge; and it is estimated that in Ireland, England, and Scotland, well nigh four millions of people took the pledge of Father Mathew.—Sacred Heart Review.

IN TOUCH WITH WORLD. ANECDOTES OF ARCHBISHOP WILLIAMS THAT SHOW THE HUMAN INTEREST HE TOOK IN AFFAIRS.

There are many ancedetes recalled of the late Archbishop Williams, show ing how closely he kept in touch with

ing how closely he kept in touch with worldly events.

On one occasion His Grace was called into the Superior Civil Court to give testimony in which the Church was concerned. The prescribed oath of the court had to be administered, which provides that the witness shall tell "the truth, the whole truth and nothing but the truth, so help you God." As a prominent lawyer said when the great churchman arose to perform his As a prominent lawyer said when the great churchman arose to perform his civic duties the judge and lawyers present arose voluntarily with him. It was an unexpected tribute. "Not a man present but felt," said he, "that the oath in this case was not necessary to guard against perjore." The author to guard against perjury." The author of this suit against the Archbishop lost his case. He was afterwards in dire straits and the Archbishop came to his

One of his favorite priests was the One of his lavorite priests was the clate Vicar General Lyndon. It was the custom for His Grace to visit the parsonage of Father Lyndon on Allen street at the West End. He was standing in the cutside vestibule one night waiting for a response to the ring of the bell. A woman and a man entered. It soon became evident that it was a wife trying to induce her husband to take the pledge. She had got the hus-band that far by coaxing and pleading with him. He was balking at the last minute.

PLEDGES NEVER BROKEN.

He saw the tall figure of the Archbishop in the dim light. He did not know who he was.

He appealed to him somewhat after this style: "I say, sir, my wife wants me to take the pledge. What's the use? I'll break it." 'No you won't." user I'll break it." No you won t, came in a quiet voice from the stranger. "No man breaks a pledge to his God." About this time the door opened and

the man and woman saw the maid kneel and kiss the ring on the extended hand of the tall man, to them a stranger. The man and woman being Catholics knew that he must be some one high in ecolesiastical authority.

The Archbishop was present when father Lyndon gave the pledge. He talked with the man. The pledge has never been broken.

EVICTION WAS STOPPED One of the young men of the diocese once decided that his forte was the world rather than the Church. He talked with Archbishop Williams, who flading him determined to go forth, al-though he was counselled not to do so, finally decided he could do nothing

further in the matter. The young man started on bravely to make his way. He had others dependent upon him. He found it a difficult task. Then came sickness, lack of employment, and finally threatened eviction. When he returned one night all discouraged through failure to secure work, a letter awaited him. It was from Archbishop Williams. It con-tained a check for \$25. The eviction was stopped. From time to time thereafter he received help from the same source until he was placed on his feet.

The Archbishop was a man of regular habits, and could work through a long day tirelessly and persistently until every detail was attended to. When the time for retiring came the worrie and troubles of the day were immedi laid aside. He was no sooner

He attributed his long life to this blessing. It was the same way when he was travelling, testifies the clergyman whose custom it was to accompany

him. "We would no sooner reach the sleeping car than he would find his berth, He went to sleep immediately, and no matter how much jolting o shaking or stopping accompanied the journey be slept through it all calmly and peacefully until the regular tim for awakening in the morning.

FOE OF INTEMPERANCE. He was a strenuous foe of intemperance. His continued advice to his clergy was to combat liquor drinking

He was wont to say:
"I hope with the blessing of God to I nope with the blessing of God to live to s.e the day when there will not be a Christian in the liquor business. No good living Catholic can follow such a business. There is no luck comes from it."

the believed that one of the best ways to combat the drinking of liquor to enlist children in the cause of temperance. Every child in his diocess was asked to take the pleige at the time of receiving the sacrament of con ting drink unless they were ordered by a physician until they were out of their minority. He was also an earnest opponent of the treating habit and a supporter of the plan that if a man wanted to take a drink he should never supporter of the

do so outside of his own home. Zealous in the performance of his duties, he abhorred scandals of all kinds. It was well known to his clergy that he demanded that his chur should not be involved in any way by its members. But, on the other hand, he was forgiving and charitable in all

cases brought to his attention. No matter how great the scandal his hand was ever ready to retrieve the man or woman involved. He treated all as if they were his children. It is but a short time ago that he placed aright a man who had by his habits lost all respect and standing. The man is even now in a retreat, having changed his whole course of life.

HAD BUSINESS ABILITY.

During his long life he had handled vast sums of money. In this respect he showed remarkable business ability. vocates are called to-day; but guided the believed that homes, hospitals, by the sound principles of Catholic schools and churches could never be

and he saw to it that once a church,

and he saw to it that once a church, home, hospital or school was started it should be carried through to completion. It is said of him in the matter of church enterprises, and they were the only enterprises he engaged in, that he never misplaced a dollar.

