

themselves. "She is aware that speaking is exhausting to the vital energies."

"And I am also aware that you will spend several hours of the night after your return in work," said the girl.

"It is true," said he. "Whether it is good for health I know not; but I am never conscious of appetite at any other hour."

"But mademoiselle provides so bountifully that I should think you would be rendered unfit or your further night's work," said Leroux, with a glance over the table.

"The word appetite with you and with me, *mon cher*, probably represents very different qualities," said Duchesne, smiling.

A glance at the two men—one lean as a greyhound, the other with every mark of what phrenologists call alim-entiveness—made this sufficiently evi- dent. Meanwhile Egerton had turned to the young hostess, and anxious to wake again the look of interest and pleasure in her eyes, said:

"I have to-night had the pleasure of hearing your father speak, mademoiselle, and it has proved indeed the most genuine pleasure. Eloquence like his is so rare that I have seldom, if ever, heard anything to equal it."

The golden-brown eyes looked at him again; but what was it that he read in them now—doubt, hesitation, anxiety? It was certainly not the expression he had expected, but one which equally surprised and puzzled him.

"My father has great eloquence—yes, monsieur, I know that well," she said in a low tone and a little sadly.

"But how is it that you have been to hear him? Do you, then, belong to his school of thought?"

"I have a friend," said Egerton, "who calls me a trifle dipping into all schools of thought but making none of them my own. Absolute conviction of mind is, indeed, no easy thing. I envy a man like your father who has attained to it, who with passionate fervor believes that he holds the true panacea for the ills of humanity."

"But you do not think that conviction is the only thing necessary?" she said in a still lower tone. "For you know it is possible to hold false prin- ciples with passionate fervor."

"Yes," he answered, though still more surprised, "that is the point. One must test things—beliefs, creeds, theories; and the most of them do not bear testing. I am about to test your father's," he added after a moment, "for I should be glad to share his enthusiastic belief in the future of human- ity, if possible."

TO BE CONTINUED.

Spread The Light.

In the September number of the Catholic World, a writer, evidently a convert from Protestantism, argues that it is not dogmatic differences which stand in the way of winning American opinion to the Catholic Church, but prejudices of a character which he enumerates as follows:

"Behind the times, un-American, opposed to science and freedom, that it forbids the reading of Holy Scrip- tures; encourages false speaking, underhand ways; has funny, mysteri- ous services which nobody understands and glories generally in mummerly, medievalism and ritualism."

This view of "the lion in the path" will be endorsed by all who have had association with their Protestant fel- low-citizens. The thing to do is not to convert but rather to remove misappre- hensions. Mr. Adams says:

"To a layman it does seem that the times are ripe for the ministrations of 'preaching friars,' who not being absorbed by the business of building churches and schools and not being taken up with looking after the Catho- lies who come pouring into our ports, shall go out into the 'market place' (which in plain 'American' means Cooper Union or any kind of place that is not a church) and preach."

The Catholics who are coming into our ports, if they come from countries deserving to be called Catholic coun- tries, would come with enough priests to organize them and go with them when they settle. It is not perhaps for the gains in membership that such a policy would secure that the Church should go out "into the market place" and preach the gospel, but for the sake of the rising generation who are within its fold; and who would be held to the Church better by the specta- cle of an aggressive, intellectual and advancing policy of this kind that by the most gorgeous ceremonial or the most rococo architecture. — Catholic Citizen.

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of some thing wrong. The universal testimony given by those who have used Hood's Sarsaparilla, is as its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

HOOD'S PILLS cure all liver ills, bilious- ness, jaundice, indigestion, sick headache, etc.

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man?") to LEWIS BROS., Ltd., 45 Scott Street, Toronto, and you will receive by post a pretty picture, free from adver- tising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost 1 cent to send in the wrappers, if you leave the ends open. Write your address carefully.

Money saved and pain relieved by the leading household remedy, DR. THOMAS' ELECTRIC OIL—a small quantity of which usually suffices to cure a cough, head a- cne, bruise or sprain, relieve lumbago, rheu- matism, neuralgia, excoriated nipples, or inflamed breast.

A SON'S INGRATITUDE.

Typical Lesson for Upstarts, of Which, Alas! There are too Many.

I have always felt the greatest aversion towards dwelling on the dark side of things; indeed I have nothing but the heartiest contempt for those croak- ing pessimists who take a secret pleas- ure in relating the frailties of all sorts of evils to the children of Adam. Generally speaking, it is far better to let the dead past bury the dead and not to be habitually raking up the shady conduct of poor erring human nature. However, there is a good deal of truth in the old adage, "wise men learn much from fools." It is, undoubtedly, the duty of those who have trod life's thorny path, to point out its dangerous places to those who have most need to be on their guard. This is sometimes best done by laying before them glaring examples of the retribution which infallibly awaits the cowardly, the mean-spirited and the wicked. These were the motives that guided a dear, gray-headed friend of mine who recently related to me the following tale of dark ingratitude.

