The Catholic Record.

LONDON, SATURDAY, FEB. 24, 1906.

THE SOCIAL PROBLEM.

In the February number of the Messenger Father Mass, S. J., has an article entitled "Professor Peabody and the Social Question." He limns the character of Christ, and points out that it must meet our present "Social Question," by means of the character that is formed by an imitation of Christ, and by obedience to His prin-

Willingness to grow after the example of Christ, courage to do all things in Him Who strengthens us, determination to follow the leadership of Christ, are the roots from which spring righteousness, love and life.

The fruits of the Christian character are poise-that is, perfect balance of equilibrium between the life of the body, of the mind, of the emotions. It is simple and direct and dowered withal with the kindliness that unlocks hearts. The social consequences of the Christian character Christ appears to have summarized in three paradoxes: 1. The first is the paradex of self-sacrifice, which inculcates that we shall find life by losing it. The second paradox is that of service: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." The third paradox is idealism. "Life is more

" Will the Christian character solve the Social Problem of to-day?" asks Father Maas. "One must confess that with the spread of the Christian character the conditions of modern life will no longer remain prohibitive of morality: the precepts of chastity will no longer be mocking words to the dwellers in one-room tenements: even when children are hungry and work is slack, the patience of the day laborer will withstand its strain. The workman will no longer be a tool, and the employer a mere taskmaster; the ruler will no longer be a tyrant, and the subject be a more slave. And why has not Christianity produced these results before? Simply because the modern time has not allowed Christianity to cope with the problem, because the Christian character has not been formed."

With oppression of the poor, and the operations of the high finance which evades the penitentiary, and the shameless servility to the wealthy, and lifedestroying pursuit of wealth-with all our academic dissertations on presentday evils, and our reluctance to do aught that may remedy them, we can agree with Carlyle, that "the beginning and the end of what is the matter with society is that we have forgotten

The Messenger has also articles on Don Quixote and "Our Italian Greek Catholics."

SOCIAL ACTIVITY.

Writing in the Catholic World for February on "The Social Activity of French Catholics," Max Turmann, LL.D., assures us there are very good reasons why the Catholics of France should be cheerful amid all the anxious cares of the present moment.

The outsider, however, may be pardoned for envying the French Catholics who refuse to be depressed at the sight of M. Fallieres as President of the Republic. And with Catholic journal ists at war with one another, and senators hostile to the Church safe again in their seats, it is difficult to see any reason for cheerfulness.

Some people, says the writer, are as tonished and even angered when they cannot reap the harvest almost as soon as the seed is sown. As Mr. George Goyan wrote recently :

" We know the good that we want to do, but not always the good that is done. If here and there some result done. If here and there some result seems slight and rather discouraging, tell your friends that sometimes thing turn out well without our knowing it till we get to heaven.'

The work done by the Catholic Young Men's Association and Le Solon is described in detail.

LIFE AND MONEY.

In an article on Life and Money, Dr. Kerby says that "much of the modern discontent which is formulated by labor unions and socialists is directed towards income conditions. Yet the equally vital question of spending money is neglected when much in the way of reform might be accomplished by right judgment in expenditure. Right discipline of wants is part of life, hence it is interior and vital. One's attitude religion, not Protestantism.

whole philosophy of life. Some spend what they gain and so display lack of foresight and wisdom, others spend in come according to the class to which they belong or aspire to, and reap ostentation and foolish mockery or greatest distress. Fathers and hus bands will work and sacrifice and scrimp in private that children and wives be noticed. They keep out of debt at the expense of much struggle and worry-others are debarred by no ethical self-control in their attempts to live in a manner not warranted by income. Their right to live as they wish appears stronger than creditors' right to justice. There are those who, in attempting to maintain a standard be yond their means, resort to cheating, gambling and deception in order to procure needed money.

This whole course of conduct bears directly and constantly upon income, for through income we are enabled to procure what we desire. The fixing of this standard of life takes us far away from consideration of our real essential need of food, drink, recreation and shelter, and places a burden on income which the latter can if at all bear only with difficulty.

THE SAINTS.

Rev. Dr. Fox continues his review of Father Delehaye's work on the Saints. He tells us that the learned Bollandist's labors enhance the value of the Lives of the Saints by separating the genuine from the false; by authorizing us to distinguish the inspiring records of the wonders that the Holy Spirit has wrought in frail, sinful humanity from the mere vaporings of the popular imagination or the insipid inventions of some tasteless scribe. He blds us to not confound the saint with the story : to conclude that because the latter will not in its entirety or some of its parts stand the light of criticism, the credit of the saint is in jeopardy. Another thing to be remembered is that many narratives were intended by their authors to be a vehicle for moral and spiritual lessons.

The author also bids us remember that this work of winnowing the true from the false is one way of answering those who contend that Catholicism cannot face the light of modern research. This need becomes more imperative from the fact that some who would not for worlds willingly co operate with the opponents of Catholicism in shaking the faith of the laity, unintentionally do play into their hands. They, as far as it is in their power to do so, rashly pledge the Church's authority for beliefs that are clothed with no such dignity. They declare that this or that claim of a place or a relic or some alleged fact has been confirmed by the Pope or is taught by all theologians and therefore de fide.

A CAUTION.

In this connection it may be well to quote the following words from Bishop Hedley's latest work: We can learn two important lessons on this subject from the so called scientific spirit. One is not to force our own pious opinions upon others and the second is to cultivate greater caution than our forefathers, considering the age in which we live. As to the second it may be said without fear of failing in spiritual learning, that in these days piety is intended to be more hard headed than it formerly was. To be cautious is not to be less pious; it is only to be on the side of not allowing your piety to spread itself over too much ground

THE CATHOLIC IS THE BEST RELIGION TO DIE IN.

"Truth." quoted by The Lamp, Anglican

A most striking fact in testimony of Catholic never leaves the Catholic Church on his deathbed, or when the certainty of immediate death stares him in the face. And on the contrary the reader will find that very many Protestants and others when about to face the judgment seat of God, when the shackles of this world have fallen practically from them, embrace Catho lic faith and become members of the Catholic Church. The reader will be astonished if he will but note in the execution of criminals how many to the Catholic Church in their last hour; how many sick at our hospitals do likewise, and how often the Priest is called in to attend the deathbeds of non Catholics. It has been said that other religions are better to live in but the Catholic religion is better to die in. What is this but saying that the Cath olic religion is the true religion? Even Philip Melancthon, one of the chief of the greaf Reformers, advised

to money is a commentary on one's ARCHBISHOP GLENNAN ON THE CONFESSIONAL.

Perhaps there is no doctrine or practice of the Catholic Church that and denunciation than that which is popularly known as the confessional-

"going to confession."
"Its critics have invariably declared it is unscriptural — as subversive of human rights, and as cause rather than a cure for crime. The horrors of the confessional are even now being made the stock-in-trade of the country critic whose repertoire of speeches is perhaps exhausted; while indefatigable book gents sell, to the people who know no etter, the lurid stories which prurient minds have seen fit to work into the

matter of so much importance to know just what the Catholic view of it is, so that we may not mislead the intelligent non Catholic, who sometimes is driven to inquire concerning this particular

Catholic teaching.

"In the first place, 'going to confession,' 'telling your sins to a priest,' etc., does not in Catholic theology stand alone as an individual doctrine. It is only a part of a sacrament—the sacrament called penance, and this sacrament includes with the mere confession of sin on the part of the penitent also the contrition or sorrow for

part of the person so authorized by our Blessed Saviour.
"Again in Catholic theology sorrow for sin, or contrition, is of far more in portance and is far more essential to the forgiveness of sin than the mere act of confessing the sin committed— so that those who would attack the Catholic practice of confessing sin, ought in justice also oppose its neces sary concomitant, viz., that true, heartfelt sorrow for sin which our faith absolutely demands, and without which the confession itself is not only useless, but sinful.

"I notice, however, that all attacks on the sacraments of penance carefully eliminate any mention of this most essential feature, contrition, and proceed to attack confession as if it were merely a mechanical act, and a mere machine contrived by priesteraft for make-believe absolution from sin-and

they say first of all it's unscriptural.
"Unscriptural—yet Christ says
(Matthew xvi., 19.) speaking to St.
Peter: "Whatsoever thou shalt bind
upon earth shall be bound also in heaven, and what soe ver thou shall leose upon earth it shalt be loosed also in heaven," and our blessed Savio peats the same words to His disciples St. Matthew, chapter xviii., verse

"Some may think this commission too general-proving, as it were, too much -but when we turn to St. John, chapter xx., verse 21, the Saviour's words are much plainer and His commission much more definite. He surrounds it with all the dignity and solemnity of a consecration, and sets it in, perhaps the most solemn words ever spoken to ' As the Father hath sent me. also send you.' When He had said this He breathed on them and He said to them: 'Receive ye the Holy Ghost, Whose sins you shall forgive they are forgiven them, and Whose sins you shall retain they are retained.'

Now, you car see in these words such a definite commission, so clear an expression of a power conferred, so surrounded with ceremony, that they must be strange reasoners who deny the scriptural foundations for the confessional, for if the apostles had the power to forgive sins in Christ's name, the people who would ask that forgive ness must necessarily confess the sins they would ask forgiveness for; so that confession became a neces corrollary of the divine com-

mission. THE SACRAMENT. "And so it has been a sacrament of the church from the beginning, a sacrament established by our blessed Lordnot by priests nor through superstilous agencies. Some may object that there is no documentary proof clearly confirming its practice in the early ages, but there is certainly no proof against it. And if we carefully study the law of the church's life, we can readily see that a practice such as auricular confession by its very nature could not be introduced in the later years of the church's development.
Confession of sin, we all admit, is a
difficult, distasteful, and, humanly
speaking, a very disagreeable perform
ance. Now the church's discipline has all along the line relaxed somewhat from its pristine vigor. Our fasts today are not as severe; our alms-givings are not as liberal; our faith not as heroic as in the first ages of the church, and the entire trend of Catholic discipline has been all through the years to a more merciful interpretation of law and a greater reasonablenes of

service. "With such a trend evidenced all through our history, would it not be next to impossible for any human agency in the church to create and popularize that which of itself is so unpopular? A people, pious or otherwise, would raturally revolt against such an innovation. So that only a divine mandate and constant practice from the beginning would be able to account for the existence of this uni-

wersal practice among Catholic people.

"THE SAVIOUR'S WORDS."

"And this is the belief of Catholic people to day, holding to the Saviour's words and accepting the means He has left us for the remission of sins. "Now, when we consider the sacra-ment in this light we see how it not

only exists by a divine mandate, but

how admirably it fits into the economy of salvation. In that economy morality is not a mere vencer on life, a garment to 167 E. Hunter Street, Hamilton. be worn in pleasant weather; not a mere external observance, wherein prudence is the chief feature and the lice court the institution most to be No ! Morality stands for ou hole life expression, for the soul that in us working outward, so that the oral law should envelop our whole

"Hence, our blessed Lord tells us w nust enter our own hearts—must in hat inner kingdom of the soul set up lis kingdom there and obey His law. e gives us a mentor to guide us -the science that each one possesses, and t mentor ceaselessly admonishes, or proaches, holds up the law of right tion and condemns us if we transgress

And over against it our Blessed rd has set a court of conscience, to

st feel with each succeeding day he dragging a lengthening chain of ltaround him.
'Human nature is weak, and compari-

es, I know, are odious, yet in these ys of reckoning, investigations and heavals, I doubt whether you will re many who frequent the sacrament enance to list among the criminals. "The sacrament of penance is not the vay to the penitentiary."—St. Louis Vestern Watchman, Feb 8th.

ONE FACT OF ITSELF CONVINCING

LETTER FROM A CONVERT.

Since my arrival at that period of life at which I was able to distinguish between palpable truth and equally self-evident untruth; since the time at which I was capable of comprehending an indisputable fact, there was one truth in connection with holy church, the potency in itself of which was wholly enflicient for me-quite enough wholly sufficient for me-quite enough cause my conversion, or, more strictly, my becoming an active pro-fessed adherent of holy church; for even when outside the fold I never held any personal views radically an-tagonistic to the church, and had no previously conceived religious notions to controver), therefore my becoming a Catholic was more of the nature of following the dictates of conscience and common sense than of conversion

from Protestantism. The one simple truth I have in mind is the fact of the divine foundation of holy church, in contradistinction to a'l other church and sect beginnings; the mere historical fact of its priority

and sincerely embrace another "faith -a mushroom sect conceived by some one who was either mentally deficient

ome earthly or unbalanced, or through so aim, is quite beyond my understanding. How any thinking person, other than infidel and agnostic, who has the least shred of be ief in Christ, can compare, as it were, a Luther, a Calvin, a Knox, Wesley, Henry VIII., or whoever may have been the particular founders of their sect, favorably with Christ, the Divine Founder (which they virtually do by embracing church or creed other past my comprehension. If for no other reason, the fact of the priority of the Catholic church, i. e., its existence for centuries previous to the inception of their churches, would make any claim to divine foundation for their sect simply preposterous. No, they do not do this. Nevertheless, the fact of their being outside the fold of the Catholic church, the Apostolic church, is a tacit acceptance of the teaching of man, of their founder, in preference to the in-struction of Christ, given by His visible self, to the church of His foundation hundreds of years before the birth of their heresies.

Sincero Protestantism is nothing more than an unauthorized, a human, an individual, a pulpit expounding of the gospel, rather than the gospel as expounded by Christ Himself.

Quite recently a very staunch adher ent of Methodism approached me for the purpose of argument. Among other statements the Methodist made one to the effect that Catholicism was good and pure for the first few turies of its existence, and really admitted its apostolic foundation, but went on to say that abuses and excesses

of the clergy corrupted it thereafter.
Without pointing out the fact that a personally impious Pope, for instance, did not condemn the Apostolic church, and after the Methodist assured me of his belief in the impossibility of Christ to sin, he was asked how could Christ through the apostle establish a church of error? The argument abruptly terminated.

In conclusion, I again say, it has always been a source of wonder to me how educated non Catholics overcome

THE INNER LIGHT.

A famous lady who once reigned in Paris society was so plain when she was a girl that her mother one day said, after gazing at her for a long time with a distressed expression, "My poor child, I fear it will be very hard for you to win love in this world, indeed even to make iriends!"

P. P., of Chesterville, Ont.

It was from that hour that the suc cess of this woman, known to the world as Mme. de Circount, dated. For a little time she took the matter sorely to heart. Then humbly, but sweet ly and untiringly, she began to be kind—kind to the panper children of her native village, to the servants of her household, even to the birds that If and untiringly, she began to be kind—kind to the pauper children of her native village, to the servants of her household, even to the birds that hopped about the garden walks. Nothing so distressed her as not to be able to render a service. As the years were on, her good will to sand every one made her the idol of the great the idol of the great of the idol of the great of the idol of the great one made her the idol of the great one made her the idol of the great of th one made her the idol of the great city which was eventually her bome. Although her complexion was sallow, her eyes small and sunken, yet she held in devotion to her some of the most noted men of her time. Her lifelong unselfishness and interest in others made her, it is said irresistible, and young and old forgot the plainness of her features in the liveliness of her features in the liveliness of her life.

GAFLIC LEAGUE ECHOES.

to the priesthood in this country. He entered the priesthood with this country. He entered the priesthood with the avowed to the priesthood in this country. He entered the priesthood with the avowed.

to the priesthood in this country. He entered the priesthood with the avowed to entered the priesthood with the avowed to entered the priesthood with the avowed work among his people, and in order to perfect himself in this line of ecclesias-tical endeavor has been enrolled among the student priests at the Apostolic mission house.

Father Negaharquet (the English for which is "Scattered Clouds,") is a full blood meaber of the famous Petawatamic Indians, and comes of a fine family.

GAELIC LEAGUE ECHOES.

JOHN FLEMING.

Sunday next, the 25th inst., will be the eleventh auniversary of the death of John Fleming, the greatest Irish schelar of his day, and a man of whom every Decian, and particularly those who wish to see our ancient language live and flourish, should feel proud. To day, when men are eager to henor the memory of those who worked for the old torgue in dark and evil days, when the fight seemed hopeless and men believed that the language was-"Surely, surely sinking into silent death at

To live but mid the memories and relics of the past"

-to those who now rejoice at the new lease of life it has taken, a few particu-lars regarding the life and labors of John Fleming will be of interest. John Flewing was born in the parish of Clonea, County Waterford, in the year 1814. He received his early education at a kind of school which was kept by an old school schoolmaster at Kill, about twelve miles from Water ford City. After leaving this school with what education that was to be had there, and with what was to be picked up from the "poor scholars," he was appointed teacher of the first National school established in Rathgormac, which position he held until the year 1881, when he resigned and proceeded to Dublin at the request of some members of the Society for the Preven memoers of the Society for the Freven tion of the Irish Language, which had been founded a year or two previously. During his time in Rathgormac he became connected with every movement established for the preservation of the Irish language. He was a member of the Ossianic Society, and the Keating the Ossianic Society, and the Keating Society founded in Dungarvan in the sixties consisted of John Fleming, William Williams and Father Meany. "Dr. Keating's Catechism," published the mere historical fact of 1's priority reckened from the time of Christ's visible presence on earth.

How any logical person can discount this fact, which is beyond controversy, to such a degree as to conscientiously and sincerely embrace another "faith" "Eogair sgiath an Airfrinn" and other Eoeair sgiath an Airfrinn works, but for the want of adequate support they were never published. He gave considerable help to Dr. Joyce in the preparation of his grammar, and most of the work in preparation of Keating's "Three Shafts of Death" for which Dr. Atkinson received most of the credit, was done by John Fleming. His Irish life of Donncadha ing. His Irish life of Donncadha Ruaidh is admittedly his best piece of original Irish. His first engagement in Dablin was at the Royal University of Ireland, where he was employed collecting and arranging words for the dic which the University anthorities intended to issue. In the year 1884 he was appointed editor of the Gaelic Journal, which position he held until 1891, when failing health and the infirmities of old age compelled him to resign the post. During the seven years he acted as editor of the Gaelic Journal he had frequently to write cr otherwise provide the entire matter. He died in Dublia on January 28th. 1895, and was buried in Glasnevin. His memory is still held in reverence amongst the old people of Clonea Rath-cormac, and the adjoining districts, and the writer recently met several persons in and around Carrickbeg and Coolnamuck who knew him personally. Dr. O'Hickey of Maynooth, who re ceived his first lessons in Irish from John Fleming, writes thus of him : "A better man, more stirling Christian, a man of simpler and more robust faith than John Fleming I have never known. The language of our race never had a more ardent, fearless, outspoken, un compromising champion, nor has the Irish language movement ever had within its ranks a more earnest persevering, and indomitable work-er. For twenty years I enjoyed his friendship, his entire con-

his friendship, his entire confidence, and to his inspiration, example and unfailing I owe far more than I can adequately acknowledge or repay. To considerations of health, comfort and future he was quite indifferent; to secure that a real, earnest, organized effort should be made to save the language of the Gael and to pass it on to future ages was his own thought, his one and only ambition. What joy it would give to the heart of John Flem-

ing were he alive to day to witness the triumph of his and his companions labours and see the future of the Irish language secured beyond any doubt or danger. Let us hope that the people of Clonea and Rathcormac will ere long take steps to erect a fitting memorial to perpetuate the memory of their illustrious fellow parishioner, John Fleming.—Waterford, Iceland, Star, Jan. 27.
The John Fleming referred to is an uncle of the Rev. J. P. Fleming, P. P., of Chesterville, Out.

FULL-BLOODED INDIAN PRIEST STUDYING AT THE APOSTOLIC MISSION HOUSE.

An interesting addition to the colony

he improved the opportunities the youthful age a) which he was ordained to the priesthood gives elequent testi-meny. He is stated to be highly re-garded by his people and also by a large number of his clerical friends.

Father Negahanquet was born on the Potawatamic reservation near St. Mary's, Kan., about twenty eight years to Indian Territory, now Oklahama territory. His family being civilized territory. His family being civilized and ambitious, took considerable pains with his education, the principal part of which was secured on the tribal reservation in Oklahama at the Sacred Heart Abbey under the charge of the Benedictines. In his early life Father Albert, as he is more familiarly called, chose the priesthood as his lifework. chose the priesthood as his lifework. For his theology le studied in Rome, at the College of the Propaganoa, and on his return to this country began his labors among the Indians. But in his desire to do most efficient work among his own people he is now availing himself of the excellent training afford ed by the Mission House.
It is said to be a fact that there are

a large number of priests in this country through whose veins there courses more or less Indian blood. A number of such cases might be stated. Rev. Wm. H. Ketcham, director of the bureau of Roman Catholic Indian Missions, has some Indian blood in his make-up. In Mexico, for instance, the circumstance is said to be quite common. Besides the Archbishop of Mexico there are said to be a hundred or more priests in that country of pure Indian blood. But Father Albert Negahanquet is claimed to be the only full-blood Indian Catholic priest in this

CATHOLIC NOTES.

The Rev. Father Hays, an English priest now in Australia, administered one day recently the total abstinence pledge to six thousand young New

The Paris Figure states that Cardinal Richard, the Archbishop of that city, owing to age and ill health, sent in his resignation to the Holy Father. His Holiness wrote a most kindly letter refusing to accept it. The Cardinal is to have a vigorous episcopal assistant.

The youngest member of the Australian hierarchy, and, indeed, possibly the youngest Bishop in the world, is Right Rev. James Duhig, who has been appointed to the See of Rockhampton, Queensland. He is a native of Broadford, County Limerick, Ireland, where he was born in the year

ton for the new residence of the U. Apostolic Delegate, which is to be situated on Baltimore street, in a fashionable section of the city ome will cost \$100,000, and is to be finished in Ostober.

The Vatican has been informed that Princess Ena of Battenberg, who is to marry King Alfonso of Spain, will formally adopt the Catholic faith in a short time, and that the ceremony of her adoption into the Church will take place at Lourdes. Her visit to Rome has been postponed until after formal announcement of the betrothal is made. It is understood that the Spanish Am-bassador at the Vatican has already officially notified the Pope.

