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SELLING. In a letter to the Cosmopolitan (February) Mr. J. Roland Corthell states that five months' residence in Arken, South Carolina, in 1897, with daily observation of the working of the state dispensary in that city made him an enthusiastic advocate of the assumption of the liquor business by the state. There is no drinking on the premises, no treating, no lounging, no mixed drink, no buying after Sundown. All is matter of fact bare and repellent. The dispenser has no motive to increase his sales: he is on a salary. The writer believes that could the same plan be put in operation throughout the country drinking and drunkenness would be

A MOVE IN THE RIGHT DIREC-

ener nously reduced.

Mr. Frank A. Munsey recently sent out a notice to an advertiser, saying : no more advertising contracts for whisky, beer or wine, and no more objectionable medical advertising or objectionable anything in fact will be accepted for Munsey's Magazine. This sign of the times is accentuated by the fact that the loss of revenue from this particular source will amount to \$75,000 during the year.

ANGLICANISM.

Recently there came under our novatism as to faith, and liberal in matincur the stigma of hetereodoxy. What disputed. these doctrines are he failed to say. Judged by his history they must be few, if any; for its adherents have ranged over a vast field of doctrine, have disagreed among themselves, and without ceasing to be Anglicans on matters of vital importance. Macaulay's generalization of it as a hundred sects battling within one Church is not without point: and Newman says that heresy and scepticism and infidelity and fanaticism may challenge it in vain.

It is certainly a task for the deftest tact and skill to show how men as Mr. Jowett, Canon Liddon, Dean Phillips Brooks, the Ritualist, etc., could stand with any degree of consistency on a common platform, and how all their teaching fell with the pale of identity described by the results of the re teaching fell with the pale of identity of principle and of the unity of faith. Many a one who bas attempted to do this has learned to say, in the words of the mind. We may cherish the belief that this has learned to say, in the words of the mind. We may cherish the belief that this has learned to say, in the words of the mind. We may cherish the belief that the preparation I had had at the Apostolic Mission House.

The most value the part of the mission and open counter of the minds the Holy Father alone that look of distressed anxiety changed to an expression of fatherly sweetness, whilst the entity of a the minds the Holy Father alone that look of distressed anxiety changed to an expression of atherly sweetness, whilst the entity of a the minds the Holy Father alone that look of distressed anxiety changed to an expression of atherly sweetness, whilst the entity of a the minds the Holy Father alone that look of distressed anxiety changed to an expression of a their desires and all their aspirations? Since time and space do not suffice for the minds the Holy Father alone that look of distressed anxiety changed to an expression of atherly sweetness, whilst the entity changed to an expression of a their desires and all their aspirations? Church in Newarak Hewards of the ministry.

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The most value leaves the ministry of the ministry Newman: when I looked back upon the number of women with ideals high poor Anglican Church for which I had laboured so hard, and upon all that appertained to it, and thought of our various attempts to dress it up doctrinally and esthetically it seemed to me to be veriest of nonentities. And, going on to recognize the Anglican Church to a certain point a witness and teacher of religious truth, Newand teachers of fellipets state of the could retuse to fisch batterity? The man continues: But that it is something sacred, that it is an oracle of loth to give up the "boys" and the loth to give up the "boys" and the revealed doctrine that it can claim a share in St. Ignatius or St. Cyprian; share in St. Ignatius or St. Cyprian; by the privilege of becoming bald in his might win a word of sympathy and encouragement, at any rate there was countered to the could retuse to fisch batterity? The could retuse to fisch batterity and the could retuse to fisch batterity. that it can take the rank, contest the teaching and stop the path of the Church of St. Peter, that it can call itself "the Bride of the Lamb, this is the view which simply disappeared from my mind on my conversion, and which it would be almost a miracle to reproduce. I went by, and lo! it was gone. I sought it, but its place could no where be found: and nothing can bring it back to me.

TEACHERS' SALARIES.

The question of teachers seems to have a fascination for some of our readers. What we think about it may be learned from back numbers of the RECORD. We may remark, however, that "fine words butter no parsnips." It is one thing to solace ourselves with preachments on the dignity and responsibility of the teacher, and it is quite another thing to give that dignity proper support in the way of dol-

BUDDHISM.

They who have read Maurice Francis Egan's "Vocation of Edward Conway" will remember the description of the dinner at the residence of Major Conway - the negligent Catholic who was fond of religious controversy mixed | Spalding.

ion of millions of people, is interrupted by a Lady Tyrrell, just over from England, in the following fashion: You cannot whitewash Buddhism, my dear: we people who have cousins and uncles and brothers in India know too much about it. It may do for Americans, about it. It may do for Americans, and instructions written; and at any who don't know better, and whose eyes you can shut up on all matters except not be lost. What better than to go where the almighty dollar is concerned: but I know it's a sham and you know it's a shame. Sir Edwin Arnold has varnished the nasty, worm eaten old fabric: and people who don't want a religion that will keep 'em from the sins they have a mind to have taken hold of this awful jumble of lies and selfishness-which is recommended to those who write weird stuff about the lotus and acauthus and spend valuable time in dallying with Buddhism.

KINGSLEY'S POSITION.

We cannot agree with a correspondent's estimate of the works of Charles Kingsley. That he was a bigot is true. That his "Hypatia" is a rehash of unproved charges against St. Cyril and his "Westward Ho" a glorification of the buccaneer, conjoined with sundry revelations of an earnest man battling against things which he assumes to be Catholic, cannot be denied. He was worsted, we know, by Newman, in the controversial arena, but then others-Mr. Gladstone, for instance-felt the power of the great Oratorian. To be brief: it is idle and unjust to deny tice a sermon on Anglicanism conser- Charles Kingsley a place in the beadroll of the makers of literature. Whatters of opinion. The preacher was ever his faults, and blind rage against very much in earnest and employed the Church, he wrote some books that sarning and eloquence to convince his are remembered and read. Just where hearers that Anglicanism stands firm his place in the literary world is, may against the onslaughts of infidelity, and be a subject for discussion but his has, practically speaking, doctrines so right to be there and his claim to the well defined that to impugn them is to title of artist are indisputable and un-

He is aware of his own importance, the gives the signal. And he is eloquence itself on the shortcomings of the women he does know. They are extravagant, he says, with the air of one who is sure of his facts. Inability to cook, etc., run enough and character good and strong enough to satisfy the most exacting male. They ought to be able to cook well enough to satisfy even those who pride themselves in their biceps. The bachelor, then, should tell us the real reason for his bachelordom, and so debar scribes from assailing his personality. Has he been jilted? Or is he looking around for an heiress? Is he

own fashion?

Is he so exacting as he would have us believe ; or is it dread of spending hairless ones kindly enlighten us?

CATHOLIO SOCIETIES.

Speaking recently in Catholic societies Archbishop Moeller of Cincinnati said that an organization Catholic in name and spirit is the pride and glory of the Church and will do much to make her better known and more respected.

But a society which merely flaunts the is a most interesting and instructive name "Catholic" upon its banner whilst lacking the spirit and conduct alone worthy of that glorious name brings disgrace upon the Church : yea, a greater disgrace than the evil conduct of a single individual because of the greater weight and publicity of the example.

The purest charity consists in doing the spiritual rather than in doing the the spiritual rather than in doing the corporal works of mercy, since the essential good is the good of the soul. Let us have confidence in whatever increases the power of the soul; confidence therefore in the virtues of religion, which are faith, hope and love; ligion, which are latth, nope and love; confidence in knowledge, science, freedom and labor, persuaded that riches are good only when they are the possessions of the wise and good.—Bishop

It was not without a certain fear and considerable hesitation that I, who had never attended a mission, consented a few weeks ago to accompany an old veter an missionary to a large city church, actually to take part in the giving of the mission. However, it was to the missions that I had determined to convecrate my life; a start must be made sometime. I had a few sermons right out into the field with a thoroughly experienced associate? So I went.

comfortable. The morrow's work was or my mind, the announcements of the mission in the morning, and the answer-so the Bishop set on foot co-opera mission in the morning, and the answering of the questions in the evening. I thought of the daily late morning instruction which I was to give, and, Cittadina di Mantova" knowing that struction which I was to give, and, worst of all, I must preach two of the great mission sermons in the course of the week. I wondered how it would feel to stand on the platform there in front of the big black cross in full view of the large throng of eight or nine hundred people. I had done some little preaching before, it is true, but this was to be mission preaching—a thing was to be mission preaching—a thing the course of the swords and shields of Christian warriors while we choose to that I slept but little.

On the following day I made my an-

There was first of all the sensation of being a missionary, there was the var-ious little attention shown by all, from A WORD TO THE BACHELOR.

Lo, the poor bachelor! He is anxious to be married, but unfortunately the right kind of female never crosses his path. He has dreams of the ideal woman, and has never a misgiving that she would not be glad to accept him.

He is aware of his own importance, the of one day. Then there were what might be called rubrics of the mission, debonair bachelor, and convinced that the way everything is done, things the wedding bells will ring when he that could be learned and appreciated only by actually taking part doing them. The closing scene, consisting of the renewal of Baptismal yows, was grand and most impressive. The actual hand-ling of the question box furnished its on. It is there that people show

fessions-all kinds of confessions, conthe ignorant and of the well-instructed,

could refuse to listen patiently? The some satisfaction in the telling of the sorrowful story to one who will guard the secret. We must be patient and money except on himself, that keeps listen. I never before so much as behim from marriage. Will some of the gan to realize what the confessional neant in this world of ours. How well the human soul when He instituted it Well, here I am with all my many

impressions and experiences mixed and iambled together. Time must disentangle them. I am most glad that I was at the mission. The strange room felt home-like, and the bed seemed quite comfortable even; after a few nights I liked the novel surroundmissionary one. I learned many things which no books or professors could ever teach me. I learned something real about the human soul—its strivings and its aspirations, its trials and difficulties. I saw its good side and its evil side—its strength and its weaknesses. Hearned something about the world, and what good souls, yes, and bad souls, must contend with there. I learned that I knew very little; and I have returned from the mission convinced that many things even in my sermons and instruc-tions which before I thought excellent

In an address before a very large congregation at Sts. Mary and Michael's, in the East End of London, Father Bernard Vaughan gave a sketch of the life and character of Pope Pius X. He described the simple surroundings of his boyhood, his keen love for general system of the field with a thorough y experienced associate? So I went.

On arriving at the parish rectory, I towards others. When he became a was shown to my room, and asked to make myself at home. I tried, but everything seemed so strange. I had indeed been tossed about considerably during the summer, and had become this housekeeper, had to hide away his things under lock and key lest they make myself at home. I take everything seemed so strange. I had indeed been tossed about considerably during the summer, and had become somewhat accustomed to strange people. strange houses, and strange beds; here was the queer sensation of being one of the big Mission Fathers. So I was considered, and so I had to act.

Solve was the queer sensation of being one of the big Mission Fathers. So I was considered, and so I had to act.

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Solve was the queer sensation of being one of the big Mission Fathers. Solve was an inspiration. Nor did he neglect the social and industrial needs of Mantua. He recognized the principle that

was to be mission preaching—a thing Christian warriors, while we choose to quite different. It is needless to say bless the pen which the journalist must use in the cause of righteousness."

On the following day I made my announcements and answered the questions with what I at best regarded fair success. On Monday I mounted the platform with more confidence: and so things went on with ever-increasing the platform with more confidence in the platform with more confidence. The platform with more confidence is and so the platform with more confidence in the platform with more failed. It may his delight to share all that he had a may his delight to share all that he had a may his delight to share all that he had a may his delight to share all that he had a may had a may he had a may he had a may he had a may had a may had a may he had a may he had a may had a may had a may he had a may two weeks.

My mission is over; and what impressions has it left on me? They are simply indescribable. They must be felt to be appreciated. They were the most interesting and perhaps the most valuable two weeks of my life so full of new experiences. I lived in a new world, and breathed a new atmosphere.

was his delight to share all that he had with the poor, and that he might have the wherewithal to give he sold everything he could lay his hand on, even his watch, his pectoral cross and whatever else would bring him in more to give away. Being asked to accept a gold watch enriched with precious stones, he replied, "Thank you; my ever else would bring him in more to give away. Being asked to accept a gold watch enriched with precious stones, he replied, "Thank you; my nickel watch keeps good time, and I am not likely to sellit." However, the gold watch was forced upon him, but soon after the old nickel timepiece was seen hanging from his pocket by a shoe string—the gold watch had gone, like everything else of any value.

dure my life—it is on a cross on Calvary." And yet when one was with the Holy Father alone that look of dis-

The Pope, it was said, was no diplofessions of the rich and of the poor, of the ignorant and of the well-instructed, of the zealous and of the indifferent, of infinite resource and tact—a man who heart. It had nothing to do with confession, but yet who that has a heart could refuse to listen patiently. the sweet but clear voice, the kind but keen eyes, the easy but dignified man-

ner, all served to portray

A MAN OF DAUNTLESS RESOLUTION.

An Infidel Italian paper had not missed the mark when it said of the Pope that he was a politician of the first order, a real statesman, who had known marvellously well how to strengthen the clerical party in Venice, how to help as well as to influence the City Councils; and that there was no resisting the Patriarch.

It was said that the Pope wanted to come to terms with the Qairinal, what-

ever that might mean. They might be sure that the Holy Father would come to no terms that might in any way compromise his unique position. He would always assert his absolute independ ence, so that no terms whatever could be even considered that did not under-take to restore to him at least territory enough to give him an independence and a sovereignty sufficiently clearly defined to cause him to be regarded and recognised by all the Powers of Europe as the Sovereign Pontiff. Father Vaughan said the Holy Father

had proclaimed to the whole world what was his supreme aim and purpose as declared that our object shall be to re-store all things in Christ, and since store all things in Christ, and since Christ is the Truth, the teaching and proclaiming of the truth must be the things even in my sermons and instructions which before I thought excellent must be changed. It is a great thing for the people of a parish to have a mission; but it is a greater thing to be a missionary.

And now I look forward to participating in non-Catholic missions with yet deeper interest and more precious lessons than even what I felt and enjoyed in my missionary start among the first duty to be undertaken by us.

The Catholic Record.

with champagne, on ordinary occasions or a little whiskey and ginger ale.

London, Saturday, Mar. 4, 1905.

with champagne, on ordinary occasions or a little whiskey and ginger ale.

One of the guests, who is expatiating on the beauties of Buddhism, the religion on the beauties of Buddhism, the religion of the considerable hesitation that I, who are considerable hesitation that I are considerable hesitation that I are co POPE PIUS X.

APPRECIATION BY FATHER BERNARD VAUGHAN.

- a man after God's own heart—one full of goodness and kindness and of human sympathy— one who was so entirely absorbed in Christ and in the interests of the Church that he might be said to the church that the church that he might be said to the church that the m absorbed in Christ and in the interests of the Church that he might be said to have no other interests but "to renew all things in Christ," that so "Christ may be All and in all." "Preach, preach," were his words to Father Vaughan, "Christ, to bring souls to know and love Jesus Christ and His beautiful Mother is the mission of the preacher; and what sublimer yearing. preacher: and what sublimer vocation can there be? When, then, you return home, take to England the Child and the Mother and make them better known and better loved throughout the length and breadth of your island home once called the Isle of Saints, Mary's Dowey, England." -London, Eng., Dowey, England Catholic News.

MGR DOANE'S CONVERSION.

TOLD IT-GRIEF OF HIS FATHER OVER HIS CHANGE OF FAITH - ESTEEM IN WHICH HE WAS HELD IN NEWARK.

By the death of Mgr. George H. Doane, rector of St. Patrick's Roman Catholic Cathedral in Newark, New Jersey has lost one of its most eminent men. The son of an Episcopalian Bishop, his brother at present the Bishop of the same church in charge of the diocese of Albany, and himself once a priest of the Episcopal Church, Mgr. Doane went over to Rome, when he was twenty-four, became a devout and consistent Roman Catholic, lived down all the bitterness that his change in faith engendered and in his declining years won the love of thousands of persons of different creeds, so that when he came to die his funeral was the largest ever seen in Newark, with mourners from every church and of all grades of soci-

Ministers of many Protestant churches attended the services, and the bell of the First Presbyterian church, the oldest in the city and the successor of the old Paritanical institutions established when Newark was founded in 1666, tolled when his funeral was held, this being done at the direction of the pastor, the Rev. Dr. David R. Fraser,

trustee of Princeton University.

He was uncompromising in his allegigiance to his Church and would admit of no parleyings if the conversation got upon religious themes, and yet he was one of the most prominent figures in the city, deeply interested in every everything else of any value.

How pathetic it was, said Father Vaughan, describing the Pope as he is to-day, to watch the countenance of the Sovereign Pontiff as he sat on his throne during any great function in St. Peter's, surrounded by the College of Cardinals and countless Bishops and the prelates.

The storm watch had gone, like public work, often severely criticising the action or non-action of public officials. In nearly every public gathering he had a part. He was genial and kind and helpful. He was called upon for advice by scores of prominent men, not a few of whom were opposed to the Church whose garb he wore.

Mgr. Doane's conversion to the Church of Doane's conversion to the Church was genial and kind and helpful. He was called upon for advice by scores of prominent men, not a few of whom were opposed to the Church whose garb he wore.

was about to leave the faith of his fathers, and when it became the duty of his father as Bishop to pronounce upon him sentence of deposition from the whole world—let us uplif towards and our souls with all their desires and all their aspirations!

The most valuable experience of the mission was, however, that of the confessional. During the two weeks we heard more than eighteen hundred confessional? While the preacher had yet met with.

Other across his fine and open countent ance, revealed the beautiful virtues that went to make up a character the most Christ-like the preacher had yet met with.

Church in Newark. He went to Barlington, N. J., to spend a week with his father, Bishop George Washington Doane.

While he was there the news came to

him that a young friend of his had joined the Roman Catholic Church. He and this friend had had the same theological views and the step which

the friend took made a strong impression upon young Doane.

He had had some doubts of his own concerning the Episcopal Church and his friend's action awoke those doubts of our prayer does not hit us up suffichis friend's action awoke those doubts into new l'fe. He meditated long and liently towards Him. Pray, if you will,

of Newark James Roosevelt Bayley, boarded it and entered the car where

young Doane sat.
"There is the man," said the young minister to himself, "who could help

however. When he reached the Grace Church rectory he chanced to meet at the door the rector, the Rev. Dr. Stewart, to whom he told of his friend's change of faith. Dr. Stewart's comment was :

Whatever is not of faith is sin." " Whatever is not of laith is sin."
"That greatly disturbed me," said
Mgr. Doane in telling his experience
years after. "As I had doubts, I decided I could not go to the altar in Grace Church the next day. As even-ing wore on I became more distressed and finally resolved to go and see

Bishop Bayley.
"When I arrived at his house it was near midnight. A priest met me at the door and, seeing a young man in clerical garb thought I was a seminarian. He said I could not see the Bishop

as it was very late.

"I insisted, and finally I was admitted. I had a talk with Bishop Buymitted. I had a talk with Bishop Buymitted.

the supreme authority of Rome and the helping.

other well informed man could be in in doubt about it.
"Oh, it is so plain!" he once ex-claimed when introducing the late Henry Adams, another convert, as the latter was about to deliver a lecture or

Cardinal Newman in Newnark.

Mgr. Doane's change of faith caused great distress in his family. His brother, the present Episcopal Bishop of Albany, who was the chief mourner at the funeral in St. Patrick's Cathedral in Newark two weeks ago, says in his biography of his father in referring to his father's sorrow over the convergion.

which wrapped in its deep darkness the inmost feelings of his heart and soul. The perversion to the Church of Rome of his oldest son touched at once the instincts of his intense human love and the deep, lifelong devotion of his soul to the pure branch of Christ's Holy Church at whose altar he had minister-

ed so long."
His father himself wrote

"On Saturday, 15th of September, I was brought to know what that means of which we read in Holy Scripture about cutting off the right hand and plucking out the right eye. It was my dreadful duty to pronounce sentence of deposition from the ministry on my I had admitted to the diaconate with such sacred joy not seven months be

THE MOTIVES OF PRAYER.

F. B. Hayes, from the French of Brother Exupere, Capuchin, for the Catholic RECORD,

When our Divine Lord was about to enter upon His terrible passion, He taught us by His own example that, in the midst of our sufferings and in pro-portion as they increase, we must strive to raise ourselves up towards Him with to raise ourselves up towards Him with greater constancy on the wings of prayer: "And being in an agony He prayed the longer. (St. Luke Cap. xxii, v. 43.")

Happy those who lovingly take to heart the lessons given them by the agony of Our Dear Saviour! Happy those who have formed the habit of

those who have formed the habit of taking refuge from the turmoil and temptations of the world, in the grottos of Gethsemane and who, at least once a week during the space of one hour, contemplate in silence the anguish of Jesus, strive to share in the sufferings of His agony and to pour forth their prayer in union with His prayer.

