N. Y. Freeman's Journal.

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donoboe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.] XXXI. PENANCE.

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minion.

DEAR PEOPLE: We are going to speak to you on abother essential part of Penance, contrition. The Catechism defines contrition to be a true grief of the soul for having offended God, with a firm purpose of sinning no more. There are two kinds of contrition, perfect and imperfect. The former fills us with sorrow and batred for sin because it offends God, Who is infinitely good in Himself and worthy of all love. The latter is a hatred of what offends God, because by offending Him we lose heaven and deserve hell, or because sin is so hateful in itself. Every person when preparing deserve hell, or because sin is so hateful in itself. Every person when preparing for confersion should endeavor to elicit an act of perfect contrition, but imperfect contrition, commonly called attrition, will suffice. Every contrition, how ever, must have four qualities. It must be interior, supernatural, sovereign and universal. It must be interior, that is, it must come from the heart and not merely from the lips. Whenever God exhorts His people to penance, He demands conversion of the heart. "Be converted to Me with thy whole heart." "Rend your heart and not your garments." An act of contrition, no matter how perfectly recited, no matter how ter how perfectly recited, no matter how ter how periectly recited, no matter now it may be accompanied by exterior signs of sorrow, is simply worthless, except its seat be in the heart. Contrition must be supernatural, that is, must come from God, and the motives which excite from God, and the motives which excite it must spring from faith. We cannot have contrition unless God gives it. Sorrow for sin is a gift of God. Before going to confession always ask Him for this sorrow, which is so necessary a part of Penance. Sorrow for having committed sin because disgrace of misfortune has been the result is worthless, so far as obtaining foreiveness is concerned. obtaining forgiveness is concerned. Pharoah was sorry for his sins when he found that they were the cause of great public calamities. "I have sinned, O just God! I and my people are impious." But his heart was not moved with true sorrow. His sins were not pardoned because his sorrow was purely natural. When Antiochus felt the hand of God

maintain an affection for one mortal sin, and repent of the others, would be to wish to be a friend and an enemy of God.

Sorrow must be sovereign; that is, we should grieve more for having offended

Gcd, than for any other evil that can be-fall us. One day a prophet in a lovely solitude saw a woman weeping sadly. "What is the cause of thy sorrow?" he asked. "Alse," she said, "I have lost my only boy." "What!" exclaimed the prophet, "the city of God is in ruirs, the temple is destroyed. His worship abolished, sacrifices are no longer offered, the speople are in chains. Foolish woman, all those evils cannot claim one of your tears, and yet you weep incessantly the loss of one who would scon have to pass away in a natural way." If you have committed a mortal sin, the temple of God is destroyed in your soul; your soul is bound by the chains of Satan. You weep over passing evils, but have you no tear to shed on account of the death of your soul? You who still retain unjustly acquired property, you who still retain unjustly acquired property you weep in the wi One day a prophet in a lovely solitude justly acquired property, you who still cherish hatred in your heart, you certainly have not a sovereign sorrow for your sins.
The absolution of the priest will be for
you a sentence of death. You certainly
have not sovereign sorrow if you do not
shun the proximate occasions of sin. It is easy to deceive yourself, it is easy to deceive the priest. False consciences are quite common. If your sorrow is sovereign you must be prepared and resolved rather to die than to fall again into the sins you confess.

loathes the very eight of herself, or who shall intrude upon her as she weeps bitter tears over her uncomely appearance? Thrice unhappy she, if by the use of cosmetics, she shall seek to hide her wretched complexion. But if she will use Dr. Pierce's Golden Medical Discovery, to regulate the liver and purify the blood of all poisonous humors, she will find that her "flesh shall come again like unto the flesh of a little child." It cures ecofula, tetter, salt-rheum, pimples, blotches, eruptions and all skin disease. Druggists.

Mrs. A Nelson, Brantford, writes: "I wre prescribed Scott's Emulsion, and taken it myself, it is palatable, and taken it myself, it is palatable, efficient, and can be tolerated by almost anyone, especially where cod diver oil itself anyone, especially where cod diver oil itself

tions and all skin disease. Druggists.

