## Sacred Seart Review.

BY A PROTESTANT THEOLOGIAN. CCCVI.

Goldwin Smith's attack, in the At-antic Monthly, on Pope Pius VII., touching his relation to the divorce of Napoleon from Josephine, has been cogently answered by Father Brann, and there are one or two points that

and there are one or two points that will bear to be added. Professor Smith sarcastically says, that at least Pius VIII., in the matter of the divorce, did not show Hildebran-

dine courage.

I can not say whether Pius VII.

showed Hildebrandine courage touching the divorce, because I can not call
to mind that any notable divorce case ever came before St. Gregory VII. Yet Innocent III. is not commonly viewed as lacking in courage before the princes of the worlk, and Pius VII. exactly followed the precedent of Inno-cent, which is also the settled use of the Holy See. Had he done otherwise, he would doubtless have chagrined Goldwin Smith, who is evidently looking for an opportunity to give a fling at the Papacy, and therefore, naturally, would not relish losing a chance.

Let us note in what respect Pius

VII. followed the example of Inno-

cent III.

John of England, the last man towards whom Innocent can be accused of lacking courage, had lived for a good length of time with Hawisa as his wife. At last, however, the lustful tyrant became enamored of Isabella of Anbecame enamored of Isabella of Angouleme, although she was betrothed to another man. He assembled a council of his French Bishops, and pleaded nullity of the marriage with Hawisa, on the ground of undispensed consanguinity. Perhaps the Bishops would have confirmed his plea, even had they have confirmed his plea, even had they been morally free, but as John married Isabella off hand, without waiting for a dispensation, although she was just as nearly related to him as Hawisa, we can not help suspecting that the epis-copal court had an uneasy remem-brance of that English deas or arch-deacon whom John, I think before the divorce, had done to death by enclosing him in a cope of lead. French Bishops, notwithstanding their Feneral cons and Pavillons, have not been as eminently distinguished as could have been wished for their hardihood in standing out against the desires of their temporal lords, for which perhaps their more courageous successors are now making expiation.

Some persons, thereupon, repaired to Rome and urged Innocent III. to intervene. Said they: "Your Holiness has once laid the whole realm of France under interdiet, until King Philip Augustus would take back his lawful wife Ingeborg, dismissing his putative wife but actual concubine, Agnes of Meran. Why not then check the wantonness of the English tyrant?"

Innocent replied: "I was obliged to because she

act for Queen Ingeborg because she appealed from the sentence of the French Bishops, and I found that this was futile, a mere servile compliance with a domineering will. Had Queen Hawisa also appealed, I should have been obliged to examine her case too. But she has not appealed, and seems to take the decision very placidly. In such an obscure and entangled case. therefore, in which, moreover, the an-nulment of the second marriage would not necessarily revalidate the first, it is against the settled custom of the is against the settled custom of the Holy See to interfere motu proprio with a regular sentence of an ecclesi-astical court. For the sake of peace and regularity, I am constrained to let the episcopal decision stand on its merits, for better for worse.'

And, indeed, remarks an English Protestant writer, speaking of case, life would have been simply in-tolerable, if a regular episcopal sentence, from which nobody wished to appeal, could not be safe against the rush of a sudden intervention from Rome. There might conceivably be an instance so evident and so flagrant as to require, without appeal, an evoca-tion of the cause to Rome; but in gen-eral, as we know, the Pope holds himself bound, directively, by the rules of the canon law, and the settled preced-

ents of the Holy See.

