It was the middle of June and the little ones were holding high festival.

"Only a week more—"
"And sister will be here." "Oh, l'am so glad she'il be done with that mean old school!"

"She's going to stay with us all the time now; isn't she, mother?" We can't tell till she comes, dear. Mother's tone was a little sad, for the thought of her eldest daughter's com-

home from school to be her help and comfort to take her share of the home cares had lain warmly at her

heart. "Why can't we tell, mother?" clam-

ored the little ones.
"Perhaps sister Emily will want to go somewhere else, after spending the summer here.

That was it. Latterly, Emily, in her letters, had thrown out suggestions of a desire to go to the city, not far from her home to teach. It was hard to think of, they had all locked forward so long to the home coming, but if she earnestly desired it, mother would not let her wishes stand in the

way, "I shan't let her go," said little Alice stoutly. "I'll take such tight hold of her she can't get away any

More."

A letter was brought to mother:
"I don't know what you'll think of
me, mother, dearie," it began, "but I
want to ask you if you will be willing for me to spend the early part of the summer away from you. Margaret Marshall, my chum, has asked me to visit her. I would not wish to do it except that it will give me an oppor tunity to attend the summer school and lectures—a great advantage to me, in view of what I hope to accomplish in the future. Of course the next few years ought to be the most useful of my life, and I'm sure you will agree with me in thinking that I ought to seize on every chance of improving myself.

As you are coming to see me graduate, I shall have a nice little visit with you. It's too bad I cannot see the little ones, but they can wait, and what good times we will all have when sister does come! Write and tell me what you think of it, mother,

A forlorn wail went up from three little voices when the small girls were told of the new plan. Mother felt that she could have joined in it easily, the blessed home coming had meant so much to her. How could her daugh

ter disappoint her so? she could understand it better when she reached the school ; in the whiri of the closing days, the glow of delightful anticipation, in the crowding in of new interests and new pursuits, was it to be wondered at that the quiet demands of home should be shoved aside? Certainly, it would require much of the grace of God to turn from all this pleasant excitement to the simple routine so satisfying before years of school. Mother was vas all right, but her heart kept

on aching. Music was popular in the school, and formed a conspicuous part in the closing exercises. Emily was to sing, and in the glow of loving pride with which her mother looked at her as she watte dress, she forgot, for the moment, everything else, but the shadow fell again. All the sweetness, the beauty of the young life was for others, not for these who loved her at home.

the stage. A pain smote her to the heart, for mother's face wore a look of pathetic sadness which her daughter had never seen before. And through the lights and the music and the upturned faces came a rush of feeling so strong that she almost forgot her part. She saw, as never before, the contrast mother's life, written so between pathetically on her gentle face, her own, filled to overflow with all the and enthusiasm of youth. Her whole heart was in the close of her song, for she sang to her mother as she had never sung before. A burst of applause greeted the close.

The next morning was full of stir, for in the afternoon the young people were to separate, some to return, others to take up a new life. Emily was to travel a short part of the distance with her mother, then to change cars and continue her journey with her friend, leaving her mother to go home All that morning Emily was in wild spirit.

'I'm going to have good times, mother, such good, good times." Not one word of regret at the prospect of being separated from her again, not a thought apparently, of the little ones who mourned because sister Emily was not coming. Mother really began to wonder if her daughter was growing absolutely selfish.

When the time came to change cars, Emily was on her feet, still laughing and chatting.

"Aren't you going to wish me good bye, dear?" said mother, as Emily fol-lowed her friend to the door of the car. She turned with a merry laugh. "Good bye, mother. It won't be

The door closed on her. Mother sank back into the corner of her seat with a sob, while out on the platform the merry voices still kept on. How light hearted those girls were, and how thoughtless of all beside their own destres and pursuits! She never would have believed Emily could be so.

You're making the mistake of your

No, I think not."

"It isn't too late yet to change your

mind. Come, Emmy, you rush down there and change your trusk check while I buy you a ticket."

"Thank you, dear; but my mind is not subject to change."

"You'll regret it when it is too late.

"If I do you may be sure I'll tell you so. You must write and tell me of all the good things you hear. Nowtime for you to go-good bye-Good

Farewell shouts echoed back and forth as the other train moved away; but mother who had not he ded the light talk, did not look up until a pair of arms held her in a close embrace, and she locked up into Emily face.