The parish priests, who are taking up the census of Catholics in the Cincinnati parishes, are surprised at the results. They are discovering quite a number of tamilies who had drifted so long away from the practice of the Catholic religion that they were not even known as nominal Many of these are now being brought back to the true faith. It has also developed that at least 60 per cent. Of the population of Cincinnati is Cath-

During a long life I have proved that not one kind word ever stoken, not one kind deed ever done, but sooner or later returns to bless the giver.—Lord

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A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY.

CHAPTER XIII. PLACE AUX DAMES.

The winter that followed was dreary enough for all of us. Nevertheless our small circle at Fort Pentchartrain

formed a congenial company.

There was Cadillac himself, brilliant in conversation and repartee; there was Monsieur de Tonty, sauve, elegant, and professing a devoted friendship for the Commandant; there were Daguard Chacornacle, ever gay comrades and Frere Constantin, learned, accom-plished, courtly, and a model of good-ness and zeal in his daily life. Mon-sieur Vaillant and our Sieur unhappily did not chime. He was for the part away with the Indians, and ardu ous and self sacrificing was his work among them until he was recalled t

For our divertissements, we officers had sword practice and singing, and as I played a little upon the flaggoolet, my music was much in demand. There were dancing and card-playing as well, and eau de vie for those that wished.

As for the garrison, and the motley number of artisans, boatmen, and wood rangers who made up the population of our little town, the older men were wont to gather around the open fire in the great cibins of the Indian chiefs, smoking and to ling stories; while the youths passed the long evenings in out, with dancing, feasting, wi the wherewith was to be had, and, alack, too often in carousing.

The first voyageurs who came through

the strait after the breaking up of the ice brought news which gladdened the hearts of those among our officers and soldiers who had left wives in Montreal and Quebec. Madame Cadillac, Madame de Tonty, several other ladies, and a little band of the soldiers' wives, were

on the way to join their husbands.

Therese with her wonted energy had gone to Three Rivers the Septen before, and, having according to La Mothe's previous instructions, bought up stores for the journey there and at Montreal, had, with her party, pressed on to Fort Frontenac, where they spent

he inclement season.

During the days that followed, the sentries who watched the river had a measant task. Many times also did Cadillac and I wander down the bank of the stream, beyond the fortifications, and gaze abroad upon the blue waters as far as the eye could reach, scanning the horizon for a sign of the bateau that were bringing nearer the brave, true hearted women who, leaving friends, and kindred, and the comforts of civilization, were coming to make homes in the wilderness for those to whom they were bound by the dearest ties.

I too was eager to see Therese. only did I long for the society of my sister, but I knew she would be able to tell me of Burbe. Sarely she, whom still in my thoughts I often called our dear demoiselle-she who erstwhile had been so light hearted, so dependent upon the compary of her friends-Barbe could not live on indefinitely in the seclusion of a lonely seigneury of the St. Lawrence! Would she return to Beauport, or to the Guyon house on the Place d'Armes at Quebec; or, more probably, would she not take up her residence with the family of the noble De Longuel? Yes, I was impatient to ask Therese concerning these matters.

arly one afternoon, as I stood look the strait, my vigilance was by the sight of a dark object rewarded by the sight line where the blue gray clouds and the silver waters met. might have thought it a wild duck flew dipped its wings to the surface of the stream, but, at the distance, only a much larger object would

have been visible.

The jovial Joliceur chanced to be the sentry of the time.

is that dark speck upon the riverfog stealing up from the Lake of the Eries, think you, or is it the smoke of an Indian fire blown from the land?" The good fellow came up beside me and scept the horizon with his gaze. " No, pardieu, it is a canoe!" he

Indian fishers, perchance," I

hazarded, not wishing to encourage him to give the signal over soon. Presently, behind the canoe there came into view another, and then a

Jolicoer called the news in a loud voice; it was taken up by the guard farther along, and within a few min tes every civilian in our little town was upon the river bank watching the dis-

tant objects, which, albeit still indis-tinet, could only be a flotilla.

It was possible, however, that the occupants of the cances might be in dians—a party of reaskins returning from the lower lakes, or perhaps even a band of Iroquois come with treacherous offerings of peace belts as they had done at Mishillmacking.

Our Sieur Cadillao accordingly ordered the garrison under arms. The bateaux came nearer; now ! the foremost craft as it glided up th shining pathway made by the sunlight.

A sunpeam kissed the fisg, and at the same moment we beheld its golden

A glad shout went up from the spec tators on the river-bank: "This is indeed the little fleet from Fort Fronte

he cry re echoed from the woods

ers with military formality.

The cances had almost reached the lement. Monsieur de Cidillas and officers went down to the water's edge. I followed in company with Frore Cons antin; the small throng of tlers pressed forward likewise, and ially those from the village of th riendly Iroquois; for the Indians dightly regarded the coming of these values white women as an evidence of

siasm our people on the shore. Their exuberantly happy greeting was answered by the boatmen of the canoe. "Vive, vive! les habitans du Detroit!" Canadiennes!" shouted with enthu-

Vive, vive! le Commandant du

Now we could distinguish the figure in the canoe—the Indian rowers, sturdy forms of the Canadians the escort of the women, the fermed the escort of the woman, the happy wives of the soldiers. But my gaze passed on the ladies' flag ship, as we had promptly named the bark whence floated the fleur de lis. There I saw Madame de Tonty, buxom

and comely, a charming picture of a young matron of New France, with sveral pretty children gathered about ner; and Madame Cadillac, handsome and graciously dignited, as became the wife of our Sieur, yet with her old bright smile. Against her knee leaned little Jacques, her merry six-year-old son, who called out lustily at sight of his father and young Antoine, who had ome to Le Detroit with us.

De la Mothe's stern visage lighted up as he saw his wife and boy Much as I admired him for his natu air of command, his haughty and even arrogant bearing, and the flashing flashing to his authority, I never thought him grander looking, more worthy of re-spect, than when his proud counten ance softened thus with affection for his noble hearted Therese and their children. But, my faith! my gaze strayed quickly even from the countenance of my sister. For there, just be youd Therese, I beheld as levely a ision as ever the dream of a poet por-

In the stern of the canoe sat a young oman fair as the white fleurs de-lithat grow in our garden at home in Quebec, her uncovered head crowned wealth of light hair that now shore golden in the sunlight; a woman in the perfection of her youthful beauty. was she whose dear face had been so often before my mind's eye during the

past year. "Barbe!" I exclaimed involuntarily under my breath; and so great was my astonishment that I stood stupidly staring at her, as if she were indeed an

apparition.
"Barbe!" She was paler than in the old days, and the gown of white wool that she wore gave her a spirit-uelle appearance as, averting her gaze from the curious stare of the watchers on the river bank, she looked down upon the swift current of the river and

iled a hand in the blue water. Twas but one of the little graces of manner, as natural to her as breathing, and yet, self-contained man as I was, my eyes grew misty as I beheld her To the other women this was a joyful coming ashore. It meant the re-union of husbands and wives, the rekindling of home hearth fires, the be-ginning of a new life with those they

wed best. But to Barbe? She was come a stranger to a strange land. Why had she come? To escape from the haunt ing sorrow which had doubtless pursued from Chateauguay to and thence to Quebec. Alack, girl, did she not remember that grief

had come to her out of the wilderness?
"Babette, dear Babette," cried the boy Antoine joyfully, after a glad re cognition of his mother.
His call aroused me. I sprang for

ward and reached the cance just as the indians ran it ashore. There were others almost as swift as I, and these with glad welcome assisted Therese and Madame de Tonty to debark. For my part, having taken out little Jacque and passed him on to Jolicour, I turned to Barbe, and sweeping her a bow which might have satisfied a princess

A thousand greetings, fair chate-Then, forthwith, ere she had la ne. a chance to protest, I lifted her in my arms, as I had often done when she was d, and carried her up the beach

So amazed was she that she did not get her breath to say a word until I

had set her down again. She was angry, I could see; but pre sently her amusement at my impetuosity gained the ascendancy, and she broke

into a rippling laugh. "Mon dieu, Monsieur Normand," she cried waving me off, and with a degree of her old sprightliness, "are these the primitive manners that obtain these parts? 'Tis not surprising perhaps to see the lonely exiles of Le Detroit welcome their wives with some ardor; but is not your consinly greet-ing over-demonstrative?"

I laughed too, perceiving that she was quizzing me, and then kneeling upon one knee, I raised her hand to my

ips, saying respectfully, yet with all the gallantry I could summon— "Had I not claimed the privilege, an Outawa or other rude fellow, or maylifted you out of the boat; there

for my daring."
"En bien! I have not come so far ally to quarrel with you, so I must beeds forgive, little as you deserve the elemency, even according to your wm showing," she answered arthly, showing," she answered archly my arm that I might conduct her up

But now my brother La Mothe care hacornacle, and Dugue. Thereupon she gave then a curtsy

orthy of Versalles Itself.

"Midame de Chateauguay," said
adillac, with his grandest manner,
a thou-and welcomes to Fort Pont-We are proud that Madame adillae has been able to induce you to coompany her to Le Detroit. Fort ontchartrain is already beholden to er for so charming a guest, whom now bids me to conduct to the manor-

"I thank you, Monsieur de la Mothe," answered the young chate-laine with graceful dignity, " and for the honor you would pay me as a guest. Nathless I have o me with Madame

which you and your lady have looked forward so long. Lead the way with her, dear chevalier; I will come after

with my cousin Normand."

Much gratified I felt in being thus selected to discharge the duties of her host, since she might have singled out either Chacornacle or Dugue, who with their military bearing and gold laced habits presented a more in agains an habits presented a more imposing ap pearance than I, who, being but a pearance than I, who, being but a lieutenant of militia, and dispensed from the regular drill, had not so mar-tial an air and sore a less showy uni-

In truth, however, all the officers and gentlemen of the post formed an escort to the ladies; and well did the little settlement look as we entered it, for the soldiers and settlers, in preparation for this hour, had hung streamers of cloth of many colors across the street of Ste. Anne, strung garlands of ever green along the galleries of the rude houses from one rustic column to another, and set young spruce trees as sentinels before the doors.

The drummer of the fort beat a gay

tattoo, the bugler blew a merry blast of his horn, the procession that followed

on gave many a cheer.
Thus it was that Madame Cadillac entered upon her life at Le Detroit.
And thus did the lovely Chatelaine of Chateauguay cone into my life again the more, since I soon found that, de-spite her present wealth and distin-guished position, she was still the same true-hearted Barbe as of old, pen ive at times, and more stately than in other days, but again piquant and sportive as in her girlhood.

And often it seemed to me strange that Barbe, although of Eaglish birth, should possess the vivacity and charm of the grandes dames in France, while of Norman stock, should be of a grave dreamy, and somewhat melancholy disposition. But so it was, which only goes to show that temperament is not always a matter of nationality.

Marvellous was the change which the coming of the ledies and the change which the

coming of the ladies and the soldiers' wives made in the settlement. The cabin, which hitherto had been but places of shelter or revelling, now took on the brightness of homes. who had gone about unshaven and un shorn, began to pay more heed to their appearance; they wore their red caps with a jauntier air, their blue blouses no more rents or patches put on by awkward sewers. The garrison grumbled no more at the daily drill, and were ever ready to go on parade. The streets were livelier for the gay kirtles of the women, and it was pleas ant in the church a Sunday to see the Normandy head dresses of the settlers wives, the elegant fontarges, or co flures, and veils of the ladies. The whole town was cheerier, and took on an air of thrift, prosperity, and contentment. As for our immediate society, we were like one family party; and the ladies aided Frere Constantin in his work of instruction and charity, both the palisades and among the Indians of the surrounding villages.

CHAPTER XIV.

AN INTERVIEW WITH MILADI. On a fair forenoon, shortly after the arrival of the little company which had wrought such a transformation among us, the sun looked down to find the settlement again in gala array. It was the day appointed for the May games, postponed from the first of the that they might be witnessed by the gentler sex, whose presence would also so greatly enhance the pleasure of the

oliday dancing.
I had gone to live with Frere Constanon this occasion I repaired early to the house of our Sieur, which stood upon the crest of the knoll that sloped down to the Chemin du Ronde, As I approached, I saw the farmer sol-La Girofle, and the bargeman Sans Remission, digging a hole in the ground, while the small Pani slave Jules, a boy of seven or eight years, busied himself in picking the last straight young shreds of bark from birch-tree which lay on the grass near by and was to serve as the May To the sides of the pole blocks been nailed. Thus, later, a nimble man might climb to the top, where had been left the little tuft of branches called the bouquet. To this was at-tached a rainbow-painted staff whence would soon float the white banner of the Bourbons.

" A good May day to you, mes hon netes hommes," I cried out blithely to the workers. "A good aim at the ole and a pretty partner in the dance. "The same to you, Monsieur Guyon, returned La Girofle, with a familiarity whereat I could not take offence on this

festive day. "And for me, monsieur, please add the wish for a goodly draught of our Sieur's eau de vie," urged Saus Renission, locking up in a waggish man-ner; "La Girofie here is all for the ner; maids, but I-phouff! a draught good liquere fires my heart more than would the glances of the handsomest allette of New France.'

"As you will, each man according to his fancy," I responded with a laugh. "Still, you know we have a saying from Holy Writ, 'Wine is a mocker and strong drink is raging.' fear it will use you worse than an fillette who holds sway over La Gir

Oui, oui, for my fillette is most gracious; I have known her but thro days, yet she has promised to marry me on the fete of St. Jean Baptiste,' turned the latter, cheerily.

"Ay, ay, the little waiting maid of Madame Cadillac," said Sans Remis sion, as he shut one eye and looked at me knowingly with the other. "Bah, she will have promised to marry a score others by this day fortnight.

La Girofle was not dismayed by the prediction. "He who dares step in between us shall have scant quarter, He who dares step in he deslared; and forthwith devil fellow fell to singing with all his might, in a voice that rich and full,-

· Viva la Canadienne et ses jolis yeux dous." Meantime the people had been to

of the old song will ever conjure up before his minds eye the face he loves

"Ses, jolis yeux doux," I repeated to myself, as I proceeded across the sward, "ses jolis yeux doux." ent the door of the ho At the momen At the moment the door of the hotele opened, and there came on the broad gallery that fronted on the river, the party of the Seigneur—Mon-sieur de Cadillac, his wife Therese, their little sons Antoine and Jacque

their little sons Antoine and Jacques, and the young Chatelaine of Chateau guay, Miladi Barbe, of whose sweet eyes I had been dreaming.

Our company was soon joined by the wife of De Tonty and her children, the lieutenant himself, and the other office.

When all were seated, a deputation of the habitans, headed by De Lorme, the interpreter, came up to the step of

the gallery. "Monsieur de Cadillac," began De Lorme, after a protound bow—" Mon-sieur de Cadillac, we pray you accord us permission to plant our May-Pole before your house, that it may bring you

'Health, happiness, and cheer, With good fortune all the year.'"

My brother the Commandant rose to his feet and ceremoniously granted the request. The cure asked a blessing npon the festivities; then La Girofie, Sans Remission, and others slowly raised and planted the pole. When it was firmly in place, habitans, voya-geurs, and soldiers broke forth again nto the gay refrain,-

Viva la jolie Canadienne, Viva la jolie Canadiene."

After the chorus our Sieur advanced and good humoredly accepted the col-umn of happy omen; a barrel of eau de vie was tapped, and Cadillac pledged the king and wished prosperity to all present. During the short delay caused by this tapping of the spirits the agile coureur de bois Sans Souel had climed the pole, and from its top he now shouted lustily,-

Vive le Seigneur du Detroit "

The cry was taken up by the throng below; the drum sounded, the bugler blew his most stirring blast, the voice of the little cannon of the fort saluted

the May pole.
"A brave holiday, is it not, Madame
la Chatelaino?" I said, approaching
Miladi Barbe, who stood leaning against one of the cedar posts of the gallery. The other dames had gone forward to admire the pole and exchange greetings with the people, and now she remained alone, viewing the scene with an in-genuous pleasure, as if she had put aside her own sadness that the least shadow might not be cast upon this

gala day for others.
"A brave holiday," I repeated. Do you know of what I am reminded when I behold your interest in our simple merry-making?

"I am not a sibyl to read your thoughts, Monsieur Normand," she replied with a flash of her old time sportiveness, "yet—did I venture to

"What would you say?" I urged with the foolish eagerness of a boy.

"Why, the festivities recall to you by contrast the May dances you saw in Old France, and the beauty of the great ladies who as spectators condescended to grace the scene with their pres-

I gave her a quick glance; but her gaze was fixed upon the little tuft of green near the top of the May pole, and if I fancied she was less pale than and it i tancied she was less paie than a moment before, perhaps it was the effect of the sunlight shining on the gallery. I opined she should have understood me better. But, though she was my sister's guest, so taken up had she been since her arrival by the attentions of every one at the post that

until now I had kept aloof from her.
"Phouff! no, indeed, my reminiscences were not of Old France," I rejoined with a degree of impatience, adding awkrardly: "And as for the ladies, assuredly my thoughts do not need to travel across the seas in order

to pay ho mage to beauty."
Miladi's eyes unmistakably twinkled

with merriment.
"No." I continued, somewhat "No," I continued, somewhat nettled; "I was only thinking of certain springtimes now long past, when a dreaming school boy with his fusee across his shoulder went a Maying with a gay little light haired maid who danced and skipped before him all the back at him as he way ; laughing stumbled abstractedly after her, challenging him to a race over newly green meadows of Beauport, yet never venturing far from his side after all, lest some dark Indian form might spring out from a clump of bushes and snatch her away ere he could bring down the savage as one shoots a prowling wolf of the forest. And how the color of the early violets just matched her eyes and the arbutus her cheeks, as I tessingly told her; and how now and again she bade me hold a 'bouton d'or,' or buttercup, under her chia, that I mitht see, by its golden reflection there, whether she liked the famous

galettes an beurre, of Annt Suyan, even though I knew very well already she had ever a sweet tooth for the tothsome cakes."

"Yes, yes," interposed Milaci softly, encircling the rough codar pil-lar with her white arm, and inclining her pretty head towards me—an artless and unconscious trick of manner ratura

Holding her attention, I went on " And then my remembrance flew back to a day not in spring, although the morning was fair, and there was joyous commotion in Quebec. A pretty fillette chose as her cavaller a youth just home from Acadia, that she might go down with him to welcome the nome-coming of the great Governor Frontenac. How enthusiastic grew the little demoiselle uring the siege that followed. And it was not in spring, either, yet there came to my mind, too, a day when, as by a touch of the wands of the Dames Blanches (White Fairies), the pretty child was transformed in to a fair demoithe entinued good will of the French to your chivalrous courtesy and the graciousness of Legariousness of Le

English fleet, and selected an obscure oung Canadian lieutenant of militia to hampion her cause before the Gover

nor. As I proceeded, Miladi Barbe had As I proceeded, Miladi Barbe had averted her face; now, when she turned her eyes upon me once more, I saw that they glistened with tears. Nevertheless she shook her head and laughed lightly. "Ah, Normand," she said, "how amiable and pleasant you were in those days? What has so saily changed you?"

sadly changed you?"
"I changed! I exclaimed in unfeigned surprise. "Twas not I, but the fair demoiselle, who altered. Too quickly, slack, all the cavaliers of Quebec began to pay her court, and the dull friend of her childhood could not successfully vie with them for her

favor."
"No, no, no, 'twas you who changed," persisted Barbe; "yet we will not argue the matter, for, Normand, it is not on this point I now complain. It is this—I knew you as the friend of my happy childhood at Beauport; I knew you as the morose cousin of Quebec who was wont to take me to task because I was not sufficiently demure to please his fancy; I knew the friend who laid his sympathy at my feet at Chateaugusy. But since I have been here, since we have met again, my cousin, in sooth, I do not know you at

"And why?" I asked, at sea as to

her meaning.
"Why? Because in the old days I I was ever to you Barbe, or Babette, or the little demoiselle, and you were far more chary of praise than of blame, more straightforward than flattering. Now I am Madame le Moyne, de Chateaugusy, or Madame la Chatelaine. And such a preux chevalier as you have become—until now you have scarce spoken three words to me save scarce spoken three words to me save in the language of compliment. You search for honeyed phrases, as if I had neither sense nor reason." And with a girlish pout she tapped her foot im-

patiently upon the floor of the gallery. Is there aught in the world so like to be wide of the mark as a hazard of

what will please a wonan?
"But you are Madame de Chateauguay," I protested stupidly. "Could I be such a churl as to neglect to give I be such a churl as to neglect to give you the title due to the position you hold so the daughter-in-law of the noble Steur de Longueil? Still, for the sake of old times, I will gladly call you Miladi Barbe, if you will grant me the privilege. As for compliment, is it not the language of courtesy, the homage due to beauty everywhere?

With a droll little sigh of deprecation Miladi clapped her delicate hands over " Normand," she cried, "forma

compliments may be very well for strangers, as the current coin of our ociety of New France, that would fain ape the courtly manners of Versaille. But from you I expect the simple sin cerity of speech to which I have hither-to been accustomed. And—and you hall call me Barbaras Parkette. shall call me Barbe, or Babette, or els nothing at all, for you are my cousin, my brother. Therefore remember, that we may not be at odds. Ah, look! They are going to salute the May pole. Monsieur de Cadillac takes a fusee and prepares to fire ; let us go nearer, to

watch the sport. Thereupon she stepped off the gallery and tripped across the grass to join Therese and Madame de Tonty and the

group about the May pole.

I followed slowly after, being betwixt
two minds as to whether to be in a good ill humor after this wordy passage

at arms. Twas pleasant that she had asked me to call her by the name of her child-hood, that she would fain re establish the old triendliness between us : yet on the other hand, I had no wish to be her brother, and liked not, therefore, the role she designed me to enact.

For it was long since I had ceased to combat with my own heart, whose secret had been revealed to me upon gun.

"We'll have the roof about "We'll have the roof about the ever memorable day in Paris when Cadillac thought I had been touched at

fence.

In my pride I was resolved to hide the truth from others, and most of all from Barbe herself, but her coming thus unexpectedly to Le Detroit had

put me off my guard.
I have loved her always; at first, indeed, with the love one has for an en gaging child, but for long with the de-votion which a man gives only once, and to his ideal of womanly purity and loveliness. It was a love so familiar that only at her marriage, when I found I must needs plucks it out, only then did I discover that it had formed my happiness. Not to have struggled against it then would have been but to insult her. But when she was on more free, and ever since, she had reigned in my heart.