Now the relation of Pius VII. to Napoleon and Josephine was exactly parallel to that of Innocent III. to John and Hawisa. No compassionateness to-wards an injured woman, even had she certainly been suffering wrong, which was doubtful, would have warranted the arbitrary overturning of the regu-lar course of ecclesiastical procedure, where no intervention had been invoked by the party most deeply con-cerned, above all where, as is undoubt-ed in the case of Josephine, a Papal in-

terposition would have overwhelmed her with dismay. The marriage of Napoleon and Jose-The marriage of Napoleon and Jose-phine had been declared null, as re-quired for regularity, by two episcopal courts, the diocesan and the metropoli-tan officiality of Paris, and the primatial officiality stood ready to act had there been cause. Against this con-current sentence the Empress made no appeal, and had no thought of making any. She knew too well what manner of man she had lived with, and unhappily we now know too well what man-ner of woman she had been before her marriage of policy with the young Corsican adventurer. Pius VII. was of a simple soul, and of a most charitable heart, but he was a man of sense, and knew the world, and he did not imagine that he saw in Josephine a brokenhearted innocent, a second Ingeborg, or even a Queen Hawisa. Had she appealed to him, he would have examined her cause, but doubtless the virtuous Pontiff did not care to make himself ridiculous by rushing in, uncalled, in behalf of a woman whose reputation is best served where least is said about it. cowardice, but, besides that it followed the fixed precedents of centuries, it witnesses to the saving grace of com-

Moreover, the declaration made by

he should expressly withhold sacramental consent, in view of a possible marriage with a princess, had unquestionably, by this time, become known to the Pope.

It seems, as Father Brann well suggests, of all things the least conceivable, that Pius VII. should be taxed with a want of Hildebrandine courage when he had done the very thing when he had done the very thing which still causes the fame of Hilde-

which still causes the fame of Hildebrand's courage to resound throughout the world. Namely, he had excommunicated a mighty Emperor.

I do not think that Barnabas Chiaramonti was more courageous than the monk Hildebrand. Perhaps, in himself, he was less so. Yet assuredly the act of Pius VII. required even more courage than the act of Grecory VII. courage than the act of Gregory VII., though not more than the mighty Hil-debrand would have shown had there

First, Henry IV., though powerful, was lord only of central Europe. Napoleon was lord of the whole continent up to the borders of Russia, and was at that time, in an important sense, lord of Russia too. Short of England, as Ma-dame de Stael found out, neither man nor woman was safe from his dis-

Secondly, Pope Gregory was never, personally, within the power of the Emperor Henry. He was protected sometimes by the great Countess, sometimes by the Normans of the South. Pope Pius, on the contrary, was absolutely within the grasp of Napoleon. At Savona the agents of the Corsican brigand, if I remember right, tore even the pontifical ring from his finger, and shut him out from all intercourse with the world, except as their anger, and shut him out from all inter-course with the world, except as their master might allow. Yet this bodily helplessness did not restrain the Pon-tiff, then, or when equally powerless at Rome, from declaring the mighty despot excommunicate from the fellow-ship of the faithful. Nor was the sen-tence ever revoked until Naceless tence ever revoked until Napoleon lay on his deathbed, when, as the Church declares, any priest may release any penitent from any sentence. Pray, what Pope, since the times of the martyrs, has shown more courage than Pius the Seventh ?

Common Protestant controversialists are fond of jeering at the Bull of ex-communication, as an antiquated brutum fulmen, which left the Emperor just as well off as before. Did it? Let us ascertain next week what the facts of history say to such an opinion.

CHARLES C. STARBUCK. Andover. Mass.

#### THE MONTH OF THE SACRED HEART.

The feast of the Sacred Heart was on June 10th. June is May blossomed in-to loveliness, and devotion to the Blessed Virgin reaches its climax in devotion to our divine Lord. His Heart is the emblem and center of His love for us, and we venerate it and adore with all the homage of our hearts. How gladsome run the days and nights of this lovely month, for, as the poet says, "What is lovelier than a day in June?" Nature is fresh and fragrant, the air is Nature is fresh and fragrant, the air is balmy, the skies are clear; there is a cheer and life and brightness about everything that fill our being with gladness, and lift up and entrance our spirits and make us feel our best of all the year. June is the consummation, as January is the dawn, of new life, as April is the presage, and May the promise of its coming. It is this consummation faith asks us to give to God, Who has given it to us, that it may be a worthy offering to give to Him, for the love He has shown us in taking our humanity, that with a human

taking our humanity, that with a human heart He might love us — and this we will do by raising our minds and hearts to Him in His own appointed devotion—devotion to His Sacred Heart. Our Lord wants our hearts, our affections, our wills, and nothing less will satisfy Him. "Behold the Heart which hath loved men so much." He says that it hath exhausted itself with its love, and so in return God expects us to "love Him with our whole heart, with our whole soul, with all our mind, and with languishing from very love of us; let us give Him our hearts that He may give His own Sacred Heart in exchange; let us give Him our wills that He may give us His perfect will instead; let us give Him our life that He may give us Himself to be our life, our happiness, our perfection.