"Did you think I could leave you,

darling? It has been my mother, darling? It has been my joke all the morning-to get this little surprise on you. Oh, mother, do you think me the most selfish, undutiful daughter in the world?"

"How you talk my dearie!"
"Because if you don't, you and I
have a disagreement. Well, mother, I seemed, somehow, to come to my senses all at once, and last night I fought it out with myself, with the result that here I am, going to the dearest home with the dearest mother in the world ; and to stay-not to leave you when the summer is over."

"But, Emily-you are giving up so You said these next few years much. were going to be so important to you

"I said so, and I may say so still. But I don't think that the next few years can be better spent than in doing what I can at home. You see, I am looking at the other side of things. There are plenty of girls—poor things—who have no home. I will let them! do the struggling and the tugging, because they have to But there is one girl who is not going to throw away the blessing which belongs to her. Now for the precious little ones, and the dear home life !"

"But, my child, you are giving up great deal. Have you considered it

"I know I am," said Emily, with a serious look on her face. "But I have though it all out, mother, and believe I am keeping more than I give up."

CHATS WITH YOUNG MEN.

Young men, be proud of your faith. it is your most precious possession and one of the few things you can take with you to the other world. the characterless so called Catholic who does not like the "style" of his fellowworshippers and lets human respect weigh against the heritage of the ages. Of this ilk are the snobs and jellyfish

who are Ashamed of Their Religion.

They are Catholics who are ignorant of history, of the arts and sciences of the past and present. They are Cathwhose associates are uncultured and ill-bred. No scholar (unless his scholarship be confined to very narrow lines,) no traveller with an intelligent, observant mind, no person who has mingled with the better classes of this country or any other, could possibly see in the Catholic religion anything to be ashamed of, anything to blushingly conceal. It is-and has ever been-the relig-

ion of kings and of royalty that glories

not for these who loved her at home.

As she paused in her song, Emily's most noble, all that is most worthy of eyes fell on her mother, who sat near of honor has been Catholic, eyes fell on her mother, who sat near or, if not Catholic, the n proached to the spirit of Catholicity the etter it was.

Scholars who are not Catholics may think us "mistaken," but they honor us and revere our past. Travellers who investigate, who see for themselves, and understand the language of the people with whom they converse find nothing in the Catholic religion to be ashamed of, and lose their preju dice, even if they do not accept the faith. It is only the ignorant and the vulgar, and those who dwell among them, who ever connect the thought of shame with the holiness of ages, the purity of virgins, the wisdom of the wisest. If there were cause for shame, would the finest intellects of this as well as past centuries think it worthy of days and nights of study, years and years of struggle, to escape its truth, surrender of all earthly ambitions and affections in order to

embrace it? If it were narrow, behind the age, 'up to the times," would it be pos sible for men of brilliant intellect, mingle daily with the brightest of Protestants, to remain—as they do—simply, obediently, faithfully Cath-

With all the world of books in all the tongues open to so many of them, could such men die falsely, and in the great light which burns fiercely upon approaching death, could so many repeat the belief of their childhood and testify that in the Catholic religion alone they had found truth and rest and peace in

believing? No! A thousand times no! Shame and the Catholic religion never approach each other except in the coward who takes the word of another worse off than himself in education, and thinks of it even for one mo ment as "a poor, mean, low religion." The religion of $\epsilon quality$ it surely is, and thus the religion of the poor and of the rich, of the pauper and of the ruler. We come into the world alike helpless and suffering, and the Cath. olic religion receives both in the same We may live as far apart as manner. We may live as far apart as sparingly as a nevoling, but under any the east is from the west for more than a food in itself, and never under any

threescore years and ten, but in the end we die, the one and the other, and are again alike-dreadfully, sternly, helplessly alike. And again the Cath olic religion bears us to the very dark-ness of death in the same kind arms, comforts us with the same words, warns us of the same penalties, dismisses us with the same blessing. Yes! Whether it be in sight of the empty throne the king shall never mount from this time forth, or beside the narrow cot of the almshouse ward, the Catholic religion is the same to the dying. It is most powerful and most universal, it is grandest and oldest, it is the highest and purest, and into its practice all the nations of the earth shall come. In the long ages of its eternal triumph, what will be the fate of the coward, man or woman, or child, who shall be athamed of it?

Popular Errors in Living.

