

For Boys and Girls.

CONDUCTED BY T. W.

BEING "IT."

He was a small, red-headed boy,
With freckles round his eyes;
The eyes were brimming o'er with
Joy,
The freckles every size.

Though oft the teacher's rule he felt,
And heard himself called "clown,"
No better-natured boy e'er dwelt
Within his native town.

And so his schoolmates used to fag
This boy of little wit;
At games of "hide and seek," and
"tag,"
They always made him "It."

Although he oft rebelled at heart,
And felt inclined to quit,
He never did, but learned the art,
Of always being "It."

Throughout his youth he bore it all,
Nor e'er complained a bit;
Although for either great or small,
'Tis grievous being "It."

Yet when he'd grown to be a man,
He sometimes used to sit,
And think about when he began
To practice being "It."

And for the lesson he was glad,
For it had taught him grit.
And fortune, friends, and all he had,
He traced to being "It."—Sel.

Ill-Mannered Actions.

Agreeable manners are very essential to our success in life; and when well understood they will be found to be the refinement and completion of a true education so far as concerns our intercourse with our fellow men. And yet we meet with many persons, especially boys and girls, who make little of the rules of politeness. This is very wrong; for you will learn afterwards what a wonderful help these good manners and politeness are, in passing through life. It is the polite clerk that advances; the polite merchant that grows wealthy; the polite lawyer that has his hands full of cases; the polite physician that has a large practice; the polite statesman that rules his country; and even the polite minister of God that wins most souls for Heaven.

Without politeness, says a writer, talent is nothing, education is nothing, strength is nothing, beauty is nothing, wealth is nothing, rank is nothing, and in this country power is nothing; and with it they are everything. Even though talent, education, strength, beauty, wealth and rank be lacking, politeness and good manners will win a way for you into the most refined circles of society, and be of itself, almost the means of obtaining for you happy success in life.

Here are some actions by which many persons show themselves ill-mannered; any of our boys and girls should bear them in mind, preserve them in your scrap-book, so that you will know how to avoid them in future:—

- Boisterous laughter.
- Reading when others are talking.
- A want of reverence for superiors.
- Receiving a present without some manifestation of gratitude.
- Making yourself the topic of conversation.
- Laughing at the mistakes of others.
- Joking others in company.
- Correcting older persons than yourself, especially parents or superiors.
- To commence conversation before others are through.
- Answering questions when put to others.
- Beginning to eat as soon as you get to the table.
- Whispering or talking in church, at a lecture, or concert, or leaving to go before it is closed.
- Gazing at strangers, or listening to the conversation of others when not addressed to yourself—nor intended for your hearing.
- Reading aloud in company without being asked, or talking, whispering, or doing anything that diverts attention while a person is reading for the pleasure of the company.
- Talking of private affairs loudly in cars, ferry-boats or in public; or questioning a person about his business or his private and personal matters anywhere in company, especially in a loud tone.
- In not listening to what one is saying in company, unless you desire to show contempt for the speaker. A well-bred person will not make an observation while another of the company is addressing himself to it.
- Breaking in upon or interrupting persons who are engaged in business.
- Cutting or biting the finger-nails in company, picking the teeth and scratching the head.
- Handling articles in a private room or office, asking their price, use, etc.,

or touching or reading any written paper, which is a great impertinence. To stand talking with a friend in the middle of a sidewalk, making everybody pass around you.

The "funny man" of an exchange was recently assigned to write up the market report, and produced the following:—Butter is strong at 12c., and able to hold its own. Yeast cakes are rising steadily. Bananas are slipping along at the old price, with an occasional drop. Cheese is lively and stirring. Syrups are sticking to former prices. Green apples are gradually growing less. Dried apples are swelling the market. Chickens are picking up a little.

Fun With Numbers.

A great deal of amusement and mental alertness can be obtained from tricks relating to numbers — tricks which are very puzzling to understand until one is given the clue, and then they are so simple. Most of them require no preparation.

One trick is carried out this way:—Place a row of figures, whose sum is any of the multiples of nine, and you will find that the figures—as many as you please—may be divided by nine without a remainder. Here is an example:—Mark in a row nine different figures, the sum of which, let us say, is forty-five; immediately beneath these place a second row of nine different figures, the sum of which, again shall be forty-five. Subtract the lower from the upper, and what remains will invariably consist of nine different figures, the sum of which will also be forty-five.

The figure nine lends itself to a great many tricks. Another peculiarity about it is that if you take the difference between any number and the same reversed, the said difference is always divisible by nine, without any remainder. The puzzle will be better understood by glancing at the following figures:—

- 86,342,983
- 38,924,368
- 9)47,418,615
- 5,268,735

So long as you arrange the row of figures beneath the upper one in such a way that the total is the lesser of the two, it is not even necessary that the figures should be reversed, as you will find if you try the experiment.

