

HOUSE AND HOME CONDUCTED BY HELENE.

Do women ever think that the world on which you open your eyes this morning is not the same world on which you closed them the night before? ... The Chinese have a saying: "If you have two loaves of bread sell one and buy a lily." ... The woman who goes about with a cloudy face, wrinkled little nose and a white with jealousy, sickness, sarcasm and disappointment, does not realize the harm these moods do.

ionable woman will have banished for good and all the extravagantly large hat, the huge pompadour, the frills and the furbelows of her bodice, and the full skirt. The new tendency is all toward the straight up-and-down type of figure-sloping, slender high pulled-back, tight skirts trailing on the ground, plain, fitted waists, and sleeves of the old-fashioned, tight-fitting sort which cling to the arm from shoulder to wrist.

This is the paper which Miss Katharine E. Conroy, editor of the Pilot, read in the programme of the opening meeting of the Social Education Congress at Ford Hall, Boston, on the evening of March 6. ... I am not much concerned about our general topic, in the matter of "Intellectual Freedom," women have not fared differently from men, except in so much as they are, by nature, more conservative and conventional.

The spread of democratic ideas, the diffusion of popular education, the opening of new opportunities for women's abilities, have not, revolutionized women. They have merely given fresh demonstrations of a truth already proved, that women can do many things as well as men can, and some a little better.

"Tales of the City Room" you will see where she learned how; and her "Miss Underwood" is eloquent of the mischief in the power of a newspaper woman, and also of the good. ... The qualities which the daily press needs from women are the womanly. She won't succeed by manliness. Her strength is in putting into her task the fidelity, mercy and unselfishness which are her special characteristics.

We are on the eve of perhaps the most thrilling epoch in our country's history. It has been tried before in the conflict with royal rule; in the "brothers' war" over the evil legacy of slavery; by world power; by its interest in the little dramas of life about them, the movements of birds and animals, and the growth of trees and plants, what a much pleasanter world it would be!

MOTHERS SHOULD REMEMBER. "If," said a shrewd mother, "children were trained to find their happiness in simple things, to take an interest in the little dramas of life about them, the movements of birds and animals, and the growth of trees and plants, what a much pleasanter world it would be!"

Believe me, the space heretofore accorded in too many papers to the pleasure and scandals of multi-millionaire life will soon be strictly limited in the interest of matters of more urgent import. To aid and exhort the lowly; to save the poor man from the Anarchists; a gospel of destruction and despair; to diffuse the goods of this world more equitably; not by impracticable Socialism, but by the practical, the attainable, the attainable and profitable, these things will be aimed at by a press, which, wants to avert the social cataclysm, in which even the most enterprising newspaper would be extinguished.

and break them up with a fork. Take half as much in bulk of pecans chopped fine, mix them with the dates and moisten with creamed butter. Add a dash of salt and spread between two thin slices of bread. ... Anchoovy Sandwiches—Remove the bones from one dozen anchovies; add the yolks of three hard boiled eggs, and pound to a paste. Mix two tablespoonsful of Parmesan cheese, with a few grains of cayenne; add the anchovy mixture, with enough cream to make of the consistency to spread. Use for filling between slices of buttered white bread.

An engagement of much interest is that of Miss Eleanor Marion Crawford, daughter of Francis Marion Crawford, the novelist, and Cavaliere Pietro Rocca, of Naples. Miss Crawford is only 18 years old. She is a good athlete and expert as a swimmer, sailor, driver and golf and tennis player. Cavaliere Rocca is the son of Commendatore Rocca, the wealthy merchant, and Princess di Fondi. Through his mother he is connected with many of the aristocratic families of Naples. He is 23 years of age. Like his betrothed he is devoted to sports and outdoor life.

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BOYS' AND GIRLS - a Pause in the Day's Occupation.

A CHILD'S REBUKE. The pet of the household had overslept. While breakfast was waiting below and the Auntie was chiding the little boy that he was dressing so slow. That he was missing a button was off. And everything seemed out of place, The clouds of discouragement gathered around The dear little fellow's face.

GOOD ADVICE. About three years before his death Daniel Webster wrote the following good advice to his grandson: You cannot learn without your own efforts. All the teachers in the world can never make a scholar of you if you do not apply yourself with all your might.

NELLIE. Nellie was a little Polar dog, and it was her fate to be sentenced to death because of the scarcity of food one dreary winter in Alaska. It was decided that little Nellie should be killed for the other dogs to eat.

THE SHOOTING OF THE YOUNG IDEA. That the royal road to learning is full of strange pitfalls is shown by some of the definitions and statements given by schoolchildren—some of whom are well along the way. The following from Harper's Weekly are bona fide samples coming under the knowledge of one teacher.

There is an amusing story of a Highland soldier, who, while lying dangerously ill in the Netley Hospital, expressed a desire to hear "the bagpipes once more before he died." The hospital doctor agreed, as there were only fourteen inmates in the ward, and none of them were serious cases. A regimental piper was found to play the bagpipes, and for a long time he paced the ward playing tunes of the homeland. The next morning the piper called at the hospital. "Well, doctor," he inquired, "how is my countryman this morning?" "Very well indeed," replied the doctor. "He went to sleep after your entertainment, smiling, happily, and awoke this morning a new man. He will rapidly recover now, and will be able to go home in a few days."

NOTHING IN A NAME. There was a certain commercial traveler who, in his efforts to adapt himself to his surroundings, had adopted the name of "Cowan." He was dining in one of the hotels which he was in the habit of frequenting. The waiter was possessed of an optimism unusual for one weighted with the responsibilities of his position, and was inquisitive as to the name of the customer. "Cowan," he asked, "is a name of a certain nationality?" "No," replied the traveler, "it is a name of a certain profession."

THE OWEN CO., LIMITED, TORONTO.

It is gratifying of affection and to the memory of the Irish people (cashire, England) the distinguished the years of his the eviction of their home in the story of his while there, and of his loss of his right. In Haslingden, vered not only for the cause but the brave part of fending the Catholic town against the by an Orange mob of a then notorious brand named M. vitt (as the memorial tributes) ledge that the Catholic once called together men, whom he s. Himself and his sisters and his brothers, and pointing at them, drove to were fired, but into the air, t. The rioters scotions, and the harmed. The m vent their spl church in an Davitt and his them, and drove Davitt's work in household word has stimulated make the sacrifici, all of them (ing class), to his memory." The memorial form of a mural church in an the money requi subscribed by th the town and d ming preceding t which an appro delivered by Mr. P., needless to the right place. In eloquent word viewed the grea death blow to l land. And touc qualities and ch he presented a recognized by a pleasure of Mich "her man," said never knew a m the weaknesses man nature. I who had a tend for women and years of penal s to act in him ter work for human lot and man suffering."

Protest Against Last week the tentation to the caricatures of t have been with displayed in cer in the shape of post cards repr the Irish ch offensive and ir was until recou tain of our che that the Ancie has taken dras vendors of thos is to be hopef dual member v personally inter which, if well ending, for goo intolerable insul The County I besides appeari boycott any st cards are displ drawn up the l tutions. "Whereas, it tentation of th bers who receiv the mails and a those who sa played in differ that a post-car caricature of an green sash, upo

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Blue Ribbon Tea. This coupon cut out and mailed to The Blue Ribbon Tea Co., P. O. Box 2554, Montreal, entitles the holder to a free package of our 4oz. Blue Ribbon Tea. Fill in blank space with name and address. To MRS. ST. TOWN

GINGER SANDWICHES. Ginger Sandwiches—Bake a plain gingerbread in a thin sheet, or make soft cookies, and when cold cut into oblong pieces and split carefully. Spread with creamed cheese, and put a thin slice of preserved ginger in the middle; cover, press slightly and arrange on a napkin. Lettuce Sandwiches—Select nice tender, crisp lettuce, wash and dry well, but do not make the salad dressing until just before serving. But-ter the bread and cover with the lettuce and spread a thin layer of salad dressing on the other slice and press them together. Cut into halves, or into rounds, before serving. Tear the lettuce to fit the slices. When a rich mayonnaise is used it is not necessary to spread with butter, although many recipes will do so.

