There is no truth in faces, save in children: They laugh and frown and weep from nature's But we who meet the world give out false notes.
The true note dying muffled in the heart.

O, there be woeful prayers and piteous wailing. That spirits here, from lives that starve 101 The body's food is bread; and wretches' cries Are heard and answered: but the spirit's food Is love; and hearts that starve may die i

And no physician mark the cause of death. You cannot read the faces; they are masks— Like yonder woman, smiling at the lips, Silk-clad, bejewelled, lapped with luxury, And beautiful and young—ay, smiling at the

hips.

But never in the eyes from inner light;

But never in the eyes from inner light;

A gracious temple hung with flowers with

Within, a naked corpse upon the stone!

O. years and years ago the hunger came— The desert-thirst for love—she prayed for love— She cried out in the night-time of her soul for love!

scream.

As Indian mothers see babes die for food.

She watched dry-eyed beside her starving heart,
And only sobbed in secret for its gasps,
And only raved one wild hour when it died !

O Pain have pity! Numb her quivering sense O Fame, bring guerdon! Thrice a thousand Thy boy-thief with the fox beneath his cloak
Has let it gnaw his side unmoved, and held the
world:
And she, a slight woman, smiling at the lips,
With repartee and jest—a corpse beart in her

-John Boyle O'Reilly.

CATHOLIC MISCELLANY.

Catholie Thoughts.

Once to every man and nation comes the moment to decide
In strife of Truth with Falsehood for the good or evil side;
Some great cause God s new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

He's true to God who's true to man; wheneve wrong is done To the humblest and the weakest 'neath the allbeholding sun.
That wrong is also done to us; and they are
slaves most base
Where love of right is for themselves and not
for all their race.

The First Book.

The first works written within the present limits of the United States and printed in North America were the works prepared by Father Francis Pareja, a Franciscan missionary priest, who labored for years among the Timuquan Indians in Florida. He prepared at his Florida mission a catechism in Timuquan and Spanish which was printed in Mexico in 1612; a second catechism, printed also in Mexico in 1612; another edition printed there in and another in 1627. He prepared also a Confessionario in the language of his flock, of which editions were printed in Mexico in 1612 and 1613, and a grammar of the Timuquan language printed at Mexico in 1614. Here were seven works written in Florida, in a Florida language, and printed in North America before there were any English settlers in New England, much less any press or printing. -Catholic News.

Holy Water Fonts.

Among the Catholic Youth's "Dont's" for church goers is this: "Don't fail to see the holy water font at the church door. Take a few drops with which to bless yourself." This recalls an incident which happened some years ago in a near neighborhood. A very fine church had a handsome holy water font with the inscription, "Thou shalt sprinkle me with hyssop." etc., over the same. As a rule, the font was dry. One day some one posted above the font the words: "wanted some hyssop." Of course the pastor saw it. He was a rather touchy man, and spoke very sharply from the altar irreverance. But that church had plenty of holy water after-wards. The Catholic Youth's "don't" Orleans erected a statue, which was But church fonts should be and well filled. There are kept clean and well filled. too many church fonts with a little dirty water in them, not very strengthening to devotion.—Pittsburg

Anniversaries.

Parents, cultivate in your family a love for the annual celebration of your family feast days. The return of your marriage day, the baptism or birthday of your children, their first Communion and of confirmation anniversaries should all be days of rejoicing in the Christian family, and the Christian remembrance of them would serve to cement the family affections still more strongly. How should you celebrate them? Hear holy Mass on that day, or, better still, if possible have a Mass said for the one whose anniversary is being celebrated and receive Holy Communion, in thanksgiving to God for the blessings received. Can you estimate the wealth of grace that would come to you and them by such a Christian practice? And your dead, remember them on the anniversary of their death. Parents, sanctify your homes, your children and yourselves, by this beautiful remembrance of the days of grace and blessing, and thus teach your children to keep up this Christian act when you have passed

Bad Work of the Newspapers.

