Stand Firm in the Defence of Right.

No man holds his life for himself alone, but holds its splendid gifts as

trustee-a trastee who must come to

account some day -with the Most High, Shall I be cast down because our

efforts seem to result in so little? Shall I mope and fret because the world decides against us at the ballot box?

Not unless history shows me that maj rities are always right, and ballot-

oxes infallible.
The man who strives merely to run

all, the only citizen who can rest under

the infinite comfort of an approving

23, 1905.

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Tale of the Nether-

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conscience. As legatees of the patriots of the past and trustee; of the present and the future, let us stand firm in the de-

fense of the right.

Let us preach its gospel to whosoever will hear. And, as a mere matter of honesty and patriotic duty, let us speak as we believe, rote as we speak, and hold aloft always, the higher and better ideals to which the human race must ever strive if it would move onward and upward -Tom Watson in his

The Art in Work.

One thing is certain, says a well-known writer and keen observer, there is no social position in the world that is so much to be desired as a reputation so much to be desired as a reputation for doing your work a little better than any one else does. For the work you do is helping to fill out your character, and the society you indulge in is a side issue, so far as character is con

you ever stop to think what a very different place the world would be if those persons who do the manual labor of life were really sufficiently interested in their tasks to be careful in all they in their tasks to be careful in all they did? And did it ever occur to you that they would probably command much higher pay if this was the case? But what is the incentive when men seem inclined to do as little as they can

o earn their salaries?
It is a great mistake to imagine that the earning capacity of a person de-pends upon the kind of work done. It rather depends on the quality of the work. And beyond the dollars and cents involved there is something of principle that should be considered seriously. There must be more satisfaction to the doer when the work is one a little better than it is generally one. There must arise a feeling akin to real joy when the finished task places to real joy when the nuisned task piaces the toiler on a level with the skilled masters of the ages, those patient beings who wrought with care and energy to perfect small things, and whose fame is so great as to be imper-

As a rule, the youth who unlocks the cor of Opportunity and makes his mark in the world fights his way up to his own leaf. What others do for him does ot amount to much in comparison with what he does for himself. The pampered youth, who is brought up in luxury, and not obliged to work, whose strength is never called upon, rarely discovers what there is in him. It is the boys who are bound out, crowded out, and even kicked out, that often "turn out;" while those who are pampered fail to

You can not keep a determined, gritty youth from success. Pat stumbling blocks in his way and he takes them for stepping stones. Take away his money, and he will make spurs of his poverty. Put him in a log cabin in the wilderss, and we may still find him in the White House.

If you are made of the stuff that wins it does not matter whether you were born in a hovel or in a mansion—you will find your opportunity— or make it. You will not wait around for Chance or Luck to aid you. You will not think that you must have a complete outfit of the finest tools before you can attempt to do anything. The men who accomplish great things in the past did not wait for paraphernalia or fine tools. Men who are doing great things to day did not wait for somebody or something to smooth the way and re-move all difficulties before they began their work. No; they simply did the thing they set out to do with whatever tools they could get hold of.

What if young Faraday, when he was working in an apothecary's shop and dreaming of scientific experiments, should have said to himself, "If I only had a well equipped laboratory, what wonderful things I could do!" But no. he did not waste his time in idly wishing. He went, instead, into the attic above the drug store and experimented with a glass vial, an old pan, and a few other simple articles. With his crude apparatus he performed such marvelous experiments and made such headway that he attracted the attention of Sir Humphry Davy. If the apothecary's apprentice had waited for a lot of paraphernalia, think you that Davy, when asked what he regarded as his greatest scientific discovery, would have been able to reply, "Michael Faraday?"

There was yet another Michael—the great Angelo — who found opportunity to make his wonderful statue of David

out of a piece of marble which other artists had discarded as useless.

The poor blacksmith boy, Elihu Burritt, did not wait until he could go abroad, or until he could engage teach.

became master of many tongues.