"I have often seen," began my friend, "many lads (and lasses too), especially among the humbler classes, who are pusillanimous enough to be ashamed of the author of their being. It may be that their parents are poor, ignorant, shabbily-dressed people, who do not come up to *beau ideal* of the sixpenny novel, but is that any reason why they should be looked down upon by their own children? Certainly, it is very difficult to conceive anything more truly despicable than the be- havior of those youngsters. What is still worse in this conduct is more marked in those in whom we should least expect it—those whom education has placed in positions of responsibility. I wish I had an opportunity of telling each of them the story that I am now going to narrate to you. I have very little doubt that it would effect a material improvement in their con- duct. Here it is. I hope you will always keep it before your eyes as an object lesson."

"It is now," began my venerable friend, upwards of thirty years since I was employed as a steward on a fertile estate whose banks were washed by the gentle waves of the Irish sea. Bordering on my cottage there lived Larry Keane and his wife, a most thrifty and worthy couple. Larry, who was a blacksmith, was possessed of a small farm of fifteen acres, every sod of which was as well cultivated as if it had been a market garden. They had, the neighbors said, a crock of money in the bank. Yet, advanced years, which induce the majority of people to take things easy, did not cause them to relax their exertions by one iota. At daybreak each morning the ding dong of the anvil could be heard in the little forge. Mrs. Keane, in addition to keeping her house as clean and tidy as a little palace, spent most of the day outside in the fields, working with her servants cheerfully and lightheartedly. Larry Keane and his wife plodded on. Neither the cold of winter nor the heat of summer suffered them to become remiss in their con- tinued toil. What was the motive power that impelled them on to this? The answer lay in their only child, a young stripling named John. They centred all their energies in the laud- able aim of making a doctor of him. In the course of years Master John came home from college after having earned the much-longed-for privilege of writing M. D. after his name.

John Keane was as proud a blade as there was in the province of Leins. He would pass his old school fellows on the road without as much as giving them a glance of recogni- tion. His abilities as a physician were eminent in the district. Conse- quently, he was a *persona grata* with the upper ten. As a matter of course he became engaged to a young lady far above him in the social scale, at least as far as birth was concerned. He was returning one summer's even- ing in company with her, and her brothers and cousins from a picnic, when, passing the road near his paternal abode, who should he see but his father attired in his usual garb, giving water to his cows.

"Good evening, Johnny," said the old man, "I hope you've enjoyed your- self well."

Judging by his look John would have rather than the ground had swallowed him up than have met his father just then. He merely shot a lightning glance at the old man, and muttering some reply, rode on. Further down the road they met some young men who were bowling. Jack, as usual, did not seem to take the least notice of them, although some of his old school fellows were among them. "O, the Lord save us," said one of the youngsters loud enough to be heard by Doctor John's company, "if Larry Keane's son was the Prime Minister of England he couldn't be prouder." John like the magnanim- ous fellow he was, charged this rebuff to the account of his father. Return- ing home that night, and meeting his mother at the door, he began sullenly to dilate on his sorrows in having such a lowly little man as Larry for his father.

"Ah, Johnny, aleih," said his mother, "your father does not deserve to be spoken of like this. If he were a rogue or a thief, or if he wasn't all there—"

"All there! Why there's too much of him there," retorted the sneaking John. "He's everywhere before me!" The old man had been listening with open mouth to these dagger words. This was the reward after all his years of self-denial! It stung him to the

DIGESTION AND PIETY.

Evil Effects of Chronic Derangement of the Liver on the Religious Faculties.

There is a very intimate and power- ful reciprocal influence between the body and the mind. *Mens sana in corpore sano*—a sound mind in a sound body—it is an old adage which expresses the true, normal condition of man.

But how rarely it is realized in ex- perience. The multitude of insane people is almost countless. By insane people we mean not merely those who are shut up in asylums and mad houses, but the multitude who are of unsound mind, outside. Insanity means unsoundness of mind, and of that class, as experience abundantly proves, the number is incalculable, and we believe, as a general rule, that unsoundness of mind is the result of derangement of the physical system.

This derangement may be produced by over-anxiety of mind, or it may be the result of disease or some radical defect of the constitution. Anxiety of mind goes to the stomach and pro- duces indigestion; indigestion reacts upon the mind and increases the anxiety, resulting in a morbid con- dition of greater or less virulence ac- cording to circumstances. But we are persuaded that the most prolific cause of physical as well as mental derangement is excessive indulgence of the appetites and passions.

All this has a direct and important bearing upon the spiritual life and religious experience. Undoubtedly, feeling—emotion—has a great deal to do with religion. There is such a thing as spiritual joy and happiness in religion.

Grant, if you please, that there is danger of mistaking emotion, mere animal feeling, for true religious feel- ing and that the danger needs to be guarded against, especially in emo- tional natures, still it is true that spiritual joy is a legitimate object of pursuit, and one is more likely to ex- perience spiritual joy and consolation in connection with a sound body and good digestion than a poor dyspeptic, suffering, perhaps, the consequences of irregularity of habits or over indul- gence.

The poet, no doubt, sang truly: "Strange that a harp of a thousand strings Should keep in tune so long."

We may add, strange, especially, when we consider the terrible strain which is put upon the great majority of harps to throw them out of tune. One thing is certain, when the harp is in tune it produces most exquisite music, cheering, consoling and in- spiring, and to the truly religious mind it adds immensely to its happi- ness.

