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Catholic Record.

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY MARCH 20, 1909.

The Catholic Record

course, impugn their sincerity. Their earnestness is above reproach, albeit at times a tiresome and fearsome thing. But whenever they feel impelled to "up brakes" and fly away on the wings of eloquence they should chasten their desire for speed by the thought that they may not have a chance because the course of the course that they may not have a chance of alighting in the land of some-where. It is exhilarating to travel on view. With the man in the street of these, according to the official show-ing, 30,000 were paupers, living on charity or the public taxation. Bankthe upper air, but is not for the man who | caring not a jot for enforcement and the is bound by facts to the solid earth. And a suspicion that our friends may law itself a target for legal quips, and And a suspicion that our friends may law itself a target for legal quips, and not have a monopoly of wisdom on the liquor interests barricaded by Had this not interrupted the city's subject which engages their attention money bags, we may pardon the Inmight prove a deterrent to their misplaced energy. Then, with progress arrested, they would have an opportunity to hear those who do not see eye to eye with them on the matter. And with eyes opened and minds cleared of preconceived notions they might begin to understand that any debatable question may well have two sides and that theories born of the desire for the things that should be are oftimes shattered by the things that are. We have, however, more respect for the dreamers

whom all things are rose-coloured. TEMPERANCE AGITATION.

clamoring for Utopia than those to

Tenperance agitation is very much alive and waxing stronger every day. Time was when the young man might take a drink without fear of disapproval. Time was, also, when the " road house " witnessed many a festive event which, however, seemed to memory's eye in the cold grey dawn of the morning after, a sordid and tawley thing. But to-day the young man guards his health and cash. The "road-house" proprietor as well as from the foes without. But, as the writer above named continues:

"The Papacy is indestructible by cash. The "road-house" proprietor bemoans empty pockets, musing the white on the days when fools were many and cash register brimful of coia. While we have much work to do in this matter of temporance we are persuading many of our brethren that they should have sonething worthier to aim at than to be bar-room ornaments and proving to them that drink handicaps them and takes out of nerves and brain sense meant nothing more than a proving to them that drink handicaps them and takes out of nerves and brain sense meant nothing more than a prictical soul of the world. We have line factories, tanneries, paper mills, them and takes out of nerves and brain spiritual soul of the world. We have the tratages and tension that make among the Catholic body many who befor success.

MAKING UP HIS MIND.

The man in the street is making up his mind on this subject. He will be driven neither by special pleader nor by men whose only weapon is denunciation. While he does not aver that the liquor business is in itself illeritimate he does. death, yet fated not to die. Was realized, learning the relation of the paper of the platform may tilt well to the satisfaction of their academic fools; but if they wish to splinter a lace to some purpose they should take the state of the satisfaction of their academic fools; but if they wish to splinter a lace to some purpose they should take the state of the satisfaction of their academic fools; but if they wish to splinter a lace to some purpose they should take the state of the satisfaction of their academic fools. The satisfaction of their academic fools are splinted as a splint of the satisfaction of their academic fools. The satisfaction of the platform may tilt the outside world. Its necessity to that world's well-being and tranquility was recognized and confessed when the allied powers met in council at Vienna, after the overthrow mission to fulfil on earth." stock of their antagonist.

NOT WORDS, BUT DEEDS.

The liquor interests will not be killed by words. They are officered by brains and capital: they have influence in many quarters and they are welded into a compact body which knows definitely what it wants and how to get it. The what it wants and how to get it. The reformers, however, are not united. Some of them hold extreme views: others pet nostrans, caring little as to their opportuneness or remedial qualities. We believe that programme that could be endorsed by right-minded citizens and social struggle, on the litalian peninsula as well as the continuous forms of Europe, in a very remarkable way. In speaking of the population of Rome, it is necessary to be as circums spect as in advertising to the population of seaside resorts; both are affected by the seasons, by sadden in the continuous forms of the population of seaside resorts; but are affected by the seasons, by sadden in the continuous forms of the population of seaside resorts; but are affected by the seasons, by sadden in the continuous forms of the population of seaside resorts; but are affected by the seasons, by sadden in the continuous forms of the population of the population of seaside resorts; but are affected by the seasons, by sadden in the continuous forms of the population of the population of the population of the population of seaside resorts; but are affected by the seasons, by sadden in the population of the po be endorsed by right-minded citizens and a law that would be enforced despite politicians and liquor-men would be a decided advance.

LAW ENFORCEMENT. The enforcement of a liquor law seems old chroniclers estimated its population in the heydey of its pagan glory at a couple of millions. The first rewholesale dealer who, counting among this followers many knights of the appulation to be 35.000 only. This was low enough estate for the place that pron, who are, by the way, inselfigent constituents, has a heart to heart talk with the lawnaker. And so it oftimes happens that the ardour so to oftimes happens that the ardour of the member is cooled by the thought of the member is cooled by the thought the next election may prevent his political seedlings from yielding rich fruit-The lawyer sees flaws in it, and the plantity of his vision is rewarded with a block of the coin of the realm. The wholesale dealer who, counting among the population to be 35.000 only. This therefore, occurred.

The Catholic Record

London, Saturday, March 20, 1909.

NOTES BY THE WAY.

HASTEN SLOWLY.

If some of our reformers hastened slowly they might travel more safely and to some purpose. We do not, of course, impugn their sincerity. Their earnestness is above reproach, albeit at footness of the course, impugn their sincerity. Their earnestness is above reproach, albeit at footness and emoluments. But we have always the Inspector, the gentleman of jocund mien and nice discretimination who summons to the bar the old woman who keeps a bottle or two for the rheumatism, and then to the ungodly merriment of the "boys" proclaims that everything is as dry as it should be. But the trouble is that times to a partial or total lack of vision. We must not, however, be censorious. For the inspector needs the money. age of success and emoluments. But stable of Bourbon, in 1527, made a great be sure you say he is destitute of backman in the study apathetic, and the spector for not taking himself too

THE PAPACY INDESTRUCTIBLE THROUGH ANY HUMAN POWER.

