





BOYS AND GIRLS

a Pause in the Day's Occupation.

A QUEER SCHOOL. There was once a school. Where the mistress, Miss Rule, taught a number of misses that vexed her.

Poor little Miss Hap Spilled the ink in her lap. And Miss Fortune fell under the table.

Miss Conduct they all did Miss Creant call. But Miss State declared this a fable.

Miss Lay lost her book And Miss Lead undertook To show her the place where to find it.

But upon the wrong nail Had Miss Place hung her veil. And Miss Deed hung the book safe hind it.

They went on very well, As I have heard tell. Till Miss Take brought in Miss Understanding.

Miss Conjecture then guessed Evil things of the rest. And Miss Counsel advised their disbanding.

"THANK YOU."

Several winters ago a woman was coming out from some public building when the heavy door swung back and made the egress somewhat difficult.

me my first lesson in politeness a few years ago." The lady looked at him in amazement, while he related the little forgotten incident, and told her that that simple "Thank you" awakened his first ambition to be something in the world.

Only two words, dropped in the treasury of a street conversation, but they yielded returns of a certain kind more satisfactory than investments, stocks and bonds.

ONE MILLIONAIRE.

"He's a millionaire, that boy is." The boy I was talking with looked across the way at the lad of whom my words were spoken.

"You don't say so? It can't be really so, he looks almost shabby." "No matter for that I live in the same block and I know. But I did not say he was worth a million of money."

The boy who was listening looked rather disappointed. Still, he was anxious to know what the other one might have, anyhow, so he asked, "What then?"

"It is what is called a 'millionaire of cheerfulness.' He is merry and bright the whole day long, not alone when all is sweetness and light, and when it isn't."

KING PENGUIN LAND.

CHAPTER IX.—Continued.

Lessons went on till half-past twelve, when books were put away, and, if it were fine, the young people went out for a walk or ride till three, when they dined; or if it was wet, played at games indoors, or performed wonderful feats of carpentering in the workshop with Gordon, who came in at one o'clock from his morning studies, and would turn charming things for them with the lathe, and allow them to assist with paint, glue and hammer to their hearts' content.

After dinner there was another half-hour's recreation and romp with the little ones, and then a couple of hours given to music and preparing lessons for next day. Tea was at six, and after it came one of the things Hilda resented—half an hour of "useful sewing" for the girls, which was really a sewing lesson, and one she very much needed, for though she could crochet nicely and make wool-work mats and embroidered book-markers, she did not know how to mend her gloves, or darn a stocking, or even run tucks and hem seams as neatly as many National school children of nine years' old.

Mrs. Burnett took great pains to teach her, assuring her that there is no sort of needlework a lady ought not to know how to do, if only for the sake of helping and instructing others; and Hilda, who had much neater fingers and more natural taste for needlework than Molly, was quite surprised to find how easy it was to learn. What she did not like, however, was that it was "mending old clothes," which (because it had been done by her mother's maid at home) she chose to consider "servants' work" and beneath her. She did not indeed venture to tell her aunt so, or to refuse to do the task given her, but she came to it each day sullenly and unwillingly, as well as of the fact that she was actually expected to turn down her own bed, fold her own night-dress, and open her bedroom window before coming downstairs of a morning; and in addition she had been given the duty of dusting and keeping in order the study bookshelves and her uncle's writing-table as her share of the household labors; all of which very terrible grievances were poured out in the long letter which she wrote to her Uncle Herbert, by the first mail after her arrival.

And yet Hilda felt rather dissatisfied with herself after she had written it! It was "all true," of course, and it was not even a breach of confidence like her chattering to Meta; for Uncle Herbert had told her to write to him about everything concerning her new life, but it seemed rather mean to be making all these complaints just to make "Charlie" who was calling to her through the window to "hurry up with that stupid letter" and come out and see her new pony, which Gordon (with one of his mother's skirts on) was exercising in the field, and when her aunt—who was amusing Sintram and Tottie in another part of the rock—came and stroked her hair so kindly, saying she must not be interrupted, and that Gordon should excuse the pony for her another time. Molly, too, ran in just then, looking as cheerful as possible from her daily duty of dusting the draw-

ing-room books and ornaments and saying: "Mother dear, do let me amuse Sintram now. Nurse told me you had taken him from her, so that she might write her letter home; but she didn't like to give him to you because he had kept you awake so much last night with his teeth; and you know you are looking dreadfully tired."

"Well, dear, we must all help one another in this world, you know," said Mrs. Burnett smilingly, though her pleasant face did look pale and weary, "and the Baddeen's teeth make him so troublesome that I know if I did not relieve poor nurse of him a little, her daughter in England would have to go without her shall take him now if you will, and thank you, love. You are a thoughtful little daughter." and Mrs. Burnett went away, leaving Molly coloring with pleasure at her mother's praise, and Hilda more dissatisfied with herself (though she scarcely knew why) than before.

