HOUSE NO HOME

CONDUCTED BY HELENE.

What pain is to the physical life, with queer ones.—Rochester Catholic cemorse is to the spiritual. Both are oblessings. Both are danger-signals, riends in need, sent by God for our protection and safety. When the protection and safety. When the body is being injured, pain telegraphs the fact to the brain in order that the owner of the body may stop the cause of the injury if possible. The suffering that remains sible. The suffering that remans even after the immediate cause has been put an end to is the body's protest against maltreatment, its demand that the thing be not allowed to occur again. The remorse that follows the injury of our spiritual life is the same kind of protest and demand, sent as a safeguard and a blessing. But the time comes, in both body and soul, when the injury demand, sent as a sateguard and a blessing. But the time comes, in both body and soul, when the injury is so severe or long inflicted that the power to telegraph the safe-guarding message of protest is destroyed. "One of the deepest curses of sin," says Brederwolf, "is the installing of the singer to his sin." red. "One of the deepest curses sin," says Brederwolf, "is the in-fibility of the sinner to his sin." That insensibility comes only after terrible injury has been done. Let us thank God if it has not yet come to us; let us be grateful if we find that sin lashes and stings us ly. The suffering of remotes the entreaty for our return to him. But entreaty for our return to him. morse will some day enable us to sin without hearing the entreaty, and that is death

Life is the pilch of the orchestra and we are the instruments. The discord and the broken string of the individual instrument do not affect the whole, except as raise notes: but that God, knowing al must discern the symphony I think that with meaning, through the discordant fragments that we play.

The world is not at loose ends.
It does not drift. The circumstances
of life are not a jumble—except we
make them so for our own lives. together. They shaped by an unseen Hand to an end -if a man will let the end be accom-plished in and for him, God will ac-

LIFE-LESSONS.

Let me learn in little the lesson of Let me learn of the rill how the

river flows.
Find the music of spheres in the robin's call,
And beauty's soul in the heart of a

Let me learn in little the lesson of Give me lowly life, not the ways of man

the great.

Let me pass by the proud in the palace hall
To kneel with the pilgrims before the gate.

Let me learn in little the lesson of

For all stars and all suns, and the aweep of spheres,
Are mirrowed in dewdrops that downward fall,

box before pressor.
We still long age.

downward fall,
And one sigh holds the secret of
all earth's tears.

—James E. McDade, in New World.

† † †

FATE OF SOME "PROMINENT"
CATHOLIC GIRLS.

Some one showed the other day that of twenty convent girls who married outside the Church in called prominent social circles in the last twelve years, six are divorced, four of them being re-married again! quas! in spite of fact that their first husbands are living: four are living again. Some one showed the other day that of twenty convent girls who married outside the Church in so-called prominent social circles in the last twelve years, six are divorced, four of them being re-married again! glas! in spite of the fact that their first husbands are living; four are living apart from their husbands, not wishing to incurrent their husbands, not wishing to incurrent their husbands of divorce proceedings, though having abundant reasons for so doing, and in not a single case has there been the expected gain of social prestige or of place in the world that such marriages are supposed to bring. Yet the foolish example set by the prominent Catholics did more to make others consider it as not a serious thing to marry outside of the Church than almost any other motive.—Catholic Union and Times.

The things that men like best in a woman are kindness, the gentle dependence on the man they love, a sweet, low voice, an indefinable womanly modesty which shrinks from notoriety, and, most particularly, a sweet, low voice, an indefinable womanly modesty which shrinks from notoriety, and, most particularly, a state of the church in a spice of the church the shells. Put where they will chill thoroughly, but not freeze.

Just before serving cover the top of the orange with a large spoonful of the orange and true; and "the wolf of the orange with a large spoonful of the orange and true; and "the wolf of the orange and true they have that slumbering that they are plain, that they have they have that slumbering within them which, if awakened and developed, would infinitely more than own they now envy for their beauty."

The hostess in search of new dishapting oranges: Cut the fruit in half and with a sharp knife remove the pulp.

Chop fine English walnuts or pecans, mix with the orange and return to the shells. Put where they will chill thoroughly, but not freeze.

