6

LUKE DELMEGE.

CONTINUED FROM PAGE THREE. fair Melting to void again which was so fair With sapphire bues, garnet, and chrysopras

CHAPTER XLII.

CHAPTER X111. ATEMATII. Here we bid farewell to Luke. But some readers of his life a history may yet feel a kind iy interest in the souls with whom he was brought into mas frquent constiou-ly, some in-fluence upon him. With most of these the author was obliged in a course of his work, to enter upon the formation of friendly intimacy, in order to given by particulars that he has ven-tured to offer to the public. All, without ex-ception had a kindly word for poor Luke; most gave his memory the more eloquent trib-ute of a type.

ception had a kindly wild to water the second trib-the of a test. Father Martin, at first very crusty and rather abropt, probably from great sorrow, developed into a most kindly, and, needless to say, most intelligent adviser and editor. That like par-lor at Sexview Coltage became quite familiar to the sub hor; for here they discussed, argued, reasoned plasned the scope and argument of the book. Tiny and Tony, too now preity grown became intelligent and decidedly inter-restor to the sloping iddge of rock where Father Made had heard the cry of Allus! across the identical curl upon the placed become sather intentions, and there y, indeed ! there was the identical curl upon the placed becom of the great setuary, where the jakend bedom of the argument of the solving states. "I can swim to the surrent," said Tony, with a trimphant glance at his sistor. "A of the ard is cade, standing on the saddle," said Tony, unabashed. "A of i can ride scade! with one pedal," "Sold Tiny.

range. The whole was a plottic data of all " The General," I said, "could find no fault here." " I wouldn't lave him," said Mary. "He keen wance to the dure ; but no farther." " Bolling water ! I suggested. " Not as bad as that, per faremend looked in, and said: 'I am very much plased to see your cotrage kep' so hale.' sta he. 'I am thankful for yer googhilons,' sta he. 'I am thankful down yer name for the next distribu-tion of oriz sfor natures." It is not clanencas.'s st he. 'I encedn bezit.' It is hot carset is the right thing to do: ye hus not clanencas.'s st at this, 'I hope's baip not for the next distribu-tion the priests taught us.' H looked c oss at this.'I hope's baipnes' st I.' I bay "That's me own business' st I.' I day "That's the own ye husiness' st I.' I day "That's the here the spring around here in what bing to do: hot man ar the start of the set I.' "That's the own ye business' st I.' I day "that's the own husiness' st I.' I day "that's the own business' st I.' I day "that's the could business' st I.' I day "that's the own business' st I' day what bithes,' be thrapping around here in what bithes,' be thrapping around here in the bithes' that around be the set I' business' with that's

"As' I can rule side shades what she pocks, "I littlell you what it is," I interposed a, "I littlell you what it is," I interposed a, aball strongly recommend your guardian to apprentice the two of you to the next third class circus that honora Ardavine with a vist." I meant to be sarcastic; but the pro-tect was warmly taken up, "On! the vory thing," said Tiny. "I shall ride bare back," said Tony. "I can jump through a paper hoop," said Tiny. the yer rink on saturday night sez 1. '' did, atz he, shamefaced like. 'Thin.'sezs I. 'what brings ye thrapezing around here in-stid of mindin'yer own business !' With that aff he wint. and he never kem near since.'' ''Do you mean to say that you talked up to a landlord like that !'' I asked. ''An' why not?' asked Mary. 'Didn't the masther tell us a hunder' times we wor as good as they, ivery bit, that we wor all the same fleen and blood-'' ''He would be glad to see cu so happy now,'' taid; '' and his lessons so carefully carried out.'' ''So he would, your reverence,'' said Mary.

On I the very time, and rady.
 T that ide bare back," said Tony.
 T can jump through a paper hoop," said
 Thy tried and fell, and broke your nose, and cried like a git? said Tony.
 Tony." I said. 'this is unobivairic and unfrate the origin of the a git? said Tony.
 Tony." I said. 'this is unobivairic and unfrate and units is the origin of the a git?
 Thom the origin of the ori

smile and a blusb. "Won t you give her your blessing? I went over and gazed admiringly at the little bit of humanity, that was bluking its black eyes, and grouing with its soft, ibry fin gers, for the mystery of the world on which it was embarked Uear God i twas turned out perfectly from Thy adorable hands, even down to the little pink finger nails. "I don't want to fitter you. Mary." I said. "but it's the dead image of you." "Oh law, yer reversnce, said Mary with a smile of pleasure. 'sure every wan says sho's as like John as two pays " "Like John 'I exclaimed indignantly." Nonsense! She's no more like John, than-than "-the me aphorical faculty failed me. until my eye casucht a tendril that was push-ing a yellow blossom over 'the half dor-' than a rose is like a nasturium. Not that '' Moingaraging the latter." Linterjected. "So it's a young lady ?"

