

A Legend of the Holy Family.

The desert way was hard and long, The desert way was wild, And Joseph feared lest harm should come To Mary and the Child.

Customs for Candlemas

MARY F. NIXON-ROULET in Ave Maria. From the earliest Christian times Candlemas Day has been observed on the 2nd of February, the Feast of the Purification of the Blessed Virgin.

In Catholic England, the people believed the burning of the candles at the procession of early Mass brought good fortune, the best to those whose burned longest; and that pieces of the candles, if preserved during the year, would keep away evil spirits.

Each man his candle lights, Where chiefest seemeth he, Whose taper greatest may be seen; And fortaque to be, Whose candle burneth clear and bright.

When England apostatized many of the ceremonies were retained. Even Henry VIII could not release himself from the customs of the Church he despised, and in 1539 he proclaimed: "On Candlemas Day it shall be declared that the bearing of candles is done in memory of Christ, the spiritual light whom Simon did prophesy, as it is read in the Church."

Down with the rosemary and baye, Down with the mistletoe Instead of holly now upraise The greener box for show. The holly hither did sway: Let box now dominate, Until the blessed Easter Day Or Easter Eve appear.

In Scotland, Candlemas Day was attended with a custom very agreeable to the school-teachers; for the pupils all made presents to him of money, supposedly to buy his candles for the year. Each child gave, according to the ability of his parents, to provide the necessary sum; and the boy and girl giving the largest amounts were called "Candlemas King and Queen."

Another Scotch custom of the day was to hold a football match, all the young men taking part, — he unmarried men against the Benedict, or one parish against another, "Candlemas Ball" was looked forward to all the year by the village athletes, and on one occasion a merry party of young men, with a "pat on the Candlemas light" led the whole ball game down a steep hill, into a

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather. "I suffered dreadfully from rheumatism, but have been completely cured by Hood's Sarsaparilla, for which I am deeply grateful."

Hood's Sarsaparilla

Removes the cause of rheumatism—no outward application can. Take it.

stream of shallow water, and there fought out the battle, to the amusement of the spectators.

It is difficult to arrive at the reason for the popular idea that the weather upon Candlemas Day determines the length of the winter and the condition of the crops; yet such is the firm belief of the husbandmen of many countries, Protestant as well as Catholic.

And a free translation of this occurs in a Scotch ballad.

If Candlemas Day be dry and fair, The half o' winter's to come an' mair; If Candlemas Day be wet and foul, The half o' winter's gane at Yale.

In Germany there is a proverb, "The shepherd would rather see the wolf enter his stable on Candlemas Day than the sun," while in Russia they say, "The badger peeps from his hole on Candlemas Day, and when he finds snow, walks abroad; but if he sees the sun shining, he draws back into the hole." Similar to this is the negro superstition of our own South as to "Ground-hog Day," and even in the far lands of the North the same ideas prevail as to the weather. In the islands of the Hebrides the people watch eagerly for the weather of Candlemas Day, assured that the welfare of their crops depends upon it; and the first snowdrops, blossoming ever on that day, were taken as emblems of good fortune, and were called "Purification flowers" or "Mary's snowflakes."

A Perilous Journey.

Prince Albert, N. W. T., Feb. 25.—Father Arsene Turquetil, an Oblate, has begun a remarkable journey to keep a remarkable tryst with a remarkable Esquimo named Nyrimayok. He left St. Peter's Mission, at the northernmost point of Reindeer Lake, in Athabasca, on or about Jan. 1, and expects to reach Lake Garry, between Mackenzie and Keewatin, at 66 degrees north latitude, early in March. There a conference will take place upon which depends the Christianization of one of the largest tribes of Esquimos in the world—a tribe whose uncounted thousands roam the wilds of the frozen north from Hudson's Bay to the Beaufort Sea. Over these strange people Chief Nyrimayok reigns as powerful as any other earthly king, and his conversion to Christianity means the conversion of all his people. Bishop Paschal, of the Catholic Church, under whose direction Father Turquetil is working, considers the task which he has undertaken as important as any which has ever come before the missionary branch of the church.