Another "trick" which is perhaps better known is as follows:—

Think of a number, add 666 and subtract the sum from 999. Again subtract the remainder from 333, and you will have the number thought of. Try it any way and you will find that you come out right every time.

Brother Theodore's Beads.

Some years ago in one of the Trappist Monasteries, there was a good lay brother, very old, and sick and worn out, who was never seen without his beads. It was Brother Theodore. Yet in other days he had borne other arms.

In 1812, says the Pilgrim of Our Lady of Martyrs, Brother Theodore was one of Napoleon's grand army which was coming back from Russia conquered by the cruel cold. They had walked for long hours in the snow when Brother Theodore's division overcame with fatigue and hunger, suddenly found themselves in front of the enemies' batteries attacking them in full face and stopping their way. Deadly discouragement took hold of all. Officers and soldiers in their fury threw their arms to the ground. It is well known to what degree of utter discouragement entire brigades fell during this mournful campaign, on which they set out so bravely and proudly. In a few moments they were no more than a confused mass of demoralized men and walking skeletons.

In this state of things what was to be done? Go back they could not! But how should they advance? Hide themselves behind the rocks as a shelter from the bullets? Then at once an officer stepped forward, sword in hand and pointing out to the battery cried out to the weary men:
"Follow me!"

A rare thing in the annals of the French war then happened. Not a voice answered his appeal to honor. Yes, there was one. One man alone, who was afterwards Brother Theodore, left the ranks and offered himself in these words:
"I will go alone if you desire it!"

Saying this, he threw down his knapsack and placed his rifle on the ground. Then, on his knees in the midst of the snow, he made a great sign of the Cross before all his com-

rades in arms, who did not dream of smiling at him, and recited his Our Father, Hail Mary. I believe in God, and the act of contrition with more fervor than he had ever done before. Now, taking up his rifle, he advanced at double quick pace towards the cannon, in the face of two discharges which did not make him slacken his pace. With head down he still went on with as much assurance as if there were ten thousand men behind him. He was on the point of reaching the battery. The astonished enemy suspected a stratagem and credited the French with the design of turning their flank while they were occupied with a single man, and abandoning artillery and baggage the whole battery took flight.

Our hero was master of the field. But he only said, with wonderful

frankness and a coldness which nothing could disturb:—

"Do you see? You have only to pray when you wish to get out of a scrape!"

The officer, in his enthusiasm, which was shared by all the others, ran forward, and snatching his own cross of Honor from his breast, placed it on that of the valiant young man, as he cried with tears in his eyes: "My brave fellow you deserve more than I."

Brother Theodore simply replied:—"Commander, I have only done my duty."

It was exactly the same fifty years later, when, under the rough gown of the Trappist and in the severest cold, he passed his half-day on his knees, constantly reciting the beads—he only did his duty.

NOTES FROM OTTAWA.

From Our Own Correspondent.

The Basilica parish of our Lady Immaculate presented a very touching scene on Friday morning of last week, when ninety little girls and eighty seven boys knelt at the feet of their chief pastor and received the gifts of the Holy Ghost in the Sacrament of Confirmation. His Grace then celebrated Mass and administered the Bread of Life to them.

The children who made their first Communion in Gloucester street convent on the 10th instant, preferred a request which Rev. Mother Superior gladly acceded to,—that the second Communion should take place on the first Friday in June, as it is their intention to commence their spiritual life with the devotion of the Nine Fridays.

Rev. Father Gosselin, of Quebec, is in the city attending the meeting of the Royal Society. He is a guest at the Archbishop's palace.

The forty boys sent out by the Southampton Immigration Society, who arrived last week, are already provided for.

An addition has been made to the St. Charles Home for the Aged. It was solemnly blessed by His Grace last week. He made a few remarks commendatory of the good work, and in praise of the good Sisters in charge.

The children's Mass in St. Patrick's on Pentecost Sunday was celebrated by His Grace Archbishop O'Brien of Halifax, who afterwards gave a short instruction.

The inclement weather on Ascension Day prevented the St. Cecilia choir of Gloucester street convent from complying with the invitation—as they had intended—of the Rev. Father Myrand, of St. Thomas Aquinas, Billings Bridge, to sing the Vespers in the parish church on that day.

On Thursday morning His Grace celebrated Mass in the Sacre Coeur Church, and administered the Sacrament of Confirmation and Holy Eucharist to twenty-five children. Appropriate hymns and canticles were rendered by the St. Cecilia choir, of Gloucester Street convent, who had been specially invited by the pastor, Rev. Father Portance, O.M.I.

On Sunday, 16th inst, first Communion was administered at L'Oratoire, St. Joseph, Mount St. Anthony, New Edinburgh, to five little girls, and seventeen little boys. They were confirmed in the afternoon by His Grace.