TECTION OVER HIS CHURCH IN THE DARKEST HOURS OF HISTORY.—IN-DISPENSABLE TO THE PEACE OF THE WORLD - FIVE HUNDRED YEARS-

tection over His Church in the darkest hours of history, amid the most danger-ous political conditions. Ever since the Church came up out of the cata-combs, fifteen centuries ago, to enjoy an imperial protection that often times has its great disadvantages, she has suffered from the foes of the household

among the Catholic body many who believe that the temporal power is dead beyond hope of resurrection. It were well that they read the history of the past five hundred years. Several times during that periodit was believed that there is finality in the present that there is finally in the present that the present the present that the present the present that the present the present that there is finally in the present that the present the present the present the present the present that the present that the present the pr

of Napoleon at Waterlor. The statistics of a great city's population from decade to decade may be likened to the breathing of the human system on the doctor's stethoscope. They record the rise and fall of the country's health with equal mathe-matical regularity. The fluctuations in the Roman census for the past few centuries tell of the violent seismic movements in the great world of political action and social struggle, on the affected by the seasons, by sudden invasions of tourists, by causes outside the ordinary everyday life of humdrum, quiet places of human settlement. No city of first rank has encountered such radical fluctuations in regard to numbers and well-being as the city of Rome. bers and well-being as the city of Rome since the removal of the imperial capital to the banks of the Bosphorous.

ruptey and ruin came to noble, banker, merchant and mechanic alike during the twelve dreadful years of the French

course of advance, at the end of the twelve years which it embraced there should have been more than 200,000 inhabitants in the city. "The return of the Pope once more brought a renewal of growth in the city's population, for in 1815, the succeeding year, the census showed 123,000 souls resident therein; in 1820 it showed 135,000 and in 1831, 150,000. By 1846 the population numbered 180,000, but the revolutionary movement in 1848, which drove the Pope to Gaeta turned the increase into a decline, for when the census was taken again, in 1852, it had OF THE POPE—A POSITIVE PREDICTION.

The Paper is indispensable to the "The Papacy is indispensable to the peace of the world," writes John J. O'Shea in a thoughtful acticle, "Medieval Mercenaries, Modern Brigands and the Papacy," in the American Catholic Quarterly Review. It is suggested by Prof. Salenbier's work "The Great Schism of the West," and it is a wonderful showing of God's protection over His Church in the darkest. Popes, the city has always fallen into a state of dilapidation and insecurity. These conditions were in themselves enough, but the wild exaggerations of unfriendly travelers multiplied the evil

a hundred fold. "In M. Tournon's interesting report he took care to censure and confute the misrepresentations of travelers, includ-ing a rather distinguished fellow coun-

SUFFERED FOR THE FAITH.

INTERESTING FAMILY HISTORY OF LORD CLIFFORD.

Lord Clifford of Chudleigh, who is now staying in New York with Lady Clifford, enjoys the distinction, unique in the British peerage, of being the great-grand-son of a Cardinal, writes the Marquise de Fontenov. Mrs. Thomas Fitzherbert, now shown to have been the wife of George IV. had been twice or grant or proposty, her first husband married previously, her first husband having been Colonel Weld, of Lulworth Castle, in Dorset and of Stoneyhurs At his death, without issue, the property went, not to his widow, but to his brother, Thomas Weld, and it was the latter's son, (and nephez, therefore, of Mrs. Fitzherbert,) who eventually inherited Lulworth Castle and Stonyhurst. Losing his wife, to whom he w passionately attached, and who left h with a little girl, he entered holy order. became a priest, and was created a Cardinal in 1831, bestowing Stonyhurst on the Jesuits, who established there one of the most famous of their scholas-

Cardinal Weld died in 1837, almost

herence to the Catholic Church. Thus the first Lord Clifford, in the reign of Charles II, preferred to abandon his lucrative office of Lord High Treasurer rather than consent to take the Angil-can sacrament; in accordance with the

terms of the so-called test act.

Last September Lord Clifford, who is one of the leaders of the old Roman Catholic artistocracy in England, earned the gratitude not only of his co-religionists, but of archeologists of every creed on both sides of the Atlantic, by purchasing the Abbey of Marmoutier, near Tours. Under the law of liquidation of the property of religious orders in France, it was in the market, and had it not been for Lord Clifford's dit not been for Lora Chands archase it would either have been concreted into a factory or a jail, like the bbey of Fontevrault, near by, or else bould have been torn down and the converted into building lots. The

to say, the greatest of all monasters) was to France what the Delphic cacle was to ancient Greece Charlemagne's sons, Charles Pepin and ouis, received their education there ouis, received their education there rom Abbot Alcuin, an Englishman, pupil of the Venerable Bede and apress Luitgard conscort of Charlesiagne, and suppared the "Control of the Charlesiagne, and "Control of the magne, and surnamed the "guardian of her people," lies buried there. The abbey is familiar to every American traveller who has ever visited Tours as well as to those people in this coun-try who have taken up their residence at Tours for purposes of instruction.

In fact, many American girls have received their education at the Convent of the Conven of the Sacred Heart, which the Sisters of that order has established at Marmoutier in place of the former Benedictine monastry but from which they have now been expelled. Marmoutier,

have now been expetted. Marketter, too, figures extensively in Sir Walter Scott's novel, "Quentin Durward."

