

on, with a rush of energy: "Tell Tom to have the trap ready in about an hour."

He should see that she was a woman of her word. Why did she feel so wicked? So many couples went apart that could not live in harmony.

She hastened off, leaving her breakfast almost untasted, fearful that she should break down before the old woman, who was in the room busy with some new wear that she was piling in the cupboard.

Margaret was his nurse; she loved him; she would care for him as she had always done. He should not miss her, Ruth.

She returned to her room and threw open her wardrobe feverishly. She must gawk her clothes, gather her linen together, and take down her boxes.

How sickening! No, the great step was enough for today. She was going to leave him, the man she loved, and that would require all her strength, without these loathsome details of removal.

Her effects could be sent on afterward. She was ashamed, too, of the boy Tom. What would he think, seeing her going away with her boxes?

Alas, he could only guess the truth—what he and the whole world must know too soon.

Oh, fatal word, separation! How could she have spoken it? Now she must carry out her threat, or ask for forgiveness and acknowledge that what she herself had proposed she felt to be wrong, and it was to her calm mind an evil life death.

No, she could not humble herself so far. She had parted from him so strangely hard and from after all, she had committed no crime. Why did he appear so wounded, so incensed?

Slowly she put her hat and coat on and went out into the garden to say good-bye to the bees. They had been her special care, and threw wonderful ly even after she had removed the hives to the other end of the garden.

She went down the middle walk bordered with roses, where he and she had loved to stroll in the calm summer evenings.

How foolish she had been! Her life would be a blank henceforth. Was life even a possibility apart from him?

She turned to retrace her steps and saw a tall figure in gray coming down toward her. Her heart, which had begun to throb wildly, began to beat again.

His face was grave—nay, rigid. Was he coming to confirm or to hasten her departure? He would speak coldly of the final arrangements, and she must brace herself to meet him.

How dark and unbending he looked! She knew his strict views on most subjects, and respected them; but was it this Christian to be so cold, so harsh?

He came close to her and held out both his hands.

"Ruth! my dear wife!" he said, "you spoke hastily last evening. You do not seriously mean to leave me without any grave fault on my side to drive you from me?"

She was sobbing with her face buried in his shoulder, the great weight lifted from her heart, and deep shame at her inferiority in its stead.

"It was all a bad dream," she murmured. "I was wretched, but the devil prompted me to continue. I suffered all this time. Oh, how I suffered!"

"And yet you would have gone," he said, "if I had not spoken?"

She was silent and ashamed.

He gave a deep sigh and then drew her down on the old bench between the acacia where they were wont to sit.

"My dear girl," he said, "if this is to be repeated, you may as well know exactly how I stand. Unfortunately, what is but a grave step in life to you is solemn sin to me. I have sworn to be true to you till death do us part. I have taken you for better or for worse. I can never be free. We Catholics are forever bound to one wife; and while you, according to your Church, can make another venture and perhaps be happy, I shall always be lonely. Never during your life time can I find a family or hope for home joys. I shall pass all the rest of my days in dreary solitude, because my first venture turned out a failure. Thus you have turned out a failure. All life is yet the advantage over me. All life is yet open to you, while to me it is closed. I cannot break with my Faith. And you know that my Church is inexorable. She has knit me to you forever; and though the law of the land frees you, my conscience will never free me. I obey my Church because I am convinced that she is a divine institution, and that her rules are based on the universal good apart from the private wants and wishes of individuals. Therefore, if we separate, I am the loser in all family affection, and my dreams of a happy home are shattered forever. This is how things stand between you and me, Ruth. I can only appeal to your generosity."

While he had been speaking her head sank lower and lower on her breast. Now she lifted it with the determination to rehabilitate herself and her people.

"How can you hint such infamy to me," she exclaimed, "as the possibility of my forming other ties—of having two living husbands? What right have you to suspect me of such a thing? You know well, Francis, it could never be. I have also sworn for better or for—"

She stopped suddenly, remembering how lightly she had proposed only last evening that they should dwell apart for evermore. A Catholic wife could not have said that; or, at least, it is in anger she alluded to separation; it would not mean divorce and all its attendant horrors. Ah, there was a gulf between them! Her aunt was right; their standards were different, and his hard and fast laws were pressing on her. His code, of course, was loftier; how much loftier; and she wondered how he had stopped to lift her to his side.