Was it her pleasure or her kindness, know that if she would not accept from me the language of flattery, still less would she have from

me the speech of a lover?

My compliments, forsooth, were to framed to please so fastidious a ty! What a fool I was to feel so beauty! elated a moment before! Well, at least would not be made the sport of her

coquetries. Now I know that these coquetries arose from a guileless wish and not from any intent to deceive or deeply wound either the hearts or the vanity of those who paid her court; but then I looked at the matter differ ently, and it was in a puzzled mood that I sauntered across the sward and, instead of joining the ladies, took up a

Cadillac had opened the sport of blackening the May pole, by firing at it a gun loaded with powder only; his wife Therese, Madame de Tonty, and Miladi Barbe shot at it with good aim; next ing white mark; finally, all the so diers and settlers took their turn, until the stately column was blackened its entire longth.

In the shade of the groves near by, tables were spread for a feast, and there

we stood together, watching the merry.

making.
In the "ronde" wove in and out many picturesque forms, the habitants and voyageurs in their holiday garb, their blue tunics fresh and bright, the seams of their deerskin trousers trimmed with yellow fringe, their moccasins or-namented with beads and porcupine quills, their scarlet caps and sashes conspicuous bits of color; the soldiers' wives in gayly tinted jupes and wonderful head dresses; the soldiers wearing

proudly their uniforms of azure faced with white.

Now, in front of the gallery Monsieur de Cadillac leads Therese to the dance also; they are quickly surrounded by their little circle, the officers resplendent in gold laced habits, cavalier hats, and with powdered hair that hangs down upon their shoulders in a queue tied with a riband; Mesdames Cadillac and De Tonty, and the fair Chatelaine of Chateauguay, displaying the rich cos-tumes they brought from the land of civilization for just occasions, — silks and brocades sent over in the ships from the mother country, and cut according to the fashions of the most splendid court of Europe. I wished for the skill and colors of an artist that I might put

it all upon cauvas.
"Ay, it is a joyous picture of an Accadia in the wilderness," rejoined the gentle Recollect, well pleased to see his flock engaged in innocent recreation, and forgesting for the nonce the many hardships of their lives. "May Fort Pont hartrain long remain thus con-

tented and happy!"
"Right cordially do I say Amen to "Right cornain," I responded your wish, good friend," I responded somewhat absently, for through all the dance my eyes followed the graceful figure and piquant face of Miladi Barbe as she trod the measure with her partner, Robert de Reaume, or swept a courtesy to Dugue or Chacor-

I have heard since then of a painter lad who came up from an obscure to Versailles some three years after we were waiting the pleasure of the King's ministers, - a young painter who ma as to depict the ladies of the Court thus dancing on the green, and even put into their hands the crooks of shepherdesses. One Antoine Watteau he was, and instead of being punished for his audacity, he was taken into favor by the King, and made much of by the nobles. Thus, by his rural scenes peopled with courtly Corydons and shepherdesses in rich attire, he has won both fame and fortune.

Yes, Watteau was his name; but never did his poetic brush depict fairer lady than was Barbe at the raising of the first May pole of Le Detroit. (1)

(i) The May-pole, even among the people of New France a symbol of homege from the cen-citaires to their seigneur, and an emblem of good fortune, was left standing before the manor until the cuming again of the May-

TO BE CONTINUED.

DAVIE MOORE'S " LIFTING."

By Francis Maitland in he Irlsh Monthly. In the west of Scotland the memory of two Father Dalys is dear to the hearts of the people. Father Peter Daly, shrewd, keen of humor, a "fine (and greater praise than these man two words compromise the Lowlander cannot bestow) a "fine man," and this should have come first-with such a devotion to the Blessed Sacrament that "whatever he askit he got," the people, crossing themselves, whisper to you still, "a body kent the Lord hearkened Father Peter.

Then Father John, Father Peter's nephew and successor, shy, silent, reserved and "a gran" scholar wi' the Latin at his finger-en's, and such a wealth of books that when a wealth wealth of books that, when a parish-iener came for a "word," a chair had to be cleared of his treasures before the visitor could be asked to sit down.

It was towards the end of Father Peter's days that the collection in aid of funds to repair the chapel was be-

ds." the Father had said one Friday after Benediction when he was having chat with two of his parishioners. We will that," John Mitchell, the farmer at Peggieslea returned, with a

shake of the head.
"We micht mebbe lift the siller," the third member of the little company

the third member of the little company advanced in a deprecating way.

The priest, in his turn, shook his head, "there's an old saying, Davie, my man, that 'ye canna tak' the breeks off the Hielandman." Father Peter quoted the proverb with a smile. Who knew better than he the poverty of his flock ? The folk wad do their best." Davie

Moore, he was the village shoemaker and clogger, said in the same timid way. "You are right there, Davie," the priest returned with emphasis, "the people do their best." There was a

kindly gleam in his eye as he spoke.
"Peggieslea an' me," the clogger "Peggieslea an' me," the clogger began, but Peggieslea interrupted him. "I never was ony gude at lifting," (the local word for collecting), he said

and again shook his head. "Aye aye," Father Peter chuckled, "we'll make Davie do the 'lifting," he's a heap nearer heaven than most ous, honest man!" This was an old This was an old oke of the Father's. Davie measuring some six foot four in his stocking soles and a joke that made Davie always

'Aye, an' Davie's warm," Peggieslea returned, as he took a pinch of snuff from the Father's box. Davie smiled in his deprecatory fash slea

'the Lord's no' that ill t'me,' "Well, Davie, it's settled ?" Father

Peter asked, a twinkle in his eye, as good evenings were being said. " If Peggieslea'll no," Davie began, out again the farmer interrupted him.

"Na, na, I'll ha'e nooht t' do wi'
the lifting," he scratched his head.
"Well, well," the priest said,
"then, Davie, it's settled?"
"Aye, its sawttled," Davie said in his slow way, and the friends parted.

David Moore's brow was drawn to-

gether in thought as he climbed the hill on which the village stood towards his Half way up he turned into the "general merchant's" shop and asked for a penny account book, "we'll ha'e a' things in order," he muttered to him-self as he turned over the "choice" the "merchant" laid before hin; then a thought struck him, he turned to the

shopkeeper.
"Mr. MacMath, ye wadna be for gieing Father Peter a trifle for the gude o' the chapel wa's?"
The grocer shook his head, but—trade is not good in a little country town, the little MacMaths got through a heap of the leather—the "general merchant's" little MacMaths got through a heap of shoeleather—the "general merchant's" bairns could not run about, like their humbler neighbors, bare footed, and Davie M50re was never pressing, he would even take payment in kind—tea, sugar, oatmeal, a keg of herring, a cheese; after a moment's hesitation, the man dived his hand into the till and brought out half a crown.

man dived his hand into the till and brought out half a crown.

"Atween you an' me Davie," he winked, "Atween you an' me."

"Aye, atween you an' me," Moore returned as he took the offered coin.

"Gin it's t' gang i' the book y'el say 'a freen'?" the merchant asked anxiously. He was a prominent member of one of the district.

of the district.
"Aye, we'l say 'a freen,"' Davie returned, and borrowing a pen, made his first entry. "The liftin 'll ro' be easy," the

shop keeper said.
"No, the liftin 'll no' be easy," the Yo, the liftin 'll no' be easy," Davie said, "the folk's poor," and, perhaps, next to Father Daly himself, no one knew better than David Moore who to task he had not hefer him. what a task he had set before him, but

-St. Mary's chapel, rocfless!
Once at home, Davie sat down solemnly and began making out a list of the persons from whom he might expect a mite, and that finished he brought out-from a recess at the back of his boxbed an old leathern pocketbook or case, and taking out its con-

tents spread then out before him.
It wouldn't do for him, Davie Moore, to be giving too much, he told himself, it might frighten, maybe, poorer folks, and it wouldn't look well to give more than Peggieslea, who had promised hi pound. Davie was in what he would have called himself, "a quandary," when suddenly his face lighted, and he gave a little chuckle as he nodded at the first entry in his book, "gin there's

the first entry in his book, "gin there's ae freen, there can be anither," he said, and chuckled again.
"I was thinking, Davie, that His Holiness at Rome had so many friends in D——," Father Peter said, a twinkle in his keen blue eye, when Davie, at the end of the month or two, shewed his account hook. his account book.

his account book.

"Well, Davie, man, you have done well," the Father said, "but it's not one summer's 'lifting' that'll roof the chapel," here came a little sigh. "Well, Rome, we know, wasn't built in a day, not in a Presbyterian village anyway," and the Father laughed.

Father Peter was right, another summer came, and — I am almost ashamed to say it—a piece of tarpaulin that once had covered Peggieslea corn

that once had covered Peggieslea corn that once had covered reggiesic corn stalks was in requisition to keep the rain out of the vestry — the 'liftin' among such a congregation could not but be slow; but neither priest nor 'lifter' lost heart.

We'll manage it, Davie," the Father always said.

With August came a bit of luck, a Catholic took some shooting in the neigh orheod and Davie, summoning all his courage, called on him, after his work one day, and was rewarded with a five pound note. The 'lifting' was cetting or! Father always said.

It was a still, sultry evening, and It was a still, sultry evening, and Davie, when he got home, after making himself a cup of tea, took out the precious leather pocket book to add the day's collection to its treasures. The money was nearly all in one pound notes, notes given him by his friend, the "general merchant," in exchange for the shillings and sixpences so slowing attended by making already. A ly gathered, but making, already, a little packet.

He had just put the notes back into their enveloce before consigning them to the pocketbook, when a knock came to the door.

" Davie, man, Davie, are ye there?" The speaker was an old Catholic woman who lived in a cottage facing the chapel. "Davie, man, are ye there? Father Peter's been flung out o' the Crosskey gig, an' they're sayin' his leg's broke."

leg's broke."

In a second Davie was flying down the street, he saw what Mrs. Pagan, the priest's housekeeper, was, when her nerves, as she put it, were "up set," and had he not nursed Father Peter single handled through his attack of slowing transpages before?

attack of pleurisy two years before?

Davie was breathless as the Presby tery reached, he took the short cut through the chapel into the house, but even in his haste he stopped for a moment before the Lady altar and blew out a smouldering candle, inwardly anathematizing Mrs. Pagan as he did

it, for a "careless limmer."
Father Peter was an old man and There were other hurts be neary. There were other nurs besides the broken leg, and a few anxious days followed, during which Davie never left his side, while Mrs Pagan sat in her kitchen, her apron to her eyes, pouring out her griefs and her rievances to any gossip who would

Father John, Father Peter's nephew, sent by the Bishop, would soon be there. Father John, with his "Roval there. Father John, with his "Royal enta" and his "ways," and how could she, Mrs. Pagan, put up with either at such a time? And with, what was more, Davie Moore in the house, not but what Davie was a quiet and sible man, but-he was always another

mouth to feed.

The night before Father John's expected arrival had come, Mrs. Pagan had forgotten her troubles in sleep, Father Peter was sleeping too-under an opiate, and Davie was sitting by his side, ready when the Father should awake, for any service required, handy

The moon was not up, but it suddenly struck Davie that the night was dark, that indeed a curious light or gleam the back of came through the corner of the ill-fit-

ting blinds, and yes, surely—there were unaccustomed noises, for midnight on the street, voices, cries, the patter of passing feet.

patter of passing feet.

Gently, on his stocking soles, Davie crept to the window, and drew the blind aside. Half way up the street there was a glare, a blaze, and against the desired. the flames were figures, figures hurry-ing to and fro. Davie started—impos-sible—it could not be, but — yes — no house but his own stood so far back from the street. It was his house that was

burning.

Davie looked at Father Peter sleeping heavily after his draught, but mut tering through the sleep now and then; the doctor had said he might sleep like that till morning. He must call up Mrs. Pagan and run up the street and save — leather and odds and ends of furniture had been in Davie Moore's mind, and then come another recoiled tion—the "lifting?" The "lifting" in its paper envelope lying, as he had left it the night of Father Peter's accident, on the table.

As he stood, almost stunned for a

moment, a knock came to the Presby tery door, that made poor Father Peter start, and turn his head from side to side, a summons to Davie.

"A spark on the thatch, we're think the bearer of ill news explained, as side by side the two men hurried up the street "onway, the fire has ta'en the roof, an' ye'il no save a steek, Davie, man, I's feared."

A steek! The "lifting" was all Davie cared about. If he could save that; but at the instant there was a shout from the ever-swelling crowd, a shout, a cry to the nearer on lookers to stand back. The flames seemed for a moment to mount like a pyramid to the sky, and with a crash, the roof had fallen in, and Davie, sick and giddy, was helding on to his companion for support. The next moment he had pure tinto tears. House, home, leather, tool, the "lifting," all were gone.

A room could be found to work in ; the leather, the tools-Davie was known as a man that could be trusted-could be replaced, but the thirteen pound odd, the thirteen pound seventeen and six! Davie sobbed like a child. His own fault, too Why had he not, like a sensible man, banked the money instead of "haining" it up in that way, just that he might look at it from time to time. What would Father Peter, what time. What would Fatner Fetch, would Peggieslea, what would the other would him with their folk who had trusted him with their money think—say? What would our Lady -but-with that thought-the first Our Lady knew, if no one else did, that every bit of "lifting" and "haining," too had been for her.

It was not till Father Peter had been carried down stairs one day by Father John and Davie that he was told of the loss of the "lifting."

"Well, well," the Father said, and lifted for a moment his eyes to heaven. "I never lifted a penny" he went slowly on, with a shy look at Father John, of whose solemn ways he sto d a little in awe, "that I didna count it to her afore the altar," he sunk his voice

at the last words.

"Ah," the old twinkle came to
"Ah," the yes. "That accounts Father Peter's eyes. "That accounts for the chink chink that disturbed me at my prayers. Davie, you've many a distraction of your priest's to answer

lor."
Davie blushed. "She was in her rechts to see it a' "he went on, and if the voice had its usual deprecatory ring there was firmness in it, too. "She was there was firmness in it, too. in her rechts t' see it a', an' she saw it, every bawbee, an' I didna think it o'

her."
"Come, come, Davie," Father Peter remonstrated, "you must not be too hard on Our Lady," but his face was very gentie as he looked at the tall

shoenaker. "I never thought it o' her," Davie

repeated. "Well, well, she'll find it for you two, three, Davie counted, be knew the sum to be got to have a little anxiously at his nephew. Father John one, two, three, Davis of though he knew the sum to be got to gether in a place like D., even in a twelvemonth.

The Father John was but young and he might — Father Peter saw the expression in his face—Peter saw the expression in his be inclined to improve the occasion, by preaching Davie a little homily on resignation.

"It's time yer Reverence was back in bed. It's weel there's someyin in the hoose with sense." Mrs. Pagan had opened the parlor door and was eyeing first Father John, and then

Davie, with severity.
"Well, well," Father Peter said, there's nothing like obedience."

"You must not be too hard on Our Lady, Davie," Father Peter whispered when half an hour later he was settling down on his pillow.

Davie looked at him. "I'm awa' t

the chapel t' gie Her a bit o' my mind,

Father John would have spoken, but Father Peter laid his hand on his arm.
'Away with you, then, Davie,' he said, "and don't forget the two poor sinners here.

Father John was still at his office Father Pete was just falling into his first sleep, when Davie opened the

door. "What is it Davie? What is it?" No words were needed to make Father Peter divine that something had hap-pened; he raised himself on his pillows. "What is it; Davie; what is it?"

Father John put down his book and turned to the pair.
"It's the lifting," Davie cried, and held out a stiff, white envelope towards

the priest. For a moment no one spoke, and then Davie went on, "it's the lifting, an' I min, it a' noo. I had the envelop i my han' and nicht they fetchit me t'yer

reverence." "Yes, yes," Father Peter said, but where did you find it now?"

"The way o't wud be this," Davie went slowly on. "I min' I had the bit envelop i' my han' when Peggle cam' runnin' t' tell me your reverence had been conpit, an' I mun ha'e pitten it doon t' blaw the can'le cot, wan iade it doon t' blaw the can'le cot, you jade, Mrs. Pagan, had left birnin,' and there

at him, "I thought it was a petition

at him, "I thought it was a personal from one of the people."

"Ah, we haven't such advanced ways here," the Father said, and then he turned to the shoemaker, "I am thinking, Davie, you owe Our Lady an amends." There was a tear as well ends." There was a tear as well a twinkle this time in Father

as a twinkle the Peter's eye.
"I kenna about Amens," Davie said,
"I kenna about Amens," bad to and Peter turned away his head to smile, "but, she an' me understan' each other fine."

"Well, please God, my first Mass shall be in her honor," Father Peter said.
"As mine shall be to-morrow," said

HOW TO KEEP LENT.

solemn Father John.

Can you fast? If you have any doubts about your duty in regard to tasting or abstaining in Lent, consult your confessor. Do not wait till Lent has passed. Do not cheat yourself of the graze of obedience and respect of God's law. We respect the law when we seek a dispensation, or when we seek ight in regard to our duty respecting the law.

Not everyone is capable of solving Not everyone is capable of solving his own doubts; and it is not treating God fairly to act on every apparent reason, however slight, for evading the law. Let us be candid; and in all things act as becomes children of God and true Catholics, loyal to Christ and even in the His Christel.

obedient to His Church.

Lent is a time of grace—a time when God pours upon earnest souls great favors. It is a time set apart by God through His Church for penance. He who does no penance in Lent is like an instrument out of tune, giving forth discord instead of sweet music. Our Lord declares "except you do penance you shall all perish." We have sinned, and there is no way out of sin save the way of penance. This is the only road to heaven for him who has sinned. If you cannot fast rigorously, you can do a little lovingly. You can be prompt in rising, especially on Sanday mornings, and thus be in time for Mass. You can keep away from balls, and the theater and the saloon during this holy season, when the chief thought is the Passion of Christ and our own part in that tragedy.

tragedy.

Stop your daily stimulant, smoke less and give more to the poor. Guard your senses from disorder, let no evil speech proceed from your mouth. Stay at home and strive by pleasant words at home and strive by pleasant words to make others happy. Do good to some one who has hurt you. Check your bursts of impatience; speak kind ly. Go to church on Wednesday evenings for the sermon and the Benediction of the Most Holy Sacrament; and on Friday for the Way of the Cross. Also go kneel in the confessional and humbly confess your sins. There are a thousand other ways of doing pen-ance sweetly and constantly. During all the days of Lent keep your mind upon our Blessed Lord, and do all to please Him. Abstain from all that may wound His heart. This will bring you much peace and great joy on Easter morn.—The Messenger.

TOLD THE TALE AS HE HEARD IT.

A correspondent who signs himself "Philip Quarles," sends to the Bazaar Journal the following strange story:

The subsequent experience of Father M'B——, as related to me by my friend, was even more strange than the first. One night in November, he had gone to bed early as the weather was very cold, and towards dark a heavy rain had set in which as the night wore on changed to hail and sleet. The bed room was on the ground floor-indeed, the house consisted of but one story. Somewhere in the small hours of the night, Father M'B——was a wakened out of a heavy sleep by what he supposed to be a tapping on the window He listened intently, but heard ing save the beating rain. After a few moments he fell asleep when once more the sound was repeated, and this time he called out "Who is here? A voice which seemed to be that of a boy or a woman, replied: "A woman is dying at Smithson Post office—come at once for God's sake!" There was no mistaking this summons. The priest arose on some clothing, and opened oor. "Come in," he called out the door. "and I will be with you in a moment."
No answer "Have you two horses?"
he asked in a louder voice. Come in, come in out of the storm." Still no answer. Having dressed, he lighted a lantere, and again opened the door. Up and down the road, around by the footpaths, near the stable : he looked in vain - there was no one to be

New Smithson Post-office is eighteen miles from St. Mary's and it seemed almost impossible that any one should have come from that on foot, utterly so that they should have gone back on this terrible night without waiting for him to accompany them. The good priest deliberated for a few moments, and bezan to think himself the victim of a practical joke. But this idea was scarcely tenable. He knelt down and asked the assistance of Heaven. will go in the nane of God," he said, as he arose from his knees.

It did not take many minutes to

saddle his horse and don a waterproof coat, and in half an hour from the time he first heard the tapping on the window pane, he was on his way, the tears and protestations of his good old housekeeper notwithstanding. A hard ride of four hours, through mud and storm, brought him to Smithson Post-office which consists of two or three houses, and the same number of shanties near the railroad. He saw a light in one of the latter, and knocked at the door. It was opened by a man in his shirt sleeves, who held a caudle in his hand and thrust it into the face of the visitor, as he said: "Who are ye in God's name and where did ye

come from?
"I am a Cataolic priest," was the reply. "Did you send for me?"

her. Come in, Father, come in." The priest followed the poor man into an inner room where a woman was lying, new-born infant beside her, and three small children sleeping on a mattress on

the floor. "Father!" she cried out, in a trem bling voice, extending her cold hand, welcoming him with eyes which death was slowly sealing—"Father, I sent my

guardian angol for ye, and he brought ye, praise be to Almighty God!"
"Shure, we thought it was ravin' she was," said an old woman, who was seated in front of the fire, "when she was dronin' to herself all night;
"Reine him good, angol, sweet agget." 'Bring him good angel, sweet angel, she'd say."

The priest saw no time was to be lost in hearing the woman's confession. Her story was soon told, and she died almost immediately after the last Sac-

The man maintained positively that no one had been sent for Father McB. one had been sent for raute.

They had no friends, and were the only Catholics in the place. The daughter of a pious Irish mother, his wife had kept her faith and piety burning as bright in that desolate spot en she went regularly to the Sun-Mass and her monthly confession he home of her girlhood. They had seen a priest for months. She had ays prayed that she might not die at the last minigistrations of the

ther McB -- firmly believed that he had a supercatural visitant that night, and so did his friend Father A..... I tell the tale as it was told to me. Nothing mpossible with God. His ways are our ways.—New York Freeman's

Men become followers of Jesus not rected in His honor and hear majes-corgans and splendid choirs sound its praises, but because they know ome plain men and women whom de on to Him has made just and kind

PARALYSIS YIELDS TO DR. WIL LIAMS' PINK PILLS.