He was much opposed to any of his clergymen dealing in stocks or in anything that might smack of stock operations. If he heard of the slightest transgression in this respect, with apparently the dread that while nothing really had been done to transgress the rules, through fear that something might result, he immediately sent an invitation to his fellow associate to see invitation to his fellow associate to see him. A long fatherly talk was sure to

THE FACE OF AN IRISH GIRL.

A ridiculous story comes from Harris-burg, Pa., to the effect that the Inde-pendent Order of Americans (whatever pendent Order of Americans (whatever that is) is protesting against placing the face of an Irish girl on the new United States gold coins. It seems that the late Augustus St. Gaudens, the great sculptor, having been commissioned by the Treasury Department to make designs for our new coins, found in an Irish girl at work in a restaurant the ideal face for his purpose. With true artistic indifference to geographical boundaries, St. Gaudens never stopped to inquire where she was born but, delighted at having "discovered" a profile that exactly fuifilled his ideal beauty, closed a barrain for her to get a bar model. The gain for her to sit as a model. The members of the Independent Order of Americans, however, with that asininity which distinguishes their tribe, regard it as "unpatriotic" to stamp the money of the United States with the features of a foreign-born girl. We wonder if it ever entered their silly heads that S. Gaudens the sculptor was himself foreign born. Protesting against having an Irish girl's face on the coins! We wonder they do not protest because an Irishman designed them. The comment of the Baltimore Sun on this incident is worth reproduc-

ing. It says:
Evidently there are some of us who take life too seriously. In respect to "patriotism" the Irishman has played "patriotism" the Irishman has played an admirable part in this country, from Revolutionary days dawn. North and South, East and West, from 1776 to 1898 the sons of Ireland have been found wherever duty called. Is it possible that the face af an "Irish-born girl" really strikes terror to the hearts of "patriots" in this twentieth century? Are we see timid that the profile of an Irish maiden on an American coin makes strong men shiver? ican coin makes strong men shiver? We know, of course, that the daughters of Erin are beautiful and fascinating and are to be avoided by all men who desire to live a life of single blessed ness. It is a matter of record that many an Englishman and many a Scotchman who have resisted the charms of the maidens of their native land have capitulated when the Irish girl brought her fascinations to bear upon It is conceded, therefore, that the daughters of Erin are a menace to the peace of mind of all men who are trying to keep single. But to attack them on the ground of patriotism, to invoke the aid of a Government of 80,000,000 persons for protection from the profile of one Irish girl on certain the profile of one frish girl on certain American coins is a manifestation of "nerves" utterly beyond comprehen sion. Really, this is a case for the neurologists. It is to be hoped that the Government has competent experts in its employments.

A LOURDES CURE.

SISTER OF CLEVELAND RESIDENT RECEIVES MIRACULOUS HELP AT

France, records the remarkable im-provement wrought in the latter, who was a hopeless invalid, by her participation in the recent great pilgrimage to the famous shrine of Our Lady at Lourdes. The young woman was suffering from tuberculesis of the bone in a most malignant and advanced form, and she writes that the running sores which afflicted her are almost en tirely healed and that she returned from the long journey to the shrine strong and unfatigued. The letter is written in French and is dated from

My Dear Brother and Sister : I just returned the day before yesterday, and I am very much pleased with my pilgrimage. My wounds are nearly all well. Since the day I started till my return I did not dress my wounds, and generally I had to do it twice a day. I was seven times in the pascina and each time I came out I felt very much better. I am not at all fatigued after my long journey, and this is very asto because when at home generally I felt tired and much fatigued for a less

" My dear Harriett, if you but knew how pretty the shrine is: I frequently heard of Lourdes before, but I never could imagine how beautiful it is. It you could see how well all pray there— especially the men. They all kneel on ground, the highest with the lowest invoking the Blessed Virgin. The hardest man on earth is forced to cry.

"I saw three miracles during the pro-cession of the Blessed Sacrament. One young girl, about eighteen years of age, who had been paralyzed for six years, walked. Another person of fifty years, afflicted with bone disease for lour years, and unable to move at all, com-menced to walk and move her arms. I saw also a young lady, deaf and dumbshe was about my age—who suddenly began talking. You cannot imagine began talking. You cannot imagine how we were moved at the sight of how we were moved at the sight of those miracles, nor can you fancy how greatly we were impressed in that beautiful country of the Blessed Virgin. She is most beautiful in the grotto. We think we are in heaven there—it seems like another world. You feel so happy, with no fear or uneasiness. You secured a Manicheau, and by others was sums of money. In this respect has the part of the showed remarkable business ability. In the showed remarkable business ability cates are called to-day; but guided the scund principles of Catholic schools and churches could never be sching on this subject he instructed too many in a Christian community, the Blessed Virgin to give me courage vegetables.

and resignation. She has given me more than I asked for. She gave me a great amelioration of my infirmities. I great amelioration of my infirmities. I repeat again, my dear Harriett, that my sores are nearly entirely healed. There is no more supuration, and with two or three more applications of water of Lourdes, I hope to be entirely cured."—Catholic Universe, Cleveland.

