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SICK CALLS.

INSTRUCTIONS AND REGULATIONS

To be Observed at the Administration of
the Last Sacraments.

We can never be sure that even one

We can never be sure that even one more day of life will be given us. Therefore, dear reader, be always ready. Remember it is a question of eternal life. Who can say that he is

always ready! Your first duty is to see that your soul is not in a state of mortal sin. If you feel your conscience troubled, hasten to put it in order. In a sincere and contrite confession lie for your salvation. In regard to your temporal affairs, let your will be made beforehand, if such be necessary. Pious requests for holy masses for the repose of your soul and donations to church or charitable institutions are good and meritorious before God, but alas! too many of the departed are

cheated partly or even entirely out of their bequests of a religious nature even by their own representatives.

even by their otherwise nearest and dearest relatives. If you want to be certain of having anything done of this kind do it yourself while you live! Immediately after you are dead your relatives will look for everything that belonged to you and thoughtlessly convert it to their own use, thinking and saying that they have a right to it; that you are dead and gone and that you ought to have attended to the pious bequests yourself. Of course they sin by neglecting to fulfill such a part of a testament, but that is covered up under the pretense that your means are not sufficient for them and the bequests, etc. Oh! the folly of deferring one's will till he is on his deathbed, when he will have all he can do in attending to the needs of his poor soul!

While in the enjoyment of good health, let your life be such that you may be assisted from above during your last hours. Often implore the Sacred Heart of Jesus to grant you a happy death, and pray for the same blessing to the Blessed Virgin Mary, St. Joseph, your guardian angel, and your blessed patron saint. Let not your heart be attached to earthly things, so that at the hour of death your separation from them may not be painful. While in good health procure everything necessary, so that when the priest comes to administer the sacraments nothing shall be wanting.

BEFORE THE PRIEST'S VISIT.
When any one in the house is seriously sick your first care should be to send some reliable person for a priest to administer the last sacraments. The fact of receiving the last sacraments will not, as some persons seem to fear, shorten one's life, but on the contrary the prayers of the church and the sacraments will cause you to regain your health the sooner if it be the will of God. Before the priest's arrival make the following preparations:

(a) Place a chair beside the bed, for the priest to hear the sick person's confession.

(b) Place a small table in such position, if possible, that the sick person can see; let it be covered with a white cloth and put on it a crucifix, two candlesticks with wax candles, a little vessel containing holy water and a small sprinkler (twig of cedar) and another vessel (tumbler) with tea spoon containing a small quantity of common fresh water. These preparations should be made for the administration of holy communion.

(c) For the administration of extreme unction make the following preparations: Place on the table plate containing six little balls of cotton and a little slice of bread or salt.

Have all these things constantly together, otherwise in case of a sick person being in a house the whole house is usually upset and out of order.

DURING THE PRIEST'S VISIT.

1. When the priest comes bearing the blessed sacrament the candle should be lighted. One of the family should receive the priest at the door and accompany him to the sick room reverently and quietly. All present should then silently withdraw, so that the priest may hear the sick person's confession.
2. After confession, at the sign of the priest, when holy communion is about to be administered, all will enter the room and pray quietly for the sick person. A white cloth should be spread out so that it will reach under the sick person's chin, and serve as a communion cloth. After holy communion the priest takes the little spoon, filling it with fresh water, dips

The month of January is consecrated to the holy infancy of Christ, and it opens with the feast of the Circumcision, a holy day of obligation. Then come the feast of St. Genevieve, 3; St. Titus, 4; The Epiphany, 6; St. Veronica, 18; St. Hilary, 14; St. Paul the first hermit, 15; the Holy Name, which falls on the second Sunday after the Epiphany; St. Peter's Chair at Rome, 18; St. Canute, 19; St. Timothy, 24; Conversion of St. Paul, 25; St. John Chrysostom, 27; St. Francis de Sales, 29, and St. Peter Nolasco, 31. Bishop Maes and Northrop keep anniversaries of their consecration during the month.

An Institution Safely for Women's Physical Culture.

