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Abbey's Effer- vescent Salt

The Rev. Father Eugene L. Gervais, Notre Dame de Grace, writes in an unsolicited letter to the Abbey Effer-
vescent Salt Company, to the following effect:—"I take
your Salt every morning before breakfast, it regulatess
my bowels and I could find nothing to do me good until
I came across your Salts. They are wonderful. You may
publish this letter, and any person who writes me, en-
closing a stamp, I promise to reply telling them all
your Salts have done for me."

The Transfiguration, His Subject.

Father Barrett's Second Sermon Was Impressive Link in Lenten Series.

Again was St. Patrick's church filled with an earnest and attentive congregation to listen to Father Barrett; indeed it was an even larger gathering of the faithful that listened to the impressive Irish Dominican last Sunday than that which had been present upon the occasion of his introduction to Montreal on the previous Sunday. How striking are the old truths so fully realized in listening to him told so eloquently by this preacher. The facts he tells of are not new, but they appeal with a new interest when told in clearness and simplicity, traits well worthy of emulation by all who are appointed to direct.

At High Mass Father Barrett taking for his text these words: "This is my Beloved Son in whom I am well pleased," said:

"There is one name in History that eclipses all others. There is one Man compared with whom all others—even great men—pale into insignificance. He is the centre of all things, and their interpretation. He is the key of universal history. Erase His name—all is chaotic. He stood on the Mount of Transfiguration, as the Gospel of to-day tells us, between Moses and Elias on the one hand, and Peter, James and John on the other. Moses and Elias represent the past; The Apostles symbolize the future. Between them Christ towers aloft, raised on the pedestal of His Divine Personality; And to prove that he was no mere Man, He lived a threefold life on earth. In the Old Testament, He lived in type and figure; then he came in person and realized these types during the thirty-three years; finally, for nineteen centuries, He has lived again in the hearts of those who believe in Him and love Him. O mighty King of Ages, prostrate at the feet with thy Apostles, we adore Thee. It is well for us to be here, Lord, studying Thy beautiful life, through which the brightness of Thy Divinity radiates, as it radiated through Thy Body on the Mount of Transfiguration.

DESTINY OF NATIONS.

Nations have a destiny—just as individuals—, they are called into existence to realize a definite portion of the divine plan. Woe to them if they fail to achieve their destiny! Then Christ weeps over them as He wept over Jerusalem. Let us glance at the vocation of the ancient Jews. How sublime! They were chosen to be the depositaries and guardians of four primary truths: the unity of God, the Creation, the Fall, and redemption to be wrought by the Messiah. God raised up warriors to defend them, Kings to rule them, Saints and prophets to teach and rebuke them. These prophets, saints and warriors were all types of the Saviour. And as time went on the types grew more perfect, until at last the voice of the great Baptist is heard in the desert, proclaiming the immediate coming of the Messiah. He came. Oh how faint and feeble are the figures now when confronted with the Reality! What is your wisdom, ye prophets, what your love, ye Saints, what your strength, ye warriors, compared with Him who is essentially, and at the same time, infinite Wisdom, infinite Love, and Omnipotence!

Brethren, the life of Christ was a beautiful tissue of those three attributes. He made an appeal to the intellect of man by His wisdom. And what marvellous wisdom! Boast no longer Greece of your Divine Plato—a greater than Plato is here. With what ease He solves the most difficult problems!

A PROFOUND TEACHER.

How profound his teachings!—and withal how simple! Here is an eye that peers down to the very root of things, that reads the inmost heart. What masterpieces His parables are: sublime doctrine wedded to perfect literary form! But nowhere does His wisdom flash more luminously than in replying to the insidious queries of the Scribes and Pharisees. Ah, you poor benighted men, question Him no further; you but constrain Him to reveal how paltry your pretensions are, how sublime His wisdom! Verily never man spake as this Man. The wish of the great Grecian philosopher is realized—God himself has come to teach mankind. The Saviour's second appeal was to the human heart. And what makes the most persuasive appeal to our heart? Is it not love? Now the characteristic revelation of the Gospel is "God is Love."—and the whole life of the Saviour is a commentary on that text. How is it that he cast such a spell over the people? Love beamed on His face, vibrated in His voice. Hence the magnetic power He exercised over the multi-

Kind Words and True Words.

