all right—she's a great little nurse— but he fears for her, for all that she makes so light of it."

"She's a brick!" oried John Hamil-ton, "but she must be relieved. Did you ever hear of anything finer, Miss The priest held his breath; but the

demon was exoroised.

"The woman is a saint," said Miss Tallon, "and I am not worthy to loose the shoes from her feet."

"Oh, Miss Tallon; you would have

done as much if you knew." There was no mistaking the sincerity of the

was no mistaking the sincerity of the man's voice and eyes.

"No matter about me. The question is of relieving her," said Miss Tallon, hurrying to the telephone, as she spoke. She was a woman who always had her wits about her in an

But the relief came too late. The Zamofsky children would recover, but their brave little nurse was poisoned through and through with the malig-

through and through with the malig-mant disease.

"I suspected it," Mrs. Thornton said calmly, when Father O'Connor told her, and bade her prepare for her last hour. She was in Miss Tallon's best chamber, with an experienced nurse in attendance. Realizing her change of abode, she smiled faintly.

"Well, Father, in this case it will be "Well, Father, in this case it will be as blessed to receive as to give. She

a good woman, with a Puritan streak her; and I have been her torment in her; and I have been her torment
... I meant no harm... I
never cared a pin for John Hamilton
... nor he for me ... but I
was full ... levity, you call it
... and her seriousness drew out
all my mischief ... You never
knew; but there's insanity in our
family ... and I was tearing it,
fighting it, all the time. .. My
own happy hours were when I was in
church or with the poor ... Then
I forgot. ... The rest of the time I
just had to keep fooling. ... Tell
her, and tell her, too, I'm glad to die
her debtor. ... God was so good to her debtor. . . God was so good to give me that chance with the Zamofskys. . . It will count—won't it, Father?"

"Count, my child! Haven't you laid down your life for those poor strangers? You know what our Lord has promised for even a cup of cold water given in His name; and you have given your all.

The tears were on the old priest's cheeks as he gave the last Sacraments

to the dying woman, and stood by her through her agony, terrible, but merci fully short.

After Mrs. Thornton's death, Brucetown folk noticed a great change in Miss Tallon. The poor people down in the hollow said she was like their little favorite come back — only with-out the fun. Instead, were winning gentleness and humanity which they could not quite express, but which they came to like as well. But no one found the change sweeter than John Hamilton; and, by and by, he and Miss Tallon decided to spend the rest of their days together; their little world was sure that this was one of the marriages made in Heaven.

# CATHOLIC DUKE.

GIVES SEVERE REPROOF OF ENGLISH

SNOBS. London, Aug. 4. - By fraternizing with a labor member of Parliament at a smart function, the Duke of Norfolk administered a telling reproof to a administered a telling reproof to a snobbish crowd who ignored the plebeian legislator. It was at a reception given by a fashionable art seciety, at which Will Crooks, M. P., for Wool wich, appeared in his House of Commons sack suit, instead of the regulation statics are in the continuous suits. tion evening dress. Getting past the doorkeeper with difficulty, Mr. Crooks was received with haughty stares by the crowd of "fashionables" present. While the Labor leader was wandering lonesomely about looking at the pic tures and braving it out, the Duke of Norfolk arrived. His Grace soon saw also how he was being treated.
Coming up to where the lonely mem

ber for Woolwich was standing, the Duke greeted bim heartily and said: Duke greeted him nearthy and said.

"Mr. Crooks, have you found your
way to the supper room? Come and
let us have a cup of coffee together."
So the Duke of Norfolk, England's
greatest aristocrat, and the ex cooper,

who was born in a workhouse, spent the rest of the evening together. Mr. Crooks tells the story himself.

# WHAT EDUCATION MEANS.

HEAD YESTERDAY MORNING IN ST. JOHN'S CATHOLIC CHURCH.

In St. John's church, Uniontown, Pa., Rev. William Curtin, acting pastor, recently preached on educational ideals.

hen President Roosevelt told the when Freshent Roosever tota the Long Island Bible society last week," said the reverend speaker, "that there is no more abused word in our language than 'education; that education does not consist in the mere acquisi tion of secular knowledge, but rather in adorning ourselves with those qual-ities which find their expression in the decalogue and the golden rule, he but re echoed the constant teaching of the Catholic Church."