Impoverished Soil

Impoverished soil, like impoverished blood, needs a proper fertilizer. A chemist by analyzing the soil can tell you what fertilizer to use for different products.

If your blood is impoverished your doctor will tell you what you need to fertilize it and give it the rich, red corpuscles that are lacking in it. It may be you need a tonic, but more likely you need a concentrated fat food, and fat is the element lacking in your system.

Scott's Emulsion of Cod Liver Oil

It will nourish and strengthen the body when milk and cream fail to do it. Scott's Emulsion is always available, and always beneficial where the body is wasting from any cause, either in children or adults.

We will send you a sample free. Be sure that this picture in the form of a label is on the wrapper of every bottle of Emulsion you buy. SCOTT & BOWNE CHEMISTS TORONTO, Ont. 50c and \$1.00. All Druggists.

Chief Nyrimayok's conversion, it is believed, is assured. Last summer Father Turquetil was in Prince Albert, coming from the mission on Reindeer Lake, and at that time outlined his plans to the Bishop, after telling the interesting story of Nyrimayok.

One day last spring, Father Turquetil reported, just before the caribou began their northward migration, the Esquimo chief went to the mission and with some ostentation, though with his usual chief dignity altered by his apparent sincerity, asked Father Turquetil to visit his camp 1,000 miles northward.

This was another of several actions of the Esquimo chief which illustrated his friendly disposition toward the religion taught by the dauntless self-sacrificing priests who are devoting their lives to missionary work in the far north.

Father Turquetil, who has done much work in the north and has known Nyrimayok for several years, says that Nyrimayok, like the Esquimos' neighbors to the south, the Montagnais Indians, was impressed with the suffering which the priests underwent for the sake of the natives—for endurance of physical pain is the test of superiority among the uneducated, un-Christianized red men. Father Turquetil, elated over this latest evidence of the friendliness of the powerful leader of so large a race, and glad of the unprecedented opportunity to preach the gospel of Christ among these pagans, accepted the invitation extended by Nyrimayok and told him that he would meet him at a designated place near Lake Garry early in the month of March. Now he has set out to keep the tryst.

Rank of Sainte-Beuve.

If we might credit Goethe to the eighteenth century, few of those competent to judge would hesitate to call Sainte-Beuve the foremost critic of the nineteenth century. The qualifications of a critic are fourfold. First, he must have insight—acumen, the essential gift of the critical faculty—and this Sainte-Beuve possessed abundantly. Second, he must have an abundant equipment—scholarship, knowledge of many things, so that he may compare one thing with another, comparison being a chief necessity of criticism—and Sainte-Beuve had an equipment unapproached by other writers of his century, and his erudition was as wide as it was deep, for he not only knew many things, but he also knew all about each one of them. Thirdly, the critic must have disinterestedness, he must love veracity for its own sake, he must insist on setting forth the truth, the whole truth and nothing but the truth, and here was Sainte-Beuve's standard of honor, that as a critic he refused to be swayed by any of the social appeals to which most critics are only too ready to yield. He had a rigid independence, a sturdy individuality, a resolute freedom from party bias, although he is not always absolutely devoid of personal prejudice. And, in the fourth place, a critic needs sympathy, or at least he must have enough of it to enable him to understand and to appreciate men and women wholly unlike himself, and sympathy Sainte-Beuve had, although his share of this quality is not so full perhaps as his share of the three other qualifications for his great office.

A PORTABLE ALTAR

One of the most important and cherished articles in the outfit which Father Turquetil has taken with him is a remarkable contrivance which is the product of the vast wilderness of the north—a portable altar. In a box 11-2 feet long, one foot wide and one deep, there is packed every article from which may be constructed an exact prototype of a large church altar. There are the chalice, paten, wine and water cruets, the breviary, missal and altar bread and vestments. The larger articles are in several pieces, and very compact. There is but one robe, but it is combined the four colors originating the four robes worn by priests in a church. Whenever in his travels the Father should meet a human being who has become a Christian, he will erect his altar—it takes but two or three minutes to do it—and say mass, whether it be in a snow-filled forest, out in an open, wind swept prairie, or on the shore of an ice-bound lake or river. And each day, whether there be a congregation or not, Father Turquetil and his guides be alone, the ceremony will be offered with the same elaborate service and earnest devotion that is characteristic of the Catholic Church.