Of course the major portions of the buildings are relatively modern, but still there are a number of bits of the superb old monastery left, striking specimens of feudal architecture, induding the square tower and partail dela crosse; built in 1220 by the thea abbot, Hughes des Roches and through abbot, Hughes des Roches and through which none but the mitred Abbot of Marmoutier might pass. There are also the grottoes and the cells in the rocks where St. Martin and his attendthere is much that is interesting from ecclesiastical, archæological and historical point of view that it is a sub ject of congratulation that Marmoutier should have been preserved from desecration and destruction through its purchase by Lord Clifford of Chudleigh. -Marquise de Fontenov.

CARDINAL REPLIES TO ASSAILANTS. DENOUNCES DETESTABLE SPIRIT OF IN-TOLERANCE WHICH WOULD WRECK

THE PEACE OF THE COUNTRY. In the March number of the North American Review first place is given to an article by Cardinal Gibbons, to an article by Cardinal Gibbons, which bears the title "The Church and the "Republic." It fills six een pages of the Review," and is the reply of the beloved American Prince of the Church to the charges made by certain ministerial bodies that "Catholies cannot be trusted with political office. That they While he does not aver that the liquor business is in itself illegitimate he does say that saloons which are a menace to a community should not be allowed to dog the steps of the poor. But he smiles whenever he hears sundry worthy gentlemen belaboring and killing the deman run with stories more or less frayed at the oldes. The kinight to the charges made and the terial bodies that "Catholies cannot be trusted with political office; that they cannot sincerely subscribe to the Federal Constitution; that their loyalty is illogical, being contrary to the teaching of the Church; that their religion is opposed to American liberties, and that they themselves, kept in the dark by their religious guides, are ignorant of the true nature of their Church's doctrines." With that blending of moderation and force that characters adelphia Catholic Standard and Times.

In this of Church and state, other manners. We be a conditions to conditions to conditions the conditions to content and state in other lands to solve their problems for their own best interests. For courselves, we thank God we live in America, in this happy country of ours, to quote Mr. Roosevelt, where religion and liberty are natural allies."—Philadelphia Catholic Standard and Times, was murdered Wednesday morning in adelphia Catholic Standard and Times, which is own parish house. Three assassing house the Cardinal's pronouncements on the cardinal state in the dark way to East Africa and will remain in that city with great enthusiasm. Pone on the conditions that city with great enthusiasm. Pone Pius has expressed a desire to meet him. Arrangements are being made for Mr. Roosevelt to visit the earthquake construction of the true nature of their Church's to quote Mr. Roosevelt, where religion and liberty are natural allies."—Philadelphia Catholic Standard and Times. izes the Cardinal's pronouncements on weighty public matters, and with all the weight of his authority as the highe-t dignitary of the Church in the United States, His Eminence takes up and demolishes each clause of the bigoted indictment. It is a fitting "last word" of the discussion precipitated by ex-President Roosevelt's famous letter to J. C. Martin, of Dayton, Ohio, and the complete text, as published by the "North American Review," should find

place in every Catholic home and library in the country.

FIFTEEN MILLION LOYAL AMERICANS.

The Cardinal begins by saying:
"Fiteen millions of Catholics live
their lives in our land with undisturbed belief in the perfect harmony existing between their religion and their duties as American citizens. It never occurs to their own minds to question the truth. to their own minds to question the truth of a belief which all their experience of a belief which all their experience confirms. Love of religion and love of country burn together in their hearts.

There love their Church as the ligitor. They love their Church as the living spiritual society set up by Jesus Christ through which they are brought into a closer communion with God, learn His the help they need to lead Christian eternal happiness.

spontaneous and ardent love of all to hold the Bishopric of London, and patriots, because it is their country and the possessions of the same entirely, as

where-they prize both the liberty they enjoy as citizens and the liberty assured to the Church.

"The separation of Church and State in this country seems to them the natur-al, inevitable and best conceivable plan,

the one that would work best among us, both for the good of religion and of the State. Any change in their relations they would contemplate with dread.

UNSTAINED RECORD OF LOYALTY. "Catholics feel at home among their countrymen. They are conscious of an unstained record of loyalty, of patriotic self-sacrifice and of law-abiding behavior.

Their dearest ambition is to live in peace with all, to antagonize no class. They are conscious of no barrier separat-ing them more than any other element Abbey of Marmoutier may be said to be the cradle of Christianity in France. It was there that St. Martin reigned as abbot and as Bishop, and lies buried, and for centuries the Abbey of Marmoutier (which latter is a corruption of the Latin words Majus Monasterium — that is to say, the greatest of all monaster. zens understand and appreciate them,

and the fomentation of religious strife.

"This form of religious propaganda Catholies know to be abhorrent to the spirit of every true American, and on that spirit they rely to nullify the spas-modic efforts of bigotry, for, though a large proportion of the non-Catholics do this dissent is not carried over into political or social life. Men have learned in this country to disagree profoundly without rancor or bitterness. With no compromise of principle on either side, moral worth, sterling character, kindly qualities of mind and heart not worship at the same altar. The non-Catholic American would receive with a contemptuous smile or an indignant gesture any suggestion that his Catholic friend or business associate carried hidden in his heart some sinis-ter tenet that gave the lie to his life, and might at any moment oblige him to

turn traitor to the Republic.

"The Catholic himself feels, as he has learned from the lips of his own revered and trusted teachers of religion, that the more faithful he is to his religion the better and nobler citizen will he That religion and patriotism could ever come into conflict in his bosom seems to him an utter impossibility, and and in the religious principles which he has received in common with his fellow-Catholics he sees the surest defense o ant monks made their home until the completion of their monastery; in fact ences that work for the overthrow of our Christian moral standards in private and public life.
"Such are the conditions that exist,

in themselves admirable and gratifying to the statesman, to the churchman, to the lover of religion and country, to all who rejoice in the spread of good-will and peace among men. Who would dare to introduce religious strile among us, to disturb this peace and set t'e torch to the temple of concord?"

"WE THANK GOD WE LIVE IN AMERICA."

The Cardinal out the available was made and set t'e torch to the temple of concord?"