They followed Him in thousands, they hang on His lips. "Here is One," they said, "that loves us truly, that has a balm for every wound and lays a healing hand on every sorrow, that speaks to us as a Father and a Friend. Look at Him, Brethren, standing by the grave of Lazarus—tears are flowing down His cheeks. Why weepst Thou, O Master? Wherefore these tears?" They are the expression of His love and sympathy. Oh, blessed tears that have brought joy to millions of hearts! The great problem is solved, God does love his rational creature men. Oh ye sad children of earth, remember that your sorrows touch a responsive chord in the heart of your heavenly Father, your tears call a sister tear in the eye of God.

THE PROOF OF DIVINITY.

He has manifested His wisdom, He has manifested His Love, does this suffice? No; He must give an absolutely unequivocal proof of His Divinity. God has reserved to Himself such a proof—His own sign-manual as it were—and that is Miracle. Can Christ produce this seal? Can He show that He is Lord of Creation, superior to its laws? Can he command the elements, can He give sight to the blind, can He raise the dead?—and that, not like a Saint, in the name of a higher Being, but in His own name?

Did he not walk on the waves of the Sea of Galilee?—and the waves, recognizing their Creator, sustained Him. One day he was in a boat on the same lake, a storm arose, the winds blew a hurricane, the waves buffeted the little bark. The disciples are terrified, they rush to Him and cry, "Lord, save us, we perish!" He arises in calm majesty; He commands the winds and the waves. Who has spoken? Lo! not a zephyr is blowing, not a ripple on the waves; it is the Eternal that has issued the command. Another day He is approaching a certain town, accompanied by His disciples. They met a sad procession. The only son of a widow is being borne to the grave, and the broken-hearted mother is following the bier.

The deep pathos appeals to the tender heart of Christ. He approaches the corpse and the procession halts. Behold the great prophet face to face with death—which of them is the mightier? "Young man, I say to thee, arise." That moment death flies, and life returns to the cold body and pulsates in the heart that was still. O Christ, thou art King of death; Thou art Master of Creation; Thou art God. Thy wisdom Thy love, and most sympathetically Thy omnipotence attest it. Finally during the past nineteen centuries the Saviour has lived a third life, in the intellects and hearts which He has captivated.

MAN IS CAPRICIOUS.

How capricious is the intellect of man! How wayward! Novelty rather than truth is often its object. Read the history of philosophy—what a commentary on the human mind! A great genius arises, and founds a school that bids fair to abide for ever. Be not deceived. Scarcely has the clay been cast on his coffin when his school is a thing of the past, and others are seeking to build up a reputation by refuting his doctrines.

There is one exception, one glorious exception. Thy school, O my Master, never dies, never changes. Hundreds of millions gather round Thee daily and sit at Thy feet and call Thee Rabbi, and accept Thy ruling as final, and ask with Peter, "to whom, O Lord, shall we go but to Thee. Thou hast the words of eternal life." They come from every clime, they speak every tongue. And not the poor and ignorant only, but the Augustines come, the Bossuets come, the Pascals come, the Newmans come—the aristocracy of intellect come to Thee. Thou art in very sooth the Monarch of the human mind.

Far more difficult was it to win the heart of man; for here He encountered the fierce opposition of the passions. Yet He prophesied that, if lifted up on the Cross, He would conquer the hearts of men, and draw them to Himself. Has history belied the prophecy? Yes rather, Lord has it put the seal for ever on Thy Divinity. What do I see?—I see a Cross and One nailed thereto who is apparently a Malfactor, and around that Victim there are millions every day. Some are bent in adoration; others are kissing the wounded Hands and Feet. Sobs and tears attest their sorrow and their love. Kings and Queens come down from the throne to kneel there. Thousands daily sacrifice youth, beauty, pleasure, to go into the cloister and offer to that Crucified

One their ardent young affection. O bad men arise and light the fire of persecution, and order forth the hungry lion and leopard, to exterminate the followers of the Galilean. Alas in vain! Gentle high-bred maidens walk into the arena, and dare the jaws of the ferocious beast, for Thy dear sake, O Lord.