WHEN LABOR TROUBLES WERE UNKNOWN.

The following quotation from a speech of an English Socialist, M. P., referring to the magnificent old York Cathedral, is obviously true—with the addition, remarks the Catholic Universe, that the love of God was the love that animated the old cathedral builders and that religion has always been the inspiration of the best efforts of men.

"That beautiful old pile," said he, "the despair of modern architects, the impossible dream of modern builders, was not built under the stress of com was not unit under the stress of com-petition. It was of the dark ages'— before the days of modern progress of which they heard so much—when men created these poems in stone, when men sought to realize in their work the very soul that was in thum. York Minster was not built by mer who

slaved unwillingly for a pittance under the stress of industrial competition. It was built by men who loved their work and had time to love it and the grand old pile will remain through the centuries, when modern jerry buildings have crumbled to dust, a constant reminder that men work better for love than for gain, and of their own free will than under compul-

A Timely Word.

"Catholics," says the Catholic Telegraph, are bound to bring their rel gion with them into politics, just as rel gion with them into politics, just as well as they are bound to bring it into every phase of family, social and business life. The principles of Catholic morality are binding in secret as well as in public. They apply in the street as well as in the home, in political office as well as in private trust.

There is but one ode of morals for the There is but one code of morals for the Catholic citizen. Boodling, malfeasance, misfeasance, nonfe in office, as far as he is concerned, are not only civil wrongs—they are griev-ons sins, for which God will call him to a strict account. . Would-be politicians, who are only Catholics in name, should not be endorsed for any office by our people. Self-complacency and egotistic ambition, devoid of steriing morality—the hall-marks of the tribe, that would bring contempt upon

TRUE ROAD TO HEALTH.

our religion - are not recommendations which should appeal to the Catholic

FOOD HAS AN IMPORTANT PART IN THE SHAPING OF MAN'S COURSE THROUGH

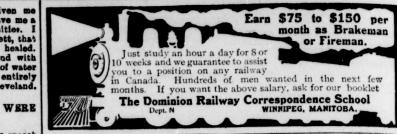
In these days of strenuous endeavor when in so far as Canada is concerned history is in the making, one has to have a clear brain and a stout heart in order to make the most of one's opportunities. Man is undoubtedly a crea ture of his environment, but the food he eats plays a great part in shaping his course through life. That heavy. irresponsible don't care sort of feeling. ecutive task, comes almost invariably from improper dieting. Nervousness and irratibility can be traced to dys-pepsia, superinduced by the eating of a class of food which the stomach refuses

to assimilate. In the white flour of to-day, the real RECEIVES MIRACULOUS HELP AT FAMOUS GROTTO.

The following letter received by Mrs. Alphonse Sins, of East Twenty-second street, from her sister in Nancy, France, records the manylable. wheat berry, rich in phosphates, has been discarded in the making of the white flour. In other words, the life-giving, brain-feeding, muscle-building properties have been removed from the whole wheat berry, which properly treated is undoubtedly nature's best gitt to man. In Niagara Falls the proper method of treating the whole wheat has been adopted by The Canadian Shredded Wheat Co. where the choicest whole wheat is selected, and after being thoroughly cleansed is steam-cooked, shredded and baked. This is all done by electricity, in the cleanest, finest and most hygienic factory in the world. Human hands do not come in contact with the product during the process of manufacture. There is nothing in shredded wheat to cause fermentation or distress. It con tains no yeast, no baking powder or chemicals of any kind, nothing but the pure whole wheat, steam cooked, shred ded and baked.

The essential to perfect digestion is thorough mastication. Shredded Wheat by reason of its crispness must be thor oughly chewed, and therefore become letely mixed with the saliva and hence is perfectly digested, something which does not obtain in the eating of mushy porridge and like foods. fine porous shreds of the Shredded Wheat product makes it easily assimilated by the most delicate stomach, while it is a natural fee to anaemia and

constipation.
The North American Indian before he fell under the civilizing influence of the white man was a fine example of the health and physique which comes the health and physique which comes from a close walk with nature. In the primitive state of the Indian, he gathered his wheat carefully and the only preparation he put it through was to simply crush the whole wheat grains, then bake them between heated stones. He was been of haden activities. stones. He was keen of brain, robust and tireless. The Shredded Wheat Co. have gone back to first principles, simply rendering this natural food palatable and appetizing by the application of scientific methods and adherence to hygienic rules. Tired, dyspeptic and impoverished mortals can renew their health and increase their brain power and activity by making Shredded Wheat a component part of each meal.