"WE THANK GOD WE LIVE IN AMERICA."

The Cardinal out the available was made and the available was made and

The Cardinal ends the article by say-

"American Catholics rejoice in our separation of Church and State, and I can conceive no combination of circumstances likely to arise which would make a union desirable either to Church or to a union desirable either to Church of to State. We know the blessings of our arrangement; it gives us liberty and binds together priests and people in a union better than that of Church and

THEY TELL.

As to the claim of Dr. Ingram, Protestant Bishop of London, that he is the "Successor of St. Augustine,' Father Coupe, S. J., writing in an English paper Church in Jersey City."

tered the priest's house under pretense of seeking religious guidance. Father Ansion was about forty years old. He was at one time rector of St. Anthony's Church in Jersey City. Coupe, S. J., writing in an English paper quotes as follows the oath taken by Bishops of London before the "Reformation:" "I, Bishop of London, shall be faithful and obedient to St. Peter, and to the Holy Church of Rome, and to my Lord the Pope. The Papacy of Rome, the rules of the Holy Fathers, and the Regality of St. Peter, I shall help maintain and defend. The threshold of the Apostles I shall visit yearly, etc. (Codex

Such was the oath of the Bishops of as Father Coupe thus cites it: "I do verily testify and declare that your Majesty (the King of England) is the closer communion with God, learn His only Supreme Governor of this your revealed truth and His holy law, receive realm, in spiritual and ecclesiastical things, as well as temporal, and that no lives and are inspired with the hope of foreign prelate or potentate has any jurisdiction within this realm. And I

1587

No need to speculate as to what St. Augustine would say of that modest claim if he were to return to the flesh. —N.Y. Freeman's Journal.

CATHOLIC NOTES.

The Pope's Fund for the victims of he earthquake is now almost four milions and a quarter of francs.

There are in the United States, according to the Dominican Year Book, upwards of 4,000 Dominican Sisters divided into twenty-seven distinct con-

According to a recent statement in Nippon, the principal journal published in Japan, the number of Catholics in the Empire at the present time is

Followers of Father Mathew will be interested to learn that Kathleen Mathew, grand-niece of the Apostle of Temperance, is at present in this coun ry lecturing on the songs and stories

In England, the Baptist denomination is declining rapidly. Its official handbook reports a reduction of about 6,000 members last year. In the number of Baptist scholars the decline during the year was 8,000.

Rev. Dr. Thomas J. Shahan was formally installed as provisional rector of the Catholic University of America Feb. 25th. Addresses were made by Cardinal Gibbons, chancellor of the university, who presided over the exer-

In recognition of his work as a professor at the University of Innsbruck and as director of the Austrian Historical Institute in Rome, Francis Joseph, Emperor of Austria, has raised to the ranks of the nobility Dr. Pastor, the

Senator Gledhill has introduced a bill Senator Gedenli has introduced a bin in the State Legislature of New York, amending the penal code so as to make it grand larcency, second degree, to rob a poor box. The frequency of rob-beries of this sort throughout the State led to the introduction of the measure.

Scotch papers inform us of the death of Admiral Sir C. G. Fane, K. C. B., a distinguished naval officer. His wife was a daughter of the late Sir Edward Kenny, of Halifax, and sister of the dis-tinguished Jesuit priest, Father Kenny, lately of Guelph, Out.

By the will of Mrs. Julia Sparks, who died recently at Carlyle, Itl., the sum of \$30,000 has been left for the building of a hospital at Carlyle. Other legatees mentioned are the Little Sisters of the Poor, and the Oblate Sisters of Nor-

Monsignor Francis Xavier Prefontaine, the oldest priest in Seattle, Wash., is dead, aged seventy years. His first congregation in Seattle numbered ten white persons. On September 24 ha was made a domestic prelate of the

The Rev. Dr. Louis A. Lambert of Scottsville, N. Y., editor of the New York Freeman's Journal, has attained the fiftieth anniversary of his ordination to the priesthood. The public celebration of the event has been post-The public oned till April I3, owing to the recent eath of Bishop McQuaid of the Rochester diocese.

A cablegram from Rome states that announcement that President Roosevelt and his wife will arrive at Naples about the end of March on his

TWO EPISCOPAL OATHS AND WHAT long enough, however, to fire a bullet into the priest's housekeeper, who was trying to give an alarm. They had entered the priest's house under pretense

> This is a property which cost the Mal-colmson family £75,000. "Rarely," says a local paper, "has such a gift been made in Ireland, and it is doubtful if ever a member of a non-Catholic family in this country has acted with such extraordinary generosity to the members of any Catholic community."

Professor Becquerel, the noted French scientist, who died a few days ago, was scientist, who died a lew days ago, was one of the world's most distinguished physicists, a grandson of another cele-brated physicist, Antoine Cesar Becque-rel, and the son of still another, Alex-andre, Edmond Becquerel. Several "They love their country with the do acknowledge and confess to have and years back he discovered the form of sontaneous and ardent love of all to hold the Bishopric of London, and radio-activity, now known as the Becradio-activity, now known as the Becquerel rays. It has been said that a modern scientific biography would be very largely composed of studies bear-

was his reply. Scotland?" asked

The young lor hear this dialogue

THE SCOTTISH THE LIFE OF SIR WILLIAM WALLACE

BY MISS JANE PORTER.

CHAPTER XXXIII.