CHICKEN SANDWICHES. Take equal parts of grated cheese and English walnuts pounded to meal. Add moist bread crumbs, which sweet bread and season to taste with salt. Spread between thin slices of buttered bread. Peel off the large feathers, remove the innards, and cut off the head and neck. Wash very thoroughly and let them stand in cold water until they are well plucked and press between towels to remove all the water. But-ter the bread and cover with the chicken and spread a thin layer of mayonnaise dressing on the other slice and press them together. Cut into halves, or into rounds, before serving. Tear the lettuce to fit the slices. When a rich mayonnaise is used it is not necessary to spread with butter, although many recipes will do so.

LOBSTER SANDWICHES. Mix one cup of chopped lobster meat with mayonnaise dressing. Spread between thin slices of buttered bread. Peel off the large feathers, remove the innards, and cut off the head and neck. Wash very thoroughly and let them stand in cold water until they are well plucked and press between towels to remove all the water. But-ter the bread and cover with the lobster and spread a thin layer of mayonnaise dressing on the other slice and press them together. Cut into halves, or into rounds, before serving. Tear the lettuce to fit the slices. When a rich mayonnaise is used it is not necessary to spread with butter, although many recipes will do so.

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MAGIC OF A SMILE. The woman who goes about with a cloudy face, wrinkled little nose and a white with jealousy, sickness, sarcasm and disappointment, does not realize the harm these moods do.

Envy is a cancerous growth that eats into the heart of love. Envy is a genuine humor that kills aspirations at the root. Envy is the undermining band of smallness, it wants that which is another's instead of making the most of what is her's. Envy is torn by riches because it does not realize their superficiality. Envy is embittered by success because it does not consider the price of success. Envy is killed by love, because it does not count the sacrifice Envy looks green at simple goodness because it does not grow from what God-like depths it comes.

RESPECT FOR HERSELF AND HER PROFESSION. John Boyle O'Reilly said long ago to newspaper men: "Do nothing as a journalist which you would not do as a gentleman." It can be equally said to the newspaper woman. Do nothing as a woman which you would not do as a lady. If unworthy service is asked of you—resign; the world is wide. I am thinking especially of the army of women who, within the past twenty-five years, have made places for themselves on the daily press. There are places of honor, influence and emolument on the magazines—witness Ida Tarbell—and on certain special publications; but these are few comparatively, and they ordinarily fall to the men. Newspapers have queried on Elizabeth Garvey Jordan for example, her successor, Mary L. Booth and Margaret Sangster, with the Happers; but from her

NOTES ON SPRING STYLES. Fashion is marching on in her usual way this spring, and to those who know and see ahead she is leading up to an entirely new type of womanly dress. Grace Margaret Gould has written an excellent article in the Spring Fashion Number of the "Woman's Home Companion." The change is to be a gradual one, however, but before long the fast-

If You Feel a Cold Coming on. Break it up and stop the cough with Boile's Preparation of Friar's Cough Balsam. It is the "family doctor" in hundreds of homes for coughs, colds, hoarseness, sore throats, croup and bronchitis. It's wonderful how a few drops of this reliable remedy break up a cold and cure the cough. Biggest bottle for the money, 10c. At all dealers. NATIONAL DRUG & CHEMICAL CO. OF CANADA, LIMITED, LONDON, ONT.

Davitt a Militant Churchman.

It is gratifying to read the tribute of affection and honor recently paid to the memory of Michael Davitt by the Irish people of Haslingden (Lancashire, England)...

The memorial tablet within the form of a mural tablet within the church in an adjoining town, but the money required for both being subscribed by the Irish residents of the town and district.

Truly the record of Michael Davitt—his record personal as well as public and political—is a great and honorable inheritance for his nation and his race.

Protest Against Shameful Caricatures.

Last week the New World drew attention to the shameful and vulgar caricatures of the Irish race, which have been within the last few weeks displayed in certain shop windows...

Whereas, it was called to the attention of this corporation by members who received post cards through the mails and also by testimony of those who saw these cards displayed in different stores of Chicago...

letters A. O. H., is on sale, and, "Whereas, the letters A. O. H. are the initial letters or abbreviations of the Ancient Order of Hibernians; and,

"Whereas, the manufacture, sale, distribution and display of the said post cards is a libel upon our order and tends to prevent eligible persons from joining; therefore be it

Luther and the Inquisition.

"You very cleverly evaded my question by presuming I meant the Spanish Inquisition. The Inquisition I referred to is when Martin Luther was summoned to Worms, April 2, 1521.

I had no intention of evading your question, but how was I to guess that when you asked about the Inquisition you did not mean the Inquisition at all, but something entirely different? Luther was summoned to the diet of Worms by Emperor Charles V., against the protest of the papal legate, Alessandro.

Thoughts from a Quiet Room.

The only time that a man feels ashamed of a kind action is when he is chasing another man's hat that is blowing along in the wind at thirty miles an hour with an interested crowd of observers on either side of the way offering him factitious advice.

"Father," said little Rollo, "what is a great man?" "A great man, my son, is one who manages to gather about him a whole lot of assistants who will take the blame for his mistakes while he gets the credit for their good ideas."



"There's nothing like St. George's Baking Powder. It keeps its strength—the last spoonful is as good as the first."

one proposition drawn from his writings were declared erroneous. His chief error, perhaps, was the principal that "God alone, independently of human exertion, is all in all in the affair of man's salvation."

MILBURN'S LAXA-LIVER PILLS

are mild, sure and safe, and are a perfect regulator of the system. They gently unlock the secretions, clear away all effete and waste matter from the system, and give tone and vitality to the whole intestinal tract, curing Constipation, Sick Headache, Bloating, Dyspepsia, Coated Tongue, Foul Breath, Jaundice, Heartburn, and Water Brash.

The "True Witness" can be had at the following Stands:

- J. Tucker, 41 McCord street. Miss McLean, 182 Centre st., P. S. Charles. Mrs. McNally, 345 St. Antoine st. H. McMorrow, 278 Carriers st. E. Watkin Eches, 44 Bligny st. Miss White, 680 St. Denis st. C. J. Tierney, 149 Craig st. west. M. Shaw, 739 St. Catherine st. west. Mrs. Ryan, 1025 St. James st. A. W. Mulcahey, 325 St. Antoine st. Mrs. Levac, 1111 St. Catherine east. C. A. Dumont, 1212 St. Denis st. Mrs. Cloran, 1561 St. Denis st. M. Lahaie, 1097 St. James st. J. Murray, 47 University st. Mrs. Redmond, 438 Notre Dame west. Milroy's Bookstore, 241 St. Catherine west. James McCaran, 28 Chaboullier Squ. Aristide Madore, 2 Beaver Hill Hill. Miss Scanlan, 63 Bligny st. Miss Elms, 375 Wellington st. Mrs. Sionce, 149 Dorchester st.

The Worldly Catholic.

The Catholic who is a critic of authority is a worldly Catholic. He may call himself what he pleases, but he has not the child-like simplicity and docility that characterize the man of lively faith. The true Catholic is in line with his superiors in all that concerns morality and religion.

Thank Thee, Father, for my sorrows. Thank Thee, Father, for my cares. Thank Thee, for Thy glad to-morrows. Thank Thee for the grace which bears! Thank Thee, thank Thee, for all striving. For life's teaching, for my pain—Souls grow greatest when beseeching

Strength to turn their loss to gain! —Harriet Morlock Gleason.

Hadst thou felt desire for things good and noble, and had not thy tongue framed some evil speech, shame had not filled thine eyes, but thou hadst spoken honestly about it.

It is not possible to live to one's self in this world. Even the hermit has a sphere of influence, even the secluded miser casts a blight over a certain segment of the human circle.