CATHOLIC INTOLERANCE.

So frequently are Catholics, who are solid in their faith, accused of being intolerant, and so misconceived is the term "intolerance" as far as the Truth in matters of religion is concerned that we feel it opportune to furnish our readers with a synopsis of a sermon, delivered last month at St. John's Church, Islington, London, by the Rev. Henry J. Grosch. It is a splendid exposition of the subject and one that may enable many a Catholic reader to meet successfully the old and baseless accusation of "intolerance."

In the course of his remarks the Rev. preacher said "what an unpleasant sound the word 'intolerance' had to English ears! It seemed to be associated with all sorts of disagreeable and hateful things, and to be almost as much opposed to their feelings as the word 'slavery.' And yet if they reflected even slightly they would see that there are many ways in which they all must be, and indeed in which they all were, utterly intolerant. If a man said that black was white or that two and two made five they might pity him. 'My good sir,

you may be right. Your opinion is as much weight as mine. Very lightly what you say is quite true, and it would be intolerant for me to attempt to say the contrary was the case, though it happens that every one who is sane says that black is black, and that black must continue to be black unless circumstances change and it becomes white.' So long as they agreed as to what two meant they must come to the inevitable and intolerant conclusion that two and two make four.

There were many things in which they were not tolerant. They were not tolerant of pickpockets, and they did not call a man intolerant if he handed over such persons to the police. They did not consider a judge intolerant because he put away a criminal for a time. They were bound sometimes to be very tolerant or else fools. Everything which depended upon law, whether human or divine, supernatural or natural, depended upon a fixed and determined inviolability, and what was opposed to it was not tolerated by the law. So it was that truth was tolerant of error; truth and error could not exist under the same circumstances with regard

to the same thing. It was a metaphysical impossibility: things would cease to be what they were if such a thing were possible. Now error was opposed to truth, and that fact was admitted by all men. No one ever dreamt of denying that—so long as they were not talking about religious truth. Then everything seemed to change. They seemed to have a certain law of common sense governing them in all matters of truth and error in every-day life, but when it came to the discussion or consideration of matters of truth in religion then common sense seemed to run riot, and they heard something like this, "Let every man be free to think just what he likes. Do not let us impose upon him belief in any particular doctrine or mission; it is so intolerant. Let us all band together in that universal brotherhood which is made known to us through the Gospel, and leave to the Roman Catholic Church that narrow-minded intolerant position she takes up when she assumes she is the only holder of the truth and the only Church teaching the right religion." Put into words that would be the minds of millions of their fellow-countrymen; that was the universal easy-going kind of business, so long as it was religion, that was set up by men who in every other matter used common sense. But when religion came in all was topsy-turvy. Now the very nature of the revolution which Christ gave to men when He came down on earth was such that there should be no choosing on the part of man whether he accepted it or not. Then, as now, men could stand aside and say, "I will not be a Christian; I don't want anything to do with doctrine," but if he would be a disciple and follower of Christ he was bound to accept the whole message and give to it complete submission. That was the method practised by our Lord Himself, and they must say it with all reverence, but they could say it with all certainty, that Jesus Christ was most intolerant. Did they ever hear Him formulating His doctrines so that they would be acceptable to His hearers? Did He water down His teaching to suit the whims of those about Him? No; there was His teaching and they must take it or leave it.

The Rev. preacher then proceeded to show that that was the line of conduct taken up by the Apostles, and quoted instances from the Holy Scriptures showing how our Lord spoke strong words of warning to those who should refuse to accept their teaching.

Continuing, the Rev. preacher said the conduct of the Apostles had been the conduct of the Catholic Church ever since. She would have been an unfaithful transmitter of the word of God if she had not made an unflinching stand against falsehood. What would have become of the whole truth which was delivered to the Church if it had not been for her intolerance of all innovators and destroyers of the truth? Where would the most important, the most essential doctrine of Christianity be—that of the divinity of Jesus Christ—if it had not been for the intolerance of the Church—if she had not stood up in all her majesty and said she would not tolerate Arianism because it was falsehood, and would be the very undoing of Christianity? Let them look at the fruits of tolerance in this country. Look at the numberless sects all claiming to be Christians, saying they had the Word of God, yet differing one with the other on most essential points. All that confusion was the result of a tolerance which Christ Himself would have condemned.

His Grace the Archbishop will commence his pastoral visit of the diocese during current week.

A successful concert in aid of the General Hospital, (Catholic) Water Street, was given by the pupils of Rideau Street Convent on Monday, last week.

First Communion in St. Bridget's was on Wednesday of last week, when twenty-four little girls and thirty little boys approached the Holy Table. They received confirmation in the afternoon.