Mrs. A Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating. I was recommended by Mr. Popplewell, Chemist, of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years; that burning sensation and languid feeling has all gone, and food does not lie Feavy on my stomach. Others of my family have used it with best results.

Nothing but the Truth.

Sins,—I have found Dr. Fowler's Extract is generally so because of confirmed dyspeptic services.

Nothing but the Truit.

Sins,—I have found Dr. Fcwler's Extract Wild Strawberry to be the best remedy I ever used for dysentery and all summer complaints among children, and I think it is recommended none too highly. Abie A. Reagh, Victoria Vale, Annapolis Co., N.S.

A JESUIT PRIEST ON CANADIAN INDIAN ..

From Harrer's Megazine for August.

"Was it not very difficult to give them Christian principles? How did you begin?"
"It was all very simple," said the priest, "it had to be simple, for an Indian of eighteen is not above a white child of six years. It was hard work for them to learn to read their own tongue; but a of eighteen is not above a white child of six years. It was hard work for them to learn to read their own tongue; but a few learned to read and sing from manuscript books written in the characters of our printed alphabet. As they are exceedingly fond of music, and liked our melodies far better than their own dull chants, they at once took to copying these hymns. Music led them on, till, finally, nearly all have learned to read their hymns and catechism now printed for them. They write a good many letters for me to carry from post to post. And in the woods they frequently give news and make appointments in the hunting grounds by writing on birch bark, which they put into a split stick erected on some frequented route. This primitive postal service is quite reliable, and brings me news often from even the most remote families; and you would be surprised at the delicacy and strength of sentiment in some of those letters. Their earliest literature, so to speak, is geography, very accurate msps of their country drawn on birch bark to guide the first traders and missionaries; some of them are still preserved by the Hudson Bay Company, at Montreal. But to return to their conversion, their progress was comparatively easy after they became interested in the hymns."

"What do you try to teach them?"

"Simply to read the hymns and cate."

was comparatively easy after they became interested in the hymns."

"What do you try to teach them?"

"Simply to read the hymns and catechism. Then our preaching is upon the most elemental duties and morality of Christians. They need nothing beyond this in their simple existence; in fact, they are with us so little and have such low minds that it would be impracticable to do more. They cannot count even beyond ten, excepting by additions to ten, as ten one, ten two, etc.

"Do you find any difficulty in governing them?"

"None whatever, if they keep away from the whites. They are very obedient, and they worship the missionary as veritably the representative of God. And we have to be doctor and magistrate, as well as teacher and preacher to

trate, as well as teacher and preacher to them. They take very easily the leading ideas of Christianity and follow them pretty well; and they are very regular in their religious duties, even in the woods."

When Antiochus felt the hand of God upon him he was sorry for his crimes. He burst into tears. Raising his eyes to heaven, he promised God to erect altars and sacrifice victims in His honor, and to proclaim the glory of His name throughout the world. Yet he did not obtain pardon. Why? Because his sorrow was not supernatural. He was sorry, not because his crimes had offended God, but because they had brought him misfortune.

Sorrow must be universal; that is, it should extend to all our mortal sins. If a person were guilty of a thousand mortal sins, and repented of them all except one, his sorrow would be of no avail. To maintain an affection for one mortal sin, through kind and sympathetic relations. tion, and then let him continue his natural life in the woods. They must be kept firmly under control, but only through kind and sympathetic relations, and through the influence of religious duties. I think that your Indians and every wild race could be governed. every wild race could be governed peaceably by such means; instead of by armies and industrial civilization that they will not accept."

The winter life of these Montagnais is

The Tables Turned.

The infidels of to day, Ingersoll included, have little respect for reason. When you have proved to them that they must either admit the existence of a God or deny the existence of their is easy to deceive yourself, it is easy to deceive the priest. False consciences are quite common. If your sorrow is sovereign you must be prepared and resolved rather to die than to fall again into the sins you confess.

