

THE FIRST FRIDAY.

The Monthly Communion of Bapa-
tion to the Sacred Heart.

In the second of the three great re-
velations made to Blessed Margaret
Mary, "the well-beloved disciple of His
Sacred Heart," our Lord taught her a
practice of devotion which she under-
took and performed during the rest of
her life. This was the First Friday
Communion of Reparation. In the
story of her life, written by herself at
the command of her confessor, she tells
us of the Revelation:

"Once when the Blessed Sacrament
was exposed, my soul being absorbed
in extraordinary recollection, Jesus
Christ, my sweet Master, presented
Himself to me. He unfolded to me
the inexplicable marvels of His
pure love and the extreme to which He
had carried it in loving men from
whom He received only ingratitude.
"This," He said, "I feel more keenly
than all that I suffered in My Passion,
the more so that they but made Me
some return of love I would esteem as
little as that I have done for them and
I would wish, if it were possible, to do
even more; but they show Me only
coldness and scornful indifference in
return for all My eagerness to do them
good."

"Do thou, at least, give Me pleasure
by supplying, as far as thou art
able, for their ingratitude. I will be
thy strength; I fear not, but be
attentive to My voice and to what I
ask of thee to prepare thee for the ac-
complishment of My designs. First, thou
shalt receive Me in the Blessed Sacra-
ment as often as obedience will permit
thee in spite of the mortification and
humiliation that may come to thee on
this account; these thou must receive
as pledges of My love. Moreover, thou
shalt go to Holy Communion on every
First Friday of the month."

This Revelation Blessed Margaret
Mary made known to her Superior,
and asked her permission to do as our
Lord wished. The Superior demanded
some sign of approval on the part of
our Lord in order that she might act
with due prudence. The sign de-
manded was the complete restoration
of Blessed Margaret Mary's health,
which was then so poor that the Com-
munity at Paray thought that she was
at the point of death. The favor was
asked and obtained immediately. The
desired permission was granted and
thus began the First Friday Commu-
nion of Reparation.

This practice of devotion was inter-
rupted for a time by command of a
succeeding Superior, who wished to
prevent what seemed to some a singu-
larity. The prohibition was displeas-
ing to our Lord, and the blessed nun
was thus admonished: "Tell thy
Superior that she has displeased Me
greatly in this, that she please creatures
she has not feared to cause Me displeas-
ure by prohibiting the Communion
which I had ordered thee to receive on
every First Friday of each month to
satisfy the Divine Justice, by offering
Me to My Eternal Father through the
merits of My Sacred Heart, for the
faults committed against charity."
Hearing this message, the Superior
withdrew the prohibition.

On the First Friday of the month
signal favors were always given to
Blessed Margaret Mary. One of these
which was repeated every First Fri-
day is thus told us in her own words:
"This Sacred Heart was represented
to me as a sun shining with brilliant
light and its burning rays fell straight
upon my heart which then felt itself
consumed by such a burning fire that
it seemed to be on the point of reduc-
ing me to ashes. It was especially at
that time that My Divine Master
taught Me what He wished of me and
disclosed to me the secret of His ami-
able Heart."

In letters that have been preserved
to us as among the most precious treas-
ures of the Visitation Order we find
Blessed Margaret Mary again and
again urging the performance of special
practices of devotion on the First
Friday of the month. The following
extracts are given in her own words.
Writing to Mother de Sautmaise, who
had been her Superior, she says: "It
seems to me that you would do a thing
very pleasing to God if you would con-
secrate and sacrifice yourself to the
Sacred Heart, if you have not already
done so. You should go to Holy Com-
munion on the first Friday of the month
and after Communion make the sacri-
fice of yourself to It, consecrating your
entire being to Its service and to pro-
curing It all the glory, love and praise
in your power. I think, dear Mother,
that the Divine Heart asks this of you
to perfect and to consummate the work
of your sanctification."

To Mother Soudelot of Moulins she
wrote: "If you desire to be numbered
among the friends of the Sacred Heart,
you must offer It the sacrifice of your-
self on a first Friday of the month,
after Holy Communion which you will
receive for this intention. Consecrate
yourself entirely to It, to give and to
procure It all the love, honor and glory
in your power."