D Sacred Heart of Jesus, we implore, Grace to love Thee more and more: D Sacred Heart of Mary, gain us the gree To die in thy Son's and thy embrace. Amen -Bishop Colton in Catholic Union and

### IMITATION OF CHRIST.

THAT CREDIT IS NOT TO BE GIVEN TO ALL MEN; AND THAT MEN ARE PRONE TO OFFEND IN WORDS. But he, who trusteth in Thee, O

Lord, and seeketh Thee with a simple heart, doth not so easily fall.

And if he falleth into some tribulation, in what manner soever he may be entangled therewith, he will quickly be rescued or comforted by Thee; for Thou wilt not forsake for ever him, who

trusteth in Thee.

A trusty friend is rarely to be found, one who continueth faithful in all the

distresses of his friend. Thou, O Lord, Thou alone art most faithful in all things, and besides Thee

there is no other such Oh, how wise was that holy soul who said, My mind is strongly settled and grounded upon Christ.—St. Agatha.

### Thought For To-Day.

The act of entering religion is the nost perfect and complete immolation and offering of oneself to God, the putting aside of all creatures for God. It is what Father Coleridge in a beautiful sermon on death defines death to be. It is, he says, the most complete giving up of cnesslf to Gcd, placing ourselves thoroughly and with full trust in his arms, facing the unknown, and binding our hands and giving our Napoleon to some friends that, although the consented to the Church ceremony, Dignam, S. J.

#### FIVE-MINUTES SERMON. Fifth Sunday After Pentecost.

FORGIVENESS OF INJURIES.

If therefore thou offer thy gift at the altar, and there thou remember that thy brother asth anything against thee, leave there thy offering before the altar, and go first to be resonciled to thy brother; and then coming, thou shalt offer thy gift. (Gospel of the Day.)

There are few things in common life, my dear brethren, more surprising than the fact that some people seem to consider themselves good Christians, and well worthy to receive the sacraments, whi worthy to receive the sacraments, who have a grudge against some of their neighbors and never speak to them; perhaps never answer, even if spoken to by them. These people seem to think, I say, that they are worthy to receive the sacraments; and this not only at Easter, but, it may be, quite frequently. Some of them, I fear, sider themselves to be pious and de vout ; they say, it may be, long prayers every night and perhaps also in the morning—though, it they really thought of the words on their lips, I do not know how they could get through one Our Father. "As we forgive those who trespass against us" ought to stick in their throats. They will not speak to those persons who, as they think, have trespassed against them; they wish, then, that God should have nothing to say to themselves. "For-give us," they say to Him, "as we for-give; we will not speak to others, so do not thou speak to others, so do not thou speak to us; turn thy back on us, pass us by; that is what we do to our neighbors. Cut us off from thy friendship, send us to hell;" that is what every Our Father means in the mouth of these detestable hypocrites when they say, "Forgive as we for

How these people get through their confession and receive absolution is as surprising as that they should make the surprising as that they should make the attempt to do so. They are caught, no doubt, once in a while, but it is to be feared that a large proportion of them slip through the priest's fingers, either by saying nothing about the sinful dis-position in which they are or by telling a lie to the Holy Ghost and to their own hearts, if they would but examine them, by putting all the fault on the other party. When the other party appears, then we come nearer to the truth. "I spoke to So-and so," they

truth. "I spoke to so-and say," but got no answer,"
Now, let it be distinctly understood
to refuse to answer any one who that to refuse to answer any one who speaks to us with a good intention; to take no notice of a word or a salute, given with a view to renewing friend-ship, or even out of ordinary politeness, is, in almost every case, a mortal sin. Of course I do not mean that is so when the omission comes from inattention or carelessness; no, I mean when tion or carelessness; no, I mean when it is intended as a cut to the other party. About the only instance in which it can be allowed is that of a superior, who has a right to take the matter in his own hands, and can put off reconciliation for a time without danger. A father, for instance, may keep his child at a distance for a while in this way as a punishment for an evident offence; but I am speaking of earls. offence; but I am speaking of equals, one of whom can have no right to pun-

