With a Gift of Lilies.

BY CORNELIA S. PARKER.

oh royal lilies, with your heavy fragrance Rising like insense through the sultry Bending your stately heads in sun-steeped Dying with rapture 'neath the rising moon!

I send you, with white lips all honey-laden To fairer gardens, where your sisters sway On siender stalks, and where a queenly maiden Walks 'mid the blossoms of the early day.

There, where 'mid elms and maple shady The flickering sunsnine round her path is Bear thou, in greeting to the gentle lady, A birthday crown of blessings for her head

Into her soul breathe your angelic whiteness, Linking her thoughts to purer ones above, Juto her life confer your supply brightness, Into her heart the fragrance of our love.

If fear of womanhood's untried to-morrow Darken her maiden morning all too soon, May hope and trust bear down each boding sorrow,
And trouble die, beneath the rising moon.
—American Magazine

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

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

EIGHTEENTH SUNDAY AFTER PENTECOST. "Why do you think evil in your hearts?"

What harm can there be in mere thought? They are only light and momentary fancies, various and fleeting as summer clouds, coming and going as if by some will of their own, quite independent of our control. Will God regard even our thoughts? Will He judge us by what we have dreamed as the these by what we have dreamed, rather than

Yes, my brethren, God does regard our thoughts. Our Lord Jesus Christ tells us that all sin has its birthplace in the heart, and is as truly in the thoughts as in the act. "Out of the abundance of the heart the mouth speaketh," He says; and again. "The things which proceed out of the mouth come forth from the heart, and those things defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man." You see what a serious matter our thoughts must be in God's sight, when they are thus put in the same catalogue with such enormous sins as murder, adultery, theft, perjury and blasphemy. St. John Chrysostom truly said, "Men's souls are not so greatly injured by temptations which assail them from outside, as from those evil thoughts which poison them within." Evil thoughts are very dangerous thines evil thoughts which poison them within."
Evil thoughts are very dangerous things
indeed. We must be constantly on
guard against them. And if there are
any who think that they are safe so long as
they keep their bodies from evil, and allow
their hearts and minds to indulge in all sorts
of invariant invariantions, they are guilty their hearts and minds to indulge in all sorts of irregular imaginations, they are guilty of grievous sin; they may not be staining their bodies, but they are corrupting their souls. And these evil thoughts are as the sands of the scashore for multitude—envious thoughts, profane thoughts, agreedy thoughts, unclean thoughts. They are only little thoughts, perhaps; but together they make a great host. And they come buzzing around the head and heart like a swarm of flies. You remember the pla-

Now, my brethren, it is perfectly true that we cannot help such thoughts coming in to the mind; but we can help their staying there. We can prevent our hearts and minds from being hives and nests for them to dwell in. We can provide them were given them problems to drive them away, give them nothing to feed on, clear them out as pests and

and vex us, and worry us ever so sorely, yet they can do no harm so long as they are not given admittance. Though evil thoughts may come to us by hundreds and thousands, and beest us over and over casis. and thousands, and beset us over and over again, if we always banish them, and pray against them, and refuse consent to them, so far from committing sin, we gain a victory every time, and store up merit in God's sight. Sin begins only when they are consciously admitted and willingly entertained.

You know what the Custom House is.

You know what the Custom House is. All goods coming into this country are examined there, and if anything unlawful is discovered, it is promptly seized and condemned. Would it not be a good plan for us to establish spiritual custom houses at the doors of our hearts and subject all curthoughts to rigid inspection? If they are good let them in, gladly; if they are bad, seize, condemn, destroy them at once. Don't allow one to enter. There is no such thing as "duty" on bad thoughts; they are absolutely contraband; they must not be allowed to pass at any price.

Certain Cure. A CURE FOR CHOLERA MORBUS.—A positive cure for this dangerous complaint, and for all acute or chronic forms of bowel complaint incident to summer and iall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procurred from any drugoist. any druggist.

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Prof. Low's Magic Sulphur Scap is highly recommended for all humors and skin diseases.