that..." Is Mona married ?" I interrupted charit-

po to Paris, and haunt the silken curtains of "" I any a married t" I interrupted charti-".
"Not yot. She has had a hundred offers, since she proved such a little heroine: but she has she had be any offer the source of the

THE CATHOLIC RECORD.

did love him indeed. I passed into the sanctuary, and copied for my readers, there in the summer twilight, the Latin inscription on the marble slab in the wall. it runs thus : ; I drew the boit of the half-door. She came forward with a her blush on her face from the fire and the surprise. "I was up at the doctor's. Mary," I said. "and met John, Do you know what the fel

"I was up at the doctr. May, that" "and met john, Do you know what the fel low told me ?" "I don't know, yer reverence," she said. "Ho told me he didn't know whether he was married or not." "Haw the biggest omadhaun from here to Cork, "said Mary with a frown. 'I do'know what to think of him; or how the Docthor has patience wid him." "However." I continued. "he told me I should find the house by the flowers; and there was no misake there. You have the nestest cottage in Rosemore, within and with out."

It FURST LUSS : J HIC - JACENT OBSA OM - REV - LUCAR - DELNEGE - IN - SUO - COLLEGIO - LAURASI NATUS - ECCLESIAS - RECTORIS NATUS - OCT - 12 - 1854 OBIT - NOV - 20 - 1898 AMAVIT - LABORAVIT - VINIT REQUIESCIT. Teches Mentic's composition. I should REQUIESCIT. It is Father Martin's composition. I should have liked to add another word but I couldn't find the Latin for it; and in any case Father Martin wouldn't slive was perplexed acout any-ring. Poor Luke ! It's all the same now ! He has long since found in the vast mirrors of the Iufinite the solution of the Great Eaigma-THE END. nestes college in Rosenble, when pretty. The I looked around; and it was pretty. The tilled floor was spoless; the brass candlesticks and pewter vessels shone brigh ly: a canary sang out its little welcome in the window. and tried to drown our voices with its shrill, pierc-ing notes; the kettle sang merrily on the range. The whole was a picture of comfort. "Tae General," I ssid, "could flad no fault here."

FIVE-MINUTE SERMON.

Third Sanday of Advent. SELF-INDULGENCE.

"Let your modesty be known to all men. (From to day's Epistic.) Similar to Mid-Lent Sunday, called

Similar to Mid-Lent Sunday, "Lastrae," or "Be joyfal" Sanday, this Mid-Advent Sanday is named this Mid-Advent Sanday is named this Mid-Advent Sunday is named "Gaudete," which also means "Be joyful." Lent and Advent are pen-itential seasons, but our holy Catholic religion is one of supreme happiness, and constantly inspires and exhorts us to rejoice in the Lord always, to per form even our acts of humiliation and penance with cheerful hearts. The Accestic is careful to add: Reiolee penance with cheerful hearts. The Apostle is careful to add: Rejoice modestly; that is, in moderation, tem perately. Do not exceed the bounds of Christian propriety and self - re-straint. Enjoy your life reasonably, but never in such a way as to end in the loss of control over your senses. It is shameful and sinful for a Christian to let his senses get the better of him. carried out." and all his lessons so carcfully "So he would, your reverence," said Mary, with a little sob As I looked around, my eye caught some pirk embrolitery in a corner. There were little bits of lace and edging on a deep back ground of pink calleo. I looked at Mary. "I tis, yer reverence," said Mary, with a smils and a blusb. "Won tyou give her your lewest over and general education." to let his senses get the better of him. The Apostle, therefore, means to

