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"Wisdom," quoth the sage.
"Comes with old age,"
"Then," quacked the "goose,"
"What's the use?"

The inference to be drawn from the above quotation is that wisdom itself, which is so precious a human gift, is we are dependent upon its salutary rendered useless if its acquirement is teachings for our safe conduct in life too long delayed. This, then, is a serious thought for all of us, especially

The dictum of the sage who affirms that for the young and inexperienced who are starting out in life's conflict deprived of this stay and shield in the shaping of their conduct and the guidance of their actions. Without a fair quota of wisdom either inherited or acquote of wiscome state inherited of ac-quired, the earlier career must be wayward and erratic. No doubt if they live long enough in the world and rub against its rough edges, they and ruo against to long to each, they will learn wisdom, for it is acknowledged by those who have been through the "mill" that the school of necessity is the very best place to learn that real, practical knowledge which gives us a useful comprehension of the ways of the world, its restless activities, its follies, its strivings and selfish ambitions. If on the other hand we have utilized our dearly bought experience we may have gained a correct idea of the things that constitute the reblar and brights and constitute the nobler and brighter side of life, namely, high principles of honor, purity of character, lovableness of disposition, a fellow feeling with a good admixture of the charity of the good Samaritan in it, together with a true desire to follow out the truths and eachings of the Sermon on the Mount If our earlier combat with the world teach us such lessens, emphasized and burned into the mind, there is no good reason why we should have to wait to the end of our lives for the gift of wisdom which the aforesaid sage alleges comes with old age. If, however, we are so unfortunate as not to profit by our experience, but rather belong to the unthinking class of people who live in air castles, it will not be well with us, because many of the best years of our lives may be consumed in fruitless enterprises, the outcome of which may dampen our ardor and paralyze our

future ambitions.

It is a fact, nevertheless, that most speculative men at some period in their lives have indulged in air castle building without ever realizing the shadowy character of the labor they engaged in for it is a well known truth that men often entertain themselves by the sub tle fascination of the illusions they cherish, thus bridging over a part, if not the whole, of their mortal existence with the pleasing hopes of what the future has in store for them.

The expected or hoped for good may be a heritage of fame or fortune or the all too hopeful aspirants may have vague ideas of future personal achievements that will bring them glory and a great name. The restless mind of man never so well pleased as when it is occupied in projecting measures for some new undertaking. From the hour we feel the prompting towards the attainment of the end in view we console ourselves with the imaginary im-provements and progress we think we are making. We fixter ourselves into a belief that every day brings some addition to the original scheme and that the difficulties that beset us in the beginning are disappearing one by one as we move onward to the goal. To fanciful minded men who have no serious work to do, and who have time and money to waste in these empty speculative pursuits, perchance this condition of life is preferable to any other in which they could be employed, uninteresting, each new declaimer was other in which they could be employed, because they never suffer themselves to feel the pain of actual failure and defeat inasmuch as they scarcely ever approach the stern field of action. All their energies are consumed in perfecting the theoretical side of the business they have in hand, plans and designs, final issues and probable results are discussed; materials may even be gathered; but the projected enterprise fails to take substantial shape or form because their visionary projectors missed their opportunities or were snatched away by death as they stood waiting for an opportune time to

The class of individuals who attempt to do much and yet perform nothing usually blame their circumstances for their shortcomings, thus betraying their own folly and unworthiness; whereas men of wisdom and merit blame themselves. Ill directed and fruitless effort is oftentimes mistaken for ambition, but the assumption is the empty dream of the dwellers in the air castles, because true ambition is marked by practical zeal, unflinching de-termination of purpose, self confidence, unceasing work and tireless energy. If it be in the right direction and for tified with such an equipment its ulti-mate success is certain. On the contrary, the air castle builders never push their projects beyond the embryo stage. They make use of the architect, but not of the builder; their plans tray into the wilderness of error, sham and unreality.

victims onward in their waywardness. he cut his visit short and returned to This fact was noticeable in the case of Bingen. An English duke, who spent millions of money in constructing underground passages about his castle and demense. Nobody would question his right to spend his money as he thought fit, still the enormous outlay was regarded as strange, and was credited to the eccen-

THE FOLLY OF LEARNING WIS- tricity and whims of its noble owner.

This was not a case of building castles in the air, as the structures tended the other way and were of solid and sub-

stantial character.