There are various sources of danger to the youth of this country to which

it is but proper to call attention. The secular press, by the sickening details of loathsome and recking crimes, is invading our homes with matters which blast the finer sensibilities and spread the pestilential seeds of crime and vice. Distilled from the daily papers, come the weekly illustrated papers of crime, which flaunt their degrading influences from newsstands and shop-windows, to the detri-

ment of the morals of our boys and girls. Other subtle influences are also religion, to rail at moral reform; the Friend.

practice of emphasizing infidel and plasphemous lectures and subjects by full reports; and the advertisements of "personal" and "quack" medical "personal" and "quack" medical notices and books, are all exerting a silent influence in the wrong direc tion. While they destroy respect for holy things, they breed also a disre-gard for those higher and nobler

qualities of mind which make for good. Then, again, we have the "boy and girl story papers," the "nickel and dime novels," and so-called "monthly libraries" of cheap literature. Many of these are revealers of criminal secrets, instructors in the science of crime. Crime is glorified. The leading character in many of these stories is a criminal, who succeeds in winning a fortune for him self by setting at defiance the laws of the land.

The Story of Margaret.

Margaret Gaffney, daughter of Wm. and Margaret Gaffney, was born in Baltimore, but being left an orphan at an early age was brought up by a bigan early age was brought up by a kind Baptist lady, a Mrs. Richards, who allowed her foster-child to practice her own religion freely.
In 1835 she married Mr. Charles

Haughery, who went to New Orleans, but his health failed, and while making a visit to Ireland he died, leaving his widow without means or resources. She was not one to sit down and des pond. Left an orphan herself, she went to St. Mary's Orphan Asylum, to offer her services in any capacity. The humblest work did not repel her. The Sisters soon appreciated Margaret, and found her an advantage to the establishment in many ways. When they determined to establish a second house, Margaret went with the Sisters appointed to direct it, and took charge of the dairy. Here her judgment and ability found a suitable field. She made it a source of profit, so that it did much to relieve the asylum from the debts which encumbered it in its early stages. When Margaret Haugh ery saw that her work was no longer needed there, she set up a dairy of her own, and drove around New Orleans delivering milk. It was pure and honest, and the measure was as honest as the milk. She soon had a large and increasing list of customers, who looked for her coming with satisfaction. The orphan asylums were large customers, but Margaret never took a cent. What orphans needed of her milk they should have, and they received it regularly.

Her business increased largely, but, like a generous merchant, she took up a new branch of trade. She opened a bakery in 1866. Her bread was as honest as her milk, well made, well baked, full in weight. She drove around delivering her own bread, and supplied the asylums without charge Not only did she do this, but at the close of the year the profits of her business, over and above the necessary enlargement of the business, went to the orphans. Her own living was a small draft on her resources, for she was plain, frugal and unpretentious. So year by year went on for Margaret, the orphans' friend. Her business grew so that she had to purchase real estate and erect buildings with machin ery to enable her to meet the demand for her bread.

Her long life of labor and charity closed on the 10th of February, 1882, and the grief of New Orleans for Margaret was universal. By her will she left all her property, appraised at nearly \$40,000, to the orphans, whom she had loved and served in life.

exerted no arts to win the favor or unveiled with great ceremony on the 9th of July, 1884. Her life is a lesson that prosperity often comes not to the grasping, the over-reaching, the feverish pursuit of gain, but is in the designs of Providence of those who think more of others than of themselves. who believe that they are stewards for God's poor, and give freely for the sake of Him who can repay a hundredfold here and hereafter.

Cardinal Gibbons' Bon Mot.