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Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, 8 feet of which was removed by one bottle of Dr. Low's Worm Syrup.

LE PERE MONSABRE.

CHARACTERISTICS AND TRIUMPHS OF THE GREAT FRENCH PREACHER. Although atheism has become the

Although atheism has become the religion of the State, a kind of official dogma, yet it is consoling to find what little way it makes in France.

If you wish to be convinced, make, as I did one Sunday, a little circular tour of the churches, where the Lenten preachers, those volunteers of the great army of the faith, propagate from the pulpit the word of God. But don't begin your round by Notre Dame; for you would rest at the first stage, facinated, overcome, spell-bound by the eloquence of Pere Monsabre. This eloquence possesses the double virtue of the magnet, it both draws and retains. The most obstinate feel its attraction, and submits themselves to its embrace. It is strictly themselves to its embrace. It is strictly themselves to its embrace. It is strictly speaking a charm, in the mythical sense of the word—a charm, the secret of which lies in the impassioned voice of the illustrious Dominican than in the nature of the subjects which he handles. "It is not Lacordaire," said one of his admirers; "it is not Ravignam; it is a monk of the Middle Ages steeped in modernism."

modernism."

This modernism it is that gives the sermons at Notre Dame a stimulus and matchless seduction; I would almost say reality," but I might be charged with irreverence. Thus for example, divorce is the order of the day. Pere Monsabre has taken in hand this new law, and shall be much surprised if, at the conclusion of this red-handed duel many dissenters of this red-handed duel many dissenters are not found among the disciples of Alfred Naquet. For Pere Monsabre does not convert; he vanquishes, he drives his eloquence to the onslaught of heresy with the intrepidity of a tactician who carries his victory if not into the eye like Conda at least into the head like like Conde, at least into the head like

The number of souls he has won back The number of souls he has won back during the fifteen years he has been preaching the gospel to the Parisians could not be reckoned. How many consciences he has "reversed." "I am," he says, "a reverser of consciences." During these fifteen years of apostlesbip, how many Christians faltering in their faith, shaken in their heliaf has he drawn from the fact. in their belief, has he drawn from the foot of the pulpit to the confessional and thence to the sacred table.

Here Monsabre is a modernist in his life as well as in the exercise of his min-istry. He has a taste for the fine arts like his great ancestor of the "Renaissance. and no more than he has he any far fetched prejudices against artists. When he paid a visit to Corot Sully before his death, some cried out against him. The Pere explained himself very clearly in the

following letter:
"I owed this visite the great artist, who "I owed this visited the great artiss, who had taken the trouble to call on me, to the solicitude of a Sister of St. Vincent de Paul, who was filled with anxiety for his soul and gratitude for his charities.

"I admire in the great landscape paint."

"I admire in the great landscape painter's studio masterpieces where was no
trace of nudity. Though painters of
genius knowso well how to idealize it, the
nude never had the gift of exalting me.
I shall take elsewhere my starting point
when I am about to leave the world!"
The corrections the medical field force. The comedians themselves find favor

with the great orator. His sympathy with

trace out for her a guide for education of her children, and received from him two pages worthy the signature of Fenelon. They ended thus: 'make your son a Christian and a patriot.'"

A patriot to the back bone is Pere Monsabre, in 1871 he was not afraid to go and preach the Lent at Metz and these are the words that fell from the pulpit by way of adleu on Easter Sunday.

"The people arise likewise when they are washed in the blood of Christ, and when in spite of their vices and crimes, they have not abjured the faith. Neither the sword of the barbarian nor the pride of the conqueror can crush them forever. These may change their name but not their blood. When the explation reaches its term the blood awakens and returns through its natural course to mingle with the current of the old national life. You are not to me, my brothers and countrymen! no, you are rot dead! Wherever I go I promise you I will speak of your patriotic trials, of your patriotic aspirations, of your patriotic prejudices. Everywhere I will call you Frenchmen until that blessed day when I shall revisit this cathedral to preach the sermon of deliverance, and to sing with you a Te Deum such as these walls have not heard before."