FTER SEVERAL DOCTORS HAD PRO NOUNCED THE CASE HOPELESS-CON VINCING PROOF THAT CURE WAS PER MANENT - IN FIVE YEARS THE PATIENT HAS HAD NO RELAPSE - FACTS IN A REMARKABLE CASE SUBSTAN TIATED BY SWORN STATEMENTS.

Dr. Williams' Pink Pilis are not a atent medicine, but the prescription f a physician, placed on sale with full directions for use under a trade mark that is a guarantee of their genuineness ery purchaser. They contain no plant, opiate or narcotic, and while they have cured thousands have never red anybody. To show that cures cted by this remedy are really pertigated the case of Mr. Frank A. ans, of Reedsville, Mifflin County, Mr. Means has been an elder in Reedsville Presbyterian church for any years, has served three years as ounty commissioner and as school director for nine years. He was afflicted with creeping paralysis, losing the entire use of the lower half of his body and for a year was a helpless invalid, confined to his bed with no power or confined to his bed with no power or feeling in either leg, and physicians had given him up as hopeless. Mr. Means was cured by Dr. Williams' Pink Pills and his testimonial was printed fire years ago as follows:

"I had the grip for four winters and as a realt my nerves broke down. I

as a result my nerves broke down. I lost the entire use of the lower half of my body. My stomach, liver, kidneys, heart and head were never affected, but the paralyzed condition of the lower part of the body affected my bladder and bowels. For a whole year I lay in bed perfectly helpless with no power in either limb and the feeling gone so that I couldn't feel a pin run into my legs at all. I couldn't turn over in bed without help. To move

me a pulley was rigged up on the ceiling and a windlass on the floor.

"During two years of my affliction I had six different doctors, but none of them gave me any relief. A specialist from Pailadelphia treated me for three months, but he was of no benefit to me. These doctors gave me up and said it was only a quesme up and said it was only a question of a few weeks with me as nothing more could be done. After the physicians had given me up, a friend sent me a pamphlet containing statements of two men who had been afflicted something like me and who had been cured by the use of Dr. Williams' Pink Pills. I began taking them at once and although my improvement was slow it was certain. provement was slow it was certain. Now I can walk most of the time without a cane and everybody around here thinks it is a miracle that I can get about as I do. Your pills have cer-tainly been a God send to me. With-in the last three years I have answered dezens of letters from invalids who had heard of my case and who asked me if it was true that I had been cured by Dr. Williams' Pink Pills. I have told them all that this remedy cured me, and I am glad of this opportunity of telling about my case so that others may find relief as I have done."

Signed F. A. MEANS.

Subscribed and sworn to before me this 17th day of April, 1901.
ALBERT S. GIBBONEY.

Notary Public.
One day recently Mr. Means was visited at his handsome home overlooking the valley of Horey Creek, near Reedsville, where he made the

following statement:
"Before I began taking Dr. Williams' Pink Pills I had been treated for liams Pink Pink I had been the second of a long time by my home doctor who pronounced my trouble to be creeping paralysis. I always believed that to be my trouble and I do yet believe so. I had also spent five weeks in the Univ ersity Hospital in Philadelphia without the treatment benefitting me and had returned home to die. I began taking Dr. Williams' Pink Pills in 1897, but did not give a statement of my case for publication until I was sure that I was cured. After returning from the hospital I did not take any other Mrs. Pagan, had left birnin,' and there it's been sinsyne."

"Did you send for me?"

"Certainly," Father John said, solemnly. "I have seen that envelope at the back of the altar every day since I came, and—" as Father Peter looked

"I am a Cataonic priest," was the rediction until I was sure that I was cured. After returning from the hospital I did not take any other medicine for my trouble and I owe it to Dr. Williams' Pink Pills and to them for ye since midnight when death struck alone that I am able to be about to day.

"I am a Cataonic priest," was the rediction until I was sure that I was cured. After returning from the hospital I did not take any other medicine for my trouble and I owe it to Dr. Williams' Pink Pills and to them alone that I am able to be about to day.

Address: Thomas Coffex.

Since my cure, as related in my statement of April 17, 1901, I have never suffered any relapse nor had occasion to employ a physician except for minor troubles such as coughs, co'ds, etc. I endorso Dr. Williams' Pink Pills as fully and heartily to day as I did five years ago."

Signed, Frank A. Means. Subscribed and sworn to before me this 22nd day of January, 1906.

JACOB KOHLER, Justice of the Peace.

Justice Kohler, of Reedsville, before whom the above affidavit was made voluntarily gave and signed the follow

ng statement:
"I bave personally known Mr. Frank A. Means for the past forty five years and know that any statement he makes is entirely reliable. I personally visited him when he was confined to bed and bim when he was confined to be and utterly helpless. I now see him daily and know him to be in as good health as most men of his age."

Signed, JACOB KOHLER.

Signed, JACOB KOHLER.

Mr. Daniel W. Reynolds, postmaster at Receivelle, Pa., stated that he had received many inquiries from all parts of the country concerning Mr. Means' marvellous cure, and he cheerfully added his confirmation of the truth as added his confirmation of the truth as

I certify that the facts stated in the testimonial of Mr. Frank A. Means are absolutely true. I knew him when he was unable to move and I see day now on the streets and in

Signed, DANIEL W. REYNOLDS.

Here is evidence that must convince the most skeptical. But because many of the cures accomplished by Dr. Williams' Pink Pills are so marvellous as to challenge belief, the following offer is made:

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SCOTT'S **EMULSION**

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa. June 13th, 1905.

To the Editor of the Catholic Record, London Onb. London Oab.

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all that it is imoued with a strong Catholic spirit. It etremuously defends Catholic spirit, it etremuously defends catholic principles and rights, and stands itimly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

of the Church, at the same time promoting best interests of the country. Illowing these lines it has done a great deal cod for the wolfare of religion and com-and its will do more and more, as its tecome influence reaches more Catholic omes f. therefore, earnestly recommend it to Cath-

elle families.

With my blessing on your work, and best
with my blessing on your work, and best
places of the continued success,
places of the continued success,
Yours very sincerely in Christ,
Yours very sincerely in Christ,
Apostolic Delegate.

University of Ottawa. Ottawa, Canada, March 7th, 1900. To the Editor of THE CATHOLIC RECORD, London, Ont:

London, Ont:

Dear Sir: For some time past I have read
rour estimable paper, THE CATHOLIC RECORD,
and congratulate you upon ti, manner in
the bit is amblished.

four estimates paper, and congratulate you upon the manner in which it is published.

Its matter and form are both gone; and a truty Cacholic spirit pervadesthe whole.

Therefore, with pleasure, I can recommend its othe faithful.

stehful.

sing you and wishing you success,

Believe me to remain,

Yours faithfully in Jesus Christ

† D FALCONIO, Arch. of Larissa,

Acost. Doleg.

LONDON, SATURDAY, FEB. 24, 1906.

LENTEN REGULATIONS FOR 1906

The following are the Lenten Regulations for the diocese of London: 1st. All days of Lent, Sundays ex-

cepted, are fast days.

2nd. By a special indult from the
Holy See, A. D. 1884, meat is allowed
on Sundays at every meal, and at one
meal on Mondays, Tuesdays, Thursday

meal on Mondays, Tuesdays, Thursday and Saurday, except the Saturday of Ember Week and Holy Saturday. 3rd. The use of flesh and fish at the same time is not allowed in Lent. The following persons are exempted

from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either of both, those who, on account of illheath, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the

pastor should be consulted.

Lard may be used in preparing fast ing food during the season of Lent, ex cept on Good Friday, as also en all days of abstinence throughout the year by those who cannot easily procure

Pastors are requested to hold in their respective churches — at least twice in the week during Lent — devo churches - at least tions and instructions suited to the Holy Season, and they should earnestly exhort their people to attend the They are hereby Benediction of the Blessed Sacram Besides the public devotions, family prayers, especially the Holy Resary of the Blessed Virgin, should be recited the Blessed Virgin, should be recited in every Catholic household of the

By order of the Administrator, D. J. EGAN, Secretary.

KING ALFONSO'S MARRIAGE, AND THE ENGLISH PEOPLE.

It is s id in a despatch from Rome that the Holy Father, Pope Pius X , has written a letter to King Edward VII. expressing satisfaction at the coming marriage of King Alfonso of Spain and the King's niece, the Princess Ena of Battenberg. His Holiness makes reference also to the sordiality of the relations existing between Pope Leo XIII. and Queen Victoria during the whole period while they reigned simultane.

For some time after Catholia emanci pation was passed in 1829 there was a considerable amount of dissatisfaction in England, especially among the Nonconformists and the uneducated classes of the people, that the rights of British subjects were at last concelled to Cath olies, after they had been for nearly three centuries deprived of the protec tion of the laws, but among the aristoc gacy and gentry these bitter sentiments were gradually softened down, and, still later, the movement within the church of England toward the restoration of Catholic doctrine in that church served greatly also to mollify the feelings of hostility against the church which had never ceased to teach the doctrines which were being reintroduced.

In 1850, however, it was made appars that the bigotry of the populace needed only a small spark to set it aflame, and to cause a great explosion. It was on September 29 of that year that Pope Pius IX., by Letters Apostlic, Federation, or any other Protestant lowed in after life, would protect him

with Cardinal Wiseman as Archbishop of Westminster, and twelve Epizcopal sees throughout the country, with the same number of bishops to occupy

The British press cried out most ve hemently against this act of the Pop. which was declared to be "a usurpa tion of the rights of the crown, a dismemberment of the Queen's dominions, and their partition among a Spanish Cardinal and his twelve suffrages.'

Lord John Russell, then Prime Min ister, was appealed to, as the formidable enemy of European despotisms, "to crush the arrogance of a monarch so weak as the Pope in the extent of his dominion, yet who dared to apportion the soil of Great Britain among his adherents."

On Nov. 5, the anniversary of the Gunpowder Plot," the effigies of Cardinal Wiseman and the twelve new Bishops were carried in procession through the streets of London, together with effigies of our Blessed Lord and the Blessed Virgin, which were dragged through the mire, and all were burned in a great benfire.

The Bishop of London (Anglican) being asked by a deputation of Cabinet Ministers and Lords what should be done in the presence of the danger which threatened them, answered:

"The designation of Bishops by the for English sees is virtually a denial of the authority of the Queen England and the English Episcopacy. It is a denial of the validity of our sacred orders, and is a claim to spiritual jurisdiction over the Christian population of the kingdom."

In a discourse delivered in St. Paul's Cathedral the same Bishop called upon the people of England "not to expose to d nger their convictions and affection f r the church of England by assisting a' the religious services and sermons of the Oratorian priests."

In a letter to the Bishop of Durham, Lord John Russell declared:

"I agree with you in regarding this last aggression of the Pope as an insol ent and insidious attack upon our Pro testantism, and my indignation is equal to yours. Not only have I favored to the fullest extent of my powers the claims of the Roman Catholics to their civil rights, but I believed that it was just and desirable that they should have the means to educate the many people from Ireland who have immigrated to London, and who would otherwise be left in deplorable ignorance.

But there is a usurpation of power in these documents which have comfrom Rome, and a claim to extraordinary authority which is irreconcilable with the supremacy of the queen, the rights of the Bishops and clergy, and the spiritual independence of the nation as these have been maintained even when this was a Roman Catholic country. I avow here that my fears are not equal to my indignation."

Cardinal Wiseman replied magnificently yet with characteristic mildness, to these attacks, in a letter entitled An Appeal to the Reason and good feeling of the English people." He showed that the appointment of a hierarchy by the Pope was needed for the prosperity of the Catholic church in England, and was in no wise an aggression, or even a violation of English law. The royal prerogative could not be infringed upon by a strictly legal act.

"This storm will pass away. The people whose hearts are honest will oon see by what artifices they have deceived into a display of anger, and their natural generosity will once ore resume its empire."

The Cardinal's statement that the law had not been transgressed was borne out by the fact that a new law was then specially passed by Parliament making it illegal to assume the Episcopal titles given by the Pope. But this law was never enforced: no attention was ever paid to it by the bishops; and, indeed, the very makers and promoters of the law became ashamed of their precipitancy, and let it fall into oblivion, and the church gained a glorious victory over insen ate bigotry and demagogism.

From that time to the present, the ill feeling of the people of England against Catholics has been diminishing and it is only within the last few days that any objection against the proposed marriage of King Alfonso to an English princess has been officially objected

to by any one. The so-called "Imperial Protestant Federation" on February 12 sent a petition to King Edward praying that he withold his consent to the proposed marriage which has caused the deepest sorrow and distress to Protestants; and it has, besides, shocked them very much to hear that the Princess Era intends to become a member of the Roman Cath-

One of our Canadian dailies, recalling the old proverb, "love laughs at lock s liths," gives as its version of the old 83w: "Love laughs at royal uncles, and at the Protestantism of the Imperial

Federation." We may remark further that ever there was not the slightest opposition shown by the Imperial Protestant

annulled the ancient organization of organization, to the conversion of from the evil effects of surrounding in the church by a positive act, and Queen Victoria's beloved daughter to fluences. created in Eugland a new hierarchy, the Russian church when she married the late Czar, whereby it is evident that the detestation of "Romish superstition and unchristian or unscriptural doctrines" is but a sham; for the doctrines of the Russian church, as every one knows, are identical with those of the Catholic church on all the points controverted between Catholics and Protestants, with the single exception of the Papal Supremacy. The present protest against King Alfonso's marriage is, therefore, the mere out come of unreasoning bigotry.

It may be taken as a certainty that King Edward will not pay the least attention to the protests of the Protestant Imperial Federation.

"A YELLOW PAPER."

A friend has sent us a copy of the Toronto World of February 11th, in which is given some " News from Rome," by "special cable service " to that paper. In this special cable despatch it is stated that "there is intriguing at the Vatican and secret attacks on the Pope, and that the Papal court has once more become the stage for all kinds of intrigues and the home of all ing, will do all the work which is now adventurers." This "special cable despatch " states that this was written by a French journalist in Rome. The French journalist's name, and the paper which he represents, are not given. The "special cable despatch" also gives a number of other items equally startling. For startling news commend us to the Toronto World. This "special cable service" is certainly very exclusive, for the news contained therein does not appear in any other paper. The Toronto friend who sends us the paper takes the World too seriously. The average man one meets on the street, who buys the World, looks at the headings-and smiles. We beg to say, for the information of our correspondent, that very frequently " cable despatches from Rome " origin ate in the brains of some news paper men engaged in the "yellow paper" business. The New York Sun at one time had a motte at its head as follows: "If you see it in the Sun It's So." "If You See it in the World It's Not So," would be a most appropriate motto for our Toronto contemporary.

We have reason to be thankful that there are only a few "yellow" papers in Canada; and we hope their number will never increase.

OUR YOUNG MEN OF TO DAY.

One of the most difficult, but nevertheless important, questions that confronts those who are responsible for the spiritual welfare of our young men of to-day, is: "What should be done to prevent so many of them from going to ruin?"

Many answers have been given to this all important question, and many means have been resorted to, to stay the rapid increase of the number of our young men who are goi g to destruction. And how is it that, in the majority of cases, they all prove fruitless? Is it that the advices given were not the best, or the means resorted to were not the most powerful? No. The remedy resorted to for the salvation of our young men comes when it is all too late. If we wish to save the young man, and preserve him from the evil influences that surround him, we must take him when a boy.

Many of our parishes can boast of young men's societies, temperance ocieties, etc., but in how many of our parishes will we find societies formed of the boys who have just left school? As a rule the great majority of our boys finish their education between the ages of fourteen and sixteen. What is going to become of them until they reach the age of eighteen? Who is going to account for the boy during these four years, which are, as every one will admit, four of the most danger ous years in a young man's life?

Too old to associate with the pupils of the class room, and receive the advice of his former teachers, too young to become a member of a young men' society, where he might come under the guidance of some zealous priest, he is left alone to battle against the strong temptations which the evil one will make sure to place in his way. Separ ated from his former schoolmates, the majority of whom were good, he now finds new friends, and forms new ac quaintances, many of whom are anything but what is good, and who are entirely responsible for the young nan's evil doings in after life.

Why not do something for the boy leaving school? The question natur ally arises "What could be done?" The answer: "Keep the boy in close touch with his alma mater, in close communi- from the first day until the seventh cation with his former teachers." It was there he learned his first lessons in Israel."

Form societies of the boys leaving school, under the direct supervision of the teachers of these institutions, and you will find that, at the age of eighteen, a large number of good young men will be ready to swell the ranks of our young men's societies.

This is a remedy that will do more than anything else to prevent our young men of to day from travelling the road to destruction, and becoming such wrecks in early life.

PROPOSED-AMENDMENTS TO THE SCHOOL LAWS.

It has been announced semi officially that Dr. Pyne, the Minister of Education, intends to lay before the Legislature, which is now in session, a bill which will make extensive changes in the Public school laws. The exact extent of these changes is not yet known, nor has there been any indication thereof in the speech from the throne, but we may judge that the changes will be considerable, from the single fact that it is proposed to abolish the Model schools, and to establish in different localities three new Normal schools, which, with those already existdone in the Model and Normal schools.

A large number of towns in various parts of the Province have already sent delegations to the Minister to represent their claims to be chosen as the localities for the new schools; but, of course, some of these will necessarily

be disappointed. A deputation from the Toronto Separate School Board also waited upon Dr. Pyne to ask that while steps are being taken to improve the Public schools and make them more efficient, the Separate schools of the Province should not be overlooked. The Very Rev. Vicar General McCann, chairman of the School Board, was the chief spokesman of the deputation, and he represented that hitherto Catholics had not asked for special High school or a Normal school, but that they have a claim to both which should not be overlooked.

The representations of the deputation are certainly founded in justice, and we are happy to say that this was readily admitted by the Minister, who received the deputation most cordially, and promised to give the most serious consideration to their representations.

STRANGE CONCOCTIONS SACRAMENTAL PURPOSES.

According to the New York Sun of the 14th of February, one of the health commissioners of the city, Mr. Darlington, made it known to the alderman's committee on salaries and officers that the adulteration of fccd and drink had become so general that it had spread even to the wines used in churches for the communion services. He informed the committee that a few days before he had analyzed a bottle bearing the label " Communion Wine," and " found that it was made of wood alcohol, hard cider and an aniline coloring matter."

On being asked whether he had good reason to believe that the concoction he had examined was in gen-" I don't know, but I do know that the wine we examined is an unwholesome and even dangerous mixture."

The probability is that, in the large cities of the United States, very little of the so-called wine which is used in the Protestant churches is a pure article; and the concection examined by Health Commissioner Darlington is probably very widely used, as it would not be made up for sale by the dealers if there were not purchasers.

In the Catholic churches great care is taken that only pure wines may be used for sacramental purposes, as they are imported expressly for that object, and are certified to by the bishops, who authorize reliable manufacturers to send their wines for altar use, and they are sold in the original barrels in which they were imported.

We know that certain Protestant controversial writers profess to have great reverence for the sacraments as they were instituted by Christ, and love to accuse Catholics of having departed from the original institution. Thus one of the writers pretends that Catholies have departed from the original institution by using unleavened instead of the common leavened bread; but, according to the Hebrew usage, during the whole week of the Passover, unleavened bread was not even allowed in the houses of the Hebrews, as may be seen in Exedus xii. 8-25. See especially verse 15: "Seven days shall you est unleavened bread; in the first day there shall be no leaven in your houses. Whosoever shall eat anything leavened day, that soul shall perish out of

was there he learned his first lessons in the way of virtue, there he received those salutary advices, which, if followed in after life, would protect him

Israel.''

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Israel.''

It thus appears that the sacrament of the Holy Eucharist or "The Lord's Aubigny, has been committed for trial on the charge of procuring three elect-

bread, and the Protestant usage has no oundation in Holy Scripture. now, it further appears that their care lessness in the observance of the divine ordinance has resulted in a regular traffic in not merely an adulterated, but a factitious and deleterious wine.

Indeed, we have known of churches where a kind of syrup made from boiled or stewed raisins was regularly used for the communion service. One Protestant clergyman even informed us that he found it very convenient to use currant wine for the sacrament, because he could manufacture it at home and be sure of its purity!

We presume that every minister does as he pleases in this matter, and this is he respect which is now shown for the institution of Christ, who certainly used "the fruit of the vine" in instituting the sacrament. (St. Matt. xxvi. 29 etc.) We remember that one missionary, we believe he was of the Sandwich Islands, related that it was a common thing

there to use turnips and water, instead

of bread and wine, in the administration

of the Lord's Supper.

THE CAMPBELL - BANNERMAN GOVERNMENT.

The British elections, which have so completely resulted in the utter rout of the Conservative party, are not au unmixed good. Home Rule for Ireland is the goal which the Irish Nationalists have in view, and it is certain that this is rather to be expected from the Liberals, under the lead of Mr. Camp bell-Bannerman, than from the Union ists, whether Mr. Arthur Balfour is to retain the leadership, or that it is to be transferred to Mr. Joseph Chamberlain. The expectation is at present, however, that Mr. Balfour will continue to be the leader.

It may not be that the present government will at once bring in a measure of Irish Home Rule, as it is able to command a majority of 75 or 80 quite independently of both the Laborite and Nationalist parties; but it is confidently expected that it will grant Ireland a large measure of local selfgovernment, which may appease the Irish party for a time, but this will certainly not satisfy it permanently, as it is a fixed principle with the Nationalists that Home Rule, including an Irish Parliament sitting in Dublin, is needed to set the country on the way to prosperity and peace.

The Hon. Mr. Campbell Bannerman poke plainly enough in his speech at Stirling, to the effect that it is the fixed policy of the Liberal Party to grant Home Rule: but this declaration was made when he had not the responsibility of office, and he may now say that he has no mandate from the people to grant Home Rule yet, as this question was scarcely made an issue at the polls during the recent elections. And, indeed, it was purposely kept in the background by the Liberals, who feared that it was an issue on which the number of votes they would receive would be diminished. Or the other hand, the Conservatives were desirous of making it a prominent issue for the very reason that they entertained the hope that it would assure the defeat of the Liberals.

