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jured themselves as to deceive not only the good Father Etienne, but also the sincere Christians of his flock, who

by her apparent guilt, was not too heavy. The ill opinion of the wicked is without a sting; but when the good, the charitable and just, deceived by

legious life, they shrunk from her as from a pestilence, and publicly resented

of their selfish pride and malice.

except that of indignation at the humi-

sudden and well-aimed blows at the urchins who taunted and mocked her

for the distant northwest, where, sur-

OF COURSE, IT IS WRONG.

From Our Parish Calendar.

"Is it wrong to go the theatre in Lent?" is a question asked as regularly

as Lent comes. If we understand at all what Lent means, it is wrong. All Lenten rules make for austerity—the

by abstaining from meat on certain days and now and then hearing a sermon, to make up for the bad example he gives

by going to a play house, gambling den or dance hall. He observes Lent or he

strengthens the character and restores

it calls a halt to careless and extrava-

CHATS WITH YOUNG MEN.

Heroism is the brilliant triumph of the soul over the flesh—that is to say, over fear : fear of poverty, of suffering, of calumny, of sickness, of isolation, and of death. There is no serious piety without heroism.—Amel's Journal.

without heroism.—Amer's Journal.

Make the Promise and Keep it.

Many days of Lent have already passed. Are you profiting by the season of grace? Are you fasting, or in lies thereof, practicing any form of mertification? If you are not, don't waste another day but make the "I Thirst" promise in honor of the sacred thirst and agony of our Saviour on the

I promise:
1. To abstain from all intoxicating

drinks during Lent.
2. To keep out of the saloon.
3. To say one "Our Father" and three "Hail Marys" every day for the suppression of intemperance. The Croaker and the Kicker.

The Croaker and the Mezer.

The "croaker" and the "chronic kicker" has his place and worth even if he does nothing himself but find fault. Certainly he has few friends and knows little of love and sympathy. and knows little of love and spacety.

He "eggs" men on; he makes men
eareful not to give occasion to faultfinding; he is a terror to the negligently inclined committee; he exasperates a man to nerve himself up for perates a man to nerve nimsen a property of the search of his vinegar; when he is not present at the board meeting there is a letting down of the standard. Midas Jones wrote in his will:

"And to Peter Scraggs, my well standard on the property I bequeath the sum of

beloved enemy, I bequeath the sum of \$50,000, in consideration of the fact that it has been the dread of his ridicule and criticism which has enabled me so carefully and successfully to correct my hadrons affairs as to accommend rect my business affairs as to accumu-late the greater part of my fortune."

Character in Work. While continual and determined thor-

while continual and determined thor-oughness develops character and leads to success and happiness, one of the greatest success-killers and character-destroyers is a habit of leaving things half done or otherwise incomplete. It makes no difference whether our work is seen or not—for there is a certain something within us which gives approsomething within us when gives approval when a thing is done to a finish, and it says "Right" to a fitting act, or a completed work, and "Wrong" to a half-done job, or a slipshod service. This still, small voice keeps repeating,
"Wrong, wrong! You know it is all
wrong. It isn't right. You know it is
j't right." It tells us that we are at right. It tens us that we are failures, and we know when we are fail-ures, although the world may applaud us and the press may laud our achieve-ments over the world. A man must learn that there is something greater learn that there is something greater than the world's applause and nearer and dearer to him than others' approval—and that is his own. If we can not have our self-respect, the respect of others is only a mockery. However, if lax methods and slipshod work are continued, the self-condemnation wears off, the slack work does not seem such terrible thing, another temptation to a terrible thing, another temptation to carelessness is yielded to, and soon we are so hardened that some day we are surprised to find that we are habitually surprised to find that we are habitually slighting work. The tiny departure from conscientiousness have never become mighty cables of habit; conscience no longer reproaches; self-respect is no longer outraged. We can do things in the most slipshod manner without the slightest fooling of discountries. without the slightest feeling of discom-fort or regret. After a while, if the tendency is not checked, the whole character becomes undermined and honeycombed, so that everything one and took and took and does have a certain incompleteness about it,—is not quite right,—lacks something. Such actions affect one's attitude almost as does dishonesty. In fact, it is dishonesty to take a position with the tacit agreement that one will do his level hear. with the tacit agreement that one will do his level best for his employer, and then to slight work, half do it, botch it. Many a criminal, now in prison, could trace his downfall to a habit of half doing things, and putting dishonesty into his work.

