LET US HAVE PFACE.

To the Editor of The Globe: Every true Canadian must sincerely mourn the present exhibition of fratrimourn the present exhibition of fratricidal strife engendered by the discussion in press and Parliament of the North-West Autonomy Bill. I am not in the habit of writing letters to the newspapers, but to refrain, in the present crisis, from inviting attention to a few facts which may tend to dissipate the erroneous ideas that are arousing such dangerous passions throughout the length and breadth of the land would be to neglect one of the the land would be to neglect one of the plainest duties of citizenship. Most deplorable is it that because of

the unwarranted violence of the very language employed by some of your Ontario contemporaries in support of a proposed system of education, destined, according to them, to the upbuilding of a united Canadian nationality, there should be, instead, only a sowing of the seeds of racial, sectional and religious

It may not be quite so easy for mem-bers of the Protestant majority in the Province of Ontario as it is for the Protestant minority in Quebec to put themselves, in the place of the Roman Catholic minorities in Manitoba and the North-West Territories. As an humble member of the Quebec minority I appeal to the sense of British fair play of the Protestant majority of Ontario to accord "equal rights" to minorities in every part of this wide Dominion.

In the Province of Quebec the Pro-testant minority is in the full enjoy-ment of its Separate schools. A refer-ence to the Confederation debates will show that the representatives of that minority would not have agreed to Con-federation on any other terms. The maintenance of these schools is guaranteed to us by the Act of British North America. What warrant have we to call ourselves "equal righters" if we refuse to other minorities elsewhere the privileges which we ourselves enjoy as the English-speaking and Pro-testant minority in the Province of Onebec, and which our Parliamentary representatives demanded for us as a condition of the union, just as similar ones are claimed for the present minor ity in the new western Provinces?

It is nrged that these minorities have no reason to fear unfair treatment at the hands of the representatives of the majority in the future Legislatures. It was similiarly claimed in the course of the Confederation debates that the minority in Quebec could safely its educational interests in the bands of the majority, and this may have been perfectly true. Yet, notwithstanding the cleanent pleading upon these lines a like Hon. Charles Alleyn and other wen-known representatives of the majority, the Parliamentary leaders of majority, the Parliamentary leaders of the minority, believed it to be the more prudent course to insist upon definite pledges. In virtue of these pledges, some of which were embodied in article 93 of the B. N. A. Act and others redeemed by the legislation of 1869 we Protestants of Quebec, have now our own system of Screen bave now our own system of Separ ate schools under the direct supervis-ion of a distinctively Protestant Committee of the Council of Public In struction, which includes amongst its members such eminent representatives of the minority element of the popula-tion as the Lord Bishop of Quebec, the Rev. Dr. Shaw, one of the leaders of the Methodist Church: Rev. A. T. Love, a prominent Presbyterian di vine: Hon. Sydney Fisher, Minister of Agriculture: Dr. Peterson, Principal Agriculture: Dr. Peterson, Principal of McGill University, and others of

It is to be wondered at, Mr. Editor, that our Roman Catholic fellow citizens recalling the pledges exacted by the Protestant minority of Quebec before throwing in their lot with Confederation, and, remembering, too, the struggle for remedial legislation in Manitoba, should deem it to be as pru dent for the minority in the Northwest to be pledged similar rights to present enjoning in the oldest Province of the Dominion? Yet we English a traitor to his race.

Speaking Protestants who live among It is surely the part of wisdom to French-Canadians and are unblinded by the prejudices of race or creed, which unfortunately affect the judgment of some individual members almost all communities, are compelled to blush, nay, to hang our heads in very shame, for the violent and unjust appeals to racial and religious passions and prejudices, especially in the West, because of the very reasonable demands made on behalf of other minorities elsewhere.
I could not, if I would, claim an

utter absence of fanaticism for the entire population of Quebec, but I can most positively and most conscientiously aver that there is a general freedom on the part of the best element of the French-Canadian population from a desire to do anything short of justice to their fellow countrymen of other races and creeds. It is but simple fairness on my part to go farther and to show, from a very few out of the many illustrations of the fact which might be cited, that they are a generous as well as a just and chivalrous people. And, first of all, the recollection of the gift of \$10,000 to Toronte University, after its disastrous fire by the Legislature of Quebec at the ir stance of Premier Mercier, is of enough date to be well memory of many who will read this When the Hon. Robert Baldwin, the