Father Curtin then explained the advantages of the educational system for the maintenance of which the Catholics of the United States are willing to pay out millions of dollars every year. He quoted authorities from the Episcopal, Presbyterian, Methodist and Corgregational denominations, all decrying the lack of religious instruction in our public schools, and approving the Catholics for the stand they have taken in education.

In concluding he said :

"If American Catholics of to-day are
Christian conspicuous among our Christian people as a class of church goers, and are vitally interested in everything

#### CATHOLICS IN SCOTLAND.

THE CHURCH STRONG AND RESPECTED IN PRESBYTERIAN CITADEL.

By Elizabeth Angela Henry, Edinburgh, Scotland Edinburgh schools are only closing here this week, the middle of July, and will reopen the first week of September Scotch Catholics, without having separate schools, enjoy a liberal school system. Voluntary schools, which include Catholic and English Church, receive an annual grant from the imperial fund in proportion to the next perial fund in proportion to the per-centage of attendance. This grant is the same as the board, or public, schools are paid. Voluntary schools then make up the necessary balance and at the same time are taxed to assist in paying the board school's

deficit.

Voluntary schools have the same inspectors, text books, grades, examin tion papers and board of examiners as the board schools. Catholics have two representatives in the Department of Education. These two, one of whom is always a priest, are elected by the tax payers. Many Protestants aid in elect ing the priest, so high is the esteem in which the Catholic Church is held in Edinburgh, and much more is it the case in the highlands. "If you are not a Presbyterian, be a Catholic," was an Auld Kirkman's remark, giving as his explanation that Catholics were of the ancient faith of Scotland, Presbyterians of the reformed, but other sects had no

place north of the border.

Four thousand children attend the Catholic voluntary schools. They go to no other. There are eight Catholic churches and two or three being built. A friendly spirit bridges the past—the lovely chapel of Roslin Palace, the last Catholic Church to be erected before the Reformation, and today's Catholic Church (St. Mars.) olic Cathedral of St. Mary. Canon olic Cathedral of St. Mary. Canon Stuart, the rector of the Cathedral, is a member of every educational, charit able and civic association of Edinburgh. In the hall of the See House is a statue of Mary Queen of Scots. "My patron saint," said the genial priest of the Stuart clan. "I am from the Highlands, from a part of Scotland where lands, from a part of Scotland where 90 per cent. of the people are Catholics. The country of pure faith and pure spirits, "he laughingly added.

Edinburgh's annual commercial holiday was celebrated on a recent Mon-day, and the fine shops in Princess street were closed. Even old Canonand fewer washings hung from the win dows of houses that once were the homes of the first families of Scotland. This ancient street, called after the Canons-Regular of St. Augustine, is now one of the poorest districts, though Scott has immortalized many a nook and alley—"close" as they call the narrow walk between houses. The street leads direct from Holyrood up to the Castle, past John Knox's house a The Tolbooth. A clock now hangs from the tower of The Tolbooth where formerly hung the heads of martyrs, or traitors, as their turn came.

At the entrance to Canongate and at the foot of a great treeless hill, called Arthur's Seat, is the palace of Holyrood. No building in Scotland holds memories more sad and gay than this grey, graud old pile with its two massive square towers. Yet only the apartment of Queen Mary and the ruins of the Royal Chapel pre date the sixteenth century. In the rooms of the luckless, lovely Queen of Scots are shown her bed, the coverlet mouldering into decay, and the tapestry worked the foot of a great treeless hill, called snown her bed, the coveriet mountering into decay, and the tapestry worked by her and the four Maries. The supper room, where Mary sat dining with a few friends, when Riccio's murderers rushed upon them, is very tiny, as is also her dressing room. The ruins of the Royal Chapel, roofless and windowless, are all that remain of the great Monastery of Holyrood, established by the son of St. Margaret. To everyone, whatever his nationality, who loves the memory of Mary Stuart, Holyrood holds a sad interest, and her much-tried spirit seems to haunt the place. Time has wrought changes in the Scotch feeling towards Queen Mary. Not a word is spoken but is a kindly expression of faith in her innocence and sympathy for her suffering.