The lesson which Jesus gives them, together with the strength to put it in practice, is ever the same and is expressed by the one single word:
"Pray." Raise yourselves up towards God by prayer; unite yourselves to God in prayer. Prayer will render you stronger than your griefs and sorrows; it will raise you above yourselves and all the weakness of your selves are in will reach your selves. THE SIGHT WAS TRULY PATHETIC.
There was a fixed look of bowed resignation to a burden which, but for strong help from on High, seemed to threaten the Pope's life by its crushing weight.
Only the other day he had said in a private audience, "Pray for me constantly that I may have strength to endure my life—it is on a cross on Calvary." And yet when

teaches to the soul that contemplates Him prostrate in Gethsemane in pres-

ence of His Father.
But He teaches her something else, something infinitely consoling for us in our weakness. The prayer which will lift the soul up towards God need not be of special form or of the highest perfection. God, Who knows the dust of which we are made, stoops down to earnestly on the subject.

One Saturday he took the train for Newark, still absorbed in his inward struggle. As the train stopped at New Branswick the Roman Catholic Bishop obtain from God that the bitter chalice may pass away from you; just merely pray or begin to pray; turn towards

your heavenly father.

Whatsoever may have been the original motive impelling you to turn to Him, He will give give ear to your prayer and you will soon feel yourself to be better, and you will pray better Your heart will have sought for God for a moment, you will have recovered something of the treasure of original justice; creatures, for a moment, will no longer be an obstacle between you and God, but become once more what Gad had made them, the means of unit Gad had made them, the means of uniting you to Him. If you pray often, if
the holy habit of prayer is formed in you;
if, in a word, you learn amid the
silence of your passions, to recollect
yourself easily within your own soul,
whether you live as the Most High
taught Abraham to live — in the presence of God, or in accordance with the
will of Him Who has said: "The kingdom of God is within you." then shall will of Him Who has said: "The King-dom of God is within you," then shall you have returned, as far as it is possi-ble, to human frailty, to that justice, rectitude and piety wherein God in His-goodness established the first man-this is what Jesus teaches, this Me-gives grace and strength to accomplish gives grace and strength to accomplish, to those who love to keep faithful com-pany with Him in the garden of Geth-

True devotion to our Lady consists in nothing else than a conviction that she loves us, and those whom we are REING A MEMOIR NOW FIRST PUBLISHED IN GOMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF COLONEL JOHN M'OONELL KNOWN AS SPANISH JOHN, WHEN A LIEUTENANT IN THE COMPANY OF ST. JAMES F THE REGIMENT IRLANDIA, IN THE BERVICE OF THE KING OF SPAIN OPERATING IN ITALY.

EY WILLIAM M'LENNAN.

1743-1744.

Of the soldiering Father O Rourke and I did in the Regiment Irlandia together; how we fared at the Battle of Vellett, and until the army divid a under the walls of Rome, during which time I won more than one promotion.

Thereat the King laughed heartily and said he believed him capable of it and put an end to all further discussion by saying the General had acted under his orders, which was a very handsome way out of the difficulty, and highly approved of by our force when spread approved of by our force

skirmishing and maneavring and con-stant harassing of each other, with daily loss and daily distress on each

It was like living in a great city in this camp nearly four miles in length, resting its left on the town and its right on Monte Artemisio. Across on the other side of the valley lay our enemy, and if we suffered somewhat for lack of water, we knew they suffered still more from scarcity of provisions, as most of the prisoners we took were always eager for a meal; but our great suffering was from the incessant heat, for there we lay all the summer smooths amid the dirt and other discomforts of a great crowd cut off from all water save for the most absolute needs. peasants gave us of their stores enough, not because of their loyalty, but that any resistance to our foraging parties would have been use-less, and have served only to aggra-nte their distress; so there was little vate their distress; so there was opposition beyond outeries and black looks The part of the peasant is a one in the time of war; but, after all, there must always be some to feed the soldiers, and if there were no peasants, doubtless we would have lived on some one else. I never would have fallen into this train of thought had it not been for Father O'Rourke, who gave himself much concern for them and their affairs, and went so far as t preach one Sunday that all men are equal in the sight of God, a holding have never been able to make head or tail of, as it is clear against the common sense of any man who goes throug the world with his eyes open.

In the beginning of August it wa evident some great move was on foot by the enemy ; there was constant march counter-marching, and we learnt from our spies that of whom there were many, had been moved to a great distance e from the

Our brigade in its encampment lay : little in rear of our left wing and faced the town. It was then the 10th of and I was to go on guard be fore daybreak on the outposts. night was a sweltering one, rendering sleep wellnigh impossible; so, in com-pany with a young follow, come piping bot, from Ireland to enter himself as a from Ireland to enter himself as cadet in our regiment, I threw myself down fully dressed under an awning prepared for Divine Service on the morrow. For some cause unknown me I was not called for guard at the proper time, but was awakened before daybreak by a couple of shots; then came half a dozen, next a couple of volleys, when, on starting up, I told "Whatever shall I do?" he ex

" Never mind, fall into the ranks : you are killed at the first discharge you won't need any; if not, you will find as many as you want.

"But I have not yet been reviewed," he objected.

"No, and ten chances to one you never will be," I called back, as I rushed to order the generale sounded, which was soon repeated by all the drums in the army.

And then began such a confusion as hope never to see again. Our men and officers turned out as they were, trying to slip into their clothes and find their arms. It was impossible to make out anything clearly, but we did our utmost carry out the orders we heard screamed in the darkness.

From the sounds which came to us. it evident the enemy were attempting to force our front, and so cut through our line. We had not half formed b fore we were nearly crushed by the dragoon regiments in our rear, many of which broke away before the men could saddle them; and these were immedia-tely followed by a regiment of Petits Walloons and a great body of cowardly Neapolitans who gave way before the enemy. In spite of it all we formed again, wheeled about, and faced the memy, to find our army was cut in two, our left was on an impassable ravine, and General Browne with his successful troops in our front. There was nothing to do but retire towards the nothing town, which we did, leaving a number

of our officers and mea on the field.

For my own share I was one of the east to give way, but when I turned my back I imagined the enemy all fired at feeling as though a weight were tied to each of my legs, till I out-distanced every one, when on looking back I saw whole coming up. I halted, and every one as he cam up did the same and we soon formed a regular line. were now joined by our senior officers, who restored order and resolved us to revenge our dead comrades and eight to the last. Our situation we be as bad as before. wheeled to the right and endeavored to enter the town by the nearest gate, in order to defend ourselves by the help of an old Roman wall which surrounded the town; but the guard at the gate and those on the wall fired at mistaking us for the enemy in the uncertain light, and just then a column of Browne's men coming up gave us

To extricate ourselves from this very

wheel to the left to recover our forme ground, which with great loss we ac-complished, only to find ourselves in a worse chance than before, for now a body of the enemy was between us and the ravine, by which means we were attacked on both flanks and in front.

The slaughter was terrible, and, being reduced to extremity, we offered to capitulate on honorable terms; at this there was a lull in the action and time to look about. by our dea and wounded that a regular formation was almost impossible, but this we set about righting with all ossible haste. Our Colonel sat straight and erect in the midst of us, in earnest talk with the French Major-General, who was in command. Lieutenant But ler was near me, and O'Reilly I saw at tending to the removal of some of th wounded. The men, half-dressed, and many of them covered with blood, were resting as if the affair were entirely over, and already were talking and jok-ing with each other in their usual way if our lives did not hang on the an

swer to our terms. At length

his stirrups and called in a voice deep with feeling. "Officers and gentlemen of the Company of St. James! The refuse us the only terms which honou able men can accept without disgrace Officers, Gentlemen, All! I call o you to fight while a charge of powde and ball is left to living or to dead! And the cheer we gave him carried ou answer back to our ungenerous foe. There was no shirking, as every man

brought that our offer was refused, and we must surrender at discretion. Our

chiefs whispered a moment, then Colone

MacDonnell rose to his full height in

grew worse from the beginning. French General was shot down, the Colonel MacDonnell, crying, "I'l open a way for you, my lads! Come on!" spurred his horse straight at the enemy, only to go down torn with bul lets, while on every side our officers and men were falling fast. So far I had not a scratch, but now a

ball went through my thigh which prevented my standing. I crossed my fire lock under my leg and shook it to see if the bone were whole, which, finding to the three standard myself or one large be the case, I raised myself on one knee and continued firing. I received another shot, which threw me down, but I still made an attempt to support my surviving comrades until a third wound quite disabled me. Loss of blood, and no way to stop it, soon reduced my strength. I, however, gripped my sword, ready to run through the first

who should insult me.
All our ammunition now being spent and not a single cartridge to be found even among the dead, quarter was called by the few who remained alive. Many of the wounded were knocked on the head, and I did not escape; for observing one approaching, I made ready to run him through, but seeing five more were close to dropped my sword, only to be saluted with "Hundsfott!" and a rattle of blows on my head, whereupon I fainted.

On coming to myself, I found I was lying with my clothes stripped off, weltering in my blood, twisting and turning with pain in the dust under a blistering sun, and no one alive near

me to speak to.

The first who came up to me was Croat, who, spying my gold-laced hat near by, clapped it on his head, and then had the impudence to ask me how which was short, he turned me over on my face and, cutting off my queue with his sabre, marched away, saying he would remember me by it.

Shortly after this i was visited by another with cocked pistol in hand, who demanded my purse in very bad

"Where do you think I have hidden I asked, angrily, for I hadn't on me what would have covered a sixpence. "If you can find it about me

Is that an answer for me, you-" nough for a living man, but to the last degree insulting to one in my condition, and with this he pointed his pistol straight between my eyes.

I thought no one near, but the word "Quarter" was scarce spoken by me when I saw his pistol arm seized by a genteel young man, dressed only in his waistcoat, who cried, "You rascal, le the man die as he pleases: you see he has enough. Go and kill some one to resist," and the fellow made off.

"Pray sir," said I to the young man, own if you take it?

"Keep it if we can; if not, burn it."
"Then, sir, if you will have me born o your camp, and my wounds dressed. will reward you with fifty crowns.'

Off he went, and in a few minutes came back with four stout German sol diers, to whom he said something in their language. They seized me by the arms and legs, but no sooner had they raised me from the ground than I fainted with the pain, and on recovering found myself where I formerly wa

The young man was still near, who told me shortly that I could not be removed. "But, sir," said I, "if you set the town on fire I shall, infallibly be burned here," for in our struggle we had been driven back on the walls. "If I am alive," he returned, "I will prevent that; but I must attend he returned "1

to my duty, as the firing in the streets continues very hot," and with that he left me, and I saw no more of him. I now observed a regiment of horse drawn up about half a gun-shot from if they advanced a few paces more I was afraid they would crush me under foot. But they faced to the rear, retired a little, and then faced the town again. This manœuvring surprised me; I listened attentively and heard the cannon and platoons approach, and raising my head on my hand, looked towards the gate nearest me, which was quite full of our men running out

this case between me and the town wall I looked upon myself then as certain

followed by another sortie of our

tween me and the horse; they were

my power to preserve what little life was left to me as long as possible. I seized two of my dead comrades, for they were thick around me, and with great difficulty dragged myself between them, so as to have some shelter

straggling balls.
I did not remain long in this danger I did not remain long in this danger, however, as the enemy, at the second fire from our people, left their ground and galloped out of sight.

I now began to suffer the torments of thirst in addition to my other pains,

and called to every one who panear me for a drink; but from the of the day, and the length of the action, their canteens and calabashes were all empty. At last I saw a grenadier of the Swiss guards, whose uniform was very much like ours, with a large cala bash, and asked him if he had anything in it. "Yes, brother," he said, mis taking ne, I suppose, for a Swiss.

I took a hearty draught of excellen-wine and offered it back to him.

"No, no, brother," he said, "I am unhu: t and you cannot help yourself,

and thereupon he left me.

I was greatly refreshed, and on look ing about me saw poor Lieutenant Butler, whom I had not before observed, lying near me on all four. He wounded, and begged me in the of God to let him have a drink I drew myself a little nearer him, for he could not move, and handed him the calabash. He seized it eagerly and would have certainly finished it, not I, observing from the horrid nature of his wound it was only a question of minutes till the end, pulled it from him saying, "It is easy to see, my poor tellow, that your bread is baked. cannot let you waste this when I may perish for the want of it." It is not that war makes men unfeeling, as many have urged, but in it they attain a judgment in the value of life not so eadily acquired elsewhere.

It was now getting towards evening, and I must have fainted or slept some what, for the next I remember was feeling what I took to be rain falling, and, on opening my eyes, there was the big face of Father O'Rourke over me. He was crying like a child, and the first words I made out were: "Oh, Giovan-nini, darling! My poor boy! You're not dead-you're not dead, after all ! "Who's beaten, Father?" I asked, soon as I could speak.

Faith, we're all beaten! First we were smashed into tatters, the King all but taken, and would have been had it not been for have Sir Balthasar Nihel. We were beaten at every point of the compass, only w didn't know it! But now we've the town again, and sent General Browne off with a flea in his ear, and all the Croats and Hungarians, Pandours and Talpathians, bot foot after him. But oh, the poor souls that have gone to glory this night! Faith, promotion will be the order of the day now." And all this order of the day now." And all this and much more he gave out, half cry-

ing, half laughing.

And there the good man sate, talking his nonsense to keep me up, holding me in his arms covered with his cassock which he had stripped off when first h found me, in no little danger from the rascally camp-followers and the miserable peasants, who were prowling about to put a knife into any on offered the least resistance. the peasants killed, resistance or not for each soldier dead, no matter what side, they looked on as one enemy the

I was too weak to think of such things, but he told me afterwards his heart gave a Te Deum of rejoicing when he saw Lieutenant Miles Mac Donnell, of the Regiment Hibernia, looking over the bodies for any chance of saving friends. He at once hailed im, and I was soon lying on the leaf of a door on my way to the hospital.

Some idea may be gathered of th importance of this engagement when I say that there were near two hundred officers alone in the hospital, which was one of the largest convents in the town. As Father O'Rourke foretold tion was rapid and easy, and Captain Ranald MacDonnell was named as Colonel, commanding the regiment in the place of his brother, killed, as already related. He went through the He went through hospital twice a day and never failed to visit me, inquiring particularly of my condition by order of his father, the General, and also brought me news of many kindly wishes for my speedy recovery—and I know no more grateful cataplasm for a mending wound than

promotion. It was wonderful how we all improved in spite of the heat, our crowded con dition, and the scanty fare. My great est suffering was from dreaming; weeks I could not get the awful experiences of that day out of my poor head, and no sooner was I asleep than I was at some part of it again, only to be awakened with a scream and a start which often opened my wounds afresh and left me almost fainting with pain. My experience was only that of other many of whom afterwards said they too dreaded the coming of sleep, which only increased their torments.

Many a story we had of the day, and gradually we gathered something like a fair idea of the whole. General Novati had carried out his attack on the town successfully, but had been prevented from seizing the person of the King through the obstinate defence of the Irish troops; indeed, we came in for no small share of compliments. for no small share of compliments. Even General Browne, who cut our own detachment to pieces, said he was sorry for our loss, though he admired our gallant behaviour. This was the word brought by Mr. O'Reilly, who saved his life by a stratagem; for being down like the rest of us in our last stand, and fearing lest he should be trampled under foot by a squadron of horse just preparing to charge, he called out to the Germans, "Would you leave the Duke of Alba to perish?" and so was picked up and carried out of danger. When brought before of danger. When brought before General Browne and his staff, he confessed he was only Mr. O'Reilly, a Lieutenant in the Irish Brigade, and had borrowed the Duke's name when he thought it would do him most good. He was abandoned by the enemy in critical situation, we made another of death, but used every precaution in their retreat and carried in, and after-

wards made his apologies to His High-ness for the liberty he had taken, who graciously assured him he was glad it served as good an one erved so good an end.

The day had ended by a loss to the

enemy of near three thousand men, and General Novati a prisoner, besides many other officers of high rank; our loss was near as heavy, but, then, were victorious, and the enemy

foiled in every point he attempted.
Father O'Rourke was untiring in his care of us all. indeed, for weeks he hardly seemed to have any rest, but poor fellow whose time was short, comforting another in pain, or letter writing, or listening to complaints, he had always the same lively humor that brought many a laugh from the long

In about six weeks I was on crutches but sadly incommoded by want of clothes, for I had not even a shirt I could call my own. "Faith, don't be so mighty put out on account of a few rags and tatters," was father ORourke's comfort; "'tis a blessed state of inno-cence I found you in! Not even Adam in the Garden of Eden could have ha less on him, or been less put out by it. You may thank Providence you are here in this blessed sunshine, instead of skiting about barelegged in your native land, where I'm told on good authority the men wear petticoats even in winter." But I was superior to his in winter." But I was superior to his gibes a day or so later, for the General, hearing of my straits, most obligingly sent me a suit of clothes and half dozen of shirts. And to add to his many kindnesses, in a letter he wrote o King James giving an account of the late battle, he mentioned my condition to His Majesty, setting forth my services n terms of such commendation that the King was pleased to order a pretty good sum of money for my immediate

Weary as I was of the hospital, I dreaded leaving it, as ordinary court-esy, let alone my heavy obligations, necessitated an immediate visit to the General, which I much dreaded, as I had not seen him since the day the battle, when his son rode at our , as gallant an officer as there was in the service. But when I stood fore that fine old soldier there only welcome in his look, and he said, ocosely:

" Are you still alive ?" "I hope Your Excellency has sent no one to kill me," I answered, falling

in with his humour.

"No, by gad! I thought you had enough. But I know what has brought you here to-day; you have come for a good meal after being starved in the hospital. But be careful, I have seen many who have been carried off by overeating in like case."

Dinner was served, and I sate down nearly opposite the General, who eye me anxiously from time to time; at last he got up, took my knife and fork from and, ordering away what was be fore me, said, "You young devil, you'll kill yourself!" and his roughness meant to me than soft words from any

From this out I recovered rapidly and soon was myself again and back in my Company with full rank as Lieuten There was no fighting now of any importance, and we wondered what the would be. But our spies xt move and the deserters brought us news of value, and on the last day of September we lay down while our out-posts watched those of the enemy, their fires burning as usual across the valley; but in the morning we thought it strange we heard no drums and saw no ent and then it dawned upon us that their whole army had withdrawn during the night, and now were in full

retreat by way of Rome.

All the available force started in pursuit, with the hope of bringing them to an action at Torre Metia, about halfway between Albano and Rome, but they outmarched us. Both armies had engaged with His Holiness not to enter so the enemy passed under its walls, where, our advanced guard coming up with their rear, there was warm skirmishing until they crossed the Tiber at the Ponte Mole and encamped on the far side until the next morning. when they continued their retreat. Our army now divided, one division going forward under the Count di Gages to harass the enemy, while the re-mainder followed King Carlo back to

A PLEDGE WELL KEPT.

It was the prettiest little bird box of home around the busy factory town of Barboursville. The patch of grass was the greenest, the bit of geraniam bed the brightest, the rose vine clambering over the rustic porch the sweetest and fullest of bloom. Two great elms just far enough apart to swing a gay Mexican hammock, shaded the tiny yard where Dick Dernent, Junior, lay on a rug, kicking and crowing, while his pretty mamma bustled in and out, busy as only a little wife-mother and housekeeper of twenty can be. At forty, even with a dozen children, mother can afford sometimes to take : nap or so between the acts; but at twenty life's drama is two stiring for even a wink.

And it was all such a brand-new experience for little convent-girl Kitty whe had captured Dick's honest boyish neart in her graduation dress, married him six months later, and found life a series of glad and wonderful revelations ever since. There never was such a husband, never such a home; never—oh, never—in all the history of man and woman kind, such a blessing of a baby

True, Belle Morris, stopping to her old classmate on her way to Newport, had found the small parlor so inadequate for her flounces that she inadequate for her flounces that she had to allow them to sweep the tiny hall. Belle bad glanced commiserat ingly over Kitty's home-made toilettes. and vowed she wouldn't do her own work for any man under the sun. Much more had Belle said that savored of rank heresy to the love that reigned in the little cottage under the reigned in the little cottage under the elms; but Kitty was far too happy to

hear or heed. Until one beautiful evening Dick

ame home with a strange black shadow on his handsome young brow, and was blind to her new muslin dress with its six lace trimmed ruffles; utterly regardless of the baby's new tooth; kicked the cat and swore at the coffee. Then indeed Belle's warning returned to Kitty, and she could fine

returned to kitty, and she could have neither heart nor voice to question the appalling change. Not until she had stolen away in the twilight and sung the baby to sleep with the old con-vent hymns that had always been his lullaby did the explanation come. For the sweet Ave Maria, floating out into the sweet Ave mana, the lay stretched the starlight while Dick lay stretched the hammock, had broken the bitter spell.

Little Kitty laying a caressing h upon her young husband's cheek felt it was hot and wet.

"O Dick! what is it?" she whispered. "You might as well know first as

ast," he answered, bluntly. "Tired!" she gasped, misapprehend-

ing the word and growing suddenly ick and faint. "Yes, 'fired.' Old man Barbour and I had hot words this evening, and

-I've lost my place.
"Oh!" murmured Kitty, with a sob of relief, "is that all, Dick? I

thought-I thought it was something 'Worse!" he echoed, grimly.

"What would you call worse than los ing your living, Kitty?"
"Losing your living!" she answered, half laughing through her tears. I thought you said you were tired, Dick—tired of me, of home, of the baby. Belle Morris said you would be

before long; that young men always are."
"Tired of you!" Dick started up in dignantly from his moody stretch in the hammock. "Belle Morris is a meddling idiot. Tired of you, Kitty, my precious

And then the little wife, still trem bling betwixt joy and grief, was drawn close to her husband's side; and the Mexican hammock swung off into paradise again, even though Dick had a tale to unfold that might have carried trepidation to wiser heads and older hearts. For Mr. Barbour, the proprietor of the great cotton mills in which Dick was shipping clerk, was old and testy and high spirited and venturesome; and there had been more than one differ-ence about business methods before now. But this afternoon had come a final clash. Dick had made some hasty remark about "old fogies," and Mr.

