Good-by, Proud World!

r, proud world! I'm going home; ark not my friend; I am not thine; g through weary crowds I roam—re ark on the ocean brine; g I am tossed like the driven foam; w, proud world, I'm going home.

d-by to Flattery's fawning face, franderr with fils wise grimace, pastart Wealth's averted eyes upply Office low and high; growded nails, to court and street, rosen hearts and hastening feet; hose who go and those who come, d-by, proud world! I'm going home

I go to seek my own hearthstone,
Bosomed in your green hills alone;
A secret lodge in a pleasant land,
Whose groves the frolic fairles planned,
Whore arches green the livelong day
Echo the bleckbird's roundelay;
And evil men have never trod—
A spot that is sacred to thought and God.

b, when I am saie in my sylvan home, mock at the pride of Greece and Rome; no when I am stretched beneath the pines, where the evening star so holy shines, langh at the love and pride of man, at the sophist school, and the learned clan; for what are they sil in their conceit.

When man in the bush with God may meet? -Ralph Waldo Emerson.

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. THIRD SUNDAY OF ADVENT.

"In everything by prayer and supplica-on and thanksgiving, let your petitions be ade known to God."—Epistle of the day. My brethren, what are the petitions or requests we would like to have made known to God? Are we to seek only for personal favors; or should we extend our sympathies beyond the limits of our own selfish interests? This day is within the octave of the Immaculate Conception, when we may properly ask our Blessed Lady to exercise her great power with God on behalf of our country. This is the feast on which we expect her as Patroness of this land, to obtain for all its inhabitants choice blessings from God. At inhabitants choice blessings from God. At no more favorable time can we pray that Catholies in the United States may remain loyal and devoted to the one and only Church established by the Divine Son of Mary Immaculate. For those who are outside the fold under the guidance of hisology, we can petition for no greater are outside the fold theer the gattance the hirelings we can petition for no greater blessing than that the obstacles may be speedily removed which impede the pro-

speedily removed which impede the progress towards the Church.

Christian civilization is exerting a powerful influence in the welfare of the country. Without it this nation of freemen cannot enjoy lasting prosperity. But it is inseparably connected with Christian education. God will not give us the glorious results that came with this civilization unless we patiently sow the saids. giorious results that came with this civili-zation unless we patiently sow the seeds of the virtues by teaching thoroughly the doctrines of His Church.

What shall we ask, brethren, for our

homes? That happiness may always remain in them; that vice and folly and remain in them; that you have the permitted to enter them. Conflicting opinions obstinately maintained disturb the peace of the family circle. Among blood relations there are at times stubborn disputes, there are at times stubborn disputes, resulting in strong feelings of anger and hot words. For many of these domestic trials there is no efficacious remedy to be found, except in patience and the heroic exercise of charity. We must perfore love offensive friends for God's sake, when no other motive will suffice. Especially provoking is the disturbance caused in a Christian home by rebellious sons, who despise parental advice and give little or no heed to the admonitions of the Church.

United States, whose faith has been n fested in a practical way by receiving Holy Communion this morning. Not by a law of the Church, but by the promptings of their own devotion, they have united to make straight the ways for the Prince of Peace so enter into their hearts. Our Lord's visit will bring to them the peace which surpasseth all understanding; and our Blessed Mother Mary will rejoice to see their efforts to imitate the lite of

Stopping Papers.

"There must be somebody backing that paper, for I ordered my paper stopped, and I know three or four more who got mad and stopped theirs, but the paper seems to come out just the same."

Foolish man, don't think because you get angry and stop your paper it will make any difference with the run of the office. The editorial which offended you pleased a half dozen other men so much that they subscribed for the paper forthwith. Always remember that a paper is not run for the benefit of one person, but for the public. Go and take a drink out of the Delsware river and look along the shore and see how much look along the shore and see how much you have lowered the water. When you have accertained the exact figures you can put them down as representing pretty accurately just how much you amount to individually toward the success or failure

of the average newspaper.

The above is published for the fastidious who only find fault with a paper when asked to pay their subscriptions.

A High Valuation.

"If there were only one bottle of Hagyard's Yellow Oil in Manitobs, I would give one hundred dollars for it," writes Philip E. Erant, of Menteith, Manitoba, after having used it for a severe wound and for frozen fingers, with, as he says, "aetonishing good results."

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This injunction applies not only to the mental but the physical welfare. Salt rheum, erysipelas, and all obstinate humors of the blood are perfectly curable by Burdock Blood Bitters.

On the Platform.

Public speakers and singers are often troubled with sore throat and hoarseness and are liable to severe bronchial attacks which might be prevented and cured by the use of Hagyard's Pectoral Balsam—the best throat and lung remedy in use.

THE CONFESSIONAL.

THERE YOU CAN REST, SIN LADEN SOUL

THERE YOU CAN REST, SIN LADEN SOUL, AND BE REPRESHED.