Just before serving cover the top of the orange

woman are kindness, the gentle dependence on the man they love, a sweet, low voice, an indefinable womanly modesty which shrinks from notoriety, and, most particularly, a good, cheerful temper. These may not attract and fascinate as charm. notoriety, and, most particularly, a good, cheerful temper. These may not attract and fascinate as do charm, versatility, brilliance, or the talent to amuse, but the old-fashioned first mentioned virtues last longer. They stand the wear and tear of life much better, and, after all, it is not the sparkling repartee which amuses a crowded room that is good to live with, but the cheerful good humor that can brighten up a back parlor.

BACK TO BIBLE NAMES.

"There will be fewer 'Mamles' and 'Sadies' and 'Pearls' in the next generation, and more Marys, Elizabeths Lucys, Margarets, Dorothys and Catherines, according to a clergyman who christens more babies than most of his reverend brethren. Families are going back to the old-fashioned names and are abandoning the dime novel ones which it was the fad to fasten upon the baby girls a fevy years ago. Curiously enough, the priest soys, there is not any fashion in boys' names. Year in and year out most of the boy babies get the plain names, and just a small proportion start life weighted down

Is it enough to give the best of life?
To fill with hope the fardel of a friend?

Is it enough in torture to bear strife, Another's weak and heedless aims

to mend? Will it suffice, when all this life is

past, To know we came when others dared command? Following drear Duty to the barren

last, Nor hoarded gifts with any grudging hand?

To see the sneer and answer not,

nor groan?
To feel the tight chain wearing deep, land smile?
To laugh when sobs are near? To

alone When the heart fails? To know the us for our workd To prav

To rise again and beg for love that

dies' dies?
To see, thro' burning tears, the weary trail
On dry, dead fields beneath shining skies?

However salt the cup our lips must

taste,
It is the glory of the warrior's fate
to battle for the meed that others And sink unconquered all when day grows late.

This must suffice; to struggle, hope and die:

To carry crosses over thorny ways; o know Gethsemanes; give love for hate— Christ's followers thus thro' life

appointed days.

—S. M. O'Malley.

FACING THE MUSIC.

In all you do, remember that trial is coming. You may succeed in fooling the world for a while, and you may even succeed in holding off the test until it is too late to do you personal harm, but the time will come when you must face the music, and if you have not been fair and straight you will find your col-ors dragging in the dust after the flurry has passed.

MAN AS DICTATOR.

As long as there are typewriters, so long shall man dictate

ORIGIN OF CUSTOMS.

Men bare their heads because they had to unmask in the days of chivalry before the queen of beauty.

We bow the head in passing others because our ancestors were wont to bow before the real yoke of the op-

We sit up with our dead because long ago our ancestors kept watch by night lest evil spirits come and

by night lest evil spirits come and bear the body away.
We shake hands with the right hand because that is the dagger hand and means that we disarm ourselves in the presence of a friend.

GERMAN CUCUMBER SAND-WILLIES

WICHES

in a small bowl.

Chop fine English walnuts or pecans, mix with the orange and return to the shells. Put where they will chill thoroughly, but not freeze. Just before serving cover the top of the orange with a large spoonful of whinned cream.

whipped cream. TOMATO AND NUT SALAD.

With a sharp knife peel some fine With a sharp knife peel some fine tomatoes, cut in pieces, removing the seeds and juice, then press the firm pulp through a coarse sieve. Season to taste with salt and cayenne, put in the freezing can, surround with ice and salt and let stand for fully two hours, stirring occasionally. Grate or chop pecan nut meats very fine and make a firm mayonmaise. In serving put a spoonful of the frozen tomato on a plate, cover with the mayonnaise, then sprinkle with the chopped nuts.

"Twenty-one and unpopular!" It is a sad plight, if true, but perhaps Gretchen is a little oversensitive, and fancies herself unpopular when not really so. She is probably shy also, and in these days, more's the pity, shy girls are somewhat ruled into the background. The "modest violet" maywell blush unseen, for no one notices her, while her gayer sisters monopolize all the attentions. Gretchen, however, magnifies the advantages of popularity. The popular girl is not always the happiest. Her very popularity makes her the target for jealous and unkind remarks, and her path is never one of roses.

sential of true happiness. Friends, real friends, are. Therfore it would be well forGretchen to learn how to win friends, always supposing

has none.