In another letter she relates that
while praying for a person for whom
her prayers had been asked she heard
these words: "Let him devote himself
to giving special homage to My Heart
by the virtue of patience and of charity;
and on every first Friday of the month
let him have Mass said or let him hear
Mass so that he may place himself and
all that belongs to him under Its pro-
tection; let him make the little act of
consecration every day."

The practice of the First Friday
Communion made such great progress
among the faithful during the few
years that intervened between the date
of the Revelation and the closing days
of Blessed Margaret Mary's life that

she was able to write as follows of one
city in France:

"The twenty-seven religious houses
of Marseilles have taken up this devo-
tion with such ardor that some have
erected altars and others built chapels
in honor of the Sacred Heart. The
people have besought the preachers to
explain it fully to them, and in less
than two weeks it was so widespread
that an incredible number of devout
persons receive Holy Communion every
First Friday. We are told, too, that
the devotion is to be established in all
the houses of the Reverend Jesuit
Fathers and that the First Friday has
been made a Communion day for the
Scholastics."

Before this time she had written that
all those "who desire to honor the
Sacred Heart choose the First Friday
as the day upon which they are to pay
It special honor."

One of the greatest pleasures given
her toward the close of her life was the
homage paid the Sacred Heart by her
brothers, one of whom was parish
priest and the other mayor of Saint
Marie. Of this she wrote as follows:

"My brother the layman has built a
chapel in honor of the Sacred Heart,
and my brother the priest has provided
by foundation for a Mass which is to be
said every Friday forever. This Mass
is to be sung with solemnity on the
First Friday of each month."

Five months before her death Blessed
Margaret Mary wrote: "We receive
Communion twice a week, on Sunday
and Thursday, and I have been per-
mitted, in addition to these days, to re-
ceive on the first Friday of the month."

Having thus studied the origin and
history of the First Friday as a day of
special devotion and reparation to the
Sacred Heart, we will be prepared to
appreciate the promise which is given
for word from a letter written in
May, 1888, by Blessed Margaret Mary
to Mother Sautmaise, of whom mention
has been made above. "One Friday
during Holy Communion He (our Lord)
spoke these words to His unworthy
slave, if she does not deceive herself—
this last phrase she used by command
of her Superior: 'I promise thee that
the excessive mercy of My Heart that
My powerful love will grant to all those
who communicate on the First Friday
in nine consecutive months, the grace
of final penitence; they shall not die
in My disgrace nor without receiving
their Sacrament; My Divine Heart
shall be their safe refuge in this last
moment.'" — *Messenger of the Sacred
Heart.*

AMONG THE INDIANS OUT
WEST.

A Missionary's Experience with the
Dusky Boys and Girls of Oklahoma.

This letter, which is more interest-
ing than a story, has been contributed
to the *Ace Maria* by a Benedictine
priest who is stationed at the Sacred
Heart Mission in Oklahoma Terri-
tory:

AMONG THE INDIANS OUT WEST.
Dear Children of the "Ace Maria":
—In the midst of the woods of the
Indian Territory, far away from cities
and railroads, surrounded by tribes of
poor Indians, there is a dear little spot
called Sacred Heart Mission. Dear
indeed is that spot to the heart of the
missionary, who goes out from it to
preach to the Redmen; dear also to the
Indians, who learn from him the saving
truths of our holy religion.

We have in our school there some-
times as many as one hundred Indian
children. We teach them to read,
write, count, and also instruct them in
some trade. But, above all, we teach
them to know and to love God, to care
for their souls—to avoid sin and prac-
tice virtue. How do they profit by
our teaching, you will ask. Well, they
profit by it very much indeed. First
you must know that even before they
are made Christians by holy
baptism they sometimes live in a
state of innocence that is truly wonder-
ful.

