IARCH 20, 1909. of twilight, Wallace tery, leaving his pac-r, to present to Serym-should arrive at his ne chief meant to as-garb, that he might ry unrecognised, he sited his means of dis-rived there he disli but his sword, dirk, he covered his tartan ninstrel's cassock, and exic n with the juice of his locks beneath a us equipped, he threw shoulder, and having ande where no eye be-al but that of God, inon his enterprise, he long the hills of Muir-

cabin on a burn side stle in Mid-Lothian, ly entertained by its llace repaid their kind-allads, which he sang is harp. In this man-e board of the lowly, sue his way through Ettrick forest till he eviots. Having des-thumberland, his well was his provider; and nausted, he purchased santry. He would not tality of a country he iden as an enemy.

ning he arrived on the, er that surrounds the He crossed Framling-He crossed Framlingis minstrel garb prestopped by the guard
ut, as he entered its
rted at his appearance,
ed, "Fool, thou dost
liam Wallace!" Then
isguised knight, "Haryou frighten my horse;
pass." Not displeased
ror of him so great
mies of Scotland, that
ssed their animals as
dread, Wallace stood
and saw the speaker to
hron knight, who wi h bron knight, who wi h seat on the restive rider, had not Wallace e. By his assistance, othed; and the young m for his services, told eward, he would introbefore the queen, who feast at the bishop's thought it probable hear of Lady Helen in find access to Bruce,

cepted the offer. The s Sir Piers Gaveston, collow, turned his horse and conducted him to he banqueting-hall, he he knight in the musiere to await his sum-jesty. The entertain-ad, and the room filled queen was led in by ting being too ill of his of his joining so large a beauties of the lovely e Bel seemed to fill the of all the bystanders; red to remember that sent. Wallace hardly youthful charms; his of his dead friend? either was De Valence; ol, and Soulis were near aret. As soon as the eased to play, Gaveston the queen, and told her to introduce a travelto the gallery, hoping rder him to perform for as he could sing legends t of the Romans to the r royal Edward. She to be brought to her. g presented him, Wal-the respect due to her respect due to her and to the esteem in r royal brother. Marn to place his harp bein to place his harp ho-in to sing. As he knelt struck its chords, she the inquiry of whence in the north country,"

rves derstood

and by many doctors— reatments fail.

rities now agree that reatment such as Dr. ve Food is the only successful means of

ry many years since disevil spirits and more s from nervous derange-told that they only im-ick.

ass's Nerve Food was

he market as the only ne market as the only cetive method of curing rising from exhausted unsidered almost revolu-success was remarkable many who used it being evere forms of nervous totar ataxia and partial

best authorities claim the nerves is to make ed and nutritious and to ted nerve cells by such Chase's Nerve Food. In 1903 I was stricken fell helplessly to the be carried to bed. The ced it a bad case as I my tongue and left leg.
I lay in that condition
from the doctors' prehusband advised me to Nerve Food and by use t all the symptoms dis-n now talk plainly, my in now talk planny, my mid I can do all my own m grateful to be cured a remedy. Herve Food, 50 cents a \$2.50, at all dealers or a Co., Toronto.

was his reply. "Were you ever in Scotland?" asked she. "Often."

Scotland? asked she. Often.

The young lords crowded round to hear this dialogue between majesty and lowliness. She smiled, and turning to them said, "Do not accuse me of disloythem said, "Do not accuse me of disloyalty; but I have a curiosity to ask
another question." "Nothing your
majesty wishes to know," said Bishop
Beck, "can be amiss." "Then tell me,"
cried she, "(for you wandering minstrels
see all great people, good or bad; else
how could you make songs about
them?) did you ever meet Sir William Wallace in your travels?" "I have,
madam." "Pray, tell me what he is
like; you, probably, will be unprejudiced, and that is what I can hardly
expect in this case from any of these expect in this case from any of these lords." Wallace replied, "I have never seen him so distinctly as to be enabled to prove any right to your majesty's opinion of my judgment." ot you sing me some ballad about him?" inquired she; "and if you are a little poetical in your praise I will httel posters my royal brother thinks his bold Scot would have shone bright-y in a fairer cause." 'My songs are, this bold Scot would by in a fairer cause." 'My songs are ly in a fairer cause." 'My songs are dedicated to glory set in the grave, dedicated to glory set in the grave, will be sometimes will be sometimes. returned Wallace; "therefore Sir William Wallace's faults or virtues will not be sung by me." "Then he is a very young man, I suppose; for you are

some as any one of the gay knights by some as any one of the gay knights by whom you see me surrounded." Walace replied, "The beauty of Sir Willage of Schism were not known to them. liam Wallace lies in a strong arm and a tender heart; and if these be charms in the eyes of female goodness, he may hope not to be quite an object of ab-horrence to the sister of Pailip le Bel!" horreage to the sister of Paint le Bell.

