# THE CATHOLIC RECORD

## FIVE . MINUTES' SERMON. Fourteenth Sunday after Pentecost.

LABOR SANCTIFIED.

not so in another. With Charles the rendering of this homage by monarchs ceased. The same instinct which is "Behold the birds of the air]: for they neither sow, nor do they reap, nor gather into barns, and your Heavenly Father feedeth them." (Matt. 6, 26) fast retrenching the practice of kneel is retrenching To show us the mercy and goodness ing before sovereigns, also the application of this other ancient ceremony. I believe that Cardinals of God, and what reliance we should place in His saving Providence, our and Bishops no longer use it, except at Divine Saviour, in the gospel of this their institution. Even for simple day, places the birds of the air as our priests, and for laymen, it seems to be priests, and nor saymen, it seems to be more and more becoming optional, rather than obligatory. Women ap pear te be exempted from it altogether. When the eminent Quakeress, Mary teachers. Of these senseless creatures we can learn the true wisdom of life, viz , that the Heavenly Father neglects, none who confide in Him and who at the same time do their part. Consider Howitt, who in her old age had becom the millions of these little creatures, a Catholic, was presented to the Pope, and stooped to kiss the cross on his sandal, his Holiness restrained her and how joyfully and happily they wing their flight through the air ! not one is forgotten by the Almighty, for all

these things are matters of convention.

An act of homage is regarded as hu-miliating in one country which is not

so in another, and in one age which is

lifted her up. In short, the Holy See, while retain-His divine providence has prepared on the wide field of nature a table ing ancient usages very much longer where each one finds the sustenance than any other power, recognizes their mutability, and accommodates itself to suitable to its nature. Our Lord savs Are not two sparrows sold for the variations of the ages. These dif-ferent ceremonies were not invented by farthing, and not one of them shall fall on the ground without your Father. it, or for it, but were simply received by it, and as they have faded away in the rest of the world, will probably in (Matt. 10 29 ) Since our Divine Savi-our watches with such solicitude over the most insignificant creatures, how dare you insult Him by doubting His time fade away at Rome also. They have no doctrinal value, and after they merciful providence, and in immoder-ate solicitude say : "What shall I eat have ceased to be generally intellig. ible, they will naturally cease to be or what shall I put on ?" Will he who feeds the birds of the air and arrays commonly expedient. the lilies of the field, forget the child

Another Roman use, to which no on objects, is yet seldom understood. I mean the Pope's dressing in white. I that has been created to see, to praise and to possess Him forever? Thus the birds of the air teach us what God used to imagine that it meant that his rank entitled him to wear at all times does for us. and what we should do for the color of the altar. It is no such thing. He dresses, not in white linen ourselve Behold the birds of the air, how in or silk, but in white wool. As Dean Stanley points out, it is the solitary essant and active they are in their labor! how often they go from one place to another to seek the scattered survival, with variations in form, of seed, to procure nourishment for them the ancient Roman toga. The Pope is, in the whole world, the one remain selves and for their young ! Remem ing Civis Romanus. Even those who ber the food does not fly into their are indifferent to his religious attrimouths, they must get it with labor. butes, may well hope that it will be long before he will lay aside this au-In a similar manner, my dear Chris-tians, must you labor and save, that gust historical character, and the outyou may procure the daily bread for ward index of it, the garment of white yourselves and those belonging to you wool, relived by the senatorial purple. It is droll, but at the Reformation for thus we read in the Hoiv Scripture "In the sweat of thy face shalt tho some of the more rigorous sects, reverting to primitive use, threw themselves out of line with Catholic custom generally, but into line with the Pope, For instance, originally, as we know, the celebrating priest stood behind the Holy Table, facing the people. Most of the Protestants re-introduced this use, but the Pope had never abandoned When saying Mass in St. Peter's I understand that His Holiness face

diligently and cheerfully for the grea er honor and glory of God, and for love of God. commands it. Labor should obtain not only the daily bread, but a glorious means for attaining life everlasting. Learn, moreover, from the birds of the nave, although I believe that this the air to be active for yourselves and use is disguised by screens in front of the high altar. The Convenanting those depending on you. Behold the the high altar. birds with their young, how lovingly Presbyterians will not tolerate instru they sacrifice themselves to procure ments in church. Here again the Pop food for the brood ! How many hun is with them, not in doctrine, but in dred times during the day do they not practice. As we know, the Sistine fly from the nest to the earth, pro Chapel allows only voices, no instruing seeds and insects to bring to their ments. young.

