

The Domain of Woman

"The hand that rocks the cradle rules the world."

She was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats, for a great man preached on that day, and the house was filled with splendidly dressed people who had heard of the fame of the preacher, of his learning, his intellect, and goodness, and they wondered at the presumption of the old woman. She just had been in her dotage, for she picked out the pew of the richest and proudest member of the church and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder and whispered something, but she was hard of hearing, and smiled a little withered smile, as she said gently:

"Oh, I'm quite comfortable here, quite comfortable here."

"But you are not wanted here," said the sexton pompously. "There is not room. Come with me my good woman; I will see that you have a seat."

"Not room!" said the old woman, looking at her snubbed proportions and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the voluntary service."

But the sexton took her by the arm, and shook her in a polite, underhand way, and she took the hint. Her faded old eyes filled with tears, her chin quivered, but she rose meekly, and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the spot she left vacant, she said gently:

"I hope, my dears, there'll be room in heaven for us all."

Then she followed the pompous sexton to the rear of the church, where, in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had at first occupied. "What can an ignorant old woman like her want to hear Dr. — preach for. She would not be able to understand a word he said."

"Those people are so persistent. The idea of her forcing herself into our pew! Isn't that voluntary service?"

Dr. — coming out of the vestry. "Isn't he grand?"

"Splendid! What a stately man! You know he has promised to dine with me while he is here."

He was a commanding-looking man, and as the organ voluntary stopped and he looked over the vast crowd of worshippers gathered in the great church, he seemed to scan every face. His eyes rested on the old woman, and he suddenly he leaned over the reading desk, and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were elevated to the balcony, and the whole length of the church, to return with the old woman, whom he placed in the front pew of all, its occupants making willing room for her. The great preacher looked at her with a smile of recognition, and then the service proceeded, and he preached sermon which struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they pressed the sexton at the door.

"The preacher's mother," replied that functionary in an injured tone.

How few remember that "while man looketh on the outward appearance, the Lord looketh on the heart."

we possess for the love of God? Why? Suppose He takes us at our word, and takes from us everything, friends, home, possessions, wealth—what then? What have you asked for in exchange? What did Jesus in the gift you have asked of Jesus in exchange for your worldly possessions? You have asked for Himself, the Lord of Heaven and Earth, the God who was, and is, and shall be. Whose lightest word is thus to you. Whose single word work creates a world, Who holdeth the universe in the hollow of His hand. Is that nothing? Yes, even that is nothing to what God has in store for you. He gives with Himself His love.

You do not know what it means, it is impossible for you to realize it; only the greatest saints have known the perfect delight, and ecstasy, and unselfishness, which is the love of God. The gift that came first, of all creatures, to the Blessed Mother of God, and which her Divine Son is ever waiting and ready to bestow upon all who ask for it.

It is only through the Blessed Sacrament that we can obtain this love; that is why those saints who have ever been most devoted to our Sacramental Lord have always been distinguished for their ardent love of God. The gift that we want is the only and everlasting good, we should not waste our precious moments in petitioning for smaller graces, and for temporal favors, which would not come to us unless we possess the "perfect love that casteth out fear," fear for our souls, for our earthly concerns and for many other things that are only of time, and that are like shadows that shall not dry up before the light of the eternal Sun.

It may be as well to know that the Plenary Indulgence granted to members of the Confraternity of the Sacred Heart, who contribute on the first Friday of each month, may now be obtained by non-members, provided that, besides going to confession and communion, they meditate on the love of the Sacred Heart, and recite according to the intention of the Holy Father. His Holiness by a recent indult has extended fresh indulgences to the Confraternity, and to all those who practice devotion to the Sacred Heart.

An indulgence of seven years and seven times forty days has also been granted for every Friday in the year, provided the prescribed conditions are fulfilled.

I wish we could open a "Question Box" like the one started by Father O'Connor in Philadelphia.

Some of the questions asked are ludicrous in the extreme, and would make one who reads them suggest that it were not for the gravity of the subjects dealt with. And yet the enquirers are perfectly serious, they have not the least intention of making fun; and one recognizes most clearly the sincerity and earnestness of their apprehension that exists in the minds of many otherwise well meaning people, about the Church. Many good people who would like to know what the Catholic Church really does teach on particular points, do not know how to obtain the information they desire. They would not go to a priest; perhaps the Catholics they are acquainted with, cannot give them satisfactory replies. It never occurs to them to write a note to some Catholic publication asking for the information they want, and yet most editors would be only too pleased to supply it. There is nearly always a priest connected with the paper in some way, either as a contributor, or one to whom questions too abstruse and difficult for a layman could be referred.