The minstrel bowed, and the queen, laughing, said, "I wish not to come within the influence of either. But sing me some Scottish legend: and I will be size wherever. promise, wherever I see the knight, to treat him with all courtesy due to his

valour."
--Wallace struck the chords of his harp and sang the triumphs of Reuther. The queen fixed her eyes upon him, and when he ended, she said to Gaveston, If the voice of this man had be Wallace's trumpet, I should not wonder at the discomfiture of England. He at the discommure of Eagland. He slmost tempted me from my allegiance, as the warlike animation of his notes seemed to charge the flying Southrons." She arose, and presenting a jewelled ring to the minstrel, left the apartment.

The lords crowded out after her; and the musicians, coming down from the gallery, seated themselves to regale on the remains of the feast. Wallace, who had discovered the senachie of Bruce, gladly saw him approach to invite the stranger minstrel to partake of their fare. Wallace did not decline it; and, as the court bard seemed rather de-voted to the pleasures of wine, he found it not difficult to draw from him what he wanted to know. He learnt that Bruce was still in the castle under arrest; "and," added the senachie, "I shall feel no little mortification in being obliged, in the course of half-an-hour, to relinquish these festivities for the gloomy duties of his apartment. TO BE CONTINUED.

CARDINAL MORAN ON ST. PATRICK.

it was a singular thing that for four centuries the death of St. Patrick Ireland shone with reasons brilliancy that had never been surpassed it astory of the world."—Cardinal, Moran.

At the twenty-eighth annual meeting

l celebration this year in Sydney exceeded in magnificence the demonstrations of former occasions. From the minor cities of Australia came cheering reports, and it seemed as if the cele-bration was expanding in widening cir-cles every year, and that at every recarring celebration the glory of their Apostle was more resplendent. It was just it should be so. There was one aspect of St. Patrick's apostolate which had often engaged their attention. It was ever ancient and ever new: That St. Patrick impressed upon the race whom he evangelized the distinctive features of his own apostolate. There were many of these features which he might dwell upon, but he would treat only four of them.

only four of them.

The first and greatest of all was that he imparted to the Irish his own great sanctity, and made it a heritage for the whole race. Towards the close of his apostolate St. Patrick himself expressed his wonder at the high perfection at-tained by the people. The narrative of 8t. Patrick's life presented to them the marvelous austerities which characterized his career, his continual prayer, and his heroism in every Christian virtue. Inheriting his piety, the little island in the western seas became known to the nations of Christendom as the home of

true garden of Christendom. The perfection of the piety of its people, the richness of its learning, and the wide-spread diffusion of every work of religion and charity throughout the country characterized it as the true home of

Not only did this wonderful spirit of lar learning of the whole island caused it to be styled "the University of Europe." Universities, as they now knew them, had not as yet arisen; they were of a much later date. In those early days the whole world looked to Ireland as the one centre that preserved all that could be preserved of the learnng of the Grecian and Roman ages. Erin embellished that Pagan literature with all that was best in Christian literature and knowledge. From north to south, from east to west, every town and hamlet was a home of learning, so that Ireland was like a pharos of literature and science, and students hastened from the four corners of the earth to enrich themselves at these inexhaustible sources of Christian wisdom and enlightenment. The great German historian, Dollinger, when at the zenith of his fame, pursuing his theme of the ancient literature and the sanctity of Ireland, wrote thus "During the sixth and seventh centur a very young man, I suppose; for you are not old, and yet lyou talk of not surviving him. I was in hopes," cried she, addressing Beck, "that my lord the king would have brought Wallace to have supped with me here; but for once rebellion overcame its master."

Beck made some reply which Wallace did not hear; and the queen, again turning to him, said, "My good minstrel we French ladies are very fond of beauty; and I should not be a little reponciled to these northern realms, if you tell me he is anything like as handgoms as any one of the gay knights by THE MOST CELEBRATED OF SCHOOLS.