THE TRUTH OF FAITH.

Lord Jesus Christ, Thy triple life testifies that Thou art God, and we believe it. Oh! let our lives bear witness to this tremendous truth! What will it avail us if while giving These our intellect, we give the world our heart? Better we had never known Thee, Lord, Oh, dear Saviour, bring our life into harmony with our professions. Abide in our heart as well as in our mind. Let thy love dominate our will, and through the will, our whole life. And thus cleaving to Thee by faith that worketh through charity we shall arrive one day at Thy Holy Mount, and shall see Thee there transfigured, not as on Thabor for a moment, but for everlasting ages.

THE REMINDERS OF RHEUMATISM

Cold, Wet Weather Starts the Pain But the Trouble is in the Blood.

Cold, damp weather brings on the twinges and pains of rheumatism, but is not the real cause of complaint. The trouble is rooted in the blood and can only be cured by enriching the blood and driving the poisonous acid out of the system. This is a great medical truth, which every rheumatic sufferer should realize. Liniments and outward applications can't cure the trouble—they can't reach the blood. The sufferer is only wasting valuable time and good money in experimenting with this sort of treatment—and all the time the trouble is becoming more firmly rooted,—harder to cure. There is just one sure way to cure rheumatism—Dr. Williams' Pink Pills. They act directly on the impure, weak blood. They purify and strengthen it, and so root out the cause of rheumatism.

Mrs. S. Bailey, Newcastle Creek, N.B., says:—"In the summer of 1906 I became lame in my ankles, but thinking I would soon get over the attack I did not seek medical aid, but used liniments to allay the pain and swelling. Instead of getting better the trouble increased and I then consulted a doctor who pronounced it articular rheumatism, and treated me for this trouble. Instead of getting better the pain and the swelling became worse until I was hardly able to hobble about. One morning on rising in the morning I was unable to bear my weight, except with extreme pain. Having tried so much medicine without benefit I began to think I was doomed to be a cripple. One day a cousin advised me to try Dr. Williams' Pink Pills. She said, 'I take them every spring as a tonic for my blood, and they make a new person of me.' After some persuasion I decided to try them. I had taken three or four boxes before I noticed any change, and then it seemed my ankles were less painful. By the time I had used a few more boxes there was a wonderful improvement in my condition. Not only did my ankles get well, but I felt like a different woman and had not been as well in years. In speaking of this to a doctor afterward he said that no doubt Dr. Williams' Pink Pills had enriched my blood thus driving out the painful disease."

Not only rheumatic sufferers but all who have any trouble due to weak, watery blood or impure blood can find a cure through the fair use of Dr. Williams' Pink Pills. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

Catholic Social Life.

Our social entertainments need a constant grading up, lest they grade down. Nowadays, there isn't a drop of liquor at Catholic social entertainments. This is a gain. But a social life running on hops and stunts and card shuffling, soon palls. The desirable people naturally drop out. The social entertainments then become pastures for bumptious persons to wear off their angles.

There must be some higher appeals in our society entertainments than to the feet, or the card habit, or the hah-hah propensity. The intermissions in a concert or in a program of clever talks are opportunities for social converse; such affairs, too, are calculated to attract the attendance of others besides dancing class pupils. When we say "clever talks" we do not, of course, mean warmed over sermons or lengthy addresses by boy lawyers on constitutional or ethical questions.

There is a degree of social converse in the process of good works. Many a happy marriage has dated from a Christmas bazaar for the poor. Many a Damon and Pythias friendship was born in the work of a St. Vincent de Paul Society. Catholic young people have found life harmonious in the self-improvement of a musical circle, and romances more real than those of the stage have developed out of a dramatic club.