Upper Canadian reformer, was rejected as a parliamentary candidate by a conas a parliamentary candidate as a parliamenta T. C. Aylwin, the late Hon. Judge Drummond, and the present Sir A. G. Joly de Lotbiniere. The latter mentioned was also returned for many years by the county of Lotbiniere. Rouville, in 1843, elected William

Hemming, Chicoutimi and Saguenay elected for many years the Hon. David Price, and later, Mr. William Price, while Megantic, which has a few English speaking voters, though the very large majority are French Canadian, elected the late Hon. George Irvine for many years, and then the Hon. Colonal Rhodes, while its present representative in the Legislature is Mr. George Smith. The French-Canadian county of Quebec elected the Hon. David Ross in preference to the Hon. Pierre preference to the Hon. Pierre

The Bar Association of the district of Quebec, which has only some fifteen English-speaking practitioners at present, out of a total membership of nearly 150, nevertheless elects, alternately, an English-speaking and a French-speak-

am lights speaking and a rrenon-speaking batonnier.

The English-speaking population of the city of Quebec—English, Scotch and Irish combined—numbers slightly over 10,000 out of a total of about 75,000. Yet the electors return nine English-speaking Aldermen to the Council out of a total of thirty, or nearly one-third, although the English speaking popula-tian of this city is only one seventh of

For ten years the undersigned sat in the City Council of Quebee, occupying one of the seats for St. Louis Ward, where the French vote far exceeds that of the English-speaking electors. Though twice opposed by French Canadian candidates, he was never defeated, because of the general understanding among the majority of the French Canadians of the ward that the Englishspeaking ratepayers, while in a minor-ity, were entitled to one of the seats. Is it any wonder that we who live in

the heart of this generous population should complain of the manner in which it is misrepresented and misconstrued by some of your Toronto and other western ontemporaries?
There is room for differences of opin-

ion as to the relative merits of the American and of the Quebec school system, and I, for one, prefer to judge them by their fruit, as shown by their respective effects upon the morality of those who have graduated from them. And if the Separate schools are harmful, as their opponents claim, to the in-terests of those who use them, so much terests of those who use them, so much the worse for the latter. It is all very well to urge that common schools, similarity of language and religious creed are desirable for the merging of the various elements of Canada's population into one common nationality; but this is not as the French-Canadian

sees it.
President Roosevelt has well said that what we most need in our life of to day is to understand how to look at a debatable question from the other's viewpoint, and to equally understand that the other man is, at bottom, like ourselves.

Applying this rule to the pre ent problem, let us examine the latter from the viewpoint of the French-Canadian. He does not forget that the free and untrammelled use of the French tongue and the practice of the Roman Catho lie religion are secured to him by solemn treaty, and that he has the same moral right as other minorities have to his own separate schools: and be forced upon him, so far as this can possibly be done for the purpose of compelling the disappearance of his distinguishing characteristics, both of tradition and of speech.

so intensely loyal to Canada as he, for, unlike the Englishman, the Scotchman or Irishman in Canada, the French-Can adian has no longer any political affili-ation with any old world power. He desires to live in peace and in friendly rivalry in commercial and profes sional pursuits with his fellow Canadians of other origins, but in order to retain both his own self-respect and the good opinion of his English-speaking rellow countrymen, he believes it neces Protestants are at traditions of his forefathers, lest his sacrifice of these should stamp him as

deal with these facts as we find them. The French-Canadian, as we have seen, is not only just, he is even generous to his countrymen of other origins. where he knows himself to be in the majority. But he is fully aware of his own rights and will be satisfied with nothing less where he finds himself in a minority. He has fought for them in the past, and has then gladly shouldered his musket to fight, in turn, for those who conceded them.

So long, therefore, as French Canada—claiming equal rights for its people with their English-speaking fellow citizens—insists upon having the same educational priviliges for its own minority in the west as the English-speaking Protestants enjoy in the French-speaking Province of Quebec, where is either the British fair play, the patriotism or the wisdom that dares to withold them? E. T. D. CHAMBERS.

Quebec, April 8.

HE ROSE AGAIN.

With the coming of Easter the Christian world makes renewed profession of belief in that article of the creed the third day He rose again from the dead.