The college course extends over two years, and during the whole of this period the students lead perforce an almost ideally healthy life. The rule of "early to bed and early to rise" is rigidly enforced. A diet, in which the place of meat is largely usurped by green vegetables, fruit, cereals, milk and eggs, is pertaken of by all; and, so far as possible, all studies and exercises are performed in the open air.

The head of the school maintains that to get the best possible results from a scientific system of physical training the lessons ought to take place out of doors. To this end she has had fitted up, in a sort of natural amphitheatre in one corner of the college grounds, a perfectly appointed open-air gymnasium. Here each day pupils and professors climb ropes, vault, leap, run and in fact do everything their brothers have been wont to do under similar circumstances. Anatomy, physiology, hygiene, chemistry and medical gymnastics are not neglected, and the playing of all sorts of games forms part of the regular curriculum. These latter include cricket

Like the Bluecoat boys, the Dartford Heath College girls go bareheaded in all weathers, and wear a special costume consisting of a loose-fitting blue cloth tunic above knickers and jersey of the same color. Clad in this dress their movements are absolutely free, and untrammelled, and they are able to leap and run with a swiftness and agility that would have caused the typical broad-and-butter miss of a decade or two back to hold her breath in horrified amazement. Of course, corsets, or any substitute for them, are unknown at Dartford.

Wouldn't Sell Her Dress.

There is a good story about the Princess Victoria of Wales and the Duchess of Devonshire's fancy dress ball about which the smart world raved. The princess was like many other distinguished ladies, approached with respectful inducements to sell the dress she wore at the ball to the manager of a theater.

The reply was lovely. The princess did not, she explained, feel inclined to sell the dress for two reasons. First of all, it would make a beautiful tea gown, and then if she did sell the gown she would not herself get the money.

Mr. H. S. Lombard, living six miles southeast of Anthony, Kan., bought eleven bushels of seed wheat last year, making the seed cost him \$4.40. He put it on a twelve-acre patch, seeding less than a bushel to the acre; while the average farmer puts in a bushel and a peck. His wheat yielded 367 bushels, a little more than thirty-three bushels per acre; it was of good quality and sold for 75 cents per bushel the top of the wheat market when it sold. An investment of \$4.40 in seed returning \$275 is rather more than the average Harper county twelve-acre patch will do, but there's lots of farms "just as good," and best of all, can be had at the old-time drought-busted boom rates.

3. Let all who are present remain kneeling during the administration of extreme unction, except one who will uncover the sick person's hands and feet for the priest to anoint them with the holy oil. Everybody should remain kneeling also, in a spirit of devotion and prayer during the general absolution, that is, the final indulgence granted at the hour of death.

AFTER THE PRIEST'S DEPARTURE

1. The water, cotton, bread or salt which were used in the administration of the sacraments should be burned in the fire.

2. Let those present be careful not to distract the thoughts of the sick person with idle conversation, immediately after the departure of the priest. Should the sick person soon forget the great blessing bestowed on him, let the attendants gently lead his mind back to pious thoughts.

FOR THOSE ATTENDING A PERSON IN
EXTREME ILLNESS.

1. Present the crucifix to the gaze of the sick person frequently, and, if possible, let the patient hold it in his or her hand. A crucifix should be so placed that the sick person could always see it without inconvenience or trouble.

2. Give frequent utterance to short, pious ejaculations, especially concerning repentance and resignation.

3. Have a Catholic prayer book at hand for the use of the sick or the attendants. Be careful that the general absolution will be given in case the priest did not grant it after administering the last sacraments.

4. Do not admit many people to the sick room; even necessary visits should be short.

5. Render punctual obedience to priest and doctor; preserve order and cleanliness.

VOCATION TO THE RIGHTEOUS.
What is Required of the Young Man
Who Would Take Up the Life of
Great Labor.

We reproduce from the current issue of that excellent periodical, The English Messenger of the Sacred Heart, which is the organ of the Apostleship of Prayer, and published by the Jeault fathers at Wimbledon, Surrey, an highly interesting article by Canon Akerson on an important subject:

"We stand much in need of more vocations of the priesthood to carry on the great missionary work of this country. The field seems white for the harvest, but how few are the reapers! What is to be done to supply the want?"