let no work go out of your hands until it is done just as well as you can do it; that you will put your character into your work, and set upon it the seal of your personal nobility, you will need no other protection,—no patent or copying the Your work and you will be in gight. Your work and you will be in your personal nobility, you will need no other protection,—no patent or copyright. Your work and you will be in demand, and, better still, your conscience will be clear, your self-respect

"Another thing I have learned, firm, and your mind serene and happy.

The Duty of Forethought.

In condemning worry we must disin condemning worry we must use tinguish well between worry and pro-per forethought. One is waste, the other is duty. One of the ways in which forethought should be shown is in preparation in the days of youth for the possible exigencies and emergen-cies of the after years. A ship about to set out on a long voyage as, for example, on an arctic expedition, is stocked for the cruise with everything stocked for the cruise with everything that can possibly be required. We should do the same with our life, when in the quiet days of youth, we are preparing for the years of duty, of struggle, of trial, of responsibility, which we may have to live. We can not loresee every need or danger, but we ought to take in equipment for we ought to take in equipment for

every conceivable necessity.

This is the true object of education. This is the true object of education. We do not know what opportunity of honor or responsibility may be open to us in the future, but we should be so furnished in knowledge and capability furnished in knowledge and capability hat whatever it may be we shall be ready to accept it and acquit ourselves honorably in it.

Many people fail in life because when promotion is offered to them, they

honorably in it.

Many people fail in life because when promotion is offered to them, they are not able to perform the new duties required. The cause of failures lies away back in youth, when they neglected the opportunities for preparation. Skimped lessons, school hours squandered, hard tasks evaded—then those days of easy going proves to be just what is needed to give success. The man turns to find what he needs, and lo! it is not there. He missed ons which contained that teach-

ing. He wasted the opportunity in which he might have got what now would make a fortune for him. Nothwould make a fortune for him. Nothing should be neglected or omitted anywhere, for the smallest thing may be the essential thing twenty years hence, the one little link on which all the

the one little link on which all the chain must hang.

There is a good deal of preaching against anxiety, and properly so, for anxiety eats out the heart of many men and women. But the only true way to avoid anxiety is to do every duty along the years from childhood to age. Then there will be no occasion for anxiety, for each day will prepare us for the next, and there will be no missing links in the chain. no broken missing links in the chain, no broken rungs in the ladder.

In Spite of Blindness.
Stricken blind at eight years of age,
Dr. Newell Perry is a marvel at twenty-

nine.
Sightless, he has gone through three colleges and two schools, attained two degrees for eminent scholarship, toured Europe without a guide or even the use of a walking stick, and is now coaching half a hundred Columbia students in

the intricacies of higher mathematics.
Dr. Perry returned from abroad a short time ago after a three years' so-journ. He went through a course at the University of Munich, where he was graduated with the degree of doctor of philosophy. Before his departure from Munich his treatise on higher mathematics in German was officially adopted as a text-book by the Univers-

ity.

"I expect eventually to become the most eminent mathematician in America," whispered Dr. Perry confidingly to a World reporter at his home, No. 402 West One Hundred and Twenty-

"You must feel terribly handicapped without your eyesight," ventured the

reporter.
"Handicapped? No. Of course not. To be blind from childhood is no handicap. It is a powerful stimulus to a man's ambition. I doubt it my ambition would have become as strong as it is had I retained my eyesight."

