





worn face on the great face were beneath the cloud...

A PERILOUS WALK

RECOLLECTIONS OF AN ADVENTURE IN PIONEER DAYS.

By Charles G. D. Roberts.

In the years between 1840 and 1850, settlers were few and scattered in what is now the fertile and prosperous Aroostook region of northeastern Maine.

The following adventure was told me by an old lady, Mrs. Hetty Turner, part of whose childhood was passed in a pioneer's cabin on the head waters of the Aroostook River.

"Mr. Turner had had a large family before he moved up the Aroostook, but had lost all but the two eldest boys in an epidemic of diphtheria.

"One sunny September afternoon, when father was off in the woods, I heard the patter of little feet outside the door, and small fists knocking for admittance.

"I asked them where Tom was—Tom was my favorite and their big brother— and what had made him hurry away so.

"Of course I was pleased at such devotion. I kissed the hot and dusky little faces, and brought out a liberal supply of milk and molasses cake.

"I thought of the anxiety Mrs. Turner would feel when she found the children were missing.

"Then, however, I had to do the milking, and then get my plate telling ready. I left a note on his plate telling my wife I had gone, and then started off with my little visitors.

"Even as I spoke I noticed with some uneasiness that the shadows were growing long. I hurried off at as quick a pace as I thought the little ones could stand, and the first behind.

"I think we must have been a good mile from the crossroads, when all at once Mamie, who was sitting about, and untrusting as a bird, frightened voice: 'Look, Hetty! look at the big dog!'

"'Big gray dog!' remarked Eddie, looking over his shoulder with much interest.

"When I glanced back along the road, I couldn't help giving a little scream of fright. There was a huge wolf following us! He was keeping along the shady side of the road, and when we stopped he stopped, too, skulking behind a tree.

"When I saw that he was not going to rush right upon us I took courage again. But the children had been frightened by my fear.

right after her and eat her up. After that she kept tight hold of my petticoat.

"Meanwhile the animal had skulked a little nearer. He was waiting for the dark to come. As there was three of us, and I was pretty tall, he didn't like to spring on us in the daylight.

"We made desperate haste now, and whenever Eddie began to give out I would pick him up in my arms and struggle on till my own breath quite failed me.

"But as we hurried onward Eddie continued his shrill wailing, and stumbled along so blindly, amid his tears, that I was in despair.

"Our nearest neighbors," said Mrs. Turner, "were Cyrus Turner's family, about three miles away.

"They took a great fancy to me, and father liked to see them around, so one of their big brothers used to bring them over to our place pretty often to spend the day.

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"Isn't it a dog, Hetty?" asked Mamie, her eyes getting very big.

LAY APOSTLES.

And. O. in Casket.

The general intention recommended by the Holy Father to the prayers of the League of the Sacred Heart for the first month of the new year was Lay Apostles.

To all such workers as these the Holy Father gives a special blessing; for them he has requested special prayers throughout the world during January, 1903.

Among Protestants it is quite the other way. Their ministers, except in rare cases, have no influence outside the pulpits, and church attendance is growing smaller every year.

The Jesuits, however, are doing their utmost to leave everything to the temporal arm of the government, but in every legitimate secular enterprise for the welfare of our fellow men.

"Of course that started Mamie, and I began to feel as if we should just have to give up. You see, the strain was beginning to tell on my nerves so that I wasn't quite myself.

"However, it was just that crying of Eddie's that saved us under God's providence. I am sure the noise would have bothered the wolf so that he kept waiting for it to get a little darker.

"Tom Turner was tramping heavily homeward along the main road, wearing his father's hat, as he neared the crossroad a queer sound reached his ears.

"At first he thought it was an Indian devil screaming, and it quickened his steps. Then it came clearer, on little puff of breeze. It was a child crying tearfully.

"Tom Turner forgot his fatigue, and started up the crossroad on a run, swinging his heavy stick. He was not a hundred yards away from us, but hidden from view around a turn of the road, when the wolf, growing bolder, crept quite to our heels, with a terrible low snarl.

"At that sound my knees gave way beneath me. As I sank in the dust and stones I hardly noticed the shrill screams of the children, but I remember giving them a shove and telling them to run! Then I shut my eyes, and expected the next instant to feel the wolf's teeth in my throat.

"After lying in this stupor of fear for perhaps half a minute, which seemed to me an age, I felt a dim surprise. I heard the horrible thought occurred to me that the wolf had sprung upon the children. I leaped to my feet and started wildly around.

"There was no wolf in sight. But—could I trust my eyes? There was Tom stepping up to my side, with both children sobbing in his arms!

"I caught tight hold of him with both hands, and clung to him, crying harder than I had ever cried before, till presently I heard him say: 'Well, Hetty, hush up and come along home, and then I'll hitch up old Bess and drive you back to your place after tea.'

"When I had wiped my eyes, and brushed the dust off my petticoat, we continued our journey without hurry, although now we kept up a good pace. Presently I inquired: 'What did you do to the wolf, Tom?'

"'Oh,' said Tom, 'I didn't get a chance to do anything to the cowardly blackguard. He was fairly on you, Hetty, and my blood ran cold as I thought he was going to tear you before I could get up. But at the first sound of my yell he turned tail and was off among the trees like a streak. I let my stick, but missed him—and came mighty near hitting you, Hetty!'

"When we reached Mr. Turner's Eddie was asleep in Tom's arms, and Mamie, although dreadfully exhausted, was none the worse for her adventure. But as for me, I went all to pieces, and acted like a fool.

especially, who have "done time" are very apt to drift into evil courses through inability to find some honorable means of livelihood.

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ONLY A SLIGHT COLD.

IT MAY LEAD TO CONSUMPTION AND AN EARLY GRAVE.

If your blood is poor or watery, a touch of cold or influenza will settle in your lungs, and the slight cough of today may turn to the raging consumptive's cough of tomorrow.

Weak lungs are caused by weak blood; weak blood is an open invitation for consumption to lay upon you the hand of death.

Stop that cough by enriching your blood and strengthening your lungs with Dr. Williams' Pink Pills. They make now, rich, red blood. They have saved hundreds from a consumptive's grave.

Here is a positive proof that Dr. Williams' Pink Pills cure where other medicines fail. Miss Katie Henry, Charlotte, Pa., P. E. L., says: "Some months ago I got caught in a rain storm, and the water was followed by a cold. At first I paid but little attention to it, but as the cold clung to me and finally developed into a hacking cough, I became alarmed and consulted a doctor, who gave me a bottle of medicine. Unfortunately, it did not help me, and I began to grow pale, lost in weight and my appetite completely left me."

I was now regularly under the care of the doctor, who told me my lungs were affected, and that I was threatened with consumption. The doctor's treatment did not seem to benefit me in the least. I steadily grew weaker, and finally was compelled to remain in bed. At this time a friend urged me to try Dr. Williams' Pink Pills, and even bought me three boxes before I finally consented to take them.

