The powder did its work effectively; she was sleeping audibly when Lucius returned, and the two men talked for returned, and the two men taked for hours. Early as they arose in the morn-ing, they found the housewife already up. The strange quiet that falls on a family after a hysterical scene was in ce. Lucius and the visitor were cheerful and he surprised his mother by offering to make concessions. "We'll go offering to make concessions. "We'll go in the rockaway, ma," he remarked. "I'll look after you while Cousin Phil-ander's carryin' the flag in the parade, he'll set with you while I read the

It was a glorious "Independence Day," the 300 wagons and carriages all gay with flags were preceded by the column of soldiers from the recent battles, the sparse line of Mexican veterans led by Dr. Case, the bands of music, the en barouche with the chairman of the open barouche with the chairman of the day and the orators, and the miniature Greek temple drawn by white horses wherein sat the goddess of liberty, in more expansive skirts and more fluif of ruffles and lace than one would have desired for a classic divinity, but she was amazingly pretty and the Phyrgian cap became her well. There were marches and counter-marches, the bands nearly burst their instruments in patriotic ardor. Lucius sat quietly beside his mother during the evolutions, while Cousin Philander bore aloft the faded banner he carried in the Mexican cam-

'At last," announced the chairman of "At last," announced the chairman of the day, "we are ready for the intellectual feast that will precede our material banquet, and Rev. Mr. Palmer will give the invocation." Dr. Case took Lucius' seat and the young man walked to his place on the platform with his shoulders squared and his head erect. The prayer was duly inclusive of all patients peoples. was duly inclusive of all nations, peoples, and colors, with the especial petitions for our own glorious country; the minis ter was a stranger, but he evidently knew what was demanded of the occasion and gave no scant measure.

"Next," proclaimed the chairman, "we shall have 'The Star Spangled

The goddess of liberty stood up in all her white draperies and her strong young soprano was audible to every listener; then the chorus of four voices was heard, that of Lucius perfectly dis-

s".Just look at that bold trollop, a smilin' at my son. She ain't satisfied with the minister trailin' after her she's bound to have Lucius crazy about her,

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"Tut, tut," said her cousin. "I used to know a girl that had five or six beaux at lonce before she married Ransom

Hill."

"The Star Spangled Banner" ended, to the sound of delirious applause, and then Lucius rose to read the immortal Declaration, his mother thrilled with pride in spite of herself, as his clear tones rang out. She had never known he was capable of making a figure of mark in public. After him came the orator of the day, whose flamboyant speech set the audience wild, then "John Brown's Body" tuned the pulses to rhythmic delight before the refreshments were served.

ments were served.

Cousin Philander actually prevailed apon his hostess to add her luncheon to the general store and to sit between him and her son at the guests' table. It was a wonderful reunion of the residents of the township, and the pilgrims who had returned from the West. Dr. Case was greeted by hundreds of old friends and his cousin was elated at his popularity; the long day waned and the chairman urged the visitors to remain for the concluding exercises. "We are

for the concluding exercises. "We are to have some very fine tableaux, followed by a brilliant display of fireworks." Hadn't you and I better go home, usin Laurinda?" asked her guest. 'I'm afraid you'll be worn out with all

No, I feel reel chirk," said the shed woman, "I b'lieve that medicine flushed woman. of your n has just hit the spot 'n I want to stay 'till the last dog's hung,' as Gramma Boyd used to say. Look, there goes Fidelia, traipsin' around in that long white dress with the minister!"

The tableaux began with a ragged colored man, his bundle on his back, pointing to a large gilt star on a dark blue background; the next presented a mild looking dog, supposedly a blood-hound, smelling the track of the fugitive. A piece of meat tied to a string was slowly drawn by an unseen hand to lure the dangerous beast toward his prey; then a pretty mulatto girl stood on a block exposed for sale, the auctioneer roughly grasping her shoulder; "Uncle Tom" was displayed lying on the floor with angels attending him, one of the small seraph's wings was a little out of place, but the audience ignored slight discrepancies; the goddess of liberty then appeared with a shackled slave kneeling before her, her torch broke the

irons and the bondman rose free.
"This," said the chairman, "ladies and gentlemen, completes our program, but a little impromptu drama is about to be enacted; please remain quiet. The goddess preserved her pose as the cur-tain rose again and Lucius Hill, with his hands fettered, stood before her. "Goddess of liberty," he said, in a clear, loud voice, "you have set the colored people free, now I want you to emancipate a white slave; I am thirty-four years old an I've never had one day of liberty, I didn't have any real childhood; since I was fifteen I've worked as hard as most any negro in the land. I hain't had as much pleasure as one of them that had a clever master; most of the men of my age has got a home an' a wife an' chil-dren. I hain't nothin' to call my own. I promised to take care of my mother an' I've give her about half of the seventy years a man's supposed to have; you may think it shows a mean disposition of me to tell my family affairs out in public like this, but I'm gettin' desperate, god-

womble-cropped. I don't think when I was so tickled to see you that you'd come to make trouble between a weekly woman an' her only child."