"The schools in the Irish cloisters were at this time the most celebrated in all the West. Whilst almost the whole ful Ireland, free from the invasions of external foes, opened to the lovers of learning and piety a welcome asylum. The strangers who visited the island not only from Britain but from the most remote nations of the Continent, received from the Value and a religion which they were should be proud to honor. mote nations of the Continent, received from the Irish people the most hospita-ble reception, gratuitous entertainment, free instruction, and even the books that were necessary for their studies. The whole nation became a university, open-

ing its schools to the whole world, and gratuitously distributing its treasures,

giving the students the material support necessary at the same time." St. Patrick's impression of his sanctity to the early Irish Church remained with it to the present hour, despite the efforts of the whole world which seemed to combine with satan in his endeavors to pluck the bloom of sanctity from Ireland. They knew how the Empire to which they belonged for three centuries but they belonged for three centuries put forth all its strength to overthrow the Irish Church, still their attacks were in vain. The heroism of sanctity was shown by those who encountered death sooner than renounce the piety of their fore-fathers, and it was precisely through heroism of enduring persecution for religion's sake that the children of Ireland to-day inherited the teachings of their Apostle, and continued to adorn their island with all those monuments of piety which characterized it in the golden ages of its faith.

During the past fifty years he believed there was not a country in the world wherein so many sanctuaries and shrines of religion had been built up as in Ireland. And he ventured to say there was not a land on earth in which the heroines of sanctity in their various communities had carried on so faithfully and so fully their apostolate of ministering to the poor, to the sick, to the indigent, to the of the Australasian Catholic Benefit Society, which met in Sydney, Cardinal Moran opened the convention. Every branch of the Order was represented. Among the visiting elergymen were Fathers O'Connor and O'Sullivan, of County Kerry, Ireland. Cardinal Moran, In his address, said in part:

Apostle was being kept with ever-ingreading spelemity and splendor, and the National selementy and splendor, and the National selements of the present with the momentous of the present with the momentous of the indigent, to the indigent, in the jewish races stood alone, for posal. It was a grand and glorious thing posal. It was a grand and glorious thing the jewish races was just as wonderful in the ways of Providence as that of the wondaries of its shores the golden, and the jewish race was just as wonderful in the ways of Providence as that of the wondaries of its shores the golden and the jewish race was just as wonderful in the ways of Providence as that of the wondaries of its shores the golden and the jewish race was just as wonderful in the ways of Providence as that of the wondaries of its shores the golden and the jewish races was just as wonderful in the ways of Providence as that of t linked the present with the momentous

The next feature of his apostolate which St. Patrick impressed upon his people was his own missionary zeal and fruitfulness. It was not on the individual alone that this months had faller. fruitfulness. It was not on the individual alone that this mantle had fallen, but on the whole Irish race. In those early ages to which he had referred when the Continent of Europe was inundated by the high tide of barbarism from the wildernesses of the north, band after band of missionaries and scholars went forth to evangelize and civilize the barbarians. A writer in the reign of barbarians. A writer in the reign of Charles the Bald, about 870, speaking of France, said: was not a mere host of missionaries and teachers who were coming to France, but it seemed as if the whole race of the Scots with its scholars and sages were coming to France's shores, bringing with them the richest

came a true missionary people; they
were true to the traditions of their race nations of Christendom as the home of Saints. That was no mere empty title, for Ireland was marked out in the mysterious ways of Providence to gather to itself the treasures of sanctity scattered throughout Christendom, and to preserve them unimpaired to hand them on to those new nations which would arise missionary race. He wrote: "It was missionary race. He wrote: "It was missionary race. serve them unimpaired to hand them on to those new nations which would arise after the invasion of the barbaric tribes. It was a singular thing that for four centuries after the death of St. Patrick Ireland shone with religious brilliancy that had never been surpassed in the history of the world. It would appear as if preparatory to that desolation which was to come upon the chosen sanctuaries of Europe that the special flowers of sancity scattered through its various peoples, were gathered into that little island of the west, thus making it the

GENUINE PATRIOTISM.

Another feature which he need scarcely refer to was genuine patriotism. It was a singular thing that perhaps they would not find in the life of a single Irishman of those early days such a distinctive love of Ireland as in the life of St. Patrick. He visited every sanctity shine in its sanctuaries, its churches and monasteries, but the singular learning of the whole island caused and again he prayed to heaven to be and again he prayed to heaven to be series of the sanctuaries. stow all its blessings upon each of the provinces and all their inhabitants. Throughout his life the saint impressed Inroughout his fife the saint impressed love of country and the true heroism of genuine patriotism, which inspired and quickened by religion, was characteristic of the Irish race. No country suffered as much as Ireland had to maintain her rights and to defend her interests. Her avided was an ordeal of interests. Her ordeal was an ordeal of centuries, and she endured it all to upold her dignity as an independ nation. She had proved her love by her sufferings for faith and fatherland. It was a singular thing how some countries, suffering their share of oppression, had looked to Ireland to take a lesson as to how they should carry on warfare against oppression in order to ensure the same triumph and victory which had attended the patriotism of Ireland.