I have reason now to bless my friend's persistence, because I felt better before all the pills were gone, and I gladly continued the treatment, and was soon able to be out of bed and take a walk each day. I am now in the best of health, and weigh ten pounds more than I did before I took sick. I feel that I owe my life to Dr. Williams' Pink Pills, and hope my experience will benefit some other sufferer.

All diseases which come from poor blood or weak nerves can be driven from the system by the use of Dr. Williams' Pink Pills, which may be had from any dealer in medicine, or will be sent post paid at 50 cents per box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Remember that substitutes and imitations are sold by "just as good" do not cure.

Revolution in Newfoundland. Since the introduction into Newfoundland of the new Inquirer Ready "Catholics" the treatment of certain diseases has been revolutionized.

A GOOD MEDICINE requires little advertisement. Dr. Thomas Electric Oil gained the good name it has through elaborate and costly advertising, but its great merits as a remedy for badly paid and ailments of the respiratory organs, it has carried its own weight wherever it has gone and it is prized at the apothecaries as well as at home. Dose small; effect large.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and most expect to have coughs and colds. We should avoid them, but when they come we should not neglect them. Buy a bottle of Dr. Williams' Pink Pills and use them. They will cure you of a cold, cough, croup, and all ailments of the throat, lungs and chest.

Don't forget the old man with the fish on his back. For nearly thirty years he has been traveling around the world, and is still traveling, bringing health and comfort wherever he goes.

To the consumptive he brings the strength and flesh he so much needs. To all weak and sickly children he gives rich and strengthening food.

To thin and pale persons he gives new firm flesh and rich red blood. Children who first saw the old man with the fish are now grown up and have children of their own.

He stands for Scott's Emulsion of pure cod liver oil—a delightful food and a natural tonic for children, for old folks and for all who need flesh and strength.

SCOTT & BOWNE, Chemists, Toronto, Ont. Sole and \$1.00; all druggists.

Not our Ways. How often the words of the Creator have been verified: "My ways are not your ways; as the heavens are exalted above the earth, so my ways are exalted above your ways."

TRANSSUBSTANTIATION.

A DISTINGUISHED ROMAN CATHOLIC THEOLOGIAN ON A REMARK BY BISHOP HUGHES.

To the Editor of The Sun: Sir—It was very gracious of Bishop Burgess, in his speech last night, reported in the Sun, to compliment the Catholic Church for standing up like a bulwark against transubstantiation.

It is a pity, however, that so few of his co-religionists agree with him either in principle or practice; and it is a double pity that, after praising the Catholic Church for teaching and defending morality, he should find fault with that one of her dogmas which is the life and soul of her moral teaching and practice.

"I think the doctrine of transubstantiation is foolish," said the Bishop. Now, if he would admit that it is a very large capital it would apply in principle to the principle of his and of all the non-Catholic creeds in Christendom. That unfortunate "I" takes the place of divine authority and of Christ.

Yet he might have been a little more cautious in using his "I" so dogmatically if he had remembered that many of his own co-religionists, some of them prominent laymen in the welfare of our parishes and other institutions, are in many places, and altogether, a little interested in the management of a parish.

It is unfair to leave every burden and responsibility to the priest, and in not a few instances it has proved disastrous to all concerned.

The visiting of the sick poor is strictly a priestly duty, yet a French layman, Frederic Ozanam, founded a society of laymen whose duty it should be to visit the sick poor and relieve their wants. It is no disparagement to the clergy to say that in many places, the St. Vincent de Paul Society, has performed this duty better than the clergy alone could have done it. It is "the care of tables" again, which in this age of the world seems to be the work not of the diocese but of the laity. We have before us a report of what was done by the St. Vincent de Paul Society in New York City during the year 1902. Forty-eight thousand five hundred and seventy-eight were made to the poor in eight hundred and groceries, fuel, and clothing distributed to them. A two weeks' free outing was given to over 800 children, between June 19 and Sept. 9. The Catholic Home Bureau, a branch of the society, during the past year took 229 children out of orphan asylums and placed them in good homes. The committees which visited the city prisons and hospitals during the same time gave to the priests in charge the sum of 490 Catholics who had neglected their religious duties for four to five years, and every one of these four hundred received the sacraments. The Catholic Boys' Association, another branch of the society, has twelve clubs in operation with a nightly attendance of over 1,000 boys who would otherwise spend their evenings on the streets.

When is certainly a creditable year's work of lay apostles.

In the archdiocese of Westminster, Cardinal Vaughan in 1900 organized the Ladies of Charity, after the model of the society of that name founded by St. Vincent de Paul, as "a body of Christian women upon whom the Bishop could rely at any moment to take up any work that needs to be done among the poor of the diocese. They are not Sisters of Mercy, living in their own families. There are 282 members, active and honorary, and during the first ten months of 1902 they paid 21,370 visits to the sick and poor, brought 177 persons to baptism, 137 children to Catholic schools, and 311 board school children to religious instruction; they have brought about 32 conversions and have induced 185 Catholics to their religion. The Rescue Society of the same diocese provided for 561 destitute children, an increase of 405 over the number saved in the previous year.

In imitation of their sisters in Paris and London—for the great ladies of the French capital are even more devoted to the work of visiting and relieving the poor and suffering than these of London—a French Committee of Catholic ladies has been formed in New York which are seen such names as Mrs. W. K. Vanderbilt, jr., Mrs. Herman Oelrichs, Miss Iselin, Mrs. Delauney Kane and other leaders of fashion, who will now be useful as well as ornamental members of society. This committee during the year 1902 paid 180 visits to the city prisons and 308 visits to homes of prisoners. One of the best features of the work is the following: by sympathy and encouragement, we shall soon have to return thanks for the granting of our prayers.

Learn How to Pray. Let us therefore no longer blame God, but let us blame ourselves for the non-success of our prayers. "You ask," says St. James, "and receive not, because you ask amiss." You are so proud that you ask improperly, and so un-just that you throw all the blame on God. Let us begin by learning how to pray; this is what very few of us know how to do; when we have learnt this, when we ask what we ought, and as we thank, we shall soon have to return thanks for the granting of our prayers.

Prayer to St. Jude. Here is a prayer to St. Jude to be said in cases of despair, of the glorious apostle, faithful servant and friend of Jesus, the name of the traitor has caused you to be forgotten by many, but the true Church invokes you universally as the patron of things despaired of. Pray for me, who am so miserable; pray for me, that finally I may receive the consolation and the succor of Heaven in all my necessities, tribulations, and sufferings, particularly (here make your request), and that I may bless God with the elect throughout eternity. Amen.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 17th, 1903. Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

OFFICIAL.

LENTEN REGULATIONS FOR 1903.