"You — a weakly woman !—pshaw! Cousin Laurinda, you're tougher than a hickory swich; but you're beginning to gape, you'd better get into bed, if you want to keep Independence Day to-morrow."

The powder did its work effectively; The powder did its work effectively and the powde

for liberty an' happiness; set me free, goddess; set me free; make this my 'Independence Day.'"

Fidelia stooped to undo fetters, then she pulled off her Phrygian cap and, taking her leaves a standard as callaly taking her lover's arm, stood as calmly as if she had rehearsed the play a huntimes. The strange ministe stepped forward and began reading, "Dearly beloved, we are gathered toget-her in the sight of God and in the face of this company, to join together this man and this woman—"

A smothered cry escaped from Mrs. Hill's lips, but Dr. Case held his hand over her mouth and the ceremony proceeded, while he whispered. "Don't you dare to have hysterics here: behave yourself now, if you don't want Lucius and his wife to leave the country." "But what an awful thing he's done,"

wailed his mother, "to tell the whole township that I treated him so bad. I never meant to make him a slave."

"Well, you've kept his nose to the grindstone all his life and he didn't see grindstone all his life and he didn't any other chance for freedom. You only yourself to blame," said the doctor, with the candor of Job's comforters. "I can't live without him: I've lotted

on leavin' him well off an' if I kep' clost it was only for his good," sobbed Laur-"See here," said the physician, "if you wish to keep your son at home, go and congratulate him and Fidelia, tell

them you'll build a house for them and you'll pay him the wages he's earned and lease the farm to him, and then you must quit having those spells."
"Oh dear, oh dear! I wish I'd died "Oh dear, oh

"Oh dear, oh dear! I wish I'd died last night an' then he'd felt sorry."

"You couldn't die in one of your fits if you tried — come, Laurinda, if you'll put a good face on it, half the folks will think what Lucius said was something made up for the occasion; you don't want to show that the coat fits you."

Mr. Hill washed ben fee and coated Mrs. Hill washed her face and, escorted

by the doctor, penetrated the throng that gathered in joyous excitement around the bridal pair.

"I wish you much joy, Fidelia, an' rou too, Lucius. I s'pose you'll want to go off on a little tower, but when you git back I want you both to come home. I'm goin' to build you a house an' your wages 'll be in the bank wages 'll be in the bank wages 'll be in the bank wages 'll be mother amicably.

"Hasn't she got spunk, Fidelia?"

"Hasn't she groom. "I never looked

whispered the groom. "I for her to take it so well." "I'm going to be real good to her, Luc-ius, she does love you, and I'll stand most anything to pay for stealing you

from her," returned the wife.

The fireworks seemed a proper climax for so exciting a day, and Mrs. Hill staid till they died out in a blaze of glory, then she said to the young couple, "I do hate like fury to have you go to the tavern, children; come home an 'I'll be as clever as I know how. You'll want money for your trip, Lucius, an' you can't git it till morning."
"Let's go," said Fidelia, and the old

rockaway carried the quartet back to the

A year and a half later, Dr. Case re-ceived an exultant letter : Dear Cousin Philander:

You and Cousin Ziny must come here right off, we've got a pair of twins, the cutest little things that ever was, an' ma's tickled all to pieces over them. The minister that married us is coming to christen them week after next, and we feel that we must have you here. They are boys and one is going to be named Philander Day and the other Ransom Independence.

Fidelia and ma send love and say Yours affectionate.

Lucius Hill. P. S.-Ma don't have any more those spells. Fidelia gets along with once! Let Him cut the whole matter her first rate.—Mary Tracy Mott, in short with the Day of Judgment, for The Springfield Republican.

#### STEADFAST FAITH AND CHANGE-ABLE RELIGION.

It has been our lot to witness one of hose spiritual phenomena that may be likened to eclipses of the sun. For a time the face of the great luminary that lights men's souls is obscured to the view of half the earth, to some hidden so completely as to seem blotted wholly out from the face of the heavens. There is no reason to doubt now; it is, alas! too true that the birth of Modernism brought blight to the spiritual life of some hitherto bright and exalted lives, as well as to lives of an inferior kind whose faith was insecure by reason of a low quality of moral fibre and a lymphatic, emotional temperament. It is a weakness of human nature almost as old as human nature itself. The desire for novelty in the objects of man's worship patriarchs—to the antediluvian epoch in fact, it would seem, from the fact of the Deluge having been sent to wipe out the foul idols of man's worship, whether they took the shape of his own passions or their ideal embodiment in shapes of stone or metal set up as altars. "How oft shall he of changing gods and faith complain who trusts thee, fickle one!" the greatest of Roman poets makes a complaining lover lament, proving that in pre-Christian days instability in form of belief and fantastic tastes in choice of deities disturbed the mind of soberer Paganism and made the authority of the