"You must regret that you married a Protestant," she said involuntarily. "Tell me, Francis, don't you wish I were gone and that you were free to choose a Catholic wife?"

A shower of tears accompanied this outburst. He drew her tenderly to him.

"When I asked you to be my partner through life," he said, "I never thought of the possibility of having any other. Neither could I dream of it

now. I plighted my troth, hoping to live with you all my life, and such solemn hopes and resolutions are not easily effaced. You do not think that I could seriously contemplate letting you go on account of a dispute, like that of last evening—a dispute," he added, laughing, "which I fear will be often repeated; for both you and I are not angels, but two self-willed mortals; and these things occur between the best of friends."

Ruth answered nothing, and they sat in silence for some time. Deep in her heart she was pondering many things. She simply nodded when Francis proposed that she countermand the order for the pony trap, and watched the gray coat until it was lost in the bushes. Then she fell on her knees in the grassy ward and thanked God aloud for having delivered her from the horrid nightmare that had lain upon her since yesterday.

Suddenly she rose up, her resolution fixed, and called to him before he reached the gate.

"What is it, little woman?" he answered cheerily. "Shall we go for a drive, after all?"

"Yes," she replied, breathlessly, still running to catch up with him. "I have decided that you shall drive straight to Father O'Connor's to begin being instructed in the Catholic faith. I mean to be your equal at least in that respect. Then also I may no longer fear that I may destroy my own happiness in a fit of temper. Your wife shall be of your Faith, and we shall bear with each other to the end. You are right, Francis; it is the only true marriage, and I bless the angel that has led me to this."

The man in the gray coat opened his arms and clasped her to his breast. "Kind God!" he murmured. "How have I deserved this?"

THE ONE TRUE WITNESS.

WHY I AM A CHRISTIAN.

Rev. E. A. Higgins, S. J.

III.

THE ONLY BEGOTTEN SON.

The lecturer, resuming his subject—The Grounds of our Faith as Christians—said: We are disciples of Christ for precisely the same reasons as moved those who listened to the words and saw the works of Jesus. They believed His doctrine and His code of morality to be divine, and His Church to be a divine institution, because they believed Him to be the Son of God—true God as well as true man. They became Christians because they believed the author of Christianity to be God. They became followers of Christ because they recognized in Him a divine teacher, the way and the truth and the life. This one reason includes all others, and dispenses with all other proof of the divine character of Christianity. It should suffice for us as it did for the immediate disciples of Christ. There is no method of presenting the claims of the Christian religion so direct, so simple and so compelling a force as this way of studying Christianity in the person of its Founder. Before addressing ourselves to this study let us make two preliminary remarks. First, we must remember that the Redeemer was really and truly man, like us in all things save sin. As man, in His human nature, He could feel pain and suffering, undergo persecution and death. As man He was a creature and therefore in all things dependent on God, subject to God, immeasurably inferior to God. If there is a record of His life, we may expect to find in it abundant evidence of the reality of Christ's human nature. If Christ teaches that He is true God, He must also teach that He is true man. Our redemption depends no less upon His humanity than upon His divinity. Accordingly we will find passages in the Gospel Records which abundantly demonstrate the humanity of Christ. He is, by excellence, "the Son of Man." He does His Father's will in all things. He is inferior to the Father. He is subject to His parents. He is obedient to temporal rulers. He knows exile and persecution. He is scourged and crucified.

But along with this evidence of Christ's humanity we shall find equally clear and convincing evidence of His divine nature and divine personality. We must approach this singular and extraordinary book of the gospels, not in the light of its divine inspiration, much less as if it were the rule of faith, which it was never intended to be, but simply as a trustworthy historical narrative. It comes to us, as we saw in the last lecture, with every guarantee of authentic and reliable history, confirmed by the weight of nineteen centuries of hostile criticism. Open its pages then, even as you would those of Tacitus or Plutarch, and study the character of the central figure. Ask Him what testimony He gives of Himself. What does He teach about Himself? That He came to save the world from sin, to regenerate the world, to give men eternal life, that He is the Good Shepherd, the door of the Sheepfold, that He is the vine and we the branches, that no one can go to the Father but by Him, that without Him we can do nothing, that He is the Way, and the Truth, and the Life, that He is God, the only-begotten Son of God, that He is in the Father and the Father in Him, that He and the Father are one. He claims as His own the attributes of the Godhead, that He is from eternity, that He is all-powerful like the Father, that He possesses in Himself the Father, that He gives life to whomsoever He pleases, that He hath power to forgive sins, that He can take away His life from Him. He demands for Himself the same absolute, unconditional homage of faith as is given to the Father, and He promises to those who believe in Him eternal life; He makes belief in Him the condition of salvation. In a word, He lays claims to attributes which no mere man could pretend to without blasphemy or madness, and He demands an honor and a homage which could be given to no mere creature without idolatry. All that Christ teaches about Himself may be summarized in this