The following are the Lenten Regulations for the Diocese of London: 1st. All days of Lent, Sundays excepted, are fast days. 2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

By order of the Bishop, D. J. EGAN, Secretary.

THE LATE SIR CHARLES GAVAN DUFFY.

The death is announced of Sir Charles Gavan Duffy, the distinguished author, statesman, and Irish patriot who has lived in retirement at Nice since 1880.

Charles Gavan Duffy was born at Monaghan, Ireland, in 1816, a time when the memory of Ireland's sufferings in 1798 was fresh in the memory of the Irish people, and from infancy he was filled with the hope of helping to deliver his country.

In 1842, in company with several other patriotic Irishmen, he started the Nation in Dublin. His associates were Thomas Davis, Smith O'Brien, John Dillon (father of the present Nationalist member of Parliament of the same name), Thos Francis Meagher and Thomas D'Arcy McGee.

The Nation was thoroughly devoted to the cause of Ireland, and for several years aided Daniel O'Connell in his efforts to obtain a repeal of the Legislative Union of Ireland with England, which has brought only disaster to Ireland.

In 1844 both O'Connell and Duffy were convicted of sedition, but the conviction was set aside on appeal to the House of Lords.

In 1846 the Young Ireland party had become strong, and O'Connell was accused by them of timidity, and some even went so far as to accuse him, without good reason, of treachery. The Nation itself, the organ of Irish Nationalism, turned against O'Connell, and urged on the Young Irelanders an appeal to arms for the liberation of Ireland, which was resolutely opposed by Daniel O'Connell, who foresaw the disastrous results of such a policy.

The Young Irelanders were broken up by the vigorous measures taken by the Government. Charles Gavan Duffy was thrown into prison, and his colleagues were exiled or fled to America.

In 1848 Mr. Duffy was tried for

treason-felony, but was acquitted, and the Nation which had been suppressed was revived. In 1852 Mr. Duffy was elected to Parliament for New Ross, defeating Sir Thomas Redington, under-secretary for Ireland. In the House of Commons he founded the Independent Irish Party, and at the same time assisted in organizing the Irish Tenant League which aimed at the establishment of Tenant rights to the land.

By 1856 he came to the conclusion that the people of Ireland were too dispersed by the depopulation of the country, famine, evictions, and oppressive legislation, to second his efforts for their liberation, so he determined to leave the country forever, and he departed for Australia, after having resigned his seat in Parliament.

In 1857 he took the office of Minister of Public Works at Victoria and in 1858 that of Minister of Public Lands. In 1862 he was again in the Government in the same position, and in 1871 became Prime Minister.

In 1873 he was knighted, and in 1877 he was unanimously elected Speaker of the Legislative Assembly.

Since 1880 he lived in retirement at Nice, but he was not idle, as he devoted his leisure time to literature, and issued several historical works on Ireland and other subjects, among which are "Four Years of Irish History," "Young Ireland," etc.

He was a firm Catholic, but during the years of his advocacy of an armed insurrection of the people of Ireland he came into collision with Archbishop, afterward Cardinal Cullen, who resolutely and strenuously opposed the armed resistance recommended by Mr. Duffy and the Young Irelanders.

There is a remarkable similarity between the after life of Sir Charles Gavan Duffy and that of his colleague and co-laborer, Thomas D'Arcy McGee, who became a Cabinet Minister also in a British colony. Thomas Francis Meagher, another of the Young Irelanders, became afterward a General in the American army, and did good service to the union cause in the war between North and South.

To the end, Sir Charles Gavan Duffy continued to love Ireland, and longed for the amelioration of the condition of its people. His death will be mourned by all Irish patriots in Europe, America, and Australia.

AN ORANGE RESOLUTION.

In the Toronto papers of 11th appeared a resolution which emanated from Loyal Orange Lodge, No. 621, in regard to the Carnegie library scheme. It seems that the millionaire has made an offer of \$350,000 to the city of Toronto for library purposes. Our Orange neighbors wish to place themselves on record as being very much in favor of the acceptance of the gift.

A like offer was made to the city of Montreal, but many of the most prominent residents of that city, including the Archbishop, are opposed to its acceptance, chiefly for the reason that it would be an unseemly thing for a great city like Montreal to accept gifts of the kind from citizens of another country. In the Orange resolution the Archbishop of Montreal is denounced, His Grace being accused of being opposed to the free and higher education of the people.

It might be worth while to ask our Orange friends why they impute motives to the Archbishop and not suggest any reason for the opposition to the Carnegie gifts raised by many prominent men of other denominations. But, after all, we must not forget that Orangemen's resolutions are always hot, hasty, strenuous and inconsistent. While the Toronto brethren were in session, it is a pity they did not make some reference to the Chicago drainage canal, the lake levels, the Venezuela matter, the state of affairs in China or the misconduct of the Sultan of Turkey. A resolution condemning President Roosevelt for appointing Bishop Spalding on the coal commission seemed to have been quite forgotten. They should also have protested against the long life of Pope Leo XIII., and recommended to the Italian Government the advisability of preventing the election of his successor; ending up with another resolution, just before the singing of "God Save the King," that the mayor and corporation of the city of Toronto be requested to communicate with the governments of Europe, with the object of having the Peace Tribunal at The Hague removed to Toronto.

THE CATHOLIC CHURCH IN THE UNITED STATES.

The new Catholic Directory published by the M. H. Wiltzins Company, of Milwaukee, publishes the official figures of the Catholic population of the United States as carefully compiled from the special reports of the Archbishops and Bishops. According to the figures thus obtained the total Catholic population of the Union is 11,289,710, being one-seventh of the total population.

The Catholic population of the whole country, including the newly acquired territories is given as follows:

Table with 2 columns: Territory and Population. United States: 11,289,710; Philippine Islands: 6,565,968; Hawaii: 33,000; American Samoa: 3,000; Guam: 9,000; Porto Rico: 953,243; Total: 19,853,951.

The following additional statistical details of the progress of the Church throughout the United States will also be read with interest:

Table with 2 columns: Category and Number. Cardinals: 1; Archbishops: 13; Bishops: 86; Secular clergy: 9,743; Clergy of religious orders: 3,225; Churches: 10,878; Universities: 71; Seminarians: 3,382; Colleges of boys: 162; Girls' academies: 643; Parish schools: 3,978; Children in parochial schools: 963,683; Orphan asylums: 257; Orphans: 37,108; Charitable institutions: 923.

REPEAL OF THE FALCK LAWS OF GERMANY.

At last, after more than thirty years of oppressive exclusion from Germany, the Jesuits who have been kept out of the country under the Falck laws are to be readmitted, though one restriction is still to be retained against them, as if to preserve the memory of the persecution to which they have been subjected.