The chief and most excellent rule for the right use of money is one which the heathen philosophers hinted at, but which the church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives.

Let no man's soul despair! The same eternal powers, for good or ill.

The same unslumbering care Which lived of old are quick and potent still.

Of souls that do and dare. —Robert Burns Wilson.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend a day are desperate.—Emerson.

Frank E. Donovan REAL ESTATE BROKER Office: Alliance Building 107 St. James St., Room 42. Telephone Main 291-3838.

Canada Coal Company Wood & Coal Dealers. 1912 NOTRE DAME STREET WEST, ST. HENRY. Prompt delivery of coal or wood in all parts of the city. Satisfaction guaranteed.

Time Proves All Things. One roof may look much the same when put on, but a few years show up the weak spots. "Our Work Survives" the test of time. GEO. W. REED & CO., Ltd. MONTREAL.

Hotel Marlborough Broadway, 36th and 37th Sts., Herald Square, New York. Most Centrally Located Hotel on Broadway. Only ten minutes walk to 25 leading theatres. Completely renovated and re-formed in every department. "Up-to-date" in all respects. "Telephone in each room. Four Beautiful Dining Rooms with Capacity of 1200. The Famous German Restaurant. Broadway's chief attraction for Special Food Dishes and Popular Music. European Plan. 400 Rooms. 200 Bath.

SOCIETY DIRECTORY. ST. PATRICK'S SOCIETY—Established March 6th 1850, incorporated 1863; revised 1840. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director Mr. M. Callaghan; P.P. President Mr. F. J. Curran; 1st Vice-President W. P. Kearney; 2nd Vice E. J. Quinn; Treasurer, W. Durack. Corresponding Secretary, W. J. Crowe; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. & B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. K. Moran; President, M. J. O'Donnell; Rec. Sec. J. J. Tynan, 222 Prince Arthur street.

C.M.B.A. OF CANADA, BRANCH 26—Organized 13th November, 1885. Meets in St. Patrick's Hall, 92 St. Alexander street, every 2nd and 4th Thursday of each month for the transaction of business, at 8 o'clock. Officers—Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. A. Hodgson; President, Thos. R. Stevens; 1st Vice-President, James Cahill; 2nd Vice-President, M. J. Dolan, 16 Overdale Avenue; Financial Secretary, Jas. J. Costigan, 504 St. Urbain street; Treasurer, F. J. Sears; Marshall, G. I. Nichols; Guard, James Callahan. Trustees—W. F. Wall, T. R. Stevens, John Walsh, W. F. Doyle and J. T. Stevens. Medical Officers—Dr. H. J. Harrison; Dr. E. J. O'Connor; Dr. Merrills; Dr. W. A. L. Styles and Dr. John Curran.

authority of the Church is the touchstone of Catholicity. Without this submission, says a voice of the fourth century, St. Cyprian, it is all over with the divine power which governs the Church: it is all over with Christianity.—London Catholic Record.

Useful at All Times.—In winter or in summer Parmelee's Vegetable Pills will cope with and overcome any irregularities of the digestive organs which change of diet, change of residence, or variation of temperature may bring about. They should be always kept at hand, and once their beneficial action becomes known, no one will be without them. There is nothing nauseating in their structure, and the most delicate can use them confidently.

Synopsis of Canadian North-West HOMESTEAD REGULATIONS

N.Y. even number section of Dominion Land in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less. Entry must be made personally at the local land office for the district in which the land is situated. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader. The homesteader is required to perform the conditions connected therewith under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year for three years. (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother. (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon said land. Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent. W. W. COLRY, Deputy Minister of the Interior. N.B.—Unauthorized publication of this advertisement will not be paid for.

A Yard of flannel is still a yard after washed with Surprise Soap. Its pure hard Soap—that's why. Don't forget the name—Surprise. SURPRISE SOAP CO. LTD. TORONTO

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AND CATHOLIC CHRONICLE

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Montreal, P. Q.

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placed by restraint and prayer by fatalism. Let the gaze and aspiration of man's mind, and still more of his heart, be limited to the horizon of earth there is no temple wherein man may worship in spirit and in truth. Things temporal may be out of joint. Evils have increased in geometrical progression whilst generations have increased in only arithmetical. Extremes of wealth and poverty are contrasts exasperating and incurable as long as society has no other ideal than commercial prosperity. Socialists think they hold the key to all the problems. We are not of that opinion. Whether the hollows of society will be filled up and the crooked ways made straight by ostracizing capital entirely, whether things most common have not a higher value than that imparted by labor and measured by money, and whether the entire consecration of labor to merely the material welfare of man is the highest aim of life, and tells best for the elevation of the race, are all on the world's examination paper for solution. Socialism will soon enter the English parliament, and will bid the bauble of prosperity be removed. Will socialism in England or any other country stop with the nationalization of the country and the machinery of production? That is not even a half-way house. If socialism is about to form society, it will have to theorize with the family which is the unit of the whole social sum. Catholic theology can find no fault with public ownership and management. It has always recognized the state as a necessary organization in the life and welfare of its citizens. But as the eternal is above the temporal, and the spiritual above the corporal, so is the Church above the State. The contest between the Church and Socialism will not be fought by reason of economic collectivism or on account of organized production and management—right and justice being duly conserved. It is much more likely to arise when Socialism advances to the more sacred fields of philanthropy and morality. There are various points of agreement. The highest organizations in the Church are the best types upon which Socialists can model their plans of reform. We mean the religious communities. The differences are no less marked. Poverty, obedience, celibacy are at the base of religion—voluntary maintenance—devotion to unworldly ideals—these are some of the nerve and muscles in the mystic body whose operations are divided but whose organism is a unit. In religion we have the power and authority from above, endowing the kingdom with immortal energy and indestructible union. In socialism the union will lack stability, and fail for want of a prototype less selfish than desire of earthly comfort or temporal improvement. It may relieve poverty for a time, but the poor we shall still have with us. It may distribute wealth—equally perhaps, more probably unequally; but wealth will speedily gravitate by reason of the industry which socialism will stimulate for the proposed national benefit. Some one has said lately that socialism is the defecation of the state. We should not like to go so far; though it looks like a closer imitation of the Church and Christ's kingdom than the world has yet presented. There are, however, radical differences. But more another day. With socialism taking the place of the political state there may be more trials for the Church than ever before.

SOCIALISM AND RELIGION.

As Socialism is at the very door of many countries it becomes a very important question whether Catholics may be Socialists. Two difficulties present themselves in any attempted solution. One is that Socialism has no regular representatives with authority to speak for it; and, secondly, the public expressions of its advocates are so varied and indefinite that none can vouch for the stopping place. English socialism has the conservative element of its national sense—not carrying a theory to extreme. Whilst, therefore, it is positive that no Catholic can hold some of the principles maintained by advanced Socialists, let us ask whether Catholics may be socialists according to the theory of English socialists. These latter maintain that their system is not anti-religious; that it is a political movement making for public ownership, and that it is not a religious belief. Proceeding with the natural question, what a socialist understands by religion, we are told that "religion is the conscious relationship between the finite and the infinite." Thus at the very outset difficulties confront us; for to the man on the street this definition may be entirely in the air. At any rate that is not the Catholic idea of religion. Our religion has much to say upon the duties to God and our neighbor, duties of patience, charity and other virtues. It has a word to say about rights which it is prepared to defend with the strength of its divine authority. In matters of education its attitude is determined by principle rather than expediency. If we consider the non-Catholic treatment of socialism we find a hundred English ministers signing a declaration that socialism is in perfect harmony with their faith. Amongst them is the Rev. Mr. Campbell, the author of the new theology. He is much more advanced than the ninety-nine; for he holds that "Christianity has not, and never had, any other divine commission" than that proposed by socialism. All this is in almost direct contradiction with Catholic teaching whose pressing word is that we have not here an abiding city, and that the Kingdom of God cannot be ever realized upon earth. Here is the parting of the ways. Socialism has a care for the present life, being indifferent about the future, or at least basing its hopes for the future upon the adjustment of the relationships of this life. The only duty which it renders as obligatory is that of labor. The only right which it recognizes is that of sharing in the products of labor. What place morality will occupy in the new civilization, or what sanction there will be for law or reward for virtue and unselfish devotion have not yet appeared. Evolution we dare say will be the law, destined to develop a scientific world in which freedom will be re-

Abbe Perosi, the famous composer of oratorios and director of the Sistine chapel, the Papal choir, has obtained permission from the Pope to absent himself from Rome and come to the United States to give a series of concerts.