Very Rev. Canon Archambault took formal charge of St. Francis de Sales Parish, Gateau Point, on Thursday of last week. Rev. Father Laflamme, late assistant pastor, has been transferred to Greenville.

His Lordship, Right Rev. Dr. Howley, Bishop of St. John's, Newfoundland, spent a few days in the city last week.

The Very Rev. Father Guardian, of the Capuchin Friary, (Rev. Father Leonard) preached a retreat in honor of St. Pascal, in Montreal last week.

Rev. Father Knapp, O.P., who preached at the consecration of Bishop Chapelle at New Orleans, passed through the city last week, en route for St. Hyacinthe.

A girl named Miss Frances Ross, residing with her parents at 29 Macdonald Road, Edinburgh, died last week at the Edinburgh Dental Hospital, Chambers' Street, while under an anaesthetic, which was administered to her before undergoing an operation of getting teeth extracted. Previous to the administration of the anaesthetic, she was medically examined and pronounced fit, and the anaesthetic was administered in presence of two doctors.

"Probably no single drug is employed in nervous diseases with effects so markedly beneficial as those of cod-liver oil."

These are the words of an eminent medical teacher.

Another says: "The hypophosphites are generally acknowledged as valuable nerve tonics."

Both these remedies are combined in Scott's Emulsion. Therefore, take it for nervousness, neuralgia, sciatica, insomnia and brain exhaustion.

See and try one, all druggists. SCOTT & BOWNE, Chemists, Toronto.

"YE OLD-FASHIONED LILACS."

Written for the "True Witness."

Ye old-fashioned lilacs that nod o'er the gate.

The home of my boyhood your blooms consecrate,
And fondly I welcome thee sweet scented Spring,
When the fragrance of Eden your blossoms doth bring.

In the early glad morning at noon and at night,

Our coming and going you greet with delight,

And dearly I love you, fond theme of my lay—

Ye old-fashioned lilacs that nod o'er the way.

When fair-weather friends and loves doth depart,

The old-fashioned lilacs still cling to my heart,

When sorrow and sadness o'er life spreads a gloom,

The old-fashioned lilacs still sweetly doth bloom;

In sunlight and shadow, in darkness and grief,

The gate-post of duty the lilacs ne'er leave.

Aye constant and fragrant, my homage I pay,

To the old-fashioned lilacs that hang o'er the way.

O! life is e'er changing we come and we go,

Through the old-fashioned gate where the lilacs swing low.

Like the buds of the springtime fond footsteps depart,

That come not again when the new blossoms start.

But the home-loving bushes still faithful and true,

Their fragrance unchanging doth ever renew.

Reviving the gladness that clingeth for aye,

To the old-fashioned lilacs that hang o'er the way.

—Connor Reegan.

MR. WILLIAM O'BRIEN ON THE UNITY QUESTION.

At a largely attended meeting held in Clonmel recently for the purpose of electing an executive of the United Irish League for South and East Tipperary a letter was read from Mr. William O'Brien dealing with the question of unity. In the course of this letter Mr. O'Brien wrote:—

"Every day's experience convinces me more and more that organization is the only way to unity, and that the country will be only counting fresh disappointment by fixing its hopes on the hands of men who won't unite, instead of teaching the millions who are already united in sentiment to rely upon their own organized strength for the purpose of compelling their parliamentary representatives to conduct themselves. To go on merely sighing for unity is to play the game of the disunionists and let the country be surprised by the general election of next year in a state of unpreparedness which would leave confusion worse confounded. Wherever popular organization is discontinued petty local intrigues and chaos in the Parliamentary party are sure to triumph. Wherever there is even the nucleus of an organization of earnest and determined men it will be easy to find a substitute for any member of Parliament who blocks the way. The best proof that this is so is that you will invariably find the friends of disunion the most eager to discourage and intrigue against the establishment of any effective National organization. Forgive me, therefore, if I reiterate that the beginning and end of the unity movement—if it is to have any practical effect—ought to be the immediate organization of a completely non-sectarian league, under whatever title or constitution you please, which will be in a position to make as clean a sweep of disunion at the next general election as was made of Unionism at the general election of the 6th of April, and which will in the meantime press on for the compulsory expropriation of the landlords, re-ignite the battle of the evicted tenants, complete the provision for the laborers and artisans, and capture for Irish National uses the tremendous treasure of which the English Treasury is annually draining the country."

Lord Russell of Killowen a few weeks ago performed the ceremony of opening the new building given by Sir George Newnes to Patney for the purpose of a public library. His Lordship said he was not one who desisted sport, whether in the form of football, cricket, or racing in moderation, but he did not want to see young men of the laboring classes grow up devoted only to those amusements, and merely look to the newspapers for the list of winners or result of match. He enforced the importance of reading and study, and pointed out how they would enable a man to improve himself and better his position.