Regarded in its serious moral aspect, the vital question of acquiring true Christian wisdom is one that deeply concerns all sane beings, inasmuch a The dictum of the sage who affirms that wisdom comes with old age is faulty and untruthful, because the Catholic child who studies his catechism knows that of the seven gifts of the Holy Ghost the sublime virtue of wisdom stands first. And he knows, too, that the Church in her paternal solicitude for the good of her children, confers this spiritual boon upon them at an early period in their lives, and that, if rightly employed, it serves them as an infallible guide and shield and beacon light from the time they come to the right use of reason down to the period when they sink into the grave. This is the divine security that the holy Mother Church offers and bestows upon all her dutiful children who have the happiness to learn wisdom and truth The blinded men of the world who ignore this saving institution stumble through life plunging into its errors, deceits, turmoils, vexations and disappointments, struggling to their feet after each repeated fall only to fall

"They shut their eyes and call it night; They grope and fall in seas of light,"

again ;

Guided by no steadfast principles of morality and truth, they err and blunder in their vain strivings to pursue a straightforward course by the help of their own inherent strength. It is in this unsafe spirit of wayward-ness that humanity betrays its folly, because mankind is but the creature of a great overruling power, without whose supernatural assistance we are unable to judge, foresee, plan or fashion things profitable to ourselves. Of course, it is philosophically held that gifted minds can learn what is good by the mere force of reason; and that men not highly endowed learn by ex-

by sheer necessity. At best, this mode of learning means struggle and worry and perhaps disap-pointment, and it can in no way com pare with the wisdom taught by the true teaching Church, which is the direct instrument of the great Teacher Himself.-Wm. Ellison, in Buffalo Catholic Union and Times.

RUPERT'S VISION.

A Saint, Not a Soldier, From Bingen on the Rhine.

BY FATHER CHEERHEART.

Many years ago-twenty or twenty-five perhaps-among the favorite declamation pieces of the boys and girls who then went to school was the poem that begins:

"A soldier of the Legion lay dying in Algiers, and that in every stanza has reference

"Bingen -- fair Bingen on the Rhine." In one school of which the writer knows something there did not seem to be any fixed way of pronouncing the name of this noted locality on the Rhine: and, as the teacher was not a student of German, the scholars were allowed to exercise their own judgment as to what the name should really be. new pretty sure to introduce one element of novelty, by pronouncing "Bingen" a little different from any of his predecessors. Provided the accent was given to the first syllable of the word, o her considerations were mere matters of taste; and so Mrs. Norton's soldier came variously from Bineghin, Binejin, and Binjen; while Tom Flaherty stoutly bellowed:

'For I was born at Benjun-at Benjun on the Rhine."

The good boy from Bingen, however, of whom this story is to teil was not the soldier of the Legion, nor has he any other connection with that famous character than the fact of being born in the

acter than the fact of being born in the same village.

In Bingen, about the beginning of the ninth century, a Christian lady, Bertha, married a valiant warrior, Duke Robolans, who was a pagan. One son, Rupert, was born to them, and was a sturdy little fellow of three years when his father fell in hattle. when his father fell in battle.

Bertha, now a widow, gave much of her time to the education of the young Dake; and, as she was truly pious and devoted, she took especial care to train her son to virtuous ways. The boy was one of excellent dispositions, and readily responded to his mother's efforts, growing up in the fear and love of God, and practising all the virtues that befitted his age and condition.

Rupert was still a mere youth when, having completed his course of studies, he expressed a desire to make a pli-

may be well wrought out but never executed. They would fain reap a harvest without planting the seed. This is surely the part of folly and delusion and self-deception, and if long persisted in it must pervert the lives of its devotees and lead them far astraying the wilderness of error sheet. a voyage to the interior of Africa. Rupert made it in safety, however; and though he found very much to de-In the queer pranks that men play light him in Rome, he loved his mother we often discern evidence of an uncontrollable force that seems to drive its victims onward in their seems to drive its

joy which he saw glistening in the eyes of the unfortunate, whom it was his de

Like St. Martin, he one day took off his cloak and give it to a poor child who was shivering and crying from the bitter cold. Oftentimes he would bring a crowd of poor children to the palace, present them to Bertha, and implore for them her tender pity. "My darling mother," he would say, "these are your children; treat them as such; for Our Lord has said: "Whatsoever you do to them, it is to Myself that you do it." Don't be dis pleased, mother, if your Rupert, to obey Our Lord, shares his bread with

the poor."
His mother, we may be sure, was anything but displeased at these mani-festations of Rupert's charity; and the more tenderness he showed toward the poor and the distressed, the more she biessed God for having given her so excelient a son.

One evening Rupert was strolling along the bank of the Rhine, whose placid murmur seemed an invitation to dumber. He threw himself down on the greensward and in a little while fell asleep. During his slumber he had a beautiful dream or rather a vis-ion. All nature seemed in perfect The sun shone with unusual splendor, its rays lighting up the surface of the Rhine, which appeared to glow in billows of diamonds. On the bank of the river stood an old man, tall, handsome, and with a mien of heavenly serenity. Troops of joyous children were jumping into the river: the old man bathed them in the limpid

water, and they came out all beautiful and radiant.