warn us sgainst immoderation, excess, which is both irrational and irreligious, and the sign of mental and spiritual weakness. The sin of excessive sensual enjoyment is the glaring vice of these days. See what numbers of otherwise faithful Catholics — to say nothing of the crowds of unbridled, licentious See what numbers of otherwis the crowds of unbridled, licentious pagans among whom we live-who dress, eat, drink, build or live, in fine residences, read books and newspapers, amuse themselves in theatres, at games of strength or chance, greedily heap-ing up riches, and seeking their joy in life in all these things in such a way that it is plainly known to all men of sober mind and reflection that they ont go restraint upon their senses. put no restraint upon their senses. In many of these acts of life we mourn than a rose is like a nasturitum. Not in % disparaging the latter, "Linterjected. "So is a young lady ?" "It is, yer reverence." she said. "Might I sak her name ? I said, "Well, thin 'tis a quare wan enough. At sate, we nivir had it in our 'milt." said Mary I wanted to have her cailed Mary after the lessed Virgin; but the docthor said, 'No ! all her afther yer late masther's pattern aint,' sez he, 'and call her Birbara.' And ure it sounds quare, yer reverence, like them hannals.

In many of these acts of life we mourn to see thousands who are as drunk as any drunkard on beer or liquor. When one's senses get the upper hand of his reason then he is drunk. Look at that immoderately dressed — St. Paul would say, immodestly dressed—naid servant. work works. would say, immodestly dressed—maid servant, work woman, young clerk or salaried business man. I say they and the like of them, even many rich men and women, are drunk on dress. Again there are plenty who may be said to be drunk on bouses and furni ture, it is all so luxuious, so semanal ture, it is all so luxurious, so sensual dre, it is an so intuitions, so sensual. Just look over the news-stands, which are the saloons of the reading drunk-ards, and you will see plenty of evi dence that we have a vast army of such incbriates. Ride in the cars.

aint, 'set he, 'and call her Birbara.' And sure it sounds quare, yer reverence, like them haythens and blacks we hear about in the Annals.
"Barbara Glavin !" I repeated. " It sounds well; and I may tell you. Mary, the doctor was right. It is the name of one of the sweetest saints in the calendar, who died some centuries so; and another doar saint, who is still living. May your baby take after both; and she will be happy!"
"This app ared to satisfy Mary; so I had least reluctance in asking was John fond of the baby.
"Fond !" said Mary. "He's dying about her. He thinks of nothing, morning, noo, or fight, but the baby. And when she has all sile if you'd think he d go clane out of his mind." And he's keeping all right ! I siked.
"He is yer reverence; but 'its the baby agin. Whin John has the fit on him. he's mody and sailen like for days. "This he's you'd take aboy for herm. and hey here you have of he harm, and say, 'John, thab baby is as like you on the the baby out of her radie and dangite her. and kisses her; an' I know the fit is over him." What do you see all around you? School boys and school girls, children as well as old men and women, the poor and the rich, all getting drunk on the debacing, intoxicating literary drams they have bought at the newsstand saloons.

Look at the great placards of amuse

Look at the great picture of the fences; or rather, don't look at them if you have enough Christian sense of decency left in you to make you blush! Think of the enormous crowds in those racked theatres, night after night, drunker as fools over the beastly, immodest shows, which their eyes and ears are drinking which their eyes and ears are urmaning in. Look at the horse racing, the stock-broking, money-gambling; at the prize fighting and much of the popular games of strength. If you want to look, and looking grieve over, the sight of a lot Canada's Big Mutual looking grieve over, the sight of a lot of people drunk with delirious excess of sense excitement, as unChristian, as wholly a pagan sight as ever was looked upon, go and look at them. Brethren, it is high time that we Catholics, who have the example of Christ to set before the world, should sober up and take a good, Christian, Catholic pledge against these dranken excesses. We are Christians, let us rejoice like such, and not be like the heathen who know not God. Let the divine and the spiritual in us always k op the mastery over the animal and

FORESIGHT OF THE FRENCH

the secularizing spirit of her rulers

the secularizing spirit of her rulers, Bishops have encouraged the cultiva-tion of art and handicraft among the younger clergy, says the Illustration (Paris). To quote from the article in

(Paris). To de-the libratration. "As soon as the question of the Sep

fresh resources for the priests involved

in ,t, a vast number of French priests

made a courageous resolution to de-pend upon themselv s for a living, by the practice of some secular occupation.

PPIESTS.