Nothwithstanding the sanctity of the place, a mumur of applause burst forth and all the congregation, with uncovered heads and shouts of "Vive la France," escorted the great preacher to the bishop's palace, the women waving their handkerchiefs as he passed.

The following day a high omicial of the Prussian police called to Inquire for the

The following day a high ometal of the Prussian police called to inquire for the Pere, but he had already left.

Verily the illustrious Dominican is the

declared enemy and the courageous exter-minator of atheism and its doctrines.

CATHOLIC SCOTLAND.

A DISTINGUISHED CONVERT TELLS OF ITS ONCE GLOWING FAITH.

ONCE GLOWING FAITH.

In the Church of St. Mary's, Greenock, Scotland, was recently celebrated the twenty-fifth anniversary of its dedication. On this memorable occasion the Very Rev. Provost Monroe, who preached the inaugural sermon twenty five years ago, delivered an interesting discourse on the progress of the Church in Scotland, all the more interesting from the fact that the more interesting from the fact that the preacher had been himself a Protestant, and is now one of the most untiring laborers in the field of truth.

Speaking of the advance Catholicism is

the country not only into the benefits of the grace of God, but also spread in it a civilizing influence. If the Catholics of to-day did not make the progress the early Disciples made, they had, all the same, a right to compliment themselves on their progress, for they had a prejudiced people to appeal to. The current of public opinion, the very feeling of the country, was dead against the Catholic Church. This arose very much from the fact that the Protestants of the country fact that the Protestants of the country claimed theirs was the Church of Scotland.

That opinion was most erroneous, as he would briefly show. To begin with, the Church of Christ could not be a voluntary association of individuals, binding themselves to a certain form of worship. The Church of Christ was a divine institution, to which Jesus Christ had given Divine authority, which was to be handed down until the end of time. The power of the Church was over supernatural affairs, and no body of men could arrogate to themselves to held with the selves to be a supernatural affairs. selves to hold what they did on earth would be satisfied in Heaven. The Church of Christ was divine, and was to continue until the end of time. On these two grounds the Protestant could not be the Church of Christ. The Reformation first repudiated the Catholic Church (the then only church), and so cut themselves off from it; and secondly, if they said the Church fell away, they denied the promise

of our Lord-that it would last for all

But not from this only did they see that the Protestant was not the Church of Christ; they had also history to prove that the Catholic Church was the first religion established in Scotland that that religion was continued and united, and went on unbroken until the present day. History told them that religion was first brought to Scotland by the Roman armies early in the Christian age; Turtullian told them Christianity, in the year 200, had penetra-Britain. Then they had it recorded of councils held in the fourth century, that bishops were present at them from Great Britain. Then, again, St. Ninian was sent britain. Then, again, St. Ninian was send by the Holy Father to preach the Gospel in Scotland; and later on St. Columba and Scotland; and later on St. Columba and The "life" of St. Columba, written about 100 A. D., showed that the Faith in Scotland in the saint's time was the same as the Catholic Faith to day. They had bishops, they had Mass, prayers for the dear. It was true, the Culdees fell away from the discipline of St. Columba, but even they recognized the right of bishops, offered up the Mass, prayed for the dead, &c. And in St. Margaret's time the country was divided into episcopal sees and into parishes canonically regulated.

Thus they saw the Church of Scotland was Catholic until the Reformation came. The Church of the Reformers could not be the Church of Christ—the church that Christ had planted to last all time—be-cause it was intended to take the place of the formerly existing Church. The Church of Christ was attacked by the Reformers; it was driven from the land into the cities-anywhere in which it could escape persecution. But it did not wholly leave the country. A testimony of it appeared now and again; and of its unity, continuity, nowand again; and of its unity, continuity, and sanctity, illustrations were given from time to time, perhaps in an old broken cross, a ruined abbey, or an illuminated manuscript that had escaped the fires of the enemy. All these side lights showed that the Uhurch was one in doctrine and government from the time of the Apostles until now. In conclusion the recruiters nonrable man, and I have always found him ready to lend his talent to any good work.