Then all at once a levely island rose up from the bottom of the river. It was covered with magnificent trees, on whose great branches splendid bunches of vari-colored flowers half hid golden fruit. Birds, whose plumage rivalled the dainty hues of the rainbow, filled the air with charming melody as they flitted from bough to bough; and sweeter perfumes than ever scented the odorous gardens of Araby were wafted

on the breeze.

The old man called all the children to this enchanting island, clothed them in snow-white garments, and pointing to the fruit and flowers, told them to gather all they wished. When Rupert saw this, he cried out: "O good old saw this, he cried out: "O good old man, take me, too, on your island with these happy children!" The old man replied: "Rupert, your dwelling is not on earth. Soon you will enter the realm of light and joy. Earth, flower-clad and laughing, is full of pleasure for a heart that preserves its white robe of innocence; but heaven has other more ineffable delights. The good which you do to the poor will win you a recompense; your kind actions will prove a bridge to heaven, and there you will reap the golden harvest which

Rupert raised his eyes and saw a luminous bridge above the island trees. Angels with shining wings came and went upon it. Above them, on a cloud sparkling with purest light, was seated the Infant Jesus, pressing to His bosom a lamb as white as snow. St. John was kneeling at His feet. Two angels approached the Divine In fant bearing the cloak which Rupert had given to the half-frezen little boy The Child Jesus let the angels put the cloak upon Himself and said to them : 'Rupert has given Me this; and in re-turn I will bring him to heaven and clothe him with light and glory.

you are sowing here."

At these words Rupert was trans-ported with joy. But the vision dis appeared. He awoke, and saw stand-ing near him the same poor boy to whom he had given the cloak. He never forgot this wonderful experience, and it incited him to renewed good works. He built a great many churches, gave abundant alms, grew daily more and more holy, and died when twenty years old. He was deeply lamented by all his subjects for long years afterward; and all lovers of the Rhineland were filled with delight when the Church declared that, on ac count of his eminent piety and holiness, the good boy from Bingen should thereafter be known as St. Rupert.— Ave Maria.

MILES STANDISH'S FAITH.

From the Sacred Heart Review.

We are afraid Miles Standish will hereafter secure but scant mention and praise from the average Protestant pulpit. It has been claimed repeated ly by Catholics that this bold warrior was of their faith, but such claims have been contested by most Protestants and disregarded by others. Now, however, that a Protestant, Mr. R. S. Forbes, admits in the "Outlook" that, after considering both sides of the question,
"we may conclude that the captain al-

ways considered himself a Catholic," we fear that Standish will hereafter be tabooed by the general Protestant preacher. Mr. Forbes qualifies his admission by claiming that the valiant captain was not an over zealous Catholie; but whether that claim be correct who shall say?

For the Sake of Fun, Mischief is

"For the Sake of Fun, Mischief is Done."

A vast amount of mischief is done, too, because people neglect to keep their blood pure. The mischief appears in eruptions, dyspopia, indigestion, nervousness, kidney diseases, and other ailments. [The mischief, fortunately, may be undone by the faithful use of Hood's Sarsaparilla, which cures ail diseases originating in or promoted by impure blood.

Hood's Pills cure all liver ills. Nonirritating.

He Has Tried It.—Mr. John Anderson,
Kinloss, writes: "I venture to say few, if
any, have received greater benefit from the
use of DR. Thomas ECLECTRIC OIL, than
I have. I have used it regularly for over ten
years, and have recommended it to all sufferers I knew of, and they also found it of great
virtue in cases of severe bronchitis and incipjent consumption."

A STRIKING INCIDENT.

A dramatic incident occurred during he mission to non-Catholics conducted by the Rev. Father Youman, C. S. P., in Salt Lake City, Utah. The lectures were delivered in Assembly Hall, which, we are informed, is the largest in the city, and had never before been used for other than Mormon conven tions. It holds two thousand people, and was well filled on the first night, although a storm was threatening when the lecture began. Later on it raged furiously, and the lights in the hall were extinguished for several moments while the speaker was defining faith, the light of which he compared to the noonday sun bursting in-to a darkened room. At the moment when he invoked God to illuminate the darkness of unbelief the hall was flooded with electric light, which came like a flash. The audience, it is said, was deeply impressed. The labors of Father Youman among Catholics and Protestants in Utah have been eminently successful. - Ave Maria.

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"Like Diamonds Raindrops Glisten."

Drops of Hood's Sarsaparilla are precious for for the blood which glisten in their use, and, like the rain. disappear for the good of humanity. Each dose when taken is in a very short time thoroughly mixed with the blood and actively getting in its work of purification. Hood's never disappoints.

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T. W. COYERT, Cape Sable Island, N. S.

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Mrs. J. W. C. Cronkwright, 432 Front Sc., Belleville, Ont.

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Ossington Avenue, Toronto, Ont.



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