

traditions inveighed against him. It was day time to speak.

"King," said I, "does the wife who is about to become a mother think of the young girls who are dancing on the village green?"

"No," the thought of her pains fills her soul," he answered.

"Do we gather yams before clearing the ground or before having torn our hands setting fire to the dried trees?"

"How could we?"

"Does any one who abandons his farms and flees from the burning sun which separates the rainy seasons eat of the harvest?"

"No; for the tall weeds will have choked his harvests."

"Well, clothe yourself in beautiful garments again, put oil on your brow, be strong and prepare yourself for the day of harvest. The road which is left for you to travel is still worse than that which has led you so far, but God will carry you as a mother carries the child at her breast."

"Our conversation contained a long time, and when I left him he prostrated himself on his mat before the Madonna. Sorrows nailed to the cross. He was called upon to endure untold suffering."

"God, however, assisted him beyond all our hopes, as the following incident witnessed by Father Hummel shows:

GOD'S ASSISTANCE.

"One day our catechumen was in the yard of the mission, when a mother in tears brought her child in the hope of obtaining some medicine from the father. The missionary saw at once that the child was dying and hastened to baptize it. Adjuto approached the mother, lifted the child in his arms, followed by its protective amulet and, followed by all present, led the way to the little altar raised in one of the rooms; throwing himself on his knees, he commenced to pray in a loud voice:

"God our Father, these people do not believe; they do not know that Thou art the author of life and death; this child is about to pass away; show these people that Thou art the Lord of life, so that all may know that Thou art our Father."

"His prayer continued until the poor distracted mother, who did not understand this language and saw that her child was about to draw its last breath, took it in her arms and hurried away, reading the air with her cries. This woman who witnessed this scene, noted the fate of the little one and the mother's sadness."

"Without waiting to hear the reflections of any one, Adjuto left the place repeating: 'God can do anything; nothing is beyond God.' Whether it was the effect of supernatural intervention or the happy turn of a crisis that might have been mortal God alone knows; whatever the cause may be, there was general amazement when the mother arrived at her home, for her child, in agony before, was suddenly cured."

"Finally our chapel of modest proportions and neat in appearance was finished and the eve of the great day had come when we were to bless this new house of God and give to the great Catholic family the first fruits of this young mission. Our chief assembled his children and neighbors in his large court and made a last declaration to them. He spoke to them at length of the change that had been gradually effected in him and of the emptiness of the superstitions to which they were yet attached. He reminded them of the opposition which they themselves had made him suffer and which he had conquered, their threats and their insults, and concluded by saying in a loud voice:

"Shall I lose heaven because of my wives? Shall I lose heaven because of my children? No, no; what you, my children, should do is to follow your father, imitate your chief. I have not put you into the world for eternal perdition. I have not given you life that you should suffer eternally. Think well on it; one day we shall all be dust; then be converted without delay; it is the word of your father; it is the word of your King."

"The result showed that this paternal counsel did not fall in vain from his lips; it was received by those of upright heart and energetic will and bore its fruits in due time."

A large number of Christians came from neighboring stations to take part in this family gathering; some were obliged to travel for seven and even eight hours; they were brethren in Christ, who formed the vanguard of the procession to this great city. The ceremony of the benediction of the church was particularly imposing. It was followed by the baptism of the first seven catechumens, led by our faithful Adjuto. Father Hummel enjoyed the consolation of pouring the blessed waters on their heads."

"Coming out of the church, all pressed around the happy neophytes to congratulate them and express mutual encouragement. One of them approached our chief, and, laying his hand on his arm, said to him briefly, but full of meaning:

"Sharpen your sword."

"Yes," answered Adjuto, there is going to be war."

"The old Christian and the young neophyte understood each other. Whilst I write, but a few months after the events that I have related, the children and a large number of the relatives of our Christian chief came to catechism class regularly. One by one their prejudices have disappeared; one by one, we hope, the obstacles which keep them from baptism will be removed. One day which is perhaps not far distant a vast field of ripe harvest for the eternal reapers will rise in the midst of this city."

TOOTHACHE CURED IN ONE MINUTE.

Not only toothache, but any nerve pain is cured instantly by Polon's Nervine. These nerves have been treated by powerful, penetrating, pain-subduing properties make it an absolute cure for neuralgia, rheumatism, toothache, cramps, colic and all other pains and aches that beset mankind. The house is calmed to equal N. Y. Nerve is a household liniment. Large bottle 25 cents.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of one penny. Keep your blood pure and your stomach and digestive organs in a healthy condition by taking Hood's Sarsaparilla and you will be well.

LEAGUE OF THE SACRED HEART.

The benefits of Penance
GENERAL INTENTION FOR FEBRUARY, 1902.