No, it is not fine tools or splendid opportunities or influential friends or greatriches that make great men. The greatness is in the man or nowhere. The golden opportunity you are seeking is in yourself. It is not in your entire the supernatural they were properly not invited to this gathering of professing Christians. Now if this movement remains true to its practical purpose, it ought to succeed in showing that there is a sound basis on which the different non-Catholic denominations of the country

viconment. It is not in luck, or chance, for as he had a ways insisted upon can stand. We believe that if ever CHATS WITH YOUNG MEN. or the help of others. Is is in yourself alone. If it is there, no one can keep you down. If it is not, nobody can help you much. It is there, however, for the Creator has put the opportunity in every normal human being. But one must flad for blusself the key that opens its portal.—Success. To be honest, to be kind, to earn a and to spend a little less, to make ittle and to spent a time less, to make no the whole the family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends but those without capitulation, above all on the same grim its portal. - Success. condition to keep friends with himself
here is a task for all that a man has
of fortitude and delicacy.—Robt. L.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Presentation in the Temple. COUNT LUIGI.

'Lisbeth went to Mass as usual, saw hat the children did the same, and as ne cooked the Sanday dinner schen how she could get out that evening, for it was arranged that she should go and meet her Count by the river. Mrs. Baxton was expected back in the afternoon, and when she came declared that with the biggest crowd is, at best, a sorry creature. The man who strives to be right, and to do right is, after she had such a violent headache that she should not go to Benediction. 'Lisbeth knew that her mother must in-deed be suffering for her to forego her deed be suffering for her to forego her church. She was very full of having seen Nellie, who had long ago had her desire to "walk out" with the young man in the grocery line quenched very decidedly, and had plenty to say on that and other topics, and 'Lisbeth listened absently while her thoughts

were busy about very different matters. On the pretext of going to Benediction, and trusting that she should not be discovered, she went off to keep her appointment with the man who now was seldom or ever out of her thoughts.

They had a very exciting conversa-tion, and he gave her a full description of his uncle's house which he said was on the Bay of Naples. 'Lisbeth, who had often looked at the two pictures which hung in their little parlor, o Vesuvius in a quiescent mood and Vesuvius in a state of eruption, felt vesurius in a state of eraption, fait that greatness would have its draw-backs if she had to live close to that terrible mountain from whence such lurid flawes rose in the most unforeseen manner.

"And I have to go over and see my uncle," said Luigi, "he is very, very ill, and I hardly expect to find him alive. "When do you go?" asked 'Lisbeth,

her heart sinking at the thought.
"Ah, my love, I cannot go until you lend me the leetle money you spoke

"I know-I have written a with-drawal notice, and I hope to get it in a few days."

tew days."

Luigi's eyes lighted up.
"Very good. It shall be repaid you
the very moment I return. But then—
our betrothal would be declared, and as I shall have my uncle's property, bah! what will that leetle sum be-

"I hope it is enough to pay your fare," said 'Lisbeth shyly.
"How much did you say it was?" inquired Luigi, "fifty pounds?" It might have been fifty pence by the disdainful way in which he alluded to it.
"It's only twenty," said 'Lisbeth blushing at owning so tiny a sum, which blushing atowning so tiny a sum, which a year ago appeared like a small for-tune to her. It had been left her by her godmother four years ago and put promptly into the Savings Bank by her mother, who said she would be glad enough of it if she married.

"Luigi's face fell.
"Well, I must make it do. You are sure you haven't anything more to lend me?" he inquired. 'Lisbeth shook her head.

"Indeed I haven't or you'd have it in a minute." "You are a good girl. Then-ah-

ahem—when do you think you can give me the money?" me the money?"

"I have told you that I have sent for it, and I had the order addressed to the Post Office to be called for."

"When did you post it?"

"Three days ago?"

"Three it was be there now. Can

noon as she walked from the Hollies, where Miss Ferrars lived, to the Post and that unless she improved she would not employ her any more. 'Lisbeth knew quite well that the reproof was not undeserved, for she had made a great many mistakes through not listening attentively to order. great many mistakes through not listen-ing attentively to order given, and that her sewing itself had not been up to the mark. Of course, to 'Lisbeth reflected it really was not of much consequence it a fature countess did loss her work, but she had sense enough to know that if Luigi's uncle did not die, and these glories were consequently deferred, that she must continue her usual occu that she must continue her data occu-pations until they were realised. Then too her heart sank at the prospect of Luigi's leaving, and a third reason for dejection lay in the fact that she had had a sound scolding from her mother

that morning. Mrs. Baxton woke free from head ache and with all her usual energy and activity restored to her. This she exercised by a tour of inspection round the house, so that she might see how 'Lisbeth had kept it during her absence. 'Lisbeth had kept to during her absence. To her great disgust as well as surprise neglect and disorder were apparent at every turn, and in plain, strenuous lan guage Mrs. Baxton gave 'Lisbeth her views on the subject. 'Lisbeth had listened in a sullen way which had exasperated Mrs. Baxton, and she did not recover her equanimity for the whole

The poor blacksmith boy, Elihu Buritt, did not wait until he could go abroad, or until he could engage teachers at home, to study foreign languages. By utilizing every spare moment and using the tools he found at hand, he became master of many torgraes.

secrecy she fully expected opposition.
TO BE CONTINUED.

