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tradictions inveighed against him. It LEAGUE OF THE SACRED HEART. was my turn 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

'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.' 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 to the strong that the strong has been than the strong the strong than the strong the strong tha

which has led you so far, but God will earry you as a mother carries the child at her breast.' at her breast.'
"Our conversation contained a long time, and when I left him he prostrated himself on his mat before the Man of 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:

you to travel is still worse than that

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, took off 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 com-

menced 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; sho these people that Thou art the Lord of its life, so that all may know that Thou

art our Father. His prayer continued until the poor distracted mother, who did not u stand this language and saw that her child was about to draw its last breath, took it in her arms and hurried away, rending the air with her cries. Those who witnessed this scene pitied 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 case may be, there was general astonishment, when there was general astonishment when the mother arrived at her home, for he child, in agony before, was suddenly

"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 chies 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 efhim 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 nor what

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 family gathering; some were obliged 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 par-ticularly imposing. It was followed by the baptism of the first seven catechu-mens, led by our faithful Adjuto. Father Hummel enjoyed the consola-tion of pouring the blessed waters on

their heads.
"Coming out of the church, all "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." 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 work. after the events that I have related, the children and a large number of the relatives of our Christian chief come 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 for distant a wast field of ripe harnot far distant a vast field of ripe harvest for the eternal reapers will rise

in the midst of this city. Toxthache Cured in one Minute,

The Benefics of Penance

GENERAL INTENTION FOR FEBRUARY, 1902.

American Messenger of the Sacred Heart. American Messenger of the Sacrea Beart.

Penance and all the words 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 evils, as most people view it, are better known than its benefits. It is not companyly recorded as essential to religion. monly regarded as essential to religion. Not even all who deem an interior spirit of penance necessary for salvaion approve of its external observances of watching, fasting, abstinence, which, howsoever suited to other times, are 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 Montainists, the excesses of the Flagellants, 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 ecclesauthorities in dispensing from prescribed abstinences and fasts is mis enstrued into an admission on the part of the Church that penance, in its ex-ternal practice at least, 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 com-

pulsion. 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 re-pair the injury we have done to God by sin, by bewailing its malice, suffering its penalties and taking every efing its penalties and taking every el-fective measure to avoid it in future. Surely religion, which is man's union with God, must include among its re-quisites the virtue which restores that nion 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 were 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 our-selves others of our own choice, or at least to accept voluntarily what proper authority may prescribe for us.

We cannot avoid our share in the

evils of the sin of Adam and Eve. a result of that sin, want and sorrow and tears, sickness, infirmity and death are fallacy about the slavery of our wills, the fatal necessity of evil, and enable us to perceive the enormity of sin and our lot and our inheritance. Whether men read Scripture as a divine revela-tion or an outworn fable, the stern fact is there, that cursed is the earth in our avoid it. 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 the herbs of the earth. Strive as we may to evade the curse, cunningly and successfully as we may seem 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 race. Every day brings its trials, annoyances, afflictions, and even when 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 king.'

To do penance, to pay the penalty with a firm purpose of amendment, accept in all humility the penance imposed on it, and take away the assurance of forgiveness of past sins and hope of grace to resist future temptations. Precisely because penance restores, to some extent, the integrity of our nature, as the Collect for Thursday in Passion week has it, and our union with God, where everyed hy sin, it avails with God, look than death. It is an act of the virtue of penance to accept that judg-ment of God and to suffer whatever His providence has in store for us. Without this virtue, therefore, we can have n) true religion, for we cannot observe n) true religion, for we cannot observe this 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 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; nay, that some of the sufferings we regard as the consequences of original sin are directly or indirectly the result of our personal sins. "Thy sin 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 crime and the he had acknowledged his crime and the Lord had caused it to pass away, is an instance in point. "Only because thou hast so made the enemics 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 afflic-tions 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. 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 thache Cured in one Minute.

Not only toothache, but any nerve pain is cured instantly by Polson's Nerviline. Thousands have testified that its powerful, penetrating painsubduing properties make it an absolute cure for neuralgia, rheumatiam, toothache, cramps, colic and all other pains and aches that beset mankind. The world is challenged to equal. Norviline as a household initiation to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

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Kreep your blood pure and your stomech and digestive organs in a healthy condition by taking Hood's Sarsaparilla and you will be Well.

Well.

Well.