Dr. Perry's father was a ranchman in Shasta county, California, and the boy was prone to ramble. In one of these rambles he was poisoned by ivy,

these rambles he was poisoned by Ivy, accidentally infected his eyes with it, and in a week was stone blind.

The boy's remarkable aptitude for mathematics brought him to the notice of Professor Wilkinson, superintendent of the State Board for the Blind at Berkeley, Cal. Here he was taught the rudiments of mental arithmetic. He won a course in the State High School. Then the real struggle of his life be

gan. Without eyes, but with a mar-velously trained memory, he worked out the most intricate problems of cal-

out the most intricate problems of cal-culus, geometry and trigonometry with-out even putting his pencil to paper.

At nineteen Dr. Perry entered the University of California, where his reputation was made the day of his admission. In less than a year he had earned enough money by coaching his fellow students to pay the expenses of the remainder of his four years' course. When he was graduated from the University in 1896, with the degree of Ph. B., the blind student was the acknowledged master of mathematics and was at once appointed to a fellow-

acknowledged master of mathematics and was at once appointed to a fellow-ship. He was quickly advanced to instructor, and during a vacation took a post-graduate course in mathematics at the University of Chicago.

By means of a system of calisthenics and outdoor exercise he kept his health in perfect condition.

in perfect condition.

He went to Europe in 1900 and took a course at Munich. The "blind mar-

fic magazines.

Without the aid of a guide or even a walking stick he toured Italy, France,

Germany and Switzerland.
"Of course, many people thought I doing things, and putting dishonesty into his work.

If you resolutely determine, at the very outset of your career, that you will let no work go out of your hands until it is done into a woll as you can do it.

"Of course, many people thought I was rude in brushing against them, but I refrained from explanations so as not to embarrass them with apologies," he said.

"Of course, many people thought I for the distant northwest, where, surrounded by incredible hardships, they hunted the bisen and the beaver and the beaver and other smaller game. Coaina accompanied them, still as a public penitent and the servant of her aunt, the change

which other persons never think of, is to know a person's character by his

"I shall probably remain in New York permanently," concluded Dr. Perry. "I am developing several new theories in mathematics and expect theories in mathematics and expect forty days set apart by the Church are eventually to set forth some interesting theories." forty days set apart by the Church are to be spent in mortification, prayer and fasting. Now a Catholic cannot hope

OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE ALGONQUINS.

By Anna H Dorsey. CHAPTER VIII.

COAINA'S SENTENCE. To describe the judicial proceedings of the assembly in Coaina's case would stretch my narrative to a wearisome length; therefore, I will simply relate that, after due deliberation and a care-

Coaina was sentenced:

"First. To live alone in a hut adjoining her aunt's lodge.
"Second. To perform such servite offices for her as might be needed.
"Third. To seek and encourage no intercourse with the young people of the mission.
"Fourth. To wear the garb of a public penitent.

public penitent.
"Fifth. To have her hair cut close,

and wear a coarse veil.

"Sixth (and the most terrible of all than in mind.—La Rochefoucauld.

ST. PATRICK'S DAY.

te her). She was to be deprived of the sacraments, and was forbidden to enter the chapel, but was to kneel in her penitential dress at the door, during the celebration of all the sacred rites, offices and ceremonies of the Church, with the title of hypocrite printed in large letters and suspended upon her breast."

On the same day she was invested in Outside the calender of the Catholic Church there is perhaps no anniversary which has been so long observed, not alone in a religious sense, but as a national holiday, as St. Patrick's Day. A thousand years ago there were probably very few if any "days" in honor of the memory of great men, yet even then St. Patrick's Day was quite an ancient institution, being nearly five hundred years old, so to speak. Patrick died in or about the year 493 on the 17th of March, after a missionary life in Ireland of sixty years, the record Church there is perhaps no anniversary large letters and suspended upon her breast."

On the same day she was invested in her robes of humiliation. Crowned with ignominy, she knelt at the door of that chapel of which she was the angel, receiving, instead of homage, the celd sneers, the cruel whispers, the open condemnation, the mockery and scorn of all who passed her by.