It is unfortunate that most of our Catholic people though strict in the performance of their duties, do not know enough upon theological questions to be able to argue, or convince non-Catholics with any certainty.

It requires deep and intelligent study to present some aspects of Catholic teaching in a clear and comprehensible light, and the majority of laymen and women have not the time to study even if they had the inclination.

Besides, they cannot reach so many people as a newspaper can.

It would be a good thing therefore if each of our Catholic newspapers would devote a column or so to an enquiry bureau, in which questions from non-Catholics would be answered. I am sure that great good would result therefrom; truth only needs to be known in order to be recognized and loved, but how shall our separated brethren know, unless some man tells them?

C. Y. L. A. NOTES.

Domestic Reading

A great part of this life consists in contemplating what we cannot cure. It's a common fancy to envy others, and think we should fancy to better for some change.

With how little colour of justice may a man acquire the reputation of a tyrant and a miser!

He Who shall pass judgment on the records of our life is the same Who formed us in frailty.

In the extreme of fear there comes a brutal kind of courage—the most brutal, indeed, of all.

The winter's frost must rend the burr of the nut before the fruit is seen; so adversity tempers the human heart, to discover its real worth.

Bad dispositions require some time to grow into bad habits, but it takes some time and pains to undo ourselves. We fall not from virtue, like Vulcan from heaven, in a day.

Oh, how I shall thank God for that moment, if it ever comes, wherein I know the voice of my soul has found those who will listen! How happy, even though the sun be less than an hour above the horizon and I already sliver in the winds from the cave of death, how happy I shall be for this one blossom of the long vine of my years! Happy in knowing that in the sun and the dew it may develop into the fruit of which many shall eat and be glad!

Religious truth is reached, not by reasoning but by an inward perception. Anyone can reason; only disciplined, educated, formed minds can receive. Nothing, then, is more important to you than habits of self-command. If you are overflowing with feeling and impulse, all these must be restrained, ruled, brought under, converted into principles and habits, or elements of character. Consider that you have a great work to do, to change yourself.—Cardinal Newman.

Among the fond fancies of children is the belief that when "grown up" there will be no more lessons to learn, no more commands to obey, no more schooling to endure. They will be men and women, no longer children in the nursery, pupils in the schoolroom; therefore they will be free, independent, above rebuke, and beyond coercion. It is helpful belief leading them the aid of hope, which is to assist patience during the dark days of the actual, in expectation of the cloudless skies of the ideal. And it is about as baseless as the mist-wreaths of the morning. As if we were ever free from rebuke, lessons, command, or control.

Between the faculty apprehending and the object apprehended there must be a certain agreement. If so, religion cannot be learned simply as though it were a branch of impersonal science. Nor has it ever made converts by means of colourless, scholastic reasoning. It is worship and communion, the atmosphere of which is prayer, and its vital principle grace; a power, not an argument, in mood and figure. We may go so far as to allege that reasoning is the pencil which draws this outline upon the mind; but the artist is none other than the living spirit, unconcerned of the ideal which he beheld in the man Jesus Christ.—William Barry, D.D.

Sir Thomas More found, indeed, the true commonwealth nowhere. But in so far as the social order he addressed is based on reason and justice, the nowhere must be sought in some somewhere—nay, everywhere. Some of the reforms which he perceived to be necessary have already been realized, others are being striven for to-day. May we not hope that many more will yet be attained? Surely never before was there such a widespread revolt against social wrong and injustice—such a firm resolve to remove the preventable evils of life, or such a world-wide aspiration for a re-organization of society on a juster basis. It cannot be that the promise of better things is for ever to remain unfulfilled. From the summit of the hills of thought may we not catch the first faint streaks of the dawn of a nobler day? Can we not trace the dim outlines of a real society slowly forming amongst us, in which none shall be disinherited or trodden under foot in a senseless and needless race for wealth, but when all shall be truly free to develop the full capacity of their nature in co-operation with their fellows for a Common Good.

Parnell and the Irish Clergy.