The present movement originated at first sporadically and under the stress of individual an listices for the future. It has now become almost universal. It was ciscussed by journalists and the question was treated systematically by Abbe Louis Balla, Oure of Parnay, Maine-et Loire, in his work, 'Trades Suitable to a Priest of To day.''' From the publication of this work the movement became an established fact and the spirit which animates it is well illustrated by the remark of Ab := Pelissier, now a clock maker : "I ignore this season of persecution. I repair clocks, sewing machines. watches, locks and toys. I bind books. The anti-clericals respect me and pat ronize me. I charge them less than others in order to prove that the priest is a good man."—Translations made for the Literary Digest.

THE POWER OF IMAGINATION.

Mark Twain is responsible for many a practical joke, and he also is known to hold decided views in regard to mental suggestion. One of the latest stories told of him in the newspapers of the day has direct bearing upon the matter of relationship of body and mind.

Mr. Clemens, in company with two Mr. Clemens, in company with two friends, went on a hunting expedition, and, intending to remain for some days in the woods, they carried with them provisions and a small, round sheet iron wood stove, for it was in Novem-ber, and the nights were chilly. The first day Mark remained about the same putting things in order.

the camp, putting things in order, while his two friends went in search of game.

Toward evening, having put things in apple-pie order, Mark sat down on a box, chose a book from several which box, chose a book from several which he had brought slong, and was soon lost between the covers. It had grown real dark meanwhile, so he lighted a candle and placed it beside him on the box. Suddenly he heard a sound as of some one coming through the under-brush. This reminded him that he should have had a fire built in the little stove, because the night was frosty, and his companions would feel trosty, and his companions would feel the need of a warm fire on their arrival. Hastily grasping the candle, he stood it on its end inside the stove and closed the door, which was fitted with small windows of mica. Just then his two friends rushed in,

shivering; and remarking that it was beastly cold, they each in turn held their hands over the little stove, from which the light as of a brisk fire bright. ly streamed. "How kind of Mark to build a fre

for us !" said one. "Well, he knew we would be cold,"

said the second. After a few moments Mark ventured

After a few moments Mark ventured to inquire if they were getting warm, and upon being assured that they were now quite comfortable, he opened the door of the stove and brought forth the diminutive candle, placed it upon the soap box at his side and resumed his reading.—Catholic Universe.

The character of the Christian is not developed by frivolity. Our Blessed Lord did not establish a religion that would crush us with-unending gloom The true Christian is not a long faced prophet of woe to come. Suffering comes to us, but we are given strength to bear it bravely, even cheerfully, if we ask for it. The fact that our burden is borne for Christ's sake lightens it wonderfully.

We call him good hearted who is easily touched by the misfortunes of his fellows, who is always ready to render them some service.—Hugh of St. Victor.

DECEMBER 14, 1907.

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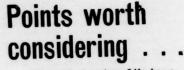
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snywhere. They have no as beautiful. Others see it of Farming to one man is existence, an unbearable existence, an uncertaint monotonous routine; while the glory and the dignity takes infinite pleasure in m with the soil and in working

vocation than did the law the clergyman of that town farmer who takes more crops than any other person munity takes in his v monarch might travel kingdom. This true maste introduce his visiter to hi cows and other animals, as were important personal the kind of enthusiasm t dradgery out of the farm joy out of a life which, to dull and commonplace.

I have known a sten small pay who put a high effort into her work that

100 PER CENT MORE VALUE

W OULDN'T you like to get all the value out of the manure—the only fertilizer produced on the farm? There's an alarming waste in the way manue is ordinarily handled. It is an easy matter to get double the value that most farmers are now getting from it. Don't tet it lie in piles in the barayard indefinitely, to ferment and burn up from a third to a half of its fertilizing content. Don't tallow the rains to drain and wash away into the streams the rich liquids that are so valuable for plant food. Don't haul it out and throw it in piles in the fields to waste. Maure is to waste. That it out as it is produced, when it makes the stream of the stream to the stream the rich liquids that are so valuable for plant food. Mon't haul it out and throw it in piles in the fields to waste. Haul it out as it is produced, when it makes the stream of the stream to the stream the rich and the stream the rich liquids that are so valuable for plant food. Mon't haul it out and throw it in piles in the fields to waste. Haul it out as it is produced, when it makes the stream the rich to stream

Don't haul it out and throw it in pice is the set of th

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yourself to had not be the storyth is necessary to be done is fu terest. It is all a question of titude of mind in which we go task. If your occupation is distastef revellious thought, every feeling ast only surrounds you with

atmosphere, which is sure to more failure. The magnet that s and happiness must be with a positive, optimistic, ent

The man who has not les secret of taking the drudgery sector of taking the underly tak by lowing it, by funging sonl into it, has not learned principles of success or happ is perfectly possible to so most ordinary business, by br it the spirit of a master, as t it a dignified vocation. The trouble with us is that

DECEMBER 14, 1907.