Chancellor Von Balow announced in the Reichstag on the 3rd inst. that he would use his influence on the Prussian members of the Bundesrath to obtain their support for the repeal of the anti-Jesuit law so far as to permit individual Jesuits, whether Germans or foreigners, to reside in Germany, but not to allow the founding of Jesuit chapters, which the Chancellor believed the confederated governments would not accept.

The announcement caused considerable sensation in the Reichstag, though it was not unexpected, as it was already understood that the Government had agreed with the Centre party that it would no longer oppose the re-admission of the Jesuits provided that party should support the Government's tariff bill, which proposition was agreed to.

As the "influence" of the Government in the Bundesrath is paramount, there is no doubt that the bill repealing the anti-Jesuit law will be passed by that body and sent to the Reichstag for final adoption. The Reichstag is known to be favorable to it, so that there is now no doubt that the last of the Falck laws will be swept away, except the one restriction we have mentioned. This restriction is of minor importance, and is to be preserved rather as a sop to the ultra-Protestant sentiment prevailing in some of the States forming the German Confederation, than as a serious drawback to the work of the Jesuits.

The persecuting laws against the Catholic Church were begun to be enacted in Germany in 1872, when Bismarck hoped to change the constitution of the Catholic Church in the newly established empire, by making it a national Church, entirely independent of the Pope.

For several years these laws were made more and more oppressive, until the firm stand taken by the Catholics of the Empire under the political leadership of Herr Windthorst, made it evident that the plan would not succeed. Then the obnoxious laws began to be relaxed one by one, until at last all were removed from the statute books except that whereby Jesuits are still forbidden to reside in Germany. This is the law which is now to be repealed as soon as can be done in the ordinary course of legislative enactment.

Under the Falck laws, the German Jesuits were, of course, obliged for the most part to leave their country. Yet, as the anti-Catholic laws were gradually being repealed, the Government made it to be understood that it would not apply the anti-Jesuit law vigorously, and many Jesuits were permitted to return as individuals, provided they should not live in communities, as is their wont.

Under such conditions their good works were necessarily greatly hampered, and to a great extent suspended; nevertheless they did not cease their labor for the salvation of souls and the education of youth. They transferred themselves to other lands, and among the countries to which they were welcomed, America received many. In the United States a number of new colleges have been erected by these German Jesuits who were expelled, and are now in successful operation.

The Jesuits of Germany are at present widely scattered, but in all probability many will return to their native land to do their work there when the disabilities under which they are taboed shall have been removed. Germany itself will be the greatest gainer by their return, as new opportunities of an excellent education secular and relig-

ious will be afforded to the German Catholic youth through the new colleges which they will establish, and important missionary works will be resumed which were necessarily suspended during their exile.

The promise of the Chancellor to have the Jesuits recalled has given much satisfaction to the Centre or Catholic party in the Reichstag, and all the more so as it is the general opinion that the restriction which is still to be kept in the law will not be rigidly enforced. But the Socialistic Opposition party are very outspoken in declaring that the government is not to be thanked for its tardy act of justice, as it never had any right to banish native Germans from their country on the frivolous pretext that they were specially obnoxious to the Protestant sentiment of the majority of the people.

It is to be remarked that Chancellor Von Balow's promise not only refers to German Jesuits, but that foreigners as well are to be readmitted when the prospective law against them shall have been repealed.

The restoration of the Jesuits will be an ample proof and confession that all the statements made against this illustrious order as a pretext for their expulsion were but calumnies, and this fact is quite as demonstrative in regard to all countries in which it has been a favorite pastime with anti-Catholic agitators to calumniate the Jesuits.

THE WAR CLOUD IN EUROPEAN TURKEY.

The periodical Turkish embroglio has again loomed into notice in a manner more conspicuous than has been the case since the Russo-Turkish war of 1878.

Macedonia, which has Bulgaria on the north-east, Servia on the north and Greece on the south, is the crater of the volcano from which the trouble now threatening to embroil Turkey first, and the neighboring nations soon after in a general war the end of which may be to bring all Europe into the conflict on one side or the other.

The London Times asserts that there "is most imminent danger of a revolt in Macedonia on a totally different scale from the usual spring disturbances and an opening up of questions that may lead to a struggle the limits and issues of which a wise man will not pretend to forecast."

The Macedonian people have in fact grown absolutely tired of the Sultan's misrule and oppression, and preparations have been made by the Macedonian Revolutionary Committee for a rising as soon in the spring as the weather will permit, on a scale more extensive than has hitherto been attempted, and the determination to throw off the Turkish yoke is entertained by the Moslems as well as the Christians of the province.

Never before was the determination of the people so general, and it seems as though both Austria and Russia are determined to aid the revolutionists, at least so far as to insist upon reforms in the government of the province. Count Lainsdorf, in fact, as representing Russia, recently visited Belgrade, Vienna, and Sofia for the purpose of coming to an understanding with the countries governed from these three centres, and it is said that they have thoroughly agreed upon the policy to be pursued in regard to the disaffected province. They propose to control the taxes thereof, to have appointed a Christian governor, a police force or gendarmerie officered by Europeans from neutral States, and that the Turkish Government shall have nothing to do with the administration of law and the preservation of order.

But it is well known that to avoid all this, the Sultan will promise reforms on a large scale without any intention to put them into execution. It seems unlikely, therefore, that he will be trusted now, and this makes the present situation all the more menacing.

It is stated that the least reform which Austria and Russia will demand that the Sultan shall put into effect in Macedonia will be the appointment of a Christian governor and the practical autonomy of the province, but it is very doubtful whether at this late moment anything less than the recognition of the complete independence of the province will satisfy the Macedonians, or induce them to abandon their revolutionary intentions. Last summer this might have sufficed, but at that time Austria and Russia probably could not see their way towards uniting for the purpose of enforcing their terms upon Abdul Hamid; and it is very doubtful even whether he would have accepted them at that time. It has been many times demonstrated that a European concert for the purpose of bringing about reforms within the Sultan's dominions is too cumbersome a machine to be set in motion when it is necessary to act promptly, as is the case at present. But even when such a concert has been brought about with great difficulty, it has happened several times that Abdul Hamid succeeded in

resisting it, merely by delaying action while pretending to be extremely anxious to carry out the views of the great powers. This was notably the case when the world was shocked by the recital of the horrors of the Armenian massacres which took place a few years ago. The European powers then seemed to be in earnest at least to prevent the continuance of the atrocities, but the Sultan, while promising ample reforms, continued the atrocities almost without intermission to the present moment.

Should the Macedonian outbreak, which is now expected to take place, really be started in the spring, there is little doubt that Bulgarians, Servians and Greeks will flock into Macedonia to give aid to their friends and co-revolutionists in order to free them from the abominable tyranny which they are endeavoring to escape.