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Irish Compulsory.

Keen Debate on this Question at the National Convention.

Dr. Hyde's Strong Plea.

The question of including the Irish language as a compulsory subject in the matriculation examination of the National University of Ireland was one which led to a warm debate. Mr. J. P. Toland, M.P., moved:

"That this convention approves of the inclusion of the Irish language amongst the compulsory subjects for matriculation at the National University of Ireland."

Mr. John Dillon, M.P., spoke to the motion and after reviewing the struggles for a National University said:

"The question truly stated is not an issue between friends and foes of the Celtic revival. It is a question of educational method. There is no difference of opinion that I know of in the Senate or outside the Senate as to the question whether Irish studies are to have a place in the new University. ("question")—that the LANGUAGE, LITERATURE, AND HISTORY OF IRELAND should hold a place of honor in the new native University of Ireland, and the only difference of opinion that exists is as to the best method by which those objects could be secured. Now, after all, is the question one of academic method? This is really the question—whether compulsory Irish for matriculation will best serve the interests of the Gaelic Revival as regards the University and best interests of the study of Irish in the University, or whether it will injure the language, and injure the University. That is my statement of the case. It is professed and held and everyone is agreed that within the walls of the University the literature, language, and history of Ireland should hold the place of honor. Now, let me take some of the many arguments for compulsory Irish at the University. In the first place, it is said that if not compulsory it will not be an Irish or a National University at all. Does compulsory Latin make a University a Latin University? Does compulsory Greek make a University an Arithmetic University? Does compulsory arithmetic make a University an Arithmetic University? Then how does compulsory Irish make it an Irish University? Now, in the next place, it is said that if Irish is not made compulsory it will be degraded, and be put to one side behind the compulsory subjects. Are theology or Christian doctrine to be made compulsory subjects for matriculation, and if they are not, are we therefore entitled to say that they are degraded, banned from the University and made to take a back seat, behind Latin and arithmetic, and that the University is agnostic or anti-Christian? I hold, precisely the opposite view. I am of opinion that if any question of degradation arises, the subject, degraded is the compulsory subject, because the fact of compulsion involves the admission that it would not be studied without compulsion. Why are arithmetic, algebra, Latin, and Greek made compulsory? Precisely because there is no enthusiasm behind the study of these subjects. Take care that in making Irish compulsory you may not

TAKE THE FINE EDGE

off the enthusiasm of the Gaelic Revival and bring down the study of Irish to the level of the study of Latin. Do you think you could get up a torchlight procession in support of compulsory Latin, or compulsory algebra? (cheers and laughter). It is said that if Irish is not made compulsory for matriculation, it must be placed at a disadvantage in comparison with compulsory subjects, and that the poor man's child, from a district where Irish is taught, would be placed at a disadvantage. There is only one respect in which making Irish compulsory could advantage an Irish-speaking student, or the poor man's son from the Irish speaking district, and that is by limiting competition for prizes in the University, through the operation of compulsory Irish in excluding from the University a number of students who would otherwise enter it, and I cannot conceive any and lower the university and ultimately to injure the Gaelic movement itself, than by a policy of exclusion to make the winning of prizes more easy for the Irish-speaking students (cheers). With some people "compulsion" appears to be a blessed word, and the more compulsion is introduced into all the acts of a man's life, the better it seems to them. I am inclined to an opposite view. I think the tendency in education for a long time has been towards too much compulsion, and my own inclination has always been towards more variety and more liberty (any compulsion in the matter of Irish, the proper compulsion, in my opinion, would be to require all students to attend courses in Irish, in literature, and history. To that form of compulsion I should offer no opposition, although, in my judgment, the cause of the Gaelic

Catholic societies can provide too many social entertainments. "Some thing" may be "doing" so often that hops and cinches and trolley-rides get to be a nuisance. A little more dignity and a little less frequency, and a little less frequency, would better serve the purpose.

