

er than me—and, sure that she no difference, which of us shall wing lots, and I speak first. A overtook James was on his way to put his arm round me. I dismissed him. At night, but I was able to wish you

ether in a silence than speech could that turned up to by parted with a their love was un- Rooney got him the girl heard him minded look that ended on. When he ed him: our wife, Jim. I ed the lad. I would say," she gave the same an- Why did care for me? I girl is worth it, man I ought to be marry the two of 'n't choose." She "Put me out of forgive me, I'm at Lady Day."

ed, and left what divided between all the pinching and not much; there unluckily about the and unkindly as it and brother to the up. He kept him the boyhood of the inheritance he did his own. ation of being far n they were, and have been well match with Jim ned his back on all y and by he got our old bachelor, "eggar," going the before him. But the was very different, to his men James ; just but generous, ough fellow came ay and light- tall young giant, eloped a fine red a rollicking gait ith his bold blue soon as popular as e, and his reputa- good match" made any a house full of

outh came to his for bettering him- draw out his share d to invest it in h was for sale in the e by. Now, Jim e pride in him that editor of the shop ver- was quite another to his mind, as en- as any under nite understood that the young fellow to ck, are you bent and bettering your-

scratched his head re one or two ex- the truth came out. little Janie Hyland for him, but he seeking her, and, low simply, "I am her knew how little he'd be showing me

w, Patrick?" asked "thing!" said the d-shamed laugh. "I with too much; but soon be a richer man Old Grady cut up and he was too old a beautiful chance

"said the other at "our share" and mine-to make it over to you, your share in the k the farm for you e to have anything p. Tut, tut, man! away Patrick's protests; "all I to you one day, and n you think it will

ght Grady's and e Hyland. He has ngly, and makes the his wealth which is

fast Table without

SS'S food, with all qualities intact, up and maintain and to resist me cold. It is t for children.

COA Nutritious onomical.

characteristic of the Irishman. They have added to the old house, thrown out wings and annexes, planted it about with shrubberies, and made a carriage drive. Young Patrick growing up is intended for the university and one of the learned professions and Mrs. Patrick has ideas of a season in Dublin. Her house is very finely furnished, with heavy pile carpets and many mirrors, and buhi and ornolu everywhere.

She feels her brother-in-law to be the one blot in all her splendor and well-being. When Patrick first brought her home, she took a vehement dislike to James, which has rather waxed since he waned during the years. He minds her as little as may be, working on the farm during the daytime, and in the evening departing, with his slow, heavy step, to his sanctum upstairs, where he has his books, his carpenter's tools, and his telescope. Yet her words worry him like the stinging of gnats, and the nagging of years has made him bitter.

He turns out delightful bits of carving and cabinet making from time to time, and he mends everything broken in the house with infinite painstaking. Up there in his garret-room the troubles fall away from him, and he forgets the lash of Mrs. Patrick's tongue. The hardest thing is that she discourages the children's friendship for him, and he would dearly love the children if only he might.

The other women are rather down on Mrs. Patrick about it; indeed, Mrs. Gleason told her one day that the creature was worth his keep if it was only for his hands about the house. Patrick has grown used to his wife's gibes and flings, which at first used to make him reel and uncomfortable. He has half come to believe in the secret board his wife says old Jim is accumulating.

But James, in his high attic, looks upon the mountains and the sky, and shakes off from him with a superb gesture the memory of her taunts.—Katherine Tynan.

M. J. HARBONON BROWNSON.

DELIVERED BEFORE THE PENSON LENTEN CIRCLE OF BROOKLYN.

Mr. Harson began his address by sketching in an interesting manner the personal appearance of Dr. Brownson during the later years of his life, and pronounced him to be "one of the giants of the nineteenth century."

MR. HARBONON'S ADDRESS. "Orestes Augustus Brownson, LL.D., the distinguished reviewer, controversialist, publicist and philosopher, was born at Stockbridge, Vt., Sept. 16, 1806, and died at Detroit, Mich., April 17, 1876. His youth was, up to his fourteenth year, spent on a farm and among people of the most rigid forms of New England Protestantism. From the old folk with whom he lived he acquired a paramount love of truth, nature's beauties, and from the Bible a love of religion, and these were ever after the three most distinctive marks in his personality. In his fourteenth year his mother moved to Saratoga County, New York, and there he acquired the rudiments of a classical education. In his nineteenth year he became a Presbyterian, but soon found its doctrines distasteful to him. In 1824 he became a Universalist and was ordained a Universalist minister in 1825. At this time he was in the full enthusiasm of youth, with a magnificent physique, powerful voice, unconquerable energy, fiery, fearless and terribly in earnest.