as Mr. Joseph Cook, when visiting him, did not reciaim against the prac-I have explained the three incrimin ated uses, and am very willing to end tice, but only warned the Hindoo re former against allowing his acceptance up with these latter interesting preof it to be taken as implying a claim of divinity. To do Mr. Cook justice, I do servations of primitive custom, with which no one finds fault. I will men-tion last of all that, as Greek was the not believe that he would ever delanguage of the Roman Church until nounce in the Pope what he allows in the Hindoo theist. He can not well be made answerable for all the follies of about 200, the gospel and epistle are, in the Pope's pres sence, read first in Greek and then in Latin. his more ignorant and hot headed fol-

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST. Avoiding Rash Judgment.

hereafter ; you will labor, not only for the necessities of this life, but also for an eternal reward which will be given to you in Heaven. Amen.

THOUGHTS ON THE SACRED HEART.

Where could one better lodge him. elf than in the Heart of Jesus, which is more magnificent, more holy than he palace of any earthly monarch ! When one has fallen into any sin the

pest remedy is to have instant recourse to the Heart of Jesus in the most Holy Sacrament. - St. Alphonsus Liguori When Jesus prayed in the Garden of Gethsameni the pain of His Heart assumed such intensity as it had neve felt during the whole course of His life because he had reached the highest degree of His suffering charity -- Bl. Baptist Varani.

Unite yourself in all that you do in the Heart of Jesus, at the beginning to serve as your disposition ; at the end as your satisfaction. - Biessed Margaret Mary.

### WHY THERE ARE SO FEW EARLY MARRIAGES:

Marriage is daily becoming so much matter of business that early ones are uncommon. One of the very worst signs of the times is the reluctance with which young men enter into the holy state of matrimony; and the causes of that reluctance may be traced to the extravagant spirit of the age, as well as to the artificial mode of life so popular with the youth of both sexes. cannot too often remind our read ers that matrimony is one of the sacraents of the Church for which there should be good and serious preparation.

of this preparation makes

The want

many marriages unhappy. If persons enter into the matrimonial union with good intentions and proper preparation, they enter into a state blessed by God and His Church, and a happy and long life is their portion here and a glorious eternity hereafter. It is very foolish for people, on the impulse of the moment, to rush into matrimony-to "marry in haste and eat bread (Gen. 3, 19) And you know the beautiful saying of St. Paul: repent at leisure." There should be careful consideration and mature re-"He who will not work, neither let him est." Therefore, labor willingly, laction. Mixed marriages cannot be too much deprecated. The Catholic party places bimself in the constant and immediate association with one of Your welfare demands it, God quite a different religion, and his re igion must suffer. It is likewise very difficult to bring up the children as they should be brought up. It also furnishes many a pretext of a dispute and quarrel. Besides these, there are other reasons also why mixed mariages should be avoided.

As a rule, early marriages are more happy than late ones. Many in after life regret time foolishly spent and the money they squandered before they settled down in life. During this time Gladly do they deprive them of foolishness they acquire habits of drunkenness and dissipation which selves of the delicacy in order to satis leave a lasting impression upon them. Behold my dearly beloved Christians The quicker a young man settles down how these irrational creatures act, and, and makes a home for himself the betvet, there are parents possessed of rea Just issued, a new edition of the Protestan Reformation, by Wm. Gobbett. Revised, with Notes and Preface by Very Rev. Francis Aidai Gasquet, D. D., O. S. P. The book is printee in large, clear type. As it is published at a new price of 35 cents per copy in the United States 50 cents will have to be charged in Canada. I will be sent to any address on receipt of the sum, in stamps. Thos. Coffey. CATHOLIC RECORD Office. London. Onterie. ter for him. He will then have a com petency for his old age, which is great ly to be desired. Those years thrown away cannot be again recovered. They are lost forever, and all the regrets of after years can never bring them back. With proper preparation, early marriages should be encouraged. - American Herald. -----

