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After All.
BY SUSAN COOLIDGE.
Grief is strong, but joy is stronger; Night is long, but day is longer; When life's riddle solves and clears, And the angels sing our praises,
Whisper the sweet answer low (Answer full of love and blessing), How our wonderment will grow, And the blindness of our guessing— All the hard things we recall Made so easy, after all.

Earth is sweet, but heaven is sweeter; Love complete, but faith completer; Close beside our wandering ways, Through dark nights and weary days, Stand the angels with bright eyes, And the shadow of the cross Falls upon and sanctifies All our pains and all our woes, Though we stumble, though we fall, God is helping, after all.

Sigh, then, soul, but sing in sighing, To the happier things replying; Dry the tears that dim thy seeing, Give glad thoughts for life and being; Time is but the little entry To eternity's large dwelling, And the heavenly guards keep sentry, Urging, guiding, half compelling; Till, the puzzling way quite past, Thou shalt enter in, at last.

FIVE-MINUTE SERMONS.
Third Sunday after Easter.

DEVOTION TO ST. JOSEPH.
Go to Joseph, and do all that he shall say to you. (Gen. 11, 5.)
It is Joseph's nearness to Jesus and Mary during his life that leads us now, when he reigns with them in heaven, to confidently call upon him for succor in our needs, and especially do we go to him because to his patronage the whole Church has been commended, that by his intercession he may do for her and each of her members what he did for Jesus and His Mother when He was in the flesh.

Wisely has the Church made him her protector, for his power with God must be very great. Of this we can have no doubt, when we remember that to his care were entrusted the purest and the best who have ever walked this earth—Jesus and Mary—Jesus, the Son of God; Mary, His stainless Virgin Mother, whose chaste soul the Holy Ghost made His dwelling-place, delighted with its beauty.

Above the seats of all the bright angels who serve in the courts of the Most High Mary's throne was raised, and one day she would be the angels' mistress and queen; Jesus was their Lord, their Maker, before whom they were in lowliest reverence. And yet Mary was Joseph's spouse, and Jesus rendered him the obedience a son should give a father. Very worthy must he have been who held so high an office.

Joseph was a necessary member of the family. He served as a veil to screen from the vulgar gaze the deep mysteries of the Incarnation and Nativity; he led the way into Egypt, and his faithful arm supported the Mother and the Babe during the journey; he brought them back to their own land and provided shelter for them; their daily bread was the fruit of his labor—in a word, during the boyhood and youth of our Lord they were entirely dependent upon him.

Such, then, was Joseph's position in the Holy Family; he was the master and guardian of the household; and this is what the Church would have him be in every Christian family. It is you, Christian fathers and mothers, who should be especially devout to St. Joseph, for he is your patron in a particular manner. You, like him, have the cares of the household upon you; you must provide for the life and health of the children God has given you; it is your duty to see that they are instructed in the faith and that they study their school lessons; and that they guard themselves against the dangers they must meet with in a great city like this, and keep them away from those who may lead them to evil; and, above all, you should give them good example in the practice of virtue. To fulfill your duties well you need divine assistance. Go to Joseph—go to the foster-father of Jesus Christ; he will intercede for you, and obtain the many graces of which you stand in need. Go to him and tell him all your troubles; you will find him very gracious.

But St. Joseph is the patron not of heads of families alone. The Church would have you, dear brethren, go to Joseph, and do all that he shall say to you. From him she would have you learn a tender love to Jesus, a love manifesting itself in deeds, not simply in words. Joseph devoted himself to the service of our Lord, and so should we. But how can we presume to say that we love or serve Jesus if we do not keep His commands; if we neglect our duties as Catholics and as members of society? Let us show how much we love Him by doing something for Him, as St. Joseph did, and let us, like him, be constant in our well-doing, permitting no day to pass without some acts of love to God. And if we would hope to make progress in the ways of God, let us daily "Go to Joseph and do all that he shall say."

The latest results of pharmaceutical science and the best modern appliances are available in our compound of Aver's Sarsaparilla. Hence, though half-a-century in existence as a medicine, it is fully abreast of the age in all that goes to make it the standard blood-purifier.

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A LEGEND OF ST. PATRICK.
A Mysterious Memorial of the Great Apostle of Ireland.

St. Patrick, it is said, came from Ireland to Gaul to visit St. Martin, attracted by the fame of his sanctuary and miracles. On arriving, in the midst of a snow storm, at the banks of the Loire, not far from the spot on which the church now stands which bears his name, he sought shelter under a thorn bush. It was Christmas-tide, and the winter was a severe one. The shrub, out of respect for the saint, extended its branches, and shook off the snow which rested on them; when the servant of God arose to continue his journey, it appeared covered with snow-white flowers. St. Patrick crossed the Loire on his cloak, and arriving on the opposite shore, again rested under another backthorn, which at once burst into flowers. "Since that time," concludes the *Chronicle*, "the two shrubs have never failed to blossom at Christmas-tide in testimony of the sanctity of Blessed St. Patrick."

Another version of this beautiful legend runs as follows: On his return to Ireland after a visit to St. Martin in Gaul, St. Patrick came to the left bank of the Loire; he requested some boatmen to take him across the stream, promising them the blessings of heaven if they complied. But these rude men gruffly repulsed him. Thereupon the saint laid his mantle upon the water, and directing his course by means of a branch of a blackthorn which he had broken from a bush resting by, floated safely to the opposite side. The boatmen were overcome with astonishment. St. Patrick planted the thorn branch, and kneeling down, gave thanks to God. The branch took root, and grew into a bush which blossomed each succeeding winter in honor of the saint.