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When at Mass

Some time ago there was a discussion in The Tablet in regard to whether those assisting at Mass should bow their heads during the Consecration or look at the Sacred Host at the Eleva-

The controversy may now perhaps be considered closed, by the grant on May 18 last, by the Sacred Congrega-May 18 last, by the Sacred Congrega-tion of Indulgences, of an Indulgence of seven years and seven quarantines for looking with "faith, devotion and love" at the Sacred Host at the moment of the Elevation, saying at the same time the words, "My Lord and my God." A further plenary Indul-gence may be gained once each week by those who, having heard Mass daily by those who, having heard Mass daily as above, receive Holy Communion. The first named Indulgence may also be gained by looking devoutedly upon the Sacred Host whenever it is solemnly exposed, saying the aforesaid words.

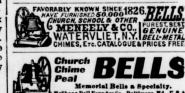
A MOTHER IN ISRAEL

There was buried in the little ceme tery at Cheektowaga (N. Y.) last Thursday, a woman who had brought up a remarkable family, and who herself was an exemplar of the saintly life. Mr. Margaret Lutz was the wife of a pros-Margaret Lutz was the wife of a pros-perous farmer in Lancaster. To the worthy couple eleven children were born. Of these nine were called to the religious life. Three sons joined the Jesuits. One is now a scholastic in Canisius College and hopes to be ordained in the same order. Of the daughters, three are members of the daughters, three are members of the Sisters of St. Francis, having taken yows at the Sacred Heart Convent, this city. One is a novice in the same

London Mutual Fire INSURANCE CO. OF CANADA.

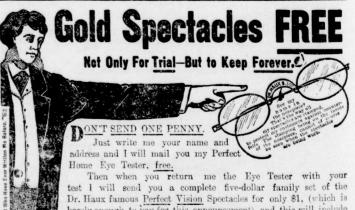
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institution, and one is a member of the Ladies of the Sacred Heart of Mary. The latter months of her life Mrs. Lutz spent at the Sacred Heart Con-vent, where she could be near her sacramental Lord and where she was per-mitted to approach the altar every day.

That is the simple story of a beauti-ul life. Eulogy is not necessary. ful life. Eulogy is not necessary. What a delight it must have been to the grand old mother to realize that her children had given themselves to the loving Saviour who was so dear to is the memory of such a mother to her children ! God rest her soul .- Catholic Union



barely enough to pay for this announcement), and this will include a pair of my handsome three-dollar Rolled Gold Spectacles (with either straight temples or bows to go round the ears,) absolutely free of charge. These famous Perfect Vision Spectacles of mine will enable the very weakest eyes to see to thread the finest needle and read the smallest print both day and night, just as well as you ever did before—and I hereby positively guarantee to return you your dollar

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CHATS WITH YOU

Marshal Field was alw his employees and trying futures. Nothing escape eye. Even when those a not know that he was thin not know that he was thin he was taking their meas opportunity. His ability to weigh and measure the missed a man from a cell he missed a man from a cell he would often ask his had become of him. Whe was promoted, he wor of him until he missed he ways wanted to see how came to his estimate of kept track of men of memploy and watched to ment. In this way, he pert in buman nature results. pert in human nature red Mr. Field would some

mr. Field would some a man for a position whe would tell him that th had made a mistake; but always right, because it power of discernment the He did not pay much at claims of the applicant said, because he could s surface and measure the had wonderful power for mental caliber. He cou direction his strength la see his weak points as A man who had bee

man ger for many years very suddenly to go in himself. Without the stien or concern, Mr. Fie office a man whom he is man know it. With v he made him general so great was his confide measured the man correct very next day he sai He did not think it no and see how his new out. He believed he ha and that he could trus not disappointed. Me employ men who are st are weak, to surround men who have the ab lack, who can supplet ness and shortcoming and ability. Thus, in power, they make an Why Some Men of G The trouble is that cause of their inabilit

nature duplicate their their employees, thus chances of failure. to see their own weak tions, and those who themselves with mer same weak links in th the result is that th tion is weak. The leader must n

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books, good friend Thies things to country, and fried tongue, and cond Two things to eternity. The B If it is praisew altars, home an more sublime is evil inclination ptations. It is shine before mer external glamot strife of the b

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Three things

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