She had to console herself with the remembrance of Meta's sympathy with her wrongs, and assurances that she was never made to do any of the things which Hilda complained, and that it was a great shame to use her friend so; for "mamma and Mrs. Brown said that the Burnett's must be quite rich enough to employ as many servants and teachers as they wanted, only Mrs. Burnett was so dreadfully stingy and so proud of being tremendously clever and such a good housekeeper and all that—as, of course, she was, you know—that she liked to show off how much she and her girls could do.

Crippled With Rheumatism

Mr. Derragh certainly did have a hard time of it, winter before last. Caught cold, and it settled in his kidneys. First thing he knew, he was in bed with Rheumatism. He nearly went mad, the pain was so intense. The doctors gave him the usual treatment—and pretty nearly burnt his legs off with liniments and blisters—but the Rheumatism went right on seething.

"They don't mind, at least Molly doesn't; but then, though Molly's very good, she's not like you, Hilda darling," said shabby little Meta; "and though papa calls them all prodigies and wants me to be like them, mamma says that's nonsense, and she doesn't care a bit about my being a prodigy. She never does anything in the house."

Which was quite true; for though Captain Crawford was a poor man, and could only afford to keep one servant to do everything, his wife spent nearly all her time running from one neighbor's house to another and lying on the sofa reading novels; and his house was in consequence the most slovenly, ill kept, and uncomfortable in the whole settlement.

Even Hilda could not help seeing this for herself and feeling the contrast between the comfortable well-served meals and neat bright orderliness of her uncle's house and the dirt and untidiness, the littered rooms and dinners so badly cooked as to be almost uneatable, of the Crawfords, about which poor Captain Crawford was always complaining, and for all of which the one dirty, untaught, overworked servant girl was supposed to be responsible. Indeed, her natural fastidiousness made her more quick to notice things than some other girls which had been; and she was as much disgusted at having to eat a slice of half-raised mutton off a plate all black with coal dust as shocked at the sight of Meta, who looked so smart and dainty out of doors, wearing in the house a dirty pinafore, torn all up the front, and going about half the morning with her hair in curl-papers, because "Jane" was too busy to take them out and mamma was breakfasting in bed.

Yet to have Aunt Mary put forward as "wonderfully clever" and "such a good housekeeper" was certainly a new view to Miss Hilda after she came out to the Falklands; and the worst of it was that she was too honest not to own to herself that it was a true view, and to feel an almost unwilling respect and admiration for her aunt in consequence. Meta's excuse, however, for all the short-comings in her own home was that they were not "colonials" like the Burnett's. They were going back to England in another year, when, of course, they would have everything nice and charming about them; she would be sent to a fashionable school; and perhaps, if Hilda wrote and told her, Uncle Herbert would unhappy and badly treated she was, he might allow her to come home with them to live with him again, or even to go to school with Meta herself.

It was with this hope, therefore, that Hilda wrote her letter; and then came the dreadful doubt, would she be allowed to send it? That terrible aunt in "The Wide, Wide World," used to read poor Ellen's letters and keep them back, even though they were to her mother; and certainly if Aunt Mary saw all that was in this, she might not like it to go; while, on her side Hilda felt equally certain that she would not like it to be seen. Rather than that, indeed, she would have preferred to keep it back herself; and having finished and fastened up the letter in its envelope, she was sitting with it in her hand wondering what she should do about it, when she happened to look up and see through the open door that the post-bag was lying on the hall table with the key in it.

For a moment the temptation came to her to slip out, pop the letter into it, and lock it up. She knew that if only wanted an hour to mail-time; and that everyone who had letters to write was writing them. Even her aunt, unless she saw the letter, was not likely to have time to think about it till too late, and then would let it go unopened. Still, there did seem something sly and underhand about the proceeding; and, whatever faults Hilda might have, whyness was not one of them; so, instead of giving away to temptation, she turned round to Molly and asked her— "Does Aunt Mary make you show them your letters before you send them, Molly?"

Molly looked puzzled. "She doesn't make us, I think," she said, "but we always do—all of us. Then she can see that they are spelt rightly, and all that you know, and tell us if we have said anything we oughtn't." "I don't want to show her mine," said Hilda. "She's not my mamma or even quite my real aunt, like Aunt Lily; and I don't think she has any right to make me. Besides, I know how to spell. I shall put my letter into the bag myself."

Hilda spoke very defiantly, but she was not quite prepared for her aunt having come into the room meanly while, and answering for herself. "My dear little girl," Mrs. Burnett said very gently, "we do not talk about 'rights' here; there is no need to do so. Be quite sure that no one wishes to look at your letters home unless you were to ask them to do so," and then, as Hilda sat blushing and too much confused to speak, she stooped and kissed the girl's forehead, adding, "I came to lines to your Uncle Herbert. You could put your letter in my envelope; but now I will give you mine to enclose in yours instead, and here is a stamp for it. Letters put in the bag must be stamped first, you know."