Gerald O'Reilly has been chosen Lord Mayor of Dublin, defeating Lord Mayor A. P. Nabbett, who was a candidate for a third term. Mayor-elect O'Reilly is a native of Hackensack, County Carlow. He has been a resident of Dublin for about half a century and is a prosperous merchant. He is a brother of the Rev. John G. O'Reilly, a curate stationed at the Cathedral, Dublin. His two daughters were members of the Irish Ladies' Choir, which made a tour of the United States some time ago.

RETREAT FOR MEN.

On Sunday evening and every evening of the week following a retreat for men will be preached in St. Patrick's Church by the Rev. D. J. O'Sullivan. A large attendance is expected.

Ex-Mayor Thomson Honored by Thurso Citizens.

A very complimentary and representative demonstration was held in "Middleton Hall" on Wednesday evening, Feb. 5th, in honor of Mr. William Thomson, one of Thurso's leading citizens.

The occasion was Mr. Thomson's retirement from the municipal arena, after many years of useful service. The performance was appropriately opened by "The Maple Leaf Forever," well sung by the united choirs of the various churches of Thurso.

Mr. G. Gagnon, the present mayor of Thurso, read the following address to Mr. William Thomson, Thurso: "Sir,—The high esteem of your fellow citizens you enjoy; the many responsible positions you have held, the large number of strong and sincere friends you have everywhere made, are evident proof of your urbane manners, frank dealings and civic qualifications.

Your present high standing, from a very humble beginning, without help, outside influence or favors, speaks eloquently of your administrative ability. As a citizen and as a kind neighbor we have reason to be proud of you, and we are happy to congratulate you.

As a councillor for 20 years and as Mayor of Thurso for the past 17 years, your many and valuable services have not passed unnoticed. The progress of our town and the welfare of its inhabitants were, we know, the constant aim of your unceasing efforts, and we gratefully acknowledge that they were crowned with marked success.

Your brilliant career in our midst is an object lesson for our youths, and an example for them to emulate. It shows what energetic efforts and skilful labor can achieve when aided by honesty, sobriety and close attention to duty.

May you long live, and may Thurso continue to be favored by your wide experience and ever willing devotedness. As a token of our high esteem and deep gratitude, we beg to present you with this gold-headed cane. In the far future—in old age—may it steady your steps and help you to reach the century mark. It is the affectionate wish and the object of the fervent prayers of all the citizens of Thurso.

Thurso, Feb. 4th, 1908. The gold-headed cane was presented by the youngest councillor, Mr. Thomson's son (W.H.). In answer Mr. Thomson said he was overcome with emotion. When invited to the hall he little expected to be the object of such a grand entertainment. He thought the address was too complimentary. He had only done his duty and he did not expect such praise, which is generally given to the dead only. He had no knowledge or desire of being a dead man. He could not refuse to accept the compliments offered, coming as they did from appreciative and grateful friends. He was pleased to acknowledge that, if his efforts had been successful and if he had done anything for the progress and welfare of Thurso, it was due to the people themselves, who in peace and concord had always faithfully seconded his efforts and doings. He thanked the people once more and hoped that under the new rule Thurso would continue to progress in harmony and happiness. After the song, "The Land of the Maple," by a large choir, Mr. G. Gagnon gave a very fine speech. A piano duet was then executed by Miss Robillard, and Mr. R. Summers, with violin accompaniment by Miss B. Robillard. The chairman then called upon Rev. J. Chatelain, P.P., for a few words. Father Chatelain willingly responded and here is a short synopsis of his speech: Father Chatelain began by saying that he was exceedingly happy that peace and harmony had always prevailed among the very mixed population of Thurso. They were living together in the sweet bonds of mutual love and respect. And why not? he queried. Were they not sons of the same Heavenly Father, and therefore members of the same family? Redeemed by the precious blood of the same Saviour? Were they not destined to be the immortal companions of the same happy eternity? And was it not the ardent wish and

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express command of the Master that "they should love one another," bear the burdens of one another? And when Christ loved us so much as to offer in our behalf His sacred humanity, and His mediating divinity, had He not the right to say, "Go and do likewise?" Moreover, were we not the privileged citizens of the fairest land upon earth? God Himself assigns to nations a portion of the world He created. God gave His chosen people what was called the Promised Land. He praised it that the Jews might love it. Those who criticized it were punished. So God gave this fair land to Canada. Oh, the beauty and grandeur of the gift. Extending as it is from the Atlantic to the Pacific, traversing a whole continent, is it not large enough for us all? With its variety of soil, of climate, of sites of products, with its immense lakes, inland seas, with its high peaks, so picturesque and so rich in minerals of all kinds, with its envied forests, its water powers, with its vast prairies and fertile plains, the granary of the world; is there not room enough for all our legitimate aspirations and zealous efforts? And, I ask, can we be true to our duties as God-chosen citizens of this incomparable land without mutual confidence and help? Can we make of this God-given country one of the most enlightened, prosperous and Christian lands upon earth if there is jealousy, distrust, contention and strife amongst us? The reverend gentleman said he had come to honor Mr. Thomson especially on account of his broad-minded views. Mr. Thomson had strong convictions but he respected other people's convictions, and did not always want his own mind to prevail. His life could very well be crystallized in the formula, "Live and let live." So let us be one for the welfare of Thurso, one for the progress of our fair Canada, one in our earthly aspirations, and one in our heavenly pursuits. Rev. Mr. Chatelain was heartily applauded on resuming his seat.

Mrs. James Black here rendered very nicely an old Scotch song, which was well received. Rev. Mr. Telford, the Baptist minister, gave an eloquent address, in which he described the beauties and attractions of Thurso; commemorated the sterling qualities of its pious, thriving people, and exhorted all to continue to live in peace, sobriety and true Christian spirit.

Miss Alice Gagnon, with a well trained voice, sang "The Swallows," by Piusini. Her sister, Miss Berthe Gagnon, played the piano accompaniment. Rev. Mr. Byron, the Presbyterian minister, gave an able and elaborate address on Canadian patriotism. Dr. J. Robillard, returning from a sick call, was invited to the platform, and after the rendering of "O Canada, Terre de nos Aïeux," by an effective choir, the doctor spoke very eulogistically of Mr. Thomson and the creditable manner in which he had frequently filled the position of County Warden.

Miss Alice Gagnon, accompanied by Miss B. Gagnon, sang "Commais tu le Pays," by Thomass. After a speech in French by Rev. J. Chatelain, refreshments were served. Before parting all sang "God Save the King."

Thurso, proud of its local talent, and ever willing to applaud them, would have been happy to hear Mrs. Metcalfe in one of her fine recitations. But the ladies thought it was their lords' and masters' turn. It was a beautiful entertainment, permeated with genuine Canadian sentiment, which might serve as an object lesson to many towns throughout our fair land.

Mr. Gagnon acted with marked ability as a toast master. Over 300 persons took part in the entertainment. Mr. Thomson's cane bears the inscription: Wm. Thomson. Mayor 1890-1907. From the Citizens of Thurso. It is of ebony and gold mounted.

The above article was inserted by the Catholics of the town without the knowledge of the Mayor and is an eloquent testimonial to a man who has done so much to cement the good feeling between the people of different creeds and nationalities. A little more of this and the world would be so much nicer a place to live in.