Barbour had retorted very forcibly bout "young fools."
"He blazed out at me in a way no man could bear," said Dick, loftily "and I put on my hat and walked out." "And—and—can't you take off your hat and walk in again?" suggested

hat and wash Kitty, innocently. "Never!" flamed forth the young "Never!" flamed forth the young lord of creation, flercely. "I should think you would have too much pride and respect for your husband to think of such a thing. Toady and cringe to

that vile-tempered old tyrant! Never, There are six little gravestones in the Barbour lot," continued the pretty peacemaker, softly. "And the last girl died of consumption when she was ust twenty. There is a memorial window to her over St. Joseph's altar. say it was this last sorrow that Mr. Barbour such a savage and

dear old Mrs. Barbour such a saint. 'And I want you to be done too. won't have any purse-proud old tyrants lording it over me. We have 60 or lording it over me. \$70 in the bank."

Sixty-seven dollars and forty-two cents. said the little house

proudly.

"And I'll get another job in a day or two, I am sure. Ridgely, in the mills across the river, hinted to me six

felt like changing my place. So don't worry, darling! All will come out worry, darling! And though Kitty assented, there was a faint tremor in her tone that told

the mother bird felt her nest quiver in the breeze that precedes the storm. For the days went by and there was no other "job." The Barbours were the leading people of the little town, and Dick found that the loss of their favor went dead against him. Even Ridgely's, the rival mills across the w looked askance at the likely young fellow, who came without the testimonial or recommendation that Dick was too proud to ask.

Something wrong about him," said the long-headed Yankee proprietor; "or 'old Pepper' " (the sobriquet Mr. Barbour had borne these latter years) would never have let such a clever young chap go.

Day after day Dick scoured the circle of little towns within reach of the elms; but all in vain. It was a du l season, and for a young man without re ommendation every place was filled Then, being a plucky young American, he went across the hills and took a hand at the late harvesting, and con-

tracted a malaria in the swamp lands hollow eyed, trembling, the mere gaunt ghost of the Dick of long ago. For "long ago" now, indeed, seemed the bright, happy summer to the little The warm sunshine had paled; the

late autumn was upon them with its chill and gloom; the last leaves of the elms were drifting in dead showers over the tiny lawn and garden; the Mexican hammock swung empty in the frosty air. And there was no fuel in the ting cellar, no groceries in the little pantry,

no money in the pretty purse.

And Dick? Ah! the demon of malaria had laid its grasp upon bright handsome Dick; and he was as moody, as petulant, as unreasonable, as only a man with malaria poisoning the spring

of his young life can be.

Hope and Love seemed to have failed Kitty : only Faith was left-the sweet childlike faith that, kindled in the sanctuary of St. Clare's sent the troubled little wife and mother every day to kneel before St. Joseph's altar

and let her tears fall where only God

But other eyes were upon her-ten. But other eyes were upon ner—tender human eyes, that, though dimmed by time and sorrow, were keen to see and pity all earthly grief and pain. Good Mrs. Barbour though busied with "many things," at Thanksgiving time not get the picture of the tear - stained young face out of her mother mind. For at Thanksgiving by good woman household saints, this turned the bitterness of her own lation into a fount of sweetness and joy to all within her reach.

True, there were no glad home-c ings in the big, hospitable Barbour mansion: no gathering of sturdy sons and fair daughters to make the m heart glad : no lisping little bring the joy of a second spring to that fairlyland of childhood, "grand-mother." But, for all that, hecatombs of fat turkeys browned in the spacious kitchen: ,the great porcelain kettles brimmed with cranberry sauce; extra help were summoned to bake and boil, while Mother Barbour herself, in white cap and apron, weighed and measured and stirred and sitted and sweetened and spiced according to good old re cipes that had come down from days when housewives were with their t's and wrote y for i in their recipe books, but gave measure that never failed.

And then, what pies—pumpkin mince, apple, custard—came in rich flaky ranks out of the Barbour ovens! What mounds of frosted cake and sugared gingerbreads rose in the pantry! What cookies and jumbled boxes and baskets until they could hold no more! What jars of pickles and gla of jelly and bottles of home made w ought out from hidden storeroo For every lonely, cheerless, ho motherless creature within Mother Barbour's reach was remembered her "Thanksgiving," — from go her "Thanksgiving, Father Barry, whose simple bach board was always graced by her fit turkey, to poor crazy "Chris," came grinning from his haunts on the swamp lands to eat his dinner for once in the year like a Christian on her kitchen porch.

But it was of "good-will," that could not be baked or brewed. Barbour was thinking to-day as she glanced through her pantry window to smoking in the sunset. Grim and grey and rugged was "old Pepper," with frowning brow and firm set lips; but Mother Barbour's hand had been on this "lion's mane" for forty years, and she knew no fear of his roar. She slipped out into the sunset to her old rs's side.

"I saw little Mrs. Bernent in church this morning, Silas," she said. "I am

afraid they are in great trouble,"
"Glad of it!" growled "old Pepper." "An insolent young puppy. Deserves trouble !"

Deserves trouble!"

"She is such a pretty little creature," continued Mother Barbour, net in the least abashed by this inauspicious opening. "Not a day older than our Ellen, and with the same soft wavy hair—you remember Ellen's heattiful hair. And the proof child beautiful hair. And the poor child

"Let her cry!" snapped the old man, flercely. "Serves her right for marrying such a hot tempered young

"I hear she has been looking for work at Meyers'."

Silas gave an angry grunt. Meyers' shirt factory and its sweat shop prices were justly his abomination. "It seems the young fellow himself has been down with a fever. He went out in the fields for the harvesting—"

at in the fields for the national the old "Harvesting! exclaimed the old path. "Dernent man, with a startled oath. working in the fields! With his brains! They must be addled completely."
"No; but there seemed no work for

them, so he had to try his hands, for there is the young wife, you know? months ago that he would take me if I and the baby,—the dear little baby (The old mother's voice trembled me ories) "I am going to send them a Thanksgiving basket; I thought, dear, perhaps you might send a friendly word with it. Young men are natur-ally proud and high spirited. Our own boys would have been, I am sure. You remember how little Silas used to fire up when he was only seven, and—"
"Thunder and lightning, woman!"
"Old Pepper" started to his feet, while

his pipe fell from his hand and smashed into pieces upon the porch. "What do you take me for? A soft hearted addle-pated old idiot! A friendly word in deed-a friendly word! I am to coax and wheedle and cringe to every young upstart that chooses to fly in my face like a gamecock if I chance to ruffle his pinfeathers! had my eye on that boy to take take our boy's place," continued the old man, with a gulp, "when he turned continued the on me. Send him your dinners—all the dinners you please—out he may starve or beg or die before he gets any soft words from me. I'll be hanged higher than Haman first!" And "old Pepper" struck his cane savagely of porch and turned into the house as if the sunset hurt his eyes.

But Mother Barbour smiled—smiled even through the tears that had gathered as she spoke of her children; for she knew "old Pepper," and that

No Breakfast Table complete without

PPS'S An admirable food, with all

its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children. The Most Nutritious

and Economical.

We must take it."
And then indeed to the wife and mother the lig go out of earth and sky gloom, in which even the vanished. It was a ha Kitty, too wretched for ers, who was stirring the when a knock came at t grinning negro boy pres covered basket.
"Mrs. Barbour's co she wishes you a happy Thanksgiving! Kitty of the mocking word.

with home and love melting from her gras

MARCH 4, 1905.

her last shaft about little erced the rugged heart to It was a dreary Thanks, the cottage under the e

cause Dick was down in

with a shaking chill, not l was little in the larder an

was little in the larger ar purse. All these things little Kitty would have smile. But this morning letter from Belle Morri

place and a pass to far-a where young Morris wa mine. It told Kity to

mine. It told Kitty to little bird's nest and come city, where she would fin ars. It spoke of years separation, as if love were gold were all. And Die kindled feverishly at t

hope. Dick's burning i

little cottage u

waste of desolate years fore her; with her your of all it; blooming joys ing! And then sudden blackness of her own rashed the memory of gravestones in the Barb memorial window over altar; of the sweet sain its halo of silver hair. late Mother Barbour st giving!
The tears burst from a saving flood, weeping ness, all bitterness, as the friendly offering.

fat brown turkey rep of crisp lettuce, a fit tumbler of jelly, a bot But it was no made Kitty's eyes of the tears in their dept rainbows. On the top envelope directed in ousiness hand to Mr nent; and, opening it, breathless amazement Dear Madam : Encl cheque for \$225.00, am band's unclaimed sa

It is our custom to family of employees du Trusting that Mr. will soon permit him duties of his position. Yours truly,

And thus had " of his vow to the letter spirit, as his good " What in thunder

said Dick, flushing an flew to his side with "It means you have place!" sobbed his breast, It means lo happiness for us again God is too good to pa husband. And it me breaking into girlish

that 'old Pepper'

match his darling w

love them and serve our lives, and try to And so well did Di this pledge that they son and daughter to couple in their decli is no lack of merry keep Thanksgiving r household, where Di broad-shouldered ce cellege team, comes his winning game.
Silas Barbour Der
namesake's failing already a baby El name gentle Mothe

A TRUE STORY O TER (COUNTESS I

A little more th

France was, as or prey to what has just

Reign of Terror. Throughout the

hoped to hear-

Mary T. Waggaman

of the country thou ruthlessly sacrifice supreme : the " gui rank and age merci without even the o tice. Among the Nantes, the ancien which being situat Vendee, be came t survivors of the r army, whose heroiduring many many soldiers of the Rep who at that time solved to crush th a province, where the King was mor their purpose the man whose figure peculiar horror ex stained tyrants o at Nantes by Car hideous nightma

years ago crueltie openly perpetrate try. Other men

try. Other men Robespierre in Arres, equalled h for human life, played the refin now, is spoken the homesteads of Br Carrier, who proofs of his rethe spacious

auce : extra

ke and boil, self, in white and measured

good old re vn from the ere lavished

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ey could hold es and glasses ne made wine

storerooms! ss, homeless, hin Mother membered in

ple bachelor by her finest Chris," who aunts on the inner for once

stian on her

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o-day as she ry window to husband sat

old Pepper,

firm-set lips; and had been

or forty years,

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said. "I am rouble,"

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n her-tenugh dimmed keen to see f and pain. busied with e Dick was down in the depths with a shaking chill, not because there was little in the larder and less in the out of her ksgiving by was little in the larder and less in the purse. All these things our plucky little Kitty would have faced with a smile. But this morning had come a letter from Belle Morris offering a good woman er own deso-ness and joy place and a pass to far-away Arizona, where young Morris was working a mine. It told Kitty to sell out the mine. It told Kitty to sell out the little bird's nest and come to her in the city, where she would find music schol ars. It spoke of years of enforced separation, as if love were naught and gold were all. And Dick's eyes had kindled feverishly at the glittering hope. Dick's burning lips has whispered: "It is our only chance, Kitty. We must take it." ble Barbour sturdy sons the motherttle ones to

We must take it."

And then indeed to the hapless little wife and mother the light seemed to go out of earth and sky into blackest gloom, in which even the Star of Faith gloom, in which even the Star of Fath vanished. It was a hard-eyed little Kitty, too wretched for tears or pray-ers, who was stirring the broth made from her last chicken for Dick's dinner when a knock came at the door and a grinning negro boy presented a dainty

overed basket.
"Mrs. Barbour's compliments and "Mrs. Barbour's Compliments and she wishes you a happy Thanksgiving." Thanksgiving! Kitty's lips quivered of the mocking word. Thanksgiving! —with home and love and happiness melting from her grasp; with a dim waste of desolate years stretching before her; with her young life stripped of all it; blooming joys! Thanksgiving! And then suddenly, through the blackness of her own gloom, there rashed the memory of the six little gravestones in the Barbour lot; of the memorial window over St. Joseph's altar; of the sweet saintly old face in its halo of silver hair. And yet deso-late Mother Barbour still kept Thanks-

The tears burst from Kitty's eyes in a saving flood, weeping away all hardness, all bitterness, as she uncovered the friendly offering. There was a fat brown turkey reposing on a bed of crisp lettuce, a flaky mince pie, a tumbler of jelly, a bottle of raspberry wine. But it was none of these that made Kitty's eyes open wide, while the tears in their depths sparkled into rainbows. On the top of all was an envelope directed in an old-fashioned business hand to Mrs. Richard Dernent; and, opening it, Kitty read with

breathless amazement: Dear Madam: Enclosed please find for \$225.00, amount of your huscheque for \$225.00, amount of your husband's unclaimed salary up-to date. It is our custom to forward such to

family of employees during illness.

Trusting that Mr. Dernent's health

Yours truly, SILAS F. BARBOUR.

And thus had "old Pepper" kept his vow to the letter and broken it in spirit, as his good wife's love had

"What in thunder does it mean?" said Dick, flushing and paling, as Kitty flew to his side with letter and enclos-

"It means you have never lost your place!" aobbed his little wife on his breast, It means love and hope and happiness for us again, Dick. It means God is too good to part our lives dear husband. And it means," added Kitty, breaking into girlish smiles and rapture "that 'old Pepper' is an angel to match his darling wife. And we will love them and serve them the rest of our lives, and try to make up to them for all they have lost."

keep Thanksgiving now in the Barbour household, where Dick Junior, now the broad-shouldered centre rush of his college team, comes to triumph after winning game. A sturdy young Silas Barbour Dernent upholds his namesake's failing strength; and already a baby Ellen is lisping the name gentle Mother Barbour never Grandmother!"to hear-Mary T. Waggaman in Ave Maria.

A TRUE STORY OF THE REIGN OF TERROR.

(COUNTESS DE COURSON.) A little more than a century ago, France was, as our readers know, a prey to what has justly been called the

Reign of Terror.

Throughout the length and breadth of the country thousands of lives were ruthlessly sacrificed, anarchy reigned supreme; the "guillotine" was erected rank and age mercilessly put to death, without even the outward forms of justice. Among the cities where the reign of Terror was at its worst was Nantes, the ancient capital of Brittany, which being situated on the borders of Vendee, became the natural refuge of survivors of the royalist and Catholic army, whose heroism had kept at bay, during many months, the trained soldiers of the Republic. The tyrants who at that time governed France, re-solved to crush the reactionary spirit of province, where devotion to God and the King was more firmly rooted than elsewhere, and in order to carry out eisewhere, and in order to carry out their purpose they sent to Nantes a man whose figure stands out with peculiar horror even among the blood-stained tyrants of that terrible epoch. The amount of the atrocities committee at Nantes by Carrier read like some hideous nightmare; it is difficult to realize that only one hundred and ten years ago cruelties so cold-blooded were openly perpetrated in a civilized country. Other men of the same period: Robespierre in Paris and Lebon at Arres, equalled him in their contempt

her last shaft about little Silas had plerced the rugged heart to its core.

It was a dreary Thanksgiving in the little cottage under the elms—not be he was armed with full powers to ex-ercise his authority as he pleased and his first proceeding was to clear out in nis arst proceeding was to clear out in a summary manner, the over-crowded prisons of the city. These were filled with men, women and children, chiefly nobles, peasants and priests from La-Vendee. Some were guillotined, others, and among them a large number of children, were shit, but Carrier found that these modes of execution were too slow and he invented the famous "noyades," by which over a hundred persons could be made away

with in the space of a few minutes. The first of these executions took place on the seventeenth of November, 1793, the second a few days later 1793, the second a few days later; over one hundred and fifty priests per ished on these two occasions, but Carrier, who dreaded the impression that might be produced on public opinion by his barbarous invention, surrounded the first "noyades" with a certain amount of mystery. They took place at picht and only a few persons were at night and only a few persons were informed of the execution. Later on, having crushed all spirit of resistance out of the terror-stricken people, he grew bolder, the "noyades" were or ganized with a hideous display of pomp and parade and in broad daylight, men, women and even little children were indiscriminately consigned to a watery grave. Carrier's latest historians assert that at least 2,800 persons perished in the "noyades" alone and that alogether nearly 5,000 victims, including a large proportion of women ware executed in proportion of women were executed different ways during the reign of the tiger of the west "at Nantes.

It is satisfactory to know that, like

It is satisfactory to know that, like his friend and patron, Robespierre, Carrier was brought to trial and "guilotined" during the reaction that followed the Reign of Terror. It is reported that when he was taken from his prison to the scaffold the people of Paris pursued him with yells of exe-cration, a fitting retribution when we remember the bratal jests and mockeries that he and his satellites levelled at

The "noyades" were carried out with such fiendish care and foresight that there are few instances of any of the victims making their escape. Two priests did, on one occasion, succeed in swimming to the shore, but they were re captured and sent to the "guilloa third, the Abbe Laudeau, Care of St. Liphard, was more for t mate not only was he saved from a watery grave, but he lived to see happier days and the circumstances of his death are so touching as to deserve to be remem-bered.

In the winter of 1793 1794, the Abbe Laudeau, then a man in the prime of life, was confined with many other priests in a former Carmelite Convent will soon permit him to resume the duties of his position. I remain,

Yours truly and where they suffered cruelly from filth and want of space; then brought back to the town and removed to a Capuchin Convent which seemed to them a paradise after the horror of the beat. Finally Carrier determined upon beat. Finally Carrier determines apos-a wholesale execution and measures were taken for the purpose. A boat was selected, large holes through which two men could pass were made in its sides and these were closed with planks sides and these were closed with planks so roughly nailed together that they could be removed at a moment's notice. One night, after they had retired to rest the imprisoned priests were roughly roused and informed that they were to be put on board ship immediately. They were told, moreover, that they must observe strict silence on the way from the pricen to the port as it would from the prison to the port as it would be the worse for them if they attracted attention. Some evidently were far from realizing the fate that awaited them and inquired whether they were to be for all they have lost."

And so well did Dick and Kitty keep this pledge that they have become like son and daughter to the childless old couple in their declining years. There is no lack of merry boys and girls to is no lack of merry boys and girls to merry boys and girls to is no lack of merry boys and girls to is no lack of merry boys and girls to is no lack of merry boys and girls to is no lack of merry boys and girls to is no lack of merry boys and girls to is no lack of merry boys and girls to is no lack of merry boys and girls to its notation. Liphard. During the weary week that he spent in prison he had formed a close friendship with a venerable religious, whose long career had been de-voted to apostolic labors and who, being now bowed down by age and infirmity, was assisted in the minor difficulties of his prison life by his younger and

when the summons came the two, encouraging each other to meet death, went forth, side by side, into the silent streets. The prisoners were over ninety in number, all of whom were priests. Their jailers once more commanded them to make as little noise as possible and marched them, at a quick pace, through the deserted thoroughfares of

the sleeping city.

With some difficulty the old religious With some difficulty the old religious kept up with the rest; he leaned heavily on the arm of his friend and in a low voice the two repeated the prayers of the dying—prayers that in more peaceful days they had often recited by many a Christian death bed. At last the port was reached and the priests were brottled or heard a heat that lay ready hustled on board a boat that lay ready to receive them. It immediately weighed anchor and silently glided down the river until it reached a spot where the Loire extended on both sides almost

as far as the eye could reach. Those who have seen the noble river when swollen by the autumn rains can easily picture to themselves the aspect on that winter night or that winter night.
Suddenly a harsh word of command broke the silence; the executions laid violent hands on their victims, took from them their money, watches and other valuables; then they proceeded to the them together in counter while other valuables; then they proceeded to tie them together in couples, while the carpenters who had come on board for the purpose, took away the planks that closed the holes in the sides of the boat. Through these apertures the unfortunate priests were roughly pushed into the deep and rapid river. Being fortunate priests were roughly pushed into the deep and rapid river. Being tied to each other, they could not, even those who were good swimmers, save themselves; some clung to the boat, but were ruthlessly beaten off with sticks and even swords, the rest strug-gled helplessly in the water; there was a sound of splashing, of smothered ex-clamations, of cries of distress; devout invocations mingling with the oaths and blasphemies of Carrier's satellites. For about twanty minutes over a hundred Arres, equalled him in their contempt for human life, but few, if any, displayed the refined barbarity of the "tiger of the west," whose name, even now, is spoken with a shudder in the homesteads of Brittany and Vendee. Carrier, who had already given proofs of his revolutionary fanaticism,

waters of the Loire, then, by degrees, voices were no longer heard, and dark bodies floated by carried seaward by

the current.
The "Care" of St. Liphard had been tied to his friend and prison compan-ion, the old monk, and, like the others, the two were thrust into the seething waters. The younger man was an ex-pert and vigorous swimmer; a few bold stokes carried him out of reach of the boat, and he discovered, with some surprise, that the rope binding him to his companion was so loosely tied, that, although considerably hampered in his movements, he was able to keep above water. When the sacrifice of his life had been demanded of him he had gen erously made it; now with the kwow-ledge that it might be possible to escape, he fett that he must make a bold effort to save himself and his friend. He had sufficient presence of mind to instruct his companion how to untie the rope that bound them together. ing been successfully accomplished, he succeeded in making some progress, although the current was swift and strong; and moreover his movements were impeded by his helpless companion. The old monk realized this and generously urged the swimmer to leave him to his fate. "I am preventing you from saving yourself," he whispered. from saving yourselt, he was long "My life in any case cannot be a long and resigned to die. saving yourself, one; I am ready and resigned to die Do not think of me, let us, part we will meet hereafter."
"No, indeed," retorted the priest.