Thomas L. James writes a very readable paper on "the Evolution of the Safe Deposit Company," which appears in the November number of the Cosmopolitan Magazine. He relates the following anecdote: "Cardinal Gibbons paid a visit to the Lincoln vaults, N. Y., some months ago. He was particularly interested in the intricate mechanism of the immense lock on the main door of the vault. He said to the writer who was showing him around "It occurs to me that a new rendering should be made of a famous quotation for as I look at this great lock I think, 'Man's ingenuity for man makes countless burglars mourn.''

When, from any cause, the digestive and secretory organs become dis-ordered, they may be stimulated to healthy action by the use of Ayer's Cathartic Pills. These Pills are prescribed by the physicians, and are for sale at all the drug-stores.

Over a Century Old.

Over a Century Old.

Many cases are known of persons living to be over 100 years old and there is no good reason why this should not occur. By paying attention to the health by using Burdock Blood Bitters when necessary to purify the blood and strengthen the system much may be added to the comfort and happiness of life even if the century mark is not attained.

S. Chadwick, of Arcadia, Wayne Co., writes: 'I have had severe attacks of Asthma for several years. I commenced taking Dr. Thomas' Eclectric Oil. The first dose relieved me in one hour. I continued taking it in teaspoonful doses for a few days, and have not had an attack of it since, now nearly one year."

Muard's Liniment Lumberman's

THE CENTRE OF TRUTH.

BY CARDINAL MANNING.

When the Blessed Sacrament is not, all dies. As when the sun departs all things sicken and decay, and when life is gone the body returns to its dust; so with any province or member of the Church. There was a time when the truth and grace which went out from Canterbury and York spread throughout the whole of England and bound it together in a perfect unity of faith and communion, of Christian intelligence and Christian charity. There was but one jurisdiction reigning over all the people of England, guiding them by a divine voice of changless faith, and sanctifying them by the seven sacraments of grace. But then the grand old churches were the majorite tabernades of the Ward of faith and communion, of Christian the majestic tabernacles of the Word made Flesh. Jesus dwelt there in the Divine Mystery of the Holy Eucharist His Presence radiated on every side, quickening, sustaining, upholding the perpetual unity of His mystical Body. Then came a change, slight indeed, to sense, but in the sight of God fraught with inexhaustible consequences of supernatural loss. Does any one know the name of the man who removed the Blessed Sacrament from the cathedral of Canterbury or from York Minster? Is it written in history? Or is it blotted out from the knowledge of men, and known only to God and His holy angels? did it and when it was done I cannot Was it in the morning or in the say. evening? Can we hope that some holy priest, in sorrow, yielding to the ence of the storm then falling upon viole the Church, out of love to his Divine Master, removed His Eucharistical Presence to save it from profanation; or was it some sacrilegious hand that dragged Him from His throne, as of old He was dragged from Gethsemane to Calvary? We cannot know. It was a terrible deed; and that name, if it be recorded, has a terrible brand upon it. But a change which held both on earth and in heaven had been accomplished. Canterbury and York went on the day after as the day before. But the Light of Life had gone out of them. Men were busy as not knowing or not believing what was done, and what would follow from There was no Holy Sacrifice offered morning by morning.

The Scriptures were read there, but there was no Divine teacher to inter-The Magnificat was them. pret chanted still, but it rolled along the empty roofs, for Jesus was no longer on the altar. So it is to this day. There is no light, no tabernacle, no altar, nor can there be till Jesus shall re turn thither. They stand like the open sepulchre, and we may believe that

is not here. Come and see the place where the Lord was laid." (St. Matt., xxviii, 6) But this is not all. The change, se imperceptible to sense, in the super-natural order is potent and irresistible. The centre of the order of grace had been taken away, and the whole had lost its unity and its coherence. Separation from the visible Body of Christ is separation from the presence and assistance of the Holy Ghost, who There is no influx of His divine and infallible light into the intelligence of a body which breaks from the unity of the Church. There is no divine voice speaking through it as His organ of immutable truth Straightway all began to dissolve and go to pieces. The sinews relaxed and lost their tenacity, the joints and bands of what had been the mystical Body To this plain, simple woman, who sought no applause or renown, who years it has been returning into its

angels are there, ever saying: "He

The Sculptor's Love.

