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The Heart of Mary.

Indulged General Intention for May

There is something mysterious in the way the heart of Mary, the mother of Jesus, is mentioned in the Scripture. Had Simeon merely prophesied to her, "Thine own heart a sword shall pierce," it would have been a marvellous thing, as prophecies are always. Still, it would not have been surprising. He had just proclaimed that her Son would be a sign of contradiction for the ruin or salvation of men, and it was but natural that the Mother should share in his contradictions. Since He must suffer, His Mother's heart would have been inconsolable unless she were destined to suffer with Him. It was to be expected that when hearing the prophecy about her Son's sufferings, she should also hear one about her own. The unexpected and even mysterious fact in Simeon's prophecy is the reason he assigned for Mary's sufferings: "That out of many hearts thoughts may be revealed." A sword of sorrow is to pierce the heart of the Mother of Christ in order that the world may have a means of knowing what many hearts think and feel about her divine Son, and all He represents—redemption from evil, opposition to worldliness and all that leads to sin. What our thoughts are, what their value and merit in the sight of God, we may know by our disposition toward the heart of Mary pierced by the sword of sorrow. A short time before Simeon prophesied, Mary had heard the Magi saying strange things at the crib where her infant lay, and intently as she was occupied with Him, she appreciated—his utterances and stored them away like treasures in her heart. So also when with Joseph, she had recovered Jesus in the temple, and He had accounted for His absence, she "kept all these things in her heart." All these Scripture sayings are very significant, the more so that the sacred writers say so very little about Mary. Whatever is to happen to her is to affect her heart. Whatever interests her most keenly she treasures in her heart.

There is fascination in the mention of the heart of Mary. The more we grow interested in it, the more we are inclined to study the qualities of the Mother's heart, and the more we feel justified in singling it out as an object of special devotion.

We speak of the sorrowful heart of Mary, and the name inspires us with compassion in her sufferings, with resignation and strength in our own. We speak of the Immaculate Heart of Mary, and the most beautiful ideal of her stainlessness seizes upon us and makes us disgusted with the evil that haunts us everywhere, and yet not despondent but hopeful that we may gradually free ourselves from every stain, and live in the world uncontaminated by its villainess. Finally, there is also the pure heart of Mary, as we name it, indicating that no mixed affection found place in her heart. Without division or reserve she was devoted

to her divine Son. So too she is devoted to us, because we bear His image, and her devotion to us in proportion to the brightness and strength of that image.

We need her devotion sadly, and we need to practice devotion to her, to keep our thoughts fixed on her heart and on all the sentiments she had treasured in it about her Son; to keep our thoughts centered on her sorrows and on her compassion with ourselves in our sufferings. All the most noble and beautiful ideals in life will be found in the heart of the Mother of Jesus; so also there may be found strength and courage and cheerfulness, no matter what we may have to endure, if we keep our affections fixed on her—Messenger of the Sacred Heart.

A Rheumatic Wreck.

After Hospital Treatment Failed Dr. Williams' Pink Pills Cured Him

"I suffered the greatest agony from rheumatism. Leading physicians prescribed many medicines, but with unsatisfactory results. I was compelled to go to an hospital, but even the treatment there failed. Then I took Dr. Williams' Pink Pills, and to-day I am a well man."

These words were spoken by Clifford L. Forbes when interviewed at his home in Port Maitland, N.S. Mr. Forbes is a fisherman and had always been very healthy, until some three years ago while fishing off Newfoundland he was seized with a very severe attack of rheumatism. In his own words he says: "I was fishing on the Grand Banks in the spring of 1903 when I was stricken with rheumatism. I could not work or sleep, and the pain was almost unbearable. My case became so serious that I had to be landed and for weeks I lay in a Cape Breton hospital as helpless as a cripple. The hospital doctors prescribed different remedies, but they did not cure me. I then left the hospital and was taken home with rheumatism apparently completely fastened upon me. Day and night I suffered. Nothing I did for the trouble seemed to help me, and I became despondent and downhearted. Then a friend advised me to try Dr. Williams' Pink Pills. I was skeptical, but my friend praised the pills so highly that I determined to try them, with the result you see to-day. I am fully cured and have not since had even a twinge of that dreaded affliction. I cannot say too much in favor of Dr. Williams' Pink Pills, and I urge all rheumatic sufferers to try them."

Dr. Williams' Pink Pills cured Mr. Forbes because they struck straight at the root and cause of his crippling rheumatism. They don't act on the mere symptoms like ordinary medicine. They don't act on the bowels. They do only one thing, but they do it well—they actually make new blood. In that way they root out all common blood diseases like anemia, headaches and backaches, rheumatism, sciatica, neuralgia, and the secret ailments of girls and women who suffer un-

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India Becoming Catholic.

Father Fortunat de Fours, a Franciscan missionary priest now in India, in an article contributed to the Catholic publication "Etudes Françaises," says that Catholicity is increasing very rapidly in that country. In 1872, there are now 8,000,000, of whom are Catholic. Between 1891 and 1901 the Catholic population has increased at the rate of 15 per cent. Summing up, Father Fortunat is of opinion that a social cataclysm cannot be far distant in a country which is divided at present into two castes—the very rich and opulent on one side; the starving and outcast on the other.

Sisters Were Evicted.

Fifty mounted gendarmes recently surrounded the convent of the Ursulines at Nantes, France, and when the sisters refused to open the doors they were battered in. The sisters were found assembled at prayers in the chapel, but after the superior had read a protest against the action taken by the authorities, the officiating priest removed the Blessed Sacrament and the sisters withdrew. In the meantime, an excited crowd gathered outside the convent, shouting maledictions on the soldiers. A number of persons were arrested, including a lieutenant of the 25th Dragoons.