We must not be understood, now, as holding that spiritual joy is incompat- ible with a deranged condition of the system, as in cases of sickness or a life-long malady resulting from some organic or even functional disease. True spiritual joy comes from the Spirit of God, and God bestows it when and how He will. We know that many saints have experienced intense spiri- tual joy in the midst of great pain and suffering. Indeed, Christian martyrs furnish striking instances of an elevation of spiritual joy that seemed to render them insensible to the flames that were consuming their flesh.

But we are speaking now of the great majority of ordinary Christians, and we say that at least one promi- nent reason why so many complain of the want of religious feeling and fervor is that the bodies are not in a sound condition. The harp of a thousand strings is out of tune, and too often this condition is the result, as we have said, of excessive indulgence of the appetites and passions.

Such indulgence, as all experience proves, disturbs the normal action of the functions of life, blunts the nervous sensibility, acts directly on the brain, impairing its powers, obscuring its perceptions, producing melancholia, which leads to gloomy and despairing views of life—sometimes ending in suicide. In religiously inclined persons the effect is to blunt the con- science, obscure the line between right and wrong, truth and error, and even leads one to despair of salvation. Hence wise spiritual directors—physi- cians of the soul as well as physicians of the body—are in the habit of pre- scribing for such persons attention to their physical health; a careful re- gime of diet—bodily exercise and plenty of fresh air.

We do not wish to be understood now as holding that all religious despondency results from abuse of the function of the body. Aridity—spiritual dryness—may be, and often is, caused by worldliness, dereliction of duty, indulged in some secret sin, the best cure for which is a good confession, accompanied and followed by a firm purpose of amendment. But ordinarily, as functional derangement of the system leads to depression of spirits and consequently to discouragement, moroseness—what in popular language is called the "blues"—so healthy, normal condition produces joy, elevation of feeling, and it is wonderful what a change such a con- dition causes in one's views of life, of the world, of everything around one, and how much easier it is to be pious, to take a cheerful view of life, to be more lenient to the faults others—in short, to love God and one's neighbor, and, as we say, enjoy our religion.

There is such a thing as joy in the Holy Ghost independent of all adventi- cious circumstances, but we fear it is comparatively rare, though it should be earnestly sought after by all Chris- tians. But there is also a joy of exist- ence which is the result of the harmoni-

O'CONNELL'S ELOQUENCE.

The following description of O'Con- nell as an orator is by one of Amer- ica's greatest orators, Wendell Phillips:

"Broadly considered, O'Connell's eloquence has never been equaled in modern times, certainly not in Eng- lish speech. Do you think I am par- tial? I will vouch John Randolph, of Roanoke, the Virginian's slaveholder, who hated an Irishman almost as much as he hated a Yankee, himself an orator of no mean level. Hearing O'Connell, he exclaimed, 'This is the man, these are the lips, the most elo- quent that speak the English tongue in my day.' I think he was right. I remember the solemnity of Webster, the grace of Everett, the rhetoric of Choate, the iron logic of Calhoun, the magnetism of Sergeant S. Prentiss; it has been my fortune to sit at the feet of the great speakers of the English tongue on the other side of the ocean; but I think all of them together never surpassed, and none of them ever equalled, O'Connell.

"Nature intended him for our De- mosthenes. Never, since the great Greek, has she sent forth any one so lavishly gifted for his work as a trib- une of the people. In the first place he had a magnificent presence, im- pressive in bearing, massive like that of Jupiter. His presence filled the eye. A small O'Connell would hardly have been an O'Connell at all. These physical advantages are half the battle.

"He had a voice that covered the gamut. I heard him once say, 'I send my voice across the Atlantic, career- ing like the thunderstorm against the breezes to tell the slaveholder of the Carolina that God's thunderbolts are hot and to remind the bondman that the dawn of his redemption is already breaking.' You seem to hear the tones coming back to London from the Rocky Mountains. Then, with the slightest possible Irish brogue, he would tell a story and Exeter Hall shook with laughter. The next moment tears in his voice like a Scotch song, five thousand men wept. His marvelous voice, its almost incredible power and sweet- ness, charmed millions."

The people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Hood's is "on top."

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Expeller. It is safe, sure and effective.

Colic and Kidney Difficulties.—Mr. J. W. Winder, J. P., Latargueville, N. Y., writes: "I am subject to severe attacks of Colic and Kidney Difficulties, and in I have used your Pills and find them to be the most reliable and most effective I have ever used. In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body."

The Lungs, Liver, Kidneys, Bowels, etc., as well as many waste organs for the escape of effete matter and gases from the body. The use of Northrop & Lyman's Vegetable Discovery helps them to discharge their duty. Mr. W. H. Lester, H. M. Customs, Toronto, writes: "I have personally tested the health-giving properties of Northrop & Lyman's vegetable Discovery, and can testify as to its great value."

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HOOD'S SARSAPARILLA CURES

relief before I had finished taking half a bot- tle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." GEO. MARRATT, Toronto, Ont.

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As Well as Ever

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"I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and derived no benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found

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