She put her note in Hilda's hand as she spoke, folded simply but not fastened, and went away; and for once Hilda felt so ashamed that, but for Molly's being there, she would have liked to run after her aunt, beg her pardon, and then tear up the complaining letter and write a different one. But then Molly was there; and if the letter didn't go, what was to become of Meta's plan as to her recall, and all the hopes they had built on it? Gordon, however, was a very loyal fellow, and would-

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It allowed his favorite sister to be ousted from her place if he was aware of it. He liked Hilda, and used to say, condescendingly, that she wasn't "half bad; and had got some sense in her; her fingers weren't all thumbs like those of some people;" but if Hilda, after assisting him with some delicate piece of carpentry, over which poor Molly's fingers had come to grief the previous day, ventured to say—"I can fit the edges together and help you with these things better than Molly, can't I, Gordon?" he would look cross, and answer quite roughly—"Well, if you can, you needn't be so cocky about it. Polly can do twenty million things you can't, and never brags of them, either. I don't like braggards."

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NOTE WELL.—Matter intended for publication should reach us not later than 5 o'clock Wednesday afternoon

CORRESPONDENCE and items of local Catholic interest solicited.

THURSDAY, OCTOBER 10, 1907.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

PAUL, Archbishop of Montreal

THE LATE GRADUATES.

Comments have been made upon the fact that but few of the late college graduates have enlisted in the teaching professions.

A ROMAN ANNIVERSARY.

There has been observed in Rome recently the thirty-seventh anniversary of the suspension of the Vatican Council and the declaration of Pontifical infallibility.

FEDERATION TAKES ACTION.

The Federated Catholic Societies do not intend to meekly take insults even from judges, is evident from the following resolution passed at a meeting of the Federation last week in St. Louis, Mo:

THE "MODERNISM" THAT IS CONDEMNED.

Some of the headlines the daily press has placed over the cable despatch announcing Rome's condemnation of anti-Christian teaching are somewhat misleading.

that Pius X. is the avowed enemy of all that has shed so much glory upon the nineteenth and twentieth centuries. Of course, there is no real basis for this belief.

more radical, aggressive and relentless policy against the Sassenach, the hereditary foe of Ireland's regeneration.

CLASSIC LASSIE DISTURBS I. O. A.

The I. O. A. and the A.P.A. are in a state of dreadful distress just because the late Augustus St. Gaudens selected a little Irish maiden as a model for the new issue of American coins.

WISDOM AND GRACE.

Few Catholic publications are free from "Friends" who are at all times urging the editors to get what they call "high class" reading.

MEAN WELL, BUT

Nine out of ten who read the secular papers and magazines will swallow hook and bait whatever the editors undertake to say about God or man and things.

ALBERTA'S NEW JUDGE.

Alberta is to be congratulated. Mr. N. D. Beck, K.C., of Edmonton, has been elevated to the Supreme Court bench in that province.

CRIMINAL BUSINESS MEN.

The Rev. John Talbot Smith, LL.D., President of the Catholic Summer School, was the labor Day orator at Plattsburg this year.

THE SINN FEINERS.

It is lamentable that a mutual understanding and good will has not been established between the Sinn Fein and the Parliamentary parties in Ireland.

more radical, aggressive and relentless policy against the Sassenach, the hereditary foe of Ireland's regeneration.

THAT JAPANESE INVASION.

Here are some sensible words from the Gazette in reference to that disquieting "invasion" on the coast.

Despatches from Tokio via London indicate that Japan will not consent to any restriction of the rights under treaty of Japanese subjects in Canada.

EDITORIAL NOTES.

The Westminster Gazette called attention to the number of titled Englishwomen who are leading the simple life within the walls of a convent.

Quebec should be happy in the possession of the district of Ungava.

From Labrador to Hudson's Bay the French-Canadian Province would be monarch of all it surveys.

Of the 80,000 Catholics in the Diocese of Antigonish, Nova Scotia,

45,000 are Highland exiles or their descendants, 20,000 are French and 15,000 Irish.

Telegraph and telephone lines are to be placed under the control of the Public Service Commission.

A General Favorite.—In every place where introduced Dr. Thomas' Electric Oil has not failed to establish a reputation showing that the sterling qualities which it possesses are valued everywhere.

The purchasing power of the Catholic body, not only as families and individuals, but as parishes, societies, teaching orders, and so on, is enormous.

Volume II. of the Catholic Encyclopedia will be issued about November 1st,

and from the advance sheets sent us by the publisher, Robert Appleton Company, it is easy to see that the success accorded the first volume will be duplicated by the forthcoming one.

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The Anglican Bishop of London was in Montreal very recently and was very outspoken in condemning the "new theology."

Pius Syllabus on the errors of our times has already hastened the obsequies.

Preaching in his Cathedral in Denver, Colorado, lately, Bishop Matz referred to Messrs. Carnegie and Rockefeller,

said the widow's mite, given in other-right spirit, was more acceptable in the sight of God than the princely endowments of colleges which millionaires were praised for giving.