With reference to a question of Mr. Parnell and the Irish priesthood, Mr. John Redmond has received the following letter from Mr. John Morley: "My answer to your question would have been to the effect that, in speaking from memory on Monday, I fell into a partial error. Mr. Parnell did not wish wholly to remove the clerical disqualification in an Irish Legislature. What he wished was to include a large number of ecclesiastical dignitaries by virtue of their office. This view Mr. Parnell explained to me more than once in 1886, and I never understood that he made any secret of it."

Farm and Garden

C. C. James, Deputy Minister of Agriculture for Ontario, urges that steps be taken to provide for the exportation of our, orated peaches to the English market.

The suggestion of Mr. James should be acted upon promptly. There is an almost unlimited market in the Old Country for fruit of this kind. A very large market may also be obtained in the gold fields. Certainly steps must be promptly taken for an enlarged outlet somewhere for the product of the peach orchards of the Province. The indications are, as pointed out last week, for a big crop both in the Niagara and Essex districts. This will double the production of last year, and even last season peaches sold at times as low as 25 cents a basket.

The Bruce Herald has this severe, but not severe, comment on farmers who leave implements exposed to the weather: During a trip north one afternoon last week, on the first live stock express, a Walkertonian saw evidences of agricultural prosperity that cannot be mistaken. In a field near Cargill a pair of plow handles were pointing heavenward out of the snow. The conclusion arrived at was that the farmer was finishing his fall plowing under the drift. Near Pinkerton a hay rake was seen partially covered with snow. There appeared to be some doubt here, judging by the position of the rake, as to whether the implement was strong enough to gather up the immense yield. On seeing Paisley a binder was noticed standing in front of the barn, all ready to be pulled out into the waving grass. Other evidences of agricultural activity were visible from the swiftly creeping train. The marks of prosperity are quite apparent. When a farmer can afford to leave his implements exposed to the varied elements of a Bruce winter and make ends meet, he must be enjoying some measure of success in life.

This is the time of the year when every farmer should lay plans for spring work. He should have a definite plan of his farm prepared, and be able to estimate exactly as to how much of each kind of grain he will sow, and upon which fields. When this is known definitely he will then be able to estimate carefully how much wheat, oats, etc., he will require for each field. This will enable him to get the seed ready before the busy season opens in the spring, and so have everything in readiness to begin work as soon as the ground is ready.

The question of seeds is an important one. Too many farmers neglect it and continue to sow old seeds year after year, and then wonder why they do not have larger crops. It will pay every farmer to change his seed every three or four years at least. When he does change he should aim to get the very best quality of seed possible. This is the time of the year for securing good seed. Do not leave it off till the last moment when you will be too busy to make a proper selection. Write to the Experimental Farms at Guelph and Ottawa and get reports of the kinds of the various seeds which have given the best results, and make your selections accordingly.—Ex.

In the manufacture of beet sugar, beets having a sugar content of 12 per cent., with a purity co-efficient of 80, can be worked with profit. A purity co-efficient of 80 means that of the total solids found in the juice, 80 per cent. is sugar. Experiments made by the Ohio Agricultural Experiment Station last year show that the sugar beet thrives best in those regions where the average summer temperature is about 70 degrees, provided the conditions of soil and rainfall are suitable. A number of samples of beets were tested from the southern part of the State, which showed an average sugar content of 12.8 per cent. and a purity of 75.8. This was too low for profitable working. The samples tested from the centre of the State showed an average percentage of 18.9, with a purity of 78. Samples from the northern section showed an average percentage of 14.8, with a purity of 79.4. From these experiments it will be seen that a warm climate is not a necessity for the growth of sugar beets. In fact, the best results were obtained from the beets grown in the most northerly part of the state. There is, therefore, nothing to prevent the beet sugar being grown profitably in Ontario if the conditions of soil and rainfall are suitable. The sugar beet factory should be located where there is plenty of lime-stone and abundance of water. Ohio consumes over 200,000,000 pounds of sugar annually. To produce this amount of sugar from beets would require about 200,000 acres of land. So, in Canada, if the total amount of sugar consumed were produced in the country, many thousands of acres of land would be required to grow the beets.—Farming.

THE DEAR—Mr. J. F. Kellock, Druggist, Perth, writes: "A customer of mine having been cured of deafness by the use of Dr. Thomas' Eucalypti Oil, wrote to Ireland, telling his friends there of the cure. In consequence I received an order to send him a dozen by express to Wexford, Ireland, this week."

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