Let us pause here an instant, to discriminate between the malice and hypecrisy of Coaina's enemies who knew her innocence, and the mistaken conviction of those of her former friends who believed her guilty. For the first there is no excuse: they deliberately and maliciously planaed the desolation and ruin of that young life; they made it appear that a great and public scandal had been committed, and so perjured themselves as to deceive not only in Ireland of sixty years, the record and some of the main features of which are thus summed up by the historian MacGeoghegan: "Notwithstanding the labors of his

apostleship, our saint relaxed in none of the austerities or spiritual exercies which he practiced. He always traveled on foot, slept on the bare ground, recited the Psalter, besides a number of hymns and prayers, every day. At length, rich in virtue and happy to witness the prosperous state in which he had placed the Kingdom of Jesus Christ in Ireland, he went to receive in heaven the reward of his labors after having, it is said, built three hundred and sixty-five churches, consecrated almost as many Bishops and ordained nearly three thousand priests.
The piety of the faithful contributed the charitable and just, deceived by false reports, or otherwise, array themselves against one, then indeed an indescribable bitterness is added to the cup of woe, and the soul cries out, in the darkness and desolation of its abandonment: "My God! why hast Thou forsaken me?" All of Coaina's former friends and admirers could now only regard her as a hypocrite, who had long largely to these holy works by resigning a tenth part of their lands, fruits and flocks in order to found churches and monasteries."

But in addition to his strictly religious missionary work Patrick did a great deal to promote the temporal and political interests and welfare of the Irish, as the same historian observes as

regard her as a hypocrite, who had long and speciously deceived them; so, full of horror at the reflection of her sacrifollows:
"While St. Patrick devoted his time
"While St. Patrick in Iroland the and care to establish in Ireland the Kingdom of Christ, peace was preserved in its temporal kingdom under the government of Laogare (the king). Re-ligion and the principles of Christianthe dishonor and scandal she had the dishonor and scandal she had brought upon religion. And yet these were innocent before heaven, through the blindness of human judgment; the originators of the monstrous wrong were alone responsible for all the evil and all the scandal that had grown out of their scales had proved the conditions of the conditions ity, by correcting and softening the manners of the inhabitants, contributed largely to the happiness of the prince and the people. The subject learned that as all power emanated from God his first and most important obligation Ma-kee, who was a heathen, you know, caring neither for God or man, paid no heed to the interdict, and had no feeling his first and most important obligation was loyalty to his lawful prince, and the prince learned that he ought to govern his people not as a tyrant, but at a true father. In order to preserve this harmony in the government the liation of the only thing upon earth that he loved, and he resented it by dismonarch convened a general assembly of the states at Tara, where St. Patrick, owning his people, as they had dis-owned her. It was he who gathered the wild forest flowers and brought them with other Bishops, took their seats in place of the Druids; the customs and laws of the country were reformed, and the wild forest howers and brought teem to her hut, or laid them beside her as she knelt at the chapel door; it was he whose harsh old quavering voice fell in accents of kindness upon her ear; he who, more than once, had given such everything bordering on pagan super-stition was abolished or regulated ac-cording to the spirit of the gospel."
Thus did the great apostle confer temporal as well as spiritual blessings on the Irish. He made them Christians

urchins who taunced and mocked her that they fell stunned and sprawling upon the grass. To Altontinon and Winonah he had become an incubus and terror. They cowered beneath the flerce gleam of the old pagan's eye, and would rather have heard the most deafon the Irish. He made them Christians and brought them to love the ways of justice, and as a result of his work Ireland for many centuries after his time was a happy country, a land of peace and plenty, an island of saints and scholars. That was the golden age of Ireland and with all its glories—the glories of its schools free to all Europe. would rather have heard the most deatening thunder that ever sped its bolt
into the depths of the forest than to
hear old Ma-kee's bitter whisper of
"Snakes! snakas! snakes!" hissed in
their ears as they passed by.
Deeply touched by the old Indian's
constant affection, Coaina prayed incessantly for his conversion, and also
for that of her aunt and cousin as well glories of its schools free to all Europe. the glories of its missionaries carrying the faith to all the nations, the glories of its literature and art and science— with all the glory and fame of Ireland in those days the name of Patrick is in-

separably associated.