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O'Malley in America is a poor man and edits several Catholic newspapers; therefore both are dangerous men.

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Toronto's Difficulties. The city of Toronto and growing municipalities period of their growth.

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### Toronto's Traction Difficulties

The city of Toronto, like all large and growing municipalities, at some period of their growth, finds itself beset with traction difficulties. The problem of rapid transit in large and populous cities is one that calls for the very best judgment and the best intellect. John W. Ryan solved the difficulty for the City of New York by successfully carrying through the immense undertaking of an underground railway system, and it may be possible that the Queen City, should it adopt the plans and suggestions of another leading Irishman, will escape from her present difficulty. Mr. George Plunkett Magann, one of Toronto's best enterprising business men, whose long experience with railways places him in a position to speak with authority on the subject, has been long interested in the matter of Toronto's railway facilities, and he has made certain approximate calculations that place the subject in so simple and comprehensive a form that to understand it is an easy task for even the ordinary lay mind. To begin with, the natural grade and slope of Toronto as a general thing are so happily situated that but comparatively little work would be required to prepare it for a viaduct scheme. Other cities have found themselves face to face with similar constructions at many times the cost it would be to Toronto, simply because nature has already done much in favor of the latter. Then the following calculations have been made. Taking an average of 100 trains per day—and this is a low average—and 35 cars to each, Mr. Magann concludes that lowering the grade from High Park to Strachan avenue, between which point there is a natural obstruction, the notorious "hog's back," and introducing the viaduct as proposed, should enable each train to carry an increase of at least 10 cars. This gives an increase at the rate of 1000 cars per day. The lowest gain of each car to the railway is \$10 daily, and of the 1000 cars \$10,000 in the same time. Allowing 300 working days in the year, we have an increase to the railways of \$3,000,000 per annum. The plans by which the changes may be effected were drawn up by Mr. Magann in 1897, and are embodied in the plans at present being submitted by the Grand Trunk Railway for the approbation of the City Council. The changes proposed would affect not only the local trade, but indirectly the entire ocean, lake and river trade of Canada.

While the above plainly shows that the railways will eventually and without much delay benefit by the construction of the viaduct, it is perhaps scarcely fair to expect that the entire cost should be thrust upon them. It is a generally acknowledged law that the cause that creates a danger should supply the safeguard, and while the different roads have created the majority of the dangerous places, the city is not exempt from blame in the matter. Many streets have been opened with the knowledge that they would cross the tracks, and where this has been done the city should bear the expense. This, too, would save litigation. A spirit of give and take in which city and railroads would work for the general good is the spirit called for by the exigencies of the moment. It costs the city now in the neighborhood of \$20,000 yearly to protect it, if we may so term the present inadequate system—the level crossings, and should the city become guarantors to the amount of \$500,000 for the proposed scheme, the saving of the present yearly outlay would soon redeem the amount guaranteed. The plan proposed will do away with level crossings from the Humber Bridge to Scarborough Heights, and reduce the latter grade very considerably and would secure immunity from danger for the thousands who frequent High Park and the Island. The life-destroying crossings at Sunnyside, the Exhibition, Yonge and Bay streets, Eastern Avenue and Queen St. East, would no longer exist and vehicles and foot passengers could travel free from the menace now ever present to their very existence. The time, too, is opportune for the laying of new tracks, three double lines being a necessity with the increasing calls on the city's traffic, and not till this double project is complete can Toronto take her place where she sometimes claim she rightfully belongs, that is amongst the progressive cities of the American continent.

### Badly Run Down

Through Over-work—Dr. Williams' Pink Pills Restored Health and Strength.

Badly run down is the condition of thousands throughout Canada—perhaps you are one of them. You find work a burden. You are weak, easily tired; out of sorts; pale and thin. Your sleep is restless; your appetite poor, and you suffer from headaches. All this suffering is caused by bad blood and nothing can make you well but good blood—nothing can make this good blood as quickly as Dr. Williams' Pink Pills for Pale People. These pills never fail to make rich, red, health-giving blood. Mr. H. R. Reed, Quebec city, says: "About twelve months ago I was all run down as a result of over-work. My doctor ordered me to take a complete rest, but this did not help me. I had no appetite, my nerves were unstrung and I was weak. I could scarcely move. Nothing the doctor did helped me, and I began to think my case was incurable. While confined to my room friends came and advised me to try Dr. Williams' Pink Pills. I did so, and soon my appetite improved, my color came back, and in less than a month I was able to leave my room. I continued the pills for another

month and they completely cured me. I am now in the best of health and able to do my work without fatigue. I feel sure that all who are weak will find renewed health and strength in Dr. Williams' Pink Pills. They certainly saved me from a life of misery."

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### The Evils Of Mixed Marriages.