In the grim, many turreted castle of Edinburgh is another room called Queen Mary's chamber. It was here king James VI. was born and through the window of the small wainscotted room the royal infant was lowered in a heaket to a faithful retaining standing basket to a faithful retainer standing basket to a faithful retainer standing at the foot of the rock. The castle is magnificently situated. From its battlements we see Nelson's monument crowning Carlton Hill. A ball at the tip of the monument rises five minutes before 1 p. m., and when the castle gun booms the hour, drops. Gun and ball are connected by wire with Greenwich and serve as a daily regulator of the watches and clocks of Edinburgh. In attractive Princess street gardens is a REV. WM. CURTIN HIT THE NAIL ON THE attractive Princess street gardens is a floral clock built in a grassy slope. Its hands and face are decked with flowers. The works are contained in a nearby statue of Allan Ramsay, the Gentle Shepherd. The clock has kept excellent time since its building, but this is the first summer it was made to strike

> The castle commands a view for radius of several miles, the city gray and smoky, "Auld Reckie," as the and smoky, "Auld Reekie," as the country folk call it, encircling the citadel. The old city streets are gradu country, folk call it, encircling the citadel. The old city streets are gradu ally giving way to improvements and the new section is superb with its extremely broad thoroughfares, straight and memories of the Zulus. and having pavements that would seem to last until the "crack of doom." Its beautiful parks are now on the side of a wooded hill and again in a valley, while around Arthur's Seat is a fivemile drive, every mile a charming view. In the heart of the city is Waverly Station, the largest in the United Kingdom. It covers twenty-three acres, half of which is under cover. It is built in a ravine and its conveni-

Forth's new bridge. It is over a mile in length and measures 450 feet from base to highest point and is considered one of the greatest triumphs of modern engineering. It is built on the cantilever, or double bracket, principle. In the Abbey of Dunfermine are buried all of the Scottish sovereigns but two. Robert Bruce has a handsome brorze slab above his tomb. But it is the nave of the ruin of the old abbey which is most interesting and its strong, age-blackened walls seem a more fitting setting for the dust of the warrior king. Only two of the original stained glass windows remain. Andrew Carnegle placed one of the modern windows at a placed one of the modern windows at a cost of several thousand dollars. The multi-millionaire's home stands about s

block away from the abbey, small and humble. The Carnegie family occupied only two of the attic rooms and the only two of the attic rooms and the floor of one shows where the spinning wheel stood. The millionaire's father supported his wife and two sons by weaving linen. To day Dunfermline has many factories, linen making being its chief industry.

It is only a short ride by the electric

It is only a short ride by the electric car to Newhaven, the famous fish market. The fishwives of Newhaven are an early morning feature, and a picturesque one, in the streets of Edinburgh, as they peddle fish from door to door. They wear a blue cloak over a costume consisting of a loose bodice with short sleeves; a very short skirt, black stockings and low shoes. The older women wear a white cotton cap older women wear a white cotton cap with white peak, and the girls a lightweight, small Paisley shawl. A double basket, one merely as a support to that containing the fish, is carried on the back. A broad band attached to the lower basket is slipped around the head and as the fishwife walks the balances her burden with her hands. -

#### STRANGE SCENES IN THE POPE'S CATHEDRAL.

We should say the Catholic never feels more happy and secure in his Church than on those days set apart in Rome for the ordination of students to minor and major orders. On each of those days —about thirteen in numer-some three hundred Levites of all nations, colors, ages and spheres in life pass through the hands of the

in life pass through the hands of the Pope's vicar and an assistant Bishop.

Let us go to St. John Lateran's the Pope's cathedral church at 7 a. m. on one of these mornings to view the candidates for or dera. They are arranged in pews, those for major orders wearing the long white alb, those for miners in supplies and causely. They miners in surplice and cassock. They are a pale ascetic looking body on the whole—for a student's life is indeed a hard one —but they look very very happy. But in what a different man-ner God has led many of these men young and old (for some are well out of their teens as we shall soon see), to the feet of the ordaining Bishop! To see the more interesting among the body let us choose a vantage ground—not on top of the seats, as do some of our American and English tourists, who with guide books under their arms and field glasses in their hands, deserve the name of well dressed rowdies; however

they are but few thank goodness!