The Crick in the Back.—"One touch of nature makes the whole world kin," sings the poet. But what about the touch of rheumatism and lumbago, which is so common now? There is no poetry in that touch, for it renders life miserable. Yet how delightful is the sense of relief when an application of Dr. Thomas' Eucletic Oil drives pain away. There is nothing equals it.

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French Hospitals want their Sisters to Return.

In the excitement of the general upheaval caused by the crisis in France, much of the significance of the extent of the revolutionary measures going into operation has escaped the notice of the people. It has been found that the dissociation of the parish priest from the communal life has created certain lacunae which are hard to fill; the expulsion of the historic teaching orders has had the effect of forcing parents to send their sons and daughters abroad.

The most important void resulting from the Law, in the life of the French people, is now forcing its attention upon the authorities. It is found that the hospital and infirmary regime fails to work as of old, the simple cause being that no system can be found to adequately replace that in which the nuns played the nursing role.

According to La Croix (Paris), the city of Alencon, for example, is entirely without proper nursing arrangements for the hospitals and infirmaries. Recently the Prefect of the department in which Alencon is situated, wrote to a local physician, Doctor Baudouin, pointing out the serious position in which the city was placed from the point of hygienic consideration, and suggesting that the Doctor should take such steps as would lead to the formation of a municipal nursing corps of women.

Now, the Prefect of a Department corresponds in the matter of official position and consequence to something the same personage as the Governor of one of the American States. He cannot, therefore, have been very pleased to receive from the physician at Alencon a letter in which the real causes of the lamentable state of affairs were categorically enunciated.

Doctor Baudouin had the courage of his convictions and did not mince matters. He pointed out that the governmental authorities of France had sought systematically to expel a large body of nurses whose experience was perfect and whose devotion in their work of beneficence was unexcelled. He referred, he said, to the Hospital Sisters, whose main duty was that of nursing the sick in their homes.

The Municipality (as, indeed, the whole government) had done had seemed to act upon the principle of cutting the ladder from under their feet. Without knowing what reserves they had to draw upon in order to replace the expelled Sisters, they had closed the convent of the Infant Jesus, the duties of whose members consisted in relieving poor women in their days of confinement. With them went the communities of La Providence, mostly professed religious infirmarians.

It is any wonder, asks M. Baudouin, that the hospitals and infirmaries are decimated in numbers and see vocations to their institutes dwindling down? Says the physician: "Your administration is now apparently becoming frightened at its own work. In Indo-China, at Toulouse, at Toulon, and at Cherbourg, panic-stricken at the epidemics of leprosy, plague and smallpox before which the official 'nurses' had indignantly stamped, you find the authorities compelled to appeal to the religious whom they had expelled to return and carry on the work of caring for the stricken. In our neighborhood where, thanks to God, there is neither leprosy nor plague, this administration has none the less had to view with anxiety the gap left behind by the expelled and proscribed communities. Yet you now come forward calmly and ask for means of filling up the gap. A very simple expedient is left to you: Do not widen the gap, but put a stop to persecution; place no hindrance in the way of those who feel called to serve God by caring for the sick and the infirm, and then the gaps will fill themselves.

The convents are done to death; the evil is already worked, and yet you invite us to help you to build up anew. This we will endeavor to do without aid from you, and apart from the administration. Alike from the Christian standpoint, from that of genuine liberty, and from that of economics, we have every reason to distrust you, and to keep ourselves free from an undertaking which, under the cloak of science and philanthropy, is concealed the weapons of the persecutor. If most personally decline to take any part whatsoever in the work you are projecting."

The physician points out that in Alencon the Society of the Red Cross has voluntarily undertaken the schooling of those who wish to learn the art of nursing, and that, consequently, the good will of the authorities would appear to have come needlessly upon the scene, or to be at least already, in a measure, forestalled by those very people whom they are covertly persecuting. In any case, he says, the attempt was made several years ago to organize an institute of lay nursing, but it failed, and for the very simple reason that such institutions can only be conducted properly and prosper well if the spirit of devotion is at the root of its principles. Anti-clerical foundations cannot build up a lay philanthropy which shall equal that devotion to mankind which is born of the impulse to serve God.

"A Grand Medicine" is the eucommium often passed on Bickel's Anti-Consumptive Syrup, and when the results from its use are considered, as borne out by many persons who have employed it in stopping coughs and eradicating colds, it is more than grand. Kept in the house it is always at hand and it has no equal as a ready remedy. If you have not tried it, do so at once.

The Man With the Scythe.

He watched the strong, athletic figure as it swung from side to side with something like admiration in his lazy eyes.

"Jove!" he muttered, "the fellow does it in good form. After all, these American peasants—working people, I mean—are superior to our English." If that chap were on horseback now, in a hunting costume or at a reception in a dress suit, it would really be difficult to tell his class. What a figure he would make on canvas. I believe I'll try it."

He left his easel, which had been placed in position for a study of a century-old work, and went to the fence, raising two fingers as he did so to the young man, who was swinging toward him with the long, regular strokes of the mower.

But instead of dropping the scythe and coming forward with hand to forelock, as an English peasant would do, this fellow merely nodded toward the uncult swath ahead without breaking the regularity of his stroke.

De Masters frowned a little, then forgot his irritation in watching the lines of the figure as it swung nearer.

"Jove," he muttered again, "an American sovereign of the soil! I'll put him in the foreground of the oak with his scythe. They shall typify time and age and strength."

His fingers had brought up a coin from his pocket—now, almost unconsciously, the coin was permitted to fall back, and a larger one was brought up in its place. It seemed more fitting. The smaller would have done for England.

As the fingers came from the pocket with the coin conspicuously in sight there was a last long s-s-wish of the scythe and the young man was wiping his face with his handkerchief.

"Now, what is it, sir?" he asked pleasantly. "I did not want to stop back there on account of losing so much time. I'm tasking myself to finish this field to-day, and it's going to be a sharp work. You see, there are a lot of young trees in the field, and we don't like to put in a machine for fear of bruising them; so I'm doing it in the old-fashioned way. You're an English artist, I take it, who is stopping at the house for a few days?"

"Yes," quickly, "and that is what I want you for, to pose with your scythe in a study of the old oak."

The coin was raised temptingly, but though the mower was looking straight at him, he did not appear to see it. There was no change in the expression of his eyes, no added color to his face.

De Masters looked perplexed. Over in the old country a peasant would have seen the first motion toward the pocket, and his hand would have been in readiness for whatever might be forthcoming.

"I shall want you more than two hours," he said suggestively, "and this—"

"I'm sorry," the young man interrupted quietly, "but the fine weather isn't likely to last, and we must give every moment of it to the hay-making. I should like to oblige you, and if you think it worth while to put the picture off until I have leisure, I shall be glad to do what I can. You will excuse me now."

"Well, anyway, take this," began De Masters, and I will—"

But the sharp s-s-wish, s-s-wish of the scythe was now moving back across the field. De Masters balanced the coin doubtfully upon his fingers, thinking also that the dull eyes might not see it and that the coin would fall off and be lost, finally let it slip back into his pocket.

But the man and his scythe had taken hold of his fancy, and he moved the easel to another part of the field, where there was a big rock with a brook twisting around it and some alders leaning over.

He would let the oak go for awhile. There was no hurry. His invitation was unlimited. Perhaps the mower would have leisure after the hay was made, and—there was another reason why he was willing to stay on.

Kate Reuser was on the veranda when he returned, and the look of approval in her eyes as they rested upon him brought an unusual light into his own.

On the other hand, there was something in the thoughtful, unaffected manner of the country girl that appealed to De Masters as had none of the beautiful women he had met on his travels. He placed his easel and unfinished canvas on the veranda, and then dropped down to one of the

steps. "No, you needn't look at the picture yet," he said, as her gaze went toward the canvas: "It is only crude outlines like the limbs showing through a fog. I shall put in the details and finish it to-morrow."