Therefore, naturally and properly, for that of her aunt and cousin, as well as of all others who had injured her. In fact, she, who had been cast out as Patrick's Day was and is among the greatest of anniversaries, secular as well as religious. What memory of unworthy by her people, was now their pleading angel, who forgot her wrongs in the exercise of a divine charity. mortal men deserve more honor than that of Patrick from the Irish? What Father Etienne sorrowed and prayed for the poor penitent, who bore her cross with such sweetness and patience; he had at times a suspicion that she was the innocent victim of a base plot; memory receives more from any people? What name in human history is revered through so many parts of the world? There is probably not a great city on the globe in which there is not an observance of St. Patrick's Day. Quae but the mystery—if there was one—was too deep for him to fathom, and the scandal had been too public to go unpunished. And so the time passed until the next moon, when the Indians regio in terris non plena nostri laboris ? What spot on earth is an Irishman not to be found in? and wherever there is an Irish home St. Patrick's Day is celebrated.—N. Y. Freeman's Journal. departed with their families and house-hold effects, in their birchen cances,

> Our soul, which the world pretends to divert with its vanities, resembles the child which is consoled by the offer of rattle in lieu of a star.—Abbe Roux.

SAFETY TO YOUR CHILDREN.

When a mother finds it necessary to give her little one medicine she cannot be too careful as to the remedy employed. The so-called "soothing medicines always contain poisonous opiates, and these should never be given to a child. Strong drugs and harsh purgatives should also be avoided. An ideal medicine for young children is Baby's Own Tablets, which cure all the minor ills of childhood, and the mother has the guarantee of one of the foremost analysts of Canada that this medicine contains no opiate. Milton L. Hersey, M. A. Sc., demonstrator in Chemistry, McGill University says:—"I hereby certify that I have made a careful analysis of Baby's Own Tablets which I personally purchased in a drug store in Montreal, and said analysis has failed to detert the presence of any opiate or narcotic in them." Analysis is proof, therefore mothers know that does not. The Church says give up worldly pleasures, mortify the desires and by self-denial and prayer prepare to observe the closing scenes of our Saviour's great life.

Each little act of self-repression in giving their little one's Baby's Own Tablets they are giving them an absolutely safe medicine. Sold by all druggists or mailed at 25 ots a box by writing the Dr. Williams' Medicine Co., strengtnens the character and restores self-respect. The man or woman who resolves not to go to places of amusement during the holy season is apt to spend the time in profitable reading and quiet pursuits. The husband, freed from the thraldom of saloon or club room, soon takes interest in the daining of his Brockville, Ont.

A SOOTHING OIL,—To throw oil upon the troubled waters means to subdue to calmness the most boisterous sea. To apply Dr. Thom is leductric Oil to the troubled body when it is racked with pain means speedy subjugation of the most refractory elements. It cures pain, hoals bruises, takes the fir. from wounds, and as a general household medicine is useful in many aliments. It is worth much.

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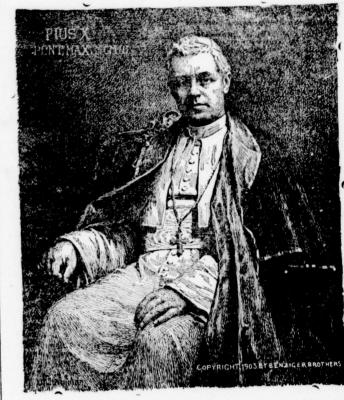
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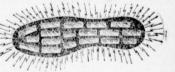
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