American Messenger of the Sacred Heart.

Penance and all the ways which express the various ways of practising it, humiliation, self-denial, mortification, are among the hard sayings of the Gospel which few can endure. Its benefits, as most people view it, are better known than its benefits. It is not commonly regarded as essential to religion. Not even all who deem an interior spirit of penance necessary for salvation approve of its external observances of watching, fasting, abstinence, which, however suited to other times, are not considered to be in keeping with the ideas and ways of our modern life. They are associated with the fanaticism of the Pharisees, the disorders of the monks, the delusions of every form of a false mysticism. Even a St. Jerome, we are told, would, if living in our day, mitigate the rigor of his penances and choose some other means of acquiring sanctity. The leniency of the ecclesiastical authorities in dispensing from prescribed abstinences and fasts is misinterpreted into an admission on the part of the Church that penance, in its external practice, is not now and perhaps never was, so very necessary for a Christian life. At most it is a virtue of necessity, never to be practised voluntarily, but only under compulsion.

Now, it commonly happens that those who reject the hard sayings of the Gospel delude themselves with foolish theories. Instead, so they let their imaginations run on the hardships and abuses of a practice which, when properly regulated, is altogether salutary and reasonable. In vain they strive to frame a religion for our present state, which excludes penance, exterior as well as interior, from its essential requisites. A virtue it surely is, to some extent a virtue of necessity, it is true, but one which has strong incentives and rewards for its voluntary exercise. It is really a part of the virtue of justice, disposing us to make good or reparation for the injury we have done to God by sin, by beavelling its malice, suffering its penalties and taking every effective measure to avoid it in future. Surely religion, which is man's union with God, must include among its requisites the virtue which restores that union when severed, and at the same time, to effect this union is not the least of the benefits of penance. Instead, therefore, of regarding penance as a virtue of necessity, it was wiser and more grateful on our part to deem it a boon of God's mercy and not to be content with suffering the penalties we cannot avoid, but to impose on ourselves others of our own choice, or at least to accept voluntarily what proper authority may pre-cribe for us.

We cannot avoid our share in the evils of the sin of Adam and Eve. As a result of that sin, want and sorrow and tears, sickness, infirmity and death are our lot and our inheritance. Whether men read Scripture as a divine revelation or an outward fable, the stern fact is there, that cursed is the earth in our work, that with labor and toil we eat thereof all the days of our life, that thorns and thistles are brought forth to us, and that we eat of the herbs of the earth, cunningly and successfully as we curse, cunningly and successfully as we seek to master the forces of nature so as to make every creature contribute to our comfort, we are still outside the paradise of pleasure and before it is "Cherubim and a flaming sword to keep the way of the tree of life."

Compelled indeed we are by our very lot to do penance, to pay the penalty of the crime which forfeited Eden for our race. Every day brings its trials, annoyances, afflictions, and even when all for a moment seems well, if we are not consumed with remorse for the past we are forever haunted by anxiety for the future, always menaced by poverty, dishonor, disease, with no brighter outlook than death. It is an act of the virtue of penance to accept that judgment of God and to suffer whatever His providence has in store for us. Without this virtue, therefore, we can have no true religion, for we cannot observe its law in the circumstances appointed for each one of us; with it the trials that would otherwise afflict us are turned to our consolation and profit.

It is our lot to suffer all these things in consequence of a sin for which we are not personally responsible, we might, with reason, assume that there are penalties attached to our own misdeeds; may, that the consequences of original sin are directly or indirectly the result of our personal sins. "Thy sin will find thee out;" "the wages of sin is death;" and such like maxims are the expressions of our own experiences as well as revealed truths. The judgment on the prophet David, even when he had acknowledged his sin, was an instance in point. "Only because thou hast so made the enemies of the Lord to blaspheme through this matter even the son that is born to thee shall surely die." Herein is an additional reason for suffering patiently the afflictions sent us by Providence, and a motive for rejoicing that we can, by the virtue of penance, not only obtain pardon for sin but also do our share to satisfy God's offended justice. With right-minded people this motive is quite sufficient to adopt voluntary penances, such as fasting, abstinence, watching, silence and retirement, and other means of denying nature. Even without the fear that God might chastise, or the consolation found in making due reparation, it is natural that the truly contrite spirit should resort to external penance as an expression of its sorrow. The spirit depressed by sorrow laments its depression to the body; nay, the body naturally seeks to express in its own way the sentiments which possess the soul: it has tears and gloom and silence and utter prostration for its language of grief; in food it finds no savor, in sleep no rest, while its partner, the soul, is in grief. "For I did eat ashes like bread, and mingled

my drink with weeping." "With tears have I watered my couch," said Prophet David. "In dust and ashes I do penance," cried Job. The spirit truly contrite rises in indignation against the corruptible body which is a load upon the soul. "I chastise my body and bring it into subjection," St. Paul tells us, and he surely knew the wants of humanity in every age.