Many years ago when he was engaged in the study of historical matters, he was surprised to see letters from Spain, Poland, Hungary and other places making inquiries as to how Ireland defended herself against the terrors of persecution in olden days, and see ing for advice and counsel, so that they might enter on the same paths of en-lightenment and progress to guarantee their defense against oppression and tyranny. Might they not say that true patriotism, implanted in the Irish race by their apostle had borne fruit at the present day, as almost every shake of the time of persecution had been reved one after another. Those dreadful days of suffering might be said to be gone forever and consigned to oblivion Still it was well, perhaps, to think from time to time of what their fathers suf-

Looking at some of the details of the Looking at some of the details of the Penal Days it certainly seemed as if it was impossible that any nation could survive such an infamous system of inhuman tyranny. A while ago he was reading some incidents—he mentioned them for amusement's sake — which showed how minutely the persecutors snowed now minutely the persecutors entered into every matter of social life in order to crush out every thought of patriotism, and every ideal from the minds of the people. It was enacted that on a Sunday, no public amusements could be entertained energial mention. could be entertained, special mention being made of football and hurling. The fine for this "offence" was a The fine for this "offence" was a shilling, which for those poor sufferers, was a rather heavy amount. Failing payment the player was put in the stocks for two hours. The same punishment was awarded to those who took part in roadside dances. What was part in roadside dances. What was more the law came in and prohibited sports on Catholic holidays, and enforced Irish Catholies to work on these days. Any Catholie not found working was fined 2s., and if they were not able to pay it they were publicly whipped. That was bad enough, but another enactment, more peculiar, prohibited an Irishman from carrying a skippeen or a walking stick, and if found so doing he was fined 10s., or in default of payment committed to prison for a month.

EXTERMINATING THE RACE IMPOSSIBLE. In one of his recent lectures, Gen. William Butler said the whole Irish race was a mystery. That was a very strong expression. Then the General

was famed for his miracles, and none of the apostles after the great apostle of

this; they knew the history of Ireland, and they knew how the decree of extermination went forth again and again from Ireland's rulers, so much so that at the close of Elizabeth's reign, one of her councillors was able to announce to her that in Ireland she ruled "nothing but corpses and ashes." It became even the boast of the agents of British policy At the present day did they not see the same missionary zeal manifested, not only in the countries immediately adjoining Ireland, but in the United States of America and elsewhere, wherever Irish pilgrims went. Wherever the Irish exiles found a home they became a true missionary people; they were true to the traditional distribution of the same and elsewhere they became a true missionary people; they were true to the traditional distribution of the same as true missionary people. They are the boast of the agents of British policy that they used every art the ingenuity of man could suggest to obliterate the Irish race. In the official documents it was set down that the Vice-regal representatives in Ireland openly employed agents to poison Irish chieftains. These pickals went about under the guise of friendship. than twenty-three of the leading chief-tains around him to a banquet, at which he treated them in the richest way, but as they stood up from the table every one of them was stabbed to death. That was a sample of the treachery and

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yranny practised by the English Government at the commencement and throughout Elizabeth's occupancy of

Under James I. and Charles I. another course was entered upon. Finding the extermination of the race impossible, the government confiscated the lands three times over. Still the Irish remained, claiming the land and asserting their legal right to it. Then the Cromwellian period came, and the people were driven to a little strip on the borders of Connacht, where it was said there was not enough to inter the very people who went there. Even that ex-treme measure was vain; the Irish re-mained and multiplied as did Israel of ishing and as vigorous as in any of

In conclusion, His Eminence congratulated the Hibernian Society for doing its part in keeping alive the knowledge of Irish history and language amongst the youth of Australia by contributing for the past two years money for that object. During the year just closed the essay was on the life and achievements of Owen Roe O'Neill during the Cromwellian period. Six brilliant essays had been received, and the first place had been assigned to Father Sheehy, now at the Manly College. Not only had the essays, but the idea of teaching the lan-guage and history of Ireland excited singular enthusiasm among young aspirants, and he was sure that it could not but fail to yield abundant fruit. reading recently he was surprised to find that five hundred years ago one of the Irish Bretons insisted on the necessity of preserving the Irish language. He wrote these lines:

sages; reet tongue of our heroes and free-born Sires, then we cease to preserve thee, our glory expires