Father Gaste tells of incidents of his service in the far north which illustrate the difficulties and hardship under which Father Turquetil will have to perform the service. He says that he has said mass out in the open when it was so cold that the wine, heated by fire until its use was demanded, froze before he could get a sip, and the cup became so cold that it froze to his lips, tearing the flesh from them when he removed it. There is no variation, he says, out in the wilderness from the office of the church. During the reading from the missal the priest keeps his hands

extended some times when the cold is so intense that they take on that numbness which indicates no further ability to receive the sensations of pain.

IS A YOUNG MAN.

The man who is making this remarkable journey and will conduct for the church this important conference with the Esquimo chief, is but 28 years old. He was born in France completing his rhetorical courses he became a novice. After a year as such, and with full knowledge of the step he was taking, he joined the order of the Oblates, taking the four vows of poverty, chastity, obedience and perseverance. Then he was sent to the scholasticate, where he finished the philosophical and theological studies. Soon after he became a priest he was sent to Canada, and he immediately took up the work among the Indians at the mission on Reindeer Lake, working with Father Gaste. In 1897 Father Gaste became ill and was brought along the perilous route to Prince Albert and taken to St. Boniface hospital, near Winnipeg, where, although 73 years old, he survived a most dangerous operation. He begged for permission to return to his mission but the bishop would not permit it. Father Gaste was appointed vicar-general and acting administrator of this diocese although he does not speak a word of English.

Father Gaste has met Nyrimayok on several occasions. He describes him as a type of the best men of the northland—apparently about 45 years old; tall, strong, square shouldered, agile, a crack shot with the rifle, a spearman of seemingly infallible aim and eye, and a fisherman of rare skill. His face has a not unkindly expression, though it is always grave. He knows not only the secrets of the beasts of the forest and field and the finny-folk in rivers, lakes and seas, but also the secrets of the lives of his human subject. His mind, though slow acting in affairs not native to him is keen and penetrating, and in the judgments which he makes disputed among his people (for whom he is arbitrator in all matters of importance) he is surprisingly wise and just. His authority is complete and is never questioned. The Esquimos obey him out of respect for his power and for love of him.

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Suffered 15 Years

Mrs. Wm. Ireland, 170 Queen St. East, Toronto, wife of the well known shoemaker suffered from indigestion and constipation for over 15 years. Nothing did her any good till she tried Lax-Liver Pills, which cured her.

A little late.—Mary: Mary! How often have I told you to wash your hands before making pudding. Please, 'um you never told me till afterwards.

Hagyard's Yellow Oil can be applied externally for rheumatism, stiff joints, chapped hands, chilblains, sprains, etc.

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Mr. W. J. Stinson, Austin, Man., writes: "Our customers speak so highly of Milburn's Strychnine Headache Powders that it is a pleasure to recommend them to others. They never disappoint but always cure." Price 10c. and 25c.

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For Excellent Reasons.—Minister: You seem to be glad to have me visit your home. Young Hopeful.—Yes, sir. Whenever you come we have a bully dinner.

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Diseases of the Kidneys are numerous, from the fact that these organs act as filters to the blood, and form one of the great channels for the removal of impurities from the system, which, if allowed to remain, give rise to the various kidney affections, such as Dropsy, Diabetes, and Bright's Disease.

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DOAN'S KIDNEY PILLS are exactly what the name suggests. They are not a cure-all, but are a specific for kidney troubles only. Price 50 cents per box, or \$1 for \$1.25. All dealers, or THE DOAN KIDNEY PILL CO., Toronto, Ont.

Culture is not an accident of birth, although our surroundings advance or retard it; it is always a matter of individual education.

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