From the earliest period of her history, says Archbishop Ullathorne, the Church has always reproated mixed marriages, holding them to be unlawful, pernicious and disgraceful for those contracting them, as well as disastrous for the offspring of the marriages. Statistics fully bear out the truth of the statement that not one per cent. of such marriages proves, from the point of permanent happiness, a complete success. One main cause, says the Archbishop, of the frequency of these unlawful alliances is to be sought in the inadequate instruction which Catholics receive on the subject of mixed marriages, whether from the class-room, or from the pulpit, such a deficiency arising mainly from the not inexcusable fear of wounding the feelings of those who have already contracted such alliances. Yet as the Doctor says, if youth be taught the truth in their catechism days, it will be prepared to hear it enlarged on, from the pulpit; if known to them before their passionate fancy gains in development, the resulting Catholic instinct cannot fail to save them. Above all, it lies with parents to guard their children's welfare in this regard.

As the Archbishop points out, although the prohibition may appear stern, harsh and arbitrary to any Catholic young man or woman whose disposition lies in the direction of an alliance with one of another faith it is, in fact, both a reasonable, a merciful and a charitable law. The Sixth Chapter of Genesis shows how large a share mixed marriages had in bringing about that universal corruption which led God to say that He repented of having made man. The sons of Seth married the daughters of the descendants of Cain because they were fair. The inspired Scriptures point to these unions as having been the original cause of those corruptions, to cleanse the earth from which the Deluge came. In a later age the Mosaic Law forbade the mingling of the children of belief with those of unbelief, the whole drift of God's law being to hold the seed undefiled. It is impossible, says the Archbishop, to read the Old Testament with attention, and not to see that the divine prohibition of marriage between believers and unbelievers is a most benign and merciful dispensation, and that the neglect of it is ever accompanied with evil of the gravest description.

According to the law of Christ, we find St. Paul laying down a rule for married converts from paganism, that clearly shows it was never contemplated that Christians should marry unbelievers. Says the Apostle to the Corinthians: "If any faithful woman hath an unbelieving husband, and he consent to dwell with her, let her not put him away. . . . But if the unbeliever depart, let him depart; for the brother or sister is not under bondage in such cases, but God hath called us in peace. For how knowest thou, O woman, whether thou shalt save the husband, or how knowest thou, O man, whether thou shalt save the wife?" The Apostle intimates that if the unbeliever refuses to live in peace with the believer, or if he wantonly deserts her, the marriage bond which was not inseparable because of the unchristian state of one party, is dissolved in favor of the believer. But this is limited to the case of an unbeliever without baptism, for the marriage of two baptized persons is valid, whatever their state of unbelief.

The whole policy of the Church has ever been against the mixed marriage. Her direct legislation against them begins with the growth of early Church heresies. Nevertheless, as St. Thomas says, "if one of the faithful contract marriage with a baptized heretic, the marriage is real although he sins in contracting it if he knows her to be a heretic." That is to say, the Catholic sins in contracting such a marriage, unless for grave reasons the Holy See or its delegate dispenses from the prohibitory law. Since the spread of Protestantism, in particular, has the Church been ever vigilant. Benedict XIV declares that it was extremely rare for the Pontiffs to grant dispensations except on the condition of heresy being renounced, and that only in the case of the marriage of sovereign princes, to prevent great evils to the Commonwealth, yet never without the children's future education in the Catholic faith being secured.

Think, says the Archbishop, what it is not to be able to pray together, to have to attend different churches on Sundays, to be ashamed secretly of displaying the symbols of one's religion, never to be able to converse upon matters of religion, to have no joint counsel, or even feeling in common in regard to the spiritual welfare of the children. The families that have fallen away from the Church through mixed marriages may be counted by hundreds. Let a Catholic wife love her Protestant husband ever so much, she cannot love or reverence the condition of



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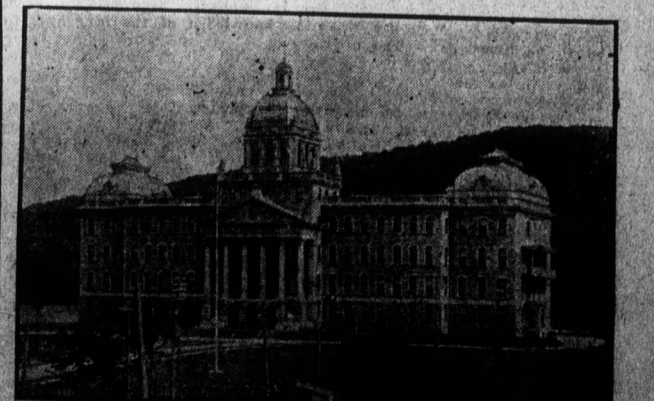
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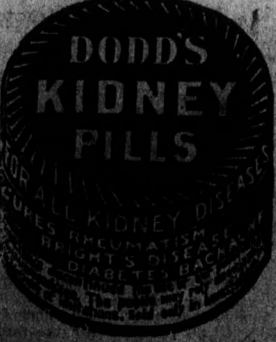
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### The Mission Renewal at Maynooth Ontario.