The first year I was at Sacred
Heart Mission one of our youngest
pupils was found one night crying and
sobbing in his bed. The prefect came
around and asked what was the matter.
"Are you sick? Have you fever?"
he inquired, at the same time placing
his hand on the forehead of the boy—
"No, no, I am not sick," he answered;
"but I am not yet baptized, and I
might die before I am. O, Father,
please let me receive holy Baptism to-
morrow! I have already waited so
long, so long!" A month seemed to
him as long as ten years. He received
not only baptism, but holy Commu-
nion on the same day—it was during
the month of May, and I never saw
among white boys a more angelic face,
radiant with more heavenly joy, than
his when he came to the altar. He is
still a pupil of Sacred Heart, grown
almost to the full strength of manhood;
but he has preserved all the gentleness
and innocence of manners of his boy-
hood.

A young Indian woman, whom I
had baptized a year previously was
very desirous to receive holy Commu-
nion. I told her she must first go to
confession. She asked, in surprise:
"Father, must I go to confession if I
have not committed sin? You told me
after baptism to be careful and avoid
sin, and I have done so." Another young
woman, educated at the Mission, was
dying at a great distance from it,
surrounded by Protestants, and a
minister who wanted to press his serv-
ices upon her. She called one of the
Indians to her and said: "Get your
horse and go to the Mission as fast as
you can, that the priest may bring me
holy Communion. I am going to die."
When the priest arrived, she had
raised herself and ejaculated: "O

God, I believe in the Holy Catholic
Church!" What a beautiful profes-
sion of faith that was from the lips of
a dying Indian! How much it must
have pleased our Father in heaven!
It brought tears of joy and emotion to
the eyes of the priest. He gave her
the Sacraments of the dying, and as
the sun was sinking behind the distant
hills her pure soul took its flight into
eternity.

Isolated from the white man, pre-
served from the contagion of vice that
is so common in large cities and towns,
the Indians are not as bad as they
are represented. They are naturally
religious; they pray as best they can,
and it is perfectly natural to them re-
vere the missionary as the messenger
of the good God, sent to teach them the
way to please Him and gain heaven.

An old Comanche chief, who was in-
firm and blind, in thanking one of our
missionaries for his instructions, said:
"I did not know before where I came
from nor whither I was going; I know
now. I came from nothing, created
by Almighty God; and I go to Him
who made me." How many proud
philosophers have not yet learned the
lesson of this dusky child of the forest!

Four years ago an Indian named
Wenwague died near our Mission, at
the extraordinary age of one hundred
and twenty-five. He used to come to
the Mission every Holy Saturday for
his Easter duty. He came and assisted
at three meals on foot, led and assisted
by a young man; for he was almost
blind. He looked more like a walking
skeleton than a man. The last time
he came I took him to the sacristy,
and asked him to sit down instead of
kneeling to make his confession, he
was so weak. But he would not do it.
All my arguments were unavailing.
He knelt down and made his con-
fession, slowly, and with a touching
display of sincere sorrow for having
offended God.

But I should never be done if I were
to record all such edifying little in-
stances of genuine piety in the Indians.
I will relate one more that seems to
bear a beautiful lesson. A good Indian
I know of always rises at 2
o'clock at night, when she hears the bell
of the monastery ringing the Angelus.
She recites the prayer to the Blessed
Mother of God, and then goes to sleep
again. You may be sure her first
thought in the morning is a good one,
and she is not tempted to begin the day
as so many do without saying a prayer.

Now to return to our children.
Last November ten were baptized in
one day. In their parents by their
Catholic schools, and bigotry towards
the officers of the Indian Department have
curtailed our contract to fifty children.
If we take more, it is entirely at the
expense of the Mission. Yet we have
done so; we have taken fifteen more,
and almost every day we receive ap-
plications from Indian parents who
want to give their children a Catholic
education. Alas! we cannot receive
them for want of funds, unless we get
some help from friends abroad. You,
dear children, can you not help us a
little? You can give us holy baptism and
charity the grace of God and a good Chris-
tian education for some of these poor
Indian children. They will bless you
and pray for you, and we will do the
same. Our Blessed Mother will smile
on you, and our Divine Lord will re-
ward you.