THE MONASTERY OF FALKIRK. No eye closed that night in th monastery of Falkirk. The earl of Mar awakened about the twelfth hour, and sent to call Lord Ruthven, Wallace and his nephews to attend him. As they approached, the priests, who had just ointed his head with the sacred unction, drew back. The countess and Lady Ruthven, supported his pillow. smiled as he heard the steps of those so dear to him. "I sent for you," said he, "to give you the blessing of a true Scot and a Christian. May all who are here in thy blessed presence, Father of Righteousness, die as I do, rather than Scotland enslaved. But rather may they live under that liberty perpetuated, which Wallace has again given to his country : peaceful will then be their last moments on earth, and ful of joy their entrance into heaven!" His closed. Lady Ruthven bent her face to his, but he breathed no more and she fell into a swoon. The soul of the veteran was fied. The countess was taken shricking out of the apart-ment; but Wallace, Edwin, and Murray remained, kneeling around the corpse. Anthems for the departed were raised over the body, and the mourners with-drew.

By daybreak Wallace met Murray by appointment, in the cloisters. nains of his beloved father had been brought to the convent; and Murray now prepared to take them to Bothwell Chatle to be interred in the cemetery of tors. Wallace entered bim into the court-yard, where the warearriage stood which was to convey deceased earl to Clydesdale. As laid the venerable chieftain's ord and helmet on his bier, he covered the whole with a flag he had torn from the standard of England in the " None other shroud is last victory. worthy of thy virtues!" cried he for Scotland, thus let the men erial of her glory be the witness of thine." "O my friend!" answered Murray, "thy gracious spirit can divest even death of its gloom! My father yet lives in his fame !

The solemn procession with Murray at its head, departed towards the of Clydesdale, and Wallace re turned to his chamber. Two hours be fore noon, he was summoned by the toll f the chapel bell; the Earl of Bute and his dearer friend were to be laid in their last bed. With a spirit that did no murmur, he saw the earth closed over both their graves, when a monk approached nded by a shepherd boy. "This ag man," said the father, "brings atches to the Lord Regent." Walyoung man, lace rose; and the youth presented the packet. He broke the seal and read to

My father and myself are in the eastle of Durham, and both under ar arrest. We are to remain so till our arrival in London renders its sovereig own opinion, more secure; you shall hear from me again. Mean while, be on your guard; the gold of Edward has found its way into your councils. Beware of them who, with patriotism in their mouths, are pur ed to betray you and their country into the hands of your enemy! True moblest, best of Scots, farewell!must not write more explicitly.'

"P.S. — The messenger who takes this is a simple border shepherd; he knows not whence comes the packet ence he can bring no answer.'

Wallace closed the letter, and, put ting gold into the shepherd's hand, Ruthven met him in the cloisters. He was just returning from Stirling, where he had been to inform the lords of the council of the arrival of the Regent. "When I summo to the council ball," continued he, informed them that you had not only defeated Edward on the Carron, bu and driven him over the borders, and so had gained a double victory over a foreign usurper and domestic traitorsinstead of the usual gratulations at such tidings, a low whisper murmured through the hall, and the young Badenoch, rising from his seat, gave utterance to so many invectives against the assassin of his father—as he chose to call you-that I should deem it treason to your sacred person even to repeat them. Suffice it to say that, out of five hundred chieftains who were present, not one of those parasites who used to fawn on you a week ago, and make the love of honest men seem doubtful, now breathes one word for Sir Wallace. But this ingratitude, vile as it is, I bore with patience, till Baden och, growing in insolency, declared that, late last night, de patches arrived from the King of France to the Regent, and that he (in right of his birth, assuming to himself that dig-nity) had put their bearer, Sir Alex-ander Ramsay, under confinement, for having dared to dispute his authority to withhold them from your view."

"I will release Ramsay," replied Wallace, "and meet these violent men. But it must be alone, my lord," continued he; "you and my chieftains may wait my return at the city gates; but the sword of Edward, if needs be, shall de-fend me against his gold." Ashe spoke, he laid his hand on the jewelled weapon which hung at his side, and which he had wrested from that monarch in the

CHIEFS; his sword: "Proud upstart!" cried he; betrayer of my father! set a foot furbetrayer of my lather; set a loot lur-ther towards this chair, and the chas-tisement of every arm in this council shall fall on you for your presumption." "It is not in the arms or thousands to put me from my right," replied Wallace

putting forth his hand, and drawing the

Regent's chair towards him.
"Will ye bear this?" cried Badenoch stamping and plucking forth his sword; "is the man to exist who thus braves the assembled lords of Scotland? spoke, he made a plunge at the egent's breast. Wallace caught the he spoke, he ma Regent's breast. blade in his hand, and, wrenching it from his adversary, broke it into shiver and cast the pieces at his feet; then turning resolutely towards the chieftain who stood appalled and looking at each other, he said, "I, your duly elected Regent, left you, only a few days ago, to repel the enemy whom the treason Lord March would have introduced to these very walls. Many brave chief-tains followed me; and more, whom I see now, loaded me as I passed with benedictions. Portentous was the day of Falkirk to Scotland. Then did the mighty fall, and the heads of council perish; but treason was the parricide! perish; but treason was the parricide! The late Lord Badenoch stood the ground like a true Scot; but Athol and Buchan deserted to Edward." He turned towards Badenoch, who, gnash ing his teeth in impotent rage, stood listening to the inflaming whispers of Macdougal of Lorn. "Young chieftain, cried he, "from this treachery date th fate of your brave father, and the whole of our grievous loss of that day; but the wide destruction has been avenged More than chief for chief have perished in the Southron ranks; and thousands of the meaner sort now swell the bank of the Carron! Edward himself fel wounded by my arm, and fled his squadrons over the wastes of North umberland. Thus have I -eturned to you, with my duties achieved in a man worthy of your Regent! What then, means the arrest of my ambassador What this silence when the represent ative of your power is insulted to you face ?

"They mean," cried Badenoch, "that my words are the utterance of their sentiments." "They mean," cried Lorn that the prowess of their haught boaster, whom their intoxicated grat tude raised from the dust, shall no avail him against the indignation of nation over which he dares to arrogate

a right."
"Mean what they will," returns Wallace, "they cannot dispossess me of the rights with which assembled Scotland invested me on the plains of Stir ling. And again I demand by what authority do you and they presume to imprison my officer, and withhold from And again I demand by what me the papers sent by the King of France to the Regent of Scotland?"