Wonderful, mysterious and incom prehensible are the dominating ways of For, how strange it is that the Deity

of millions of persons, what an audience He would have had! And why could not similar conditions have been made

to prevail in the first century?

ome measure, worthy members thorn-crowned Head.

We can only admire and adore, and, with a docile mind and an acquiescent will make our Act of Faith:

will make our Act of Faith:

"And in Jesus Christ, His only Son, our Lord, Who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hell; the third day He rose again from the dead!

Ring the jubilant bells; proclaim again the happy tidings; let the whole

again the happy tidings; let the whole world hear what we say of Jesus Christ—"the third day He arose again from the dead!"—Catholic Columbian.

"GIVE ME WISDOM."

Thus prayed Solomon, and thus must pray every man who would hope to please God. It is a confession of spirplease God. It is a confession of spir-itual blindness, an ackdowledgment of defective reasoning, a declaration of weak and wayward will, and through all which we must easily go astray un less divine wisdom comes to our assistance and keeps us in the narrow road that leads to eternal life.

Hence, Solomon exclaimed to God "Who shall know thy thought except Thou give wisdom and send thy Holy Spirit from above ?" It is something which must ecme from God and hence must be asked and prayed for. It is not earthly knowledge, it is not human understanding; it is something far above all this; it is as the Book of Wisdom declares, a vapor of the power of God, and a certain emanation of the glory of the Almighty God.

It gives to those who receive it omething of its own transcendent qualities. For infinite wisdom is gen-tle, kind, steadfast, and such do they ecome in a degree commensurate with human capacity who are animated by its power. It is necessary that we have something of this heavenly wisdom and be guided and influenced by it; for the scriptures tells us that God loveth none but him that dwelleth with wis-dom. It is, therefore, what we must strive to possess by asking it of God every day of our lives, for each day is a new start on the road of life, and a new start on the road of life, and each hour is a fresh struggle with the obstacles that we meet. And thus the wise man acted, for he says, "Her have I loved and have sought her out from my youth; for it is she that teacheth the knowledge of God and is the chooser of His works." Wisdom εnlightens and directs as if we put ourselves under its cover. It shows us selves under its power. It shows us the difference between heaven'y treasures and earthly riches, for wisdom itself is the treasure of treasures. It is of all knowledge the greatest and best. It is the justest conception of duty to God, our neighbor and our-selves, for it teaches the four cardinal virtues on which all the others hinge, namely, temperance and prudence, jus-tice and fortitude. And so the wise man took her to live with him saying, "She will communicate to me of her

my cares and griefs."

In all this we see how insufficient man is of himself, and yet how, con-fessing his powerlessness, he can be lifted above his natural weakness and hence he is determinedly opposed to an accomplish great things for God. Our educational system which he believes to divine Lord is called the Wisdom of the Father, because He is the living and active expression of the Godhead in His humanity. He is the Word telling of the Father's power, His good ness, and His love, His mercy and His No element of Canada's population is intensely loyal to Canada as he, for, nlike the Englishman, the Scotchman says and does as He moves among them. And as He did, our Lord bids us follow Him, saying, "I am the Way, the Truth and the Life," "Learn of Me," "Follow Me." And to His divine invitation the wise, the good and holy give heed, and with the grace of heavenly wisdom upon them, they joyfully take up their cross made up of this world's sorrows, trials, temptations and manfully set out and follow in the wake of our Saviour.

good things and will be a comfort in

It is God that draws them after Him, for it is His grace to which they yield, and by being faithful to it, they rise higher and higher on the mount of perfection, and push on farther and

farther on the road to eternal life. Like the rest of mortals they meet with obstacles, but they struggle and with God's help overcome them. And as they advance higher and higher, farther and farther, they begin to real ize how sweet the Lord is; how good are all His ways, how just are all His judgments. But whilst they ended in entrancing love, they began their course of salutary fear. For the beginning of wisdow course of satutary tear. For the be-ginning of wisdom, says the wise man, is the lear of the Lord, but its end is love. How we see this frequently ex-emplified: A man conscious of the jus-tice of God and the punishments He must inflict upon those violating it will, from fear of divine wrath, keep the law imposed upon him. Sometimes he will wait till he has received signs of the Divine displeasure—adversity will cross his path, sickness will on short his pleasu: es, death will enter his nome and snatch away his loved onesand then, humiliated, afflicted and cast down, in fear and trembling he comes before his Lord and confessess the divine greatness, and the vanity and nothingness of all created things, and from his very abjection of soul and ap prehension lest even worse things over-take him, he will cry out to God to spare him in His mercy and save him from the sufferings that he is undergoing and which threaten to annihilate