The Bulgarian and Servian Governments have both declared that they will observe a strict neutrality during the threatened war for independence; but they cannot restrain their subjects from flocking in to fight under the Macedonian standard; and it is highly probable that both these little kingdoms, together with Greece, will be drawn into the struggle. If, besides, Austria and Russia decide finally to take part therein, the smaller kingdoms can scarcely avoid joining with them, and the upshot will then certainly be that the Turkish Empire in Europe will be further curtailed by being deprived of Macedonia, and probably Epirus, which latter province was taken from Greece as a result of the last Greco-Turkish war. In fact such a war may even end with the wresting of all European Turkey from the Sultan, and the partition of this part of his Empire among the victorious allies. Russia would then probably find its greatest ambition verified by becoming possessed of Constantinople.

A few years ago all Europe would be in a blaze if there were the least likelihood of this occurring; but so strong is the indignation now existing owing to the persistent atrocities of Turkish rule over Christian provinces, that the powers of Europe, which are now keeping aloof from the struggle, might look upon this consummation with more equanimity than heretofore, particularly if they were allowed to share in the partition of European Turkey.

To show that the expectation of an embroilment is not unfounded or a mere imagination, it is enough to add here that already Russian troops are massing on the Roumanian frontier, while on the other side Austria is pouring large forces into Bosnia to be ready for active operations at a moment's notice.

THE ENGLISH EDUCATIONAL BATTLE.

The English Wesleyan Methodists have taken a very practical determination in regard to the Education Bill, and in this respect they stand on a more common sense basis than the extreme non-Conformists who have made an appeal to the British non-Conformist body exhorting them to resist passively the payment of taxes as a protest against the Education Bill.

The position taken by the Methodist body has been to advise the trustees and managers of the Wesleyan schools to apply the act in such a way that popular control of the schools may be secured by representatives of the taxpayers in general. As this position is merely advisory, it will readily be inferred that it will be acted upon only to a limited extent, so that it will still be the case that there will be numerous Wesleyan denominational schools receiving Government aid while others, probably much fewer in number, will be practically absorbed into the Board Schools. By this means at least the appearance will be kept up that the Methodists are in unison with the non-Conformists of whom they constitute an important part, while the majority of the Methodist body will continue to control their voluntary denominational schools.

The loss of denominationalism will be but small under this arrangement, as the various sects have so much in common that the teaching will be almost equally denominational whether the schools remain nominally Methodist, or are merged into Board Schools under general non-Conformist control, as will be the case with those Methodist schools which will fall under control of the ratepayers, as the Church of England will, in most places, have distinctively Church of England schools. But this apparent falling into line on the part of the Methodists with the other non-Conformist bodies is no reason why Catholics and Anglicans should give up their conscientious convictions that religion should be taught in schools.

The voluntary religious schools will still be maintained by a large majority of the English people, even though the Methodists should act upon the advice of their Central Conference much more generally than we anticipate will be the case. The stand taken by the non-Conformists, stripped of its bombast,

amounts to this, that they wish the system of education desired by the minority of the people shall be fully supported by the whole people, while the system favored by the majority shall be hampered by being aided by the Government only to a very limited extent.

It is now very generally admitted that the non-Conformists have overdone the mark by recommending resistance to the tax-gatherers, and the general opinion is that comparatively few will act upon this ridiculous suggestion; that is to say, only those extremists who wish to pose as martyrs by the cheap method of letting their goods be sold for the payment of their tax bills.

THE C. M. B. A.

At the meeting of the Executive Committee of the Catholic Mutual Benefit Association recently held at the head office in London, it was decided to postpone for a few months the election of a Grand Secretary to take the place of the late S. R. Brown. Mr. J. E. H. Howison, who had been Assistant Secretary, was appointed to act as Secretary in the meantime.

The executive of the C. M. B. A., with the Hon. M. F. Hackett, of St. Andrew, Que., at its head, comprises some of the most prominent and worthy citizens of Canada. Not alone are they prominent and worthy, but as well men of keen business instincts; and the membership will rest assured that their interests will be safeguarded to the utmost. We have oftentimes referred to the solid foundation upon which the C. M. B. A. is built—to its great success in the work to which it has bent its energies—to its reserve fund of \$135,000, and to the promptitude with which it has always met calls upon the beneficiary. It is not necessary to refer to these matters again, particularly for the reason that they are already so well known. What we wish to impress upon the members is the desirability of each one taking an active personal interest in the spread of the organization. In this he will be doing excellent work. There is no other organization of its kind in America that surpasses it in solidity, and promises such a long and useful career. We trust the appointment of a new Secretary will be the signal for a fresh onward movement in the C. M. B. A. There is no reason why its membership should not be doubled in a few years. This could easily be done were its merits fully made known and impressed upon our people in all parts of the Dominion, from the Atlantic to the Pacific. Let it not be understood that the society has in any manner retrograded. On the contrary, its advance has been steady and rapid up to the time of the death of our late Grand Secretary, S. R. Brown. But the membership should not be satisfied with the advance it has made. They should all work to the end that it may take its place amongst the benefit societies having the largest membership in the country.

POPE LEO'S JUBILEE.

Friday of this week, the 20th inst., will be the twenty-fifth anniversary of the election of Pope Leo XIII. to the Pontifical throne as successor of St. Peter. Eleven days afterwards, on March 3rd, will be the twenty-fifth anniversary of his solemn Coronation, which is accounted as the Silver Jubilee of this great event in the history of the Catholic Church. On the same day the Holy Father will attain the age of ninety-three years.

In celebration of the event, Solemn Pontifical Mass will be celebrated in the Cathedrals of the Dominion, and High Mass in all the churches to thank Almighty God for this special favor which He has conferred upon the present Pope in granting him so long a life, in enabling him to reign over the Church of God for so long a period.

In April, should the life of our great Pontiff be spared—and there is every prospect of this being the case—the length of St. Peter's Pontificate in Rome will be attained by Pope Leo XIII. This is a length of reign which has not been hitherto reached by any Pope since St. Peter himself, except by Pius IX. the last Pope, who exceeded the years of Peter; but from present appearances, it is exceedingly probable that Pope Leo XIII. will attain the same privilege. It is admitted that the Holy Father, considering his great age, is wonderfully vigorous, and enjoys so good health that it is more than ever likely that he will attain the age of one hundred years.

The reign of Pope Leo XIII. has been in every respect a remarkable one. The Church has everywhere progressed, and the present Supreme Pontiff has received even from non-Catholic Governments and rulers more testimonies to the respect entertained for himself personally, as well as for the high office which he fills, than any previous Pontiff. Not only from Queen Victoria, King Edward VII., and President Roosevelt have such testimonies come, but

also from several predecessors of the United States, Germany, Denmark, Rumania, and Abyssinia, and Mahometan and Pagan as Turkey, Persia, India, and Japan.