"By an authority that we will main in," replied Badecoch; "by the right tain. of my royal blood, and by the sword of very brave Scot who spurns the name William Wallace!"—" And as a proof that we speak not more than we act. cried Lorn, "you are our prisoner!"
Many weapons were instantly un sheathed, and their bearers, hurrying to the side of Badenoch and Lorn, attemp ted to lay hands on Wallace; but he drawing the sword of Edward, set hi back against the wall, and exclaimed, "He that first makes a stroke at me, shall find his death on this Southron steel! This sword I made the puissant arm of the usurper yield to me; and this sword shall defend the Regent of Scotland against his ungrateful country

The chieftains recoiled at these words but Badenoch and Lorn waved them for "Desist, young men," continued vard. e, "and provoke me not beyond my With a single blast bearing. With a single blast of my bugle, I could surround this building with a band of warriors, who, at sight of heir chief being thus assaulted, would lay this tumult in blood. Let me pass, await the consequences!"
"Through my breast, then," exclaimed

Badenoch; "for with my consent you pass not here but on your bier. What is n the arm of a single man." cried he to the lords, "that ye cannot fall on him at once, and cut him down?

"I would not hurt a son of the virtuous Badenoch," returned Wallace; "but his life be on your heads," said he, turning to the chieftains, "if one of yo point a sword to impede my passage.' And wilt thou dare it, usurper of my lower and honour!" cried Badenoch, Lorn, stand by your friend; all here who are true to the Cummin and Mac

dougal interest, hem in the tyrant. Many a traitor hand now drew forth its dagger; and Badedoch, snatching a sword from one of his accomplices, made another plunge at Wallace; but its another plunge at wallace; but its metal flew in splinters on the guard stroke of the Regent, and left Badenoch at his mercy. "Defend me, chieftains, or I am slain!" cried he. Wallace did not let his hand follow its advantage. With the dignity of conscious desert, he turned from the vanquished, and, casting Lorn from him, who had thrown himself in his way, he exclaimed. "That arm will wither which dares to point its steel at me." The crowd, struck in astonishment, parted before him, and, unimpeded, he passed to the door.

That their Regent had entered the eep, was soon rumoured through the city; and, when he appeared from the gate, he was hailed b the acclamations of the people. Now it was that, when surrounded by the grateful citizens of Stirling (whom it would have been as Aware that treason, aimed at him, would strike his country, unless timely warded off, he took his resolution, and, requesting Ruthven not to communicate to have inhalmed to the construction. Wallace might be induced to accompany that he blew the summons for his chiefrocal trains. Every man in the keep now with tears. Had any one seen the two, and or construction of the country o norse, and struck into the road for was returning upon them with the ho

don, unless he be immediately set liberty. Let them deliver to you Sir Alexander Ramsay, and then I permit you Sir them to hear my final decision. If they refuse obedience, they are all my prisoners, and, but for my pity on their blindness, should perish by the laws."
Eager to open the prison-doors of his friend Ramsay, and little suspecting to

what he was calling the insurge Scrymgeour hastened to obey. and Badenoch gave him a very rough reception, and uttered such rebellious defiance of the Regent, that the brave standard bearer lost all patience, and denounced the death of the whole re-fractory assembly. "The court-yard," cried he, "is armed with thousands of your necks: obey, or this will be a mor grievous day for Scotland than ever that of Falkirk; for the Castle of Stirling will run with Scottish blood ! At this menace, Badenoch became mor enraged; and Scrymgeour, seeing n chance of prevailing by argument, sent a messenger, privately, to tell the re-sult to Wallace. The regent placed himself at the head of twenty men, and, himself at the head of twenty men, and re-entering t e keep, made direct to the warder, and ordering him, on his allegiance to the laws, to deliver Sir Alexander Ramsay into his hands, he was o seved, and returned with his recovere chieftain to the platform. When Sery mgeour was apprised of the knight's re he turned to Badenoch, whom he was still contending in furious debate, and demanded, "Will you, or will you not, attend me to the Regent He of you all who in this simple duty disobeys, shall receive from him

Badenoch and Lorn affected to deride this menace, and replied they would the usurper the homage moment's attention; but if any of their followers chose to view the mockery, they were at liberty. A very few, and of the least turbule ventured forth. They began to fear they had embarked in a desperate cause, and were willing to deprecate the wrath of Wallace, while sure of not exciting the esentment of Badenoch.

Wallace then addressed the people Brother soldiers! Friends! And.

am I so to distinguish Scots?—enemies!"

At this word, a loud cry of "Perish all who are the enemies of our gloriou shook the keep to its centre. egent!" Wallace proceeded, and, with calm dignity, announced the hatred that was ow poured upon him, by a large part of that nobility which had be eager to invest him with the dignity he then held. "Though they have broken then held. "Though they have broker their oaths," cried he, "I have fulfilled mine! They vowed to me all lawful obedience: I swore to free Scotland to die. Every castle in this kingdom is restored to its ancient lord; every fortress is filled with a native garrison; sea is covered with our ships; and the kingdom, one in itself, sits hind her well-defended bulwarks. have I, through the strength of the Almighty arm, made Scotland! Beloved by a grateful people, I could wield half her power to the destruction of the rest; but I would not pluck one stone out of the building I have raised. Today I deliver up my commission, since its design is accomplished. I resign the Regency." As he spoke, he took off his helmet, and stood uncovered be

fore the people. "No. no!" resounded from every lip we will acknowledge no other power we will obey no other leader!"