"I will never desert you, we will live or die together. Hold on to me as lightly as you can, have good courage and pray for us both."

The old man obeyed, and the "Cure"

continued to battle with the current, but the night was cold, the shadowy shore far away and it became evident that the struggle could not last much longer. The swimmer's strength began fail, his companion's limbs were adieu " into the "Cure's" ear, the monk loosened his hold and glided into the depths below. The Abbe's first sensation was one, not of relief by the control of the next day the Abbe remained concealed in the boat; only towards nightfall did his kind host consent to part from him. the depths below. The Abbe's first sensation was one, not of relief, but of keen disappointment. The thought of saving another life had stimulated his efforts; now he felt as if it was no longer worth his while to keep up the struggle!

Suddenly the sounds of oars struck his ears. At first he thought that his enemies were after him, but the small was safe to meet no one. He remained for two years under the He remained for two years under the boat that was coming towards him through the darkness hailed from an noyade " took place and, with a tremendous effort he succeeded in reachhold out no more."

The man started, but quickly recovering himself, he replied in a low voice: ering nimself, he replied in a low voice:

'I have two passengers on board whom
I do not know. Are you a priest?'

'Yes," said the other. "My companions are dead and I am swimming

panions are used and I am for my life."

"Hold on to the boat," was the answer, "and wait for me."

The boatman rose and cautiously went to the other end of the craft, went to the other end of the craft, when the priest now perceived two shadowy forms. He soon returned: "My passengers are asleep," he observed, much relieved. "I can take you in safely; make haste," and stretching out his hands he drew the priest into th the boat, made him lie down and concealed him carefully under a hesp of

sails, provisions and miscellaneous articles. Towards morning the two passengers landed and the boatman astened to his unexpected guest: "Now we are safe," he exclaimed,
"at any rate for the time being," and,
with kind-hearted zeal, he proceeded to
wrap the fugitive in a warm cloak and
to give him food and drink. While thus ministering to his wants he expatiated at length on the calamities of end. It goes to my heart we see gown and innocent people perish daily. My wife will be glad when she hears that I have saved a priest. We have friends at Nantes who feel as we do and who sometimes are able to let us know when a "noyade" is to take place. On these occasions my wife and I have some times spent the night on the river in times spent the high of the poor victims. Alas, it is not easy work. We cannot get near enough to the spot where, poor get near enough to the spot where, poor souls they are struggling with the current. Once, however, we picked up a lady, evidently an "aristocrate;" her rosary was wound around her arm. We brought her back to life with much trouble, but her first words, when she opened her big, blue eyes, were to ask where is my baby? Is my baby safe? My wife seeing her so weak, was afraid of hurting her so she boldly answered that the baby was safe in our cottage. that the baby was safe in our cottage The poor thing began to praise God for having preserved her child and to thank us for saving it. It made us weep to hear her. However in spite of all we could do she died at the end of a few hours: it was perhaps better so. Only in heaven did she find out that we had

n heaven did she and out that we had deceived her. Another time my wife heard that a number of 'Vendeen' chil-dren were in prison. Their parents had been executed and the authorities had given out that citizens whose Republican opinions were above suspicion might if they liked, adopt some of these poor orphans. My wife put on a tricolor bow and made a loud profession color bow and made a loud profession of revolutionary principles; owing to which she was allowed to bring back from the Nantes prison a poor mite of two years old, a little girl, whose mother had, it seems, been executed only a few days before. Happily we found a paper sewn inside the child's dress that told us her name and where she was born. If ever better times reshe was born. If ever better times return we will restore her to her family. If we cannot find her relatives she shall

If we cannot find her relatives she shall be brought up like a Christian."

A true incident. We met, some years ago, the grand-daughter of one who, when a child, had been adopted and educated by a Nantes fish wife. When more peaceful times returned the child was given back to her relations by

Nine Nations

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affectionate and intimate terms with her grateful charge.

truggle!

Suddenly the sounds of oars struck and making his way to his friend's

through the darkness hailed from an opposite direction to that where the days more than one outlawed priest found a generous welcome. At night he would steal out to assist the sick mendous effort he succeeded in reaching the little craft. As far as he could judge in the dim light, there was but one man on board. "Have pity on me." whispered the swimmer. "I shall me," whispered the swimmer. "I shall ful Breton peasants assembled at the sink if you do not let me in; I can peril of their lives. Although he had many narrow escapes he succeeded in defeating the vigilance of the priest hunters of the district and he rejoiced tunters of the district and he rejoiced to think that he was allowed to devote to God's service a life that had been so miraculously preserved.

When after the execution of both

Carrier and Robespierre, better days dawned for France, the parishioners of St. Liphard heard that the pastor, whom they had wept over as dead, was living in a village close to the Loire, they flocked to visit him and begged him to lose no time in returning to his former parish. Nothing loth, the Abbe Laudeau promised to do so, and on the day appointed for his arrival the village of St. Liphard put on its festive garb. Garlands of leaves and flowers adorned Garlands of leaves and flowers adorned the cottages, triumphal arches were erected along the high road. The poor little church that had only lately been restored to divine worship, was filled with lights and flowers and the peasants, attired in their Sunday clothes, stood at the entrance of the village to welcome their beloved pastor.
At last the good priest appeared, some what aged by the perils and fatigues of the last few years and with the solemn look in his eyes of one who has been face to face with death. Surrounded by his parishioners he walked slowly towards the church. Its doors were opened wide and it was noticed that on the threshold the "Care" stood motionless and silent, while his people pressed around him, impatient for him the enthusiasm of their grateful hearts.

His eyes were beaming with a strange light, his lips trembling, his countentage of their grateful hearts. ance pale from strong emotion. In front of him stood the altar blazing with lights; he looked straight at it but before hes minds eye rose another vision; that of a rushing river by night, in which a swimmer was struggling for life! At last he mastered his teelings and his voice rose strong and clear: "Te Deum laudamus Domine," then came a heavy fall, a sudden rush forward of the crowd, stifled cries of horror, as a dead priest with a smile upon his lips was raised from the ground. "The "Cure" of St. Liptard has died of joy on the threshold of his church. How Rosey Magazine. his church.-Holy Rosary Magazine.

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Malaria-

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Let us take care to live as pilgrims on this earth, remembering that we must speedily leave it.

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order to insure the regular density that agents or collectors have no authority that agents or collectors have no authority that agents or collectors have no authority that agents of the state of the

LETTER OF RECOMMENDATION. Ottawa, Canada, March 7th, 1900. the Editor of The Catholic Record

London, Oni:

Dear Sir: For some time past I have read your estimable paper, The CATHOLIC REOTED, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore with pleasure, I can recommend it to the faithful,

Blessing you and wishing you success,

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Believe me. to remain.
Yours faithfully in Jesus Christ.
† D Falconio Arch. of Larissa
Apost. Deleg.

LONDON, SATURDAY, MAR. 4, 1905

BUILDERS OF THE NATION.

The Informative Process for the beautification of Isaac Jogues, Anthony Daniel, John de Breboeuf, Gabriel Latemant, Charles Garnier, Noel Chabauel, priests of the Society of Jesus, and of the laymen, their assistants. Rene Goupil and John de La Loude, was instituted in September, 1904, by Archbishop Begin.

The readers of history know what these names stand for. And they who do not, may be incited by the Process to glean some knowledge of the men who spent themselves for the sake of Christ. Not missionaries only were they, but builders of the nation. The social fabric on which we set store is permanent only so long as it rests on what they taught by words and deeds. Riches and the trophies of art and commerce are no barriers to corruption. National health is preserved by justice and morality. Selfishness dries up the well-springs of joyousness and sacrifice and deadens the heart. But these men of unimpeachable character, who sought neither pelf nor place, who ventured into the fastness of the savage with no weapon but a cross, and gave toil and time ungrudgingly, laid and cemented together the foundations of our civilization. About it they put the bulwarks of morality and religion : and to these who may be sceptically inclined we can point to their life's blood at its base as proof of their sincerity.

The story of their careers is too long to tell in detail, but we may, without

John de Breboeuf was born on the 25th gin his work.

Speaking of the Jesuits there Park- souls. man savs :

" From their hovel on the St. appalling a trkened with omens of peril and wos.

And he goes on to say that it was an evil day for new born Protestantism a fiendish ingenuity could suggest, is wher a French arth 'eryman fired the an old story, shot that struck down Ignatius Loyola in the breach of Pampela. A proud moble an inspiring soldier, a graceful courtier, an ardent and daring gallant drink the blood of so valiant an enemy, metamorphosed by that stroke unto the Zealot whose brain engendered and brought forth the mighty Society of "Thus died Jean de Breboeuf, the Jesus. . . . The Jesuit is no fornder of the Huron mission, its truest brought forth the mighty Society of dreamer, he is emphatically a man of acting; action is the end of his existence. It is certain, however, that the same, it is said, from which sprang the English Earls of Arundel, Society of Jesus has numbered among its members men whose fervent and line confronted a fate so appalling exaited natures have been intensified with so prodigious a constancy. without being abased by the pressure which they have been subjected. in his thirty-ninth year, died, as his Parkman gives praise to the heroism of Superior phrased it, on a bed of glorythe early Jesuits, but the full reason of that is, surrounded by a crowd of init is beyond his ken. He seeks to furiated savages, who, after torturing explain it, but his explanation is in- him for seventeen hours, dashed out allequate. He views it by the light of his brains. prejudices and measures it by human standards. But the enthusiasm that Knightly Ignatius ! moves men to deathless actions of selfsacrificing zeal is not of earth but of heaven, is fed by prayer and humility vitiate, and a term of service in the one reality. Yet he tells us that "a forth for Canada, and arrived at Queemore complete, a self-devotion more the acquaintance of the Huron

constant and enduring will scarcely and its record on the page of human history. By their fruits ye shall

The first few weeks of Pere de Breboeut's life in Canada were spent in ministering to the French colonists and to the Algonquins. What his life was among these latter may be imagined from the letters of Father Le Jenne, in Relations, 1634. One must, he says have a patience of iron or of gold to work bravely and lovingly for these peoples. And after reading his des cription of his toils, and myriad inconveniences in the way of food and abode. one heartily agrees with the missionary. Yet he writes gaily enough of his wigwam, which he calls a "fine Louvre." It was too small to stand in with comfort, and to sleep in it demanded all the skill of a contortionist or of an Indian. The intense cold found entrance through many a chink in its birch bark covering. The smoke scorched his eyes and the letters of his breviary seemed written in fire and scarlet. The dogs, which were quartered with their masters, made life far from pleasant to the missionary. But he has a good word to say for them, for by sleeping sometimes on his shoulders, and around him they kept him warm at night. Heat, however, at the expense of sleep-for the dogs were big and many and playful-was not an unalloyed blessing.

Food was scarce, he tells us, and the only contribution to the larder at one time consisted of a few beavers and porcupines which served to ward off death. Eel-skin was not disdained by him in these days of distress, and he tells us that when hard pressed by hunger he ate pieces of it with which he had mended his soutane, and that if the soutane itself had been made of the same material it would have been shortened considerably.

His description of the Indian does not tally with that given by Fenmore Cooper and others. But a romanticist says what he lists, an historian portrays things as they are. And so Fr. Le Jeune's picture of brutality and ribaldry as he saw them in that hunting trip may well cause us to think that the crown placed on the brow of red-man by some writers is largely of tinsel.

Such was Father de Breboeuf's life during his five months' sojourn with the Algonquins. He knew, as did Father Le Jeune, the toilsome marches through a desolate forest, the pangs of hunger, the blinding and acrid smoke, and the smell and dirt of the wigwam. But his courage rose superior to every trial. He thought only of the Huron mission, and when the word came to him to set out, his joy was boundless. The journey thither was beset by many dangers. Rapids barred the way portages exhausted their strength, and ever there was the Huron liar and thief and intractable and of humor as changeable as a summer wind.

It would take too much space to decribe his life among these Indians. His courage extorted their admiration his devotion to the sick and dying won wearying our readers, touch briefly upon their hearts but not their minds. At times his hopes of their conversion were bright; but an untoward drought March, 1593. His family held no mean or a famine, or a pestilence rendered place among the nobility of Normatdy, them deaf to his teachings. But the and at Conde sur Vire he passed his Holy Mass comforted and sustained early years. In 1617 we find him with him, and he hoped always; and before the Jesuit novices at Rouen, and there his death he had the consolation of in 1625 he says his first Mass. Two seeing on a field which could not years later he is at Quebec eager to be- boast when he began to till it, of one Christian, a harvest of eight thousand

How he refused to desert the Hurons besieged by the Iroquois and warmed Ches 'es they surveyed a field of labour whose vastness might tire the wings of thought itself; a scene repellent and dying, and exhorted his children to blench not, and met the death that came to him with all the tortures that

> " After a succession of other revolting tortures they scalped him: when seeing him nearly dead, they laid open his breast, and came in a crowd to thinking to imbibe with it some portion of his courage, a chief then tore out his heart and devoured.

but never had the mailed barons of his

His colleague, Father Gabriel, then

Men indeed after the heart of the

Father Anthony Daniel was born at Dieppe 27th May, 1601. After his noand obedience, and is understood by teaching staff of the colleges of Rouen those to whom the supernatural is the and Eu he received the order to set Mervor more intense, a self abnegation bec 24th June, 1633. In 1634 he made

peril. Father de Breboeuf tells us in matters of education, and he has no his letters of the toil occasioned hesitation in stating that "Onlookers' by the portages-of the hunger un- is most likely one of those inappeased for two and three days at a dividuals whose opinion concerntime-of the labors which exhausted ing the Catholic Church, the Caththe stoutest Indians and made inroads | olic Bishops and priests, and the Cathin his own superb physical vigor.

Father Daniel, to be brief, after narrowly escaping from being marooned on a desolate island in the St. Lawrence, and from the fate of Father Rene Menard in 1661, rejoined his companions about the 15th August, 1634.

The process of becoming Huronized was long and difficult. We can readily understand that after reading some of the letters which picture the revolting filthiness of the Huron culinary department and food and habits. For instance, I have seen, writes a missionary, three scrofula patients whom we the common water-copper, plunging into it their birchen dishes, covered with grease and hair and redolant of remains of meals; and then we all drank knives and hatchets-a house of their

struggles to acquire the Huron dialect for blood curdling 10 cents novels is and the many incidents of fourteen large because the demand is large. years of unalterable sweetness and devotion for the savages. On the 3rd July, 1648, the Huron village Teneau- that the Catholic people of the staye was surprised by the Iroquois: and Daniel, with the name of Jesus on for the education of their chilhis lips, fell riddled by arrows and shot, dren. In this matter, as in all at the door of his church.

Isaac Jogues was born at Orleans, January 10, 1607. He entered the novitiate of the Society of Jesus October, 1624, and in 1636 was ordained priest. In the fall of that year he bade farewell to France, and about three months later arrived at Quebec. On the occasion of the first Mass he offered in Canada he, as Jno. Gilmary Shea has it, wrote to his mother as follows:

"I do not know what it is enter Paradise; but this I know, that it is difficult to experience in this world a joy more excessive and more overflowing than that I felt on my setting foot in New France, and celebrating my first Mass here in the day of the Visi tation. I felt as if it were a Christmas day for me, and that I was to be born again to a new life, and a life in God.

He would not, he says, exchange his hardships for all the pleasures of earth. On his journey to the Hurons his food is a little Indian corn crushed between two stones and boiled in water innocent of all seasoning; his couch the ground, or the rock bordering the river : but the love of God renders it all sweet. Captured by the Iroquois, he, as well as Rene Goupie, the lay-brother, were forced to "run the gauntlet," and were subjected to unspeakable cruelties. Their finger nails were torn out ; their fingers gnawed and lacerated by the savages. Soon after Rene Goupie, his intrepit and devoted companion, was murdered Jogues became a slave of the tribe. After many trials he was, owing to the good offices of the Dutch, the allies of the Iroquois, liberated, and took passage to Holland.

In France Jogues became a centre of curiosity and reverence.

He was, as Parkman said, summoned to Paris. Queen, Anne of Austria wished to see him: and when the persecuted slave of the Mohawks was conducted into her presence she kisses his mutilated hands. Despite the deformity caused by the teeth and knives of the Iroquois, Urban VIII, gave the martyr of Christ permission to offer up the Adorable Sacrifice.

In 1644 he embarked again for Canada, and in 1646 met death among the Iroquois.

Thus died, says Parkman, one of the purest exemplars of Roman Catholic virtue which this Western Continent has seen. The priests, his associates, praise his humility, and tell us that it reached the point of self-contempt-a crowning virtue in their eyes ; that he regarded himself as nothing and lived solely to do the will of God as uttered by the lips of His superiors.

A NARROW " OUTLOOKER."

We trust the publisher of our contemporary the Woodstock Express will not consider us impertinent if we take this opportunity of advising him to dispense as quickly as possible with the services of the gentleman who contributed articles to his paper signed 'Onlooker." The Express, in its issue of 16th Feb., contained a letter from "Onlooker" which is particularly insulting to Catholics. He says that he believes that a majority of the most intelligent Roman Catholics in Ontario to-day, if they were free to do so, would gladly vote to wipe out every Separate school in the Province; first, "because they are unnecessary, and, second, because they are incapable of giving the results made possible by the better equipment of the Public schools." The publisher of the CATHOLIC RECORD has

country; and the journeying thither, his co-religionists. He is intimately needless to say, was not devoid of acquainted with their feelings in olic laity, has been largely formed by acquaintance with such literature as that distributed some years ago in Woodstock by Margaret Shephard. One of the most extraordinary things in our civic life is the colossal ignorance of some of our separated brethren in regard to matters Catholic. Many a man one meets on the street is noted for his fair dealing in business transac tions, is considerate and charitable, but when asked to express an opinion regarding the Catholics and the Catholic Church or when he is asked to deal out even handed justice to his Catholic had in our cataw, washing their hands in neighbors, an evil genius seems to take possession of him, and he becomes a different man altogether. This is largely accounted for by the fact that smoke, throwing into it bones and the the minds of many of our fellow-citizens become impregnated with hatred of this filthy brew as nectar. After a the Catholic Church from reading litertime they had-thanks to gifts of ature produced by its bitterest enemies. The market for this literature is large for the reason the demand is large. pass over Father Daniel's just in the same sense that the demand We can assure our friend of the Woodstock Express and "Onlooker' Province want Catholic schools others, the Bishops, priests and people are in thorough accord. There is a very general belief that our Catholic people are "priest-ridden" and that they are not permitted to have an opinion of their own on this or any other subject. Had Onlooker made a careful study of the speeches made during the last political campuign in this Province, in public halls or on the hustings, he could not help arriving at the conclusion that the Catholic Bishops and priests were noted for their dignified attitude and for attending strictly to their sacred calling.

> THE NORTHWEST EDUCATION PROBLEM.

The bill for the establishment of two new Provinces within the Dominion was, as we foreshadowed in our last issue, introduced into Parliament by Sir Wilfrid Laurier on Tuesday, 21st of February. These Provinces will include the present territories of Athabaska, Alberta, Saskatchewan and Assinoboia. They will be separated by the 110th degree of longtitude, the new province to the East being called Saskatchewan, and that to the West Alberta. The southern boundary line will be for both, the boundary line separating Canada from the United States, the Northern, the 60th parallel of North latitude. The Western boundary of Alberta will be the Western boundary of the present Alberta and Athabaska, while Saskatchewan will have for boundary on the East, Athabaska, Saskatchewan, and Assinoboia. The Northern boundary selected, the Dominion is about to give them. which is the 60th parallel of latitude, is the same parallel as that of British | the special mouthpiece of the Orange-Columbia.

lands of the new provinces will remain in the hands of the Dominion, but compensation for their retention will be might be prejudiced by any other arrangement. This constitutes an allowance of \$1.50 per acre for the the premier said, is a generous allow-

On the question of education, Sir haps, under existing circumstances, the | the required security. most important of all with which we have to deal." He informed the House question in other provinces, there have that these passions are not yet buried. securing religious education for the people, by means of Separate schools for Protestants and Catholics on similar terms. He exhorted the House and this question in accordance with the essence, and of which, in practice, it is ress has not yet been obtained. the expression and embodiment. In & Is there not some danger that the the old days of the Legislature of Protestant majorities in the new

complaint of the treatment they received at the hands of the majority."

Here the Premier quoted the words of Sir John Rose, a well known and eminent Protestant statesman of Lower Canada, and a competent witness on the matter, who said during the debates on Confederation:

" No : we English Protestant minority of Lower Canada, cannot forget that whatever right of separate educa-tion we have, was granted to us in the most unrestricted way before the union of the Provinces, when we were in a minority, and entirely in the hands of the French population. We cannot forget that in no way was there any at-We cannot tempt to prevent us educating our children in the manner we saw fit and deemed best, and I would be untrue to what is just if I forget to say that the distribution of State funds for educational purposes was made in such a way as to cause no complaint on the part of the minority."