But you may say: "This person has injured me grievously. He or she ought to beg my pardon." Perhaps this is so; though often, if you could see your own heart and that of the other as God sees them, you ought to beg pardon as much as he or she. It is rare that an unproveked his inner the description. beg pardon as much as he or she. It is rare that an unprovoked injury is done by any one consciously and without what seems a pretty good excuse to himself. But even granting that the injury is really grievous and unprovoked, do you expect your neighbor to go, down on his knees to you, or to humble himself by a formal apology, not knowing how it will be taken? Would you find it easy to do such a thing your. you find it easy to do such a thing your-

self, however guilty?

No, by turning him off in this way you put the balance of injury against yourself, however great may have been the other's offence. No one should do not be other's offence. the other's offence. No one should dare to go to Communion after such a slight unatoned for. And yet even brothers and sisters have done such things, and, I fear, received Christ's Body and Blood with this sin on their sonls.

Let us have, then, no more of this. If one is not willing to be in charity with his or her neighbor, let him or her not come to confession, or at least, if coming, take care to state the matter as it really is. "Go first and be recon-ciled with thy brother; and then, com-ing, thou shalt offer thy gift."

### WHERE HAPPINISS IS FOUND

Is happiness unattainable to man is that craving which is in each of us after a condition of perfect bliss doomed to eternal disappointment? Not at all, It is a longing put into our hearts by Him Who made us; and, as He is sovereignly good, He could not have given us a wish for boundless bliss and refused us the fulfillment of the desire.

When then is that happiness to be found? It was His very purpose in coming down to earth to teach us the coming down to earth to teach us the way to full and lasting beautitude. If it could have been established on earth, He would have known how to do it; and in His goodness He would have done it. But no fortunate condition possible in this life was blissful enough to satisfy His love of the human race. He merited for us a beatitude compared to which all the joys that could flood the heart of man here below are mere childish trifles. All below are mere childish trifles. All He has done for mankind on earth is to show us the way to the region of perfect bliss, to purchase for us at the price of His sacred blood the right to enter there, and to give us His Holy Spirit as our educator and fashione for the life we shall lead in the palaces of Heaven-Rev. C. Coppens, S. J.

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MINENT CRITIC GIVES HIS VIEWS ON

Dr. James J. Fox writes a critical paper on the Cambridge Modern Hisory, the work outlined by Lord Acton, n the May Catholic World:

in the May Catholic World:

In saying that the present work is impartial, we mean that there is no trace, to borrow a happy phrase, of "the man who writes history with a purpose," who "starts with the object of whitewashing somebody or proving some theory of his own." It is a great deal to have a non-Catholic history of the Reformation in which pothing is in. the Reformation in which nothing is intentionally extenuated nor aught set down in malice. Allowance can easily be made for the personal equation. The treatment of the English Reformation under Henry VIII. by Dr. Gardiner is conspicuously fair. In the affair of the divorce the Pope fares much better at divorce the Pope fares much better at his hands than he does in Father Taunton's "Life of Wolsey." Little fault is to be found with the manner in which the gentlemen to whom fell the reign of Elizabeth and Edward VI. and t course of events in Scotland, have fulfilled their task. The picture of the English Reformation on this canvas differs in no essential feature from that which Lingard has left us. Anybody who can contemplate it steadily and yet continue to hold the Anglican theory that the English Church was, from the beginning, a national Church independent of Rome, may congratulate himself upon having ascended from this material world into the Hegelian universe in which the principle of contra-