CHRISTIAN UNITY.

FATHER SHEEDY ON THE DESIRE FOR REUNION.
Rev. Morgan M. Sheedy, in Pittsburg Post

"Not a God of dissension, but of peace." (St Paul, I, Cor. xiv, 33) Are the various Christian bodies of the country about to bury their differ-ence and some closer together in creed and practice? Is the religious trend of the times toward Christian unity and the realization of the prayer of the Divine Founder for union among His

followers: "Father, I pray that they may be one as we are also one?"
There are evident indications that Christians everywhere are growing tired of dissensions. They want peace. In the assemblies of the different denominations held recently the subject of reunion has been warmly discussed. Kindred bodies have made overtures to reunite. The existence of one hundred and forty-five different sects in the United States is deplored and there is an earnest demand to lessen their number, even if the time has not yet come for corporate union.

And to that end there is a recasting

And to that end there is a recasting of the old lines of beliefs; creeds are revised and restated; what is harsh in them is pruned down or cast aside; the Pope is no longer 'the man of sin;" everywhere there is a broader and more tolerant spirit among professing Christians; a spirit of brotherhood and charity unknown in former generations prevails; men and women are no longer "hating one another for the love of God;" It is found that Presbyterians and Methodists, Catholics and non-Catholics can do business, be the best of neighbors and even friends, though differing widely in their religious bebeliefs.

These are healthy signs of better understanding of what religion means, and plainty indicates the drift toward that unity of faith for which the dying Saviour prayed. Our twentieth cen-tury may witness the reunion of Chris-tendom. It is a consummation devoutly to be wished.

Besides the scandal of a divided Christianity it is now generally recog-nized that the existence of so many religious bodies is a shameful waste of money and effort. The children of this world are wiser than the children of light. To-day we have great business combinations, because it is found that immense gains, better results, larger dividends on the investments are thus obtained.

Unity, organization, co-operation— these would put a stop to the great leakage in religious bodies and would innessurably strengthen the work of the churches. How often do we not see in the small town or village, four or five different churches where there are hardly enough church goers to fill and properly maintain one? A kingdom divided against itself must fall. Surely this is still more true of the kingdom of Him Who is the God of Peace, not of dissersion. These churches ought to be starred into decency. A deter-mined effort is being made to put an end to the rivalries and jealousies that itherto have existed among the differ-

To that end the most important and mpressive religious gathering ever neld among non Catholics is now in session in New York. Its purpose is to organize a permanent federation of the churches in this country and to effect, if possible, a recognized basis of union. It is expected that this federa tion will result in much strength and influence to the various bodies concerned. Twenty-seven of the national religious denominations are represented. The Unitarians were not invited to take part, and there is dissatisfaction because of the emission. Were they asked to join, it is said that other denominations would refuse and the effort would

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"When did you post it.
"Three days ago?"
"Then it must be there now. Can you call to morrow for it?"
"Yes, after I leave Miss Ferrars'."
"Good." and this plan was carried
"Good and this plan was carried tion.
The reason why Unitarians were not invited and why their admission wild destroy the effort for federation. would destroy the effort for federation is not hard to find. The Unitarians do not believe in the divinity of Christ Office to which her money was ad dressed. Watson, the lady's maid, had spoken to her rather sharply about her saving, saving, her mid-search and the state of the driver in the drivinity of Carlst as the other religious bodies do. They also have been saving as a single her mid-search and the saving saving saving her mid-search and the saving sa

for such men to be present and to have a voice in this New York As-sembly. Christians would gladly wel-come Unitarians if they could safely do so, and the Unitarians would rather be welcomed than to be considered pariahs to be shunned by believers. But there is between them an irreconcilable dif-

If Unitarian, are in earnest, so too are the various denominations; and how shall oil and water be blended? Shall believers allow that faith is of no conbelievers sllow that faith is of no con-sequence and that therefore Unitarians are good enough Christians? or shall Unitarians leave believers in peace nor longer try to unsettle and efface whatever of faith their neighbors may We think that neither change is likely to happen.

likely to happen.