We cannot forget that the attitude of a majority of the people of Ontario was very different from that of those of Quebec under very similar circumstances. Agitators roused them to acts even of extreme violence against Catholics in order to prevent a fairly equitable measure of justice from passing into a law, though for the final passage of the Separate school Act of 1863, 33 Ontario members of Parliament voted for, and 21 against as the Premier states in his speech. The total vote was 80 for and 22 against. To their credit be it said that the Protestant members for Quebec were to a man in favor of the bill, for the simple reason that they wished thus to recognize their obligation to do justice because justice had been willingly done to them.

We do not wish to recall old animosities, but it must be said that there would not have been an Upper Canadian majority for the bill were it not for the fact that both the leaders of the Government and of the Opposition used all their influence for its passage. These leaders were Hop. John Sandfield MacDonald and Sir John A. Macdonald respectively. Besides, we may suppose that some who were known to be opposed to the Separate School law may have been induced to change their intention to vote against it through shame, in face of the undeniable facts mentioned by Sir John Rose that Catholic Lower Canada had granted more to Protestants without a word of opposition, than was asked from the Protestants of Upper Canada by the Catholics in the Separate School Act of 1863.

Sir Wilfrid has announced that pro vision is made in the bill for the creation of the two new Provinces, not for the creation of a Separate School system, but for its continuance. Such was also the state of affairs when the British North America Act was passed, and the Dominion of Canada constituted. Ontario and Quebec had Separate School laws, and the Confederation Act continued them in such a way that the Provincial Legislatures cannot destroy them. Now the North-West has also Separate Schools, Protestant as well as Catholic. It has been said that there are only eleven such-nine Catholic and two Protestant. If there were only Ireland, and the most tangible evidence one of each, justice should be done to of this is undoubtedly the earnest desire the Eastern boundary of the present both creeds, and these schools should be exhibited during the discussion be continued in the Constitution which the Land Parchase Bill, to have the

Dr. Sproule, who regards himself by men of the Dominion, asks that it be proved to be a great boon to Ireland, In view of the immigration policy of left to the new Provinces themselves and under it, nearly one hundred thou-

tinue the Separate School system. given to the provinces amounting to they should still have Separate schools, the country can be made prosperous, \$37,500,000. The immigration policy after Confederation. And why? It but it has been found out now by experreferred to, Sir Wilfred told the House, was because the two minorities in those | ience, as indeed the Nationalist party provinces ought to be protected in their | predicted would be the case; that this established rights; and why should not law is not sufficiently rapid in its operthe two minorities in the North-West be ation, as too much is left to the good-25,000,000 acres thus retained, which, protected also? Surely the Dominion will of the landlords, even for the sale and Imperial Governments which pro- of their lands on the advantageous nounced in favor of such protection terms offered them. A degree of comwhen Confederation was determined on, pulsory sale is requisite to make this Wilfred remarked that "this is, per- must now approve a law which will give liw really efficient, even though

It is but a few weeks since Admiral Rojestvinsky made havoc in the fishing landlords are exacting from the purthat there are evidences that on this deet of the English trawlers. The British fleet never acted in such a man. gards the number of years' purchase been passions aroused in the past, and ner toward unarmed Russians. Can we be surprised that Great Britain asked and this is another cause of hardship to This is true especially on the point of Russia to give assurances that the like the tenants which prevents them from should not occur again ?

So we know as a historical fact that in Ontario and Manitoba, the Separate school systems would have been swept the people of Canada " to deal with away if they nad been entirely in the power of the legislatures of these two inherent principles of abstract justice | Protestant Provinces. In fact, Mani--the Canadian spirit of tolerance and toba did destroy the Separate schools charity of which confederation is the as part of the School system, and red

Lower Canada, (now the Province of Provinces may deal as arbitrarily with Quebec,) and his own native province, the minorities, as was done in Man-course, making the Land Purchase Act the school system was rudimentary, and itoba, and we feel certain, would have the population was as now divided in been in Ontario, if the matter had been only redress which can be given to the origin and creed. I am glad to say, under its control? We say, therefore, and I indulge in what may be not alto- that Dr. Sproule is endeavoring to gether unpardonable pride, when I say throw the House of Commons off the that I am not aware that the Protest- true scent by his sophisms. Great of government in Ireland is op-

leave its fishermen and commerce at the complete mercy oi passing Russian fleets, and neither should the Dominion Parliament leave the North Western minorities unprotected against possible, perhaps probable ill-treatment.

We believe, or at least we hope, that the Protestant majorities will deal fairly, but the Dominion has the right to say they must deal fairly with the minorities. This was done in gard to the two Provinces which formed United Canada before Confederation, and there is no solid reason why the Northwestern Provinces should not be told the same thing. It was not regarded as an insult in the case of the two Canadas, and there is no reason that the North. west should construe the protecting provision as an insult. It is merely a safeguard such as contracting parties doing business with one another are accustomed to put down in black and white every day. No one ever dreams that business safeguards should be interpreted as insults, and why should they be so regarded in the Constitutions of two new Provinces?

But Sir Wilfred Laurier has the foresight of a true statesmen. He will not be hoodwinked by the shallow arguments of Dr. Sproule, or by the threats of a few Ontario Orange Loiges. He is a man fearless in expressing and maintaining his convictions, and we are satisfied that he will not retreat from the position he has taken that the right to establish Separate schools shall be maintained in the North-West as that rights exists there already.

It was the Government of Hon, Alex, MacKenzie which gave to the Territorles in 1875 the right to have Separate Schools, and Sir John. A Macdonald the leader of the Opposition, used his influence too, to have this provision under the law. Then there was a Catholic majority in all the territories. and the law as passed was chiefly regarded as a protection to the Protest. ant minorities. Would it be just and fair to take away this protection from Catholics as soon as the localities concerned were settled chiefly by Protest-

The injustice of such procedure is palpable, and there is certainly justice enough in the Dominion Parliament to see that this protection be given, though that Parliament is approximately two thirds Protestant. We have every confidence that justice will prevail in this matter. It has been een that the Separate School system of Ontario is a success, and that no injury is done by it to Protestants of this Province, so neither will the Separate school system of the North West inflict injury or injustice on any class of persons whatever may be their creed.

THE DEBATE IN THE IMPERIAL PARLIAMENT ON IRISH AFFAIRS.

Since the accession of King Edward VII to the throne, his Majesty has given many substantial proofs of his good-will and affection for the people of Land Question settled in a manner satisfactory to the Irish people.

This bill as passed has certainly the Federal Government, the public to say whether or not they shall con- sand tenants have already become owners of the land they occupy. It is well-It was not left to Ontario and Quebec known that it is only by making the to decide for themselves whether or not people owners of their holdings that it be true that many landlords have accepted and acted upon it. Also the chasing tenants a higher price as rewhich ought to be asked for their lands, buying the lands. This action has been denounced by Mr. John Dillon as nothing short of an act of public robbery, especially because Parliament has provided them with a means of selling their estates without loss at a generous price, cash being paid down together with an enormous bonus over the value of the estates.

The Irish Nationalist party have, through their leader Mr. John Redmond, declared that the Government nugatory, and has declared that the tenantry is to grant Home Rule.

Mr. Redmond moved in Parliament on Feb. 20th that "the present system during his life time mixed freely with ant minority ever had any cause of Britain is not likely in the future to posed to the will of the Irish

people." This motio he form of an amend dress in reply to the throne, was equivalent want of confidence in th and though the Gove tained by a vote of : almost universally con unexpected great re Government's majority its defeat at an early d During the debate I took occasion to state Rule movement is dea four, referring to this

that at least Home Rul

decently. Such insulting rema Earlof Salisbury's son his son-in-law, indicatearty are unchangeab their policy of oppositi alist demand for Home nstify the position of tility to the present verthrow which the stone unturned. The Government party sh marks that they are confidence of the Irish must expect in return nostility from Ireland be satisfied with any short of Irish autonom Mr. Balfour said, a taken which so disappo

closeness, that " if the ative) party in favor undivided, he will ha result of the battle. ' it is vital that all sr sies should be sunk i tional and Imperial iss The fact that Mr. Trish Unionist, who senting the views of th party, was as bitter as hemselves in denound policy of the Government the Government has n t is willing to admit.

Mr. Redmond gain

a considerable point

for much, as the Gove

probable defeat. Tho the announced Gover redistribute the Parl entation whereby it is the intention is to re sentation from Ireland announced that no ste towards this till the ne Parliament, before w may be a new Govern ent representation of from the act of union, was guaranteed a perp tion of one hundred an It is true that has decreased during but that decrease cam the misgovernment which makes it imposs wart young men to liv they had to seek a live The government, there reland that the repre not be lowered unless be repealed, which is that Ireland still wan make her prosperous At the least, a repeal the extent of terr or Home Rule.

Notwithstanding the of arms in Parliament, believed that owing popularity of the King ill meet with an enth when they visit the summer, as they have ntention to do.

The Hon. R. W. Sc Government in the Se and full of honors, cel eth birthday last F On that date the Libe ompanied by Sir Wil rederick Borden, Ho Hon. H. R. Emmerson ladies, assembled in th ng-room, when Hon. elicitous terms made of a loving cup to Ser speaker said that for o ublic life Mr. Scott l of trust at the hands had fulfilled them al satisfaction of the p Hon. R. W. Scott s gratifying to experien preciation at the hands Perhaps by living the had become popular, h the age of Senator W enjoyed some advantag His maternal grand before the battle of father had lived in the The publisher of RECORD extends hear

the sincere hope that years of Senator W public life in Canada er than the venerable, kindly leader of the Se

tions to the Hon. Sens

The main question ing from hour to hour essential to be peacefully letting all

1905.

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s certainly to Ireland, undred thoubecome own-. It is wellmaking the oldings that prosperous, ow by expernalist party e : that this in its operto the goodfor the sale dvantageous gree of como make this en though dlords have

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arty have. John Red-Povernment rds in this rchase Act d that the iven to the ule.

Parliament ent system nd is opthe Irish

people." This motion, coming in the form of an amendment to the address in reply to the speech from the throne, was equivalent to a motion of want of confidence in the Government, and though the Government was sustained by a vote of 286 to 236, it is almost universally conceded that the unexpected great reduction in the Government's majority is a prelude to its defeat at an early date.

During the debate Lord Hugh Cecil took occasion to state that the Home Rule movement is dead, and Mr. Balfour, referring to this remark, stated that at least Home Rule is being buried decently.

Such insulting remarks from the late Earlof Salisbury's son and the Premier, his son-in-law, indicate that the Tory party are unchangeably persistent in their policy of opposition to the Nationalist demand for Home Rule, and fully tility to the present Government, to stone unturned. The members of the Government party show by such remarks that they are unworthy of the marks that they are unworthy of the could never bring themselves to confidence of the Irish people, and they must expect in return uncompromising hostility from Ireland, which will not be satisfied with any terms which fall short of Irish autonomy.

Mr. Balfour said, after the vote was taken which so disappointed him by its closeness, that " if the great (Conservative) party in favor of union remains undivided, he will have no fear of the result of the battle. But, he added, ' it is vital that all smaller controversies should be sunk in this great National and Imperial issue."

The fact that Mr. Moore, who is an Trish Unionist, who spoke as representing the views of the Irish Unionist party, was as bitter as the Nationalists hemselves in denouncing the present policy of the Government, shows, that the Government has more to fear than t is willing to admit.

Mr. Redmond gained in the debate

a considerable point which may count for much, as the Government is so near probable defeat. Though it was part of the announced Government policy to redistribute the Parliamentary representation whereby it is understood that the intention is to reduce the representation from Ireland, it has now been announced that no steps will be taken towards this till the next session of the Parliament, before which time there may be a new Government. The present representation of Ireland comes from the act of union, whereby Ireland was guaranteed a perpetual representation of one hundred and three members. It is true that the population has decreased during the century, but that decrease came precisely from the misgovernment of the country which makes it impossible for the stalwart young men to live at home, and they had to seek a livelihood elsewhere. The government, therefore, owes it to reland that the representation should not be lowered unless the union itself | The moment, indeed, that they involve be repealed, which is just the thing or imply a false conception of the teach At the least, a repeal should be granted | not hesitate to permit many practices the extent of territorial autonomy r Home Rule.

Notwithstanding these bitter passages of arms in Parliament, it is confidently believed that owing to the personal opularity of the King and Queen, they Il meet with an enthusiastic reception when they visit the Green Isle this summer, as they have expressed their ntention to do.

The Hon. R. W. Scott, leader of the Government in the Senate, full of years and full of honors, celebrated his eighteth birthday last Friday, Feb. 24th. on that date the Liberal Senators, acompanied by Sir Wilfred Laurier, Sir rederick Borden, Hon. Wm. Paterson, Hon. H. R. Emmerson and a number of adies, assembled in the Speaker's drawng-room, when Hon, R. Dandurand in elicitous terms made the presentation of a loving cup to Senator Scott. The speaker said that for over fifty years of ublic life Mr. Scott had filled positions of trust at the hands of the people and had fulfilled them all to the highest satisfaction of the public. In reply, Hon. R. W. Scott said it was very gratifying to experience marks of apreciation at the hands of his colleagues. erhaps by living the simple life, which had become popular, he might attain to he age of Senator Wark. Perhaps he enjoyed some advantages in his ancestry. His maternal grandfather was born before the battle of Culloden, and his father had lived in three centuries.

The publisher of the CATHOLIC RECORD extends heartiest congratulations to the Hon. Senator coupled with the sincere hope that he may attain the years of Senator Wark. No man in public life in Canada enjoys more esteem than the venerable, courteous and kindly leader of the Senate.

The main question must be of selectng from hour to hour the task which is peacefully letting all the rest go.

WHAT ARE CATHOLICS FREE TO BELIEVE OR NOT ?

IGNORANCE AMONG NON-CATHOLICS AS TO THE TRUE MEANING OF WHAT WE CALL "DEVOTIONAL PRACTICES."

Rev. H. G. Hughes in the Ave Maria. One of the most fruitful sources of other ninisconception in regard to the Catholic Loyola religion is the general ignorance pre-valent amongst those outside the Church as to the true meaning of what we call "devotional practices," and their place in the religious system of which they form a part. Our good non-Cath-olic friends observe us devoutly "tell-ing our beads," kneeling in prayer at this or that shrine, wearing scapulars and medals, reciting certain prayers in honor of the saints, taking holy water, receiving blessed ashes, candles or palms; and they are apt to conclude palms; and they are apt to conclude that all these things stand upon the same level as the reception of the sac-raments or the observance of the moral law and the commandments of the Church. Not knowing the distinction between sessentials and non-essentials, they class together all the practices which they observe to be in use amongst Catholics, and think that they are equally binding upon us. Finding some of these practices very distasteful embrace them even for the sake of that peace and certainty of faith which they often instinctively feel is not to be found elsewhere than in the Catholic

> Certain observances, as we have seer, are made obligatory by the Church upon all Catholics; some because, as in the case of the sacraments, they are the regular and appointed channels by which the life of divine grace flows through the whole body; others because they are of peculiar and universal efficacy in insuring a practi-cal Christian life. But beyond these there is the very large class of practices which go under the general name of "Catholic devotions." Not essentially necessary to the spiritual life of a Catholic, as are the sacraments, nor of such universal efficacy in the promotion of the essentials of a practical Catholic life as are the precepts of the Church, they are, nevertheless, greater or lesser utility as helps to

> rue devotion.
>
> Men's souls have many needs in ommon, yet each particular soul or class of souls has its own special needs. Catholic devotions are intended to meet these needs, both common and individual. Thus it is that we find in the Church so great a variety of devotional practices, some of a more or less universal characte, co extensive almost with the Church itself, as satisfying wants which are felt by all or by the greater part of the faithful; while others are of less extension as

> appealing to certain souls only. The attitude of the Church herself toward these devotional practices is somewhat different from her attitude in matters of faith. Of both she is, of course, the supreme judge; but, in the nature of things, her judgments in doctrinal matters must more often be strict and peremptory than in the mat-ter of devotions. While it is true that ter of devotions. While it is true that not only will false doctrine produce wrong practice, but wrong will also frequently result in da practice faith; yet the boundaries within which varieties in practice may move without damage to faith are wider than those limits beyond which opinion in matters of doctrine passes into error.

The Church, therefore, is very tolerant in regard to practices of devotion. that Ireland still wants and needs to make her prosperous and contented.

At the least a repeal should be greated and affection, and are of real use to large numbers of her children, though they may draw a smile or a jibe from superior and "enlightened" persons. Guided in this matter, as well as in her doctrinal teachings, by the Spirit of Truth promised to her in the beginning, she extends to such practices as pious meditation upon the truths of faith suggests to her children, now her strongest approbation or recommendation, now her protection or kindly toleration, according as she judges them to be of universal utility or useful for certain persons only, and according to their greater or lesser efficacy in the promotion of

true holiness. It should be clear, from what has been said in the present paper, that no one who submits to the Catholic Church will be called upon to take up any special form of devotion as a com-pulsory duty. The sacraments, Holy Mass, the commandments of the Church. will certainly be imposed upon him as conditions of membership. things he will be free. Since presumably, by the time he comes to be received into the Church he will to some extent understand and appreciate her extent understand and appreciate her spirit, far from feeling any difficulty in availing himself of the rich treasure of approved devotional practices which she offers to him, and which he is free to take or leave, he will thank God that he has found the religion which was made to meet every need of every soul; and he will have no hesitation in drawing from that treasury those things which he finds most helpful to the new spiritual life he will have re-

ceived. Having made his act of faith, having taken the great ventures, he will find that the shadows have fled away and that the bright light of the truth of God illumines his soul. In the great brotherhood of the Catholic Church he will learn to exercise toward the devotional practices of others that respect which Christian charity, as well as the approval of the Church, demands from him, and which he, in turn, will receive from his brethren in the faith. He will see things in their due proportion, as they can be seen only from within; and he will find that his old fears and difficulties about such non-essential matters as it has been my humble endeavor to discuss in these papers were essential to be done, and then the creations of misunderstanding and prejudice alone.

WHY THE CHURCH ANNULS MARRIAGE

A LEARNED JESUIT'S ELUCIDATION OF A MUCH MISUNDERSTOOD SUBJECT.

Rev. Thomas J. Campbell, S. J., of New York, lectured on divorce the other night before a large audience in Loyola College Hall, Baltimore. Among other things Father Campbell

"The assertion made at a mass meeting of Episcopalians of New York by Dr. Silas B. McBee, editor of The Churchman that the Catholic Church could afford no help against divorce because it had introduced a thing more dreadful—the annulment of marriage by the Pope—comes with very poor judgment or poor memory from one whose whole church was built on a marriage annulment. The Pope had refused the annulment of the marriage of Henry VIII., with Katherine. It transcended his power. Whereupon Henry annulled it him self and instituted the Church of Eng-

'If there ever was an occasion when the Pope ought to have yielded it was then. The northern nations of Europe revolted against the Church; discontent was seething in the rest, when the king, who had just been named Defender of the Catholic Faith, announced his intention to drag England into the schism unless his request was granted. Though the Pope was advised that he could do so by hispons imprestities and these by bishops, universities and theologians, and urged to it by every motive of public policy, he refused and England was forever lost to the Church. Instead of disclaiming against annulments of marriage, Anglicans should

be partial to them.
"To say that Catholic annulments are more dreadful than divorces is to claim that they have done more harm in the United States, for instance, than the 60,000 divorces of last year or the 700,000 in thirty-four years not to speak of the rest of the world. But as nobody has heard of anything like a corresponding 60,000 or 700,000 annulments, the statement cannot be taken seriously."

FUTURE CANONIZATIONS.

At the recent meeting of the Congreat the recent meeting of the Congre-gation of Rites, under the presidency of the Holy Father, that body discussed the cause of beatification of the Vener-able Mother Magdalen Sophia Barat, foundress of the Congregation of the Ladies of the Sacred Heart. Many important causes are to be treated by the Congregation during the present year.
The two "Beati" nearest canonization at present are the Blessed Pompilio Pierrotti and the Blessed Oriol, whose processes may be finished within the next twelve months. In June the Congregation will pronounce on the martyrdom of the Venerable Bishop Hermonilla, Bishop Barvio Cabes, Faster mosilla, Bishop Berrio-Ochoa, Father Almat, Joseph Khany, who were put to death for the faith at Tonkin, between 1857 and 1862; and the same session will be occupied with the question of martyrdom of the Venerable Carmelites of Compiegne. In August the cause of the Venerable Julia Billiart, foundress of the Sisters of Notre Dame, will be discussed, and later in the same month there will be a preparatory congregation on the miracles attributed to the Venerable Joseph Cottolengo, whose memory is still fresh in Turin, where he spent his priestly life.

KING EDWARD AND THE CATHO-LIC CHURCH.