Those who never weary of recount-ing the immediate benefits conferred upon morality and intellectual progress in England by the establishment of Protestantism will find food for reflection in the pages of Dr. Gardiner, Mr. Pollard, and Mr. Bass Mullinger. We can permit ourselves but one quotation, in which is summed up the moral results of Henry's achievements: "The king's high-handed proceedings, alike as regards the Church, the monasteries, and the coinage, lowered the moral tone of the whole community. Men lost faith in their religion. Greedy courtiers sprang up eager for grants of abbey lands. A new nobility was raised out of the money getting middleclasses, and a host of placemen enriched themselves by continual speculation. Covetousness and fraud reigned in the highest places."

liction is unknown.

Similar testimony is borne to the evil Similar testimony is borne to the evil
effects of Henry's policy on education.
With regard to the respective merits
of Catholic and Protestant services to
the cause of learning and education
there is one passage in the chapter
on the Catholic Reform which is to be commended to the notice of some dintinguished American educators and pedagogical specialists. The author, after referring to a letter of the saintly Canisius, of the Jesuit order, says: "A revival of Catholic scholarship, such as Canisus advocated marked the close of the sixteenth century, a revival in which his own order played a prominent part. Rome became again a centre of Christian learning; and the Annals of Baronies were worthy to stand by the Centuries of Magdeburg. New editions of the Fathers were prepared. In 1587 appeared the Roman edition of the Septuagint, and both Sixtus V. and Clement VIII. endeavored to improve the text of the Vulgate. Historical scholarship ceased to be the monoply of one party. The Jesuits were the equal in learning of their adversaries, and their educational system was immeasurably superior. We have taken the liberty of italicising the last sentence. The preceding lines suffici-ently attest, in opposition to prevalent assertions, that if Rome to day does not so strenuously maintain her pride of place in the front rank of intellectnal activity, the reason is to be sought for elsewhere than in some essential antagonism between Catholicism and

The London Times is wroth over the suspected pro-Irish kindliness of King Edward, and growls as did the men of the Orange North when they threat-ened to kick his mother's crown into the Boyne.—Catholic Union and Times.

## " Money Talks "

This is a common expression which is not literally true. Money cannot talk, although it often furnishes convincing evidence, as, when received under a policy of life insurance. It is then silent but conclusive testimony of the wisdom and thoughtfulness for others of one who has joined the vast majority. Let us explain to you our plans for saving money and creating an estate - plans to meet all requirements - guaranteed by a Company of unexcelled financial strength.

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EVIL LITERATURE AND EASY DIVORCE.

NOVELS AND ROMANCES THAT ARE UN-WHOLESOME AS TO SENTIMENT AND FALSE AS TO FACTS.

Unitarian contemporary, the Christian Register, in a strong editorial "Concerning Divorces," says: ial "Concerning Divorces, says."

"As matters are, our chief danger is

a solidifying of public sentiment in favor of so loose a marriage relation that the family will be undermined. The evil has been working in two ways -first, to a weakness of the sentiment which holds that marriage is for life, and second to a growing disregard for a solemn oath. There has been a studious and protracted effort in literature to show that marriage is practically a state of bondage; that it yokes together two persons who are illadapted for co-operation; and that when this occurs, the tie ought to be easily severed. For the whole of one generation our novels and romances have been dealing with broken marriage vows and constructing a new code of morality that would do evil in order that good might be brought about. These books constitute a large share of the reading of our boys and girls at the period when their sentgirls at the period when their sent-iments are shaping their life purposes. Love, from being a sentiment of self-denial and even philanthropy, becomes in popular consideration, a delightful passion, but a passing sentiment in-volving more of desire and pleasure than of obligation and self-restraint.