Since the occupation of Italy by the Italian Government in 1870 the Popes have been exiles within the precincts of the Vatican. At that time Pius IX. was the last of the popes who named the small States of the States of the called, but when this usurped by King Victor it was impossible for to pass through the straits he would be subjected probably even to attack by officials of Government, or by secret societies, or by grades of street ruffians besides he practically usurped authority in Rome, inasmuch as he have to place himself in the usurping of the throne would be thus regarded with the inherent right which belongs to the Holy See.

Hence Pius IX. was within the Vatican gates date when his sovereignty usurped till the day Pope Leo XIII. has for course for the same operated in the same manner.

When St. Peter, the made prisoner by King Holy Scripture tells was made without Church to God for Him the prayers of all Catholics up for St. Peter's success XIII. both that the sufferings he endured be moderated, and his own time and in such liberty, may restore to the in part deprived by the

It will be the prayer that the days of Pope be lengthened, though course of nature it could that his reign will be more years. We hear Father all peace and whatever time God will to rule His indefect Church on earth.

AN ANALYSIS

Not only Archbishop thoughtful prelates of the country are becoming the growth of the despotic power capital and the cons the working man a spread discontent, and to find its most practical the tenets of the social press as well awakened to the imping the plausible but of these earnest social chief difficulty in arguing are as many material socialists. Dr. Lat exhaustive reply to pendent in the F stating: "We did not as he understands how he understands credited exponents not clear on many p union on some of t of their economic fa Dr. Lambert hold omic system is imined with abuses. one to blame but people have full and protect themselves system can give the of self-protection. provide for their ow have they under system?

In the course of article on the claim Lambert concedes the un-Catholic or anti ment by the laboring with the evils of evils of which the Nor is there any system to prevent contrary," he says into their hands t All that is requir use of those means not intelligence themselves under they will be equal themselves under t system. They need of saints to come evils. He whose pains him is himself to remove the shoe not remove it, but and grows at shoe some saint to com lack, he will very good while. Whe done and can do it "Of course," bert, "we recog But as long as the principal suffer have the power un- tical system to a can see no reason sort to other and experiment with doubtful remedie evils chose the l ion in the case; power to remove of there is no re suffer the least of the greater. The





CHATS WITH YOUNG MEN.

It is the religious man who has a right to be cheerful, no matter what happens; for he has reason to hope that he'll come out all right in the end, for all eternity, so what do the troubles of time matter to him?

The "liberal" Catholic. There are some Catholics who call themselves liberal whose only liberality consists in liberally distributing criticisms on Church affairs. It is a remarkable fact that those who claim to be the word liberal are the least loyal Catholics. They would not stand any criticism in their own particular line of business, but are always foremost in criticising things they know nothing about.

Have Convictions and Stick to Them. Men who do things, who achieve results, have strong convictions; they believe something in particular, and believe it without reservation. A man who is willing to fight for an idea, to sacrifice everything in order to develop it, has something definite in his life, it has something definite which will bring him out somewhere in the neighborhood of success.

A man without a policy, without a definite purpose, without a strong conviction of any kind, who believes a little of everything and not much of anything, who is willing upon pressure to relinquish his opinion on any subject to abandon any idea he has conceived, whether it be feasible or not, who does not hold on to any one thing tenaciously, will never accomplish much in this world.—Success.

When Your Vocabulary. A Chicago paper has laid down the following five rules for enlarging one's vocabulary:

- 1. Read—There is no better way to gather new words and grow familiar with their use. Read aloud as much as possible. In this way you will become accustomed to the musical rhythm of words.
- 2. Talk—Listen closely to the conversation of good talkers and never talk yourself below your very best.
- 3. Study—Look up new words. Use your dictionary freely. Never allow yourself to hear a new word spoken without jotting it down for reference; and when you know it, use it yourself.
- 4. Write—Take every possible opportunity to express your thoughts in writing. Many of the best writers of today learned to write through their social correspondence.
- 5. Memorize—Whenever you find a beautiful thought in words preserve it by committing it to memory. The thought and the language will each be seed in your garden. Ambitious persons who have not been regularly educated will find these suggestions helpful.

Hard Work is Nine Tenths of Genius and Success. The performance of a deal of drudgery is an indispensable preparation for all real success in life, and the man who is afraid of work or of soiling his hands need not expect to accomplish much in the world. Country boys have their full share of fun, but there are many disagreeable duties on a farm which farmers' boys learn to accept as a matter of course. Edward Eggleston, speaking of the value of his farm training when a boy, once said to me: "I learned one thing of great value, and that was to do disagreeable things cheerfully."

Farmers' boys learn how to work, and hard work is nine tenths of genius. Turner, the great English artist, when asked the secret of his mastery, replied: "I have no secret but hard work."

Be Up and Doing. It is always better to work instead of hoping; to work, always fortified with hope, of course, and a belief in the ultimate good which will be returned to you alone can bring. Dreaming and halting hesitation never accomplished anything, and though "wait," we are not to suppose this means standing around doing nothing.

For there is so much to be done, and the time, at the best, is short. Only a few short years to weave the human story—whether it be the comforting or desolate, the binding up of broken hearts, the giving of hope to those who sit in darkness, or the sustaining and cheering of more favored and harder workers in the field of daily endeavor—only a few short years to build up a perfect manhood for the life eternal. What are we doing that makes for such perfection? Are we frittering away our time in frivolous enjoyment, forgetful of sad hearts to be comforted? Are we abusing our gifts by half-endeavors, and casting our bread upon the water, and letting it be carried away by the winds of fortune?

Character Building. We do not despise money. Yet a man ought to be something aside from his money. He ought to have personal gifts which would make him worth something supposing he were cast adrift from money and position. Men absorbed in the eager pursuit of wealth may give this question a thought: Are you worth anything aside from your money?

Accomplishments are part of one's being which belong to him intimately. They are the development of innate powers. The musician, the poet, the orator and the conversationalist, employ power to please, to persuade, to divert and to instruct, which we associate with their persons. Dying, they do not leave it behind them. They are agreeable companions. Wealth is an accident. These personal gifts are the outward sign of personal worth.

But character is a personal quality, far more creditable to its possessor and of far higher degree than accomplishments. There is no mistake in the popular proverb: "An honest man is the noblest work of God." Character is the quality of the man's soul.

Sooner or later in life, the worth of a character will appear to every man. It is a good conscience, a good reputation, self-control, owing no man anything, owing one's soul. And this is but the beginning. This is but clearing the ground and laying the foundation. The superstructure is sobriety, tolerance without timidity, inviolable good judgment; in short, something of all the cardinal virtues, the seven gifts of the Holy Ghost and the other attributes of true religion.

The worship of success is too frequently the neglect of character-building. Purposes narrow us to their pursuit—occupations warp us to their ruts—times and events mould us to their imperfections and prejudices. The good judgment of a strong character does not despise success, does not neglect business, does not live in dreamland or utopia. But neither does virtue character sink itself in these affairs, and submit to their moulding or manipulation.