No matter how humble or how contracted the home may be, it should not be neglected in the scheme of Catholic social life. The Catholic social life, primarily, for making acquaintances. But the home is the center to which should be attracted the select, the congenial and the intimate social life.—The Casket.

In this and subsequent issues will be found verbatim reports of sermons delivered by FATHER BARRETT, Irish Dominican, and lenten preacher at St. Patrick's Church.

Revival would be better served by leaving the students free and trusting to their enthusiasm. The great work of the Gaelic League has been done up to this

BY VOLUNTARY EFFORT AND ENTHUSIASM.

and their demand has been for a fair field and no favor. I think they are making a profound mistake in departing from this programme, and I should like to ask how far they propose to go on the compulsory road? I watched the discussion with very great interest to see what proposals would be made in regard to the intermediate schools and the other Universities. At the Castlebar meeting Canon Lyons made a proposal which I knew was bound to come, that Irish should be made compulsory in the Intermediate schools. This suggestion was received with loud applause. This is an argument which, judging from the literature of this controversy, has captured many people. On examination, however, it will prove to be utterly illusory and a complete fallacy. If it be open to any candidate to substitute Irish for any of the compulsory subjects, getting equal marks for Irish as for the subject for which it is substituted, how can the Irish speaker or the poor man's son be placed at a disadvantage by not making Irish compulsory? (Cheers.) I have sometimes hoped—looking over the literature and looking for some accommodation on this subject, because I do sincerely hope that we may come together and not be fighting over it, but to join in making it a great success (hear, hear)—I have sometimes hoped that this suggestion might meet all the difficulties, because, of course, in that way Irish would be included among the compulsory subjects or could be substituted for any compulsory subject. (A voice—"English," and laughter.) I am strongly opposed to making English compulsory for coming into the University. I say it should be open to all who wish to become students of it, and I say therefore that it is impossible for any man in this room to assert or maintain that that being allowed—and I know there will be no difficulty about that—the Irish speaking student is at a disadvantage in any respect compared with any other student in the place. But there is one way, and one way only, in which Irish-speaking students coming from an Irish district can be advantaged by making Irish compulsory all round on everybody coming into the University; and that is if the operation of such a rule resulted in excluding a large number of students who would otherwise have entered the University and thereby lessened the competition for prizes and emoluments for the Irish students. If that be the object, it would, in my opinion, be impossible to conceive a more fatal way of INJURING AND LOWERING THE UNIVERSITY.

and in the long run injuring the Gaelic revival, whose future is in large measure tied up with the success of the University. As Mr. Dillon returned to his seat, Dr. Douglas Hyde stepped to the ground and shook hands with him. The Chairman—We have here to-day, on my invitation, as the guest of the Convention, the President of the Gaelic League, Dr. Hyde (loud applause). I feel sure that his presence amongst us, and the welcome that he will receive from us all, will do a great deal of good (hear, hear). In softening—in lessening—that friction which, unfortunately, in some places has existed between our organization and the organization over which he presides (applause). He will find from this Convention clear proof that in essentials both organizations are working for the same end. I know that although he is not a delegate, and, therefore, technically, is not entitled to take part in our proceedings, I know that I will be voicing the wishes of this convention if I now ask him to address them (applause). SPEECH OF DR. DOUGLAS HYDE. Dr. Douglas Hyde, who was enthusiastically received, first addressed the Convention in Irish. He said he knew there was no difference whatever between the people who were working for the Irish language and who were working for the land and for the country (applause). He had come there to discuss the question of

Irish in the University. His friend, his old friend, his good friend, John Dillon, said it was not right and proper to make the Irish language a necessary subject for entrance into the University. He (Dr. Hyde), was of the same mind as Mr. Dillon, in nearly all that he had said, but he was not of the same mind with Mr. Dillon on that matter. He (Dr. Hyde) said they

SHOULD MAKE THE IRISH LANGUAGE NECESSARY FOR ENTRANCE

into the University, or the University would not be Irish (applause). Speaking in English Dr. Hyde said—I must thank you, Mr. Chairman, and I thank you, Mr. Dillon, for the courtesy of allowing me to come before the delegates to lay before them my views on the question of Irish in the University. I listened most carefully to the speech of my old friend and neighbor, Mr. John Dillon, (applause), and with the first part of that speech I am in absolute and complete agreement, and in point of fact, the only difference between Mr. John Dillon and myself is this—that he is of opinion that it would be better to wait before Irish is made an essential subject in the University, and I am of opinion that it is better to do it now when we have the chance and when we have the power (applause). It was not we—it was not the Gaelic League—that proposed that a tin University should be put up.