STIMULATED.

One of the stories in Katherine Tynan's recent collection of Irish wit is as follows: "A well-known Dublin citizen, also prominent on the temperance platform in Dublin, was addressing a crowded meeting and arguing against the assumption that stimulants were necessary to the health. 'Look at me, boys,' he said. 'Here I am, 80 years old. I've been a total abstainer all my life, and could you see any man of 80 healthier than I am?' 'Yerra, Mr. B.," said a voice in the crowd, 'if you'd taken your glass like a man, 'tis a hundred you'd have been by now.'"

In commenting on people who misunderstood others Lord Dunmore told the following story at a Boston dinner party: "They are like a certain soldier who served in my regiment," he said.

"This soldier's chaplain saw Donald making for a public house one

day.

"Donald," the chaplain shouted. 'Donald! Oh, Donald!'

"Donald turned and gave him a hasty look, frowned and darted into the bar.

"The chaplain loitered outside the door till Donald came forth again.

"Donald," he said, reproachfully, 'didn't you hear me calling?'

"Yes, sir," Donald answered, 'I did; but I had only the price of one.'

DESTRUCTIVE.

Uncle Peter was observed to be nailing the furniture to the floor and removing all the rolling pins and chinaware from the kitchen.

"Expecting something, uncle?" asked the caller curiously.

"Yaas, boss," replied the old man solemnly: 'I'm expectin' a storm.'

"You don't say! Thunderstorm?"

"No, boss; wuss den dat. I am expectin' de old woman to hab one of dese brain stohms yo' heah so much about heah lately, en when et comes yo' want to be a mile away kase et's wuss den a cyclone."—Chicago News.



Synopsis of Canadian North-West HOMESTEAD REGULATIONS

ANY new numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon said land.

Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy Minister of the Interior. N.B.—Unauthorized publication of this advertisement will not be paid for.

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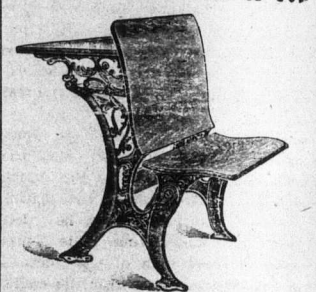
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THE M

The Story

When we returned from our holiday, I heard a subdued humming that seemed to come from within the house. "What is that?" I asked. "The family," answered my host, "has just finished reading the story of the Little Boy Who Found the Lost Sheep. Why did you not tell me that? I would have enjoyed joining in the devotion. I will ask you to join us some other time—I am afraid too late now; so we will postpone it," said my host. During supper I was exceedingly delighted by the interesting version of Don Pancho, a more by the good manners, behaviour of his children, evidently been well trained, whom, my dear reader, I shall this opportunity to introduce. The oldest, named for his father, was a young man about twenty years old; then came Lola, a tall, slender girl, sixteen years of age, and a very sympathetic lad of ten, my great friend, only six years old, finally, a baby girl. Supper over, Pepe and Lola, their parents' hands, their permission to go to bed, respectfully shaking my hand, doing so, and gracefully bidding good-night. I shook hands with the baby, who was in arms. Lola accompanied me to see them safely tucked in and Don Pancho's wife, herself, left us for a few minutes. After a while Don Pancho, me: "Come with me, and, being seen ourselves, we will be the boys preparing for bed." Parting the curtains that glass door, I gazed upon a picture. Pepe, robed in a nightgown, was kneeling upon his hands reverently joining his prayers. During his devotion he made the sign of the cross several times, and, finally, tying down, kissed the picture. Our Lady that hung upon the wall. On the other bed knelt Lola. Lola was beside the little bed, the prayers, which he recited after her. At last she came, and guided him in making the sign of the cross, then gave him a picture of the Blessed Virgin. When both boys were under the covers, the mother entered the room. Stopping at the bed, she leaned over him, whispering to him, made the sign of the cross on his forehead and then. These movements were repeated at the bed of Lola. "What is she whispering?" I asked. "Come," said Pancho, "and we are enjoying a cigar. I will give you a charming story about practice which we learned from mothers."

When we had seated ourselves comfortably, my host began his story.

"What my wife whispered to children was the Magnificat song of Our Lady. You recall I told you about 'La Candelaria'—now let me tell you a sequel to my tale. When I was that night listening to the song recounted to me by our angel could not sleep. I was so frightened by the relation. To shut off my thoughts, she had confided in my head under the covers, grasping my head in her hand, while I blessed myself and again with my right. Suddenly I felt a gentle pull at the pillow covered my face, and, then, frightened, I closed my eyes. Crushed the beads in my hand, second passed, and then a soft crossed my forehead. Opening my eyes, I saw, not the hobgoblin I expected to see, but the smiling face of my mother. Kissing me, she said: 'Be quiet, my child, you go to sleep at once. It is too late for you to be awake.' And with the Magnificat, she made the sign of the cross on my forehead. Before leaving, she gave me her kiss, but grasping it between my fingers, I clung to it and did not let it slip until sleep overcame me. During the night no ghosts appeared to disturb my slumber, but in the dawn there came two angels as the driven snow, who showed the most beautiful scenery in the world. Doubtless they were my guardian angels and my mother's. On the following day, when I turned from school, after kissing my mother's hand—a universal custom by the way, among Mexican children—I asked her ingeniously: 'Ma-

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