Thus afflictions are for many their salvation, for they make them turn to God, Whom hitherto they have forsake and they begin to keep His law, which and they begin to keep his law, which before they wantonly broke. It was when reduced to a swineherd that the prodigal returned, and it was when David was humiliated to the dust that he saw the greatness of his sin and turned to the Lord in the bitterness of his soul, exclaiming: "Have mercy up on me, O God, according to thy great mercy: and, according to the multitude of thy tender mercies, blot out my ini-

sinner, is not to spare him here, that he may spare him eternally." But God is always good, unchangeably good, and his mercy is above all His works. As the poet says:

God is good when He gives, wise when He deries; The crosses from His hands are blessings in disguise."

But it takes wisdom to believe this. It is not only the careless that God will lead back to Him betimes through the sorrows that He permits them to experience, but even the good betimes, very often in some cases, in His desire to purify them and bring them refined, as it were, in the crucible of affliction to a higher and holier state. And so we read that God afflicts whom He loves, and whom the Lord exalts, let him pre-pare himself for affliction, says Holy Writ. And yet wisdom will teach us not to lose heart in God, no matter what he He may allot for us. Witness Job's example. He was a good man who, to prove his worth, the Lord tried most terribly. Land, family, rame, all were one after another taken from him, and yet he was resigned and said, "The Lord gave, the Lord took away, blessed be the name of God forever." And though all earthly hopes were shattered, he did not lose hope in heaven, for he said I know my Redeemer liveth. The great wisdom after serving God, never to lose ho; e in Him. Sa would lead his victims to despair, once they have greviously offended God, but God cheers them in despondency and misery of their sins and bids them be of good heart; be converted to Him, and go and sin no more. and contrite heart He will not des

Should not the sinner rejoice at His Lord's magnanimity and hasten to avail himself of it by confessing his sins ard promising henceforth to keep His holy law, strengthened and sustained, as we know he will be, by God's all powerft I grace? Let the Christian be ever strong in the love of God, and if perchance he fail, let him rise in his hope and hasten to make reconciliation again with Him, and get back his lost peace of soul, for God is, indeed, a God of mercy; His mercy is above His justice, His mercy is above all His works.— Bishop Colton in Catholic Union and

FORFEITS.

Oh "Forfeita" is the greatest fun!
My Grandpa said that everyone
Must play because 'twas Christmas night—
I heard one cousin told to bite
About six inches from the poker!
I ran to see if it would choke her;
But no, sir; with the poker near.
Her face she stopped, and bit my ear!

And I'd a lot of things to do;
To "bow before the prettiest," Who
Could that one be? Hooked all 'round,
But no one prettier I found
Than my own Mother; so I bowed
Quite low to her, and said out loud,
I think that you're the prettiest one."
And Father whispered, "Right, my son!"

Then to the wittlest, on one knee,
I had to knee! What that might be
I didn't know; but I'd heard tell
Of "Mother wit." so thinks I. "Well,
I'll kneel to Mother." So I kneelt
Before her, and she said she felt
Quite complimented. Father smiled,
And whispered, "Good for you, my child!

Then, 'et me see—oh, yes, the rest
Was, "Kiss the one that you love best!"
Of course, I didn't have to think
About who that was, Quick as wink,
I kissed my Mother. "Oh I do
Love you the best." I shouted, Wheet!
How they all laughed: I don't see why.
But Father whispered "So do I!"
—Elizabeth Pollii Burne; 'Not the Elizabeth Rollit Burns, in National Mag azine for April.

THE CANADIAN NEWSPAPER DIRECTORY

The 1905 edition of The Canadian Newspaper Directory has just been published. The book is hand-omely bound in cloth, contains nearly 400 pages of valuable information about the newspapers of Canada and is well worth its cost to any firm which aims to do business

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special envelope with the Directory, is a set of specially prepared maps of the Dominion giving all the newspaper towns.

This valuable work is published by A McKim & Co., Newspaper Advertising Agency, Mon real and Toronto, who handle the advertising of many of the leading and most successful advertisers in the Dominion, as well as many of the largest advertisers in the United States and Great Britain.