First, take an inventory of the friends you have, Gretchen, you may be a little surprised to find how many there are. Then ask yourself what you have done to win their friendship and what you are doing to keep it. "In order to have a friend you must be one." Emerson reminds you. Friendship needs sustenance, just as the physical being does, in order to thrive. There are a thousand and one ways of showing your friendship for people—little kindnesses, small at--little kindnesses, small people—little kindnesses, small attentions, things infinitesimal in themselves, but attesting to the thought of a loving heart—which serve to coment anew that beautiful and sacred bond. Some one has aptly said: "It bond. Some one has aptly said: "It is the little things of no account that count." So it is in the matter of friends—it is the little things that make a big difference.

As to winning new friends, that is another question. People are at-

As to winning new friends, that is another question. People are attracted by so many different things—some by beauty, others by brightness, by refinement, intellectuality, and some by just that intangible something which says "here is a congenial soul." And the last is the best of all. It passes by mere physical attraction and ascends into the crisitiual civing a bond that nor sical attraction and ascends into the spiritual, giving a bond that nor time nor distance can dissolve. Most young girls not blessed with what they consider beauty are apt to overestimate the power of physical charm, yet some of the most charming women in the world's history were not beautiful; Madame de Stael, the lattract when langed for heauty. were not beautiful; Madame de Stael, for instance, who longed for beauty of face and figure, and yet who swayed the hearts of great men of Ryan of Philadelphia, is proverbial.

nty-one and unpopular!" It is I wonder, Hans of the wide eyed You can "find yourself" at all.

Alive and alert from their heads to

their heels,
Come Tommy and Johnny and Lou,
And each energetic American sprice,
Who is up and adoing from morning
till night,
Cries out, and no wonder, in greeting polite,
"How are you?" or "How do you
do?"
Chicago News

-Chicago News

Young girls with trim little tailored suits and natty hats,
snooded hair and fresh round
girls who ought to be home
mother and father, are to be
upon the streets without escort or in
groups of twos and threes at hours long past curfew time, on any night long past curiew time, on any night of the week. There is, however, something in the round faces that gripes a little at the heart, and there is too often a swagger to the light-footed walk that seems out of harmony with sweet girlhood. There is a quick retort, a flippant jest from their lips, a cold glance or a brazen stare from eyes that should be veiled in maiden modesty. Poor little stare from eyes that should be veiled in maiden modesty. Poor little girls, not to know how much more precious than all things born they are, when they properly estimate their own worth, and prize themorth, and prize them But they come to be selves at it! unprized by themselves, neglected by their proper protectors, and taken at their own estimate by the world. It isn't their fault. Most of them

have mothers and fathers who can tell them of the pitfalls that lie in the path of vanity and disobedience. Most of them have homes that should be their shelter after the sun goes down and most of them would listen to advice properly given and in time. The mother and father who think their duty done in sending their will have a lot to answer day.—Bishop McFaul.

girl with them, Catholic FUNNY SAYINGS

ARCHBISHOP RYAN'S WIT AND HUMOR.

This coupon cut out and mailed to The Blue Ribbon Tea Co., P. O. Box 2554, Montreal, entitles the sender to a free package of our 40c. Blue Ribbon Tea. Fill in blank space whether you wish Black, Mixed or Green Tea (

To MRS. ST.

TOWN

France in her day by her brilliancy and learning and a personal mag-netism far above mere beauty of out-

says a weir-known writer. There are women who have no physical attractions, and yet they have such charm of personality, such beauty of character, such grace of soul and poise of womanliness that everybody thinks them beautiful. Lovableness and sweetness are more than a match for any degree of mere phy-

all, be yourself. Avoid artificiality and affectation as you would the plague; be sincere and true; and "it must follow as the night the day," you will attract at least a few of the only kind of friends worth having—those who appreciate true worth for its own sake. those Wito

HOW THEY GREET US.

"Comment vous portez-vous, chere madame?" Says, curtseying, gay Louise And carries herself with a conscious

air,
Polite and pretty and debonair,
Remembers her manners everywhere,
And always is quite at her eass.

"Come sta!" cries Filippo's musical

voice, And he laughs with his lips and eyes, Lithe and sturdy and brown of face, He walks and stands with a careless

grace And the vigorous ease of his southern race.
"Come sta, signor!" he cries.