Passing over a dozen young men we come to a thin man, whose turn it is now to approach for the order of subis the great Dr.—, a Lutheran or Methodist minister in America, whose gigantic ability and terrible pen kept some of the Ablest Catholic theologians in the United States busy confuting his objections to the Church. He was an able and dangerous heretic, but an honest one. He was the the light and prop of his sect, he believed thoroughly in his doctrines. But a day came, when his sect heard with dismay of his entrance into the fold against which his youth and manhood and much of his old age were passed in battling. He became a Catholic, and now at the age of seventy-two years he is detersome of the harm of which he was the

The young fellow with the ruddy the young fellow with the raday face, next the old warrior, is the son of the Protestant Archbishop of ——.
He got the grace of conversion, corresponded faithfully with it, despised all opposition and enticements from well-meaning, worldly-minded people and joined the Church. You will soon see him return to England, where his work as a priest will bring consolation to thousands; and you will soon read books and articles of his which will draw unstinted praise and support from England, America, Ireland and Aus-

That black giant with quick intelligent eyes is a Zulu from South Africa. gent eyes is a Zulu from South Africa, who once ran about a little naked savage on his native desert. What if his appearance is a little wild yet, or his people degraded savages? His ambition is to convert them, and if necessary, die for the faith. In the class hall few whites could stand his on slaughts in free questions, for from his entrenchment in a syllogism he sallied forth, got his adversary into a vicious circle and by means of a few logical

oircle and by means of a few logical feints always came off victorious. His neighbor is a Brazilion Negro, who will gravely inform you that "the father of his father was a white man, and point out some grayish hue in his

Those yellow-faced young Those yellow lated young lenows who keep so much together are Chinese. The oldest is the son of a mandarin. Some day he will create a stir in the land of the celestials, for his family the land of the celestials, for his family is a powerful one and he received the grace of conversion in such an extraordinary manner that he will leave no stone unturned to build up the

instance only. That tall noble looking gentleman of middle age upon whom the Bishop is about to impose hands is the Duke of S.— Italy. On his wife's death, some years ago, the Duke studied for the ministry, and has now arrived at the goal. In a short the you will recognize him as a canon in St. Peter's receiving the vows of his daugher on her renunciation of the world.

Aud now we go away, after an inter-

Aud now we go away, after an inter-esting morning in Rome, saying nothing esting morning in Rome, saying nothing but meditating on the truth and power and glory of the Catholic Church.— Roman Correspondence Catholic Stand-

#### ABUSES OF PROSPERITY.

CATHOLICS NOT FREE FROM THE EVILS THAT ARE ENGENDERED BY EASE AND WEALTH.

When we consider the effect of a ittle worldly success on many Catholics, it seems almost a pity that the Church in this country is so rapidly emerging from that phase of its struggle for foothold when the great majority of its children were hewers of wood and drawers of water.

The prosperous Catholic, unfortunately, is not often so representative a specimen of his faith as his poorer orother. Ease and wealth always de velop their own vices, and Catholics who achieve prosperity are not, it seems, more imprevious than others to the temptations to arrogance, idle-ness and self-sufficiency which it invites

This is especially true of Catholic women. The changes in the manner of life which easy circumstances make possible chiefly affect the women, and in all ages of the world's history wo have been the creators of social condi tions and distinctions. Their position as the costodians of the home maker them the principal beneficiaries of wealth. The rich man may have to labor as hard as the poor man. It is his wife, in the matter of leisure and opportunity at least, who profits most

by his acquisitions.

The necessity of labor has never been such a curse to the race as the oppor-tunity for idleness, and the Catholic women with means enough to delegate her duties to others too soon develope the petty vices of her class. Having nothing to fill time worthily, she seeks pastime—hat demoralizing pursuit of pleasure, which achieves only discon tent, worldliness and weariness. The habit of gossip, the cultivation of per-verted standards of life, the frivolity that breeds irreverence, the social com-petitions that beget bitterness, the sur-face living that blinds to all but external values, the absorption of the spiritual in the material—the loss of the balancing sense of responsibility—these are some of the ugly growths of too much leisure, of two much wealth and

two little sense of proportion.

The Church which looks to women as the handmaidens of religion, the priestesses of faith and piety in the world, has a right to expect much from the Catholic woman of leisure. opportunities are great, but so far her zeal in the use of them has not bee conspicuous. In her gain of means and time and position she seems to lose things of infinitely greater value, to come not only useless for service,

but demoral zing as an example. The Socialist regards Christ's declaration that the poor we shall have alwrys with us. But when we observe the rich and realize how fatal are great possessions to the preervation of the virtues that endear nen to God and to their fellows, it servation sometimes seems that the divine word may have been meant as a blessed prophecy. Certainly, adversity often uplifts where presperity degrades, and it is the poor who sustain the Church with their mites and glorify it with their merit .- Catholic Universe

# TRE CURSE OF SHAM.

IT IS A MENACE OF THE DAY Rev. Wilburn F. Sheridan.