But the English people were more thoughtful of the great issue which eral use in the churches, he replied: concerned themselves directly, and devoted but little thought to the Irish issue of Home Rule, while their whole energies were directed toward securing for themselves cheap necessaries of life, and thus the battle was fought on the tariff question, free trade principles being the great issue which decided the battle.

On the other hand, it may be said that the eyes of the people of England were open to the fact that the Liberal party are mostly in favor of Home Rule, and, thus knowing, voted them into power. There is, therefore, a virtual mandate from the people to carry through a good Home Rule mea sure, and, as we believe, such a measure will be quite acceptable to the English people, who have been called the principal party to the union of the three kingdoms.

There is another question which deep ly concerns the Catholics of the three British kingdoms, that is, the education question.

The history of the education ques tion in England is not unlike that of the same question in Outario and Quebec.

Originally, the schools in England were built for the most part by the churches, or by private individuals, under the auspices of the churches to which they belonged. Hence, until the government took into its hands the duty of supplying the whole population with a school system suited to the general wants of the people, the latter were almost entirely indebted to their churches for an education; or, at least, they could receive their education only in the church schools.

ers to commit perjury in an effort to obtain control of the School Board in Provencher district.

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A subscriber having called our attention to the above despatch we wrote to Winnipeg for information in regard to the matter, and have been assured that the priest above referred to has been falsely accused. This, we doubt not, will be demonstrated when the trial takes place next month. We have also been advised that the arrest of the priest was the outcome of persecution and hatred.

CARDINAL VAUGHAN ON THE AUTHENTICITY OF RELICS.

Some may, perhaps, inquire whether the discovery that the relics are not genuine will be an awkward matter for the church? To this I answer at once

Not at all.

1. The question of the authenticity of relics is like other matters of commen history—it is a question of fact to be ascertained by the canons that guide human reason in historical re-search, and in weighing the elements that produce moral certainty. The church pretends to no divine guidance that produce moral for accuracy and certainty in things as relics. No Catholic is be in such by his faith to accept the authenticity of such things. It is a matter of human evidence. If the evidence satisfies him, he accepts their authenticity; if it does not, he either suspends judgment or rejects it.

2. According to canon law, relies

cannot be exposed for the veneration of the faithful, unless they have at some time been authenticated, or recognized by the Bishop of the diocese. But authentication of this kind does not absolutely guarantee that they are genuine. It is a matter of evidence, genuine. It is a matter of evidence, which is always open to experts. Relics known with certainty to be spurious may never be recognized or used as authentic.

authentic.

I remember that a few years ago a dealer in reliquaries in Rome palmed off upon several Bishops and others relics that he said had come from suppressed churches in Italy, ched to them forged certificates of soon as this was authentication. As found out a circular was issued by order of the Holy See to all Bishops commanding the possessors of all such relics to give them up or to destroy

3. But it will be further asked: Is not great irreverence committed by honoring false relics? To this the answer is: Yes, if you are absolutely certain that the relics are false. But if you are not certain, if you simply accept the tradition that they are actually or probably genuine, there is no irreverence.

The veneration shown to relics, pictures and crucifixes is, as the Catechism teaches, only relative—the honor and veneration are intended for the person represented, and in the case ints the honor paid to them is always intended ultimately for God, mirabilis Deus in Sanctus suis. Ta're a domestic example. If you possessed a locket of what purported to be the hair of your mother, you would venerate and wear it out of love for your nother; and you would not throw it away unless you be-came convinced that it was not her hair, but that of some one else. It is thus that we deal with the relics of the saints—our love and veneration are for the person of the saint; and they are to this extent personal that if we should venerate a spurious relic in the belief that it was genuine, the venera tion being relative and personal, would certainly not rest in the inanimate relic or picture, but simply in the person se memory we have in our mind .-London Tablet.

Apples a Cure for Drunkenness.

"For ten years," said a physician, "I have advocated apples as a cure for drunkenness. In that time I have tried drunkards, and my success

most gratifying.

"Let any man afflicted with the love of drink eat three or more apples daily and the horrible craving will gradually leave him. The cure helped along if he smokes as little as

possible.
"I know a woman who cured a drunken husband without his know ledge by keeping always a plentiful supply of good apples on the dining The man ate these apples and finally stopped drinking altogether.'

DISTINCTION BETWEEN MONK AND FRIARS.

The monks were men of prayer, contemplation, study and manual labor. They were recluses, never going beyond the monastic bounds, except when driven out by lawless invasion, or when called out by urgent needs of charity. The friars, on the other hand, while also cultivating prayer and cultivating prayer and meditation, went out among men to preach and to evangelize all classes. Monks, by the very fact of their constant industry, enriched their own houses and all the country about them. For it ought to be remembered that it was the monasteries of Europe with their laborers gathered abou them and their wise attention to agriculture, that were really the beginning of most of the cities and towns of modern Europe. The monks had been missionaries at the first; they had converted the barbarians to the faith, Now it was the turn of the new orders to perfect and carry on the work begun by the monks. The friars, therefore, disowned wealth, made themselves disowned wealth, made beggars, and began the work of preaching in the cities and teaching universities. The distinction between monks and friars is (iten forgotten, even by Catholics.—Catholic Family

It is understood that the solemn reception of the Princess Ena into the Catholic church will take place in Rome, and it is probable that the Holy Father will himself officiate on the occa-

INEQUALITY OF MEN

CARDINAL GIBBONS SAYS IT IS FOUNDED IN NATURE -- SOCIALISM A MYTH-BEAUTIFUL SERMON AT THE CATHE DRAL ON MAN'S DUTIES AND RIGHTS AND THE NECESSITY OF OBEDIENCE. Last Sunday at the High Mass at the Cathedral His Eminence Cardinal Gibbors preached a most elequent and learned sermon on the parable of the His sermon was a clear and

Talents. His sermon was a clear and decisive interpretation on the parable, and dilated forcefully upon the broad, true meaning of the phrase: "All men are c cated equal." It contained, beside, a severe arraignment and condemnation of Socialism, as the teaching and holding of the untenable theory that all men are equal, one to the other. This theory, he declared, when followed to its logical conclusion, must lead to the inevitable collapse and downfall of the inevitable collapse and downtain of the great social structure, the integrity of which depends not on the equality of men as individuals, but their equal ity under the one high Law by which

he Universe is bound.
He took as his text, Matthew xxv,

The clock as his text, Matthew xxv, 14 23, and spoke as follows:

The obvious meaning of the parable of the Talents is that Almighty God is unequal in the distribution of His gitts and graces to mankind. To one he and graces to mankind. To one he gives more, to another less, according to His good pleasure: for all that we receive is the gratuitous bestowal of His bounties tous. This inequality and variety pervades the whole world, both

nature and of Grace.
In studying the material world around us, I have been deeply impressed with the fact that all the works of God are marked with the stamp of variety and inequality. The Almighty never easts two creatures in the same mould. There are no two stars in the firmaent of heaven of the same magnitude and brilliancy. As the Apostle says:
"One is the glory of the sun, another is the glory of the moon, and another is the glory of the star." s the glory of the stars, for star dif fereth from star in glory." Nor is there a single star that is independent

of other planets.
There are no two trees of precisely the same shape and proportions. Of the myriads of leaves that clothe the trees in the forest there are no two

leaves exactly alike.

There are no two grains of sand on the seashore in all respects of the same form. If you take a microscope, you will observe in them some differences

of formation.

There are no two days and nights throughout the year of absolutely the

same precise length.

This variety in the works of God is source of unfailing delight to us What a dull, cheerless world this would be if all trees were of the same size and shape and of the same color, if all days were of the same length, and if we lived in perpetual sunshine. After the night is over we welcome the birth of a new day. After the rain, we exult in the sunshine. When the clouds have passed away and the store has spent its fury, we rejoice in the presence of a

Pressing from the inanimate world to man, we find that there are no human beings identical in physical ap-pearance. There are no two human faces alike. A close observation will disclose some shades of difference even among twins closely resembling each other. They differ also in dispositions of mind. Some are gay and cheerful, others are grave and melancholy. One is of a phlegmatic, the other is of a

Sanguine temperament.

There are no two human voices which emit the same sound. Stradi-varius with all his musical genius could not make a dozen violins varying in tone. There are now seated before me more than a thousand persons, and every one of you has a voice so pecu liar to yourself that a friend, after years of separation, could distinguish you by your accents from the rest of the ongregation. Nay more, of the fiteen hundred millions of people on the face of the earth, every one of them has an enunciation distinct from the rest of then is the mechanism of the human voice, and how marvellous is the Hand that framed our vocal organs! What a proof that we are the work of the Artist, and that we can say the Psalmist: "Thy hands, Lord, have framed and fashioned me !

Ascending from the material to the spiritual world, from the order of nature spiritual world, from the order of haters to the order of grace, we know that there is not only variety, but that there are also grades or distinction among the angels in heaven. The angelic hierarchy is composed of nine distinct choirs. There are Angels and Archangels, Thrones and Dominations, Principalities and Powers, Virtues, Cherubim and Seraphim. These angelic hosts ascend in rank, one above the One order of angels excels in sublimity of intelligence, or in intensity of love, or in the dignity of the mission assigned to them.

And in like manner God is unequal

in the distribution of His graces to mankind. He gives in large measure to one and in less measure to another. To one He grants five talents, to an ther He grants two, and to another

He gives one talent. hen the divine Husbandman hires His laborers to work in His vineyard, He recompenses those who labored one hour as much as He does those who have borne the burden of the day and the heats." The reward is together disproportioned to the toil. you complain of God's discriminaion Christ will answer you in the words of the Gospel: "My friend, I do thee to wrong, Take what is thine, and go no wrong, Is it not lawful for me to de what I will? Is thine eye evil because What claim have you on I am good?" What claim have you on my justice? Is not all that you possess of nature or of grace the gratuitous, nature or of grace the gratuitous

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St. Paul ans vering the complaint of his countrymen that the Gentiles were sharing in the spiritual heritage of the Jews, says to them: "O man, who art thou that answerest against God? Hath not the potter power over the clay of the same lump to make one vessel in deed unto honor, and another unto dis-honor?" Is not God free to bestow honor on whom He pleases? May we

not exclaim with the Apostles: "O the depth of the riches of the wisdom and of the knowledge of God! How in comprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord or who bath been His counsellors? who hath first given to Him, and recompense shall be made him?"

To one is given the grace of ruling grace of ruling a diocese, to another he grace of the priesthood, to another the grace of being a devout member of a religious community, to others, the grace of fulfilling the duties of the married state, and of bringing up their children in the love and fear of God.

And thus we see that as in the firms ment above us, "one is the glory of ment above us, the sun, and another the glory of the moon, and another the glory of the stars, for star different from star in so also in the kingdom of heaven the saints and angels of Gcd shine with unequal splendor and are clothed with

variety. Nevertheless, among God's elect, there is no jealousy or discontent. Those who enjoy a higher grade of bliss do not look with disdain on their inferiors. And those who are in a lower grade of felicity, do not envy those above them. All are happy and content and praise the God of

for His gratuitous mercies.

And now I come to the most practical part of this discourse to which I invite your special attention. It is in accordance with the economy of divine Providence that in this world there should be there here here here in the there should be, there has been in the past, and there is now and always will be disparity and inequality of rank and station and wealth in e in every depart-

"Order is Heaven's first law, and this confessed. Some are and must be greater than the rest."

The good order, nay, the very existence of society requires that some are destined to command and others to obey. Where this order is wanting, s, confusion and anarchy wil

To begin with the individual man himself. You have a head to which many members are united. In every sound body, the head where reason sits enthroned exercises supreme control over the members. By command of my head, my feet conducted me to this place. The head commands, my knees bend in prayer, my hand is uplifted, my tongue gives atterance to speech. It any member refuses to obey the head, it sure sign that it is in a diseased

In every family the father and mother preside. The children and the other members of the household obey. If they rebel against parental authority, peace is banished from the domestic circle.

In every well-regulated city, the mayor and municipal council rule. If

their authority is subverted, sedition

will hold sway.

The government of the United States demands that the supremacy of the Executive, the Legislature and the Judiciary, be upheld and vindicated in their respective departments. Other-wise there would be no stability or pro-

wise there would be no stability of pro-tection of life or property.

The army and the navy of the nation would become a huge mob, and a menace to the peace of the country, if the commands of the generals and admirals and subordinate officers were set at naught. The church itself would cease to be the great bulwark of social order, unless the legitimate power of the Pope, the Bishops and inferior clergy were recognized.

The Declaration of Independence says that "All men are created equal." Few sentences in the English language have been so much perverted and dis torted from their true sense as this short proposition. Certainly it cannot mean that all men are created with equal stature, physical strength, in-tellectual endowments, or with equal opportunities. Its obvious import is that all men are born subject to the same physical and moral laws of our nature, that all enjoy the same air and rain and sunshine of heaven, and that Il are equal before the law.

As long as the world lasts, some men will be rich, others will be poor, some atrong, others weak, some talented, others of dull comprehension. Some will be enterprising and industrious, others will be apathetic and indolent

Suppose there were seated before me to day a thousand young men equal in were seated before me age and sound health, and to each were given the same amount of capital with which they were sent forth to embark in some enterprise and seek their for-tune in the world. If after a few year were to call the roll and to investi gate the result of these young men's mission, what would be the outcome? mission, what would be the outcome; I would find that some had successfully climbed to the summit of the mount of prosperity and distinction. Some were still struggling upward and onward; others had fallen on the way, and the rest were grovelling at the base of the mountain after squander ing their capital. You might as wel attempt to stem the tide of the ocean or to force back the mighty Mississippi to its source, as to oppose this law o

social inequality.

The most mischievous and dangerou individual to be met with in the com munity is the demagogue who is hab itself yowing broadcast the seeds of discontent among the people. He is disseminating the baneful doctrine of socialism which would bring all men down to a dead level, would paralyze industry, and destroy all healthy com petition. The demagogue is blaming fortune and society, blaming the rich for the condition of the poor and the laboring classes. He has not the capacity to discern that after all due allowance is made for human energy, this varied condition of society must result from a law of life established by

an overruling Providence. There is a tendency in our nature to chafe under authority. Thomas Payne published a well known work on "The Rights of Man." He had nothing to say on the rights of God, and the duties of man. A certain clergyman wrote a volume some years ago on "The Rights of the Clergy." From the beginning to the end of the work he said nothing on the

duties and obligations of the clergy. lies in the fact that Protestantism is The majority of mankind are so intent on their rights that they have no consideration for their responsibilities. If all of us had a deep sense of our sacred

from God. Paul, "be subject to the higher powers wordy and for there is no authority but from God, uncompromi and those that are, are ordained of power, resisteth the ordinance of God, and they who resist purchase for them selves condemnation."

Every one in lawful command, whether ennobles obedience; for obedience is not an act of servility to man, but of homage to God. Let your obedience be marked not by service fear, but by reverence; let it be marked not by

onstraint, but by genuine affection.

Be content with your position in life. While earnestly aiming to better your economic and social condition, do not be devoured by disquictude and envy be devoured by disquietude and envy towards those who are more favored

Earthly happiness and real dignity do not depend on the accumulation of wealth and honor. Socrates, one of the wisest and greatest of men, went barewisest and greatest of men, went bare-footed and bare-headed through the streets of Athens, and rejoiced in having no desire for those things which the world coveted. The Apostles were poor. They led precarious lives. Yet "they rejoiced with exceeding great joy in the midst of their tribulations. Having enough to eat and wherewith to be clothed, with these they were content."
The Saviour of mankind, and the Model men, had not whereon to lay his Therefore it cannot be dishonorable to be poor.

A word in conclusion to those among

you who are in authority and command the service of others. Be just to your subordinates. Be kind and considerate to them, remembering "that your Master and theirs is in heaven, who has no respect to persons. Though wealth is a source of temptation, it is not an superable barrier to righteousness. If judiciously employed, it may be a owerful agency for winning the favor. Abraham was rich, and yet was most pleasing to the Almighty. He was the father of God's chosen people Zacheus was rich, and our Lord singled him out from the crowd, and became his Guest. He blessed his household, and praised him for his good deeds. Many Christian kings and queens, though possessed of royal wealth, have been expected spirits. He blessed his household, and

canonized saints. canonized saints.

God has given you riches that you might use them in purchasing a home in His everlasting dwellings. Your noblest title is to be the steward of God. Never do you dispense your superfluous means more profitably than when you make it contribute to the comfort of your fellow being. The most rational and enduring satisfaction a man can experience ound in bringing happiness to others. By your benefactions to a struggling brother and sister, you confer a triple joy. You give joy to the recipient of your gift. You give joy to the heart of God, and you bring joy to yourself. You possess a delight springing from the testimony of a good conscience. You will have a share in that blessing promised by the Psalmist: "The Lord will preserve you, and give you new life, and will make you blessed in the land of the living, and will not deliver you up to the will of your enemies.' Baltimore Mirror.

OUR PROTESTANT FRIENDS.

For a long time now we have waiting patiently for some sign from the Protestant press and people that people they had a fair appreciation of the enmittees which assail the fabric of Christianity. For Protestant sympathy with the Catholic Church in her work our hope has always been slender, but the last two score years have been so prolific in surprises that we were never sure but this one more might not be vouchsafed to us. But that a comprehension of the struggle begun anev in the recent past between those who love Our Lord and those who hate Him, should dawn upon our Protestant friends we felt we had a right to expect. this expectation has not been realized

we must mournfully admit.

No more salient fact is likely to be met in the future than the present one that Protestants do not, as a body, recognize the import and bearing of the present struggle in France. Whether it is due to that dislike of the Catholic church which seems to be inseparable from earnest Protestantism, or a menfrom earnest Processants and of a men-tal laziness which prevents them from studying the question, we leave to them to decide. But that men, what-ever the form of religion which they profess should sympathize in any degree with those who bluntly, openly, boldly declare that "the Nazarine has reigned long enough," is to us inex plicable except upon a supposition which is not creditable to their singlecerity. That they do so sympathize we feel forced to believe.
Search as patiently as we will, the

pages of Protestant journals and pari odicals, we can find no condemnation of the methods of French atheism, ever in the mildest terms. Blame for Catholicism and for Catholics we find in plenty. Some show plausible ig-norance, more show plain exultation, and the rest apologize for those who in attacking Christianity make no apolo gies for themselves.

The phenomenon, though perhaps not peculiar to our day (its like was noticed by the slave who wrote of the effort of the fox to persuade his brothers to secrifice their brushes because he had lost his in a trap), is worthy of study. We believe the secret

to day in effect, Unitarian, not the Uni tarianism which frankly denies Our Lord is God, but that form

sideration for their responsibilities. If all of us had a deep sense of our sacred duty, we would not fail to come by our rights.

Let me now address a few words of exhortation and comfort to those of my hearers who are in a subordinate and dependent position and who have to portance to searce a classic the set. dependent position and who have to work for their daily bread.

Obey cheerfully those whom Providence to secure a place in the columns of the secular press, there runs the apologetic, timid, halting tendency dence has placed over you. Remember to declare faith in Oar Lord in terms that all legitimate authority comes over more shadowy and vague. From God. "Let every soul," says St. When we compare their declarations, uncompromising, simple, declaration of the faith of the Catholic Church in and those that are, are organized of the serious of the world, our hearts nower, resisteth the ordinance of God, are filled with exultation for her, but with pity and dismay for Protestant-

It in no way comforts us that heresy be be civil magistrate or military officer, or employer, is clothed with divine authority, and is God's representative. In submitting to those set over you, you are obeying not man, but God. It is this principle that employees obedience; for obedience is probables obedience; for obedience is military of disminutes and the control of t the penalty of disunion, but those who suffer that penalty are our brothers, and we cannot behold them suffer without We regret that loss of faith is placing them outside the ranks of the warriors of the cross, but the regret is for the loss not for curs. For us Catholics we shall fight the good fight our fathers fought, and we shall teach unshakably certain that Our Lord is God .- Boston Pilot.

SOME INTERESTING NOTES.

N. Y. Freeman's Journal. It is remarkable that in all the pub-lished memoirs of Englishmen of note, there are constant references to the church which their forefathers had abandoned. From the quaint diary of Samuel Pepys, whose wife was a "Papist" down to that of the late Lord Bulwer whose romances are next to known by the masses of English-speak eople, from the reign of Victoria there is much evidence that the church is never entirely forgotten by those who seem most alien to her.

Scott reverenced her ; Thackeray almost accepted her; Dickens, a most vulgar bigot, makes in one of his letters the strange admission that he had seriously thought of her claims. In the biography of the late Lord Lytton, we following extracts:

"And here," writes his son, Owen Meredith, "he adds a warn tribute of respect to the French religiouses, It was doubtless well merited, for the calimplators of the conventual orders in France are not those who best know what lives their members lead." Lord Lytton wrote in his diary on account of the Hospice des Enfants Trouves, in Paris: "Noticed the great attention of the

Nuns (Sisters). Greatly affected by their supernatural devotion to purposes so truly beneficent.

Later, he writes:
"Noted the sensible and true con-clusion of Abbe Kinsella, that those ho are paid to do good work cannot do t with the zest and efficiency of persons who do it gratuitously from duty. Hence, then, the great and eternal use

of the religeuses.

"Talked, with Kinsella, to a peasure, near Versailles, about religion.

Sensible replies to questions on images and absolution. Inveterate ignorance in England about Catholic tenets.

"Observed manner of praying in this ountry (France). More unostentadvantages of leaving the churches lways open. Recollected the beauti-ul sentence in Hervey's Meditations, pplicable to the Catholic, but not she meant it) to Protestant churches: The doors of the church, like the re ligion it was intended to honor, were en to every one who would enter.'

Thus it was that common things in the religious life of the French people truck a mind not wholly warped by prejudice.

A GOOD PRAYER WITH AN UN-AUTHORIZED ADDITION.