"In 1827 he withdrew from the Universalist denomination but continued as editor of their leading periodical, the Gospel Advocate. In 1830-31 he devoted his energies to the World Reform measures of Robert Dale Owen, and finally realized that reforms could not be secured without religion, and resumed preaching in 1831. In 1832 he became pastor of the Unitarian congregation at Walpole, N. H., and in 1834 accepted a call from the Unitarians of Canton, Mass. In 1836 he organized an independent Church in Boston, to which he was attached until he ceased preaching in 1843. During these years in Boston he published Brownson's Quarterly Review, and contributed to a number of the leading periodicals of the day. His acquaintance at this time was with all the best known men in religion, literature and politics, notably Emerson, Hawthorne, Alcott, Calhoun, Webster, Canning, etc. He was received into the Catholic Church in October, 1842. The announcement of his conversion was the sensation of the day. After his conversion he continued Brownson's Quarterly Review, besides contributing to other periodicals. He wrote a number of books and was in great demand as a lecturer throughout the country. His quarterly review was regularly published in Europe and he was regarded as the leading thinker and philosopher of the country.

"Dr. Brownson moved to New York City in 1855, where he remained until 1875. He then went to live with his son in Detroit, and died there on Easter Monday, April 17, 1876.

"Brownson's courage was of that sublime order which dares to tell the truth at all times without regard to cost, and this is the most unpopular thing a man can do. Brownson's tones at times in defense of the truth were like the thunder, with lightning flashes. They cleared the air, but they filled the hearts of the timid with alarm. He gave no quarter to false teaching, deceit or humbug, and those he thus exposed opposed him bitterly. Brownson firmly believed in the gospel of 'Do!' while many Catholics believe in the gospel of 'Don't!' their constant cry is 'Don't!'

"Don't do anything!" and they treat as their most dangerous enemies, those who preach the gospel of 'Do.—Do something.' Their keenest enjoyment is indulging in the delusion of thinking that they think they think, and they bitterly resent any effort to induce a mental operation that might evolve an actual concrete thought. The great force in the world is thought, and our policy seems to be to paralyze it rather than to develop it. We seem not to have yet realized that the philosophy which rules the world is the philosophy of common sense, backed up by the

philosophy of courage, and we imagine that the involved metaphysical systems which we call our philosophy, is the only philosophy.

"Following the attacks on Brownson which obliged him to cease the publication of his review in 1864, Count de Montalembert wrote to him Dec. 17, 1864, saying 'my sympathies for your opinions and doctrines, though so deep and so full, is not to be compared to my admiration for your manly truthfulness. You are a man and thanks to the prevailing spirit, Catholics in these days are not men.' If the Count had added that they are not men, but more like sheep, he would have described them quite accurately. Count de Montalembert, the foremost Catholic layman in Europe in his day, had been persecuted with as much bitterness in France as Brownson was here. Is it not strange that the Catholic layman of transcendent talents, who starts out to devote his abilities to the glory of God and his fellows, must be as well prepared to face martyrdom as if he intended to preach salvation to a savage people? Montalembert preached the philosophy of 'Do!'—'Do something!' to the French Catholics, and pointed out the consequences if they continued in their state of abject negation. The reactionists and disciples of 'Don't!' 'Don't do anything!' triumphed, and France to-day has gone through the trials that Montalembert tried to avert.

"The aim of men like Brownson and Montalembert has been to build up men to the honor and glory of God. We Catholics have been so intent for centuries on erecting monuments of brick and stone and mortar that we have neglected the greater and far more important work of building up men. The ruins of stately edifices are scattered all over Europe, other imposing edifices have been diverted from their original uses, while men, Catholic men, men of faith, men of the kind of faith which is backed up by invincible courage, the men who as soldiers would each be a host in himself, the men 'to do' for God and truth and all humanity, are not easily found. Brownson half a century ago thundered to the Catholics of America their responsibilities, their opportunities and the things 'to do.' They were deaf to his appeals, and resented his endeavors to spur them on to greater intellectual activity and to higher standards and ideals, and while our twelve millions are immeasurably better than the Catholics of France and Italy they are far beneath the high plane they should occupy.

"No one can read Brownson and harbor doubt. He inspires one with enthusiasm in a belief in God. He impresses on one the conviction that the greatest act of the human mind is giving an expression of absolute faith, and that this act lies one above all others in a do of pride it is feeling that no man is my equal who is not my equal in Catholic faith. I fear no man, and I do not apologize to any one for the faith that is in me; but, on the other hand, rather expect an apology from those who do not agree with me. This spirit and these convictions I owe to Brownson more than to all other Catholic writers combined, and I make this statement to explain why I have clung so tenaciously to the movement to erect a monument to him.