Wallace expressed his sense of their ttachment, but, repeating that he had iulfilled the end of his office, by setting them free, he explained that his retaining it was no longer necessary. "Should I remain your Regent,' continued the country would be involved in ruinous dissensions. The majority of your nobles now find a vice in the virtue they once extolled, and, seeing its power no longer needful, seek to my upholders with myself. I therefore remove the cause of contention. I quit the Regency; and equeath your liberty to the care of the chieftains. But should it be again in danger, remember that, while life breathes in this heart, the spirit of Wallace will be with you still!" With these words, he descended the mound and mounted his horse, amidst the cries and tears of the populace.

When Wallace and his weeping train

separated at the foot of Falkirk hill, he as met by his veterans of Lanark, who, having heard of what had passed in the citadel, advanced to him, to declare that they never would fight under any other commander. "Wherever you are, my faithful friends," returned he, "you shall still obey my word." When he entered the monastery, the opposition that was made to his resignation of the Regency by the Bishop of Dunkeld, Lord Lochawe, and others, was so vehement, that, had not Wallace been steadily principled not to involve his country in domestic war, he must have yielded to their pleading; but, showing the public danger attendant on his pro-voking the ambition of the Cummins and their multitudinous adherents, he ended the debate, saying, "I have yet to perform my vow to our lamented Mar. I shall seek his daughter; and then, my brave companions, you shall hear of me and see me again!"

It being Lady Ruthven's wish that the remains of her brother should be entombed with his ancestors, prepara-tions were made for the mountful cavalcade to set forth towards Braeman easy for him to have inflamed to the Castre. The Countess, hoping that massaere of Badenoch and his council, Wallace might be induced to accompany and been called upon to judge, by their deportment, of the relationship in which each lady stood to the deceased,

husband's bier, she determined to seclude herself in her own chamber, till the freshness of Wallace's grief for his friends should have passed away; but when she heard from Edwin of the conduct of Badenoch, and that the Regent had abdicated, her consternation super seded all caution.

"I will soon humble that proud boy! exclaimed she, " and let him know that in opposing the elevation of Sir William Wallace, he treads down his , he treads down his own in-You are beloved by the Regent terest. Edwin! Teach his enthusiastic heart the true interests of his country! the first woman of the blood of the Cum min; and is not that family the most powerful in the kingdom? By the adpowerful in the kingdom? perence of one branch to Edward, the battle of Falkirk was lost; by the rebellion of another, the Regent of Scotland is obliged to relinquish that dignity! It is in my power to move the whole race at my will; and, if Wallace would ningle his blood with theirs espouse me (an overture which the love I bear my country compels me to make), every nerve would then be strained to promote the elevation of their nearest

All her late conduct to Helen, to his incle, and to Wallace was now explainand he saw in her flushed cheek, that it was not the patriot who desired this match, but the enamoured woma "You do not answer me?" said she. "Have you any apprehension that Sir William Wallace would reject the which would give him a crown? which

kinswoman. Wallace would rein in Scotland, and the whole men lie at

Edwin eyed her with astonishment

would dispense happiness to so man thousand people?" "No," replied he I believe that, much as he is devoted the memory of her whom alone he can ever love, could he purchase true happiness to Scotland by the sacrifice e would espouse any virtuous woman who could bring in so blest a dowry bnt in your case, my dear aunt, I see no probability of such a consequence. the first place, I know that now the virtuous Earl of Badenoch is no more, he neither respects nor fears the Cum mins; and that he would scorn to pur chase a crown, or even the people' happiness, by baseness in himself. To rise by their means, who will at any time immolate all that is sacred to man o their caprice and fancied interests would be unworthy of him; therefore I am sure, if you wish to marry Sir William Wallace, you must not urge the use he may make of the Cummins as an argument. He need not stoop to cajole the men he can command. Did he not drive one-half of their clan, with the English host, to seek a shelter from his venge-ance? And for them in the citadel, had he chosen to give the word, they v now all be numbered with the dust! He lays down his power, lady; it is not taken from him. Earthly crowns are taken from him. Earthly crowns are dross to him who looks for a heavenly one. Therefore, dear aunt, believe it n onger necessary to wound your delicacy by offering him a hand which cann produce the good you meditate!" The complexion of the countess varied a thousand times during this answer; her rea on assented to many parts of it, but the passion she could not acknowledge to her nephew urged her to persist. some further conversation, Lord Ruth-

ven entered, and told the countess he to propose her immediate removal from the scene of so many horrors. "My dear sister," said he, "I will attend you as far as Perth. After that, Edwin will be your guard to Braemar; and my Janet shall stay with you there, till time has softened your griefs." Lady Mar "And where will be Sin looked at him. "He," answered Ruthven, "will be detained here. Some considerations, consequent to his receiv-ing the French despatches, will hold him some time longer south of the Forth." Lady Mar reminded him that the chiefs in the citadel had withheld the despatches. Lord Ruthven then informed her that, unknown to Wallace, Lord Lochawe had summoned the most powerful of his friends then near Stirling, and, attended by them and a large body of armed men, was carried on a litter to the city. In the same manner he entered the council-hall, and he threatened the assembly with instant death from his troops, un less it would swear fealty to Wallace, and compel Badenoch to give up the French despatches. Violent

tumults were the consequence: but Lochawe's litter being guarded by armed chieftains, and the keep being hemmed round with men prepared to put to the sword every Scot hostile to the proposi-tion of their lord, the insurgents at last complied, and forced Badenoch to relin-quish the royal packet. This effected, Lochawe and his train returned to the monastery. Wallace refused to resume the dignity he had resigned; and the re-investment in which had been extorted from the lords in the citadel. "No," said he to Lochawe; "it is indeed time that I should sink into shades where I cannot be found, since I am become word of contention amongst my country-men." "Finding him not to be shaken, his friends urged him no farther," said Ruthven; "but, having found matter in the French despatches that must be answered without delay, he yet remains a

"Then we will await him here," cried the countess. "That cannot be," answered Ruthven; "it would be against ecclesiastical law to detain the sacred dead so long from his grave. Wallace will doubtless visit Braemar; therefore, to-morrow, I advise your leaving Fal-

Edwin seconded this counsel; and, fearing to make further opposition, she acquiesced; but her spirit was not so quiescent. At night, when she went to her cell, her fancy aroused a thousand images of alarm. She determined to see his horse, and struck into the road for Stirling. He took the plume from his erest, and, closing his visor, enveloped himself in his plaid, that the people might not know him. But casting away his cloak, and unclasping his helmet at the door of the keep, he entered the inner ballium gate. Wallace approached, he fiereely grasped

she felt not that she had a soul, but what centred in the smiles of the man she was hastening to find.