A correspondent sends us a prayer nt in manuscript to his wife by some nknown person, and asks what we

prayer in itself is good and roper, but the dead fly in the bottle is

and in the directions accompanying
They are in part as follows:
"Write and recite for nine days, and the end of the nine days you will re eive a great joy, so begin on the day

n receive this This implies that the prayer has its fiect ex opere operato, that is, that he prayer being repeated nine times he result follows. No one has author-ty to say this. God is free to grant or ity to say this. God is free to grant or not to grant our petitions, as He, in His inflaite wisdom and mercy wills. Our Lord in His agony in the garden prayed: "My Father, if it be possible let this chalice pass from me; nevertheless not as I will, but as Thou vilt." It is with this same condition that we should always make our petions, " not as I will but as Thou God knows best what is good for us. He knows that what men often pray for He knows that what men often pray for would be, if granted, a detriment, an ibstacle in the way of their salvation, and He refuse it. and He refuses it, just as a loving ather refuses his child what it desires then it begs for things which in its ion are dangerous to its health,

r its life.
To say that the thing desired must result from a prayer being said, is supersti-tous. All that can be said is that our prayers will be granted if God in His wisdom and mercy so wills; and He does will to grant us everything conducive to our alvation when we humbly appeal to

Him. The writer of the letter our corres pondent sends us is an ignorant, though very probably a well meaning person. No attention should be given to such letters; they should be thrown into the waste basket.—N. Y. Freeman's Journal.

CRUECH AUTHORITY AND PRI-VATE JUDGMENT.

Corey: Now, dear Father Lamber You do not tell us whom you quote

from. But that is of no importance, because it is very evident you are not quoting scripture which, with your private judgment, is your only authority or rule of faith. What is it to you what some other person privately judges when your rule of faith requires you to judge for yourself? Why do you quote this somebody as authority for us, or for yourself, as to the meaning of Sasiotura? ing of Scripture? You take your bible and your private judgment as your sole authority; we have our bible and the church of Christ its interpreter, as our sole authority. Why then do you appeal to the private jadgment of some one else instead of to your own? Or why do you quote this somebody as authority to us when you know that we do not recognize him or his specula tions and interpretation as of the least importance? Why should you subject your private judgment to his, or why should we have the teaching church of the st to instruct us and interpret His chine in with your views you would reject him and prefer your private judgment. He does not agree with our helief and we reject him and prefer, not our private judgment or yours, but the official and authoritative judgment of the church of Christ, which He com issioned to teach, and commanded us to hear under pain of being numbered among the heathens. The authority of divine agent, of whom Christ said : He that hears you hears Me," is in

very way conceivable infinitely super for to your somebody's private judg-ment, of yours, or ours St. Paul tells as that this church of Christ is the pillar and ground of truth." ot the height of self conceit, pride of intellect and superior folly for any man to set his private judgment up against the judgment of this divine agent, to hear whom is to hear Christ Himself? We need not tell you that in the pres ence of this divine agent and supreme court of Christendom the private ment of the somebody you quote is no weight whatever with us; nor is it with you except when it happens to

agree with you.
We therefore return him to you in as good shape as you sent him, with thanks for your good intentions. He is too light and airy, too cocksure to be of any value in any matter of vital im-

portance. But as you endorse him we will deal with what you quote from him as if said by yourself.

It is then your private and unauthoritative judgment against the teaching of the Catholic church from the beginning, against the teaching of the Greek Church and all Eastern churches, against the teaching of the Orthodox Russian church, against the teaching of Martin Luther and the Lutheran church up to the present time, against the Anglican or church of England, against the overwhelmingly prevalent belief of Christians in the past and against the belief of the great majority

of Christians of the present day.

All the churches above named have taught and teach the Real Presence of the Body and Blood of Christ in Sacrament of the Eucharist. All are at one with the Catholic church on the doctrine of the Real Presence, all reject your figurative or symbolic interpreta-tion of the words of Oar Lord, "This My Body . . . This is My

Blood. As to the Greek church, the Russian and other Eastern churches there can be no doubt. But you may deny that Luther, the Lutheran church and the church of England taught and teach the Real Presence. We will therefore

proceed to convince you.

As for Luther he taught and main tained to the day of his death the Real Presence of the Body and Blood of Christ in the Sacrament of the Euch arist. He denounced in the most vigorous terms the errors of Zwinglius who was the first to broach the notice that the words of Our Lord, "This is my Blood," were to be understood in a figura tive sense. Here is the way Luthe spoke of Zwinglius on account of his de nial of the Real Presence, the same de nial which you make. This Zwinglius, Lather declared to be nell, an associate of Arius, a man who did not deserve to be prayed for." * * "Zwinglius (said Luther) is dead and damned, having desired like a thief and a rebel to compel others to follow his error." That is, his denial of the Real Presence.

Such is the private judgment of the Such is the private judgment of the father of Protestantism on the man who first taught the figurative sense, the man whose doctrine you and the author you quote follow. Now whose private judgment will you accept, that of Luther or that of the author you quote? Eath

In his Short Confession of Luther treated the Zwinglians as blasphemers, a worthless tribe, damned wretches, for whom it was not lawful to pray " and protested that he would have no communication with them either by letter, or by words, or by works, if they did not acknowledge that the Eucharistic broad was the true natural Body of Our Lord * * * For haing so pear unto death. Lam declarate being so near unto death, I am desirous of carrying this glory and this testi-mony to the tribunal of Jesus Christ, that I have with my whole heart con-demned Carlosadius, Zwinglius, Occolampadius and other fanatical enemies

WONDERFUL EFFECT OF FRUIT.

"Fruit-a-tives" (Fruit Liver Tablets) are concentrated fruit juices. And it is these fruit juices that cure Constipation, Biliousness, Headaches, Indigestion, Palpitation of the Heart and all Troubles of the Stomach and Kidneys. A leading Ottawa physician discovered a process by which he could combine the juices of Apples, Oranges, Figs and Prunes and by adding another atom of bitter principle from the Orange peel, completely change the medicinal action of the fruit juices, giving the combination a far more powerful and more beneficial effect on the system. "Fruit-a-tives" are tablets made of this combination of fruit juices-and they have made most wonderful cures of Stomach, Liver and Kidney Troubles and of Blood and Skin Diseases, 50c a box .- Ask your druggist.

How to Build a Home

In Two Weeks after the Foundation

In all estimates for building, one of the principle items of cost, is labor.
Delays on account of bad weather—long waits for mortar to dry—also mean 6, money loss Metal Walls and Ceilings money loss Metal Walls and Ceilings protect you against delays and excessive labor cost. A building may be put up at any time of the year regardless of weather conditions. The average dwelling may be erected, complete, above the foundation in two weeks' time. Once in place, Metal Walls and Ceilings never need repairs, last as long as the house, and make rooms absolutely fireproof. To those building or remodeling homes, The Metal Shingle & Siding Co., Limited, To those building or remodeling homes, The Metal Shingle & Siding Co., Limited, of Preston, Ont., will send, free, if you mention this paper, their handsomely illustrated catalogue showing many of the beautiful designs they make in Art Metal Conde.

of the Sacrament, together with all their disciples of Zurich and every day in our discources do we condemn their neresy full of blasphemies and impos-

As you and the author you quote are disciples of Zwinglius concerning this Sacrament, you can take these words of Luther home to yourselves, even if you o not reside in Zarich.

The Lutheran Church, following the teaching of its founder, Luther, affirms that the body and blood of Christ are that the body and blood of Christ are materially present in the Sacrament of the Lord's Supper. The tenth article of the Augsburg Confession of Faith is as follows: "Concerning the Lord's Supper, we teach that the true body and blood of Jesus Christ are truly present under the species of bread and wing: that they are distributed and wine; that they are distributed and received; for this reason we condemn the opposite doctrine." Melanchton the opposite doctrine." Melanchton in his defense of this Confession says: We find that not only the Roman Church maintains the Corporal presence of Jesus Christ, but that Greek Church also maintains it at the present day, and has maintained it in ancient times."

So the Lutheran, like the Catholic church, and the Greek and Orthodox Russian churches are against you and the author you quote. The Anglican or church of England is also against you. The church catechism printed in the Books of Common Prayer, has the following question and answer:

Question. What is the inward part or thing signified?

Answer. The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper.

From all this it appears that the vast majority of Christians in the world to day, as the past, believe the doctrine of the Real Presence. Thus far we have contented ourselves

with quoting Protestant authorities who believe as you do in private judg-ment and we put their private judgent against yours and that of the

As a Catholic we stand aside and leave you to settle the matter among yourselves greatly interested in how you will reconcile your private judgment that teach contradictory doctrines.—N. Y. Freeman's Journal.

LOOK OUT FOR THIS FELLOW.

Priests and superiors of religious houses should be vigilantly on the look-out for an alleged traveling salesman, who claims he represents a New York electro plating and church supply com pany. An investigation shows that the company has no standing, and whatever work its alleged agents obtain is turned over to some irresponsible party or parties unknown, and a skillful fraud is penetrated. Priests and religious superiors in the Erie diocese have been victimized, and several instances are reported where this alleged agent has salled upon his victims, showing them supposedly a fine chalice or me that he succeeds in palming off on them for a cash reduction; the purchasers to discover, when too late, that the stuff is of the basest metals, with a thin wash of gold and silver to heighten the deception. A favorite trick of this imposter is to trade this counterfeit material for old church vessels, with a cash consideration. Priests and religious superiors are warned to be on the lookout for this agent. They should show him scanty courtesy.

Let him deny himself, and take up his cross and follow Me. (Mark viii 34.)

Sacred Heart Review.

BY A PROTESTANT THEOLOGIAN. CCCXCII.

I remember that at the time of the Vatican Council, one of its German opponents (I am reasonably sure that it was Dr. Dollinger bimself,) speaking of St. Charles Borromeo as having held the thesis that it was lawful to kill a preclaimed heretic at sight, sareastic. the thesis that it was lawful to kill a proclaimed heretic at sight, sarcastic-ally remarks that in Italy they keep this fact concerning St. Charles well in the background, for that otherwise the question would force itself on men's minds, Ought Charles Borromeo ever to

On the other hand, Bishop Hurst, of the Methodist church, in his exceed ingly genial article on the Counter re formation, published in the Methodist Review not long before his death, while assuming the truth of this statement concerning St. Charles, does not find himself at all embarrassed by it in treating the great Archbishop as an eminently holy Christian, the worthy successor of St. Ambrose. He held this opinion, remarks Harst, but he never reduced it to practice.

reduced it to practice.

The Bishop thought very much in agreement with my Irish Calvinistic teacher in theology, Dr. John Morgan of Oberlin. I was once lamenting to him the policy of persecution (not, however, extending to death) which the Archbishop is said to have exercised to some extent in some of the mountaindistricts of his diocese, where the infla ence of Geneva had made itself felt. "Ah, weil!" lightly answered Dr. Morgan, "that does not signify much in the sixteenth century, when the relations of the two religions were so strained, and when almost everybody thought it a right and a duty to perse-

cute heresy."

The Bishop and the Professor undoubtedly held a sounder view than the great old Catholic scholar. Not that Dollinger was a narrow-minded man, but that his view of things was distorted by the bitterness of immediate controversy, which we, after four centuries, ought to have passed beyond.

Fronde is sounder here than Dollinger, and than those English Catholics who have been lately declaring that if this accusation could be proved against St. Charles, he ought to be dethroned from the altars. He ought to be nothing of the kind. This talk appears to to be mere hysterical whether applied to St Charles Borromeo or to St. Piu, V. If the Catholics ever fall into such a fit of iconoclastic in sanity, let them make over the statues of these two godly men to us, and we will find a place of honor for them in some Protestant church.

I should say this even if it were true that Pius planned to murder Elizabeth, and even if Charles not only held that a heretic might be shot at sight, but had even had some Protestants shot at ight. Happily neither charge is true have seen it disproved as conce the Pope, and we shall soon see it dis proved as concerns the Archbishop. His exculpation involves that of his uncle, Pius IV., who, however, not having been canonized, engages atten-

tion less. Fronde remarks that in the sixteenth century assassination was a weapon freely used by all parties, religious or political, against all. Excepting, of course, some peculiarly exalted and dis passionate intelligences, the difference between a good man and a bad was not that either abhorred assassination, but that the good man did, and the bad man did not, abhor it except when used for Therefore France

prefore Froude refuses, and I think justly, to declare John Knox a bad man he applauded the murder of Cardinal Beaton, and of David Rizzio or Philip II. because he procured the death of William of Orange. Each man viewed the deaths as serving a great public end. and, therefore, those who now agree, whether with Knox or with Philip, in applauding the end, ought not to be daunted from rendering him honor because he used means which would now be rightly detested, but virtuous men. Therefore I view the recent protest of a Scotch priest against honor shown by a Presbyterian judge to the memory of Knox as wholly unwarranted. Nor can reasonable men fully sympathize (as an Independent article has justly observed) with Motley's ex-treme indignation over Philip's policy in the Notherlands, including the death of William the Silent. Were Knox or Philip living now, and found to abet religious assassination, we ought to abominate them. But they are not living now, and in order to try them, we are bound to go back to them. If we can not do this, it behooves us to

hold our peace In the Middle Ages, as we know, a proclaimed traitor was not uncommonly declared vogelfrei, "free as a bird."
After this any one who met him could slay him without blame. Luther applies this even to a sovereign who has been declared a tyrane by his Estates, and who attempts to resume his power. Now, in Western Europe, which then rested wholly upon the Catholic religion, heresy was of course the highest form of treason. Therefore, had Charles Borromeo retained this view of public right, it would not have proved that he wrs Lot a holy man, and worthy of canonization, but only, as Urban VIII. thought of St. Pius V., that the Middle Ages lingered somewhat too long with

However, it appears that the whole evidence concerning St. Charles and his uncle Pius IV. is this. The magis-trates of Lucca had passed some ordin ances forbidding the importation of Protestant books, the infraction of which naturally implied that the offenders would fall liable to the Inquisition. St. Charles, in his uncle's name, writes to express the Pope's gratification at the zeal of the Lucchese Signoria against the contagion of

Of course there is nothing in all this to reflect upon the memory of the Pope

al's letter, the Lucchese magistracy had sent a message to certain Protest ants of Lucca, who had fied to France, ants of Lucca, who had ned to France, and were there very busy in propagating the new religion, admonishing them, I think within two months, to withdraw into some Protestant territory, on pain, if they still went on proselytizing in France, of being liable to be brought back to Lucca "dead or alive," with a reward offered to any alive," with a reward offered to any who should bring them in, or failing to

who should bring them in, or failing to capture them, their dead bodies. Surely this is an ordinance very far indeed from a license "to shoot down heretics at sight." The offenders are allowed ample time to wind up their affairs in France and to withdraw within the territories of their own religion. So long as they remain on Protestant ground, it is implied, their own government will leave them unmolested. Should they be obstinate, they are warned that they will be liable to capture, or resisting capture to the last extremity.

last extremity.

Considering Italian abhorrence of heresy, and the despotic authority and summary processes of the governments of those days, it would be hard to imagine an edict more indulgently con-

Therefore, had St. Charles meant to express approbation of this decree of Lucca, he would have reflected no dis credit, even from our present point of view, either on himself or on the Pope. The Lucchese Signoria is very much milder in their ordinance than a British Viceroy in India, when he sometimes proclaims a reward for the bringing in of a notorious bandit "alive or dead." Yet Queen Victoria and her son have not yet been declared by anybody on this account "accessaries to assassina

ferring only to the ordinance concern ag the importation of books. The other had just been passed, and in the experience travel of those times could hardly have reached Rome and brought but an answer from the Pope in five days, not to say that Curialistic dignity, where, as here, there is no urge reason, hardly allows of so precipitate

The charge therefore that St. Charles The charge therefore that St. Charles
Borromeo approved of "shooting down
herelies at sight" appears to evaporate into exceedingly thin air. However, with a good hearty Protestant
ill-will, and the application of Luther's
prescription of "edifying and salutary
lies," less evidence than this might have sustained a graver charge.

The Republican correspondent gives

it as a distinguishing mark of his at Rome "that they "pro assassination." So then, it it was by Papal license that persons at Rome tected Knox, Melanchthon, Baza, Coligni, and the whole body of the Haguenots, al-ways excepting the noble-minded Du Piessis Mornay, perpetrated, or pro-moted, or prayed for, or gave solemn and public thanks over religious assas-

CHARLES C. STARBUCK. Andover, Mass.

A NEW MIRACLE WANTED.

Professor Goldwin Smith is as slippery as an eel. Catch him and collar him at one spot and he slips out and way, and is then seen grinning at you from another. Recently he was cor-nered by the Rev. Dr. Brann for asserting that special doctrines of the church are funded on such miracles as the melting of the blood of St. Januarius. Dr. Brann asked him to point to any doctrine founded on such things, and he twists and says: "Surely it is im possible to say that the authority and veracity of the Caurch are not in volved." This is the characteristic way of the agnostic. Pin him to a proof or ask him to postulate a specific

Rev. Dr. Brann here takes up the slippery professor and asks a few ques-tions. For instance:
"Why did not Mr. Goldwin Smith

when he was at Naples make a scienti fic investigation and prove that the Neapolitans are mistaken? As a lover of truth and of science he might have dertaken the task, perhaps succeeded and thus enlightened the world.

"But suppose he had succeeded, what effect would that have "on the authority and veracity of the church?" Absolutely none. I am astonished that a gentleman who claims to be familiar with St. Thomas' clear, terse, precise and logical statement of Catholic doc-trines should not know that the "authority and verasity of the church" are not proved by alleged miracles or of alleged private inspirations which may or may not be true. The use of a Catholic text-book of theology, such for instance, as Tanquerey, now used at Dunwoodie Seminary, would enlight en Mr. Goldwin Smith on these and kindred subjects and perhaps prevent him from making further personal attacks on the saintly Pius X., whom he is now accusing of laches: attacks on the canonized Gregory VII., the great mediaeval reformer; on the devot Pontiff Pius VII., the victim o Napoleon's despotism, on scholars like Cardinal Newman, one of the great lights of English literature, and on Count de Maistre, the author of learned works written in clear, manly, splendid French prose. All these he has bit-terly attacked and speered at in the

Professor Smith denies both doctrin and miracles, yet he will not allow that the church draws the line between He denies that the church was miraculously founded, and yet he does not attempt to show any other origin for it. The great point in argument, in Professor Swith's estimation, seeming ly, is to be able to make a statement of denial of anything under discussion of such a form as to defy all attempts to grapple with it-a kind of greased pole which the aspirant after victory must climb, but with no ham at the top to reward him in case he overcomes the slippery lard. It is now p'ain to ali who have followed the sinuous twistings of Professor Smith that it would re It happened, however, that some issue squarely.—Philadelphia Catholic Standard and Times.

FIVE-MINUTE SERMORS.

Quinquagesima Sunday: DELAY OF REPENTANCE.

te not deceived. God is not mocked; for things a man shall sow, those also shall ap. ' (Gal. vi. 7 8)

"Never mind, I will repent some day and confess it all to the priest; then it will be as if it never happened." Sometimes, my dear brethren, when men have made up their minds to commen have made up their minds to commit sin, or to go on in the course of sin, they are tempted to say some such words as these; or if they are not fallen so low as to talk in this way, yet, fallen so low as to take in this way, yee, if we may form a judgment of their thoughts by their actions, such are the thoughts of not a few. I propose, therefore, to say a few words this morning on the great folly of this way of speaking, thinking, and acting, and to show you what a false notion it rests

to snow you was a tase notion it rests upor.

I will not stop to point out how uncertain that really is which is assumed as perfectly certain — namely, that an opportunity of going to confession will be granted to every one who acts in this way. A man who sins can never be sure that he will not be cut off in his sin. But I will take it for granted that the opportunity of making a conthat the opportunity of making a con-fession is given; more than that, I will take it for granted that he makes a good confession and receives absolution as he promised himself. In such a case as this is it true that even then all will be just as if the sin had never been

My dear brethren, to imagine this to great mistake. In order that you may see this I must recall to your recollec-tion some well-known truths. In the beginning, God having made man, placed him in a state of great happiplaced him in a state of great happi-ness. He was without pain, sickness, anxiety, or death. How is it, then, that man finds himself in his actual condition? Why is it that man is subeated to so many hardships and miseries, obliged to bread, and, in the end, through anguish and suffering, give up that life which it has cost so much labor to preserve? Think, my dear brethren, of all the pains of mind and body which you have ever experienced, or which you have seen others experience; think of all the sufferings of which you have ever read, and ask vourselves the reason for all this vast mass of agony and anguish. That reason is given in one word. O all the suffering that has ever been and that ever will be, sin is the cause. Directly or indirectly, mediately or immediately, every suffering finds in sin its origin.

Now. I do not say that when we come to particular cases we can always point out precisely how and why this suffering is connected with that sin. God in His providence permits suffering to attend upon sin for many different reasons. Sometimes it is permitted as a warning not to sin in order that men of sense and understanding, seeing what sin costs, may avoid it. Some-times suffering in this world is, I am afraid we must say, but a loretaste of eternal suffering in the next. In some cases sufferings are sent to make us more like our Lord. But—and this is the special point I wish you to notice suffering is very frequently sent by Almighty God as a punishment in this life for those sins the eternal punishment of which He has forgiven brings me back to the special point of this instruction. A man may go to confession, may even make a good confession and receive a good absolution that is to say, he may receive through the merits of Christ the remission of the eternal punishment due to his sins, and yet things may be very far from being, as he promised himself, just as they were before. On the contrary, he to undergo in time in consequence of which he would not have had f he had not committed that sin. This thought is very suitable for this season. next Wednesday. Its fasting and abstinence are enjoined by the church, among other reasons as a means of satisfying for the temporal punishment due to past sins. But, in rder that this fasting and abstinence may be useful for this purpose, those who fast and abstain must be in the state of grace, because all their value

Lent.

the last moment.

as works of satisfaction is due to the in-

dwelling grace of God. In order, then, that your fasting and abstinence may

be profitable to your own souls, let me advise you to act like our wise fore-

fathers acted, to come to confession a

once in the beginning of Lent, and not

to put it off with your Easter duty to

The season set aside by the church for fasting and mortification is near at hand. Catholics should enter upon Lant with a desire to comply as far as possible with the spirit of the holy season. "Prayer is good with fasting and alms more than to lay up treasures of gold." Total abstinence at least during the seven weeks in honor of the Sacred Thirst of Our Lord would be a very meritorous act.