Says the New Zealand Tablet: " In matters of religion the King has shown, and continues to show, a spirit of broad and enlightened tolerance. His friendly relations with leading Catholic pre-lates began while he was yet Prince of Wales and his attitude of cordial good-will towards the Church has been maintained ever since; while his feeling of genuine respect for all religious bodies that are trying to do good according to their light was happily illustrated the other day by his granting the favor of a personal audience to the official head of the Salvation Army Catholies will not soon forget the delicate tact and considerateness shown on the occasion of the Coronation when his Majesty hurried over that portion of the oath containing words that are insulting and offen sive to Catholics, and read the passage in a tone that was absolutely inaudible even to those standing immediately near him. His Majesty is neither ashamed nor afraid to show his respect for the faith of the great historic Church of Christendom. He has fre-Church of Christendom. He has frequently attended at Nuptial Masses and Requiem Masses, and late exchanges just at hand bring the news that on a recent occasion he was present at ordinary High Mass at Marienbad in Austria, when he followed in bad in Austria, when he followed the service throughout with a Catholic prayer-book. It is significant of the changed state of public feeling that this statement has been printed in all the London papers without eliciting anything at all in the way of protest or comment."—The Guidon.

In England the non-Catholic mission work has been undertaken in good earnest by a band of convert ministers. Prominent among these converts are Fathers Filmer, Chase, Evans, Sharpe and Grimes, Some of these Fathers

Convert Priests Make Other Converts

have had some years of experience in the priesthood. They have associated themselves together under the title of Our Lady of Compassion, and Arch-bishop Bourne has assigned to them a portion of the Westminsters Parish, and out from his home they go to various parts of London and elsewhere and give missions to non-Catholics. It is a part of their policy to avoid all controversy and to content themselves with simply explaining Catholic doctrine to crowds who come to listen to them They art securing some very remarkable results. They have a large class

THE NON-CONFORMIST CON-

The world has often heard a good deal about an abstraction called "the non-Conformist Conscience." Now, the basic principle of non-Conformity (professedly) is the rejection of all relig ious tests in the public service, as well as in the teaching order. How far the practice tallies with the precept has been shown by a little incident that is engaging the attention of the press in England. There is in a place called Bishop's Stortford, in Hertfordshire, England, a non-Conformist grammar school, which receives a subsidy from the county funds, amounting to nearly \$2,000. While the non-Conformist \$2,000. While the non-Conformist leaders are advising resistance to the payment of school taxes where their "conscience" is not taken into account, the directorate of this par-ticular school are giving an-other kind of example at the gram other kind of example at the gram mar school, or college, as it is now styled. Among the masters there engaged in Living instructions to young persons belonging to the best Dissenting circles in Bishop's Stortford was Mr. H. Kitchener. This gentle-man, as his testimonials show, taught with singular success and won the esteem of all who knew him. At the time of his appointment he was a mem ber of the Established Church. After a time, however, Mr. Kitchener became satisfied that the Catholic religion was the true one, and accordingly became a Catholic. As a married man, he lived out of the college, and know-ing that even the most ominent non-Conformists abhor anything in the nature of religious tests, especially in schools supported out of the rates, Mr. Kitchener felt it was unnecessary to mention of a matter so al to himself as his change religion. He was somewhat surprised, therefore, to receive a letter hortly afterwards from the head master asking point blank whether he were a Catholic. This, of course, called for a straight answer, and Mr. Kitchener at once admitted that he had become a member of the Catholic Church. upon Mr. Kitchner received his walking papers. Now, when it is remem-bered that Catholic money as well as Non-conformist goes to maintain this "college," it will readily be seen what adaptability and elasticity there is in the article called a "conscience" by gentlemen of the Non-conformist persuasion.-Philadelphia Catholic Standard and Times.

VIRTUE OF TEMPERANCE. The fourth and last of the cardinal rirtues is that of Temperance. Yet last only in the order of consideration. For of the four it is the most farreaching in the lesser, but collateral virtues which it embraces. Not only is the practice of the virtue diminishing, but even the word itself has almost lost its proper meaning. In its common acceptance today it indicates a complete abstinence from the use of alcoholic beverages. Some, perhaps, think this the cardinal virtue of tem-

perance which it is not.

Temperance, then, may be defined as the virtue which regulates our sensual appetites by making them conform to reason and preventing them from enticing us to vice. Hence we may call it the virtue of Christian modera-tion in all things.

That there exists a general and an argent need for the exercise of the virtue today it is only necessary to observe the excesses of society. Few places are sacred from their assault. Everywhere they are brazenly obtrud-ing themselves. Sometimes with great-er and sometimes with lesser violence. Our daily chronicle of crime is nothing more than uncurbed appetite and in some form stands for a violation of the

virtue of temperance.

Nor is this the only manner in which an urgent need for the virtue manifests itself. Are there not many who worship at the altar of rich viands? Many who slave to the appetite of excessive drink? Many who keep no bounds to their tongues, no watch on their pleas ires and no rein on the desires of their earts? All these we recognize as exesses of modern society. How neces ry, therefore, the need of temperance

hat all might be properly moderated Hence, moderation in all things hould be the watchword. All should im to cultivate the cardinal virtue of temperance, which protects us from sin; preserves from forbidden pleasures and keeps us in the favor of God. Its reward is peace of mind, purity of heart and eternal happiness. — Church Progress.

THE VARIATIONS OF PROTEST. ANTISM.

To-day as in the time of Bossuet the variations of Protestantism are a standing denial of its pretentions as a teacher of true Christian doctrine. O ourse when private interpretation of the Scriptures is a foundation principle of any Christian communion serious doctrinal differences are bound to prevail amongst its members. The Dean of Canterbury has been striving to lay down for the Church of England a down for the Church of England a standard by which some sort of uni-formity may be attained. On Monday last by Dr. Wace's invitation a meet-ing was held at the Church House to arrange that a deputation should wait on the Archbishop of Canterbury and convey to him the opinion that nothing should be accepted by the Church of England as "truly Catholie" which cannot claim the general assent and ob servance of the Christian Church before the end of the sixth century. Would that the Church of England accepted all the doctrines of the Church up to the end of the sixth century. Then its Catholicity, whether spelled with c small or c large, would be the true article for it would be identical with that of the Roman Church. But all these discussions about uniformity of doctrine in the Anglican Church are very unreal. We take up a little volume containing in Latin the Meditations of St. Augustine, after the Apostles the greatest Churchman up to the end of the sixth century or since. of converts under instruction all the The former owner of the book was an

Anglican, and where St. Augustine at Anglican, and where St. Augustine at the end of the chapter xxxv. says: "Grant my request and earnest wish through the intercession, prayer and petition of the glorious Virgin Mother, my Lady, and all Thy saints," lines are scored with a lead peneil over the words of one who has been called the monarch of the Fathers. Uniformity of doctrine in the Church of England is nothing more than a rious dream. nothing more than a pious dream.-Catholic Times and Opinion, (Eng.)

NON-CATHOLIC MISSIONS

In Mississippi we have worked durng the past year in hamlets and towns from the Tennessee line to the Gulf, and in all these places we worked among a people who, though unacquainted with the teachings of Catholic Faith, and the processes of Catholic Cath faith and the practices of Catholic life, yet are within reach of the agencies of modern civilization. As a agencies of modern civilization. As a matter of course we utilized the daily paper or the weekly patented insides to give publicity to our lectures. In October last, however, we had the op-portunity of preaching to a class of country folk, and, naturally, we wencountry folk, and, naturally, we won-dered if the Catholic Church would be of sufficient interest to them to urge them to come day after day from four to seven miles to listen to our message

We were not disappointed.

It required not a little hustling for some days to make our coming known We resorted to placards in prominent places, the distribution of handbills. the meeting of small gatherings in country stores. A Catholic gentleman, truly zealous for the work, helped us discharge the duties of advance agent. During our advertising trip we called on families, told them personally of our work and extended to them a hearty invitation to come and hear a Catholic priest; that Catholic doctrine would be explained without unkind remarks on any Christian creed. An entire day was spent after this manner, and no sermon afterwards preached beiped more than this personal contact, where a word could be spoken to suit their warped intelligence or to be pitted into their preconceived views concern-ing Christ's manner of life among men.

We had no grand church with its towering spires and its silvered dome to preach a silent sermon on the majesty of God; we had no select and trained choir to lend its attractions and contribute its usefulness to our humble services, but, instead, Mrs. Hamer, a niece of the South's Confederate chieftain, Jefferson Davis, threw open the doors of her historic and ever hospitable home, built after the old colonial style of architecture Its beautiful veranda was nicely seated and afforded accommodations to the aged the infirm and the "predestined." On the lawn benches were improvised that seated a goodly crowd. In front of all, in the open air, stood the stately pulpit that made up in stability for anything lacking in artistic taste and exquisiteness of design.

To accommodate ourselves to existing conditions, the meetings were held at 4 p. m. and so, if without a church, we had a select spot in God's creation for our temple, where a Southern sun supplied all the needs that fireman or electrician can ever furnish. Thus it was that we stood before a big-hearted, honest people, that represent a considerable element of the white population of our State. Commencing on a Sunday afternoon we had an audience that met our most sanguine expecta tions, and was proportionately good as long as we were able to continue, for, after six days' work, a heavy downpour of rain made it impossible, under the circumstances, longer to work. We could then only wish that these six days were six indefinite periods of time, and that we had the zeal, the eloquence and the love of souls of a St. Paul to preach them Christ, and Him crucified; nen and His way of propagating the truth. And this suggests a question which

eaders of the Missionary would reason-bly ask: "What kind of subjects are ably ask: "What kind of subjects are suited for this class of people, or what are they best prepared to assimilate?" In answer I would say, as it seems to me, apart from the wide field of doctrinal subjects on which they need to be taught to think aright, every subjects are also made and the second of the sec ect-moral as well as doctrinal-is new to them, viewed from a Catholic standpoint. They will listen with interest and much profit to a Catholic explana-tion of any of the great moral truths of the Gospel, and it is the writer's belief. based on a knowledge, as far as he could acquire it, of their dispositions and of their needs, that in working among such a class of people, far re moved as they are from contact with Catholic life, more good can be achieved in setting forth the action of the Church toward the sinner and the self from God, than by exclusively adherence to doctrinal subjects. In other

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words, we must show them, and also tell them, that the religion of God is not merely a belief but likewise a

manner of living.
Yes, but how many converts? None actually received. We found in the people good dispositions, which, we are satisfied, are now still better, and by June next we expect to work among them again for ten days or more. Even though God gives to every man light and grace sufficient to embrace the truth, yet He has never suspended the obligation laid on His infant Churchto preach always, all Truth, to everyto preach always, all Truth, to every-body. And when our preaching will posses the indispensable quality of an efficacious prayer, viz., perseverance, God will be pleased, let us hope, to call His other sheep from the entangle ments of error to the pastures of certi-tude and truth.—Rev. P. O'Reilly, Canton, Miss., in the Missionary.

Correction.

Andover Mass., U.S., Feb. 17, 1905. Editor CATHOLIC RECORD:

Dear Sir-I notice your statement that the Princess Anne of Prussia, aunt of William II., has recently been received into the Catholic Church, I and from the Almanach de Gotha that her change of religion took place en 1901, and that she is not the Emperor's aunt, but his father's first CHARLES C. STARBUCK. cousin.

Carnegie Draws Liquor Line.

A Pittsburg promoter of a new hotel Catholic life, more good can be building, who recently sought the financial aid of Andrew Carnegie, reports that the retired ironmaster refused to have anything to do with any enterprise

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Sacred Heart Review. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXLI.

As I have said before it seems to me as if Catholics were apt to be rather hard upon the memory of Innocent the Third, that great Pope whom our chief Protestant encyclopedia extols so highly. Dr. Barry, an eminent Catholic elergyman, and late professor at Rome, in his free and brilliant work on "The Papal Monarchy," criticizes Innocent becau e, having laid France under interdict until King Philip Augustus took back his lawful wife Ingeborg, he paid no attention to John Lackland's As I have said before it seems to me paid no attention to John Lackland's repudiation of Queen Hawisa, followed by his marriage with Isabella of Angouleme. Surely Dr. Barry might have neted, what I have had to learn from neted, what I have had to learn from a Protestant source, and have already mentioned in the Review, that Innocent himself sufficiently explained the differ-ence. "Queen Ingeborg," said he, "appealed to me, and therefore I was obliged to examine into her cause. Queen Hawisa has not appealed, and it would be very irregular and distantial. would be very irregular and disturbing if the Holy See was accustomed to inwith the sentence of an episcopal court where neither party protests.

Innocent appears to have been as well warranted in not taking up Hawisa's case without her request as Plus VII. in not taking up Josephine's unasked. As the Protestant historian well subjoins, life would have been simply intolerable, if suitors in the ecclesiastical courts could never have had confidence that the proceedings would not be suddenly overturned by unsolicited interventions of Rome. This is not the Roman conception of plenary author-

To return now to the Republican correspondent's remark that the assumption of the primacy by Rome has not even secured good morals. True, it has not. There was a great deal of wickedness in the present Christendom (of course it was then not Christendom, but Heathendom) before the Church existed, and there has been a

lt can not be said that it is absolutely impossible for a religion to secure a general prevalence of good morals, or at least a great abatement of open wickedness. Buddhism, it is said, especially in Farther India, where it prevails alone, has immensely dimin-ished crime, more completely than any

Does not this imply that Buddhism is superior to Christianity? It does

In the first place, the Farther Indian races are of an exceedingly placable and docile temperament, very little in-elined to lawlessness of any sort, friend-ly among themselves, and submissive to their rulers, both civil and religious.

Secondly, Buddhism makes it its avowed aim to reduce action and thought, of every kind, to their lowest possible terms. It says: "To think nine thoughts in an hour is well. To think eight is better. To think noth-ing whatever is best of all." It proposes as the goal of destiny, extinction or something very much like it. It teaches that this final Nothingness, or Nirvana, can only be reached by overcoming the desire of existence, and therefore by extinguishing all the passions, every appetency for sensuous or terrestrial enjoyment.

True, the people at ilarge do not ex-pect to attain Nirvana until after very many transmigrations. Yet their thoughts are steadily bent in this direction, and they live all their lives under the asphyxiating influence Gautama's doctrine. Besides, most of the men in Burma and Siam spend a few years in monasteries as Buddhist whose yows are not irrevocable. It is no wonder then that as action in eral is discouraged by this religion, criminal action should be discouraged by it. Buddhism is, on the whole, a narcotic influence, depressing the inelination alike to good and to evil.

On the other hand, Christianity has laid hold of the ruling races of mankind, the supremely energetic races. These races it has stimulated into still greater activity. Instead of proposing ex-tinction or semi-extinction as its goal, it proposes life eternal. " I am that they might have life, and that they might have it more abundantly.

The gospel does not proscribe or dis courage the appetency for any present good, either bodily or spiritual. It good, either bodily or spiritual. It enly exhorts to forego these so far as they stand in the way of higher and eternal good. It only exhorts, as Dante says: "Look away from the goods that all that few can share, to the goods that all can share.'

Eastern Christianity, naturally, has part in the Oriental disposition to pre-fer thought to action, and too often this contemplativeness approaches Buddhist torpidity. Therefore a Jesuit in Egypt expresses his satisfaction with Protest-ant efforts there, because, he remarks, the Protestants, being Westerners, have helped to break up the stagnation of the Coptic Church. We know, too, how much superior the Greek Catholics are in character and energy, to the Greeks proper. It is in the West that the Gospel has had its chief history, and it is from the West, principally, that its influences are going out over the

werld. If Count Montalembert says that Eastern monasti ism has had no history, this is still more completely true of Buddhist monasticism, except, in some degree, among the active people of Japan, where at one time it consider-

ably promoted culture.
On the other hand, in Christendom of the West, even the contemplative orders, Benedictinism, and its great Cistercian reformation, were so thor Cistercian reformation, were so thor oughly imbued with the essential activity of the Gospel, received into the veins of an active race, that they were the great transforming agency, not only

historians, for instance Milman and Hauck, and Green, although the Irish monks converted more largely than even the Benedictines and the Cistercians, and were indeed the chief evangelizers of England and Scattend, and therein and were indeed the chief evangelizers of England and Scotland, and through them of Scandinavia, and even of Finland, yet there was danger that their work might go into ruin until Rome applied to it her steady hand and her marvelous capacity of organization. Medieval civilization might indeed be defined as an edifice of Irish foundations. and Italian superstructure. The work which Columba and Columba began, the English Boniface and the Grecian

ate direction of the Apostolic Se If, therefore, it was well that Europe should not only be Christianized, but that she should have a settled and civilized Christian order, bringing forth, amidst the rudeness of inconceivably rude times, innumberable fruits of saintliness, of virtue and of good living, I submit that it was far indeed from presumptuous for Rome, in her great Pontiffs, to stand at the helm. Matters were often very bad (though how much worse, after all, than now, under our more varnished ways?) out they would have been worse but for this high superin-As Joseph Cook has well said, in

As Joseph Cook has well as said, as speaking of these matters, the brighter the light, the deeper the shadow. Wickedness within Christian limits is intenser than beyond them, for it is a distincter resistance to a higher ideal The Gospel, moreover, requires of every man a self-surrender of his personal aims, to become vehicles of aims of God in Christ. It promises him for this, that "he that loseth his life shall find it," that he who sinks his separate personality into the Divine personality of the Redeemer shall, in in reward, be exalted to a share in the Redeemer's dominion. "He that over-cometh shall sit down with Me in My throne, as I have overcome and sat down with My Father in His throne."

Yet this consummate exaltation can only be attained through such an abdication of selfish ends as to the natural and sinful man appears to involve the very agonies of self-extinction. "Shall I have a Lord over me," he says, "even though it be the Almighty God?" Therefore within the Christian range, in innumerable instances, there is de veloped a proud rebelliousness against God such as is hardly found, hardly possible, in heathanism. The Gospel refuses to be a mere means of promoting a comfortable external morality. It insists on something deeper, either for evil or for good. "Suppose ye that I came to send peace on earth? I tell

you, Nay; but rather division."
Indeed, as in Christendom, to cite
the Positivist Morrison, Saintliness, in its full sense, first becomes possible, so within Christendom diabolis full sense, first becomes possible.

Moreover in the future it is probable that these antagonisms will go on grow-ing ever more pronounced. In the past have had abundance of ungodliness and immorality. In the future we are likely to have more and more anti-godliness and anti-morality, or rather a well developed and faithfully observed morality on definitely anti-christian lines. The evil practices which pagans followed, but did not defend, suppression of the weak, ante-natal murder exposure of weakly children, promiscu ous concubinage, contempt of perman-ent marriage, are more and more now being developed into doctrines, which claim recognition from the State, and compulsory enforcement upon all. Satan, instead of being denied, is in many places beginning to be acknowledged, and acknowledged as he is, but held up as the supreme object of wor-ship, in his last desperate endeavor to overthrow "the Galilean."

a vast and increasing amount, not mere wickedness, but of proper diabol If it is charged that this is peculiarly malignant within Catholic borders Catholics are hardly likely to deny it. They are more likely to say: "So it should be. The brunt of the battle lles

However, did Luther's revolt improve

CHARLES C. STARBUCK. Andover, Mass.

WHERE CATHOLICS STAND.

In those qualities and characteristics that touch the interest and affect the permenant welfare of the country. I venture to declare, as my honest con-victions, the Catholic population stand on the right side. They will ever be found defenders of the constitution and the laws. They stand for order against anarchy, for the rights of property against confiscation. They will support authority in maintaining the public peace against the schemes and plotting dreamers and conspirators.

They stand for the inviolability of the marriage tie, and the sanctity of home, against the scandal and abomina tion of divorce and the disruption of family, to which divorce surely ds. They stand for liberty as against license, and whenever the issue shall be fairly represented, I am persuaded they will also be found on the side of temperance and temperance re-forms as against the evil and curse of the drink plague.

The Catholic citizen who loves God and faithfully follows the teaching of the Church must love his country and cannot be otherwise than loyal to that country's best interests. - Wm. J. Onahan.

Give Good Seed a Chance.

Our Parish Calendar of Lawrence, Mass., gives good advise when it says: "Never destroy a religious book, pamphlet or paper. No matter how old, how dilapidated, it may contain some gem of thought, a tiny seed of knowledge, a germ of salvation. Give the great transforming agency, not only spiritually, but also for education and civilization. But for them there is no saying how many ages the Northern notions, even though Christianized, might have remained semi-savage. And of all these great and elevating effects the heart was Italy, and in Italy Rome.

As is remarked by various Protestant knowledge, a germ of salvation. Give the valve where it may be picked up. Let it blow away rather than burn it. We have known conversions brought about by reading a detached leaf of a religious periodical by the perusal of an old cast away prayer book, the chance picking up of a good book."

FIVE-MINUTES SERMON

What a beautiful description it is,

odore completed, under the immedithinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things. hopeth all things, endureth all things."
Now, I say this is very beautiful,
it it not? And perhaps it seems all the more beautiful because the pisture which it gives us is not a very familiar one. I know we are apt to think about as well of ourselves as of almost any one of our acquaintance; but can we say to ourselves, on reading or hearing this description of charity,

> "Charity is patient, is kind." That is rather out of the way, to begin with, when we think how impatient and cross we are if anything goes wrong, if any-body stands in our way or interferes with us, or even ventures to differ from

me; that's just my character to a

hair ?" No: somehow or other, though

would like to put on the coat, it

Why, some people cannot even see their neighbor have a new dress or had praise has to be given, but it is very sparing—given with great appearance of careful judgment and a desire to

How is this? Why, you will find Christians who would, as the saying goes, "cut off their nose to spite their tace." They will even suffer themselves, if some one else can only be made to suffer too.

the applications. As I said, you had better read the Epistle, then you can make them for yourselves.