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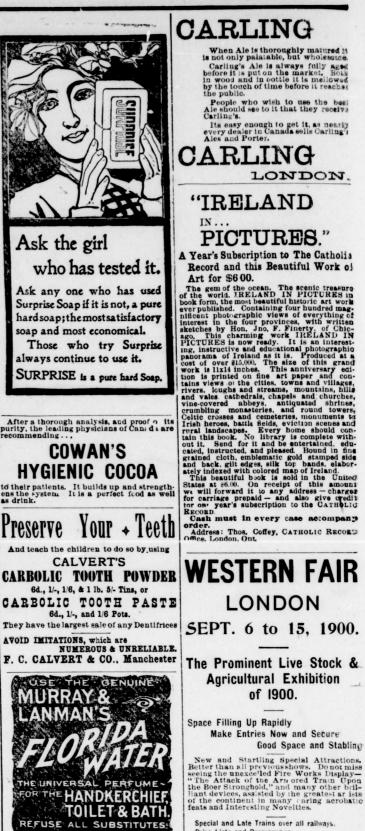
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# SEPTEMBER 8, 1 00.

### OUR BOYS AND GIRLS.

Everyday Love.

A group of little girls were telling of the love each felt for her mother, and as the testimony went on the strength of the statements grew. each child feeling obliged to surpass her mates. Finally one said positively " love my mother so much I would die for her." The impressiveness of this declaration subdued the circle. The climax had been reached. A whole some turn was given to the situation by the quiet observation of a lady sit ting near-"It seems strange to me that a little girl who loves her mother enough to die for her, doesn't love her mough to wash the dishes for her. We who are older and know better require such homely reminders t bring us back from our theories to ou conditions. The love that is to "th level of every day's most common needs " is the only genuine kind.

Sir Walter and the Dunce.

Slowboy very often astonishes hi world. Goldsmith was the dullest of dull boys, and Walter Scott was th dunce of the school. A pretty story told of the Wizard after he became th famous Sir Walter. One day he visite the old schoolhouse, the scene of hi early stupidities. The school master wished to exhibit the show-pupil for the benefic of the visitor. Sir Walte declared that of all things he could no abide a professional bright boy. 'L' me see the dunce," said he. Whe the paper-capped, bashful, mortifie little fellow appeared, the great authors spoke to him kindly and encouraging ly. He shook hands with the dunce a he left the school and said : "Here five shillings for you for keeping m place warm.

Where Dogs Have Many Duties.

The American visitor in Amsterda or Rotterdam must often have notice the extent to which dogs are used beasts of burden. At all times of the day and in all parts of the country of may see barrows and milk wago being hauled about by large mastiff Sometimes, too, one may see a dog an a woman hitched together hauling th same cart, while the self-satisfied ma owner of the entire property may seen wielding a whip impartially ov his harnessed wife and dog. As rule, however, girls and young wome are the drivers of these carts, thou, often enough these gentle creatur cruelly ill treat their poor canines, w do the hauling.

#### Giris, Be Orderly.

Habit is largely the result of cultiv tion. A girl was never careless in h dress or slovenly in her appearan because she was born so, but rather h cause she has cultivated the disorde part of her nature. With a girl t counts for much more than with a be declares an exchange. A cravat aw may be taken as the index of genius an unbrushed coat as the tradema and hall stamp of lofty intellect, bu solied shirt waist or a drabbled sk tells one story, and that is of carele ness, indolence and lazy neglect. A what is told in the personal dress o

girl is told also in her surroundings And the principal reason why speak of these things is that order co nothing. Much as it adds to life, th need not be one cent of expenditur on the contrary, it will prove to money-saving. The girl whose ro is inviting has less inclination to less it for the theatre or the dance. girl whose wardrobe is properly a neatly kept will find that at the end the year she has saved many a do in dresses that would have been w out more by hanging by the bind to one hook, wrinkled and twist than by all the real usage they h had.

son who neglect the care of their children and of those who are entrusted to them. There are parents who are too lazy to work or, perhaps, squander everything in a saloon whilst their poor children are suffering with hun-ger at home. There are parents who, in carelessness and indifference, in dress and fashion, in delicacies and

fy their little ones.

frivolities, equander their all, and re duce their children to a state of beg-Turn thine eyes back upon thyself, and see thou judge not the doings of others. In judging others a man labors in vain, otten errs, and easily sins ; but in judging and looking into himself he always labors with fruit. We frequently judge of a thing according as we have it at heart : for we

sen.

give

of homage.

lowers.

red Heart Review

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER

CI.