"American Catholics are the best Catholics in the world, and this is due in great measure to the antagonism of American Protestantism. With the present softening of religious prejudices there is danger of lapsing into the timid, helpless and senile condition of the Catholics of France and Italy. The safeguards from this awful fate is the raising up of the type of Brownson. As the great Archbishop of St. Paul has eloquently said: 'The common! We are surprised with it; it has made our souls tormented and our limbs rigid. Under the guise of goodness it is a curse. The want in the world, the want in the Church, to-day as at other times, but to-day as never before, is men among men, men who see further than others, rise higher than others, act more boldly than others. . . . Now is the opportunity for great singular men among the sons of God's Church. To-day routine is fatal, to-day the common is exhausted and senility. The crisis demands the new, the extraordinary, and with it the Catholic Church will secure the grandest of her victories in the grandest of history's ages.'"

THE BEST LENTEN DEVOTION.

One of the most fruitful and excellent practices for the observance of Lent is daily attendance at the holy sacrifice of the Mass. The Irish Messenger gives the following reasons why he should induce those who can do so to practice this devotion:

It will make your heart light and cheerful.

It will throw a halo of happiness over your days.

It will bring you into constant contact with the source of all grace.

It will teach you how to live on the plane of closest intimacy with God.

Your understanding will be enlightened and your will strengthened.

All the treasures of gold and precious stones which the earth contains are outweighed by one Mass.

To assist at daily Mass is a practice which is easy and consoling.

The early rising which it usually necessitates is itself a great blessing of the natural order.

ST. JOSEPH.

The month of March brings St. Joseph to us, and the thought of him is as refreshing as is the return of the spring after the long and dreary winter.

Patron of the Universal Church as he is, and more especially patron and model of the interior life, we, of the Society of the Propagation of the Faith, recognize and admire in the holy foster father of Our Blessed Lord the first missionary, who brought the true God in person to the dark land of Egypt, thus sowing in that

desert of heathendom the seed of holiness which in after days through the Fathers of the desert made it to blossom like the rose.

St. Joseph gives us the example of a life work done silently and perseveringly, seeking no praise from men, content to labor under the all-seeing eye of God. Much work for the Society must, of necessity, be done in a similar manner. The monotony wears on one if faith does not come to the rescue, making our work, like the mercies of the Lord, every morning new.

St. Joseph is the model of the patient, plodding worker, and his intercession will certainly work wonders in the field of our missionary labors. No mere figure-head was he while upon earth; chosen shadow of the Eternal Son, and sharing with Him the care of the Eternal Son, surely no figure-head in heaven, where, after his chaste spouse, Mary, he is most powerful before God. Let us beg him to take a lively interest in our work to spread the Kingdom of Christ upon earth, and, following the counsels of the beloved Pius IX. of happy memory, let us "go to Joseph" and he will succeed us in our every want.

WHO THE LOSER?

No, my friend, do not try to excuse yourself for not practicing your religion, for you yourself, and only you, are the loser. When you quit the Church for any reason, you are hurting yourself immensely, and hurting others by your bad example, but are not hurting the Church. If you mean it as a revenge you are taking revenge not against the priest, Bishop or people, but against God Himself; for it is He who requires you to live up to the Church. "He that despiseth you (the Church) despiseth Me," are the words of God Himself.

Let every one assure himself that, though his parish, if small, might miss him a little financially, the Catholic Church can do without him and a few millions of others and be the grandest institution on earth still. She has done it. When Henry VIII. of England threatened to leave the Church and take millions with him should the Pope not grant him a divorce, the Pope answered: "For your own sakes I hope you will not leave the Church; but if you do, the Church will live on without you."

Remember that the Church cannot dispense with any of God's own laws or requirements; if people will not comply with them, they must stand the consequences. As God does not need you in heaven, neither does the Church on earth. But since you do need heaven, if you consult your best interests, so do you need the Church—as she is the way to heaven. Satisfy yourselves that you cannot get along without the Church.

Did you ever consider the responsibility one incurs who leaves the Church? The faith has probably existed among your ancestors for centuries. Would you let it stop with you? Would you deprive your descendants of it? If you live a good Catholic and raise your children good Catholics, in a few centuries there may be thousands belonging to God's Church because you were good member. But leave the Church, and in a few centuries there will be thousands of unbelievers who might be Catholics had you remained faithful to the Church. Do you see the responsibility? I repeat again: no reason in the world is sufficient to justify one in relinquishing the true Church.—From Kind Words.