There was a famous sculptor in Paris who executed a great work. It stands to-day in the Galerie des Beaux Arts. He was a great genius, and this was his last work ; but, like many a great genius, he was very poor, and lived in a small garret. This garret was his workshop, his studio, and his bedroom. He had this statue almost finished in clay, when one night a frost suddenly fell over Paris. The sculptor lay on his bed, with the statue before him in the centre of the fireless room. As the chill air came down upon him, he saw that if the cold got more intense the water in the interstices of the clay would freeze; and so the old man rose and heaped the bedclothes reverently upon the statue. In the morning when his friends came in they found the old sculptor dead, but the image was saved !

That is the greatest thing about you. Preserve that at any cost—the image into which you are being changed by the unseen Sculptor, who is every moment that you are in His presence working at that holy task. The work of creation is not done. Geology is still toiling to-day at the unfinished earth; and the Spirit of God, which brooded upon the waters thousands of years ago, is busy now creating man within these commonplace lives of ours, in the image of God.—"The Perfected Life," Henry Drummond, F. R. S. E., F. G. S.

Successful remedies always find un-scruplous imitators. Ask your dealer for Dr. Williams' Pink Pills and take no sub-stitute. They are a never-failing blood builder and nerve tonic.

builder and nerve tonic.

C. R. Hall, Grayville, Ill., says: 'I have sold at retail, 156 bottles of Dr. Thomas' Eclectric Oil, guaranteeing every bottle. I must say I never sold a medicine in my life that gave such universal satisfaction. In my own case, with a badly ulcerated throat, after a physician penciling it for several days to no effect, the Eclectric Oil cured it thoroughly in twenty-four hours, and in threatened croup in my children this winter, it never failed to relieve almost immediately.'

Minage's Listance

Minard's Liniment is used by Physician's.

PROSELYTISM.

the diocese of Salford, Eng., who represented Cardinal Manning at the open-ing of the Catholic University at Mashington in 1889, was the guest of Archbishop Corrigan of New York, last week. Monsignor Gadd is travelling for the benefit of his health. While in New York he visited the building of the Mission of the Immaculate Virgin at Great Jones street and late Virgin at Great Jones street and Lafayette place, and the work of the mission was explained to him by Father Dougherty. Monsignor Gadd was much interested in what he saw, he himself being engaged in a similar work in England. Yet his work can-not really be called similar, for, as he himself expressed it, his work consists mainly in endeavorin6 to save Catholic children from anti-Catholic proselyt-ism. The society, of which he is Treasurer and Spiritual Director, is called the Salford Catholic Protection twelve months.

Proselytism is a hydra among It has as many heads as there are phases of Christian charity, and each one is made to act, when opportunity offers, for kidnapping a poor Catholic child. Children whose faith is in danger—and it must be clearly under stood that we are not a workhouse and cannot attend to cases of mere reliefare dealt with by the society in one of the following ways: Either they are restored to their parents; are out in Catholic service; are adopted by Catholic families; are sent to Catholic penitentiary or reformatory, industrial school or to the workhouse, according to the requirements of each individual. If none of these plans neet the case and no other way can be de vised for staving off increased expendi

society to Canada, where employment is first procured for them." Before returning to England Mon-signor Gadd will visit Washington and

The Frenzy of the Infidels.

The famous Paris specialist and rabies authority, Pasteur, recently in a public address, declared his faith in the sovereignty of a Divine Providence and his astonishment at his wisdom in Nature. This so enraged the atheistic officials of his native town that they changed the name of their leading street, which for years they had been calling Rue de Pasteur, in special honor of their great townsman.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, 810; 2nd, 86; 3rd, 83; 4th, 81; 5th to 14th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Soott St., Toronto not later than 29th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Saturday in each month.