Another commendable resolution would be for all to take a personal pledge to keep away from the theaters during Lent.

A good many who now seldom go to Mass on week days would profit much by going daily during Lent. Attend-ance at the public Lenten devotions is, of course, expected from all who are not merely nominal Catholics.— Catholic Universe.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto. References as to Dr. McTaggart's profession standing and personal integrity permitted

y: Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross ex-Premier of Ontario. Rev. John Potts D. D. Victoria College Rov. Father Teefy, President of St. Michael College, Toronto.
Right Rev. A. Sweatman, Bishop of Toronto.
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TALKS ON RELIGION.

There cannot be a good man with a bad tongue. There are some sins which from their very nature cannot be committed very often; but the tongue can shower sins almost unceasingly. Who can measure the number of sins committed by the habitual swearer, calumning the devector or an obscena talker?

mitted by the habitual swearer, calumn atcr, detractor, or an obscene talker?

These habitual sinners seek to excuse themselves by reasons which really add to their guilt. How would it do for a man to say: "I spat in your face, sir; but it is only a habit of mine, so should I do so again in a few minutes, please excuse me." "I know I called you duty and insulting names a moment ago, but I have contracted that moment ago, but I have contracted that way with all my friends, so don't mind if I call you some more such names in a few bours." "Yes, I know I lied about you, but for years I have lied

habitual sinners by men whose honor and reputation had been so outraged. We also know that other men would applaud the just chastisement inflicted upon the scoundrels. Yet the insults nothing by it." "My passion is soon over." "It is only a habit I have."

By the careless use of firearms you may kill your friend. The bitter words spoken in haste may rankle in the minds of the offended parties for years.

not in word, the same is a perfect man; he is able also with a bridle to lead about the whole body For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body . . . So the tongue also is a small fire, what a great wood it

Blasphemy is a great sin, the great est of all sins. Some people accuse themselves of blasphemy when they are not guilty of it, because they confound it with swearing or cursing. Blasphemy is speech against God-against His goodness, His mercy, His power, His providence, His justice, or against any of t e attributes of God. A blasphemy attacks not the creatures of God, but God Himself. Some books, some writings and some speeches are full of blasphemy. No Christian can be complacent about this crime, or co-operative in spreading such writings or in

tive in spreading such writings or in keeping them. We read in Leviticus xxiv., 11, that God commanded the blasphemer to be put to death. Kings order the execution of traitors.

Some people -shall we call them "good people?"—use the name of God carelessly or lightly. Yet the word of the commandment is: "For the Lord will not hold him guiltless that shall will not hold him guiltless that shall take the name of the Lord, his God in vain."

dark manner," only, we are very pre sumptuous if we set ourselves to judge the ways or to criticize the works of God. "Neither do you murmur, as some of them murmured and were destroyed by the destroyer." (1 Cor. x. religion we should remember that we are approaching holy ground, and we should discard all irreverence and

lightness of speech.

Cursing is to imprecate, to ask God to condemn or to doom some creature of His. Do men who curse realize this? This is a horrible affront to Almighty God. A curser would nullify the works of God and the effect of re-

there are some things which should not be so much as named among Christians. Yet this obscenity and foolish talking and scurrility are subjects in which some who call themselves Christians

profamity preached by Bishop Rappe. An incident related by him impressed it upon our memory. By the way, ex amples or illustrations are powerful aids to memory and incentives to imitation. The Bishop said that he knew an officer in the French Army who wa much addicted to the vice of profanity. Though he had accused himself time and again he declared that he could not overcome the habit His confessor finally gave him as a penance that for each offense he should cut off a button from his uniform and so appear on dress parade. The offense was soon repeated. In obedience, but in fear and constern ation, the penance was performed. Then came the dress parade before his superior officers. He was deeply morti fied when his attention was drawn to the absent button before the entire

influenced by human respect as by the duty he owed to God and the good example that he owed to his fellow offi cers. No more buttons had to be cut from the captain's uniform. The bad habit was ended. The lesson is obvious .- Catholic Universe.

Seumas MacManus, writing from

SINS OF THE TONGUE-PROFANITY.

about nearly everybody, even in serious matters, so hold me excused."
We know what would be done to such

They may give scandal and produce pain and cause estrangement. St. James says: "If a man offend

Since we " see in a glass and in a When we approach the things of

demption. He cannot, as a rule, give full advertence to what he utters. St. Paul says in Ephesians v. 3, that

indulge and thereby sin.
In boyhood we heard a sermon on

company. It was a grave breach of military requirements.

The confessor persisted in giving the penance. He impressed upon the officer that he should not be so much

TO ENTER DUBLIN IN A JAUNT

Dublin says:

Lady Aberdeen, wife of the new
Liberal Lord Lieutenant of Ireland, has ordered two new jaunting cars, or of which is the ordinary one that holds four persons and the driver, while the cording to the present arrangements, it is on the latter the new Lord Lieuter ant and his charming wife will make their state entry into Dublia. And why shouldn't they, pray? The jaunt-ing car is a national institution. We have stuck to it for centuries and it strikes me forcibly that in half a century hence, when every other country n the world will be driving nothing out electrical vehicles, Dublin will still have its jaunting cars. While we are at home, surely, we are the most conservative race on the face of the

But to return to Lady Aberdeen, she

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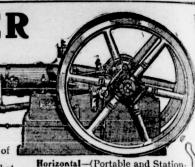
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THE MUTUAL LIFE OF CANADA

has had another prosperous year as may be seen from the following table

Insurance written in 1905...... \$ 6,014,576 00
 Gain over 1904...
 968,408 00

 Insurance in force Dec. 31, 1905.
 44,199,955 00

 Gain over 1904...
 3,722,985 00

 Cash income for 1905...
 1,956,519 00
 9,296,092 00 1,075,562 00 954,001 00

Gain over 1904..... W. H. RIDDELL, Sec., Waterloo, Ont, GEO. WAGENAST, Mgr., Waterloo, Ont

wise woman in her generation. ed us; but then anything that appeals sense of patriotism touche Clearly she is one of the Saxons knows how to get round us! How few of them do. The first man who got to the A. B. C. of our natures was the He made for himself the discov ery that we can generally ye gods, never driven! It was a pity it was not found out sooner. What oceans of sorrow might have been saved had it been. But then, better

A Warning.

A remarkable verdict was rendered in a Chicago court the other day when the five children of a drunkard were rewarded \$17,000 damages against three saloon keepers who had continued to give their father liquor after being warned not to do so by the drunkard's wife. We should like to see a similar award made in one of our Nova Scotia liquor-sellers who would turn a deal ear to the appeal of a heart broken wife or mother not to give drink to their husband or son, is large enough in our community to need such a re minder of the criminality of their con duct as would make whether the liquor business be so profitable after all .- Casket.

HOW TO MAKE BABY SLEEP.

The baby that cries half the night does not cry for nothing. It cries be-cause it is not well and the chances are the trouble is due to some derangement of the stomach or bowels, which would be speedily removed if a dose of Buby's Own Tablets were given the little one These Tablets make children sleep soundly and naturally, because they re move the cause of crossness and wate fulness. They are a blessing to the little one, and bring relief to the tired, worried mother. Mrs. A. C. Abbott, Hudson's Heights, Que., says: "I have found Baby's On Tablets a splendid medicine for stomach and bowel troubles, from which my little one was troubled. Thanks to the relief the Tablets have given my baby now sleeps quietly and naturally, and is in the best of health." And the Tablets are absolutely safe they always do good—they cannot pos sibly do harm. They will cure the ail ments of a new-born baby or a well grown child. Sold by druggists or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brock

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To have Made hirelin Is it to stand

FEB

CHATS

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CHATS WITH YOUNG MEN.

What is Success?
What is success?
Great wealth and power in the hand
To have men how to your command,
Made hireling staves by chains of gold

Is it to stand from all apart
Crowned with what men may call success
Is it your fellow man to bices.
At d win the love of every heart?

As d win the love we behind

Is it to die and leave behind
All your ave beiled for three long years?
All your ave beiled for three laws
of friends you made by being kind?
BENEY COYLE in Boston Pilot.
A Practical Educat r.

When working for another, a young man's ambition may have been to climb to the highest position possible to him; but now when in business for himself but now when in business for himself he feels a new and powerful motive tugging away within him and impelling him to exert himself to his utmost, that he may show the world that he is made of winning material. The desire to of winning material. The desire to take his place among men, and stand for something in his community, is a most landable one, and this, too, is an additional prod to endeavor. The schooling which the young man gets in the struggle to establish himself in his struggie to establish minisch in his chosen career can never be had in the same degree and force while working for salary alone.—O S. M. in Success. Loafers as Trouble-Makers.

Did you ever consider how much trouble and turmoil in the world is stirred up by loafers? Do it and you will be surprised. Investigate care fully and you will find that nine of the n fusses and quarrels that you know of in your town or neighborhood were started by loafers who had no business of their own to attend to and so got busy with other people's affairs. The busy with other people's affairs. old juvenile proverb that "Satan finds some mischief still for idle hands to do" is as true as gospel. There can be no such thing as absolute idleness. Activ ity of some kind is essential to existence. Men and women have to do
something, and when they have no work
of their own to occupy their minds they
get basy with the affairs of others and make trouble always.

Constant Alertness Necessary for Suc

A young man entering business with little capital, in these days of giant combinations, like a soldier in battle who is reduced to his last few cart ridges, must be doubly careful in his aim and doubly zealous in his endeavor, for everything is at stake. He must call into action every bit of judgment, courage, sagacity, resourcefulness, ingenuity and originality he can muster. must make every shot tell-every

dollar count. What is the result? The young man begins to grow, he feels his master-purpose prodding him to do his best his mind is constantly being stretched over difficult problems; his ingenuity is taxed to make both ends meet, to provide for the coming bills, to pay pressing notes, to tide over a dull season, or to pull his business through Beason, or to pull his business through hard times or a panic. This is like playing a great life game of chess where everything depends upon a single move, and where the final result is success or failure. He can not afford to make a bad move; a misstep might be fatal. He can not afford to be careless, inifferent or lazy. It will not do for him to be caught napping. He must be on the alert, watching for every advan-tage, and looking out for the success enemies that would trip him.—O. S. M.

A Little Less Than He Should.

An employer of thousands of men was asked by the Boston Herald what gave asked by the boston heraid water gave him the most concern. "The man who does a little less than is expected of him," was the reply. "He is the dangerous factor in all business. The absolute failure we readily discover and discharge, but the 'almosts' escape detection for months, and often for for months, and often for years, and they make our losses as well as our fears," and with a very serious smile he added: "The drip in business

time is taken from us by force; another portion is stolen from us; and another slips away. But the most digraceful loss is that which arises from our own negligence; and if thou wilt seriously observe, thou shalt perceive that a great part of life flits from those who do evil, a greater from those who do not accomplish the business which they think they are doing."

Thousands of men fancy they are fulfilling that they take they are

fulfilling their duty to their employers and to their tasks by keeping hours and performing just enough to hold on to their positions. They have an idea that to do more would be to give larger service than their compensation required. They object to what they believe would be extra values. "The old man shan't get more than he's paying for," is the vernacular.

Possibly it never strikes these trimpare that in cherting their work they

ers that in cheating their work they are doing double damage; they are in jaring their employers much, but they are robbing themselves more; they are in fact, losing everything in life that is worth while. They fare worse than if they did nothing at all, for time with all its precious values slips entirely from them and leaves no substance or all its precious atisfaction.

Half doing soon brings undoing. It the nine tenths doing or the ninety ine one hundredths doing that bleeds usiness and saps character.

Ris First Setback in Business "How did I get my first start in life?
Why, I think I'd rather tell you tolay," said the genial retired capital-

how I got my first setback. I had been plugging along at a job I had faithfully, with strict attention to duty, and as hard as I knew how, and I was getting the rewards that never fail to come to that sort of work if you've got the nerve to keep it up.
But there was a limit to the possibilities where I was then, and I was look
ing for a place where I could have
more scope, and in due time I heard of a job that was just what I was looking

"I applied for that job and I was received by an elderly, but at the same time very keen gentleman, who treated ne very kindly and told me finally that

if they concluded to engage me they would let me know the next day. I knew that I never would hear from him and I never did; another man got the

"Now, why didn't I get it? I learned why about two years later.
"Then, still working for the old concern I went one day into the office of a house that we did business with, and got through the business all right, as usual, but when I was coming away man here, he a good deal older

this man here, he a good deal older than myself, says to me: "'Young man, the next time you come here I'd be obliged if you'd leave your cigar outside the door.'

"And then it came to me all in a And then it came to me all in a heap why I hadn't got that other job. I was a smoker, and I had walked into that other man's office with a cigar in my fingers, and it wasn't a bal cigar, either, but I had gone in to see him carrying a lighted eigar, which was contrary to good taste and good manners and good business.

It was clinging to my own enjoyment and showing that I was slave to

a habit, or else it was showing that I was clinging to a picayune sort of independence that made me stick to that eigar to show it, even when I was going into the presence of a stranger.
And he knew, of course, that if I would
walk into his office with a lighted
cigar I would walk into other offices
where I might be looking for business for him in the same way, into offices where my cigar would be likely to strike some other people just as it had him. And that would be had busines.

him. And that would be bad busines.

"And there was my apparent flaw
and he didn't want to spare the time
or take the risk of teaching me. And o I never heard from him.

But I had learned considerable in

that two years time, or I found I had when I got that jolt from the man who invited me to leave my cigar outside; and I cut out sm king altogether when I was around on business, and about a week later I went again to see the man I had been to see two years before, but this time carrying ro lighted cigar into his office and carrying no stale, smoky odor about my clothes.
"I hadn't lost one single particle of

my independence, but I had acquired some sort of sense of the courtesy due to other people, of the respect, in fact, due to then and their establishments. And the keen old gentleman was sitting there just the same and sized me up in a minute, he knew by how much I'd grown, and there was a different touch his kindness to me now and—
"But I wasn't going to tell you how

I got my first start in life, but how I got my first setback, as I've just done; and if you are locking for texts for aspiring young men, why you might set down as the one for to day: "'Never go looking for a job with a cigar in your mouth."

OUR BOYS AND GIRLS.

The Companionable Girl. A companionable girl is one who is good company. But what makes her so ?
After goodness of heart and true uprightness of character, which always come first, she must be an agreeable girl. It is possible for disagreeable people to be really good and conscientious at heart while having unpleasant ways, but it is a thousand pities not to be pleasant, besides. "Why cannot all good people be nice?" questioned a vexed young person after coming in contact with one who was really good

but rot gracious.

To be agreeable means to be ready to agree, to be of the same mind. Yet, if all people thought exactly the same thing, it would be excessively stupid. To agree has the better meaning of to harmonize, and you know that two colors, quite different from each other, may go very well together. They har-

simple ne added: "The drip in business is worse than the leak."

It is a condition that is as old as human experience. Eighteen and a half centuries ago Seneca put it in these words: "Some portion of our never let her neighbor have a chance to the set of the point to keep at it continually, and never let her neighbor have a chance to sameness of origin, the sameness of consideration and kindness to the part of some Catholics, perhaps until here. A good talker should be a tell hers. A good talker should be a good listener, and then she will command listeners and better herself.

The commandant of the she will command the she will compare the sameness of origin, the sameness of consideration and kindness to one another, during our sojourning in life and our way to eternity.

The companionable girl is sympathetic and has tact. If her friend is in trouble or perplexity, she does not rattle away in a lively fashion about everything under the sun for which the other does not care, but adapts herself to her comnanion's mood.

Studied the Situation and Remembered

Customers. I know of a girl who entered a store I know of a girl who entered a store three years ago, when she had been in America only six months. She was not attractive, but she developed the re-markable ability of remembering every markable ability of remembering every body who came up to her counter, and often managed to get their names. They were surprised when they came up, to hear her call them by name. She not only remembered their names and faces, but she also studied their peculiar tastes and remembered what they like.

her to wait on them.

Her unattractiveness, and the consciousness that she was a newcomer. that she had been in this country only a few months, seemed to spur her on;

a few months, seemed to spur her on; and, while the other clerks were idling, joking and laughing with enstomers, she was studying the situation, watching everybody, getting every bitto information she could, and she resolved to lift herself to a position where the others would admire rather than criticize her.

In one year from the time she entered the store, this young lady was receiving the largest salary in her department, had charge of one of the stocks, and was even entrusted with part of the buying. In one year, this girl put to shame the American girls who had been in the In one year, this girl put to sname the American girls who had been in the establishment for years. While others were complaining that there was "no chance" to get up, that the heads were chosen by favoritism, this young immigrant was finding her opportunity at her first counter.—Success.

of some seven summers, were walking one day, and the child being of an ob-serving and inquiring disposition, noticed a great many things, and asked her father about them. As they walked her father about them. As they walked along she stopped to pick a pretty flower and after examining it a mo-

t, she said : Papa, who made this flower?" " Nature He answered promptly, "Nature, child. Nature made the flower; nature

makes everything."
Walking along a little farther, she stooped again to pick up a piece of some kind of shell or pobble. She again asked the same question as before about the flower.
"Wao made the shell?"
The father approved assists a before makes everything."

"Wao made the shell?"
The father answered again as before:
"Nature child; nature made it."
After walking some distance further
they stopped under a stately tree to
enjoy its shade. Looking up into the

tree the little girl asked:
"Papa, who made this tree?"
He answered: "Nature, child;
nature made the tree, the flowers, the birds of the air, and everything we can

The little girl paused in thought for a moment, and then said:
"Papa, may I ask you another question, please?"
"Certainly, child,"

"Paps, who made nature?"
The father, surprised at this unexpected question, said: "Oh, never mind, child; I'll tell you some other Panetuali y Boys, learn to be punctual, to be al-

ways on time and never keep others waiting on you. Time and season wait for no man. The regularity which we cannot fail to observe in all nature around us should be a lesson to us that being on time always and everywhere is very necessary for our present and future success.

To be on time means that you make an effort to do things according to order and method; for the boy who observes no order in his life shows that he is careless, and lives not according to reason and good common sense. Throughout the entire universe order

Throughout the entire universe order is to be observed.

To be punctual means many little acts of self denial, resisting temptations to delay and loiter, putting away the present feeling or inclination to scorn fature good. All this means overcoming one's self; but every boy who hopes to be a success in life should be willing to sacrifice the petty little feeling that may prevent him from being always on time. Success has been won by men by their being on time.

Failure has darkened the lives of many because they were late. How many accidents have taken place, how many lives have been lost, through not being on time! Punctuality shows order. Order is Heaven's first law. It leads to God and wins for us the good opinion of others.

KINDNESS.

When we look at a root and know its kind we easily know what should be its development, since it follows as a natural consequence. In this same way when we go to the root of a word, there is a logical development in the application that belongs to it. This is easily seen in the word which describes or defires the virtue which we term kind-As we are all children of God ness. As we are all children of God the Creator, we are kind to one another in the spiritual order, and as offspring of the same first parents, Adam and Eve, we are equally kin in the natural

Kindness is the acknowledgment of this kinship among men and the ex-pression of the goodness and the benignity which it suggests. When it includes all men, then only is kindness complete and perfect. It is this virtue which our Lord inculcated when He

their duty in this respect, many are not, and these last are by far the larger number. Why is this? It is because men lose sight of their common origin or are unfaithful to the uniform kindness which it suggests. We see men very inconsiderate and unkind towards one another. By word and act they make life bitter and sorrowful for their fellow men, so that we hear the poet's complaint, "Man's inhumanity to man makes countless thousands mourn."

Against this evil we have the command of God as given us through the injunction of the apostle, wherein he says, "Brethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, not only remembered their names and faces, but she also studied their peculiar tastes, and remembered what they liked and what they disliked.

The clerks who had been there along time made fun of this girl, and expressed their surprise that an immigrant should be taken into the store. Some of the best customers at first refused to allow her to wait on them. when He asks us to receive His words in a good and perfect heart and bear fruit in patience, and the burden of His

in a good and perfect heart and bear fruit in patience, and the burden of His words are summed up in the law of love—love for God and love for our neighbor.

"Kind hearts are coronets," as some one has poetically said, for they add a royal dignity to those who possess them. In such a heart there is no guile, all is simplicity and candor, because it is united with the perfect spirit of God, as exemplified in the Heart of Christ His Son, and draws its inspiration and life from His grace. Such was David's heart, the Royal Psaimis, of whom Holy Writ says: "He was a man after God's own heart," and such were the hearts of all His saints, because one in heart and mind with their Lord and Master.

Kind words are the outcome of kind hearts, for "Out of the fullness of the heart the mouth speaketh." If any man offend not in word the same is a perfect man, says Holy Writ; and St.

quietly doing their work of love and morey, such as comforting the sorrow-ful, guiding the doubting, recalling the erring, restraining the violent, pacifying the quarrelsome and re uniting those apart. Speak gently, speak kindly " for the good that it may do, eternity alone will tell."

Kind deeds are the fruit of kind hearts and the proof of the sincerity of kind words as far as it lies in one to act out his words in deeds. One often hears professions of sympathy for the poor and suffering, but often the insincerity and hollowness of these pro fessions are seen in the neglecting to relieve the same when it is in one's power. "Deeds speak louder than words," and should be done by those who have it in their power to perform them. There are many opportunities given every one for performing deeds of kindness, and these should be embraced and profited by to the good of one's own soul and the souls of his brethren.

It will be easy to be kind if one re members and strives to live up to the golden rule, for charity includes kindness of every kind. Our interests are interdependent. No man can say he is self sufficient and that he can stand by himself alone, and in this view we see how the practice of the virtue of kindness is necessary to the happiness and well-being of all.

It is the poorer and humbler classes that most need kindness, and yet the rich and affirent have need of it too. It is a human need and man alone can supply it, outside of the goodness and kindness that comes from God. exercise of kindness helps to make the rich and the poor contented. It equalizes and makes tolerable all conditions. The latter are only temporary and transitory. If they are trying there remains the hope and the possibility that through the mercy of God and the aid of the better off, they will soon pass away. Let the virtue of kindness then away. Let the virtue of kindness then fill every Christian heart. It is the golden link that can bind men tegether and hold them in peace and union with one another. It is the mighty chain that unites man to his God and brings down upon him His choicest favors and blessings. Let us cultivate the of kindness and practice it to all, for kindness will show that we are preparing to go to the one Father of heaven, since as brothers we love His falthful children on earth.—Bishop Colton in Catholic Union and Times.