CONCERNING ACTUAL SIN.

As implied in the very words themselves, actual sin we understand all which we commit by the act and consent of our free will after we have attained the use of reason.

Hence we may sin by thought, by word, by deed or by omission. By thought, when we deliberately entertain evil in our mind, consenting and taking pleasure in the same. By word, when our speech is contrary to the law of God. By deed, when we set ourselves to doing that which God's law prohibits. By omission when we fail to do that which the law of God or of His Church requires that we should do.

Further distinguished, actual sin is divided into venial and mortal. Venial sin is a minor transgression of God's law. That is, one to which complete and deliberate consent has not been given. Hence it does not destroy the life of the soul. It may be remedied without resort to the Sacrament of Penance through acts of contrition and other means. Yet it is always well to confess such sins. Moreover, we should guard against them, as they usually expose us to more serious offenses.

Mortal sin is a deliberate transgression of the law of God in a matter of moment or any grave obligation. It is called mortal because it kills the soul and merits eternal punishment. To again find favor in the sight of God and to restore our souls to the state of grace, we must have recourse to the means left us by our Saviour, namely,

SCOTT'S EMULSION and it cures the cold. That's what is necessary. It soothes the throat because it reduces the irritation; cures the cold because it drives out the inflammation; builds up the weakened tissues because it nourishes them back to their natural strength. That's how Scott's Emulsion deals with a sore throat, a cough, a cold, or bronchitis.

Nine times in ten, headaches come from bad stomach or bad liver. Ten times in ten

Abbey's Effervescent Salt cures headaches by making bad stomach and liver good.

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If you need help, please ask some of these users what Ligozone does. Don't blindly take medicine for what medicine cannot do. Drugs never kill germs. For your own sake, ask about Ligozone; then let us buy you a full-size bottle to try.

We Paid \$100,000 For the American rights to Ligozone. We did this after testing the product for two years, through physicians and hospitals, after proving in thousands of different cases, that Ligozone destroys the cause of any germ disease.

Ligozone has, for more than 20 years been the constant subject of scientific and chemical research. It is not made by compounding drugs, nor with alcohol. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing

the sacrament of penance. Here we see not only the enormity of mortal sin, but also the infinite mercy of God in providing a remedy for its forgiveness. Hence all who thus offend should hasten to remove the guilt of their transgression.—Church Progress.

A SPRING DANGER.

MANY PEOPLE WEAKEN THEIR SYSTEM BY THE USE OF PURGATIVE MEDICINES. Ask any doctor and he will tell you that the use of purgative medicines weakens the system, and cannot possibly cure disease. Thousands of people take purgative medicines in the spring, and make a most serious mistake in doing so. People who feel tired and depressed, who find the appetite variable, who have occasional headaches and backaches, or whose blood shows impurities through pimples and eruptions, need a spring medicine. But they should not dose themselves with harsh, gripping purgatives that gallow through the bowels, tearing the tissues and weakening the system. A tonic medicine is what is needed in the spring, and Dr. Williams' Pink Pills is the best tonic that science has yet discovered. They are quietly absorbed into the system filling the veins with pure rich red blood that carries health and strength to every part of the body.

Dr. Williams' Pink Pills cure skin eruptions, indigestion, and all blood troubles. They improve the appetite, and make depressed, easily tired men and women cheerful, active and strong. Mr. James McDougall, Little Shippen, N. B., says: "I have used Dr. Williams' Pink Pills as a tonic and blood purifier, and have found them superior to all other medicines."

If you need a medicine this spring—a tonic who would not be the better of a tonic after the long dreary in-door months—give Dr. Williams' Pink Pills a trial. They will send rich red blood coursing through your veins and give you the buoyancy of perfect health. See that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. All dealers in medicine sell these pills or you can get them by mail at 50c per box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of dyspepsia or disordered liver and kidneys may confidently accept them as being what they are represented to be.

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The Better Way

The tissues of the throat are inflamed and irritated; you cough, and there is more irritation—more coughing. You take a cough mixture and it eases the irritation—for a while. You take

SCOTT'S EMULSION

and it cures the cold. That's what is necessary. It soothes the throat because it reduces the irritation; cures the cold because it drives out the inflammation; builds up the weakened tissues because it nourishes them back to their natural strength. That's how Scott's Emulsion deals with a sore throat, a cough, a cold, or bronchitis.

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