The upbuilding of character is the observance of Christian maxims and the leading of a Christian life. We do not seek for character to admire in Epicurus or Voltaire. We may study great mental gifts in Dr. Johnson, and a certain huge deformity of character in Napoleon. But for models of sterling character we select Socrates, we study the character of Thomas à Kempis and Thomas Aquinas; we think of the martyrs rather than of the meteors; and of the good though humble, rather than of the great, though soiled and tattooed, as the price of their eminence.

OUR BOYS AND GIRLS.

Life's Schooling. I sat in the school of sorrow, The Master was teaching me there; And my eyes were dim with weeping, And my heart was full of care. Instead of looking upward, And seeing His Face Divine, So full of tender pity, For weary learners mine—

I only thought of the burden, The Cross that before me lay, So hard and heavy to carry, That I darkened the light of day. So I could not learn my lesson, And say "Thy will be done," And the Master came not near me, And the weary hours crept—

At last, in my heavy sorrow, I looked up, the Cross above— And saw the Master watching With a glance of tender love: He turned to the Cross before me; I thought I heard Him say: "My child, thou must bear the burden, And say 'Thy will be done.'"

"I may not tell the reason, It's enough for thee to know That I, the Master, am teaching And giving thee the cup of wine, So I stopped to that weary sorrow; One look at His face divine, Had given thee power to trust Him, And say 'Thy will be done.'"

And thus I learned my lesson, Taught by the Master alone. He only knows of the tears I shed, For He has worn His own crown, But from them comes a brightness, Straight from the throne above, When the school of life will be ended, And the Cross will show the Love.

A Thirteen-Year-Old Salesman Draws a Thousand Dollar Salary. Carl Gustafson, thirteen years old, a son of a fireman in a steel mill in New Castle, in Pennsylvania, car salesman, \$1,000 a year, as a typewriter salesman. He is very small for his age, being only four feet, four inches in height, and weighing but sixty-five pounds. He travels alone over a wide area of the United States.

He has helped to support his family ever since he was nine years of age. Among his various occupations were lamp-lighting, running elevators, driving horses, selling papers, working in a paper-box factory, and cleaning boilers. He is never happier than when making money to help his mother.

Why People Call Her so Nice. Always shielding others at her own expense. Making a sacrifice cheerfully whenever one is made. Avoiding discussions in the presence of a third party. Always repressing criticism when there is anything to praise. Inquiring after the friends and families of those whom she meets. Expressing an interest in that which she sees is interesting to others. Avoiding jokes of a personal nature likely to wound another's feelings. Showing "small courtesies" to humble people without an air of patronage.

Never refusing a gift when it evidently comes from the heart and is bestowed with pleasure. Making no unnecessary allusion to any subject which is known to be disagreeable to another. Writing letters to those who have benefited her in any way, or to whom she may give help or cheer. Showing herself happy when she is enjoying herself, remembering it is a pleasure to others to make her happy.

Two Boys Saved. One of the familiar sights of the Bath Beach water front is Rex, a big, full-blooded St. Bernard dog owned by Jackson L. Quinn, a well-to-do resident of that district, living on Bay Sixth Street. The dog is always with Mr. Quinn. While the dog has been a general favorite of Bath Beach residents, he is even more so now, for recently he rescued the life of Charles Goodwin, an eleven-year-old child. Both the dog, went down to the end of Bay Fifth Street, and, donning their bathing suits, went in swimming. The dog

remained on shore, but kept watch over the boys. A heavy swell was on, and before the boys realized their danger, they were in deep water. Neither boy could swim, and there was no one near to help them.

They were drowning, when the dog swam out, reaching his young master first, caught him by the back of the bathing suit, and brought him ashore. Then, rushing into the water again, he swam ashore with the Goodwin boy, placing him beside Eddie.

The boys, while considerably fatigued and frightened, soon recovered, and changing their clothes, went to Mr. Goodwin's house, where the rescue was told in detail.

Mr. Quinn refused an offer of \$250 for the dog from a dog fancier, but now there is not enough money in the land to buy Rex.

How we all admire a noble, faithful dog! No doubt many of the readers of this paper have just such intelligent, noble animals, and love them very much.

Lost and Found.

A charming little anecdote is related in the life of Father John Bosco, the founder of many charitable institutions in Europe. One day a little boy belonging to his orphanage, and long weeping bitterly. The lad was about five or six years of age, and had written his sins in a copy-book, either because he was scrupulous, or because he found them too numerous to remember readily. He lost this inventory of all he had, or rather of all he had not, for when we commit sin we lose virtue and gain vice. The child's grief was uncontrollable, and so he was brought to Father Bosco. The latter took the little fellow upon his knee and asked him what the trouble was. "I have lost all my sins!" he said amid his tears and sobs. "Happy you, to lose your sins!" said the kind old man; "but still happier are you if you never find them, for being sinless you will be near to God." Then he consoled the little chap by telling him that he had found the copy-book containing his sins.

"If I had known that," the little lad said with a happy smile, "I would not have cried; and when I went to confession I would have said 'Father, I accuse myself of all the sins in your pocket.'" There is for us a lesson to be learned from the child's simplicity and earnestness. There is no danger we will write down our sins and then lose them. No; the trouble is we won't lose them, but instead will lose them, but instead will lose ourselves in them. Nor have we need of a copy-book. All we have to do is to remember what we can, confess them and be sincerely sorrow for them.

The Competent Boy. Abram S. Hewitt, a business man whose name is familiar to the country, says he believes that competent boys have just as good a chance to get ahead now as they ever had, but he particularly emphasizes the word "competent."

In the interview referred to he says: "We need competent boys now. I need five or six of them; boys who are willing to begin at the bottom and work up." And the word "competent" is the key to the whole situation. The trouble today with the boys is that their eagerness to get ahead makes them climb the ladder toward success rapidly, really keeps them from reaching the goal at all.

When you are building a house, you must first lay the foundation, and the more solid you get the foundation the more substantial will be your house. Many boys of to-day build the foundations to their prospective business careers on sand or similar unsubstantial material. That is, they dislike the necessary amount of drudgery required in all cases to prepare a suitable foundation upon which to build a successful business career.

The boy who wishes to achieve success in business has no particular need to be in a hurry. If he really doesn't really get started on his career until he is thirty-five years of age, there will be time enough for him to make his mark. Competent boys can always find profitable employment, and the only way to become competent is to start at the bottom of a business and learn every detail of it by hard work. There is no other way to accomplish this. Hard work will bring success to even mediocre ability.