To bring the body into subjection, to keep the lower nature subordinate to the higher, to control appetite and passion by reason and will, are among the benefits of penance, which prove that some practice of this virtue is absolutely necessary for avoiding as well as for expiating sin. Self-indulgence is surely no guarantee against yielding to temptation; self-denial is. To seek one's comfort in ease and pain, to shrink from every anxiety and fatigue, makes me too inactive, delicate and enervated to make the effort, resistance and sacrifice implied in every victory over temptation. To persevere in the practice of moderation in all things, one must exercise self-denial. To be really temperate in the use of food and drink, one must be in some degree abstemious. Some kinds of evil, vices and Saviour's word for us by the Church, in its exercise.

Greatest of all the benefits of penance is that it helps us to know how grievous a thing is sin. In civil life it is of little use to reason with one who is really criminal and the penalties of the law are applied as the most effective means of making him realize his guilt. It is the same with the transgressor of God's law. Nothing is so severe to pierce his heart with fear, to force him to consider the evil of his transgressions as the awful retribution visited upon sin, the eternal punishment after death, and before death the inevitable remorse and confusion, even should there be no other temporal chastisement. Penance, the sorrow for the submission to the trials that come upon us in life, the acceptance of the fasts and abstinences imposed on us by the Church, and the voluntary adoption of other penitential practices, all with a view to obtaining remission of sin and its consequences, gives us what might be called the sense of sin. It accomplishes for us what the Son of Man is to do when He comes in judgment, "to convince the world of sin." It convinces us of our sin, of the guilt of our transgression of God's law, and of our responsibility in His law, and of the excuses we make for our sin. It makes an end of the excuses we invent without end to extenuate our guilt. It opens our eyes to God's holiness, and gives us a foretaste of His mercy. It fills us with gratitude and with confidence, and all these sentiments in turn but deepen our sense of sin. It is this benefit of penance that the world needs most today, for it is bent on ignoring the responsibility of the sinner of our time against its adoption, and pulpits in what men call churches become on Sunday platforms for the advocacy of infidelity. And Jesus is jealous of His divinity. Rob Him of this prerogative, and the apple of His eye is hurt. Unsettle this stone of the edifice of religion, and the whole structure falls, to bury offenders in ruin and desolation.

What fate is in store for the open and avowed enemies of Christ; for the demons of war, who go wrong not from frailty, but from malice? Monsters of this sort darken the fair face of God's lovely universe.

There is abroad in our land an army of unscrupulous and unprincipled abettors of evil, whose fondest dream is the destruction of God's Kingdom on earth. They are employing, with a pernicious activity, every engine of war at their disposal. The suffrage, the schools, literature, education—everything—is diverted their foul uses. Sweet charity is being turned to hellish account; organization is being perfected to drag God from His throne at the head of the Universe, and the Child Jesus, at rest in the arms of Simeon, contemplative, as from a judgment seat, the fall and destruction of His persecutors.

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A MOTHER'S WARNING.

Speaks of a Trouble that afflicts many Young Girls.

HEADACHES, DIZZINESS, HEART PALPITATION, FICKLE APPETITE AND PALMER THE EARLY SYMPTOMS OF DECAY.

From the Sun, Orangeville.

Hard study at school, coupled with the lack of attention which every young girl meeting into womanhood should have, is responsible not only for the many pale faces and attenuated forms met with such lamentable frequency, but is responsible also for the loss of many valuable young lives. First, there is an occasional headache, from which stages, if the early symptoms are neglected, the condition gradually grows worse and worse until decline or consumption sets in and death claims another victim of parental neglect. Upon mothers especially devolves a great responsibility as their daughters approach womanhood. The following truthful story told a reporter of the Sun by Mrs. O. Herman, of Third Avenue, Orangeville, carries a lesson to other mothers.

Mrs. Herman said: "About fifteen months ago my daughter, Kate, while attending the public school studied hard. We noticed that she began to complain of headaches. This was followed by a listlessness and an utter indifference to the things that usually interest young girls. We consulted a doctor, and she took bottle after bottle of medicine, but with no benefit. Often she would arise in the morning after an almost sleepless night, her limbs all a quiver and head reeling. She would be attacked with spells of dizziness, and on the least exertion her heart would palpitate violently, and we were really afraid she would not recover. At this stage my husband suggested

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FAITH IN CHRIST DYING OUT.

A Priest Says That Faith is the Fact Among Non-believers.