The Hibernian Society, added his Eminence, was doing its best to preserve Erin's glorious language. The beautiful songs of Ireland also had a prominent place in the Catholic schools of the State, and he would read for them some ines regarding those melodies:

Come, sing to me the dear old songs,
The songs of long ago,
With all their tuneful melody:
In accents soft and low.
Or sing of Faith and Fatherland,
With stately march and slow;
Yes, sing those sweet, those dear old songs—
The songs of long ago.

They hushed in sweetest melody
My childhood's restless hours;
They woke to life and energy
My boyhood's latest powers;
They fired my manhood's chivalry
With martial dash and go—
Those grand old songs, those manly songs—
The songs of long ago.

Adown the stream of life they float,
Sweet mem'ries of the past,
Of bygone years their hopes and fears,
Too transient to last;
And now they gild life's evening time
With sunny, radiant glow,
Those deathless, rhymes like distant chimes—
Those songs of long ago.

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WIT AND HUMOR

A prominent lawyer of Toronto is in he habit of lecturing his office staff, rom the junior partner down to Tommy,

so I'm come to have it fixed on the same

Sometime since a genial-looking Irish gentleman wanted an empty bottle in which to mix a solution that he wished to prepare, and went to a chemist's to make the purchase. Selecting one that suited his purpose, he asked the shopman how much it would be.

"Well," was the reply, "if you just want the empty bottle it will be one prepare, but if you want anything in it.

penny, but if you want anything in it you can have the bottle free of charge " "Sure, that's fair," said the witty Celt. "Put in a cork."

Envy is rather a dangerous disease, for sometimes it develops into a secret feeling of rancour. Why give so much homage to wealth, power, influence and luxuries?" They are nothing compared with tranquil hours and a sweet little home furni-hed with harmony and joy. Moreover, envy gets you nothing but misery, of which nearly every one has a sufficient supply.

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my and another office boy:

"Wotcher wages?" asked the other boy.

"Ten thousand a year," replied Tommy.

"Aw, g'wan!"

"Sure," insisted Tommy, unabashed.

"Four dollars a week in cash, and de rest in legal advice."

"Will you please write an article explaining and teiling what non-Catholics who belong to the soul of the Church lose by not belonging to the body of the Church by becoming members, and what they would gain by doing sof."

Let us try to make it clear by an illustration. Suppose you are an Irishman or a Frenchman. You have studied the principles and history of this Re-"Four dollars a week in cash, and de rest in legal advice."

"Be you Dr. Ponder?" asked a tall, lean man, walking into the consulting-room of a fashionable Chicago practifrom of a fashionable Chicago practi-tioner.

"I am," replied the doctor.

"Well, look a-here, old feller," remarked the visitor. "I'm glad to find yer at last. D'ye remember in '98, when your mere approval of republican prin-

you was in London, how yerset a feller's arm and didn't charge him for it?"

"Yes," said the doctor, with the prospect of a big fee rising before him.

"Well, sir," said the visitor, "I'm that feller, an I've broke the other arm, etc. I'm generate have it fixed on the same in regard to the kingdom, the Church, who is a citizen of it, is under its protection and is supplied to the same in the Church, who is a citizen of it, is under its protection and is supplied to the same in the church, who is a citizen of it, is under its protection and is supplied to the same in regard to the kingdom, the church, who is a citizen of it, is under its protection and is supplied to the kingdom, the church who is a citizen of it, is the same in regard to the kingdom of Christ. He who has been initiative in the church who is a citizen of it, is the same in regard to the kingdom of Christ. He who has been initiative in the church who is a citizen of it, is the same in regard to the kingdom of Christ. He who has been initiative in the church who is a citizen of it, is the same in regard to the kingdom of Christ. He who has been initiative in the church who is a citizen of it, is the same in regard to the kingdom of Christ. He who has been initiative in the church who is a citizen of it. with the means of salvation which its Divine Founder has left to its keeping

and guardianship.
The non-Catholic who believes in God and in the Divinity of Christ must, if he belong to the soul of the Church—as

man. If he has not that disposition he cannot be said to belong to the soul of the Church. That it is the will of Christ that all for whom He died should belong to His Church is evident from several texts of Scripture. Thus:



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