Mot only toothache, but any nerve pain is the truly contrities spirit should resort the truly contrities spirit depressed by sorrow imparts its depression to the body; nay, the body naturally seeks to extremal penance as an expression of its sorrow. The spirit depressed by sorrow imparts its depression to the body; nay, the body naturally seeks to express in its own way the sentiments which penses the soul; it has tears and gloom and silence and utter prostration of true cid into the blood vessels is a fruitful expression to the sorrow inspirit of penance, spirit of penance, spirit of penance, spirit of pe

FAITH IN CHRIST DYING OUT. A Priest Says That Thi. is the Fact

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 Paul tells us, and he surely knew the fall and the resurrection

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. one's comfort in everything, to shrink one's comfort in everything, to sarriar from every annoyance and pain, to avoid labor and fatigue, makes me too sensitive, delicate and enervated to make the effort, resistance and sacrifice implied in every victory over temptation. To persevere in the , ractice of noderation in all things, one must exer cise self-denial. To be really temperate in the use of food and drink, one

is that it helps us to know how grievous a thing is sin. In civil life it is of little a using 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 sure to pierce his heart with fear, to force him to conheart with fear, to force him to consider the evil of his trangressions as the awful retribution visited upon sin, the eternal punishment after death, and before death the inevitable remorse and confining many should those be not that 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

must be in some degree abstemious. Some kinds of evil, we have our Saviour's

word for it, are driven out only by

prayer and fasting.
Greatest of all the benefits of penance

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, that is to say, of the malice and guilt, the enormity of our transgression of God's law, and of our responsibility in His we invent without end to extenuate our guilt. It open 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 senti-ments in turn but deepen our sense of sin. It is this benefit of penance the world needs most to-day, for it is bent on ignoring the malice of sin, and of denying the responsibility of the sin-ner. One sincere "I have sinned" of the prodigal, and one act of self-denial in conformity with this penitential utterance, would forever silence every

So natural is the inclination of the So natural is the inclination of the human heart to the exercise of this virtue by corporal as well as by spiritual acts, so important is the part it plays in man's destiny, so necessary is it to moderate the excess both of the sorrow and of the external penance, that, the pressure of Christ has made it the like marriage, Christ has made it the occasion of a sacrament which is full of consolation. In the Sacrament of Penance the soul can indulge its sorrow and give the most sincere proof of it by a sincere confession of sin, crown all with a firm purpose of amendment, accept in all humility the penance im-

wer of grace to aid our liberty

to some extent, the integrity of our nature, the honor of man's nature, as the Collect for Thursday in Passion week has it, and our union with God when severed by sin, it avails with God, like prayer, to obtain His favors. "Prayer is good with fasting and alms, more than to lay up treasures of gold," said the Angel Raphael to Tobias. In Sevinture almost, invariably the two go folly. Their minds are the control of the control of the series of the arms of Simeon, content to a judgment seat, the fast struction of His persecutors. "They are embarked in a gainst Christ the Lord's amount fall. But passion has their eyes tight and they in the control of the control of the control of the arms of Simeon, content to the arms of Simeon and the arms of Simeon to the arms of Simeon and the arm Scripture almost invariably the two go Scripture almost invariably the two go together, and when Lent comes, the liturgy of the Church combines the two with supplications of redoubled ferver and confidence; to use the language of the Preface said at Mass during Lent. the Freiace said at mass during Lent, "it ennobles our minds, and gives us strength and rewards." To continue in the language used at other times in Lent, penance is ordained "to gladden us with a holy earnestness, so that as earthly attractions grow dim, things heavenly may grow clearer." It is not surprising, therefore, to read in the prayer at Mass on Ash-Wednesday the

petition that we may enter with due dispositions the worshipful and solemn It is truly a worshipful and solemn It is truly a worshipful and solemn in the Church, the fast of Lent and the fasts and abstinences at other seasons also, prescribed as they are with the motive of making us imitate Christ in His fast in the desert for forty days, of inciting us to the practice of voluntary penance after the heroic models of the Saints who, like St. Aloysius, little needed their severe penances for their own sins, of making us eager to obtain the mastery of ourselves, the contempt for material conveniences and pleasures, the high estimate of spiritual pleasures, the fight estimate or specified alone can support us in the trials that come upon us in this life. Hence, no matter how the Church may accommodate its laws to our weakness and necessity. sities, no matter how unable we may be stiles, no matter now unable we may be to comply with her laws of fasting and of abstinence, we should never lose the spirit of penance, but pray for the strength and courage to practise it, in