Turn here, weary pilgrim, on life's journey—reat here sin-jaden soul! The Saviour calls you to come and be refreshed. There you can lay down your burden at the foot of the cross, here you can take up His, for He has said: "My burden is light and My yoke is sweet." He said: "Though your sins are as red as scarlet I will make them whiter than anow." Like the Prodigal Son, you have thought in your heart: "I will arise and go to my father;" and with him you had grace to say: "Father I have sinned sgainst heaven and before Thee, and am no longer worthy to be called Thy son." Here, as you gaze upon the cross, you remember that your sin in part caused your Saviour's sufferings, and like Peter, you weep bitterly or your offences. As a wave of remorseful feeling rolls over your troubled zoul, you strike your breast with the publican, saying: "O Lord, he merciful to me, a sinner!" As the flood gates of sorrow are opened, and your heart throbs with a new-found emotion, youery out with the fervor of blind Bartimeus of Jerico: "Jesus, Son of David, have mercy on me!" The said the said such as the su strike your breast with the publican, saying: "O Lord, be merciful to me, a sinner!" As the flood-gates of sorrow are opened, and your heart throbs with a new-found emotion, you cry out with the fervor of blind Bartimeus of Jerico: "Jesus, Son of David, have mercy on me!" Son of David, have mercy upon me!"
These beautiful models of penitence are all for you, my friend, and are all episodes in the life and teachings of your Blessed Redeemer.

Here at the confessional the sinful and the inneant mean the process.

Here at the confessional the sinful and the innocent meet. Here your fore-fathers came to receive spiritual consolation in their days of joys and sorrow. Here the king and the beggar were always on equal footing. There is no pride of place around the holy confessional, because it is divinely instituted. It is a blessed place.

One stays away through pride, but a Christian must be "meek and humble of heart." Pride made the angels fall. Turn your eyes towards the tabernacle; therein is confined the Second Person of the Blessed Trinity. He is there, although the Master of all, to serve sinners. He was born in a manger; He

although the Master of all, to serve sinners. He was born in a manger; He humbled Himself to the ignominy of the cross to serve us. No pride in Him, At the confessional, overshadowing it, is the Sacred Dove, the Holy Spirit—the Third Person of the Blessed Trinity—absolving sinners and giving sanctifying graces needed. No pride in Him. Where these are the Father is also. No pride in him. No pride in the Holy Trinity; then how can we weak men speak of pride? He was born in a manger; He

One stays away on account of shameful One stays away on account of shameful sins committed. In a case of this kind St. Francis de Sales said what every priest feels and could say with equal truth. This saint has expressed his delight at the contrition of a penitent; but the penitent remarked: "You only say this, Father, to console me; but your heart must be filled with detestation for so great a sinner." St. Francis replied: "You are absolved from your sine; to me you are as pure as from your sine; to me you are as pure as the new failen snow, and I should be dee titute of feeling if I did not rejoice with titute of feeling if I did not rejoice with the angels in heaven over your conversion." My friend, is not this enough? A priest inwardly rejoices at the conversion of a great sinner, because he feels himself in the presence of a great mercy, and knows that he is the witness of a sublime grace that has descended from heaven. Is not this enough? You who have read this will see that there is still a light in the Church and a faithful priest in the confessional. Hurry: there is time to be for fessional. Hurry; there is time to be for given. Who would not run to receive pardon on such easy terms? When you who despise parental advice and give little or no heed to the admonitions of the Church.

Whatever may be the trials which beset us, we can rejoice in the Lord, as St. Paul did, by remembering that God is near us and willing to listen to our petitions. We can rejoice under the patronage of the Blessed Virgin, and recommend to her maternal care all those who have need of our prayers. It is a joyous time for all these Catholic young men throughout the United States, whese faith has been mani-

My friend, bear with me while I tell of the confessional, that others may take heart. Here at this blessed place the soul is refreshed, in order to renew the strife against the temptation of the flesh. Ah, me! i. is a visible token of God's volunagainst the temptation of the same and against the temptation of God's voluntary mercy—a monument of his unchanging love for us poor sinners. Here the sins of a life-time, sins of infanite malice, are blotted out through a miraculous charity. The guardian angel of each one is here among those kneeling people; clothed in marvelous beauty, and with a joy unspeakable radiating their heavenly brows, they offer each penitent's tears as gems worthy of heaven. One eight of these magnificent creatures, who take such interest in us, would cause us to swoon in an ecstacy of delight. Here at this consecrated spot, a continual inundation graces flow on starving souls and hardened hearts. Every sigh for sin, every aspiration for secrated spot, a continual inundation graces flow on starving souls and hardened hearts. Every sigh for sin, every aspiration for mercy, every tear of penitence, every recolution to be good, are graces directed by the Holy Spirit. From this sanctifying footstool continually rise to the Father whose dying words from parched lips on the cross: "Father, forgive them, for they know not what they do." Upon this blessed footstool, the strained eyes of the Queen Mother rest with a continuous and almost infinite longing. Seated upon her predestined throne of mercy, she is known in heaven as the Refuge of Sinners. Through her gentle pleadings every day thousands receive the grace to come to the confessional. She turns dove-like eyes upon the Father, and points to the five visible wounds upon her Son, wounds that were made for ue, and thus she is known on earth as Help of the Afflicted.