Let me observe here parenthetically,

as my attention has been called to it,

that some of my Protestant readers, in

view of my large citations from Jans-

sen. on whom, as will be seen, my ac-

count of matters in Germany chiefly

iently corrected and controlled him by

his illustrious Protestant predecessor

Leopold Ranke. I have, assuredly. I had read almost every word of Ranke, and had scanned his principal docu

ments, concerning Germany, France, Spain, Italy and to some extent Eng-

land, before I had ever looked at Jans

ment of the latter unless agreeable in substance to the former. Moreover, as

Janssen is loudly accused by the Ger-

ities, I have made it a point never to quote anything from him which did

by itself. My whole account of Ger-

man matters rests in its framework on the Protestant, Ranke, and in most of

Some friends, again, wonder where I

have found so many facts concerning

Germany that appear neither in Ranke nor Janssen. They are mistaken. Many of my citations are from the notes, which are more easily over-looked. There is scarcely a detailed

not either from Janssen's text or from

his quoted authorities. Although I have read both Schiller and Gardiner,

I make little or no use of them, becaus

they begin very nearly where I leave

I have dealt with two points of papa

ing

More

There is a third, the foot-ki

This is so alien to our habits and feel

ings, that I have known intelligen

priests, with evident sincerity, to deny that there is any such thing. How

ever, there is, as will be seen by con sulting books of reference, which also

certain persons, this ceremony is of

obligation, as, for instance, for newly

created Cardinals. As is known, the

Pope's right sandal has fixed upon it a

golden cross, which is kissed in the act

O? the fact, therefore, there is no

doubt. The blunder lies in supposing

that the ceremony was invented on ac

count of the Pope. On the contrary

it had always been in use in the East. There it is still practised, as a sign of

profound reverence for either religious

or civil superiors. For instance, the

Seh, the head of the semi Christian sect

of the Brahmo-Somaj, not infrequently

over, even such a staunch Protestant

This usage passed from Persia into the Empire, probably about the time of

Diocletian, perhaps somewhat earlier

At first the Emperer alone seems to

have received this peculiar homage,

gave him this sign of homage.

of the late Keshub Chunder

certain occasions on which, for

nent concerning Germany that is

its details on the Catholic, Janssen.

ot appear to me capable of standing

man Protestants of garbling his author

Nor have I ever given a state

rests. may ask whether I have suffic

afterwards it as extende princes and illustrious functionaries. When the Church was received by the Empire, it was naturally given to Bishops, and to the Bishop of Rome among them. It was not given to him by way of distinction. Indeed, the Catholic Dictionary informs us that it was not until late in the Middle Ages that the practice of kissing the feet of Bishops generally, and of monarchs, gradually became obsolete. Like so many customs and ceremonies once widely spread, it now survived, through Roman conservatism of habit, in the case of the Pope alone. In the East it has never declined out of general use. Whether it is still applied to Bishops there, I do not know, but it seems probable, just as the designations Beatitude and Holiness, which in the West have for ages been confined to the Pope, are still in the East universal episcopal titles, and Pope, as we know,

is in Russia the name of every parish priest. I may remark that while, in the Middle Ages, the ceremony of the En

peror's holding the bridle of the Pope's palfrey was sometimes a matter of long and ticklish negotiation, I do not find that he scrupled to kiss the pontifical foot. For a long while, indeed, the homage was mutual. The Emperor kissed the Pope's foot as his spiritual superior, and the Pops the Emperor's foot as his temporal superior. It was long after Charlemagne before the papal states were definitely detached from the Empire, and a good while after him before the Pope ceased to call the Emperor Lord, as of course no one supposes that St. Peter, as a provincial subject, would have refused to render any accustomed titles or cere honor to the Roman Prin monies of ceps. The Redeemer alone, in His divine majesty, while recognizing the temporal authority of Cæsar, never bowed the knee either to Pilate or Hercd.

Even after the Pope had ceased to be the Emperor's subject, and had therefore discontinued the ceremony of kissing his foot, the Emperor seems to have convert about four years ago and en-had no scruple about rendering this tered S:. Francis Seminary to study had no scruple about rendering this homage to the Pontiff. As late as 1530 or thereabouts the mighty Charles V., at his imperial coronation in Italy, did not scruple to kiss the Pope's foot. All you have given away.-Massinger.

easily lose true judgment through privite affection. If God were always the only object of our desire, we should not so easily be disturbed at resistance to our opin-

ions But there is often something lying hid within, or occurring from without, which draws us along with it.

Many secretly seek themselves in what they do, and are not sensible of

They seem also to continue in good peace, when things are done according to their will and judgment ; but if it fallout contrary to their desires, they ar soon moved and become sad.