IMITATION OF CHRIST. OF THE CONFESSION OF OUR INFIRMITY, AND THE MISERIES OF THIS LIFE. I will confess against myself mine injustice (Ps. xxxv). I will confess to thee, O Lord, my infirmity. It is an oftentimes a small thing which casts me down and troubles me. I make a resolution to behave myself valiantly; but when a small temptation comes I am brought into great straits. It is sometimes a very trifling thing, whence a grievous temptation proceeds. And when I find myself somewhat safe, I sometimes find myself, when I least apprehend it, almost overcome by a small blast.

Behold, then, O Lord, my abjection and frailty, which are every way known to Thee. Have pity on me, and draw me out of the mire, that I may not stick fast therein, that I may not be utterly cast down for ever. This it is, which often drives me back and confounds me in Thy sight, namely, that I am so subject to fall and have so little strength to resist my passions.

And although I do not altogether consent yet that my sins are troublesome and grievous to me, and it is exceedingly irksome to me to live thus always in a conflict. Hence my infirmity is made known to me, because wicked thoughts do always much more easily rush in upon me than they can be cast out again.

Would that Thou, the most mighty God of Israel, the zealous lover of faithful souls, wouldst behold the labor and sorrow the servant and stand by me in all my undertakings.

LABOR IN THE MIDDLE AGES.

"Mutual Aid," by P. Kropotkin, is a much-talked-of book in which the author controverts the theory that continued progress depends upon the struggle for life between individuals of the same species. This is usually called the theory of the survival of the fittest, and it presents a vision of human life as an ever more ferocious combat, none the less deadly because economic instead of military. In this vision the strongest, because of their strength, survive; the weaker are pushed to the wall and perish. To sustain such a theory, examples have been given of the constant struggles to be observed in the lower orders of animals. Kropotkin observes also and sees no such struggles. He finds, on the contrary, among the beasts of the field, manifestations of mutual aid and support. From the huddling together of sheep for mutual warmth, the migrations of wild herds on the Siberian steppes, or the "spirit of the hive" in the organized communities of insects, his examples extend to the saving of wounded badgers by other badgers, the feeding of wounded crows by other crows, the union of birds to sing together and hares to play, exultant with the joy of life. From animal life the author passes to man, and gives many examples of human friendliness and sympathy in primitive ages. Even among savages he shows the existence of this spirit of mutual aid. He says: "Within the tribe everything is shared in common, every morsel of food is divided among all present; and if the savage is alone in the woods, he does not begin eating before he has loudly shouted three or four times to anyone who may hear his voice to share his meal."

Commenting on this remarkable book the London Athenaeum has a passage which ought to serve a good purpose in opposing the false notion of the so-called "dark ages," so generally held, even by people with pretensions to culture. It is as follows (the italics being ours): "Tracing the persistence of this spirit of mutual aid through all the chaotic upheavals which created modern Europe, the author finds its finest flower in the organization of the medieval city. The chapters which sum up the results of that immense research which has altogether changed our picture of the 'dark ages,' are the most fascinating of the book. These record the coming together within fortified towns of the craftsmen and the merchants, the consecration of fellowship, the growth of the guilds and the communal arts, which in three hundred years completely transformed the face of Europe. They are children—in- inspired children; the patriotism of the town, the loyalty to the fellowship guild, and the all-embracing religion, are intimately bound together; virtually, the same movement is seen arising simultaneously from Denmark to Sicily.

Municipal trading, the state regulation of industry, the standard price, the minimum wage, and the limitation of the hours of labor—all these 'disordered dreams' of the modern idealist are here in active operation. The laborer's remuneration is higher, his holidays longer, and his work more interesting than they have ever been since."

Kropotkin is a Socialist, and his theory of mutual aid is intended to serve as a proof that co-operation and not competition is the natural system for human society. Whatever may be said for the theory in other ways, it is certain that it presents no such deep outlook as that which shows all things in incessant warfare, and which tries to prove that those who are successful are those who trample the weaker under foot. The book would be valuable alone if only for its testimony to the general comfort that prevailed in those times when the Catholic Church was the only Church in Christendom, and before the Protestant revolution had disturbed, broken up, and disorganized society.—Sacred Heart Review.

This is Very Certain. "The stage Irishman will continue," says the Catholic Union and Times, "just so long as his disgusting buffoonery fills low theatres with snickering idiots of Irish birth or blood. The degraded creature who by his presence encourages such low caricatures on the stage whence he springs deserves universal contempt."

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# SURPRISE SOAP

MAKES CHILD'S PLAY OF WASH DAY

OUR RELIGION. Our next step in the brief and hurried treatment of this important subject leads us to the consideration of the altar. Were we to devote the requisite space to speak fully on the matter a good sized volume would be the result. In such a treatise as this, therefore, we cannot hope to do more than touch upon the more prominent facts in connection with this part of the Church. And this, too, notwithstanding the fact that it is the principal and most sacred part of the house of God. Yet those who follow will, no doubt find some information that will extend their knowledge.

The word is derived from the Latin and means high. And applied to religious worship it signifies a high level on which sacrifice is offered. Even among the pagans the custom of offering sacrifices to their gods on high places. For we read of them taking place on the hill tops and the mountains. In verification of the fact we find the Pantheon built upon one of the seven hills of Rome, and other examples might be added. It is not because we have copied the Pagan custom, however, that our altars are higher than the other portion of the church. But for the reason that it is symbolic of Calvary. From this fact how easy it is to gather the meaning attaching to the steps which led up to it. Namely, the road ascended by Our Saviour to His crucifixion. There is, also, a practical reason for its elevation, namely, that the ceremonies may be seen by all the congregation.

But you ask why its present resemblance to a tomb? Remember the story of the Catacombs and you have the answer. Driven into the bowels of the earth to escape death and worship God was the custom to spread white linens over the martyr's tombs and thereon offer the sacrifice of the Mass. In memory of the fact the shape has been preserved. We observe that it has the appearance of a table, signifying the table at the Last Supper and the Unbloody sacrifice then instituted and to-day continuing in the Sacrifice of the Mass. It has the appearance of a cross, signifying the instrument of Our Lord's death, and by its four corners are reminded of its members dispersed in the four quarters of the earth. In early times the altars were not placed against the wall but stood some distance away, and the priest always faced the people. Convenience alone is responsible for the immaterial innovation.

The table of the altar is three feet in width, about three and one-half feet high and six and half feet long. The whole altar may be of stone or wood and is marked with five crosses symbolizing the five wounds in the body of Our Saviour and contains relics of the martyrs. If of stone these crosses are made on the four corners and the other in front of the tabernacle near the outer edge where those relics rest. If of wood, then a small stone about a foot square is similarly marked and containing the relics is placed in front of the tabernacle on the board of the altar. In this case the stone is in reality the altar, for on it must rest the Host and Chalice during the Sacrifice of the Mass. If it is recollect that Calvary's cross rested in a hole in a rock and that Our Lord's body also rested in a stone sepulchre the reason may be easily gathered. Such, briefly told, is the history of altar.—Church Progress.

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