So far the legend. Before giving an account of the phenomenon, we may remark, with St. Patrick's latest and best biographer, Father Morris, of the Oratory, that it would seem as if nature would fain repay the saint for the way in which he had honored the inanimate creation when he made high mountains his altars, and "bound in the services of his Lord." Natural monuments are a distinguishing feature of St. Patrick's history in Ireland, and it is certainly very remarkable that the same characteristic should attach to the record of his life in France.

It is a fact, one for which science is still unable to give any satisfactory explanation, that a tree in a little town on the banks of the Loire, not far from Tours, named after St. Patrick, unfailingly, every year at Christmas, is seen covered with flowers. Some few years ago the flowers appeared during the entire octave, when the mercury was constantly below zero. It frequently happens that the bush is at one and the same time white with the snow of winter and the blossoms of its own flowers. Thousands came to gather these fleurs de St. Patrice, which are believed to be an undying witness of St. Patrick's connection with St. Martin of Tours. These trophies of the apostle of Ireland are also objects of religious veneration. M. Dumont, better known as the holy man of Tours, always kept a branch of the fleurs de St. Patrice hung in his room. "The whole neighborhood," as Father Morris remarks, "is redolent of St. Patrick." Besides the village, the commune bears the name of the saint; and the ancient parish church, dating from the tenth or eleventh century, is dedicated to him.

The following account of the mysterious tree, from the pen of Monsignor Chevalier, president of the Archeological Society of Touraine, is given in Father Morris' admirable life of St. Patrick. It has for title, "Extraits des Annales de la Societe d'Agriculture, Science, etc., du Department d'Indre et Loire, t. xxx., annee 1850, p. 70."

"On the banks of the Loire, a few leagues from Tours, a very remarkable phenomenon is repeated year by year, and from time immemorial—one concerning which science as yet has given no satisfactory explanation. This phenomenon, too little known, consists of the blossoming, in the midst of the rigor of winter, of the *prunus spinosa*, commonly called the sloe. We have lately verified this circumstance with our own eyes, and can vouch for truth without fear of contradiction. We can appeal to the testimony of thousands who, at the end of December in each year, are eye-witnesses to its repetition, and we have ourselves gathered these extraordinary flowers. This remarkable shrub is to be found at St. Patrick upon the slope of a hill not far from the Chateau de Rochecotte. The circulation of the sap, which is revealed by the moist state of the bark, which it easily separates from the wood which it covers. The buds swell, the flowers expand as in the month of April, and cover the boughs with odorous and snow-like flowers; while a few leaves timidly ventured to expose their delicate verdure to icy north winds. Shall I venture to add?—to the flowers succeeds the fruit, and at the beginning of January a small berry appears attached to a long peduncle in the midst of the withered and discolored petals, which soon shrivels and dries up."

"This singular growth of flowers is almost unknown, although it has been repeated every year from time immemorial. The oldest inhabitants of St. Patrick have always seen it take place at a fixed period of the year, no matter how severe the season of the year may be; and such has also been the ancient tradition of their forefathers, while legend seems to attribute a very remote origin to the fact; but

as the shrub itself appears quite strong, it is probable that it is renewed from the roots. However, this phenomenon is limited to the locality and to the shrub in question. Cuttings transplanted elsewhere have blossomed only in spring.

The incredulous will object that, after all, this circumstance is not more extraordinary than the flowering of the lilac in November, when the buds, by an unwary mistake, suppose that in the still mild temperature, they have found the soft breath of spring. Our reader must not be deceived: the blackthorn of St. Patrick "grows, develops and bears fruit in the midst of the rigors of winter, in the most icy temperature." Although growing on the slope of the hill, this shrub is in no way sheltered from the north wind; "its branches are encrusted with hoar frost, the icy northwest wind blows violently against them, and it often happens that the shrub is loaded at one and the same time with the snow of winter and the snow of its own flowers."

A CATHOLIC VIEW OF THE P. P. A.

To the Editor of the Globe:
Sir—After reading the report given in your issue of to-day of the proceedings of the convention of the above association at Hamilton, and your leader commenting on me, I feel it my duty to state a few remarks, to offer a few remarks, how I, with others of my religious belief, view this society.

I am a Canadian of the most born, having first seen the light of day some forty years ago in the little town in which I at present reside, and in which I hope to spend the balance of my days. I have had the pleasure of visiting and seeing something of other countries—the United States of America, Ireland, England, France, Italy, Germany, Spain, and elsewhere. I may seem strange to some when I confess that I love my own dear Canada best of all. Without any desire to appear proud or boastful, I feel that I yield to no man in true affection for this land of my birth. So that our friends of the P. P. A. must not run away with the idea that they are the only loyal ones in the country. My Roman Catholic religion—and I consider I know its teachings fairly well—taught me first to be loyal to God and my country, and my fellow-men. From boyhood I have endeavored as closely as possible to adhere to her teachings, and my experience has been, and still, that I adhere to the better man and the better citizen I am. Protestants of this or any other country who are carried away with any notion or idea that they are the only loyal ones in the country, and I consider I know its teachings fairly well—taught me first to be loyal to God and my country, and my fellow-men. From boyhood I have endeavored as closely as possible to adhere to her teachings, and my experience has been, and still, that I adhere to the better man and the better citizen I am. Protestants of this or any other country who are carried away with any notion or idea that they are the only loyal ones in the country, and I consider I know its teachings fairly well—taught me first to be loyal to God and my country, and my fellow-men. 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