A Call for Principle.

CHATS WITH YOUNG

The attitude with which a t

proaches his task has everything with the quality and efficiency work and with its influence up

work and with its infloence up character. What a man does is of himself. It is the self expre-what he stands for. Our life w an outpicturing of our smbtlic ideals, our real selves. If you man's work you see the man. No one can respect himself, y that sublime faith in himself, y examined to all high achievemen

that sublime faith in himself, we essential to all high achievemen he puts mean, half hearted, s service into what he does. The get his highest self approval we does his level best. No man his best, or call out the highest is him a best, or call out the highest

in him, while he regards his tion as drudgery or a bore. Under no circumstances allow

self to do anything as a drudg thing is more demoralizing. No

if circumstances force you to o thing which is distasteful, yourself to find something int

into a hundrum existence an work mechanically, with no vim, and no parpose. We do the fine art of living for g mind and soul expansion.

it was not intended that a ary employment should be m monplace. There is a great, c ing in it all—a glory in it. bilities, our destiny are in it good of the world.

The Glory of Life in Comm Why is it that most people the glory of life does not be ordinary vocations-that t the artist, to the music writer, or to some one of gentle and what they call " professions? There is as min and grandeur and glory in and grat tesmanship or author Some people never see a anywhere. They have no a

Creator to produce grander I knew a cobbler in a li who took infinitely more

over his farm as p

"But a live complexed b 1 stat.
"All good men are perplexed." I stat.
"All good men are perplexed." I stat.
"All good men are perplexed." I stat.
"Would your revence like to see our little participation of the divine. Then all is right. anyed him.
"But a west tole ant, exceedingly tolerant, for a live begin of the doctor; and I thought?" I carelaimed.
"Would your revence like to see our little belongings which he left to his failful servant; and over near the whotew, looking to the order.
"Would your revence like to see our little belongings which he left to his failful servant; and over near the whotew, looking to the order."
"Would your revence like to see our little belongings which he left to his failful servant; and over near the whotew, looking to the order of that hopful?" I carelaimed.
"What has become of that hopful?" I was silent. After a little while, the good of live te left.
"Have him," said the doctor; and I though in the set. Looking shy at ma, said in a rather of do a sea was tot. He near like while, the good of lives the further of moans," I replied. "Is manner of moans," I replied. "Is the manner of moans," I replied. "Is the wanted of live are the read to the was the further of the was tot of normality." And was algon the was not a policeman, but only an of the was not a policeman, but only an of the was not a policeman, but only an of the was not a policeman, but only an of the was not a policeman, but only an of the was not a policeman, but only an of the was not a policeman, but only an of the was not a policeman but only an of the was not a policeman, but only an of the was not a policeman, but only an of the was not a policeman but only an of the was not a policeman but only an of the was not a policeman but only an of the was not a policeman but only an of the was not a policeman but only an of the was not a policeman but only an of the was not a policeman but only an of the was not a poli

well?" I said, holding out my hand. John touched my hand with the tips of him

John touch in yer reverence," said John "Im very well, yer reverence," said John "And as you're married ? Isaid, "I dun know, yer reverence," said John, "What you, scoundrel," Isaid, "you don't know whether you're married or not ?" "Begor I believe I am, yor reverence," he said, smiling sheepishly, and scratching his bead

"Begor, I believe it is, yer reverence," he "Begor, I believe it is, yer reverence," he

"I hope you're steady now with these re-"I hope you're steady now with these re-

Thope you're steady now with these re-sponsibilities, "I conjectured.
"Bod. I am, yor reverence," he replied.
"Shol. I am, yor reverence," he replied.
"Shol. am, yor reverence," he replied.
"Shol. am, yor reverence," he replied.
"An thin, manny's the kood advice the poor masther fir, me," asid John, with just a little emotion, "It only that it, the added.
"How you were doing well."
"An thin, manny's the kood advice the poor masther fir, me," asid John, with just a little emotion, "It only that it, the added.
"How you have about the added.
"How in matese her."
"Oh, 'the size enough." asid John, with a "road grin, "you'l know it among all the mabours by the flowers."
"Your favoril know it among all the mabours by the flowers."
"Be seemed thinger as if he wished to easy asomething. You wouldn't mind doin' me a Mittle favor, yre reverence," he eadd.
"Certainly noo" I were the added.