"You didn't try the oak, then?" "No, I haven't yet. I have a new idea for it." He was silent for some minutes, then added, with a laugh: "Your peasants—working people, I mean—are different from ours on the other side. Over there I need only to raise my hand—with money in it, of course—and they come to me at a run. They are always ready to earn two or three honest pennies where their regular work yields but one."

She looked at him inquiringly. "I tried the same thing here," he went on, "but the man seemed too dull, or too fond of work. You see it was a man with a scythe, and I wanted him with the oak."

"Did you offer him money?" "Of course," simply, "I could not expect him to come otherwise. But in spite of all my efforts I couldn't make him see the money, and he talked to me just as I am talking to you—on terms of perfect equality. He didn't even touch his hat."

A half smile was parting her lips. "Who was it?" she asked, "Porter or Smith, or Cibber?" "I don't know, only that he was a handsome young fellow, with collar open and a very wide-brimmed straw hat."

The half-smile broke into a rippling laugh instantly checked. "I beg your pardon," she said, "but that was Less—Lester Longstreet, I mean."

"Anything remarkable about him?" "Why, no. I don't know as there is, not any more than about a good many of our young peasants in this country who are working their way up. But Lester is a very fine young man. He was left an orphan at eight, and has made every bit of his way since then. He has worked for papa three summers to help pay his college expenses."

"College!" incredulously. "Yes. He graduated from Yale in June and is now earning money to pay for a post-graduate course in medicine and chemistry. Then he is going through a regular medical college, and afterward will study a year in your country. He is only 21 now, so there is plenty of time. When he finishes his study I expect to marry him."

Her eyes were shining a little now and she looked at him frankly, as though half expecting some word of congratulation, perhaps of commendation for the young mower. His face was averted for an instant, then it turned pale, but equally frank. "I thank you for your confidence," he said, simply. "I came here with an idea of staying for three days, and have been six already; and I should have to remain till after having to get the picture. I don't believe it would be wise for me to stay so long. I will say good-bye to you now."

"I bent over her hand for a moment and was gone."

"I placed the candle on the altar and leaned over the Father, saying: 'Aren't you shot, Father?'"

"He raised himself a little and picked up two of the sacred hosts, placing them in the chalice, then lay down again. His lips moved for a few minutes, I suppose in a dying prayer, and then all was silent. "I ran upstairs and got Father Wulstan, who came down and, bending over the dying Father, administered the last sacrament. Father did not say a word, but still I think he was conscious. When Father Wulstan said, 'Brother, I am giving you the last sacraments,' Father Leo did not answer him. He was smiling, and after the doctor arrived I left, for I heard him say the Father was dead."

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paper? We must meet pulp with pulp. We must meet paper with paper. We must sow the truth without ceasing, for the missions of error are loveless.—Newark Monitor.

Spring Blood is Bad Blood.

How to Get New Health and Strength in the Spring.

The winter months are trying to the health of even the most robust. Confinement indoors in overheated and nearly always badly ventilated rooms—in the home, in the shop and in the school—takes the vitality of even the strongest. The blood becomes thin and watery, or clogged with impurities, the liver sluggish, the kidneys weakened. Sometimes you get up in the morning just as tired as when you went to bed. Some people have headaches; others are low spirited; some have pimples and skin eruptions. These are all spring symptoms that the blood is out of condition. You can't cure these troubles with purgative medicines, which merely gallop through the system leaving you still weaker. What you need to give you strength in spring is a tonic, and the one always reliable tonic and blood builder is Dr. Williams' Pink Pills. These pills not only banish spring ills, but guard you against the more serious ailments that follow, such as anaemia, nervous debility, rheumatism, indigestion and kidney troubles. Every dose of Dr. Williams' Pink Pills makes new, rich, red blood which strengthens every nerve, every organ and every part of the body. This is why Dr. Williams' Pink Pills is the favorite spring medicine with thousands throughout Canada. Try this medicine this spring and you will have energy and strength to resist the torrid heat of the coming summer. Mrs. Jas. Haskel, Port Maitland, N.S., says: "I was troubled with headaches, had a bad taste in my mouth, my tongue was coated, and I was easily tired and suffered from a feeling of depression. I got a supply of Dr. Williams' Pink Pills, and it was not long before they began to help me and I was soon feeling as well as ever I had been." You can get these pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

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gratified, indulged in unrestraint, and not the highest gift of God. Many disregard the rights of their fellows, take undue advantage of them, and crush them. They grow to have a like disregard for God. They break at the courts and the prison cell. They have no fear of anything here, and have become callous as to the hereafter. They live as the beast and die as if death ended all.

The second reason is the undue value put upon worldly possessions. Those who spend their days in toiling for houses and lands, and bonds and stocks, come to think that these are the substantial things, and that when they are taken away all is gone. They have not learned that 'a man's life consisteth not in the abundance of the things he possesseth.' They seem never to have heard of a certain rich man, who pulled down his barns and built a bigger, that he might have where to bestow all his fruits and his goods, and that just as he had much goods laid up for many years, that night his soul was required of him. The man with great wealth may in reality be very poor, while the man with little or nothing of this world's goods may be rich towards his fellow men and toward God. It is still true as in the days of Solomon, 'Better is a little with righteousness than great revenues without right.'

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Rosemary for Remembrance.

I remember once telling her I would swim the Hellespont for her... Rosemary for Remembrance. The struggle was a fierce one. Prudence said: "Pull back; don't be a fool." The voice of the world rang in my ears: "You've no right to ask her to engage herself."

Don't Neglect a Cough or Cold

IT CAN HAVE BUT ONE RESULT. IT LEAVES THE THROAT OR LUNGS, OR BOTH, AFFECTED. DR. WOOD'S NORWAY PINE SYRUP IS THE MEDICINE YOU NEED.

home, and shall I say it?—something very "catching," why, then, there was "My Irish Molly," or "The Little Wooden Hut," or one of the myriads of tunes which seem to haunt the memory. And over the piano are some photographs of Phyllis at different times—a sweet girl with long plaits; then, a little later, with her hair up—that wonderful day when a girl thinks the whole world is looking at her; and then as I know her so well, my Phyllis!



The EDISON PHONOGRAPH

THE one thing for which young folks leave home is amusement. If you give them the best form of amusement in their own homes, they will stay there. The best form of amusement is furnished by the Edison Phonograph.

Hope on, Hope Ever.

The fact that the opening of the session would witness in parliament the presence of a united Irish Party has naturally produced in Ireland feelings of the deepest gratification.

Giordano Bruno.

A very significant indication of the temper of the anti-clericals might have been witnessed last Sunday in the very heart of the Eternal City.

La Grippe Cured

When Doctor's Prescription Failed, Dr. Chase's Syrup of Linseed and Turpentine Cured the Malady. The present weather is "playing hob" with the people. La Grippe is prevalent, notwithstanding the efforts to avoid it.

The Catholic Indian.

The present status of the Catholic Indian problem is the very "houl" of the problem that confronts the missionary to them.

Napoleon and Ireland.

In Mr. W. Lecky's first edition of "Leaders of Public Opinion in Ireland," in a chapter which has been eliminated from later editions, an anecdote which should not be forgotten is told of a conversation between Napoleon when a prisoner at St. Helena and a Captain Watson.

SUFFERING WOMEN

who find life a burden, can have health and strength restored by the use of Milburn's Heart and Nerve Pills. The present generation of women and girls have done their share of misery.

PAGE WHITE FENCES

Get the Best. Styles for Lawns, Farms and Ranches. Made of high carbon wire, galvanized and then painted white. Tougher and stronger wire than goes into any other fence.

THE PAGE WIRE FENCE CO., LIMITED Largest fence and gate manufacturers in Canada. WALKERVILLE TORONTO MONTREAL ST. JOHN WINNIPEG

History of the Church.