The Rev. Owen A. Hill, S. J., vice-president of St. Joseph's College, Philadelphia, delivered a sermon on last Sunday morning in the Church of the Gesù, in which he said that belief in the Divinity of Christ was fast disappearing outside the Catholic Church. His text was: "This Child is set for the fall and the resurrection of many in Israel." (St. Luke, 2.) Father Hill said:

"Israel is the church the body of believers held together from Adam down to the present time. Old Israel had for citizens God's chosen people, and the methods God employed to keep His Kingdom one and unbroken are part and parcel of the world's authentic history. Christ the Messiah was the cornerstone of the church, and from Adam on no one was saved except through faith in Him."

"But Christ, when He came, proved a rock of offense to the people of old Israel, and because they were not His own, sought and found honor among the Gentiles. He, therefore, constituted the nations a new Israel, and established the Church anew on laws of His own. But in the new Israel, as in the old Israel, the test of salvation is the same. The Child Jesus is set for the fall and the resurrection of many. To bring the fact home to ourselves, we need not run down the ages of history."

"Whole nations have apostatized from the faith, and occupy in the providence of God a more hopeless position than the lost tribes of Israel. The sun of God's justice has set on them, and to all appearances it has set forever. Because the darkness is not complete, because their patched-up creeds possess a measure of the light of the Gospel, they are not honest searchers for the truth, and they go down to their fate eminently satisfied with themselves and their errors."

"But the question can be narrowed to yet more confined limits. Here, in our city, the prophecy of Simeon is daily working itself out with an accuracy of detail that challenges wonder. Even here, at our very doors, the Child Jesus is set for the fall and resurrection of many in Israel. The decay of faith is as open a menace to religion as the growth of anarchy is a declaration of war against government. Men are dashing their lives out against the rock of unbelief, and the Child in Whom they refuse to acknowledge God is set for their fall, and as irrevocably as He was for the Scribes and Pharisees of old Jerusalem."

"Outside of the Catholic Church faith in the Divinity of Christ is worn to a shadow. In many quarters it is fast growing a mere matter of taste, having long since ceased to be reckoned a moral obligation. These-called erudition of our time is against its adoption, and pulpits in what men call churches become on Sunday platforms for the advocacy of infidelity. And Jesus is jealous of His divinity. Rob Him of this prerogative, and the apple of His eye is hurt. Unsettle this stone of the edifice of religion, and the whole structure falls, to bury offenders in ruin and desolation."

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HEADACHES, DIZZINESS, HEART PALPITATION, FICKLE APPETITE AND PALMER THE EARLY SYMPTOMS OF DECAY.

From the Sun, Orangeville.

Hard study at school, coupled with the lack of attention which every young girl meeting into womanhood should have, is responsible not only for the many pale faces and attenuated forms met with such lamentable frequency, but is responsible also for the loss of many valuable young lives. First, there is an occasional headache, from which stages, if the early symptoms are neglected, the condition gradually grows worse and worse until decline or consumption sets in and death claims another victim of parental neglect. Upon mothers especially devolves a great responsibility as their daughters approach womanhood. The following truthful story told a reporter of the Sun by Mrs. O. Herman, of Third Avenue, Orangeville, carries a lesson to other mothers.

Mrs. Herman said: "About fifteen months ago my daughter, Kate, while attending the public school studied hard. We noticed that she began to complain of headaches. This was followed by a listlessness and an utter indifference to the things that usually interest young girls. We consulted a doctor, and she took bottle after bottle of medicine, but with no benefit. Often she would arise in the morning after an almost sleepless night, her limbs all a quiver and head reeling. She would be attacked with spells of dizziness, and on the least exertion her heart would palpitate violently, and we were really afraid she would not recover. At this stage my husband suggested

Sick Headache

Bilious headache is the same thing. Most people that are subject to it do nothing for it until it prostrates them. Then they only take a dose of physic or an emetic.

And so it comes on soon again,—just as soon as the stomach is again disturbed by the bilious habit of the system.

Mrs. M. A. McLeod, Goderich, Ont., Joseph Cole, Reno, Ohio, Geo. W. Doll, Locust Valley, Pa., and J. Van Hee, Pont-neville, N. Y., were all subject to it, and have voluntarily testified, as others have done, that they were permanently cured by Hood's Sarsaparilla.

Hood's Sarsaparilla

Faithfully taken this great medicine corrects the bilious habit and gives vigor and tone to all the vital organs.

Accept no substitute for Hood's Sarsaparilla. No substitute acts like it.

It is a sure, safe and quick remedy.

There is only one PAIN-KILLER.

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Two sizes, 50c and 50c.

Cramps, Diarrhoea, All Bowel Complaints.

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