And now let me ask you one more
favor, my dear children. While you
interest yourselves in our Indian boys
and girls, will you not also interest
your parents in the building of our
church? We must build it, or let our
Indians crowd at the door and windows
chilled or frozen by the piercing air.
Who of us would stand idly by obliged to
stay out of doors during divine service?
We have already begun the building
of a church dedicated to the Sacred
Heart of Jesus; and this, you know, is
the month of the Sacred Heart and of
the Blessed Sacrament. He who gives
toward this edifice gives an alms to the
Sacred Heart of our Divine Master.

Dear children, deny yourselves some-
thing for the sake of the poor Indians,
and entreat your parents to be gener-
ous; they can not refuse you, and I
know you will not refuse me. Send
your offerings to the Editor of the
"Ace Maria"; he has promised to re-
ceive them for me.

Your friend in Our Lord,
AN INDIAN MISSIONARY.

The next episcopal consecration
announced is that of Rt. Rev. M. F.
Howley, vicar apostolic of St. George's,
West Newfoundland, which has hitherto
been a prefecture.

Preparations for the opening of the
Catholic Summer School are well ad-
vanced. It will begin July 30, at
New London, Conn., and continue
three weeks. Over thirty prominent
and deliver lectures. The school will
formally open with a solemn Pontifical
Mass, on Sunday, July 31. Bishop
McMahon, Hartford, will pontificate,
and Archbishop Corrigan has been in-
vited to preach. There will be three
lectures each day and they will be
delivered in the Lyceum theater, New
London.

Cold, cough, croup, is what philo-
sophers term "a logical sequence."
One is very liable to follow the other;
but by curing the cold with a dose of
Ayer's Cherry Pectoral, the cough will
be stopped and the croup not needed—
just at present.

MILBURN'S BEEF, IRON AND WINE
is recommended by Physicians as the best.

DR. LOW'S WORM SYRUP removes worms
of all kinds in children or adults. Children
rejoice for it.

Minard's Liniment cures Garget in
Cows.

STUBBORN THINGS.

ORANGE LIBERALITY ILLUSTRATED BY A
PROTESTANT.

Mr. Arthur Houston, a Dublin Protestant
lawyer of high standing and ability, is to be the
Liberal candidate for Warrington (England)
at the approaching general election. In some
of his recent speeches in Warrington he com-
mented strongly on the bigotry and un-
timeliness of the Orange party in the North
of Ireland. His remarks having been ques-
tioned by a correspondent in the Dublin
paper, the *Daily Express*, Mr. Houston has
addressed to that journal the following letter,
which we venture to say would make pretty
good campaign literature for the contest in
Warrington:

To the Editor of the *Daily Express*:
Sir, In my answer to the letter of your
correspondent, "Truth," I said that if I
had made any mistake in imputing to the
Corporations (Town Councils) of Belfast and
Derry that they employed none but Protes-
tant officials, I should be the first to acknowl-
edge my error. I therefore hasten to rectify
my promise to Belfast is concerned.

Mr. Sessé, the first assistant clerk, who
speaking in Warrington, I had not seen, and
namely, the minutes of the evidence given
on the 9th of May last before the Select Com-
mittee of the House of Commons on "The
Belfast Corporation (Lancashire) and the
members present being Mr. A. Elliott, Sir
E. Harland, Mr. H. H. Knapp, Mr. Knox,
Mr. Shaw-Lefevre, Mr. T. W. Russell,
Mr. Charles McLaren, a Roman Catholic rate-
payer and burgess, who carries on business
in Belfast, and has lived in the Belfast
municipality for many years, setting forth
the proportions in which Catholics are em-
ployed by the various public bodies in Belfast,
a city which contains 100,000 Roman Catholics,
a total population of 1,100,000. If the
figures in this memorandum are trustworthy
the matter stands thus: The Corporation
(Belfast) employs 1,000 men, of whom 1,000
are Protestants, and employs ninety-nine
officials, at an annual expense of £16,610.
These are of various grades, the aggregate
salaries being £2,240 a year, and the
£2,200 a year, increasing annually by £100.
The handsome figures of £2,200 a year is
reached by the fact that the Corporation
employs 1,000 men, of whom 1,000 are
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officials, at an annual expense of £16,610.
These are of various grades, the aggregate
salaries being £2,240 a year, and the
£2,200 a year, increasing annually by £100.