doctrine, that He, the Son of Man, is also, in the true and absolute sense of the word, the Son of God, equal to the Father, one in nature with the Father, true God of true God.

This doctrine He teaches in private and in public, before friends and enemies, when He knows that it will inevitably expose Him to the most bitter animosity of the Jews, and lay Him open to the false charge of blasphemy, for which they will inflict upon Him the penalty of death. This doctrine He confirms by His works, the stupendous and public miracles to which He so confidently appeals. Those who believe this doctrine are promised eternal life. Those who deny it—those who refuse to believe either His word or His works—are condemned for their obstinate unbelief, and are solemnly summoned to the bar of God's justice on the day of judgment: "Nevertheless, you shall see the Son of Man in power and majesty, coming in the clouds of heaven to judge the living and the dead."

Whatever men's faith may be, whether they believe Christ to be God or not, this much is certain, and cannot be denied: They cannot read the Gospel records without seeing that Christ called Himself the Son of God, believed Himself to be the only-begotten Son of God; that He taught and repeatedly declared in the most solemn manner that He was the Son of God, in the true and absolute sense of the word. The reader may or may not believe the Gospels to be inspired writings; he may receive them as merely human, or he may utterly reject them. It matters not. What I maintain is this: You cannot read this history without seeing this doctrine standing out clear-cut from its pages, that Christ declared Himself to be the true Son of God; that He was so understood by friends and enemies alike, and that He was charged with blasphemy and condemned to death.

We shall consider to-night only what Christ taught His followers and disciples in the confidential communication of private and friendly intercourse.

To Nicodemus, the disciple who came to Jesus by night, Christ revealed Himself in this language: (John iii.) "God so loved the world as to give His only-begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting. . . . He that believeth in Him is not judged; but he that does not believe is already judged, because he believeth not in the Name of the only-begotten Son of God. . . . "He that believeth in the Son, hath life everlasting; but he that believeth not in Him, shall not see life, but the wrath of God abideth on him."

Here Christ not only distinctly declares Himself to be the only-begotten Son of God, but He makes faith in Him the necessary condition of salvation.

Again: Christ gathers His disciples about Him and asks them (Matt. xvi.) "Whom do men say the Son of Man is?" They answer: "Some say that Thou art John the Baptist, and others Elias, and others Jeremias, or one of the Prophets. Jesus said to them: But whom do you say that I am?" Simon Peter, answering said: "Thou art the Christ, the Son of the living God."

This is surely a great deal more than to say that Christ is a great Prophet, or the greatest of the Prophets; that He is a Man of God; that He is a great Teacher, and that God is with Him. All this is implied by those who call Him Elias, or Jeremias, or John the Baptist, who were all great saints and prophets of God. His disciples' confession is much more than this. It fills the heart of Jesus with joy, and He attributes it to a special light and grace of His Heavenly Father. "Blessed art thou, Simon Barjona: flesh and blood hath not revealed it to thee, but My Father, Who is in heaven." Then He added, as a reward for the faith of His disciples: "And I say to thee, that thou shalt be Peter (a rock), and on this rock I will build My Church, and the gates of hell shall not prevail against it."

If Christ were not the Son of God in the true and literal sense of the word, not figuratively or by adoption, then Peter would have been guilty of an assertion, and Christ could not accept it without being equally guilty, or, rather, more guilty, because He had prepared His disciples for this declaration, and had drawn from Peter this avowal of His belief.

Again: Among the friends of Jesus none were dearer to Him than Lazarus and his sisters, Mary and Martha. When the news of Lazarus' death reached Christ in Galilee, He returned at once to Bethania. He is met, some distance from the house, by Martha, who says to Him (John xi.): "Lord, if Thou hadst been here, my brother had not died; but now also I know that whatsoever Thou wilt ask of God, God will give it to thee. Jesus said to her: Thy brother shall rise again. Martha said to Him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life. He that believeth in Me, although he be dead, shall live; and every one that liveth and believeth in Me, shall not die forever. Believeth thou this? She said to Him: Yes, Lord, I have believed that Thou art the Christ, the Son of the living God, Who art come into this world."