(Received too late for last week's issue.) A small panic was caused in the church at Maynooth on Sunday, the 22nd ult. by the breaking of a flag stone in the cellar, the concourse of people being so large that the floor gave way a little, causing the break. Consequently a great many of the worshippers had to leave Mass on the steps outside the entrance. The explanation of the accident was given by Father Holland, who was giving the missal; it was that the little edifice, not being used to that kind of thing, wanted to sink on its knees



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The Iroquois at Caughnawaga.

Rev. P. J. Cormican, S. J., Boston College, Writes Most Interestingly of Visit to Reservation.

There is an Indian reservation near Montreal which is about as interesting for American tourists as anything I have met since I left the United States.

The village of Caughnawaga was founded by the Jesuits in 1667. The first missionaries who came to work among the Iroquois, observing the difficulties which beset the new converts among their pagan kinsmen and tribesmen, saw at once that the best way to win them against persecution and to insure their perseverance would be to isolate them completely.

But there is one thing in particular which deserves more than passing mention. There are two large bells in the church tower, one of which was given by George III, King of England, and the other by a king of France. The latter has a very interesting history, but unfortunately it is now impossible to distinguish fact from fiction, as the authentic documents have been lost.

The residence at Caughnawaga contains a large number of old manuscripts, the work of former missionaries. Among them I noticed a collection of Iroquois hymns with music, a series of Instructions on the Creed, and finally an unpublished dictionary of Iroquois-French and French-Iroquois written by a missionary who had a thorough knowledge of the language.

I had almost forgotten the most remarkable souvenir or relic to be found at this Indian village on the banks of the St. Lawrence, viz., a large piece of wampum, which is said to be one of the finest in existence at the present day.

Visitors are still shown the room where the church became too small and in 1845 it was replaced by the present edifice.

he wrote part of his immortal history. The church and residence contain several other precious souvenirs of the past, many of which were given by the ladies of the Court of Louis XIV., who seemed to rival one another in equipping churches for the converted Indians.

The most conspicuous object of their bounty is the main altar. It is a beautiful piece of work, made of carved wood, about fifteen feet high and is still well preserved. Another relic is an ostensorium of massive silver wrought by hand. An inscription at the base gives the name of the donors and the date of the donation as follows: "Claude Prevost, formerly alderman of Paris, and Elizabeth Legendre have given me to the Rev. Jesuit Fathers to honor God in their first church of the Iroquois—1668."

After the death of Father Huguet, S. J., in 1783, the Indians of Caughnawaga were deprived of their regular missionary. The priests of the vicinity came from time to time to administer baptism, or to marry the sick and to bury the dead.

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dors when the Iroquois church was destroyed by a hurricane, and it still recalls to the savage breast two lessons: "Build your church and cleave to the Cross; avoid the two serpents, impurity and intemperance."

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A Marriage

St. Lawrence, "Tal Longworthy," "Songs CHAPTER IX—The Katharine.

Mrs. Sherwood was to be almost a happy woman instantly—by this sudden change of her fortune's wheel, she had not hoped for to pass. But, like all put their whole trust in things as wealth and not to find the apples longed for dust and ash not to her that the attention Percivals and their train rooted; it was to her husband the simple and inexperienced girl. What did it mean?

Katharine was getting that she deserved. She understood why so much should be shown to a man and young woman out of age and she was certain over it which was a kindness remembered, too. She expressed at the name "Singer," and was furious thought of it. Why had she permitted her to remain in the house? She could not Katharine's simplicity; she had been so used to deliberate intention to do the complex, however, Katharine's devotion would be a danger to her own people, but her own group, all desirous of a person to whom all the paying so much attention sent, would have been the she would have been most for her pupil. She believed Katharine's devotion would be a danger to her own people, but her own group, all desirous of a person to whom all the paying so much attention sent, would have been the she would have been most for her pupil.

To tell the truth, Katharine was pleased with the evident everybody to be kind to I was not by any means over Mrs. Sherwood's estimate of social position. Lady John was simply her relative "Singer," whom she had met in the flesh. The she kept her simple and home free from all snobbishness of Mr. and Mrs. Percival, and he kind to her during her journey on the train, and glad to show it. She was specially interested in the but as they appeared to be of the Percivals and of her "Biddy," she was pleased then.

Mrs. Percival was both and displeased. Katharine a certain place in her mind ever since the scene of the in the train. Besides, her had troubled her somewhat of her callousness and the state of feeling which a point of view had induced, she had above all things, the husband should become a. She loved him very truly, standing a habit of quarrel him over all sorts of trifles knew that he was restless happy about religious matters, too, that her domestic were more serene if he were united in religion, and an uneasy feeling that he had had something to do with him out of the Church; was only an uneasy feeling conviction. She had placed beyond his reach the Catholic of their acquaintance whom he had shown a liking in been much struck by a in one of the Archbishop's preached at the Cathedral Sunday after she had met K. He had said very strangely a fully—in a manner that gave words a deeper meaning, it could possibly have in example was more forcible than that a life taught by mere words, and Mrs. Percival

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A Marriage of Reason

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CHAPTER IX.—The Triumph of Katharine.