Dr. Charles W. Purdy is of opinion to seventy, barring accidents and infectious diseases, it is solely because he has not lived properly." With this proposition as a starting point he writes at length and most interesting." ly on "Popular Errors in Living" in the current North American Review.

He begins by saying that "the greatest dietary sin of the average American is his meat-eating propen-sity." He tells us that from three to five ounces of meat per day is all that can be usefully and prudently eaten by the average man engaged in any light indoor occupation. It will sur-prise many to have it stated on the authority of this eminent physician that excessive meat eating ages man more quickly than any other excess except alcoholism. He asserts that the men who eat meat at every meal, or more than once a day, grow old before their time and are subject to all that class of maladies which follow from the hardening of the arteries, the enlargement of the heart and the over-working of the liver and kidneys. Dr. Purdy believes that 90 per cent. of the increasing number of cases of Bright's disease are directly caused by over indulgence in meat. He agrees with the Pope, however, in saying that an exclusively vegetarian diet is not advisable, "though a moderate approach to such a standard has much to recommend it, as tending to promote health and long life." Sir George Humphrey, in 1887, carefully investigated the life histories of thirty seven persons in England who had lived over one hundred years, and reported that three of them took no animal food, four took very little, twenty a small amount, ten moderate amount, and that only one

habitually took much meat, The next error which the American people fall into, in the opinion of this writer, is the excessive use of sweet and starchy foods. This class of foods produces fat, which does for the body about the same thing that fuel does for the steam engine. When too much 'is taken into the system the same thing happens as when too much fuel is piled upon a fire. The stomach that is overloaded with sugar or starch imposes an extra tax upon the liver, resulting in bilious attacks, chronic headaches and diabetes. The ast named disease, we are told, has increased in frequency in the United States 150 per cent. within the last forty years.

Another error to which attention is called is the very general tendency to eat too much. The notion widely pre vatis that the larger a man's appetite vatis that the larger a man's appetite one church never closed. is the more robust he must be. This notion is not well founded, and Dr. Purdy believes that the marked increase in the number of American vic tims of organic troubles, developed prematurely in middle life, is due to the fact that the appetite is over-stimulated by modern culinary arts, with the result that an amount of food is habitually consumed by well-to-do people of sedentary life "that simply overwhelms the assimilative organs.

We are next informed that our popular beverages contain too much sugar and warned against the seductiva sodawater fountain, whose out-pourings are entirely destitute of soda. Champagne lovers are admonished that the average quart bottle of champagne contains about one eighth of a pound of sugar, and patrons of domestic wines are asked to note that they contain about half a pound of sugar to the quart. The more widely used b age, beer, averages six grains of sugar to every ounce. "It will be readily to every ounce. "It will be readily seen," says Dr. Purdy, "the habitual use of any of the beverages named en tails the consumption of large amounts of sugar." And he emphasizes the fact that it is the sugar and not the alcohol that is responsible for the headache and indigestion.

For the rest he says an encouraging word for more outdoor exercises, which seems hardly necessary during the present rage for outdoor sports, and advises us to wear all-wool under garments in summer as well as winter, using lighter weight goods during the

hot season. As a general guide to those who would eat and wisely, but not too well, this well known physician lays down a few rules. Assuming a man to be of robust constitution and sedentary occupation, he is advised to live largely upon fish, green vegetables and acid fruits, and to eat butcher's meat only once daily. Bread and potatoes he may also eat, but no other starchy foods. He is counseled to indulge rarely in cakes, farina, oatmeal or other cereal foods, and to use sugar sparingly as a flavoring, but never as

circumstances to overload his stomach, Sour wines are commanded in preference to sweet wines, and "he should limit the quantity of fluids consumed with his meals to from twelve to six-teen ounces." He is furthermore told that warm or tepid baths are better than cold ones and that after he has passed middle age cold showers and plunges, or even sea bathing, are not without serious risk.

These rules do not apply, however, to the man engaged in hard manual labor. The latter may eat of strong er foods with greater freedom, because his greater muscular activity readily gets rid of the waste products, which clog and disorder the digestive system of a man who works indoors.

THE A. P. A. IN CHINA.