Does Christ rebuke her for this profession of faith? No, He rewards her for the stupendous miracle of raising Lazarus from the dead.

Again: A man born blind had been miraculously cured by Jesus, and because he praised His Benefactor, had been cast out of the synagogue by the Pharisees. Him Jesus sought out, and when He had found him, said to him (John ix.): "Dost thou believe in the Son of God?" He answered, and said: "Who is He, Master, that I may believe in Him?" And Jesus said to him: Thou hast seen Him, and it is He that speaketh with thee. And he said: I believe, Lord, and, falling down, he adored Him."

These passages must suffice for the present, as examples of what Jesus taught about Himself in private, and how He was understood by His friends

and followers. What He taught in public, in the most solemn scenes of His sacred ministry, and how He was understood by friend and foe alike, we shall see next Sunday. I will only add now, that if human language has any meaning; if human words are meant to express the mind of the speaker, then Christ taught the dogma of the Incarnation; that He was true God as well as true man, uniting in His one divine personality the two natures, human and divine. "He that seeth Me, seeth the Father." "I and the Father are One." To deny this is infidelity. This dogma is the very core of our religion. If we are Christians, we are prepared to say with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known that Thou art the Christ, the Son of God."

THE SECOND PRECEPT.

From what has been said concerning the antiquity and the necessity of fasting, one would naturally expect legislation on the part of the Church touching such an important matter. As previously stated, we find this law set forth in the second of her commandments. Therein the Church sets down for our particular guidance the occasions when this fast is to be observed.

These occasions are every day during Lent, with the exception of Sundays. The eve of Pentecost, or Whitsuntide. These are the days, when the fast is to be observed, a year; that is, on the Wednesdays, Fridays and Saturdays, first immediately following the first Sunday of Lent; secondly, the Whitsuntide, that is the present week; thirdly, immediately following September 14, and fourthly, immediately following the third Sunday of Advent; next, the fast of the feast of the Assumption of the Blessed Virgin Mary and the vigil of the feast of all Saints; finally, every Friday in Advent and on Christmas eve.

It might be well to bear in mind that when a day of fast falls on Sunday, the fast is to be observed on the Saturday preceding; also that Bishops have the power to enjoin extraordinary fasts within their respective dioceses. And that there may be no mistake, even in such cases which is required, the faithful should always follow the rule of the diocese in which they live.

Of all these facts the most solemn, of course, is that of Lent, because it is the desert, the purpose of this is to celebrate the memory of His Passion and permits us to participate in the joys of His Resurrection at Easter time. Next the Church enjoins a fast on the Wednesdays, Fridays and Saturdays of Ember Weeks, the four seasons of the year. The purpose of this is to enter Holy Orders upon those who are bound to follow from its observance.—Church Progress.

Finally, upon the Vigils or eves of great feasts. This does she remind us to prepare ourselves for the celebration of certain days which she designates as holy. The names derived from the fast of God's blessing upon those who enter Holy Orders at these particular times.

THE BEST TEACHERS.

THOSE OF LARGE CHARACTER, HIGH THINKING AND NOBLE LIVES.

The necessity of a many-sided personality in the individual who molds the mind of a child in the school was emphasized by Homer H. Seerley in a recent address. Civilization, he said, may be short in a knowledge of the principles of education, it may lack a scientific arrangement of the course of study, but it is the noblest of the times that it may lack in buildings and equipment, but the greatest of all its lacks is the teacher who as an individual stands for the great realities of time and eternity.

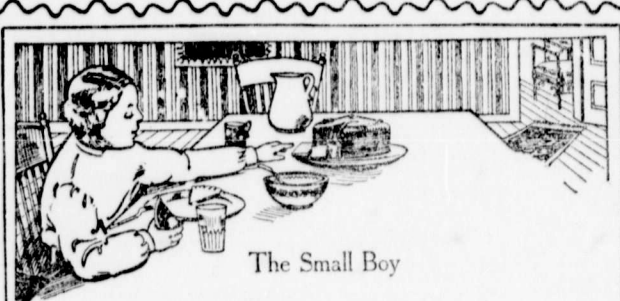
Laying aside the formal defects, lack of scholarship, lack of method, lack of adaptability, there are other things that cannot be so easily corrected and cured that are essential. Schools are great through the personality of the teachers. The excellence of nobility, of manliness, grandeur of type, magnificence of individuality cannot be overvalued. Personalities are always individuals, not equals nor equivalents.