"Wie befinden sie sieh, mein herr?" The grave words souerly fall, And, lost in the labyrinthine ways Of a vague, metaphysical misty gaze

His ready repartee is one of the as-sets of Philadelphia. George Baryon, in the Philadelphia North American, retails these good stories about him: The archbishop, when asked if h did not care to make some replies to a cockney English evangelists charges shook his head decidedly.

"Oh, no no, I can have nothing to do with him,"

"Why?" was the surprised inquiry "Because," was the response "he "Because," was the response, "he is the man who heartlessly drives the out of home, happiness An old priest was questioning a

little boy on his catechism.
"What is matrimony?" he asked The little fellow's eyes bulged out

The little fellow's eyes bulged out with fright at the suddenness with which the question was put, and then he said mechanically:
"Matrimony is a state of punishment in which some souls are condemned to suffer for awhile before they are considered good enough to

they are considered good enough to go to heaven."
"Tut, tut," said the old priest impatiently. "that's the definition of

In a lecture on crime in Ireland he told of a poor Irishman who poured into his ears ssuch a tale of mis-fortune as he had never before known

one individual. After listening in amazement to the poor fellow's recital, Father Ryan asked:
"Well, Pat, in all your troubles did you at any time think of committing suicide?"
"Not well."

"Not upon myeelf, your reverence,"

came the reply.

At a banquet Archbishop Ryan was sitting next to a distinguished rabbi of the Jewish church. The two ecclesiastics were personally acquainted, and had met in public on many occasions. On this particular night they indulged in some good-natured raillery at the syense of each or Presently the archbishop, with a smile, turned to the rabbi and said: "Rabbi, when can I help you to a piece of this delictous ham?"

The rabbi never paused for a moment, but said promptly and with a smile that would never come off: "At your wedding, archbishop."

Wayne MacVeagh, counsel for Pre-

"At your wedding, archbishop."
Wayne MacVeagh, counsel for President Roberts, of the Pennsylvania road, laughingly said that Mr. Roberts, who always traveled with his counsel, could get the archbishop passes over all the railroads in the United States, if, in return, he would give Mr. Roberts a pass to paradise. Instantly the archbishop replied: "I

would do so if it were not for se-parating him from his counsel."

At a dinner one of the speakers said that in the part of Ireland from which he came all of the Ryans were

rogues.
Looking at the speaker, who is a lawyer, the archbishop said:
"It may be possible that all of the Ryans are rogues, but it is certain that all of the rogues are not Ryans".

John Talbot Smith says that on John Talbot Smith says that on one occasion a well known and esteemed priest called upon the prelate to ask for a vecation, on the ground that his health required it. As he was noted for his frequent absences from his parish, the archbishop could not forego the opportunity of not forego the opportunity good-natured dig.

"The physicians say that you need change of air, father?"

"The physicians say that you need a change of air, father?"

"They do, your grace."

"How would it do, then, to try the air of your parish for a month or so as a change?"

Once he remonstrated with a priest whose silk hat had seen its best days

whose silk hat had seen its best days
before the war.

"I would not give up that old hat
for twenty new ones," said the
priest; "4t belonged to my father,
who fell in the uprising of '48."

"And evidently fell on that hat,"
said the archbishop.
While Archbishop Ryan was a bi-

shop in St. Louis, he was approaded by a friend one day who came him in great excitement, saying:
"Bishop, did you know that Sm

had been elected to Congress?"
"Oh, well," said the prelate, encouragingly, -"he's young and strong—maybe he will outlive it."

A Paris shopkeeper wrote to one of his customers as follows: "I am able to offer you cloth like the enclosed sample at nine francs the the enclosed sample at the france the meter. In case I do not hear from you, I shall conclude that you wish to pay only eight francs. In order to lose no time, I accept the last-men-tioned price." * * *

A story which shows the Parisian's appreciation of King Edward's lack of "side," appears in a contempor-ary. His Majesty was at a ball given in aid of a charity, and was ary. conversing with a Parisian tailor of world-wide reputation. "The company is a very mixed one," said the latter with an air of disdain. "What of that!" replied King Edward smiling, "we cannot all be great tailors, wou know.