To pretend to be what one is is not a common temptation with humanity, but it is especially the temptation of the city. First, it is because the city is the goal of the ambitious. Those most anxious to reach the top, both socially and financially, are apt to find their way thither, and as the ambition to seem to lead is greater even than the ambition to lead, sham leadership a result.

s a result.

Secondly, the city provokes comparison. These who, it alone, would work on contented enough in their sphere, become dissatisfied by the comparisons. compelled by association. This is par-ticularly true of women. Hence again shams. Thirdly, in the city the power of the seen is more palpable than the power of the unseen. What man has made overshadows what God has made. The real things are submerged in the artificial.

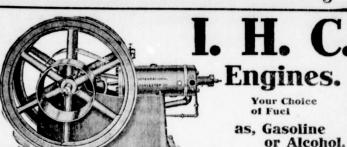
Hence the reign of King Sham. It s thrust on us at every turn. Sham tone—tin painted to look like stone confronts us in houses. Sham flowers cook out at us from windows. Sham furniture—not the kind of wood that is pretended — awaits us within. Sham owns rustle in the halls—not silk, but made to look like silk. And sham conversationalists affect a culture that is not theirs. In the stores the appeal i constantly made to the sham quality in parchasers.

Goods are so made and so trimmed as to catch the eye and look like more valuable goods. The coarsest ma-terials attempt to counterfeit dainty finery. How many women dare to wea olaic, substantial things? And so with the clothing of mer. One line of goods no sooner gets a reputation for value than a dozen attempts are made to counterfeit it with things of less value. One class of men apes another. The \$1,000 salary man apes the mode of life of the \$2,000; the \$2,000 man the mode

are vitally interested in everything pertaining to their spiritual welfare, they may thank the religious atmosmosphere that pervades their primary education.

A little patience would save a great deal of vexation. Time robs us of as much as it gives.—Mme. de Sevigne.

It is built in a ravine and its convenite some and i



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cause of defalcations, divorces and deaths.

Working girls put their income into clothes-it is their one chance to get into the social circle above them and to marry well. Who can blame them? But after all, it is a part of the reign of sham.

The curse of the cult of appearances is that it gets into character and eats out the inner integrity. Insincerity is cancer. It may have a small beginning, but it continually grows until its victim dies. It is weakening and de-trading, for the Sham family are always afraid of being found out. It is living a lie; and lies, in the long run, are social as well as moral anarchy, It is destructive of repuation, for whose good opinion is worth cul tivating soon learn the inwardness of the Sham family, and despise them accordingly. It is ruinous to the children in the Sham home, for they are bound to grow up enlarged and intensi-fied Shams. It injures one's friends, for they sometimes invest money in the enterprise of the shammer, which they are sure to lose.—Catholic Columbian.

#### COULD YOU BELIEVE IT?

IT POSSIBLE CONDITIONS EXIST Commercial Course WHICH ALLOW SUCH QUESTIONS AS

THESE TO BE ASKED. The following questions were dropped into the question box at a mission to non-Catholics in Virginia, says the Mis-

ways condemn him for teaching what Christ disapproves or have they smothered their consciences by committing themselves to be priests?

off the earth before they die? Or do you yet know?

Do you claim that all Catholic peo

ple will go to heaven? Do you also teach that no other than a Catholic will go to heaven?
Christ says I will build My Church
and it will stand as steadfast to-day as
ever. We are waiting for Christ's coming for His Church to be established
and or Christians, but not of Catholics.
What are non expecting?

What are you expecting? Has priest any more power to for-give sins than any other man (or per-

You priests claim that you can answer any question scripturally and prove it by the Bible itself; if so, why then are not members of the Church allowed to read the Bible?

Why (if you Catholics are right) don't you priests and church members go out among the Protestants, even into their churches and teach them? Why haven't priests got the suitable

horns in plain view of their people? horns in plain view of their people?

These questions bear the undoubted stamp of sincerity. They have been all asked in good faith. While they bear just a little tinge of acrimony, which a missionary is quite accustomed to and wisely ignores, still ninety per cent. of the questions is a strong desire to know

The question next to the last has the most wisdom in it. Why if you Catho lics are right, don't you priests and church members go out among Protesteven into their churches and teach them?-Catholic Mirror.

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