Mr. Dillon I did not say it was. Dr. Douglas Hyde—Mr. Dillon did not say that, but for fear that anybody should think that the Gaelic League suggested a tin University and then went back of it, I wished to say that we did not. We established five Colleges for ourselves in the five provinces of Ireland, and we have a thousand students (applause). Mr. John Dillon and myself are entirely at one in another matter. However some of us may differ with resolutions passed by public bodies in Ireland, we are entirely at one in welcoming these resolutions as showing that

THE PEOPLE ARE TAKING A GREAT AND VITAL INTEREST IN EDUCATION.

(applause). Mark you, why are the people taking such an interest in education? They have never taken an interest in University education before. I tell you it is because of the Irish language, which has galvanised into life the latent love of the people for learning (applause). I entirely agree with what Mr. Dillon says that this University is entirely free from English influence, entirely free to be moulded by the people of Ireland, and far better than the kind of University we should have got if we had accepted the Bryce scheme, and I stand here to thank every man who has been instrumental in giving us this great University in Ireland (applause). There has been no attack, no invective on our side, as far as I am aware, and I assure my friend, Mr. Dillon, that I personally never uttered a word that I could be ashamed of (applause). We asked the public bodies—and I think it was

A PERFECTLY FAIR THING TO DO—

to tell the Senate what they wished to see done. Was not that a fair thing to do? (hear, hear). We only ask you to-day to tell the Senate the same thing—that you wish to see, as an essential for entrance in the new University, the national language. There is no coercion of the Senate in that, no abuse of the Senate in that—God forbid! We don't know how the Senate may decide the matter as yet. But we have a perfect right to tell them how we wish to see it decided; and I think it would be very foolish for us, at this crucial moment for University education in this country, and having got for the first time, as Mr. Dillon says, a University on which we can impress our thoughts and wishes, if we did not take this opportunity of saying so; if we did not, we would be acting, in my opinion, almost criminally. Now 85 per cent. of the students from Catholic schools in Ireland who entered the Intermediate system last year took up the Irish language—85 per cent. That shows that actually and truly the Catholic schools of Ireland have the machinery for teaching Irish ready for the students if they choose to put it into use (applause). I did not very well follow what Mr. Dillon said about compulsion. There is compulsion in every school, secondary college, and university. Every examination that ever was passed on this earth involved compulsion to pass it (applause). I do not myself think that the making of a subject compulsory casts any stigma whatever on it, but just the contrary, because it shows what subject you consider most essential for the students to take up. If the Senate accepted Mr. Dillon's plan and made no subject at all compulsory for entrance you would be postponing the day of reckoning, for at the very first examination that came on you would have the same trouble to face. The Gaelic League is a body that has been growing larger and more national in the deepest sense of the word—but non-political. Why is it non-political? Because it embraces within its ranks men of all politics. We could not distinguish between this man and that man or decide between this man and that man (applause).

DOES NOT NEED A DOCTOR.

Mrs. F. Poirier, Valleyfield, Que., says: "I always use Baby's Own Tablets for my little one, and therefore never need a doctor. When my baby is feverish or restless I give her a Tablet and in a couple of hours she is all right. They have been of the greatest benefit to her when teething, and are just the thing in all emergencies." These Tablets promptly cure colic, indigestion, constipation, diarrhoea, destroy worms, break up colds and make teething easy. Good for children of all ages. Sold by medicine dealers or by mail at 25 cents a box from Dr. Williams' Medicine Co., Brockville, Ont.