Is any "Flower Born to Blush Unschen Born pagans of the first, second and third centuries of the Christian era believed in logic; the Pagans of to day will have none of it, and to the most casual observer, owing to the fact that once you admit logic, you have to admit God.

A Street Incident.

A New York reporter called to a little boot black near the City Hall the other day to give him a shine. The little fellow approached rather slowly, and planted his box under the reporter's foot. Before he could get his brushes out, another large boy ran up, and calmly pushing the little one saide, said:

"Here you go sit down, Jimmy,"
The reporter at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the newcomer to clear off.

"Oh! dat's all right, boss," was the reply; "I'm only goin' to do it fur him. You see, he's been sick in the hospital for mor'n a month, and can't do much work yet, so us boys all turn in and give him a lift when we can—savy?"

"Is that so, Jimmy?" asked the reporter. turning to the smaller boy.

"Yes sir," wearily replied the boy; and as he looked up, the pallid, pinched face could be discerned even through the grime that covered it. "He does it fur me, if you'll let him."

"Certainly, go shead." And as the boy plied the brush, the reporter plied him with questions.

"You say all the boys help him in this way?"

"Yes, sir. When they ain't got no job

"You say an the way?"

"Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him, 'cause he ain't very strong yet, ye see."

"What percentage do you charge him on a job?"

"Hey?" queried the youngster. "I don't know what you mean." "I mean what part of the money do you give Jimmy, and how much do you

you give Jimmy, and how much do you keep out of it?"
"You bet yer life I don't keep none. I ain't no such sneak as that."
"So you give it all to him, do you?"
"Yes, I do. All the boys give up what they gets on his job. I'd like to catch aily feller sneaking it on a sick boy, I would."
The shipe being completed. The shine being completed, the reporter handed the urchin a quarter say.

"I guess you're a pretty good fellow, so you keep ten cents, and give the rest to Jimmy there."

"Can't do it, sir; it is his customer.
Here, Jim!"

Here, Jim!"

He threw him the coin, and was off like a shot after a customer himself. In this big city there are many such lads, with warm and generous hearts under their ragged coats—veritable rough diamonds.—N. Y. Commercial Advertiser.

The Boy Who Rises Above Human Respect.

Some years ago a pupil of the school of art, found a chaplet of beads in one of the halls. Indignant at the thought that in the illustrious school one should recite that humble prayer, he assembled his friends together, informed them of his discovery, and all swore to express their entire disapprobation of such "superstition." The watchword was given. After the exercise they went in to the court-yard; the beads were hung up in the branches of a tree, and the pupil who found it cried out with the accent of the most bitter irony: "Let him among our dear school fellows who has lost 'his chaplet' come forward to take it down;" and the tone of his voice recite that humble prayer, he assembled

the young soldier of Jesus Christ, and said to him with deep emotion: "Bravo! my friend; when one knows how to defend his convictions and faith in so worthy a manner, he will likewise know how to stand by his country, and will know how to die for his fatherland!"

"In that case," said the Princess, "give

"In that case," said the Princess, "give it only as a pledge, and I will always redeem it for you."

"I fear, Madame," the holy Bishop replied, "it will have to be redeemed so often that it would appear an abuse of your benevolence."

Not leve of the Christian with the safety of th

Not long after, Christina met his Lord-ship at Turin and observed that he did not wear the diamond. Easily divining what had become of it, she sent him another, of still greater value, with a message not to do with this as he had done with the

"I cannot even promise that, your High-ness," replied St. Francis. "It seems that the possesion of costly articles does not become me."

Consumption Surely Cured.

Consumption Surely Cured.

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 free to any ef our readers who have consumption if they will send me their Express and P. O. address.

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Dr. T. A. SLOCUM, 37 Yonge St., Toronto, Ont.

There is nothing equal to Mother Grayas'

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satis-

LOYALIY.