"Begor, yes yer revenues, swheet to say agreement to inger as if he wished to say something. 'You would't mind doin' me a "title favo, yer reverence i' he said. " Certainly not." I replied. " Would you mind sayin,' yer reverence," he continued. 'Inv the abay is the dead image of herself ! It puts her in woulderful good

herself: 10 puse htt humor 1" "But is it?" I asked. "Well, some say it is; and some say it isn't, ' said John, with a puzzled look. "But sure "Mat makes no matther." "An' you won't be offended ?" I said. "Oh begor, I won't, 'said John, "if it plases scrub!"

The sum could of the sum of the place
 The sum could of the sum of the place
 The sum could of the sum of the place
 The sum could of the sum of the

At the share the spiritual in a standard sensual. The miserable drunkard steggering cut of the liquor-saloon is not the only drunkard who needs re-formation in these days.

you '' An' God bless you, too. sir !' said Mary.
I should call on Father Tracey. When I entered his humble lodgings, and saw them stripped of everything but the barest necessaries the old spirit of joking came over me, and I was going to say:
" In bope you have complied with the statutes, and made your will Father! There will be serious litigation about your assets—" B in the holiness of the old man stopped me. And it was not that holiness that brings its burning glass to bear on the naked, quivering nerves of your soul, and lights up all its m litform diseases : but that humble sanctity that places itself at your feet, and genty proclaims its superiority by the abasement. He, too, was enthusiastic about Luke
" Ha writing Luke's life," I said, and I thought you could give me some lights '' and I though you could give me some lights '''. An writing Luke's life, '' I said, and I though you could give me some lights''. "I strile the old man's beads. I rould not freely. Und have beads. I could not freely. Low and the was hor work and glass. I could not freely that be baseds. I could not freely. Low and the was hout show the abasement is up of the was not known end would not creak so loudly if the old we law and more lawished more lawished

The French are naturally a frugal, prudent and industrious people. This is one of the lessons they learn from the altar steps of the village church as well as from the throne of the cathe-dral. Bossnet and Fenelon were both industrious men, but they were also careful and keen in providing for the careful and keen in providing for the future of their clergy as regards tem-poral matters. It has not been com-monly known that for many years, as the cloud of impending bankruptey threatened the French church through

iron such humble bearts, were lavished more ireely. Lastly, I visited the well known scene of Luke's latest ministrations. This was easy nough, for it was quite close to me. It was iovely summer evening as I drove into the vilage. The present incumbent was not at home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his hower of the second and the second at the second works They sang, "Nearer, my God 'to Thee' I listened; and it sounded very sweetly and very appropriately there in that calm, summer twilight. Thongeh like the wanderer.

Though like the wanderer, Tho as n gone down, D rkness comes over me, My ret a stone : Yet in my dreems I'd be Nearer to Thee.

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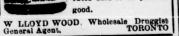
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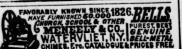
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etor of the great estab worked for, and she got life. I knew a school little district twenty five railroad, in a school-hous forest, who took more work and in the progress than some presidents of I have known appeared progress of their work. A girl who declared t

A girl who declared t would do housework : t would cook, no matter tunes might come to h man who lost his money forced to part with her in do the cooking herself She thought she never she thought she hever she determined to make an art; and that s'e elevate cooking and ma in her home; and sh O. S. M. in Success.

Twelve Business The president of the ber of Commerce gives which he has tested th business experiences an commends as tending to

1. Have a definite Go straight for Master all detai

3.

4. Always know me expected to know. 5. Remember that

only made to overcome 6 Treat failures a

to further effect. 7. Never put your than you can draw it l

At times be bo

dent. 9. The minority majority in the end. 10. Make good use

brains. 11. Listen well ; a decide promptly. 12. Preserve, by a power, "a sound m power, body."

If you are giving i work, or laboring at do not turn an awk ridicule. If his failt fective intellect. you uncharitable; if fro it will, moreover, but him gentiy.