I wish, however, to call your atter tion before closing to one unpleasant tion before closing to one unpreasant circumstance. Is this charity, which St. Paul so highly praises and so beau-tifully describes, a sort of fancy and ornamental virtue, which is certainly very commendable, but which we can get along well enough without? Listen to a few other words which come a little before those I have read: "If J should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could the society element in the cause of remove mountains, and have not temperance and total abstinence. The remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body these things are not much good, with-out charity;" no, without it "I am nothing;" a cipher, and a sham. Take this home and meditate on it.

A QUESTION OF MORALS TO THE CATHOLIC.

A very able contribution to the consideration of the temperance subject was provided at the recent Australian Catholic Congress by Coadjutar Archbishop of Syd the Most Rev. Dr. Kelly, who ing the ravages of drink, declared ployed, will achieve, in all circum-stances, complete success or at least proportionate success.'

Naturally enough—and there are multitudes outside the Catholic fold who will agree with him - the remedy, from the Catholic point of view must be radical and mainly spiritual. His opinion is clearly in the direction of elevating the heart and soul of the Catholic enslaved by the abuse of drink to a sacred appreciation of his manhood and the responsibilities of the individual

Legislation can certainly do deal to control excess, bit, as Dr. Kelly points out, the question to the Catholic is one of morals. The wills of the erring must, he holds, be re-stored to temperance by the follow ing means: first, by the zeal of pastors: secondly, by voluntary a stitense: thirdly, by reigints organization. . Let the people see in the light of faith the guilty excesses of the drunkard, the complicity of the unsergunders vender. plicity of the unscrapulous vendor, the scandal of encouraging or pressing others to drink, the necessity of shunning occasions and the total effects of strong drink upon woman

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires souching the tongue with it occasionally. Price \$2.

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Qninquagesima Sunday

THE QUALITIES OF CHRISTIAN CHARITY.

my dear brethren, which St. Paul gives us of the virtue of charity in the Epistle of to-day! If you have never Epistle of to-day! If you have never read it or do not remember it, I would advice you to read it at once; and, indeed, nothing could be better than to commit it to memory.

Let us look just now at a part of it. "Charity" says the Apostle, "is patient, is kind; charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in

does not seem to fit.

Charity envieth not." Worse yet. without at once making up their minds to take the shine out of that conceited thing. And if they hear it said that Miss So and So is good looking they will take some opportunity to remark: "For the life of me, I can't make out what any one sees to admire in her!" Probably they might manage to see it if they would make a great effort but how can they make the effort when no one seems to have any eye for their own good points, which ought to be so evident to all? And it is not the ladies only who have this weakness You will hear something like this "Oh! I consider him to be a much overrated man. I knew him when he was young, and he was nothing above the common. But some people certainly have luck." Or, if you do not hear it out loud, the grumbling is there all the same in the heart. Perhaps some

keep closely to the truth. Charity dealeth not perversely.

But I shall not have time to make all

hood and faith .- Sacred Heart Review



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TEMPERANCE.

LAYING THE FOUNDATION OF "If we wish to cure drunkenness and eradicate it, we must turn first to God and morality," says the Intermountain. "Let the moral training of the child along this line he begun early in the home, in the church, in the school. first lessons taught the child along with his prayers be those (conveyed in words suited to his intelligence) concerning the great immorality of this vice. Keep up this line of education, and constantly keep at it, till he grows to manhood; and keep at it in the church, in the home, and in the school, and you will develop a moral abhorrence for intemperance that will prove most efficient. Teach the child the great physical characteristic of inebriety, and its portent of danger, till he believes it firmly: the desire for more stimulant after a first taste. Let us keep no liquor in our houses. . us endeavor to have our child grow to manhood a teetot der. The writer knows hundreds of men now advanced in years who have never tasted intoxi-cants. When asked the reason, their reply generally has been that at the time of receiving their First Communion they had made a promise to abstain from drinking intoxicants until they had attained their majority. They had kept the promise. When of age they realized that total abstinence is a

"good thing," easy of practise, and they had resolved to persevere during life; that they felt the better and hap-pier for it. Secondly, let us endeavor to educate public opinion, and enlist requirement of business men, that their employees be temperate, has done much good. Now let the Christian home and good. to be burned, and have not charity, it profiteth me nothing." Notice, he does not say, "I am not much, or a public opinion that will declare the a public opinion that will declare the habitual (though moderate) use of liquor for the mere fun of the thing to be a practise of immoral, vicious tendencies dangerous alike to the habitue and to those whom his example may influence; a practise, therefore, to be eschewed. Let our young ladies put a bar on the company of roung men who indulge habitually, even though not too freely. Let Christian mothers discountenance the social habit of offering alcoholic refreshments to young or old, in public or private. Stamp alcoholic indulgence of

the only permanent cure of intemperance: Moral and intellectual training." Holiness the Chief Thing.

all degrees as a disreputable practise, and we will lay broad and stable the

"Aft r all," says the North West deview, "holiness is what ensures the spiritual life of Catholics. The example of one truly holy man is a tower of strength for an entire nation. Think of what the Cure d'Ars did fifty years ago for the religious life of the French people. Think of the blessed influence in later years of Dom Bosco in Italy and throughout the Catholic world."

ST VITUS DANCE.

NERVOUS TROUBLE THAT YIELDS READILY

TO DR. WILLIAMS' PINK PILLS. St. Vitus Dance is a common disea among children, but it often attacks both men and women of nervous temperament. Its symptoms are shaky hands, jerky arms, trembling legs, twitching muscles; sometimes the power of speech is affected. The only care lies in plenty of blood because good blood is the life blood of the nerves. Dr. Williams' Pink Pills never fail to cure St. Vitus Dance, because they make the rich, red blood because they make the rich, red blood that feeds the nerves and keeps them strong and steady. Mrs. Wm. Levellie, Welland, Ont., was seriously afflicted with St. Vitus dance, and no treatment



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helped her until she began the use of Dr. Williams' Pink Pills. Mrs. Levellie says: "At times the troub'e was so severe that I could not take a drink of water pnaided, and could not trust myself to raise a dish. There was a constant involuntary motion of the limbs, and at times I could neither eat, walk not talk. I grew pale and emaciated, and my life was fairly a burden. Doctors' treatment, which I was taking almost continuously, did not do me a particle of good and I had almost come to the conclusion that there was no sure fee me I cure for me. I was in what must be considered a desperate condition when I was advised to try Dr. Williams' Pink Pills. In the course of a few weeks after I had begun their use, there a marked inprovement in my condition, and by the time I had taken nine boxes every sympton of the trouble had disappeared, and I was as healthy and active

as in girlhood." It is because Dr. Williams' Pink Pills go right down to the root of the trouble in the blood that they cure such diseases as St. Vitus dance, neuraligia, nervous prostration, anaemia, backaches and headaches, rheumatism, kidney troubles, indigestion, lung troubles and other diseases of the blood and nerves. But you must be careful to get the genuine piles with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or by mail at 50 cents a box, or six boxes for \$2.50, by writing the Dr. Williams Medicine Co., Brock-

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in the cells. No Sanitarium is required. The Treatment can be taken at home. No special diet required. The desire to reform is simply necessary and spirits avoided for a few days.

This medicine is now within the reach

of all, the price having been reduced. The wonderful results obtained with the worst class of drunkards coming before the Judges of the Recorders Courts in Quebec and Montreal war rants the statement that the disease of Drunkenness can be cured—readily and surely—under ordinary circumstances and with the reasonable desire upon the part of an inebriate.

This treatment is simply the medicine

foundation upon which can be developed of the medical profession — the secret is as to its administration.

Dr. Mackay's discovery is the result of 25 years of practice as a specialist and expert. He is a member of the College of Physicians and Surgeons of the Province of Quebec.

The Government of Quebec through the Judges ordered over 500 boxes of the medicine for prisoners appearing in the Courts in 1904 — Official Reports establish 80 per cent of cures with these cases. With the public and official endorsa

tion and the record of results published it is unnecessary to waste money ex-perimenting further. All communications private. The Leeming Miles Co., Ltd.

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worms.

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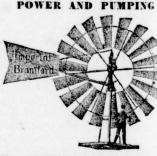
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CHATS WITH YOU

MAROH 4, 1905.

Do not try to be somel not dream of great far aw net dream of great far aw es; do the best you can open your petals of pov and hing out the fragrat in the place that has be you. If you find yourself a narrow sphere by ag crippled, dependent broth or weighted down by a m home, do not say, "Who wasting my life in this I ited environment?" Som ited environment?" Somest characters in all his med and borne magnific such limited fields as you self in. The potency, the opportunity is in the many it. Success. and use it .- Success.

All young men should line of work that they of grow proficient in. You drifting about from trace to business, loc thing to turn up but hav tering of this or that, ar be in demand.

A youth should resolu A youth should resor-outset of life, that h honor too dear for purel barter, priceless, and if he will always be rich nothing else — yea, tho poorhouse. Millions loo by the side of character; thing with character; out it. When the soul precious jewel, the price, all merely mate but empty mockery. I ect happiness or tru while one juggles with esty. As well might a walk through mire uns tain his dignity and self joy his wealth and the won through unscrupulo all the time he stands fore the bar of his Where honor is conce middle course. There porizing, no compromise Worth Cultiv

Admiration is a facul ating, even, if not chie of self interest. For tion can not make gre receive it, it is bo the vision and expand who proffer it. It is so what is habitual that the wonder is tha hero-worshippers merelient of good policy. goodness in heaven is our idea of its perfect obscure such anticipat vouchsafed us here on our outlook with the world's wickedness, o weaknesses of our neigh so much goodness of much courage and pat esity, that the vision has no room for the life, and no sympathy view that deliberately contemplation.

Bent Tell Your Trouble The Guidon offers t advice. "Train your troubles to yourself. advice. out upon acquaintances isn't these fault if vo and they don't want because they have s

The Secret of "To come up again a from defeat." That i

success of every bray

that ever was lived. Perhaps the past bitter disappointment ing it over you may f plodding along in may not have succeed ular things you exp may have lost mone pected to make it; lost friends and re very dear to you. Your business, and ev ave been wrenched you could not pay the or because of sickness nability to work. may have apparent power. The New Y ery discouraging ou in spite of any or a

tunes, if you refuse victory is awaiting A little boy was as to skate. "Oh, by time I fell down," h the spirit that leads victory. It is not th

etting up, that is d en in Success. Keep up You There is first the well and capable of co is nothing more tha numan powers. It i self-respecting person not abuse the organ then there will be no ing of them and wo working all right. aggravate it throug This in some cases confirmed habit the

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CHATS WITH YOUNG MEN.

Do not try to be somebody else. Do Do not try to be somebody else. Do not dream of great far away opportunities; do the best you can where you are. Open your petals of power and beauty and fling out the fragrance of your life in the place that has been assigned to you. If you find yourself bound within a narrow sphere by acced perceive. you.

a narrow sphere by aged parents or crippled, dependent brothers or sisters, or weighted down by a mortgage on the home, do not say, "What is the use of home, do not say, "What is the use of wasting my life in this life in this limited environment?" Some of the grandest characters in all history have blosed and borne magnificent fruit in just somed and norne magnineent truit in just such limited fields as you now think yourself in. The potency, the virtue of the opportunity is in the man who can see and use it.—Success.

Master One Work

All young men should have a distinct line of work that they can master and grow proficient in. Young men that go drifting about from trade to trade and basiness to business, looking for some-thing to turn up but having but a smat-tering of this or that, are not likely to be in demand.

Character is Everything.

A youth should resolve, at the very outset of life, that he will hold his honor too dear for purchase, beyond all barter, priceless, and if he retains this he will always be rich, though he has nothing else—yea, though he live in a poorhouse. Millions look contemptible by the side of character; money is every thing with character; money is every-thing with character; nothing with-out it. When the soul has lost its most precious jewel, the pearl beyond price, all merely material riches are out empty mockery. It is vain to exect happiness or true contentment, while one juggles with honor and hon-esty. As well might a man expect to walk through mire unspoiled, as to re-tain his dignity and self-respect, to en-joy his wealth and the position he has on through unscrupulous means, while all the time he stands condemned be-fore the bar of his own conscience. Where honor is concerned there is no middle course. There can be no temporizing, no compromises.

Worth Cultivating.

Admiration is a faculty worth cultivating, even, if not chiefly, as a measure of self interest. For though admiration can not make greater those who receive it, it is bound to enlarge the rise and example the self-or and example the s the vision and expand the soul of those who proffer it. It is so natural to grow like what is habitually contemplated that the wonder is that all men are not hero-worshippers merely as the expedi-ient of good policy. If the perfect goodness in heaven is a large factor in our idea of its perfect happiness, why obscure such anticipations of it as are vouchsafed us here on earth by filling our outlook with the spectacle of the world's wickedness, of the faults and weaknesses of our neighbor? There is so much goodness on every side, so much courage and patience and generesity, that the vision that beholds it has no room for the uglier aspects of life, and no sympathy with the point of view that deliberately chooses them for contemplation.

Bent Tell Your Troubles to Everybody The Guidon offers the following good advice. "Train yourself to keep your troubles to yourself. Don't pour them out upon acquaintances or strangers. It isn't these fault if you kave troubles, and they don't want to hear of yours because they have so many of their

The Secret of Success "To come up again and wrest triumph from defeat." That is the secret of the success of every brave and noble life

that ever was lived.

Perhaps the past year has been a bitter disappointment to you. In looking it over you may feel that you have been a failure, or at best have been plodding along in medicerity. You plodding along in medicerity. You may not have succeeded in the particular things you expected to do; you may have lost money when you ex-pected to make it; or you may have lost friends and relatives who were your business, and even your have lost your business, and even your home may have been wrenehed from you because you could not pay the mortgage on it, or because of sickness and consequent inability to work. A serious accident may have apparently robbed you of power. The New Year may present a very discouraging outlook to you. Yet, in spite of any or all of these misfortunes, if you refuse to be conquered, victory is awaiting you farther on the

A little boy was asked how he learned to skate. "Oh, by getting up every time I fell down," he replied. This is the spirit that leads men and armies to victory. It is not the fall, but the not getting up, that is defeat.—O. S. Mar-den in Success.

Keep up Your Courage, There is first the belief that we are well and capable of continuing so. That is nothing more than faith in our own human powers. It is a faith that every self-respecting person should have. Do not abuse the organs of the body, and then there will be no necessity of thinking of them and wondering if they are working all right. By dwelling too nuch upon some weakness we can always aggravate it through nervous reaction. This in some cases can become such a confirmed habit that serious troubles will be induced.

"Be Not so Solicitous."

"The melancholy event of yesterday reads to us as an awful lesson against being too much troubled about any of the objects of ordinary ambition. The worthy gentleman who has been snatched from us at the moment of the election and in the middle of the conelection, and in the middle of the con-test, while his desires were as warm and his hopes as eager as ours, has feel-ingly told us that shadows we are and shadows we pursue."

These words were spoken, more than These words were spoken, more than a century ago, by Edmund Burke, during a parliamentary election at Bristol, wherein one of the candidates died, in the midst of the canvass.

Men are every day, in a less noble and dramatic way, enacting the same futile struggle. In the midst of efforts to build up a fortune, or to found a re-

putation, or to achieve some transient end, death comes; and very often quite suddenly, and some times due to over-exertion, over-vexation or despondency and despair. The good advice of the great Teacher of mankind, "Be not solicitous for the things of this world," is emphasized. We are such are such things as dreams are made of a and over little lives are made of; and our little lives are rounded off by sleep. A true humility in the presence of the Infinite is the highest wisdom for us -Catholic Citi-

Some Helpful Thoughts.

It is the man who goes straight to his goal, obstacle or no obstacle, that com mands our respect, gets our confidence and gets to the front. He is the man who is sought in an emergency, not the man who is afraid of obstacles, who magnifies difficulties.—Success.

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angels's which had lost its way, and came on earth and sang on undying, by smiting the heart's of men with sweetest wounds, and putting for the whole an angel's nature into us. - Father Faber.

We ought to set a great value on time. Every minute is precious. We do not go through life throwing away our pennies, — at least, we don't do so if we have common sense. We know that the pennies make the dollars. So, too, the minutes make the hours, and the hours make the years. Let us remember this important fact.

The reputation for straightforwardness has given many a poor youth cap-ital with which to start in business for himself.-Success.

He who can take an optimistic view of life in its varying aspects is a happy man. Our lives are what we make them, and our circumstances depend largely upon ourselves. The optimist enjoys all the good things that come to him to day without fear for the morrow. His star of hope is ever in the zenith, lighting him over troubled waters and guiding him into peaceful harbors. The optimist not only keeps his own mind serene and happy, but radiates hope and cheer to all about nim.

Good manners are the blossoms of good sense, and, it may be added, of good feeling, too; for if the law of kindness be written in the heart it will lead to that disinterestedness in little as well as in great things — that desire to oblige, and attention to the gratification of others, which is the foundation of good manners.

"What message will you send the family?" was asked of a good man dying in a strange land. "My life is my message," was his reply. He had suf-fered many losses, trials, bitter disap pointments, and a long, wasting illness, and was now being cut off in a far country, but he was, to the end, every inch and fiber, a man-high hearted,

Intellectual culture and development may point out to man the avoidance of evil, but they do not necessarily develop character, and that is what counts.—Rev. D. J. O'Sullivan.

Let us rest while we work. All the worry and fret which addle our brains have either origin in unfaith or forget-fulness of God. As a familiar story teaches. He managed the world before we came into it; He will be here to take care of it after we quit it. It is even possible that He can get along with it while we are in it.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

By Louisa Emily Dobres. Carriage of the Cross. LUCY'S CARRIAGE.

Lucy read the letter slowly, then putting it into Mrs. Madison's hands and signing to her to read it, she went away with a white drawn face and locked herself into her own room. The fire was burning brightly, and as she glanced round, she was struck by her trunks and the signs of the journey on the morrow. The sight of them seemed to make her realize all that her mother's letter meant, and as she went and stood by the fire, she felt she could never endure to exchange the delights of her present life for the life her mother had so plainly sketched out for

Hard, bitter thoughts came crowding into Lucy's mind. Constituted so that her heart craved for affection, more perhaps than does that of many people, her mother had never shown her any her mother had never shown her any of that natural love which seemed her right. She had been neglected and uncared for, and then when she had taken root in new surroundings and had won the friendship of the mother and daughter now so dear to her, she was to be torn from them. Taken away not because her mother loved her and wished to have her with her, but because she could be of use in a home where hitherto she had never had a welcome.

This touched Lucy in her most vulnerable part, and there were other aspects too of the situation, which all

came to her mind.

Evidently Holmewood would be very uncomfortable and wretched. What a change from her present home!

There were two girls strangers to her, ready for her to teach them, and a nervous, delicate mother needing her care. Here she had perfect liberty to do her own will from morning till night, and a life which was in all respects suited to her tastes.

Then there was the thought of the living with strangers, her mother

living with strangers, her mother almost as strange to her as any of them, and last but not least all the dreams of going abroad so nearly realized to be

given up.

She could, not go down again, but She could, not go down again, but after a while she went to bed, though sleep was far from her eyes that night. Again and again she seemed to find herself back in the church, where she had been but a few hours before, hearing the voice of the priest as he went from station to station. She had followed that evening kneeling and standing with the rest as that most impressive devotion was being carried out.

Her heart had gone out to the words of each little meditation, and her eyes had rested on the incident in that awful No one denies that food is a blessing.

the necessary help to carry mine with perfect patience and resignation. "

Over and over again in her life she had would may use it as a step to the cellar, or you may carve out of it an angel that said those words or assented to them as they were being said, but never until then had she realized their meaning.

Those words are easy to say, and thousands who have them on their lips continually little realize their full meaning, and what courage they will need to "embrace all the tribulations" which may be their lot when they come. However, when Lucy thought the subject over while those words echoed in her ears, she went through a struggle in which grace came off conqueror.

For years past she had tried day by day to take up the cross, which through her mother's want of affection pressed so heavily upon her, and was felt by her so much more keenly than any one on earth could know. She had by frequenting the Sacraments and brace ing her will by denying herself and practising mortification quietly and secretly been helped in her endeavor, and now that the cross was put before her in another aspect, she was stronger than she could have imagined it possible for her to be. Those who would follow our Lord must do so on His con-ditions, which are that the cross should be taken up and carried. In all lives the cross is somewhere to be found as St. Thomas a Kempis says:

"The bearing of the cross with philosophical endurance and a stoical acceptance of the inevitable may be satisfactory to the pride of man, but to bear it as a Christian alters alike the intention and its eternal effect on the one who thus carries it after the one who first bore it for him."

Mrs. Madison, who felt more for Lucy than she could express, was astonished when the girl came in the next morning from Mass with a face lighter and brighter than, even in spite of their happy days, she had ever seen it. At the altar that morning Lucy had gained the strength she needed, and it was with calm, if not cheerful courage that she saw her friends off to Italy at Charing Cross and then started on her urney to Lichfield.