Difference of thoughts and opinions is too frequently the source of dissensions amongst friends and neighbors, amongst religious and devout persons An old custom is with difficulty relinquished ; and no man is led willingy further than he himself seeth or

If thou reliest more upon thine own reason or industry than upon the vir-tue that subjects to Jesus Christ, thou wiit seldom and hardly be an enlight-ened man ; for God wishes us to be perfectly subject to Himself, and to trans cend all rea on by inflamed love. oaly be happy here on earth, but also

A CONVERTED JEW.

liketh.

Paul Schaffel, a young convert from Judaism, who is studying for the prt<sup>(A)</sup> hood at St. Francis Seminary, Mu<sup>(E)</sup> raukee, will go to Rome early in the fall to complete his studies in the

American College. Mr. Schaffel was an orthodex Jew who came to this country from Russia. While attending school in Milwaukee he became a



have their children learn to work, on learn a trade, and who bring them up to become beggars and vagrants, children who will end in the penitentary.

Oh. what a judgment will not such parents, so derelict in their duties, have to undergo ! Parents who do not wish to know nor to heed the words of the great apostle of the gentiles : 14 16 any man have not care of those of his

house, he hath denied the faith and is worse than an infidel." (I. Tim. 5, 8) Truly, if possible, the birds of the air and the brutes of the earth would justly accuse them. Oace more raise your eyes to your

instructors among the feathery tribe. Although they are always active, yet they have no cares, are not solicitous,

but cheerfully enjoy God's gifts and gladly sing His praises. Follow their example, my dearly beloved Christians labor diligently, work earnestly, but joyfully and cheerfully. "God loves," according to the words of the apostle, a "cheerful giver:" so also He loves a cheerful laboror. If your daily labor is hard and difficult, if the perspiration rolls from your brow, oh,

murmur not, complain not, curse not, become not impatient, but remember what you said in your morning prayer All things for the greater honor and glory of Ged. You perform all your labors, for God's greater honor and glory, and for the love of God. While at work, say occasionally a short prayer, some short ejaculation, sing a

hymn of praise to God or His Blessed Mother, and be assurred you will not



A. MeTAGGART, M. D., C. M.

gin with.

A. McTAGGART, M. D., C. M. 312 Bathurst St., Toronto. References as to Dr. McTaggart's profes-sional standing and personal integrity per-mittedby: Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross, Premier of Ontario. Rev. John Potts, D. D., Victoria College. Rev. Father Ryan, St. Michael's Cathedral. Right Rev. A. Swestman, Bishop of Toronto, Thos. Coffey, CATHOLIC HECORD, London.

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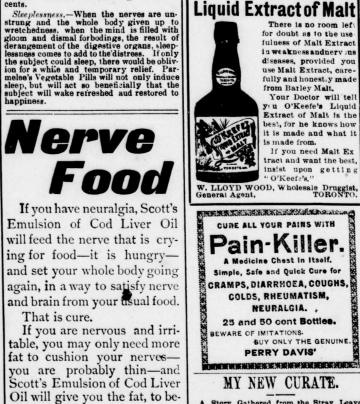
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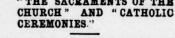
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A Bright Girl.

A young woman who conduct kindergarten in Chicago showed day recently that she is ready to m ny emergency. Every morning the starts out es

in a big 'bus and calls at the house her patrons, collecting the little of entrusted to her care and driving th to the scene of their studies. In afternoon they are taken home ag in the same way. On the morning in question, thro

some unexplained accident, the got in front of a grip car, or a car ran into the 'bus. Fortuna none of the children were hurt, one of the wheels was knocked off bus and the twenty little child tumbled and scrambled out into street. The 'bus was useless, and schoolroom was half a mile away-far for the little ones to walk in cold weather. Then the tea showed how kindergarten train makes one ready to meet every em ency. She marshaled her chan and led them into the closed car mediately behind the grip, w happened, fortunately, to be enti empty. The party almost filled seats on both sides of the car.

Presently the conductor entered tent on collecting fares. When came in the kindergarten tea handed him five cents. The condu took the money and looked quest ingly at the seats crowded with s

"Who's going to pay fer de kie he asked.

"My dear sir," said the kinderga teacher, "these children are all u tive years old, and I am their gu tan. They ride free."

And they did.-Chicago Tribun

How a Boy Succeeded,] Boys sometimes think they ca afford to be manly and faithful t little things. A story is told of a