Syrup"

Episcopal Church, Eufaula, Ala.
"My son has been hadly afficient with a fearful and threatening cough for several months, and after trying several prescriptions from physicians which failed to relieve him, he has been perfectly restored by the use of two bottles of Bo-

An Episcopal schee's German Syrup. I can recom-mend it without hesitation." Chronic Rector.

severe, deep-seated coughs like this are as severe tests as a remedy can be subjected to. It is for these longstanding cases that Boschee's German Syrup is made a specialty. Many others afflicted as this lad was, will do well to make a note of this.

writes: I always use German Syrup for a Cold on the Lungs. I have never found an equal to it-far less a superior.

G. G. GREEN, Sole Man'fr, Woodbury, N.J.

Monsignor Gadd Tells of the Work Being done in the Diocese of Salford, England.

Monsignor Gadd, Vicar-General of and Rescue Society. It has an active membership of 2000, and for the eight months from December, 1890, to August 6, 1891, the executive committee of the society dealt with 647 cases, while the district committees dealt with fully 8500 cases the past

"Proselytism," said the Monsignor, "is common in England, though not as potent as formerly, for religious and philanthropic bodies engaged in work kindred to our own have not forced us into litigation as formerly, yet their efforts to pervert souls and draw them from the faith are at work secretly and as energetically as ever. Many a zealous rector has acknowledged to me that his eyes were opened to the extent of the ramifications of proselytism only by the activity of his district commit-

ture, as a last resource the child is admitted into our homes, and in due time emigrated at the expense of the

Headaches, dimness of vision, partial deafness, hawking and spitting invariably result from catarrh, which may be cured by the use of Nasal Balm. It has cured others, why not you?

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Minard's Liniment cures General. Minard's Liniment cures Garget in Cows.

German

I. C. Davis, Rector of St. James son has been badly afflicted

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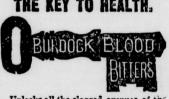
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They are not slave With which we Them to the bea arms— I know their mo

No. not the long-parties of the folded hand. The lonesome toy, Your dead to you

NOVEM

They come, they call,
In their own tim
At hush of night v
Upon the half-sh

Look not for them Nor travel by mo They keep to their Sings herself ou Then all at once the Or blind you wit Or eatch you in a se My boy, it's you

OUR BOY

Wh Charles II., o separated from the cottage of ment. The ma cheese and be king, expressing him. "Mount guest, "and I "But how shall the king will b By this time t the nobles, an that he alone a hats on ; so, ris tapped the king said: "I think I, sir."-Templ

Nature has persons with a is irresistible ; i If we a find that its sec and a habit of l profoundly inte of the moment others there is r no absorption For the time be seem to centre discussion, and of their best i short, they are. forgetful of self

"A Place Wher

Not long ago of small boys heaven. It wa their replies w own circumsta ragged little ur and brought up said it was tall One from a ric like a big, br houses on each choir - boy was people would The l ieaven. a quiet, though the smallest in t as the bells wer of school - hour where you're ne

Goo There is a place in the con ible people; and source of charit; as common-plac next to gossip, c Good reading d to which all ma It does this mor done in common one runs throu by oneself, beca and arouses gre lodges more dee have something new and wholes often weary, so listen. It pleas or girl read int thus induced to interest in the dren at school benefited, and tice becomes a actions, such a

reading of goo blessing will d begin work of t -Catholic Star Mot It's mother's of now."
The speaker

girl, whose brig

eager looks tol piness. Just o air of culture w tion to a blith mother's turn n my heart went selfish words? their love for th overlook the ide need recreation the easy, prett, and say nothi daughters do any self-denial the new dress old one, turn wrongside out mountain trip home and keep of study and afternoon; but back aches, has ence. Girls, ta Coax them to some of the h

years they have .. 16 "I would do that, if I had ti There is no chance of doing in the condition fully employed his good disposi self or his nei

public in some man who has a