If there is a lack of men for any secular profession it is generally easy to supply it. Certain premiums and advantages are held out, technical teaching provided at little or no expense, and a stream of volunteers present themselves. Youth chooses its profession for the advantages of it. They have but to give their studies the right direction and a career lies open before them.

But we cannot find priests in this way. There are two impediments. First we have no such premiums to offer to the young candidate for the priesthood. We offer him a life of labor, not limited to so many hours in the day or so many days in the year; an income less than that of most clerks in a city office, and likely to dwindle down to nothing if he be promoted to be rector of a mission, and very few honors in it. In short, a life of ceaseless self-sacrifice and unceasing labor. There is not much to attract in all this.

But a graver impediment than this is that a lad cannot choose the priesthood as he chooses a profession, at his own will or fancy. In truth he does not choose the priesthood—he is chosen for it.

What is to be done then, to promote this good end?

The first thing to do our Lord Himself has taught us. "Pray you therefore, the Lord of the harvest that He would send forth laborers into the harvest." Four times a year the church bids us pray, and pray with fasting, for those about to be ordained, and we may fairly include in this prayer all those in any stage of preparing for the priesthood.

Many holy souls, both in religious houses and in the world, offer their frequent prayers for the same function; and all who have had occasion to know of the multitudes of sheep in our large town missions, and of the many inquiring hordes at our

gates, must be moved to join in the prayer. Is it not an intention, especially suitable to the spirit of prayer?

Though a cancer invades a position for ourselves or for others, we can do much to encourage and promote it. A good seed planted in good ground, well tilled and kept free from weeds, will flourish, whether among thorns or by the wayside. It would be trodden down or choked, or a vocation sown in the heart of a child, may come to perfection, if watched and cherished by those who have the care of that child, or, on the other hand, be utterly lost through their neglect. In this matter, as in all others, God requires our co-operation. The lad himself who has had the happiness to receive the first sign of a vocation must correspond to it, but show shall he do so if he is not taught and helped! It is the duty and the happiness of a good pastor to watch for vocations and to help their growth, but he is no less the duty of parents and the priests can do little if the parents are neglecting their part. A good home, pure heart-bearing, piety, too, as well as proper, careful training is absolutely indispensable, as well as the absence of religious duties—these things are necessary to a good vocation, but it is difficult to suppose a case in which they are wanting without the loss of it.

I have come to the end of the limited space allowed me, having said little more than make a beginning. But I must add a very few words. I point out mistakes for correction, not about vocations. All the best training I have been able to give is needed, and are the training my parents for all their children. I do not therefore believe that more are provided, and I do not wish to tell them, that he should not. Play as well, though, and make the life as well as the work. It would be a hell, that is, when it was otherwise. The training will be given, and to develop himself, and his wife. And the good parent will serve the divine purpose in vocation.

There are too many persons anxious to be even with the church in completion in so many ways. Among them are many who have found a love of the church and church services, a regular and frequenting of the communion table to the point of neglect of divine duties. Already, the tendency to certain vices has become a mark of solid Christians and mothers and fathers are entrained to their own and only to their own habits and customs. The church is a place of many things and many things will be done. Still the church is a place of many things and many things will be done. Still the church is a place of many things and many things will be done.

Begin the New Year with a bang.
Before it's too late, get out there.
Let your actions be the first
in this year of change.

Miss Mary
went with Mr. [redacted]
street.
Mr. and Mrs. [redacted]
case are [redacted]
Welsh.

Miss Mayne, daughter of
of Miss Anna
Miss Fung Burns, daughter
of Mrs. John Fung
James L. Evans
Finally, a Phelps, who
residence in the Pleasant
street.

Mrs. George Hodgson died at her home on East 7th street yesterday afternoon. Deceased was born in England and one son. Funeral services will be held Wednesday.

Among those who attended the funeral were Mrs. Charles E. Jones, wife of the deceased, and Mrs. William Jones.

A branch of the
 organization will
 hold its annual meeting
 in the
 Hall.
 All are invited to
 But when you come to
 find that some will
 in that way
 a great many
 kind of
 the
 the