State tremble at times for its stability. Modernism is a present-day manifes-tation of that fickleness and uncertainty which caused the Athenians to raise on which caused the Athenians of raise on the Hill of Mars an altar to the Un-known God—a feeling of dissatisfaction regarding the deities they knew but did not trust, and an elusive hope that per-chance their desire for a knowledge of the true faith might one day bring them a deus ex machina, so to speak, to solve

year. He declares that "even with our own Catholic flock those who read and think are threatened with the danger of losing all faith in revelation and super-natural religion." This is a very seri-ous condition of things, most assuredly, as regards English Catholicism, but we would stake a good deal that the Catho-lies of Irish descent are not the class who give ground for alarm. It is mainly a question of religious environment, and the environment over there, judging from the Bishop's bird's eye view of it,

is mainly agnostic. He says:
And of the chief elements in modern religious confusion is the meaning which people attach to the word faith. There is, first, the strictly Protestant acceptation, derived from Martin Luther, that faith is a mere trust in the Saviour, with a conviction that you are "saved." Such "faith," apart from charity, obedience, contrition and amendment, is not faith in the New Testament sense, but rather impertinent and unreasonable presumpimpertment and unreasonable presumption. But with many people—perhaps with most people outside the Catholic Church—faith is a vague acceptance of God, Jesus Christ and the world to come. It is a weak and colorless persuasion that there is a God above and a world

The ordinary and popular Protestantsm of to-day is as different as possible rom what it was even half a century ago. Sin, grace, redemption, the world to come, our Lord Jesus Christ and Almighty God's own nature have all, n spite of the letter of the Bible, in spite of the text of the formularies, undergone, in the minds of Englishmen and Scotchmen.

ssential alteration.

For this reason Dr. Hedley insists that Catholics must be prepared to show that their faith is not only an essential portion of their being, but one that can and shall be defended as a thing resting not on hearsay and tradition, but on the evidence of revelation, miracles, the lives of the saints and the continuous existence of the Church. Catholic faith is an unquestioning reliance on the word and works of God, and is the greatest and most truly precious

heritage that man possesses.

Like the spirit of Caeser confronting Brutus at Philippi, the ghost of Luther rises now and again in our day to warn those who are falsely ambitious or vain enough to imagine themselves, like himself, to be instruments in a great purpose. The great doctrine of "justification by faith alone" is blown to the winds. It is repudiated by such of his followers as still possess any faith, but the great majority of those who once called themselves Protestants reject both the doctrine and the faith altogether. What were Luther's own reflections on the results of his work as he neared the end of his earthly course? We learn of some of them from Michelets Life, as translated by Mr. Hazlitt In one of his conversations he said, regretting that he has gained little for himself by having left the cloister, while flattering himself that he had

done much for the world :' I, in my turn, am hostile to the world; there is nothing in all life which gives ne any pleasure ; I am utterly weary of I pray the Lord will come forth with and carry me hence. Let Him come, above all, with His Last Judgment, I will stretch out my neck, the thunder will burst forth, and I shall be at rest. One of the listeners observed that if the world subsisted for another fifty years a great many things not then for seen would happen. Luther exclaimed Pray God it may not exist so long

Matters would be even worse than they have been. There would rise up infinite sects and schisms which are at present hidden within men's hearts not yet mature. No may the Lord come at

there is no amendment to be expected.

These direful prophecies and forebodings were such indications of the depth to which the apostate's conscience was stirred by the memories of his terrible sins. There is a terrible undertone of despair about them, too, which reminds one of the great Greek tragedies and the prevenient shadow of the Nemesis which follows gigantic crime. Luther built wisely so far as he knew, but he built not for the earth-quake. He made the dam, but never dreamed of providing the floodgates.—Philadelphia Catholic Standard and Times.

# INDULGENCES.

INTERESTING LECTURE DELIVERED BY BISHOP CONATY.