— Philip O'Neil in Catholic Mirror.

Mr, Henry Harding, of Toronto, writes: My little daughter, seven years of age, has been a terrible sufferer this winter from rheumatism, being for weeks confined to her bed, with limbs drawn up, which could not be straightened, and suffering great pain in every joint of limbs, arms and shoulders. The best of physicians could not help her, and we were advised to try Dr. Thomas' Eelectric Oil, which we done, and the benefit was at once apparent; after using two bottles the pain left, her limbs assumed their natural shape, and in two weeks was as well as ever. It has not returned.

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle and see if it does not please you,

THE EXAMPLE SET US BY THE Catarrh, Catarrhal Dea ness. and Hay PURITANS.

ton. The extraordinary proceedings against them are well known to all cultured Americans. They were regarded as blasphemous heretics, and the most bar-barous and atrocious persecution followed. barous and atroclous persecution followed.
Many of the principal sufferers found an asylum on Shelter Island. George Fox, founder of the Society of Quakers, was twice a guest of the Sylvestus in their hospitable home, and preached to the Indians from the door steps of the mansion. Hither fled the aged Lawrence and Casandra Southwick, who, after imprisonment, starvation and whopping, were banished from the jurisdiction of Boston on pain of death, and who soon died

on pain of death, and who soon died within three days of each other, tenderly cared for by Mr. and Mrs. Sylvestus, under their own roof. It was this incident that inspired one of Whittier's most beautiful

poems;
"So from his lost home to the darking main,
Bodeful of storm, good Mercy held his way;
And when the green shore blended with the And when the green shore bloaded with the lig ray, His poor wife moaned: 'Let us turn back again.' 'Nay, woman, weak of faith, kneel down,' said he, 'And say thy prayers, the Lord Himself will

sieer, And led by Him no man nor devils I fear; So the gray Southwicks from a rainy sea Saw, far and faint, the loom of land and

With feeble voices thanks for kindly ground,
Whereon to rest their weary feet and formA peaceful death-bed and a quiet grave,
Where ocean-walled and wiser than bis age,
The Lord of Shelter scorned the bigot's rage."

And the writer goes on to say that "The son and daughter of the Southwicks were fined ten pounds each, and, as an expedient for raising the money, the General Court at Boston absolutely passed a re-solution to sell them into slavery, and

Court at Boston absolutely passed a resolution to sell them into slavery, and offered them to one sea captain after another for the markets of Virginia and Barbadoes. No buyer could be found: the inhumanity was too glating.

"Other instances followed where Quakers were fined, and, having no visible property, were sentenced to be sold as slaves, yet no ship masters would ever become parties to such transactions, and the attempt failed. Two Gospel Massengers from England, William Robinson and Marmaduke Stevenson, met at Shelter Island and went to Boston in 1659 to remonstrate against the unholy crucities. They were promptly seized, imprisoned and sentenced to banishment on pain of death. Regardless of this edict, these Quakers continued four, weeks preaching in Salem within the limits of the colony, making many converts, and then marched back triumphantly to Boston and gave up their lives a willing sacrifice, to show the world the impotence to stay the work of the Lord.' They were hanged on Boston Common, and May Dyer was to have been executed for her religious opinions at the same time; but a reprise sum after her ascent of for her religious opinions at the same time; but a reprieve came after her ascent of the ladder and she was banished instead. She went to Shelter Island where she re mained several months; but in March,

She went to Shelter Island where she re mained several months; but in March, 1660, she suddenly made up her mind to go to Boston, and consequently her doom was sealed. She was hanged on Boston Common. Many who had been maimed, mutiliated, their fissh laccrated by the whips or burned with hot trons, were tenderly nursed—their wounds dressed and healed—by the Sylvestus."

But we have no heart to continue the melancholy and disgusting details. We take no pleasure in reproducing facts which are familiar to all who know acything of our early colonial his tory. But that same spirit, which we are sorry to say is rife in some of the descendents at the present day of those stern and cruel old Puritans, compels us in sheer self-defence to show that if, in spite of the teachings of the Church in Catholic times, persecutions sometimes occurred, those persecutions are more than matched by those of the very men who professedly fled from persecution to found an asylum of freedom in this Western World.

Ex Governor Butler, of Massachusetts, very properly remarked in a famous speech of his: "That beautiful poet, Mrs. Hemans, wrote:

"They have left unstained what there they found—

"They have left unstained what there they found-edom to worship God.'

Freedom to worship God.'

"Yes, freedom to worship God as they understood it, not as it was understood by those who did not agree with them.'

If it be said in extenuation, "Such was the spirit of the age," "If the excuse is good for you it is good for us," and we would conclude by gently suggesting that those who live in glass houses should not throw atones. throw stones.

A Quarter of a Century.

For more than twenty-five years has Hag-yard's Yellow Oil been sold by druggists, and it has never yet failed to give satisfac-tion as a household remedy for pain, lame ness and soreness of the flesh, for external and internal use in all painful complaints.

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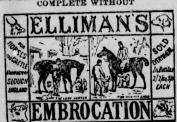
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From His Grace the Duke of Rutland.

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