On the one hand we pray that believers may cling to their supernatural faith as their most precious possession, and on the other we fear that reverend Unitarians will continue to fight against faith of whatever kind. Christianity is nothing if not supernatural, and if divested of its supernatural character would fade and disappear from among men. For 1900 years Christendom has believed that our Redeemer was God made man, and our Redeemer was God made man, and all the mighty Christian works of the ages have been conceived and effected under this belief. Hence because Unitarians reject the supernatural

Church unity is to be visibly attained.

even in a moderate degree, it will be brought about under some such form as their great conference in New York has a seumed.

has assumed.

One thing is quite certain proofs abound that we have entered upon an era of better feeling and a more toler-int and Christian spirit among Christians. Everywhere it is recognized that the chief obstacle to the progress of the gospel and the conversion of the world is the cristians. orld is the existence of divisions

mong Christians.
The desire for a reunion of Christen dom is a striking characteristic of our times. Separated bodies of Christians are being drawn closer together every day. They cease to think ill of each other and are uniting, wherever practic able, in charitable and other good works. This is the first step toward that final and perfect union for which Christ prayed. And should no further advance be made in our time, everyone is thankful for this better and more Christian feeling. Let us be done, then, with the gospel of hate, the impugning of motives, the cruel annoyance and the relentless persecution of former

lays. From many quarters are heard sweet sounds to the music of heaven, that tell of this universal desire for unity and peace. That desire finds expression in the tone of the denominational press and pulpit; in the action of various church bodies looking to Christian union; in the earnest discussions of the subject carried on in conference and synods; in the cooperation of Catholics and non-Catholicss in tem perance, sound politics and charitable work; in the cordial invitation ex-tended from time to time by the heads of various Protestant educational insti-tutions to representative Catholic clergymen to explain some points of Catholic doctrine; in the success of the nissions to non Catholics.

These are surely evident signs that religious strife and dissensions are rapidly passing away and that we are nearing Christian unity. The God of the Christian is a God of peace, and not of dissensions. And the churches of our day are coming to see the pressing need on the reunion of Christendom and are praying that "they may be one as Christ and the Father are one."

WOMEN WHO DEFEND THE CRU-CIFIX.

A French paper, the Croix de l' Alli-er, gives a description of a lively encounter which has taken place at Lachamp between anti-Christian incon-oclasts and a number of Catholic women. The enemies of the Church at Nades had resolved to destroy the cruci-fixes which stood on the route to be followed by religious processions. profanity was to be indulged in during the night. Two crosses were successfully overthrown; a third, in cast iron was broken up. There remained a fourth, in the village of Lachamp. At fourth, in the village of Lachamp. At midnight a woman was roused from sleep by the words, "Madame, if you wish to defend your cross, now is the time! She cailed up the other women of the village, and they all hid behind the hedges, each armed with a steel pitchfork. They were determined, one and all, to defend their cross, were they to shed their blood for it. Some they to shed their blood for it. Some men also watched to help their valient companions in case of need. The cross breakers arrived, and were met with vig orous blows from the forks. Surprised at this reception, they made use of their ed. None of the women fled. The blows from the forks fell thick and fast. The iconoclasts took to flight and disappeared in congenial darkness as they

CHRISTMAS CARDS

Catholic Record Office, London, Ont.

The other day, at the crection in Leytonstone cemetery, England, of a beautiful Celtic cross to the mem-ory of the late Dean Dooley, an Irish cassell, who made the address,

said:
"With whatever feelings each one of us may view the history of Ireland during the past hundred years, all must agree that there is one great role ich her ordained sons have glorious-fulfilled. They have become the escores of the Catholic faith, not to their own nation only, but to all English speaking nations of the world. Withut the devotion and self sacrifice of housands of Irish priests, the Catholics f England, the United States, Austrathe and Africa, now numbering tens of millions, might be to-day without the faith. Who can say that perhaps, in the inscrutable wisdom of Providence, the famine-forced immigrations and other manifold sufferings and humiliations which Ireland has endured may not have been permitted in order that this great fact may be better accom-

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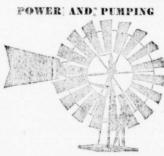
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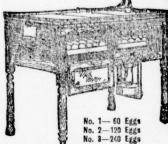
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