(Continued.)

The sunbeam divides itself to multiply colors; it breaks again and goes out of its way to perform other wonders. If the orb commanded by God to rule the day, should suddenly appear or disappear, we would be dazzled in the morning by his sudden splendor, and surprised at night by the deepest darkness. He will not do this, but in imitation of the Eternal Light and Wisdom, the emblem of which he is, he attains from one extremity to the other with force, he will also dispose all with sweetness. His triumphant appearance on the horizon will be preceded by the dawn, and his setting followed by the twilight. For more than an hour before he sends his beams directly on our heads, he will send them high in the atmosphere, the vaporous particles of which will reflect them to us broken and weakened. This is not all. These same rays, shooting obliquely in the elevated and rare parts of the air which surrounds us, will bend to the lower and denser parts to come near us more and more, as we see the apparent bend in a stick plunged obliquely in a vessel of water. It is by means of these few broken rays, and these atoms of air and vapor, that God sweetly brings us from the shades of night to the clearness of day, and from the light of day to the darkness of night, through the tints of the morning dawn and the evening twilight. It is also to this that we owe the beautiful blue in the vault of the heavens. The higher we ascend the great mountains, the blacker the sky appears. There are certain heights where the sun does not appear in his ordinary splendor, and the stars are seen in the middle of the day, not twinkling, but quiet. The air that is above is too delicate to reflect the light of the stars to the eye and direct it all around. Lower down, this light, reflected by less delicate air and vapors, mingling its whiteness with the black above, produces this intermediate shade that charms the eye and seems to surround us like a vault studded with golden nails. These same atoms of vapor and air are ordained by God to hand, as it were, one to the other, the white brilliancy of the sun and carry it even into places where the solar rays never penetrate directly. What mysteries there are in what we see every day!

The heavens show forth the glory of God and the firmament declareth the work of His hands. Day to day uttereth speech, and night to night showeth knowledge. There are no speeches nor languages where their voices are not heard. Their sound hath gone forth into all the earth, and their words unto the end of the world. He hath set His tabernacle in the sun, and He as a bridegroom coming out of His bridal chamber, hath rejoiced as a giant to run the way. His going out is from the end of heaven, and His circuit even to the end thereof, and there is no one that can hide himself from His heat.

God united in the sun both the light that enlightens and gives color, and the heat that sustains life in plants and makes them grow. But light and heat existed before this already the plants were painted with the colors of the one and lived by the life of the other. The sun is a reservoir: it is not light but a luminary.

The ancients were much troubled over the question as to whether the stars were alive or not. Some said that they were, others that they were not. Others again were in doubt. St. Thomas conciliated the two opinions with splendid tact. He said, "The stars are not animated the same as the human body is by a soul which forms a single individual; but they are animated the same as a ship sailed and steered by a pilot." Now those who held that the stars are animated, understood it in this way, and those who sustained the contrary opinion did not mean in the first way. It was only a war of words after all.

The sun presides over the day; he brings it to us when he rises, he takes it away from us when he sets. But this rising and setting of the sun is caused not by his rising and setting, but by the rotation of the earth's own axis, thereby presenting to the sun's rays different points of its circumference. The sun rises, then, on the horizon, and advances, then passes and sets, much like the innovable seasons which appear to the navigator to rest on the horizon and come closer, or to sink below it and disappear according as the course of his ship is towards the land or away from it.

The sun also presides over the four seasons or four periods of light and heat which he spreads over the earth—as also over the year, which is the combination of the four. But it is the earth again that is the cause of this circle of variations. Not only does it turn on itself every twenty-four hours, that the sun may give us

the day; but it turns also round the sun in three hundred and sixty-five days and a quarter, which is called a year. In this annual revolution it is inclined in such a way that it presents the middle of its globe directly to the sun's rays twice, and once it presents a certain portion of each of its hemispheres. When the middle, or equator, is presented, the days are as long as the nights, it is equinox for us; spring or vernal equinox if the earth must afterwards present to the sun the hemisphere in which we live; autumnal equinox, if afterwards it must present the opposite hemisphere. When it presents the greatest surface of our hemisphere, our days are longest and our nights shortest; it is summer. This is what we call solstice, because the sun seems to stand several days before returning to the other hemisphere; summer solstice for us; winter solstice for those who live on the opposite side of the earth. Six months later the case is reversed. This is the way in which the learned of our day explain the phenomenon. We say of our day, because for centuries they explained the matter differently, and always with an equal assurance, which should at some time persuade them to be a little more modest.

The moon is the second of the great luminaries. She accompanies the earth around the sun and turns at the same time around the earth in twenty-nine days and a half. She presides over the night, which for the most of the time, she brightens with a pale light. No more than the earth is she luminous of herself; but like the earth, she borrows her light from the sun. When she shows all her hemisphere bright, which happens when she rises at the same moment that the sun sets, there is what we call full moon; when she rises at the same time as the sun, she shows a dark hemisphere; we see nothing of her: that is what we call new moon. Lastly we say first quarter or last quarter when she is closer to the sun, or further away from it, and shows the quarter of her hemisphere brightened, and consequently the other three quarters are dark. These different appearances are known as the phases of the moon. Astronomers have observed similar changes in the moons which accompany other planets.

Night is but the shadow of the earth. When this shadow, which is cast far into the air, falls on the illuminated disc of the moon, this disc is wholly or partially darkened; this is what is called the total or partial eclipse of the moon. This cannot take place except at the time of full moon, when the earth is in direct line between the sun and moon. But the moon has her shadow and her night as well as the earth. When this shadow, which is also cast far out into space, encounters the part of the earth on which we live, it withholds from our sight all or part of the sun's light; this is the total or partial eclipse of the sun. We are for a short time in the shadow of the moon. This cannot take place except at the time of new moon, when she is directly between the earth and the sun.

With the exception of the Jews, all ancient peoples were very much afraid of eclipses. In the annals of China we read that an eclipse put the whole country into a panic. Even to-day the people of India, persuaded intimately that a wicked dragon wants on these occasions to devour the moon, make a terrible noise to drive off the monster, or they sink themselves to the neck in water to pray that he may not devour it entirely. The Greeks and Romans were of the opinion that if the moon were eclipsed it was because the sorcerers, by their incantations, attracted it to the earth. Consequently they used to beat kettles, pans, and other noise-making instruments to force it back into its place. They lit an infinite number of torches and raised them towards the heavens to call back the light of the eclipsed heavenly body. The natives of Mexico imagined that the moon was wounded by the sun in a quarrel that they must have had together, and in consequence everybody fasted to establish peace.

However, in China, India, Persia, Egypt, Greece and Rome, there were astronomers, or star-gazers, or mathematicians, for in ancient writing those names signify the same thing; but, instead of enlightening the people on the cause of eclipses these wiseacres led them and sunk them into a more dangerous error. How far back we may seek in profane history, we see astronomy, or the knowledge of the stars degenerate into a vain and dangerous superstition. The mathematicians, or star-gazers, or astronomers, finding that the examination of the stars for the purpose of finding out their course in the heavens, and foretelling eclipses, was not very profitable, invented something that would pay them better; it was to foretell the destiny of every man, or the issue of a battle, or the success of an enterprise. The heavens were divided into

OUR MONTHLY CALENDAR

3 March, 1908.

Quinquagesima Sunday.

- 1. St. David, M.P.
2. St. Simplicius, O.C.
3. St. Ars. Wednesday
4. St. John Joseph of the Cross, C.
5. The Passion of Our Lord
6. St. Thomas Aquinas, C.D.

First Sunday in Lent.

- 1. St. John of God, C.
2. St. Frances of Rome, W.
3. The Forty Martyrs
4. St. Eulogius, F.M.
5. St. Gregory, P.C.D.
6. The Holy Crown of Thorns, S.
7. St. Matilda, Q.

Second Sunday in Lent.