They are men and women of flesh and blood, who understand life and are representatives of sympathy and brotherly kindness. Personalities are human in all respects and are examples of all that is good and true, worthy and capable, inspiring and developing. Personality is the thing that cannot be dispensed with in a school. The vital element is essential.

Schools are great through the greatness of leadership and not through the magnificence of buildings, equipment, endowment or financial support. The leadership element must never be overlooked. Teachers should create environments, perfect laws, establish possibilities and determine realities. They should be men and women who show judgment, largeness of view, and masterfulness in efficiency.

Schools are great and useful if they are taught, managed and developed by persons of large character, established views of high thinking and grand acting, who believe in the greatness of life and the grandeur of success. Character is a mighty force as it stands as a result, as a purpose and as an end. Character wins victories through honest determination and pays the price that superiority exacts. Character triumphs over obstacles and sees the ultimate end to all accomplishment. Character represents the greatest and most effective force, the most perfect and exact scholarships, the imperishability and supremacy of a noble career.

Count not one your friend until you have met him in need or adversity. Those who remain steadfast under such conditions are surely deserving the name.



The Small Boy

He indulged much too freely in pie and plum cake, and during the night his tummy did ache. They ran for the doctor, who knowing the fault, without hesitation prescribed 'Abbey's Salt.'

Mothers, who want their children to grow into sturdy men and women instead of pale, slow dyspeptics, should see that the youngsters take a morning glass of ABBEY'S SALT. Children eat irregularly—indiscreetly—ABBEY'S SALT strengthens the stomach—regulates the bowels—so that "pain-killer" and "oil" are never needed. So pleasant to take, that mothers have no trouble in teaching the children to use it.

Abbey's Effervescent Salt Saves Children Many Pains

CATHOLICS OF CHICAGO.

Half of Chicago's population, according to Chancery Barr's latest report, are Catholics, and this half is made up of people from every part of the world. There are 70 English-speaking churches, including one for colored Catholics; 34 German, 16 Polish, 10 Bohemian, 8 Italian, 4 French, 4 Slavonian, 4 Croatian, 4 Lithuanian, 1 Syrian and 1 Dutch—in all 156 Catholic churches.

Commenting on this cosmopolitanism, the Ave Maria remarks: "The United States is almost universally set down as one of the Anglo-Saxon nations; and the credit for the vitality, energy, progressiveness and prosperity of our people has commonly been awarded not to the marvelous resources of the country but to the 'Anglo-Saxon' blood of the people. As Chicago is of all our cities the most typically American, these Church statistics afford a valuable commentary on the peculiar meaning attaching to the hypenated adjective."

Over fifteen new congregations have been organized in the past year in the city of Chicago alone—an evidence of the wonderful growth of its population.

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There is no torture more acute and intolerable than nervousness. A nervous person is in the state of constant irritation by day and sleeplessness by night. The sufferer starts at every noise, is shaky depressed, and although in a constantly exhausted state, is unable to sit or lie still. If you are nervous or worried or suffer from a combination of languor and irritation you need a nerve tonic, and Dr. Williams' Pink Pills are absolutely the best thing in the world for you. You can only get rid of nervousness through feeding your nerves with rich, red blood, and Dr. Williams' Pink Pills actually make this—thousands can testify to the blood-making, nerve-restoring qualities of these pills. St. Vitus dance is one of the most severe forms of nervousness, and Mrs. H. Hevenor, of Gravenhurst, Ont., tells how these pills cured her little boy. She says: "At the age of eight my little boy was attacked with St. Vitus dance, from which he suffered in a severe form. His nerves twitched to such an extent that he was almost helpless, and had to be constantly watched. He was under several doctors at different times, but they did not help him, so I decided to try Dr. Williams' Pink Pills, and these have completely cured him, and now there is no sign of the trouble remaining."

When you buy these pills always look at the box and see that the full name, Dr. Williams' Pink Pills for Pale People, is printed on the wrapper, and refuse to take anything else. You can get these pills from all medicine dealers or they will be sent by mail at 50 cents a box or five boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

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