

their task completed. Elvira was not disposed to linger over it, and was soon on her way to Pine Grove.

Jonas, who had come to town Saturday afternoon on some business of his own, was rather surprised, as he stood in front of the railroad station, meditatively chewing a long straw, to see Mr. and Mrs. Jenkins alight from the westbound train.

'For peaceable and law-abidin' citizens, the Jenkinses is doin' considerable kickin' over the trāces lately,' observed Jonas to himself. 'First here comes Elviry racin' home afore her folks expects her, and now her pa and ma descends onto us unlooked for.'

'Howdy, Mis' Jenkins?' he said, as he sauntered up to them. 'Ain't ye a little ahead of time, pullin' in this evening? The girls wa'n't lookin' for you for the next week or ten days.' 'Couldn't keep her any longer!' sighed Mr. Jenkins. 'We were having a fine time among the old folks, but nothing would do but she must go home and look after things. We've brought along Rosy, Brother 'Bijah's girl, through, to make us a little visit and kind of help along,' he said, with a wave of his hand toward a stout, shy-looking girl who stood in the background.

'Guess ye won't find anybody at home,' ventured Jonas, after they were all seated in the waggon and driving toward home. 'Mary Ellen, she went over to Pine Grove last Thursday, and the next day here comes Elviry. Schoolhouse over to Brownsville burned down; and she lit off over there, too. Guess they'll be back the first of the week.'

'There!' ejaculated Mrs. Jenkins. 'I just knew something would happen. Those girls never stay at home and tend to things if I went off. I suppose the place is all covered with dirt, and the chickens half-starved—and—and——' And Mrs. Jenkins stopped, appalled at the picture her own imagination had drawn of the probable disorder into which things had fallen, as the result of her having deserted her post of duty.

'There, there, ma, I guess everything'll be all right,' said Mr. Jenkins, consolingly. But his wife would not be comforted until they found, as they drove into the yard, that at least Old Speckle and her brood had escaped the general destruction.

The cleanliness and quiet which reigned within the house served still further to mollify her.

'Well,' she admitted at last, after she had been in every room and could see nothing with which to find fault, 'it isn't so very bad, after all. But I'll never rest till the house is cleaned from top to bottom. I'm feeling better now, and Rosy'll help me, and we'll set to work Monday morning, and have it all done before the girls get home.'

The remonstrance of her husband had no effect upon her, and finally, concluding that it would do her less harm to be busy than to sit still and fret, he let her have her way.

Tuesday evening a merry party of young people stopped at Mr. Jenkins's front gate about dusk, and the two girls ran up the walk.

'For the land sakes, Elvira, I do believe ma's come home!' exclaimed Mary Ellen, as they both spied the familiar form by the side door, giving a parting shake to a rug. 'How glad I am I cleaned house before she came.'

'You cleaned house, Mary Ellen!' almost screamed Elvira.

'Well, girls, I think it's about time you were coming home!' called their mother, as she just then caught sight of them. 'And I've got the house all cleaned at last!'—*The Companion*.

The Work of Christian France

A writer (M. Havard) in the Paris *Le Soleil* expresses the view in his publication that the people of France are so essentially Catholic that all efforts to secularize their schools must prove without avail. For centuries (says M. Havard as quoted by the New York *Freeman*) the early training of the children had been Christian, and almost wholly in the hands of the religious Orders, and in executing the anti-clerical policy of the Combes Government, which aimed at the wholesale de-Christianization of France, the authorities were well aware that France could never be fully de-Catholicized unless a generation of children was educated in godless schools.

Consequently they sat about secularising the public teaching institutions by doing away with the chief emblem of Christianity, the crucifix, and anything that recalled to mind the Catholic Church.

The people of France, says M. Havard, in effect, would not be true to their essential instincts of civilization if they failed to realize, on at least their children's behalf, the educative value

of religion, in as far as it is the only influence that can touch the heart. Nor have they failed.

It matters not to what quarter one turns, one sees that the 'schools of atheism,' as the new institutions are termed, are being denounced by parents and guardians, and that the new independent church-foundations and Orders are everywhere being encouraged to build schools which shall take the place of the old establishments.

It is certain, then, says Havard, that the education of the growing generations of France is to remain Catholic; and that the anti-clerical party sees itself beaten again, and the boasted de-Christianisation of France postponed *sine die*.

Of the general attitude of the parents towards the 'schools of atheism,' Havard says that it is incontestably shown by the fact that since the denuding of the schools of their religious emblems and symbols, the people of France have, out of their own pockets, contributed to the founding of 16,000 schools in which their children shall, as of yore, be taught the truths of the Catholic Faith.

Though the anti-clerical faction must admit itself beaten, it is, nevertheless, full of resources. It does not shrink even from tragedy in order to put the enterprising faithful in a false position. Here is a case in point:

One bleak night last winter, the body of an apparently murdered infant was found on the doorstep of one of the new Catholic schools in the town of Lille.

Immediately the anti-clerical press and all the anti-Catholic officials were up in arms, at which they pointed out as conclusive evidence of the class of women who were employed by the Catholics to give instruction to their children.

It was established afterwards, as *La Croix* demonstrated beyond refute, that the infant which was newly-born and had died on coming into the world, had been 'strangled' after its death, and had been placed by enemies of the female teachers in question outside their institution.

From that moment on, the fraud being so palpable, the numbers in the school, far from decreasing, began to increase rapidly.

And so the Government finds itself powerless to effect anything to the detriment of these schools which are as inviolable, from a legal standpoint, as the churches.

Both the church and the school are as sacred as personal property, and both are increasing in numbers as the time grows.

The atheistic school, on the contrary, says Havard, is practically denuded. It has no influence; it is shunned even by anti-clerical parents who have their children's welfare at heart. Its ill success is so apparent, that one is conscious of a reaction against its absolute uselessness in the pages of practical-minded newspapers which are by no means well disposed to the Church.

Has it come to this, asks Havard, that the enemy has in very shame to admit his powerlessness?

It would seem like it.

As Sainte-Beuve says: 'You may chase Catholicity from her churches and from your statute-books, yet, if it be in the air, what avails any weapon you bring against it?'

IS EVERYTHING BEARING AN EQUAL STRAIN? IF NOT, WHY NOT?

In almost every instance that lack of energy is due to a weak and run-down system—weak because the Liver and Kidneys or Bowels are in a sluggish condition, and the whole energy controlled and absorbed by these organs.

Have you ever noticed how much better you can work or walk or play when you feel quite well? Yes; and we double the amount of energy and yet feel less tired. DR. ENSOR'S TAMER JUICE will assist you and aid Nature in allowing every nerve and organ to BEAR AN EQUAL STRAIN, assisting the action of proper digestion and assimilation of food.

TAMER JUICE goes right to the root of indigestion, constipation, and nervous troubles, and brings robust health to all.

HOW TO PAINT A HOUSE CHEAP

Garrara Paint White and Colors. Mixed Ready-for-Inside and Outside Use. CARRARA retains its Gloss and Lustre for at least five years, and will look better in eight years than lead and oil paints do in two. USE CARRARA, the first cost of which is no greater than lead and oil paints, and your paint bills will be reduced by over 50 per cent. A beautifully-illustrated booklet, entitled 'How to Paint a House Cheap,' will be forwarded free on application. K. RAMSAY & CO., 19 Vogel street, Dunedin.