A heathen king once commanded a good Bishop to be brought before him in order that he should deny the Christian faith, and offer sacrifice to the heathen gods. But the Bishop only answered firmly, "My lord, the king, that is something I can never do." thing I can never do "
Fuled with astonishment and indigna-

tion, the king exclaimed: 'Are you ignorant of the fact that your life is wholly in my power? that a wink from me would be your death warrant?' "I am perfectly aware of that," replied the Righty What warrant to leave the Righty warrant to leave the result of the resul

"I am perfectly aware of that," replied the Bishop, "but permit me to lay a simple case before you, and ask your judgment concerning it, before my sentence is passed: Suppose one of your truest and most loyal servants should fall into the power of your enemies, who should endeavor to compel him to become untrue to you, thus proving himself a traitor, and failing in their efforts, the servant remaining firm and true in the allegiance, suppose they should strip him of his clothing, and drive him away in shame and ignominy—tell me, my king, would you not on his coming thus to you, clothe him in the fairest robe, and give him honor for the shame he had borne?"

"Certainly I would," answered the

"Certainly I would," answered the king; "but what has that got to do with you and me?"
"Only this," replied the good Bishop calmly, that while you indeed have power to strip me of this poor robe of mortality and send me from the castle us shame and disgrace, I have yet a King greater far, who will clothe me anew in greater far, who will clothe me anew in immortal raiment. Shall I, then, for the sake of this poor garb, desert and deny Him?" deny Him ?"

The heathen king replied in few woods: "Go," said ne "your life is

Jew on Catholic.

The new Catholic University at Wash-The new Catholic University at Washington has already \$700,000 in funds, with \$100,000 more subscribed, 656 acres of property paid for, the Divinity building (\$175,000) ready to be paid for as the contracts call for payment, chapel and library provided for by a donor, and eight Divinity chairs endowed in perpetuity. Our Catholic brethron have had a bril liant beginning, and they are to be congatulated. They set an example of educational and religious zeal which some plausible people criticise as behind the

educational and religious zeal which some plausible people criticise as behind the age in free and enlightened America; but as the dynamite, not the Messianic, era is apparently dawning on free and enlightened America, a well-equipped university and a creed that uphoids personal morality are influence assets. sonal morality are influences surely not to be despised — Jewish Messenger.

A Beautiful Reply.

A bishop once went to a convent where the children had just come out of retreat. They were all gathered round him, chattering in great glee, when suddenly he exclaimed: "What have you done with the silence of your retreat?"

The chatter boxes were not ready with an answer, and looked at one another in perplexity; the bishop repeated his question, and then the youngest piped out: "We have left it with Jesus in the tabernacle."

On, how delighted the bishop was with

On, how delighted the bishop was with that answer. He told the story again and again with pleasure that lost noth-

Nature Makes no Mistakes,

Nature Makes no Mistakes.

Nature's own remedy for bowel complaints, cholera morbus, colic, cramps, vomiting, sea sickness, cholera infantum, diarrhœa, dysentery, and all diseases of a like nature belonging to the summer season, is Dr. Fowler's Extract of Wild Strawberry, which can be obtained from all dealers in medicine. Price 35 cents.

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worthy a manner, he will likewise know how to stand by his country, and will know how to die for his fatherland!"

A Saint's Detatchment from Earthly Goods.

Princess Christina of Piedmont having appointed St. Francis de Sales her almoner, presented him with a handsome diamond signet-ring, requesting him to keep it for her sake.

"Madame, I will retain it with pleasure," he answered, "until the poor need it."

"In thet case," and the D. i.

CARPET AND HOUSE FURNISHINGS.—R S. CARPET AND HOUSE FURNISHIN

Hay fever sufferers ought to know of its efficacy. Ely Cream Balm was recommended to me as a preventive to Hay Fever, Have been using it since the 9th of August and have found it a specific for that much dreaded disease. For ten years I have been a great sufferer from August 9th till frost, and have tried many alleged remedies, but Ely's Cream Balm is 'he only preventive I have ever found.—F. B. Ainsworth, Publisher, Indianapolis, Ind.

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the city. Children's pictures a specialty.

CATARRAH, CATARRHAL DEAFNESS. AND HAY FEVER-NEW TREATMENT.—Sofferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasities in the lining membrane of the nose and enstachian tubes. Microscopic ressarch, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cared in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. were cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other 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 deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

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What a Time

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