"I know a great actress in Paris whose fame is at its height and who glories in your souls, and rendering them foul, festering masses of corruption. When you kneel down to pray, they come to distract you. When you are with others, they influence your conversation. When you are alone, they are there, filling your mind with images and fancies. In church they disturb you. When you work, they accompany you. When you work, they interrupt you. And, like the plague in Egypt, "the land is corrupted by this kind of files."

Now, my brethren, it is perfectly true that we cannot help such thomas is a great actress and an amiable and him ready to lend his talent to any good work.

"I know a great actress in Paris whose fame is at its height and who glories in bossessing a precious authograph of Pere Monsabre. She implored the Pere to trace out for her a guide for education of her children, and received from him woo pages worthy the signature of Fenelon. They ended thus: 'make your son a Christian and a particit.'"

A patriot to the back bone is Pere Monsabre, in 1871 he was not a farild to good example of those who possessed the true religion. An Extraordinary Sermon.

One night young Descript that had escaped the fires the enemy. All these side lights show that the Church was one in doctrine an amiable and him ready to lend his talent to any good work.

"I know a great actress in Paris whose fame is at its height and who glories in both to show, by their lives, that they possessed the true faith. If Scotland returned to the old faith it would be promited to the ready to lend him ready

One night young Bossuet, who possessed in such an eminent degree the power of eloquent speech, had gone to the brilliant Salon of Rambouillet. There were gathered in that famous drawing room some of the most illustrious French nobility, ladies and gentlemen representing the wit, the learning, and the cleverness of Paris. In the course of the evening, the Marquis de Fenquieres referred to this young man as one about to enter upon an ecclesiastical career, and who, from what he had heard essemed destined to be a great preach r. Suddenly some one suggested that he might interest the company by preaching a sermon. It would be a new diversion, and all the more delightful if the sermon were preached impromptu. Texts were written, shaken up in a bag, and one of the illustrious ladies was to draw one out and hand it to the preacher. The room was arranged, the text was drawn, and one of the ladies handed it to the youthful abbe. He was to have a quarter of an hour in which to think over the subject, but as the slip was handed to him, he waved the privilege. How strangely the words struck on his assembly as the grave young preacher read, "Vanity of vanities! all is vanity!" At first some were inclined to laugh, but ere long the feelings of the assembly were swayed in another direction. The fervor, the boldness, the brilliance of that extemporaneous utterance astonished all ears, and affected all hearts. The serfervor, the boldness, the brilliance of that extemporaneous utterance astonished all ears, and affected all hearts. The sermon was long, and, as will be guessed from the occasion, there is no report of it; but at its close the Duc d'Enghein pressed forward to grasp the preacher's hand, and to inquire who he was, and whence he came. He came from Dijon, and unknown till that night. Bossuet afterwards took his place as a bright particular light in the religious firmament of France.

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Is there anything more annoving than

now making in the once famous strong.
hold of the Reformation, he said:

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spreading in the country the true faith.
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Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

To Measure the Height of a Tree.

All the apparatus that is necessary All the apparatus that is necessary is a straight stick, of any length. Draw a circle with a radius (half the diameter) or a little less than the length of the stick. This will be done by holding one end of the stick, say two inches from its end, and moving the other end around, making the circle with a knife or a chip. Then place the stick in the ground exactly in the center of the circle, perfectly upright, and press it down until the height of the stick is exactly the same as the radius of the exactly the same as the radius of the circle. When the end of the shadow of the stick exactly touches the circle. then also the shadow of the tree will be exactly in length the same measurement as its height. Of course, in such a cas the sun will be at an exact angle of 45 degrees.

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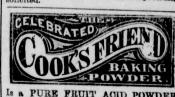
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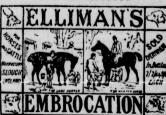
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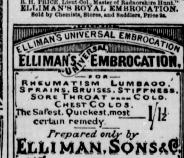
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