The obvious result is that the
churches are not retaining their
proper influence over the minds of
men. Religious worship is degenerat-
ing into a cold formalism, from which
the life and spirit is departing. The
churches are partially filled because
social custom has made it respectable
to go to church. Sensational preaching
and attractive side-shows are found use-
ful in arresting the attention of the
people. The spirit of true worship is
departing.

One effective remedy is available if
the clergy would but give it a fair
trial. If instead of living apart from
the people they would mingle with
them, study their needs, enter more
fully in their joys and sorrows, their
trials and temptations, become more
democratic in their sympathies, their
teachings would contain more of real
human interest, and would be heard
with more of gladness. The doctrines
of the Christian religion may be un-
changeable; but character, life,
thought and customs change, and to
prove effective the old truths must be
differently applied to meet the needs of
mankind in this last half of the nine-
teenth century. As the physician
studies the life, character and habits of
his patients, so the clergyman must
look more closely into those of his
people, and intelligently apply the
truth according to their needs. He
should become more thoroughly ac-
quainted with the world of to-day,
while he himself must needs be less
worldly in his own individual life.
There are a few mild suggestions from
the pew in which the pulpit, if it be
wise in its day and generation, will
find no cause to take offense. In this
respect Protestants may learn some-
thing from the attitude of their Roman
Catholic brethren.

Hood's Sarsaparilla absolutely cures all
diseases caused by impure blood and it
builds up the whole system.

G. A. Dixon, Franklin, Ont., says: "I
was cured of chronic bronchitis that troubled
me for seventeen years, by the use of Dr.
Thomas' Electric Oil."

Nothing So Good.

DEAR SIRS.—I have used Dr. Fowler's
Extract of Wild Strawberry in my family for
a number of years, and find nothing so good
for diarrhea and sick stomach as it has
proved itself to be.

A Sure Reliance.

GENTLEMEN.—We have a family of seven
children and have relied on Dr. Fowler's
Extract of Wild Strawberry for the past ten
years in all cases of diarrhea and summer
complaints. It never fails us and has saved
many doctor's bills.

J. T. PARKINSON, Granston Ont.

THE PULPIT AND THE PEW.

Halifax Herald, June 22.

The several Protestant denomina-
tions in Canada have been, and are,
holding their annual meetings of clerical
and lay delegates; and every issue
of the newspapers contains one or more
accounts of the proceedings of these
bodies. The usual reports, resolutions
and addresses are read, discussed and
reported. Home and foreign missions,
temperance, education and kindred
topics are more or less formally con-
sidered. Doctrines and dogmas are
modified, amended, defined or ap-
proved. Local enthusiasm is aroused
to a degree. The members enjoy social
intercourse with their fellows, and are
the better for their holiday trip, with
its change of scenery and its pleasant
re-unions and associations. All this
is praiseworthy.

It is noticeable, however, that the
clergy by reason of their habits of life
and thought are year by year becom-
ing more removed from the people.
The sermons that are preached and the
addresses that are delivered contain
very little which has a direct bearing
upon the practical life of the age.
They are characterized by a lack of
religious fervor, spiritual power and
human interest, which is to be de-
plored. Christian doctrines are dis-
cussed in a formal manner as if they
possessed no more than a purely acad-
emic interest. The language is ornate,
and frequently of literary culture, but it
is lacking in that precision and power
which is ever characteristic of profound
conviction and earnestness of mind.

In the same spirit and with no less
effect might the teachings of Gautama,
Mahammed, or Plato be developed by a
professor in some Hindoo school of
philosophy.

The obvious result is that the
churches are not retaining their
proper influence over the minds of
men. Religious worship is degenerat-
ing into a cold formalism, from which
the life and spirit is departing. The
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complaints. It never fails us and has saved
many doctor's bills.