THE CLOUDS ON THE HORIZON.

A wealthy Englishman has a coachman who recently took unto himself a wife. A week or two later the former asked his employe how they

"Oh," replied the bridegroom, "my wife thinks money grows on trees. All the time she keeps pestering me for some change. If it ain't half a crown, it's a shilling or less she

ants."
"What on earth does she do with money?" said the other in surprise.
"I dunno," was the reply. "Have n't never give her none yet."

Assertive Shopkesper — Is there anything else I can send you, sir? What would you say to a piece of

Customer—I wouldn't care to say anything to it. It might answer -- --

NEW DISEASE?

"I've just been around to see Kitty O'Neill. She's ill, you know.'
"Is her trouble pronounced?" "Not easily."

SURE CURE FOR LOVE.

W. E. Grange, author of the 'History of Primitive Love,' referred, in the course of a lecture in Boston, to the modern cynical view of love that prevails.

"I remember once," said Professor range, "hearing a bricklayer and a umber discuss love in a speaking Gra

purgatory, Why—"

"Let the boy alone, father," said the archbishop, with a merry twinkle in his eye; "he may be fight. What in his eye; "he may be fight. What to cure yourself is to run away."

"The plumber shook his head and the bricklayer, "that if you are terribly in love the way to cure yourself is to run away."

"The plumber shook his head and the bricklayer, "that if you are terribly in love the way to cure yourself is to run away."

"That will cure you,' he 'provided you run away with

LIVER COMPLAINT.

The liver is the largest gland in the body; its effice is to take from the blood the properties which form bile. When the liver is torpid and inflamed it cannot furnish bile to the bowels causing them to become bound and costive. The symptons are a feeling of fulness or weight in the right side, and shooting pains in the same region, pains between the shoulders, yellowness of the skin and eyes, bowels irregular, coated tongue, bad taste in the morning, etc

MILBURN'S LAXA-LIVER PILLS

are pleasant and easy to take, de not gripe, weaken or sicken, never fall in their effects, and are by far the safest and quickest remedy for all diseases or disorders of the liver.

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DYSPEPSIA STOMACH DISORDERS

MAY BE QUICKLY AND PERMANENTLY CURED BY

BURDOCK BLOOD BITTERS

Mr. P. A. Labelle, Maniwaki, Que., writes us follows: "I desire to thank you for your wearful cure, Burdock Blood Bitters.

Mr. P. A. Labelle, Maniwaki, Que., writes us as follows: "I desire to thank you for your weaterful cure, Burdock Blood Bitters.

Three years ago I had a very severe attack of Dyspopsia. I tried five of the best doctors I could find but they could do me no good. I was advised by a friend to try Burdock Blood Bitters and te my great surprise, site taking two bottles. I was no perfectly cure that I have not had a sign of Dyspopsia since. I cannot praise it too highly to all sufferers. In my experience it is the best I ever used. Nothing for me like B.B.B.

Den't isosopt's substitute for Burdock Blood Bitters. There is nothing "just as good."

Iesuit Missionary Praises Filipinos.

The Jesuits formed illustrious re-presentatives for every career in life in civilized lands when this country was a howling wilderness like the Bourbons and Montmoren-cis; warriors like Farnese, Tilly cis; warriors like Farnese, Tilly, Wallenstein; statesmen like De Brogglie and Richelieu; Pontiffs like Gregory XIII, the founder of our modern calendar; Pius III, who defied Napoleon; philosophers like Lipsius and Descartes, the founder of a new era in philosophy that superseded the Aristolian of logic and Physics. The man who risked most in signing the Declaration of Independence, Cha Carroll, of Carrollton, was a Jesuit student. The heroic Steuben of Revolutionary fame, belongs to them; while Lafayette imbibed his intense love for the classics in Louis le Grand. The two judges of the United States Supreme Court, McKenna and White, are graduates of New Orleans and Philadelphia, respectively. The hero of Santiago, Schley, was trained in their school at Frederick. The famous linguist, Mezzofanti, who is reputed to have spoken eighty-eight languages and suit student. spoken eighty-eight languages and dialects, is a Jesuit product. The Irish orator, Richard Shiel, is theirs; so is the great leader in the German Reichstag, Lieber. And that one who is the most inspiring that one who is the most inspiring figure of modern history, who, with unaided strength, struck the shackles from his race in which they had languished for centuries, the immortal Daniel O'Connel, again, was a Jesuit pupil.—A. E. Eichmann, in The Helper.