When she got there she found things even worse than her mother had described them. Mrs. Gregory had evidently married beneath her station in life, and her husband was in all respects a very unprepossessing individ-ual. The house itself was very tiny and adorned in a cheap tawdry fashion.
On every side Lucy's artistic tastes
were offended, and in a very short time
she discovered that the life she would have to lead would contrast in almost every detail from that to which for the two years past she had been accus

It needed all her courage and fortitraceded at her courage and forti-tude to listen patiently to all Mrs. Gregory's endless stories of how badly she had been treated, and to hear her continual discussion of her allments, symptoms and nerves. It required courage of another kind to have to put up with Mr. Gregory, who, unrefined and uncultivated, jarred upon her at

every turn.

Bella and Delia, aged fourteen and sixteen, were pert girls who thought that they knew much better than Lucy about most things, and much resented being taught by her. The few people the Gregory's knew were not of the kind with whom Lucy had much in common, and her loneliness as a Catholic was also very great.

TO BE CONTINUED.

IMITATION OF CHRIST.

I have not the face to say any thing, but this one word: (I have sinned, O Lord, I have sinned; have mercy on me and pardon me.)

Suffer me, therefore, that I may lament my sorrow a little; before I go. lament my sorrow a little; before 1 go, and return no more, to a land that is dark and covered with the mist of death. (Job. x. 20. 21.)

What dost thou chiefly require of a guilty and wretched sinner, but that he should heartily repent and humble himself for his sins.

himself for his sins.

In true contrition and humility of

heart is brought forth hope of forgive-ness, a troubled conscience is reconciled, grace which was lost is recovered, a man is secured from the wrath to come, and God meteth the penitent soul in the holy kiss of peace.

TRE BLESSING OF WORK.

IT IS THE EVANGEL WHICH LEADS TO

It is a truth, testified to by the true men and women of all ages, that happi-ness is the fruit of honest labor, and that no other tree will produce it in such profusion or perfection! And while the chief end and aim of human existence is not happiness, it is contrary to the wish of a God of Love and to the general welfare of His people tkat unhappiness should prevail. Happiness is the parent of so much that is good and beautiful and helpful that its principal source must needs partake of a nature well-nigh divine. Hence the blessedness of work! As with all things else, the unequal

division of labor and the fact that there are those who persist in overdoing and those who never fail to shirk their full and right portion rob it of its true stature in the sight of men. Instead of

tragedy of which each station treated. She seemed to see again the figure of the Holy One bowed with the weight of much or to little constitutes it quite the the cross.

"My most beloved Jesus! I embrace all the tribulations Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying the Cross, to give me the received with the received the pain the paint the paint to give me with the receiver which with the receiver when we will be a sufficient to the receiver when we will be a sufficient to the receiver when we will be a sufficient to the receiver when we will be a sufficient to the receiver when we will be a sufficient to the receiver when we will be a sufficient to the receiver the receiver when the receiver th

Work is like a block of stone: you

and SIMPLE TRUTHS ABOUT PERSEC-UTION.

> Right. Rev. Wm. Strong. To be a Catholic is to be persecuted. Persecutions have been the lot of Catholics always and in every land. The divine Founder told in advance:
> "They shall persecute you" (St. Luke xxi., 12. What is surprising, however, is the deplorable fact that Catholics are accused of having caused many sanguinary persecutions against those who dissented from the doctrine. The Catholic Church, it is true, is implacable against error, but against the erroneous she uses, not the sword, but the weapon of St. Paul:
> "Preach the word: . . reprove,
> entreat; rebuke, in all patience and
> doctrine ("II. Tim. iv. 2.) Never did
> Pope or Council sanction the policy of vengeance or issue a degree of death or torture against those who for con-science sake differed from her belief. famous Spanish Inquisition was tate institution; the Church should ever be held responsible for the exof her children which she loudly mned. If there were cruelties as certified by history, not by the lying apostate Llorente, we denounce them with all our heart.

Catholic Missions, Protestant Revivals.

The Ave Maria insists upon the radcal distinction between Catholic mis-ions and Protestant revivals. "The revival is far and away more emotional than is the mission, and its emotionalism is based on a much weaker foundation than is the passionate earnestness of the Catholic exercise. There is more of persuasion in the former, more of iction in the latter. The preacher mission may make eloquent appeals to the feelings, but his most passionate exhortations are solidly based on the bed-rock of definite dogmas; the revivalist's eloquence is calculated to touch the heart rather than the understand-ing, and hence, while splendidly effective for the time, is less liable to pro-duce stable and durable results. We are not decrying Protestant revivals; on the contrary, we should be glad to see them common throughout the land, but they are not on a par with our

Many persons have learnt the true emptiness and nothingness of this world of its pleasures and gains and honors by being forced either to suffer them-selves or devote themselves to the care of the sick and afflicted who have claims upon them. It is less easy for such men to be deceived by the emptiness and hollowness which impose upon the frivolous and thoughtless worldlings round them.

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a bax by mail post paid.

A Wide Sphere of Usefulness, The consumption of Dr. Thomas E-lectric Oil has grown to great proportions. Notwithstanding the fact that it has now been on the market for over thirty-one years, its prosperity is as great as ever, and the demand of it in that period has very greatly increased. It is beneficial in all countries, and wherever introduced fresh supplies are constantly asked for.

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Where can I get some of Holloway's Con Curel I was entirely cured of my corns by this remedy and I wish some more of it for my friends. Sowrites Mr. J. W. Brown, Chicago.



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Now is the time to secure the CHATHAM INCUBATOR

If you put it off until the last moment, the chances are that you will not be able to get them, as their past success has proven them to be the best in the market and this spring's sale promises to assume enormous proportions, and those who delay in securing Incubators or placing their orders may not be able to secure them. Come early and avoid the rush

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No soul can pass through this life without the love or helpful companionship of some one .- Mary Doran.

IN THE BACK.

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have free our booklet on Alabastine. Address The Alabastine Co. Limited, Paris, Ont.

LEO XIII. ON SOCIALISM.

[Anent the current discussion Socialism, it is opportune to refer to the views of the late Leo. XIII. on this subject in his encyclical on "The Condition of Labor." Following are some salient extracts.]

To remedy these evils the Socialists, working on the poor man's envy of the rich, endeavor to destroy private property, and maintain that individual esessions should become the common operty of all, to be administered by the State or by municipal bodies. They hold that, by thus transferring property from private persons to the community, the present evil state of things will be set to rights, because each citizen will then have his equal share of whatever there is to enjoy. But their proposals are so clearly futile for all practical purposes, that if they were carried out the working man himself would be among the first to suffer. Moreover they are emphatically unjust, because they would rob the lawful possessor, bring the State into a sphere that is not its own, and cause complete confu-sion in the community.

It is surely undeniable that, when a man engages in remunerative labor, the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby expressly proposes to ac quire a full and real right, not only to the remuneration, but also to the dis posal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his for greater security, in land, the land in such a case is only his wages in another form; and consequently, a workingman's little estate thus pur workingman's little estate thus pur chased should be as completely at his own disposal as the wages he receives for his labor. But it is precisely in this power of disposal that ownership consists, whether the property be land or moveable goods. The Socialists, therefore, in endeavoring to transfer the progressions of individuals to the the possessions of individuals to the community, strike at the interests of every wage-earner, for they deprive him of the liberty of disposing of his wages, and thus of all hope and pos-sibility of increasing his stock and of bettering his condition in life.

Nor must we, at this stage, have re-course to the State. Man is older than the State; and he holds the right of providing for the life of his body prior to the formation of any State. And to say that God has given the earth to the say that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property. For God has granted the earth to mankind in general; not in the sense that all without distinction can deal with it as they have a but mather that no part of it has ease, but rather that no part of it has n assigned to any one in particular, and that the limits of private possession have been left to be fixed by man own industry and the laws of individual peoples. Moreover, the earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live on what the land brings forth. Those who do not possess the soil, con tribute their labor; so that it may be truly said that all human subsistence is derived either from labor on one's own land, or from some laborious industry which is paid for either in the produce of the land itself or in that which is exchanged for what the land brings forth.

tiere, again, we have another proof that private ownership is according to of his body in procuring the fruits of nature, by that act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his own personality; and it cannot but be just that he should possess that portion as his own, and should have a right to keep it without molestation.

These arguments are so strong and convincing that it seems surprising that certain obsolete opinions should now be revived in opposition to what is here laid down. We are told that it is right for private persons to have the use of the soil and the fruits of their land, but that it is unjust for any one to possess as owner either the land on which he has built or the estate which he has cultivated. But those who assert this do not perceive that they are robbing man of what his own labor has produced. For the soil which is tilled and changes its condition; it was wild be-fore, it is now fruitful; it was barren, and now it brings forth in abundance. That which has thus altered and im-proved it becomes so truly part of it. self as to be in great measure indistin-guishable and inseparable from it. Is it just that the fruit of a man's sweat and labor should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labo should belong to him who has labored.

With reason, therefore, the common opinion of mankind, little affected by the few dissentients who have main tained the opposite view, has found in the study of nature, and in the law of Nature herself, the foundations of the division of property, and has con-secrated by the practices of all ages the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing, in the most unmistakable manner, to the peace and tranquility of human life. The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding torce from the law of nature. The authority of Divine Law adds its sanction, forbidding us, in the gravest terms, even to covet that which is another's: "Thou shalt not covet thy neighbor's wife ; nor his house, nor his

servant, nor his ox, nor his ass, nor anything which is his."
That right of property, therefore, which has been proved to belong naturally to individual persons, must also belong to a man in his capacity of head of a family: nay, such a person must of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father must provide food and all necessaries for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and con-tinue his own personality, should be provided by him with all that is need-tul to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance. A family, no less that a state is, as we have said, a true society, governed by a power within itself, that is to say, by the father. Wherefore, provided the limits be not transgressed which are prescribed by the very purposes for which it exists, the family has at least, equal rights with the state in the choice and pursuit of those things which are needful to its preservation and its just liberty.

ARE THEY BLIND?

COMMENT ON RECENT REMARK OF MAR-QUISE DE MONSTIERS.

Commenting upon the alleged remark of Marquise de Monstiers Merinville, "Since I have been living in Europe my eyes have been opened to what that Church really is and to its anything but sanctity," the British Columbian Record aptly says:

Some attention deserves to be paid to the lady's statement that since living in Europe her eyes have been opened to what the Church really is. Very well. Two months ago "Lucas Malet," the famous daughter of the famous Rev. Charles Kingsley, came into the Church. She has lived in Europe quite as long as the Marquise. Marion Crawford, too, is surely as familiar with European Catholicism as the Marquise can claim to be. He came into the Church and has remained. Baron Russell, of Kil-lowen, Lord Chief Justice of England, must have been pretty familiar with the Church in Europe; still he lived and died a Catholic. Does the lady know Europe better than did Prince Hohenlohe, the Imperial Chancellor of Germany? He never deserted the faith.

Last year Frau Hahn, the famous woman suffrage leader of Germany, became a Catholic. Possibly she knows Europe. Madame Lindborg, "the Madame de Stael of Denmark," became a Catholic last year. Why did not she a Catholic last year. Why did not she have her eyes opened? And the inter nave her eyes opened? And the internationally famous critic, Ferdinand Brunetiere—is he not as well acquainted with Catholicity in Europe as the Marquise may dare pretend to be? Still he became a Catholic about two years ago. So did Huysman's; so have at least five hundred more eminent in law, philosophy, history, art, literature, theology, science, war and statemantheology, science, war and stateman-ship. A mere list of their names would fill two pages of this journal.

We do not suppose the Marquise would claim to be as intellectual as Newman, Manning, Wilfrid Ward, Baron Russell, Father Maturin, and, great as any Rusuntione Head-de great as any, Brunetiere. Her defec-tion will not injure the Church. Sane people will measure the Marquise by the great thinkers mentioned and won der why her eyes were opened and theirs remained closed. Hume somewhere says that when certain people that private ownership is according to nature's law. For that which is required for the preservation of life, and for life's well-being, is produced in great abundance by the earth, but not until man has brought it into cultivation and lavished upon it his care and skill. Now, when man thus spends the industry of his mind and the strength of his body in prequiping the fruits of his body in prequiping the fruits of his pody in prequiping the fruits of the present that the when people try for years to lose faith they finally lose it. But the world was aware of this fact long before she was born. The story of the Marquise's loss of fith his produced. when it does, pity for the lady may be increased, but reprobation of others may be even more damning than is at present suspected.

POPE PIUS X. TO THE "DAUGH-TERS OF THE FAITH

New York, February 20 .- Pope Pius X. has at last placed the seal of his approbation upon the newly organized society of the Filiae Fideli, better Miss Eliza O'Brien Lummis, the founder of the Society, went to Rome last summer, gained an audience with the Holy Father and came home with a parallely for the Foundation of the Society. papal brief strongly setting forth the views of the reigning Pontiff upon the evils accruing from divorce, social ex-travagances and the tendency to in-daige in the fashionable games of

This translation of the Papal brief has just been made public: To our beloved daughter in Christ, Eliza O'Brien Lummis, Moderator of the S. Filiae Fidel.

To our beloved daughter in Christ, health and apostolic blessing. It is with a feeling of sweet consolation that we have learned what you have made known to us concerning the society which you have founded, its organiza-tion and its excellent results. Indeed, we cannot but rejoice greatly when we see most worthy ladies, in particular whose position, wealth or name gives them a most powerful influence in society, uniting for the purpose of reviving particularly among those of their own rank, the perfection of Christian morality and by striving Christian morality, and by striving ac cording to resources at their command against naturalism, which is the ever increasing evil of the present day, and which, breathing only the love of pleasure and sensuality, weakens and enervates the minds of men, and even in the conscience of Catholies selves effaces the most sacred obliga-

well as in the schools, of checking those pests of human society, namely, the shameless license of spectacular representations and immoral books, of idle and wanton conversation and gatherings and the shameful extravagance of dress. Therefore, baloved daughter in dress. Therefore, beloved daughter in Christ, the work you have inaugurated, not without divine inspiration and guidance, and which you have prosecuted with the approbation of the head of your diocess—that work we wish you to your diocese—that work we wish you to continue henceforth with greater ardor while relying on the support of our

At the same time we trust that many more, stirred up by your example and that of your associates, may be led to join your organization, and that your join your organization, and that your pious association may, under your lead-ership, the diffused in other dioceses also, and that it may induce even Cath-olic men to bind themselves by a sinilar conpact and to lend to a similar purpose. In the meantime, as an augury and a surance of divine blessing and a token of our parental benevolence, we very lovingly impart to you, beloved daughter in Christ, and to your whole soc ety, and to all those who in any way forward the same, our apostolic bene-

Given from St. Peter's, November 22. 1904, feast of St. Cecilia, Virgin and Martyr, in the second year of our PIUS P. P. X.

The Daughters of the Faith is the outcome of an informal meeting of some of the more prominent Catholic ladies of this city a year ago, at which the topics of the discussion were certain social problems. The central society is to be directed by an executive board, which shall be under the supervision of the

Archbishop.

Two things at which the society was to direct its efforts were divorce and

ow-necked gowns.
The Rev. Thomas F. Myhan, pastor of St. Ann's Church, in East Twelfth street, has been appointed the Spiritual Director of the society by the Arch-bishop.—Catholic Standard and Times.

Archbishop Moeller Against Fairs and Carls.

Cincinnati, O., Jan. 13.—In a pastoral letter sent to the priests of this archdiocese to-day Archbishop Moeller lays down rigid rules regarding church fairs and picnics. He says that fairs, picnics, excursions and euchre parties often give occasion to scenes and acts which are not above reproach.

"We feel disposed peremptorily to forbid them," he adds, "but, fearing lest we might thereby embarrass some pastors, we deem it sufficient for the present to make known this, our decided opposition to such proceedings."

The letter then repeats former rules governing such matters, particularly emphasizing the prohibition of fairs. picnics and euchre parties Sundays and the prohibition of wheels of fortune and slot machines any day. The elimination of dancing from church entertain-ments and early closing of fairs Saturday nights are urged.

OUR CHURCH IS BUILT ON A ROCK.

How grateful we Catholiss should be to God for having given us the grace of belonging to the One true Church of Christ! It is after reading ing an article like the one published ecently in the Boston Herald in which Dr. Lyman Abbott is criticized, that we realize how much we owe to Mother Church. She made us one and Mother Church. She made us one and she keeps us one: so that we are not "blown about by every wind of doc-trine." To Her alone apply these words of Christ: "Thou art Peter and upon this Rock I will build my Church and the gates of hell shall not prevail against it."

This rock for us is the Divine Auth-

ority vested in our visible head, the great White Shepherd of Rome. We Catholics can never go astray, or or remain in doubt concerning matters of Faith as do our separated brethren, particularly those mentioned in the article referred to; whose difficult questions arise they are settled by appealing to Rome. We, then, submit our poor, weak, human intellects to her decisions or else we are dashed to pieces figuratively speaking, against this Rock and eventually lose our souls: that heareth you heareth me, says Christ, and He that will not hear the Church, let him be to thee as the heathen and the publican." How restful it is to meditate on these words of Holy Scripture when we are tempted not to believe simply what God has re-vealed: "Seek not the things that are too high for thee and search not into this above the ability like the into things above thy ability; but the things that God hath commanded thee think on them always, and in many of his works be not curious. For it is not necessary for thee to see with thy eyes sary matters be not over curious, and in many of his works thou shalt not be inquisitive. For many things are shown to thee above the understand-ing of men."

The most regrettable part of this so-called sermon, nay, the sad and pitiful part of it, is that it was addressed to hundreds of young men. students of Harvard University. How it must have undermined their already totter-ing beliefs, perhaps made of them ab-solute infidels. The minds and hearts of the young are impressionable, and to hear such statements from one sup posed to be a leader of men could not have other than harmful results. Let our Catholic young men keep away trom Protestant Colleges where their faith is so exposed. When one pos-sessos a great earthly treasure, for in-The most regrettable part of this sofrom Protestant Colleges where their faith is so exposed. When one possesses a great earthly treasure, for instance a bag of gold, it is not left exposed where it could be carried off. How much more carefully should this priceless treasure of Faith be guarded! It is a wonderful gift of God and we It is a wonderful gift of God and we know alas! that it may be lost .- The

Catholic Societies.

tions.

Among these duties we mention particularly that of protecting Christian marriage against the disgraceful stain of divorce, of providing for proper education within the domestic walls as

make her better known and more respected. But a society which merely flaunts the name 'Catholic' upon its banner, whilst lacking the spirit and conduct alone worthy of that glorious name, brings disgrace upon the Church yea, a greater disgrace than the evil conduct of a single individual, because of the greater weight and publicity of the example."

To the Charitably Inclined

To the Charitably Inclined

Those of our readers who can do so would be conferring a very great favor if they would kindly send a donation to the Rev. W. Brueck, O. M. I., St. Patrick's Oppanage, Prince Albert, Sask. for the poor children under his care. The Rev. Missionary, in the course of a letter descriptive of the poverty and hardships of his flock, says:

"I hope your subscribers will not refuse a little assistance to a crowd of poor oroban children thrust into this wide and cold-hearted world without any one to love them or to care for them. The winter, especially when as cold as this year, is always hard on them, but the sames ris some im a harden still. Last year we have spent a few months in untoid anxiety. Hardly anything came in and when at the end of the month the baker handed in his bill, there was often not a cent wherewich to pay it. I dread the same sgain for this year and not without reason. For the love of God and the sake of your own immortal soul have pity for the poor children. Any contribution, however [smill, shall b) gratefully accepted, and you may rest assured that the kind donors will not be forgotten in the Orphans' prayers."

Golden Wedding at St. Clements Mr. and Mrs. E1 District celebrated their golden wedding on Feb 6 h inst. Mass was sung by Rev. Father Halm in St. Clements church. They had a family of eleven children. In of whom are living They are August of Hawkesville, Ed. E. of Dishwood, Mrs. J. Weltin of Dashwood Mrs. H. Hergott of Mildmay Mrs. D. C. Kuntz of Waterloo, Mrs. J. E-baugh of St. Clements, Joseph Mary and Henry at home. All were present except Frank of the North West Territory.

MOODWARD FEELEY-At St. Peter's Cathedral, London Oot, by Rev J. T. Aylward, Rector, Mr. Albert Avery Woodward, Toronto, of Mrs. Katharine Feeley, daughter of Mr. Edward Best of this city.

Edward Best of this city.

JOHNSTON-SCOTT—At St. Peter's cathedral on Feb 21, 1905 by Rev. J. T. Aylward, rector. Mr. Charles Johnston, Westminster, to Miss Mary Scott of this city.

RIGG MURPHY.—At Kentrille, N. S. by the Rev Father Holden, P. P. Mr. Harold Thornley Rigg, of H. M. Dockyard, to Miss N uno Margaret Mary Murphy, daughter of Dr. Martin Murphy, cf Halifax C. E. I. S. O.

BIRMINGHAM — O. J. Junuary 23, Professor Birmingham, M. D. R. U. I. D. monstrator of Anatomy, Catholic University School of Medicine, Dublin, Ireland pephew of W. T. Bir ingham, Esq., of this city. May be rest in peace!

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buy the people the Commenting on gevernment depen ignorant foreigner devising some so tion by which th could be given in good old America these things abid And yet nine of its purchasable, that money goes. Ele fluenced by the u of their voters will all unless "there But there need Governor Garvin leader in one tow if neither party had a box of cigar for that party-i give up the cigar

Mr. Steffens fu ery of the people country in Rhode who take bribes officers and legisl leaders are not but are typically of professional a

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