J. T. PARKINSON, Granston Ont.

"August
Flower"

I had been troubled five months
with Dyspepsia. The doctors told
me it was chronic. I had a fullness
after eating and a heavy load in the
pit of my stomach. I suffered fre-
quently from a Water Brash of clear
matter. Sometimes a deadly Sick-
ness at the Stomach would overtake
me. Then again I would have the
terrible pains of Wind Colic. At
such times I would try to belch and
could not. I was working then for
Thomas McHenry, Druggist, Cor.
Irwin and Western Ave., Allegheny
City, Pa., in whose employ I had
been for seven years. Finally I used
August Flower, and after using just
one bottle for two weeks, was en-
tirely relieved of all the trouble. I
can now eat things I dared not touch
before. I would like to refer you to
Mr. McHenry, for whom I worked,
who knows all about my condition,
and from whom I bought the medi-
cine. I live with my wife and family
at 39 James St., Allegheny City, Pa.
Signed, JOHN D. COX.

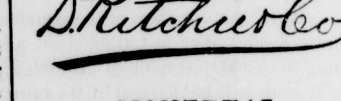
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allowed the regular or wholesale discount.
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selling goods, entrusted to the attention or
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and conscientiously attended to by your giving
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BRILLIANT CUT, BEVELED
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McCAUSLAND, TORONTO

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BAKING POWDER

Should be used, if it is desired to make the
Finest Class of Cakes—Biscuits, Buns, Pan-
cakes, Johnny Cakes, Pie Crust, Baked
Pasta, etc. Light, sweet, moist, and of
excellent food results from the use of Cook's
Friend. Guaranteed free from alum. Ask your
grocer for McCausland's Cook's Friend &c.

FORGIVENESS OF
If therefore thou offer thy
and there thou remember that
anything against thee. Have
before the altar, and go first to
thy brother; and then coming
thy gift. (Gospel of the Day.)

There are few things
life, my dear brethren, un-
than the fact that some
consider themselves good
and well worthy to re-
counts, who have a
some of their neighbor-
speak to them; perhaps
even if spoken to by
people seem to think, I
am worthy to receive it,
and this not only at East-
er, but quite frequently.
Fear, consider themselves
and devout; they say, I
prayers every night, and
in the morning—though
thought of the words on
not know how they can
our Father. "I
those who trespass against
to sick in their throats.
speak to those person-
think, have trespassed
they wish, then, that
nothing to say to them
give us," they say to us;
not thou speak to us; it
us, pass us by; that is
our neighbors.
friendship, send us to
what every. Our Father
month of these debts
when they say, "For-
give."

How these people g
confession and receive
surprising as that th
the attempt to do so.
no doubt, once in a
be feared that a larg
them slip through the
either by saying nothi
ful disposition in whic
telling a lie to the
their own hearts, if th
amine them, by putt
the other party. W
party appears, then, t
the truth. "I spok
they say," but get di
Now, let it be dist
that to refuse to ans
speaks to us with a g
take no notice of a
given with a view to
ship, or even out of o
is, in almost every c
Of course I do not me
the omission comes fr
carelessness; no, I m
tended as a cut to
the only one inst
can be allowed is t
who has a right to t
his own hands, and
ciliation for a time
A father, for instanc
child at a distanc
way as a punishment
offence; but I speak
of whom can have
the other.

But you may say
has injured me griev
ought to be repaid.
this is so; though co
see your own heart
as God sees the
beg pardon as muc
is rare that an unp
done by any one co
out what seems a
to himself. But ev
the injury is really
provoked, do you
bor to go down on h
to humble himself
not knowing how
Would you find it
this? You find it
you put the balance
yourself, however
been the other's
should dare to go
such a slight uncom
even brothers and
such things, and I f
Body and Blood w
souls.

Let us have, then
If one is not will
with his or her m
her not come to con
comer, take care
as it really is.
reconciled with th
coming, thou shalt

The wonderful
is shown by a rec
Holy Father began
Encyclical to the
of France on the 2
ten days he wrote
and the aged pe
deep in the study
noon and night.
Father's intention
The document wa
can, and on the 1
Count Pecci, neph
on his way to Fi
for the Governme
sidered that Leo
years of age, the
more remarkable.

Her I
Personages of a gre
patrons of a gre
House, Iver, Han
has suffered from
years, especially th
sailed to buy St
fortune's use of it,
have left her. Th
Edwards will neve
If you feel langu