BRIGHT LITTLE ONES MAKE HOMES BRIGHT

Babies that are well sleep well, eat well and play well. A child that is not rosy-cheeked and playful needs immediate attention, and in all the world there is no medicine can egual Baby's Own Tablets for curing indigestion, constipation, diarrhosa, teething troubles and the other disorders from which young children suffer. The mother who uses the medicine has the currentless of the constitution of the const suffer. The mother who uses an medicine has the guarantee of a generiment analyst that it is absolutely safe. Mrs. J. L. Janelle, St. Sylvestere, Que., says:—"I find baby's Own Tablets the most satisfactory medicine I have ever used for constitution, teething troubles and breaking up colds. Every mother breaking up colds. Every mother should keep this medicine in the home." Sold by medicine dealers of by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

The Catholic Church's Vast Labor of Education.

(From the New York Evening Post) Remembering the old and bitter anti-Catholic feeling, it marks a great transformation that to-day it would be true to say that the Pro-testant churches would look upan the extinction or withdrawal of the Caextinction or withdrawal of the Catholic churches as a great calamity. This does not imply that religious or even theological conviction has broken down, but that tolerance has broadened and that eyes have bear opened to see the facts. We are certain that Protestant denominations would be simply aghast and appalls if they were asked to take over the work of the Catholic Church in New York. They could not begin to do it. Even if they had the physical resources—the men and money all buildings—they would have neithed the mental and moral ability. For long years now the Catholic Church processing the second of the catholic Church was the second of the catholic Church was considered to the catholic Church was considered to the catholic Church was considered to the catholic Church was catholic church was considered to the catholic Church was called the catholic

buildings—they would have teach
the mental and moral ability. Fo
long years now the Catholic Churd
in this great port has been receiving
and controlling and assimilating on
influx of foreign peoples after any
other. It has held them for religion,
and it has held them for citizenship.
No one can soberly reflect upon the
vast labbor of education and restrais
without becoming convinced that it
has been an indispensable force in
our public life. The Protestian
that the protestian of the protestian
more than ever unfitted, whether it
temperament or methods, to asso gigantic a problem. They is
the authority—the compelling for
of supermatural fears, if one insist
Nothing but a venerable and universal institution, always the same
vet always changing, could have
taken her incoming children—the air
material of Americans—and done to

His

Three men san

few perches awa where the nine-fit to Scotland had to Scotland had sable snowdrift. passengers had tr of a mile back where food and dations were to to three had wracoats and rugs in pages. The fo riages. The fo forth both for the control of the co

plauded.
"You begin," s
"Well," the law
ily. "I don't mi
Priory should not

"What of that tioned. "I was thinking an incident that However," the sign afresh, "I'll tell is over twelve ye stan died. He denly, and I was The deep the standard was th Priory. The dea lative was a certa a cousin, There a cousin, There timacy between treached the Prior

spent the days p searching in all, but none was to it seem to man next of kin was dead man would queathed his pro-'I don't like lage doctor confimet him on his vious to the fune

Lord Dunstan est

spent the days p

lord, Harold Dur er. 'I was of the but I only laugh the Priory. Wh Harold Dunstan, the parish and where the dead coffin. His valet On the left hand

diamond ring fla
"Is the ring to
him?" I inquired The valet ans master's expresses man corroborate
"'It is a very
latter said. 'I k
five hundred pour
attached some v
saw him withou

"'No, no,' Ha There will be to morning,' and af withdrew.
"'Tis a wondenot marry,' I sai
man. 'He was a
man when he su
to the title.'
"'Yes,' he as
never seeined ver

never seemed ver

Should not

screwed down?'

is the estate en
"'No.' I answ
tired to my roo.
"I am, and al
sleeper. My bed sleeper. My bed posite the room lay. It was long I was roused by I was roused by thy foot. It to to dress, and length, in the c saw some one of the further en faint line of ligh the room opposi ed the handle valet had a smalas he stood by