Mrs. Sherwood was for ten minutes almost a happy woman. In an instant by this sudden turn of fortune's wheel, as it were, she had most hoped for such a come to pass. But, like all people who put their wealth and fashion, she things as wealth and fashion, she began to find the apples she had longed for dust and ashes. It was not to her that the attentions of Percival and their train were directed; it was to her husband's niece, the simple and inexperienced convent girl. What did it mean? Was the world going mad? With Mr. Percival, the husband of the most exclusive woman in town, beaming at Katharine and acting as if he had found a long-lost daughter—with Wirt Percival and Ferdinand Carey hanging on her words, and Lady Alicia St. John fluttering about her like a butterfly, it did, indeed, seem to Mrs. Sherwood that Katharine was getting much more than she deserved. She could not understand why so much attention should be shown to a mere, unformed young woman out of a convent, and she felt a certain bitterness over it which was akin to envy.

She remembered, too, the scorn she had expressed at the name "Biddy Singen," and was furious at the persistence that she remain in such error? She could not understand Katharine's simplicity; she set her face at that occasion down to a deliberate intention to be impertinent. There was no doubt about the completeness of Katharine's social success, however. Fashionable people go in droves, and the group around her was soon surrounded by other groups, all desirous of knowing a person to whom all the eyes were turned.

Now, if Mrs. Ursula were present, would have been most solicitous for her pupil. She believed that Katharine's devotion would be augmented by adversity; but that the greatest danger to her would arise from prosperity or that luxury which produces artificial views of life and destroys all natural feeling and all self-reverence. To tell the truth, Katharine was pleased with the evident intention of everybody to be kind to her. She was not by any means overwhelmed by it, because she had not acquired Mrs. Sherwood's point of view, or Mrs. Percival's estimate of the value of social position. Lady Alicia St. John was simply her relative, "Biddy Singen," whom she had at last met in the flesh. The sisters had kept her simple and honest, and free from all snobbishness. She liked Mr. and Mrs. Percival, who had been kind to her during her lonely journey on the train, and she was specially interested in the young men, but as they appeared to be friends of the Percivals and of her own "Biddy," she was pleased to see them.

Mrs. Percival was both delighted and displeased. Katharine had taken a certain place in her imagination ever since the scene of the baptism in the train. Besides, her conscience had troubled her somewhat. In spite of her callousness and the unreal state of feeling which an artificial point of view had induced, she desired, above all things, that her husband should become a Catholic. She loved him very truly, notwithstanding a habit of quarrelling with him over all sorts of trifles. She knew that he was restless and unhappy about religious matters; she knew, too, that her domestic life would be more serene if he and she were united in religion, and she had an uneasy feeling that her worldliness had something to do with keeping him out of the Church; but it was only an uneasy feeling, not a conviction. She had deliberately placed beyond her reach the only Catholic of their acquaintance to whom he had shown a liking. She had been much struck by a phrase in one of the Archbishop's sermons preached at the Cathedral on the Sunday after she had met Katharine. He had said very strongly and gracefully in a manner that gave the words a deeper meaning than they could possibly have in print—that example was more forcible than precept, that a life taught better than mere words, and Mrs. Percival, impressed as she had been by Katharine's faith, purity and sincerity, had asked herself whether she had done right to deprive her husband of the example of such qualities, springing directly, as they did in Katharine's case, from the influence of the Church. She had tried to gratify that "climbing Mrs. Sherwood" by extending her hands to her so that she could mount the inmost inclosure of fashion, but she resolved to do it as she could not help, with as good a grace as possible.

She determined, however, that Wirt should not take a fancy to Katharine. He must marry Lady Alicia, she was already so English that an English-Irish wife would be quite appropriate; therefore she was a little taken back when she heard a bit of talk between Katharine and the young woman from Dublin. "Oh, Biddy," she heard Katharine say, "how lovely it is to meet you—and to think of our knowing each other by our photographs—wasn't it wonderful! You must stay here always! You'll have to marry an American and live near us, won't she, Uncle Marcus?"

Uncle Marcus, dumb in the presence of the aristocracy, smiled. "Oh, no!" said Biddy, in a rather high-pitched voice, but in the charming Dublin accent, "we never marry American men on the other side, we do not like them, though some of our men marry American girls—when they are rich. One likes American men as friends, don't you know, but marriage is a different thing."

day, because I have met you." "I am sure I shall like you, Kitty, and I want you to like me. I shall be here in Philadelphia for a month or so with the Worths,—one of the daughters married a French cousin of mine, and when they came to Dublin they asked me over here. I can't say I like it, you know, but when a girl's poor, she must do the best she can."