The Rev. Owen A. Hill, S. J., vice The Rev. Owen A. Hill, S. J., Vice-president of St. Joseph's College, Phil-adelphia, delivered a sermon on last Sanday morning in the Church of the Gesu, in which he said that belief in the Divinity of Christ was fast disap pearing outside the Catholic Church. His text was: "This Child is set for (St. Luke, 2.) Father Hill

believers held togeteer 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 authen-tic history. Christ the Messiah was the corner-stone of the church, and from Adam on no one was saved except

His own, sought and found honor among the Gentiles. He, therefore, constituted the nations a new Israel, and tablished the Church anew on laws of His own. But in the new Israel, as in the old Israel, the test of salvation 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 his-

tory. "Whole nations have apostatized from the faith, and occupy in the pro-vidence of God a more hopeless position vidence 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 for ever. Because the darkness is not complete, because their patched-up creeds possess a measure of the light of the Gospel, they are not honest secretary for the truth, and they go searchers for the truth, and they g down to their fate eminently satisfied with themselves and their errors.

" But the question can be narrowed to yet more confined limits. Here, in practices, all with a view to obtaining remission of sin and its consequences, of sin. It accomplishes for us what the our city, the prophecy of Simeon is daily working itself out with an accuracy of sin. It accomplishes for us what the 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 set as He was for the Scribes and Pharisees of

faith in the Divinity of Christ is worn shadow. In many quarters it is fast growing a mere matter of taste, having long since ceased to be reckoned a moral obligation. The so-called erudition of our time is against its adoption, and pulpits in what men call churche become on Sunday platforms for the adoecome on Sunday piatforms 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 in the edifice of religion, and the whole struct-ure falls, to bury offenders in ruin and

What fate is in store for the open and what late 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 abet-tors of evil, whose fondest dream is the destruction of God's Kingdom on earth. destruction of God's Kingdom of eather 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 charliterature, education—everything—is diverted their foul uses. Sweet char-ity 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, contemplates, as from a judgment seat, the fall and de-

"They are embarked in an under taking bound to fail. They are set against Christ the Lord's anointed and must fall. But passion has bandaged their eyes tight and they miss their folly. Their minds are the willing victims of moral blindness and their hearts are as hard as their heads.'

A MOTHER'S WARNING. Speaks of a Trouble that sfil ets many Young Giris.

HEADACHES, DIZZINESS, HEART PALPITA-TION, FICKLE APPETITE AND PALLER THE EARLY SYMPTOMS OF DECAY.

From the Sun, Orangeville. Hard study at school, coupled with the lack of attention which every young girl merging into womanhood should have, is responsible not only for the many pale faces and attenuated forms met with such lamentable frequency many pale laces and the such lamentable frequency, met with such lamentable frequency, but is responsible also for the loss of many valuable young lives. First, there is an occasional headache, and a sallowness of complexion, from which stages, if these 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 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. 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 recov-er. At this stage my husband suggest-

ed that we should try Dr. Williams' Pink Pills, and he brought home several boxes. Kate had only taken the pills a few weeks when there was a great change for the better. She grew stronger, began to eat better and to have better color, and from this stage it was not long until she was again en-joying the best of health and able to resume her studies at school. I might also teil you that these pills cured my daughter Emma of an attack of rheuma ism, so that you see we have much rea-son to praise them, and I earnestly reid:
"Israel is the church the body of daughters may be suffering as mine

Dr. Williams' Pink Pills cure all diseases that have their origin either in a poor or watery condition of the blood or shattered nerves. It is because they make rich red blood and strengthen the nerves with every dose that they cure such troubles as anemia, consumption in its early stages, nervous headache 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 He was rejected by His own, sought and found honor among the trouble returns often in an aggravated form. Dr. Williams' Pink Pills vated form. Dr. Williams Pink Pink
on the contrary go direct to the root of
the trouble and cure to stay cured.
See that the full name, "Dr. Williams'
Pink Pills for Pale People" is found
on the wrapper of every box. If your
dealer does not have them send direct
and they will be mailed, postpaid at 50 and they will be mailed, postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

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Nearly all infants are more or less subject to Nearly all infants are more or less subject to dia rhoes and such complaints while techning, and as this period of their lives is the most critical, mothers should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cordial. This mediane is a specific for such complaints and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or summer complaint.

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You have used all sorts of cough remedies but it does not yield; it is too deep seated. It may wear itself out in time, but it is more liable to produce la grippe, pneumonia or a serious throat affection. You need something that will give you strength and build up the body

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Mrs. M. A. McLeod, Goderich, Ont., Joseph Cole, Reno, Ohio, Geo. W. Dott. Locust Valley, Pa., and J. Van Hee, Poultneyville, N. Y., were all subject to it, and have voluntarily testified, as others have done, that they were permanently cured by

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