The Boxers in China do not deserve the credit for originality. They must have read the history of the anti-for-eign, anti-Catholic and native Amerthat "if a man who is born of healthy parents, and who is himself healthy at birth, becomes seriously disabled in health before the age of from sixty-five constitution and by laws of the A. P. constitution and by laws of the A. P. A. The Chinese are great imitators, and the Boxers, the pig-tailed A. P. A's of China, have learned their lesson well. They have the same spirit and methods of their American prototypes. They slander their intended victims, then burn and kill, as the knownothings did in Pailadelphia and Louisville. The armies and navies of Europe are moving toward China because her know-nothings have been doing what the American knownothings did some years ago That is, they pretend to be going there for that purpose. They will demand indemnity, and they will most likely get it. In this they will be unlike the poor Sisters who were burned out in Boston, and who demanded indemnity for their burned home, but never got it from the Commonwealth of Massachusetts, just as the Catholics of Philadelphia never got it for their burned churches from the Commonwealth of Pennsylvania, and as the Catholics of Louisville never got it from that of

Kentucky. Why do not the European powers leave China to deal with her pig-tailed know nothings as they left the United States to deal with her K. N.'s and A.

If any nation of Europe had, during the knownothing church burning and mob law period, sent war ships here and landed troops and sent them to Washington to protect their consulates would not this United States Govern ment of ours have resisted them with shot and shell? Certainly. If Italy, after the New Orleans anti-Italian riots in which many Italians were killed, has sent warships and landed troops at the mouth of the Mississippi, mould are not have resisted and shot would we not have resisted and those troops down and blown those warships up? Certainly. Then why does this government of ours send troops and warships to punish China for opposing the landing of foreign troops and their march to the capital? For doing precisely what we would do

under the same circumstances? Why should we not be as patient with the Chinese as with the Turks? We demanded indemnity of the latter for damages to missionary property. We have received nothing. We talked of sending ships to Smyrna but did not. Why now send them to China, even before any demand has been

made to that government? The difference is, we would not be playing England's game in Turkey, as we are now playing England's game in China. - N. Y. Freeman's Journal.

bollo Answer to the Question "Are Churches Closed Too Much?

Several Boston clergymen answered the question proposed in the Sunday Globe: "Are the Churches Closed Too Much?" The Catholic idea was supplied by Rev. N. R. Walsh of the cathedral, who wrote : To a Catholic who believes that the

Catholic Church is the true Church of Christ, and that it is charged with the mission of eternal salvation to all mankind, there can be no cessation of the labors of the priests of Christ and the salvation of the flock.

The eternal cry comes forth from "Watchman, what of the heaven, "Watchman, what of the night?" And the priest of God is bound, in season and out of season, to give answer to the call, for the call is

Whether this call come in the brightness of the day or the darkness of midnight, the priest of the Catholic Church hears the call of the soul which is about to depart from this life to meet its eternal Lord and Judge. starts at the call and administers to the dying penitent the last solemn rites and sacraments of Jesus Christ, to insure its happy and peaceful flight to

The command of Christ, "Watch and pray, for ye know not the hour," knows no time or season, circumstance or person, and must be attended to as strictly in the morning as the evening,

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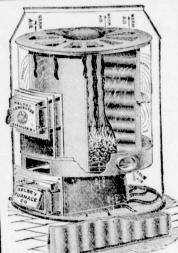
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Jesus Christ, imitating His ministry, which knew no rest, must spend him self, as Christ Himself, at all times, all inconvenience, at all seasons, by day or by night, for the salvation of those for whom Christ died. And so, in command with and in response to the command and wish of Christ, His Church never can be closed, but must be open to His flock as the House of His Father.

IMITATION OF CHRIST.

Of Reading the Holy Scriptures.

Truth is to be sought for in Holy Scripture, not eloquence.

All Holy Scripture ought to be read with that spirit with which it was

We must rather seek for profit in the Scriptures, than for subtility of speech. We ought as willingly to read de-

we ought as willingly to read devout and simple books as those that are high and profound.

Let not the authority of the writer offend thee, whether he be of little or great learning; but let the love of simple truth lead thee to read.

Inquire not who said this, but at

Inquire not, who said this; but attend to what is said. Men passed away, but " the truth of the Lord remains for ever. (Psalm

God speaketh many ways to us, without respect of persons.
Our curiosity often hinders us in reading the scripture, when we wish to understand and discuss that which

should be simply passed over.

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Willingly inquire after and hear and be pleased with the parables of the of the ancients; for they are not spok-

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