A few years ago when the International Hervester Company of Canada, Ltd. was incorporated, it was apparently just another manufacturing industry that had been organized to supply the Canadian farmer with reapers, binders and other agricultural implements. That it would prove to be truly international was not suspected.

Attention is now being directed to the large and larger growing plant at Hamilton by report a showing what is bing done. Instead of the Canadian farmer buying his farm machinery imported from the States as formerly, his harvesters are now made in Canada. The labor is Canadian, the iron is from Canadian mines, dug from the ground by Canadian workmen: the lumber is from Canadian forcests, felled by Canadian lumbermen. This would be a great deal if it were all, but there is more. The policy of this great Company is now shown to be to make the Hamilton factory the manufacturing center for harvesting machinery, not only for Canada and Canadians, but for Eazland and all her colonies, Russia and other European nations. The Hamilton works already employ hundreds of hands at good wages, as is shown by the mentally pay roll which aggregates hundreds of thousands of dollars annually. In short the International Harvesting Machine Co, of Canada, L'd. promises to raise Canada to the position where it is recognized as a large manufacturing and exporting country. It is to be no longer merely at importer and buyer of the products of the manufacturers of other nations.

Music of Rrother Sixtus Joseph. Music of Rrother Sixtus Joseph.

'A Tantum Ergo" arranged as a double quartetbe, and sn "O Salutaris" for qual volces in duett or tric, from the pen of Brother Sixtus, has just come under notice. Of the former one who has made a study of it, says: It is a powerful motet, the melody of its cadences lulls the ear with perfect regularity, its line, if one may so speak, is so strong, so intelligent, and so vivid that it is a pleasure to have studied it. The "O Salutaris" like most of the other themes of Brother Sixtus, is richly musical while at the same time devotional, and for Church music these would seem to be the most desirable qualities. The music may be had at our Catholic book stores.

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Business

Ottawa, March 23, '05. Dear Mr. Farquharson,—
Yours of the 22nd to hand, and it is with pleasure I recommend the Metropolitan Business Col-lege as a means of securing firstclass business instruction. took a short-hand course and through the College secured a

Yours respectfully,
ADA SAMPSON.

College Ottawa, March 22, '05

good position.

Dear Sir,—
Although I left College before graduation, I am glad to say that my course at the Metropolitan was invaluable to me in obtaining my present position.

Yours truly, BEATRICE M. YOUNG.

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Bank of Nova Scotia, Ottawa, March 22, '05. Dear Sir,—
I would like to say that the

course which I took at your College was quite satisfactory, being just as represented. It is evident, from my experience in in this Bank, that the course is business-like and up to date. H. C. CAMPBELL.

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VOLUME :

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THE SEMINARIES THE CH Washington, Brookla

Rev. A. P. Doyle, tolic Mission House to Washington after i tour of the seminar and talking to the preparing for the great opportunities Church in this coun the largest semin try and addressed tudents, and every with the utmost seminary authorities his trip to day he sa better work in all n work of these two s great joy to impr country, that if the training and rise t that are presented now, it will not be !

sentiment dominate country. How did the sem Most favorably. thusiasm for the n listened with eager ing ear to the state opportunities that Church. What im larly is the high that is consecrat service of the C occasion to observ sand or more you the College of Phy in New York peri best medical scho I have seen the at many of their point of view of clear eyed, clean ing fellows the you olic seminaries priesthood put up I cannot tell you and hope this h Catholic Church

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place fellows with than a good living with a lot of ball Church will miss that has ever been world's history, people will drift One can hardly h the coming general What Seminary best class of stude Now, do not as parisions. They Mary's Baltimor crowd. Some 23 there under the tians and 157 at get a chance to the young men Rochester, thoug has a splendid le

St. Bonaventure gany, the gather at the college a the chapel was a The Franciscan bere, and Father noble hearted, wenthusiasm for t sion work and qu young men him v The Josephinu markable place. paganda, and al there between

> f twelve years, a to respond to sense of piety spirit among t Mt. St. Mary's cinnati, there a same spirit of thusiasm for th country seem to young men. better mission west, and conve Mississippi vall the asking. At St. Vincer

large and deepl The Benedictin have eagerly so in the far we done pioneer m is most neede race of sturdy that there are Not by any

4,000 seminaria everywhere a while there has last few years best seminaries pace with the crowded, and h cause there is to study. On no difficulty in to support se