Katharine opened her eyes at the sigh with which this was uttered. She did not know what to say. She touched the stem of an exquisite calla lily and watched it vibrate. "Now, you're rich—I can see that," Lady Alicia said, looking at her dress; that gown must have come from Kate Reilly, or Worth, or some—'t's quite perfect."

"I don't know much about dress," Katharine answered. "In fact, the world isn't as interesting as I thought it would be. Nobody is serious—nobody thinks of the next world; everybody is so intensely occupied with trifling things,—dinner-parties, and engagements, and marriages."

The Irish girl laughed. "Lady Alicia," began Katharine, somewhat offended. "Oh, call me 'Biddy,' as you always did in your letters,—I'm tired of being Lady Alicia! How you Americans love to roll a title over your mouths! I can't help laughing when I hear you talk of marriage as a trifling thing. Why, it's the object of my life! And the worst of it is, I've got to marry here, because I can't marry on the other side. If a girl doesn't marry, what is she to do?"

Katharine looked at her friend in amazement. "She may do a great deal of good," said Biddy scornfully. "She may go into a convent—" "That's out of the question, if she has no vocation. Oh! really, Kitty, I must marry. One can't marry in Ireland, unless one has money. Now I have scarcely any, though I suppose some tradesman would take me for the sake of the title,—but that's not to be thought of. Now I rather like your men; they are not so well educated as ours, and some of them are rather queer, but I'm told they're all very rich."

Biddy raised her large blue eyes to Katharine's with an expression of shrewdness in them which for a moment repelled the girl from the conversation. "Mother Ursula sometimes talked to us about marriage, but not in that way. She said that it was a vocation—a very sacred thing—" "Oh, I've heard all that," said Biddy, impatiently. "But I'm a poor girl, and as no Irishman of my class can afford to marry me without money, I've got to catch somebody here."

"But you'll have to marry a Catholic," said Biddy, smiling and showing a row of brilliant teeth in a way that made Katharine forget the shrewd glance of the moment before. "I can't marry one, unless he appears. All the rich men I've met don't seem to have any religion, and I suppose I'll have to make the best of it. They give dispensations in this country for mixed marriages, don't they?"

"But the Church is against them. Oh, Biddy, oh, Lady Alicia, don't!" "You remind me of Punct's advice to people about to marry," Punct said. "Don't. Now, Katharine, I must do the best I can; it's only a rich girl that can afford to marry as she pleases nowadays,—or a very poor one without any social position."

Katharine was shocked. She did not speak. In vain the music rose and fell, in vain men and women passed her and her friend, envying the position of one girl and the beauty of the other. Her hand stole into the pocket of the silver-trimmed jacket she wore and touched her dear beads. After all, in doubt there is no consolation like a Hail Mary. Wirt Percival's voice sounded behind them. "Oh! Mr. Percival!" Lady Alicia said, "if you are going to drive me out on your brake to-morrow, you must include Miss O'Connor and Mrs. Sherwood—that's your aunt's name isn't it, Kitty?"

WHEN YOU ASK FOR SURPRISE A PURE HARD SOAP. INSIST ON RECEIVING IT.

and "People in Print," are other illustrated features. The second instalment of "The Diary of an Exiled Nun" holds the interest of the reader, and shows how the nuns of a French convent spent their last Christmas together. "The Birth-Right," by Helen Palmer, a clever short story, and "The Drift to the Prosaic," by Charles S. O'Neill, a plea for poetry, are pleasant readings. Monsignor Canon Vaughan's beautiful poem, "A Parable," appears in this number. Other poems are "An Unruly Member," by Rev. P. J. Cormican, S.J., and "Thanksgiving," by Amadeus, O.S.F.

Kidney Disease And Its Danger. Kidney disease comes on quietly—may have been in the system for years, before you suspected the real cause of your trouble.

"Fighting Yankee Bishop" How the Late Bishop Rooker Earned that Title. Convinced Filipino Official at Muzzle of Revolver.

Passing Away of Archbishop Williams. "I am willing to go when God wants me." His Grace said calmly when told that his illness was fatal, and then "Welcome be the will of God." There had been eighty-five years of preparation, and the few remaining days were but the culmination of a lifetime of holy living.

Put New Blood Into the Arteries And the Feeling of Weakness and Fatigue Will Give Way to Health and Vigor. Dr. Chase's Nerve Food.

Literary Review. DONAHOE'S FOR OCTOBER. The October Donahoe's is a memorial number to the late Archbishop Williams of Boston. Over seventy pages are given up to a sketch of his life, works, death and funeral, and are illustrated by thirty pictures of Archbishop Williams, his friends and churchmen who took part in the funeral ceremonies.

A Grand Cure FOR SUMMER COMPLAINT AND CRAMPS IS DR. FOWLER'S EXTRACT OF WILD STRAWBERRY. It is nature's specific for Diarrhoea, Dysentery, Cramps, Colic, Pain in the Stomach, Cholera Morbus, Cholera Infantum, Sea Sickness, Summer Complaint, etc.