PRESENT - DAY CRITICISM-AN

ADVICE TO CONVERTS. SERMON BY BISHOP BOURNE. "We are children not of the bondwoman but of the free by the freedom wherewith Christ hath made us free." After recounting the difficulties and opposition which St. Paul experienced in preaching the Gospel, His Grace said it was well that they should continually recall to themselves and to others the great principle of authority on which the whole power of the Divine mission of the Church rested. They were living in the midst of a pagan world in which many did not recognize the authority of Almighty God. The authority of God. to teach at the present day was vested in the Catholic Church. If she spoke she did so because she was com-pelled, and it would be woe to her were e not to carry out her work of evan gelising the world. by some organised community or by the voice of a poor weak missionary in the midst of a savage race she spoke with the authority of God Himself. Round about them there was at the present day a tendency to minimise her authority. They were conscious of it in this country, where they were sur-rounded by those swho, while revering God and accepting the Christian dispen-sation, never recognized the authority of the Catholic church. In the midst was of necessity a vast amount of criticism, there was a tendency, even on wittingly, to apply criticism to the church's authority which might with out sin be applied to human authority. There was a tendency on the part of many to minimise and avoid their igations, and that was more the case with converts than with those who had always been Catholics. Some converts

lways been Catholics. Some converts hight have been drawn to the church by the beauty of her teaching, by the plender of her ceremonies, or by the ong history of her work on the carth, without fully realizing that the one beason why men should be subject to the Catholic church was because she poke with the authority of God. It was not a question of taking or that doctrine and weighner them up according to their ng them up according to their eason. They must accept the eaching of the Catholic church bereason. They must accept the catholic church because they were convinced she was the Divinely appointed voice of God on Earth. Continuing his Grace said many regarded attendance at Mass on Sunday as irksome and looked upon it as a heavy yoke, but they should remember they could not worship God and keep their passions in check without practising self-restraint. Many regarded Holy Communion and confession as a yoke too heavy to bear, and as a consequence often neglected their duties. They should remember that the New Law was a law of liberty that it was no kind of slavery, but a continual assistance, a continual help to them in the service of Almighty God. If they forgot that the New Law was a law of liberty, if they would be utterly law of liberty, if they would be utterly free from restraint they must bear in mind the words of St. Paul, "Let not liberty serve the flesh." — London Jatholic Herald.

In every home the mother should reign supreme, honored, beloved and obeyed by all. The husband and father will be the model to show her deference. And the sons and daughtert will not think to put her in a chosen by favoritism, this young immigrant was finding her opportunity at her first counter.—Success.

A Little Child Shall Lead Them.

An infidel and his little girl, a child her in a man offend not in word the same is a man offend not in word the same is a secondary place by themselves having their own way against hers. Where she is undisputed queen, conquering by it become a universe of evils. Kind affection, there is peace, with grace and happiness.—Catholic Columbian.



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THE GODLESS WOMAN.

People instinctively shrink from the godless woman, for the godless woman is the one without heart and without affection. There is no light in her. There is no glory. Hers is a cold and rebellous spirit. She is discord in the sweetest harmonies of the universe. She is a wandering star; she is a motionless brook; she is a voiceless bird; the strings of her soul are never touched by the Infinite hand; she knows nothing of the goodness, of the truth, of the beauty of God, and those that love Him. Like the masculine woman, she has no place in the world.

It would be a false conception to imagine that because a woman is not performing public functions, because she is not present in the glare of the footlights, because she is not engaged to thights, because she is not begaged it making great history, that therefore her time is lost; that she is as it were, an outcast from the providence of God and that her days are useless. If she be a good wife and a good mother and a good sister and a good daughter, if she help her lather to his burdens, if she relieve her fading and failing mother, if she restrains her brothers from wicked associations, if daughter, if she help her father to bear she gather the forsaken around knee in the moment of distress and press them to her heart and love them and make them, feel that life is worth living because there is a human heart that goes out to them she may perform her mission in the world.—Rev. M. P. Dowling., S. J., in St. Xavier Calendar, Cincincati.

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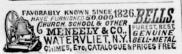
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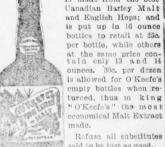
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THE OUGHT TO BE'S.

[Written for The Catholic Standard and limes by Rev. J. T. Roche, author of "The bligation of Hearing Mass," 'Our Lady of Jundalupe," 'Month of St. Joseph," "Belief and Unbelief "etc!

CONSEQUENCE AND CAUSE. I have found that Catholic men as rule enter the forbidden secret societies only after they have grown remiss in the practice of their religion. I have found, too, that it is the poorly in-structed who are most easily caught by the pretentions of such organizations.

Mystery and secrecy have ever had an attraction for the human species. When to these is added the promise of an indefinite influence and a higher an indefinite influence and a higher authority amongst men through a secret bond of fellowship, we can understand something of the held which such societies retain over the uneducated and the uninstructed. It is a reversal of the ancient axiom, "Knowledge is power." Under the new order of things there is a possibility that ignorance can become powerful and assume a ance can become powerful and assume position to which it is not otherwise entitled, and hence arises the oft repeated and oft refuted accusation that the church, for the futherance of its own ends, delights to hold its children in ignorance and darkness. It is not the light, however, which the church fears, but the arrogant and pretentious license and corrupted morals, which passes for liberty amongst the multitude.

The church fears ignorance almost as falsehood, it is prepared to welcome everything which makes for light and

The so called Reformation impressed upon the church for all time to come the danger of popular ignorance, par-ticularly in those matters which bear upon religion. Nations and peoples accepted the new creeds of the referrm ers without realizing the magnitude of the principles involved in the change of faith. The movement came like a bolt of lightning from a clear sky.

He wishes that man keep this virtue all through life. Thus, God tells man to think of the Lord in goodness and the control of the principle of the principle in the change of the principle involved in the change all through life. Thus, God tells man the control of the principles involved in the change all through life. There was no heresy or error to com-bat, and the shepherds slept unconscious of the fact that an enemy lurked without the fold. Printing was in-vented. Human knowledge became more easy of access. New hopes were suddenly aroused in the bosoms of the downtrodden masses of the world. The shepherds still slept. They did not realize until too late that a new power had entered and taken its place on the world's stage and that because of that new power the church would rule forth not so much through threats and anathemas as through appeals to human intelligence and to the highest and best instincts of the human heart. The fathers of the church who met in the great Council of Trent did much for truth and civilization. The canons of that council are the common law of Christianity. In them there is no shuffling, no quibbling, no equivocation, no compromise, but a clear cut declara tion of Christian truth and Christian teaching. But this is not the council's teaching. But this is not the council's greatest glory. Its greatest glory is its trumpet call inviting priests and people the world over to labor unceasingly for the instruction of children in the simple, plain, common, every day truths of religion. From that hour the care of the children has been the dominant note of the church's activity, and the all importance of this duty has and the all-importance of this duty has grown upon the church with the growth

THE TRUE PASTOR. I am about to make a strange statement, and it is this: I regard the encyclical of our Holy Father on the teaching of catechism as the most im portant document of its kind that has emanated from the See of Peter since the days of the Council of Trent. It the days of the Council of Trent. It is dealing with the world as it deals with non perversion of the human intellect, with none of the philosophical intellect, with none of the philosophical others as you rightly wish they would do to you. The Christian man should prevalent in the world. It deals with the real sore spot of human-ity—neglect of the religious training of the children. We can see the con-sequence of this neglect on all sides. The proofs are ready to hand. It was The proofs are ready to hand. It was reserved for a Sovereign Pontiff who had been a parish prices, who had seen with his own eyes the fruits of this neglect amengst the members of his flock, to call the attention of the Christian world from imaginary and second-ary dangers to that which constitutes a perpetual and ever-present menace. Ask any parish priest, as he stands on the altar, to look out upon his flock and pick out those who, in his opinion, will certainly be lost to the church in the days to come. The task is not an easy petual and ever-present menace. days to come. The task is not an easy one, but there is one class of whose defection he is almost e-rtain. That class comprises the poor, neglected, half instructed children of the careless and the indifferent. They are the future "ought-to-be's" of the church in every country in the world. They offer no problems calling for the application of intricate solutions, but for the simple. intricate solutions, but for the simple, plain, common, homely remedy—the catechism, in the hands of the earnest parent and the zealous priest. We have had enough and more than enough of the abstract and the philosophical. The Holy Father realizes this, and bids up get down to the useful and the practical. When the great Gerson gave up his professor's chair to teach catechism to little children, he gave an example which many mode n professors might well imitate. We need fewer might well initiate. We need lewer professors and more catechists; less beating of the air concerning controverted points of philosophy and theology and more attention to those first principles embodied in catechetical teaching. "Teach the catechism to the children in the churches." This is the burden of the Holy Father's message. Happy the country that realizes its importance and endeavors to live up to it.

One of the most valuable lessons in the spiritual life is, that cheerfulness depends in a great measure upon keep-ing a spirit of real sorrow in the heart. Every fresh act of contrition brings a fresh ray of light and sunshine into our

THE PRIEST AND HIS PAY.

Pert young Catholics—and grouchy old ones too — oftimes affect to be caustic at the expense of their pas-

tor's money getting proclivities.

The fact that churches have to be built, to say nothing of schools and houses for priests and teachers; that the church has to be maintained and priests and teachers fed and clothed—all this seems to make little or no impression on the dense skulls of the grumblers who gives nothing or about that, themselves and they try to quiet their consciences by railing at the priest because he is obliged to perform the never-agreeable duty of asking h seongregation for funds with which to defray the oppressive expense account which stares him in the face day by day and disturbs his sleep at night. The car-pers do not realize that the money the priest has to raise is not for himself that it does not go into his own pocket or bank account; that more often than not he has to go deep into his own meagre funds to make good the de-linquencies of his people. I have heard of more than one instance where a per-son put his name down for a stained glass window, or a station, and then refused to keep the promise he made to God through His representative —and fears, but the arrogant and pretentious substitute which goes by that name amongst the children of darkness the world over. It is not liberty which it fears so much as the insidious and dangerous thraidom, born of unbridled license and corrupted morels which is continuous three days and corrupted morels which is continuous. Some of these days a priest who is braver than his fellows will tack on to the inscription, "—and not paid spicuous. Such people eventually come the most pronounced fault finders much as it fears sin. After three hundred years of warfare with organized raise funds for the church.

Sincerity, which is but another name for truthful and honest dealing with God, our neighbor and ourselves, is a virtue that should be stamped upon the mind and heart of every Christian man. God made men sincere or simple, which are one and the same, and He wishes that man keep this virtue all through life. Thus, God tells man to think of the Lord in goodness and "seek Him in simplicity of heart," "Fear the Lord and serve Him with a perfect and most sincere heart." In other words, God wishes man to deal with Him in all earnestness and singleness of purpose, just as He Him selt deals with mar.

Again, He would have men deal with one another in the same honest, open and singleness of purpose, just as He Him one another in the same honest, open and sincere way, and He holds up such a man in admiration, for He says, through the psalmist, "Blessed is the man in whose spirit there is no

Again, He would nave men deal with one another in the same honest, open and sincere way, and He holds up such a man in admiration, for He says, through the psalmist, "Blessed is the man in whose spirit there is no guile." While this virtue is so neces-sary for one's true relations with God sary for one's true relations with God and his neighbor, it is naturally wanting in men that are given up to living for this world, and in not a few who

profess themselves Christians is it as marked and decided a characteristic. It is no surprise to find find so little sin cerity in the world, for that is what the world itself is, a complexity of contradictions, a tissue of falsehoods and deceits, and its votaries take on its spirit of pretense and sham and unreality, and live its life one to another, with an accepted understanding of their dishonesty and dissimulation. It is this lack of sincerity that makes the world so hard to live in even by those who seem most to enjoy it, and it is only by dint of each one's selfishness and the hope to gain desires finally that the individual worldling can bear with it, only to be disappointed in the end.

But for a Christian to yield to this

spirit is more blameworthy, even if it be only at intervals and for a short time. It is yielding to the world and acting false to God and oneself. And yet it is easy to get into this way if one is not guarded, for it is all around It is dealing with the world as aim to be the perfect man and in all things be worthy the imitation of his fellow-men. "To this we have God's word's exhorting us, as in the epistle of St. Paul to the Phillipians, "That you may be blameless and sincere children of God, without reproof, in the midst of a crooked and perverse gen-eration; among whom you shine as lights in the world." It is God, not the world, we are to serve; it is to serve our neighbor, not self alone, that is our duty, or to sum it up in a few words, God's interests, our own and our neighbor's are all served when we strive to live to serve God. How delightful it is to meet the sincere man! How happy we find ourselves in his company! What a sense of safety and security we have in our business dealings with him. He is the soul of goodness, the path of honor, and he brings to mind a grander conception of life than can be found in a myriad of the ordinary run of men. Trey are the redemption of their fellows and stand as a sign and as an exem plar of what man can be if he remain

true to Him Whose divine image he bears.

And this is the Christian man's place in life, namely, the standard for what all men should be, and he is rec-reant to duty and unworthy his Christian heritage unless he be true to the responsibilities and obligations resting upon him. Men look up to those high er than themselves in the hope of copy ing them. And while ordinary worldly men in general will not look up to the man of high Christian morality, there are many who, from a sense of re specting anything that is beautiful and noble, will be led to look up to an hon est man and admire him, and from his admiration will wish and stripe to be admiration will wish and strive to be a little like him, even if it be in even so small a degree. Like water ever striving to rise till it finds its level, so also poor, weak, wayward man wishes to rise to better things, and for this he needs the example, the encour-

agement and help of all good men.

Might some of us Christians not
blame ourselves a little that we are not of such aid to our brethren generally? And this because we are not uniformly sincere. The stronger should lift up their weaker brethren; the old

should be models for the young; the employer should be worthy the imita tion of his employee in all that makes for good, honest and upright living by being an earnest man of sincere character and simple life. The worldly man idles away life as a pastime, and lives for himself alone. No wonder that he is so frivolous and irresolute. But a Christian man has God and heaven to live for, and thoughts of this should urge to his best efforts. Nor should these efforts be spasmodic, as impulse moves one; they should be part of the man and be visible in him in thought, word and deed always.

Let us cultivate sincerity. Let us instil it into the minds of our youth that they may take root in honesty and simplicity, earnestners and sincer ity from their earliest possible years. Sincerity is what the world needs most to day. Honesty and openness will go to the root of its evil which in, in one word, insincerity. For all thinking men will admit that there is an appalling distrust of everything abroad

ing men will admit that there is an appalling distrust of everything abroad in the world. One man does not feel sure of another. What makes this un certainty, or, to speak more plainly, what makes the evil which gives rise to it? It is insincerity. It is man's insincerity to God, and what must al-

This is the lesson we must learn from the three wise men: to trust in God always, and in every place, and under the most discouraging and sorrowful circumstances, and to pray for the grace to be like those simple hearted kings of by gone days, who bearted kings of by gone days, who asked no questions, but went along "trusting."

For life was all happiness then, and the light Of your love lit to gold all the gray, the gray:
Ab. God gave us wings, but to keep them white We must be soaring away, away.

ways follow it, man's insincerity to-wards his fellow man.—Bishop Colton

in Catholic Union and Times.

DEATH OF REV. J. J. COSTELLO.

failing, and though he finished his course he never fully recovered, and his death, though sudden, was not unexpected nor unlooked for. Two years ago he was sent by his community to teach in their college at Waco, and his health seemed somewhat better in that climate but the seed of death had been sown.

Father Costello's death is a sincere loes to the Basilian Fathers and many a prayer will go up to the throne of God for a good man, a zealous werker in the vineyard and a boly priest. He was the possessor of a magnificent barttone voice, and used it as a gift from God, singing his praises in all of the city churches though his regular choir was that of St. B. silla. He was a familiar figure to the must lovers of Toronto and indeed there was scarcely a Catholic charity concert throughout the province to which he did not lend his sid.

In the death of Father Costello his community has loss a faithful teacher, his friends a painstaking advisor and his church a zealous priest.

Father Costello was cut off in his prime, bying

painstaking adviser and his chance, by ing priest.

Father Costello was cut off in his prime, by ing father Costello was cut off in his prime, by ing only thirty six years of age. He was the first of his community to find a grave in the recently opened province of Texas.

He leaves behind him three sisters, Mary Ellen and Cocclia being at home in Toronto; and four brothers. Michael and Peter at home; Cyril, at Assumption Cellege, Sandwich, and William of Chicago. May his soul rest in present.

A PROTESTANT STUDENT'S HEART. CRY TO THE BLESSED VIRGIN.

Catholic Union and Times, Buffalo. Catholic Union and Times, Buristo.
Oh. Mother, sweetest, fairest, look on me;
Receive and lead me to 'by blessed Sor;
Present me, kneeling meak before the throne,
Tell Him I am a lest and thern forn theep
Whom wandering thou didet find afar from
Him.
So. Mother, let me, as a tired child
Lod by the hand, thus find my Father's Home.
WARD HUNT JOHNSON.

Hobart College, Geneva, N. Y., May 1, 1883.

ATONEMENT.

I said to myself, if the world turned away!
And I were left standing alone, alone—
And if you came to me, and your eyes would

"I love you." This would atone, atone.

And, semshow-the light changed, the gold And, self-ino paled to gray And I was I fi standing alone, alone; The kind God in Heaven and one Golden Ray Ah, this, only this, will atone, atone, MARY COPPEY.

The London Life **Insurance Company**

Insurance Company was held at the Company's newl Head (Offices, Nos. 422 to 426 Wellington street, London, Canada, February 12th, 1906.

The President, Mr. John McClary, occupied the chair, and there were present a number of

Shareholders and Policyholders. The notice calling the meeting was read by the Manager and Secretary, J. G. Richter, F. A

THIRTY FIRST ANNUAL REFORT.

The Directors of the Company beg to submit Annual Report and duly audited Financial The Directors of the Company log to submit Althur 12 port and only reduced Phancial tement for year ending December 31st, 1995.

During the year, 15 532 applications for insurance, amounting to \$2,860 906 50, were accepted

and policies issued therefor. The net Premium and Interest receipts of the year were respectively \$384,142,35 and \$90,873.

The sum of \$99 779 81 was paid for Death Claims, Matured Endowments, Surrendered Policies and Cash Profits during the year, an increase of \$323 41 over previous year.

Policies and Cash Profits during the year, an increase of \$323 41 over previous year.

The insurance in force on the Company's books at the close of the year, after deducting all Re Insurances, amounted to \$9,113 001 31, under 4.781. Ordinary" and 55 624. Industrial "policies—an increase of 3.572 policies for insurance of \$912.704,09 for the year.

The Assets of the Company, exclusive of uncalled but Subscribed Capital, amount to \$1.866 425.50 an increase of \$223,211.88 for the year. The Company's investments are of undoubted character and would in the aggregate yield considerably more, if realized on, then the amount at which same are taken into account in the Figure 15 targets.

than the amount at which same are taken into account in the Financial Statement. The liabilities of the company, under existing policies, and in all other respects have been provided for in the most ample manner, the whole amounting to \$1,755,277.54. The surplus on plicy holders' account, exclusive of uncalled but subscribed capital, is on the company's stand-

ard, \$111,148.26, and after deducting paid up capital, there remains a net surplus over all liabil ities and capital, of \$61,148.26, an increase of \$10.657.67 for the year, The company's business having outgrown the available accommodation for rental, it was necessary to purchase a building for Head Office requirements. The Directors beg to report that they purchased building Nos. 422, 424 and 4:6 Wellington street, this city, which is being remodelled in such manner as will answer the Company's probable requirements in this connection for many years to come. The contemplated improvements were only partially completed

tion for many years of comment. The contemplated improvements when he is battain competed at the close of the year, and the building was taken into account in the Financial Statement a the conservative valuation of \$10,000,00, in accordance with its then state of advancement. JOHN G. RICHTER, F. A. S., JOHN McCLARY,

SYNOPSIS OF FINANCIAL STATEMENT.

DISBURSEMENTS

REVENUE ACCOUNT

Industrial "Premiums \$ 10 873 97 137 885 05 Industrial "Premiums 246 257 30	Dividends and other disbursements Balance to investment account 99,779 81 165,812 29 209,423 32
\$475,015 42	\$175,015 42
BALANCI	SHEET
ASSETS.	LIABILITIES.
Tortgages Debentures and stocks\$1,641 259 50	Reserve or policies in force

\$1,866,425 80 The report was adopted unanimously. The following directors were re-elected for the current year, viz.:

John McClary, President; Mr. A. O. Jeffery, Vice-President; Wm. Bowman, A. S. Emery,
W. F. Bullen, George C. Gibbons, Thes. H. Smallman, T. W. Beker and Judge Bell.

Interest, due and accrued

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MARRIED.

SWEENEY-BUSSELL - At St. Pau's Church, Toronto, by the Rev. Father Hand, on Jan. 17th, 1966. Mr. M. Sweeney of Kempi ville to Miss Caroline, youngest daughter of the late Wm. Russell.

MULROY SEXTON-At St. Patrick's church, Father Gearin, Mr Edward Mulroy of Russel ton to Miss Lizzie Sexton of Vigo.

MALONEY BRANIFE.— At Stayner Catholic church on Frb. 24 1906, John J. Maloney, of Regins. Sask, to Katie, eldest daughter of the late Richard Braniff of Stayner, formerly of Colling wood.

NEW BOOKS.

"Her Blind Folly," by H. M. Ross, author of That Man's Daughter," has lately been pub-lished by Benziger Bros. 36 Barcley St., New York City. Price \$1,25. Patron Saints for Catholic Youths, by Mary 6. Mannix. Published by Benziger Bros. Price 50 cents.

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Meete on the 2nd and 4th Thursday of every month, at 5 o'clock, at their hall, on Albios Block, Richmond Street. Rev. D. J. Egas. President: P. F. Boyle, Secretary,