"In all respects this sort of litera-ture is unwholesome as to sentiment

ture is unwholesome as to sentiment and false as to facts. \* \* \* "Would we have the mismated compelled to live together in misery? We would have the people taught that their misery is probably largely due to themselves and not to their companions. As a matter of fact, divorce has proved to be a lamentable failure in the way of

increasing human happiness. It has done nothing appreciable toward im-proving social relations. The Protest-ant churches should take hold of this problem with the belief that they can act upon it as precisely as the Catholic Church, There should be no toleration given to a breach of contract that involves dissolution of the family relation an outrage upon children, the unsettle-ment of society, the perversion of de-cent sentiment, the defiance of the teachings of economic history and dis-loyalty to what are held to be the laws of God."

No Drinking Men as Elevator Builders.

"I'll tell you what it is," said the old elevator constructor, as he puffed reminiscently upon a short stemmed pipe, "if there is ever a time when a man wants to keep a clear head and have his wits about him it is when he is working on an elevator job in one of our modern skyscrapers.

"Not only would a single misstep cost him his life, but a weakened bolt, a misplaced screw, or a defective bit of machinery would imperil the lives of scores of men and women. So essential are steady hand and bright wits in our trade that under the rules of our union trade that under the rules of our union no drinking man can stay in the organization. The first time a member of the union goes on a job under the influence of liquor he is suspended for a month and fined. For the second offense he is summarily expelled, without hope of reinstatement. It's pretty drastic treatment, but we have found it the wisest way to deal with the it the wisest way to deal with the matter."—Sacred Heart Review,

### NATURE'S WARNING. SIGNAL.

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Young Patmore was some other fellow who couch that lovely June catch a glimpse of his he lay, in the big cheva curious, amazed, d one curious, amazed, d he turned his head. he turned his head. 'y
wan, thin creature th
graduating college clas
fore! Why, he didn't k
and aches meant until
three months—or was
ago when he slipped
wrenched his hack, hit wrenched his back, his hard stones, and lay hours unconscious.

JUNE 25, 1904.

A BENEFAC

By Rhodes Ca

CHATS WITH Y

And to waken to misery and helplessness from his perhaps too that he could never agactive giant that he were the dreadful w repeating themselves brain. Why, if he co didn't care to be always had his way: over and over again t more, had been born F a lucky fellow?

His mother was a whose idol was this graduating there w abroad, and then Doc him a place as assistan additional study unde chance coveted by Elston had a large Patmore's future was
But that was over
three fine physician
mother had consulte must be no thought o Patmore lay there

beams on the floor w any one ever have su too cruel to be boo world went on as gr must not be, His mot and put her hand on "Poor boy!" she said like it at Aunt Elea that it's a lovely plater of rowned will be gay, I've netter than imprison

people who can go strong enjoy anythir suppose I can read a there; that's about "Here's the carrie help you," said Mrs The tall colored ma and helped the youn porte cochere, and i some carriage. Hi with pillows, suited they were whirled a

Patmore had been

beautiful new count gaining every day Patmore denied this improving and still improving and still did. A few days af cousin Marta had a for a week. She se her cousin up," but little of them. He levery party, but of be now. He fairly meeting these live He lay in a reclini He lay in a reclini read a new story, de different to the lau ter which came thr dow from the piazza a clear, distinct voice Marta, you all spoil Of course I'm sorr it's a terrible blow. felt almost crushed can't understand is it, and shunning ev Why, fathe several openings f study medicine. would mean to so And if he can't be

be even a semi-inva at my Cousin Arth half the time to be hard and supports himself. And he that it's hard. H early and deny him his strength for h young and fond of what I call hard. everything compa The voice pause

nervous, timid on sure, Marta, Ethai "Oh, yes," said
"I saw him an hou
his book to his favo big trees. Poor feel sorry for him, I think he's like a

ing to me," said he'd get to work a the advantages he may be hard hear sorry for that poor do for him. Mar twenty pounds single she hasn't a happy cross fellow to car all the time, and are unacquainted."
"Well, I agree Elsie Mayhew.

a real martyr; a mournful and he "He'd better le and self-pity is thing. No strong itself. Think of overcome all kin cept right on, ar dled about and less days. Oh, patience with Ma cousin!"

Marta said warml Come, let us play They all ran de to their game, li-storm they left be Dick Patmore

with wrath. He times at Doctor El daughter just hor had admired the independent way