- 1. St. Zachary, P.C.
2. St. Finian the Leeper
3. St. Patrick, Apostle of Ireland
4. St. Gabriel, Archangel
5. The Spear and the Nails
6. St. Benedict, M.P.
7. St. Joseph, Patron of the Church.

Third Sunday in Lent.

- 1. St. Basil, P.M.
2. St. Victoria, M.
3. St. Simon, M.
4. Annunciation of the B.V. Mary
5. St. Ludger, B.C.
6. The Five Wounds of Our Lord
7. St. Sixtus, P.C.

Fourth Sunday in Lent.

- 1. St. Jonas and Companions, M.M.
2. St. Ciriacus, M.
3. St. Nicholas, Hermit, C.

twelve equal parts, each one having its own particular attribute, riches, relatives, glory, etc., etc. The planets were divided into favorable, unfavorable, and mixed, having their unlucky or happy aspects. The decisive moment of man's destiny was that of his birth. Such were the arbitrary principles of these vain and superstitious mathematics, as we see by the Fathers of the Church who refuted them. The Chaldeans, who were the first to observe the stars, were also the first astrologers, soothsayers, fortune tellers. Their very name became common to all the charlatans of this class who in a short time were to be found everywhere. The mathematicians were often banished from Rome, but they stayed there nevertheless. This is what history says: They brewed conspiracies by their prognostications. If they succeeded they ruled the empire; if they failed they were banished by decree; but, as an author of their time expresses it, the vulgar scholar and the vulgar dunce, equally persuaded that the destinies of both empires and individuals were written in the stars, kept those men in spite of decrees. Such was the power of this astronomical superstition that a great writer of Roman literature reasoned as follows in a speech: "Since mathematics," said he, "predict the eclipses, why can they not also predict a man's fate?" Emperors thought the same as the common people did. Tiberius expelled the mathematicians by decree, all the time being himself one of them. With regard to philosophers, it will be enough to speak of one, Julian the Emperor, a star-gazer, an aruspex, a magician, and surrounded by magicians like himself. The holy Church of God, and she alone since the time of Moses up to the Council of Trent, never ceased enlightening the world on the folly of these vain prejudices, or the impostures of the apparently learned. The philosophers of Chaldea had probably commenced to infatuate mankind with their astrological fables when Moses brought into the light once more the ancient truth about the creation of the world and the providence of God. These same sages were flattering Dabylon by promising her a never-ending happiness when Isaias announced her early ruin and said to her: "Hearken, voluptuous city. Stand now with thy enchantments and with the multitude of thy soceries; let now the astrologers stand and save thee, they that gazed at the stars and counted the months, that from them they might tell the things that shall come to thee. Behold they are as stubble, fire hath burned them, they shall not deliver themselves from the power of the flames." Julian the philosopher employed all the resources of philosophy as well as those of the empire, for the triumph of superstition over Christianity and good sense, while his school companions, Gregory of Nazianzen and Basil of Cesarea taught the people in the Christian temples to laugh at the philosophical extravagances and preserve their wits and Christianity. (To be Continued.)

Prizes Awarded in Diary Contest.

\$200 in Prizes for the Best Diary Kept in Dr. Chase's Calendar Almanac.

COMPETITION KEEN.

Ten Rewarded for Efforts as the First Prize Had to be Divided.

The judges in the annual Diary Contest of Dr. Chase's Calendar-Almanac have given their decision after carefully considering the numerous diaries submitted. Their task was difficult, not alone because of the hundreds of Almanacs entered in the contest, but more particularly because of their high standard. For example, the material, neatness and cleanliness of the leading diaries were of so good a quality that the judges were compelled in justice to both parties to divide the first prize between Mr. and Mrs. Sanford Hoar, of Scott Road via Petticoat, N.B., and Mr. E. H. Snider of Broomhill, Man. The prize winners are:

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Second—\$50 in gold—Jas. Arthur, North Rustico, P.E.I.

Third—\$25 in gold—Miss Mary E. Beattie, 239 Pall Mall street, London, Ont.

Fourth—\$5 in gold—Rev. Jos. H. Chant, Newburg, Ont.

Fifth—\$5 in gold—Mrs. W. H. Burns, Mimingoah, Ont.

Sixth—\$5 in gold—Fred. Goodwin, Tilsonburg, Ont.

Seventh—\$5 in gold—Mrs. Jos. H. Cook, Box 71, Beachville, Oxford Co., Ont.

Eighth—\$5 in gold—Miss Ammie F. Bryden, Flinton, Ont.

Ninth—\$5 in gold—Theodule Cloutier, L'Islet, Que.

The diaries belonging to the following persons are Highly Commended:

Mr. C. McFarlane Lewis, Mt. West Co., N.B.

Mrs. Wm. Mutch, Rocky Point, P.E.I.

Mrs. A. Roszel, Kimbo, Ont.

Mrs. Robt. E. Lovatt, Tynemouth Creek, St. John, N.B.

Judging from the number of requests for Almanacs this year the Diary Contest for 1908 promises to be as close as that of 1907. If anyone has not received one of these Calendar-Almanacs the Edmondson, Bates & Co., Toronto, Ont., will mail one upon the receipt of name and address.

Appeal for Father Gray's Mission.

To the Editor, True Witness: Dear Sir,—As a regular subscriber to, and a constant reader of, your valuable paper, I trust I may be permitted to call the attention of your many readers to the urgent and touching appeal of the Rev. Father Gray, of Fakenham, England, which has occupied a prominent place in the columns of the True Witness for several months. I forwarded a small donation to the rev. gentleman recently, and have just received

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ber all benefactors and their relatives, living and dead, every time he offers up the adorable sacrifice of the Mass. Thanking you very cordially, Mr. Editor, for giving space to this communication, I remain,

Respectfully yours, CHARLES J. BAILEY.

Vol. L Gardi... What is... A Penalty

The word "exco... been in the air l... have clearly unde... term means. We... tholics even whos... subject are dim a... may therefore be... others a service i... liable for the ge... lying points of th... the Church, know, is a body... acts laws for th... welfare. To enfor... tions are require... sations employe... able for the go... Church are includ... nically called "o... may be defined a... ty, imposed for... amendment of off... baptized person v... a crime and is c... rived by ecclesi... the use of certai... ages. A consue... poses not only g... and, moreover, eff... by baptism have... the Church. The crime which... itself grave penit... such grave pena... us that punishme... proportionate to... punishment. "m... Hence theologians... cur a censure the... mortal sin, either... ture or on accou... ty of dangerous... as scandal or so... cause those in a... an important, and... severely with a... and their wishes... stances must be... the crime must b... crimes belong to... um" of the tri... whereas the "for... cognizance of the... Lastly, the crim... ly plotted, preme... but must have b... cution—in a wor... accomplished fact... A further restr... position of a cen... fact that the au... hands such power... ed to give the d... Canon law triple... it must be expres... to take the plac... the censure is in... mission of an act... already promulg... standing and t... though even in t... commonly receive... ing, that he may... nity of defend... chooses. Censures are... munitations, and... diets. We are d... of these only, a... form of it in wh... been excommuni... name. Excommuni... an ecclesiastical... a subject is cut... munion of the C... of the benefit of... comes, in the eye... a heathen and a... will not hear th... to thee as the L... lican" (Matt. x... is meant, predis... from the Church... question we met... tween those wh... and those who... of the Church, those who are... at any particula... state of grace... the aggregate o... external and vi... Sovereign Ponti... Those, consequ... soul of the Ch... the body, and... who are in the... in the soul. but only those... which return... from the body... seen strange... communicated... long to the sou... is a very excep... mit, but we ha... mind that eccle... human, and, a... rare," pronoun... is unjust becau... posed to be co... a matter of fact... disposed to ma... fault and have... in the sacramen... also happens th... ed person may... the imposition... has been unabl... relaxation of t... With regard... communication... tion a few... forth in stand... no longer obta... have fallen in... first place, he... excommunicate... rives no benef...