"Indulgence" was the theme of an interesting lecture delivered recently by Bishop Conaty before the Bible study class at the Women's Club house, Los Angeles. Bishop Conaty gave a history of indulgences and described their meaning in the Catholic Church. He "According to the definition of the

According to the definition of the catechism an indulgence is a remission of the temporal punishment due to sin after the sin and its eternal punishment have been remitted by the sacrament of penance. Indulgence has no effect until penance. Indugence has no elect until sin has been remitted. Consequently it requires that the person receiving its benefits be in the state of grace; that is, to possess the friendship of God either in innocence of life or by reason of the pardon of God for the sins which have been remitted. According to the teaching of the Catholic Church every wilful sin has in it two things resulting from man's offense against God. One is guilt and the other is punishment. If the sin be a grievous one, the guilt on

the soul is grievous and the punishment deserved by it is both eternal and tem-poral. If the sin be but, venial the punishment due is but temporal. Eter-nal punishment is remitted with the pardon of the guilt of grievous sin, but there frequently remains an obligation

to satisfy by reparation for the fault committed and consequently temporal and are satisfied for by the personal dispositions of the repentant sinner or by acts of penance to which are attached special blessings which stand in the way of satisfaction for the temporal punish ments. According to the teaching of the Catholic Church the scope of indulgences is entirely outside of sin and necessarily supposes the previous pardon

ity in the matters of indulgence by the Church was found in the commission which Christ gave to the Apostles for the forgiveness of sins, and said that as there was in the Church the ministry reconciliation invested by Christ with Christ's own power over sin, so that authority was over the punishment due to sin as well as to sin itself. He cited the action of the Church toward the adulterous woman and that of St. Paul towards the incestuous Corinthian and said that the Apostle was fulfilling the ministry of forgiveness by not only remitting his sin and then forcing him to acts of penance, but also by remit-

ting the part of the penance which had een imposed.
The Bishop explained that an indulgence was a share in the merits of Christ as also a share in the merits of the saints. It served as an encouragement to acts of penance and deeds of good-ness by being in the nature of a reward for special acts of devotion, of mercy and of charity.

"Indulgence stands as a form of helpfulness to the individual who may be spiritually unable to rise to the heights of personal satisfaction due to the jus-tice of God and is a result of that doctrine of the Church known as the 'com brotherhood enables the good to help one another and thus gives strength to the weak and bear one for the other the burden which justice demands.

#### MEMORABLE WORDS.

Not less needed by present-day pole mics than by the ardent spirits to whom it was addressed, is the following advice of Frederic Ozanam. He was one of the ablest and most zealous controver sialists of his time; but his piety made him compassionate toward his opponents and his sense of justice caused him to be generous. Golden words are these.
"We must never begin by despairing

of those who deny. It is not a question of mortifying but of convincing them. Refutation is humiliation enough for them, when it is conclusive. Whatever be the disloyalty or the brutality of their attacks, let us show them the example of a generous controversy. Let us beware of exasperating their pride by abuse, and let us not drive them to damn themselves rather than retract. The number of those who doubt is greater still. There are noble minds who are led astray by the vices of early educa-tion or by the force of evil example. Many of them feel bitterly the misery of their unbelief. We owe them a compassion which need not exclude esteem. It would be politic, even if it were not just, not to thrust them back into the lessening crowd of impious unbelievers to distinguish their cause, and not confound strangers with enemies. There are some who, after having waited a little while for these tardy ones, lose patience, and grow irritated with their slowness. Let us not lose patience. God is patient because He is eternal; so likewise are Christians."

# THE OLD ORIGINAL LIFEBOAT.

Father Bernard Vaughan, addressing a large public meeting recently at Leeds, England, on behalf of the funds of the National Lifeboat Institution, said he felt he had some right to speak for such an object because he himself for such an object because he himself belonged to the old original Lifeboat manned by the Twelve who pulled in the boat called the Barque of Peter, and which had rescued countless souls along the coastline and on the open sea. No one could deny that his Life-boat had a fine record!

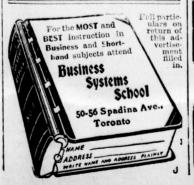
The eloquent Jesuit also drew a moral from the ordinary lifeboat, of which he described the designing, the displacement, the buoyancy, the stability, to gether with the variety of materials needed in the right construction. So too, he continued, must every character be built up. Then there was the launching, and the trial voyage and how about the chart pointing to shoals, quickend, quicksands, etc., in one instance, and the map of life, with its pitfalls and dangers, on the other. The compass, always pointing true, was like the voice of conscience, an exhortation and a warninga "do" or a "don't" " you must" or "you must not."

# In Love and Unity.

I can assure you that the spirit of fraternity, of devotion, of love in the American hierarchy and the bond of union between that body, the clergy and the laity was never stronger than it is to-day. I hope that this will continue.—From Cardinal Gibbons' speech at Catholic Club reception in New

The tree of knowledge always needs

the sunshine of experience. Opportunity knocks at the door : Importunity comes right in.



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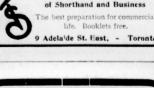
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