His door was fastened with a latch she gently opened it, and found herself in his chamber. She trembled : she approached his bed; but he was not there She determined to await his return and nearly three hours she passed there enduring all the torments of guilt and misery, but he appeared not. hearing the matin-bell, she started up fearful that her maids might discover her absence. Compelled by some regard to reputation, she once more crossed the cloisters. As she drew towards the chapel she saw Wallace issue from the door, supporting on his bosom the faint-ing head of Lady Ruthven. Edwin followed them. Lady Mar pulled the monk's cowl over her face, and withdrew lowed them. behind a pillar, "Ah!" thought she, "absenting myself from my duty, I fled She listened with attenfrom thee! Lord Ruthven met them at that in

stant, "This night's watching by the bier of her brother," said Wallace, " has worn out your gentle lady; we strove to support her through these sad vigils, but at last she sank." What Ruthven said in reply, as he took his wife in his arms, the countess could not hear, but Wallace answered, "I have not seen her." "I left her late in the evening, her." rowned in tears," replied Ruthven.
I therefore suppose that, in secret, she offers those prayers for her deceased husband which my tender Janet pours over his grave."

"Such tears," replied Wallace, " are heaven's own balm. I know they purify the heart whence they flow; and the prayers we breathe for those we love mite our souls the closer to theirs. Look up, dear Lady Ruthven," said he look up, and hear how you may, still on earth, retain the society of your beloved brother! Seek his spirit at the footstool of God. 'Tis thus I live, sister of my most venerated friend! My soul is ever on the wing for heaven-in banquets, as in the solitary hour, in joy as n sorrow-for there my treasure lives!"

"Wallace! Wallace!" cried Lady Ruthven; "and art thou a man and a soldier? Oh! rather say, an angel, lent us here a little while, to teach us to live and to die!" A blush passed over the cheek of Wallace. "I am a soldier of Him Who was indeed brought into the world to show us, by His life and death. how to show the street and happy. Know me, by my life, to be His follower; and David himself wore not a more glorious

Lady Mar, while she contemplated the matchless form before her, exclaimed to herself, "Why was it animated by as faultless a soul !-O! Wallace, less excellent, I might hope; but hell is in my heart, and heaven in thine! She tore her eyes from a view which blasted while it charmed her, and rushed from the cloister.

CHAATER XXXIV. WALLACE, DISGUISED, VISITS BRUCE AT

The sun rose as the funeral procession of the Earl of Mar moved from before the gates of the monastery. Lord Ruthven and Edwin mounted their horses. The maids of the two ladies led them towards the litters which were to convey them. Lady Ruthven came first, and Wallace placed her tenderly in her carriage. The countess next ap peared, clad in the deep weeds of widow-hood. Her child followed, in the arms of its nurse. At sight of the babe, tears rushed into the eyes of Wallace. Lady Mar hid the tumult of her feelings on the shoulder of her maid. He advanced to her respectfully, and handing her to her vehicle, urged her to cherish life for the sake of her child. threw herself with agitation on her pillow; and Wallace, deeming the pres of her babe the surest comforter, laid it tenderly by her side. At that moment before he had relinquished it, she ben her face upon his hands, and, bathing them with her tears, faintly murmured, "O Wallace, remember me!" Lord Ruth-ven rode up to bid adieu to his friend, Wallace pro and the litters moved on. mised that both he and Edwin should hear of him in the course of a few days,

the latter, bade him farewell. Hear of him they should, but not see him; for it was his determination to set off that night for Durham, where Edward now lay, and, joined by his young queen, meant to sojourn till his wounds were healed. Believing that his presence in Scotland would engender continual division, Wallace did not hesitate in fixing his course. His first object was to fulfil his vow to Lord Mar (and he thought it probable that Helen might be carried to the English court), and then attempt an interview with young Bruce, to learn how far he had succeeded in persuading his father to leave the vassalage of Edward, and to resume the scentre of his ancestors

On the disappearance of the funeral cavalcade, he retired to his apartment to address a letter to Lord Ruthven He told the chief he was going on an expedition which he hoped would prove beneficial to his country, but, as it was an enterprise of rashness, he would not make any one his companion. He therefore begged Lord Ruthven to teach his friends to consider with candour a flight they might otherwise deem un-

All the brother was in his letter to Edwin, conjuring him to prove his affec-tion for his friend by quietly abiding at home till they should meet again in Scotland.

He wrote to Andrew Murray (now Lord Bothwell), addressing him as the first of his compatriots who had struck a blow for Scotland; and as his dear friend and brother soldier he confided to his care the valiant troop which followed him from Lanark "Tell them," said he, "that in obeying you, they still sorted with me the still sorted with me the still sorted with me the still sorted with the still sorted without benefit from the doctors' pre-

These letters he enclosed in one to Scr-ymgeour, with orders to despatch two of ymgeour, with orders to despatch two of them according to their directions; but that to Murray, Scrymgeour was himself to deliver at the head of the Lanark veterans.

nousework. I am grateful to by so wonderful a remedy.

Dr. Chase's Nerve Food, 50 cents a box, 6 boxes for \$2.50, at all dealers or Edmanson, Bates & Co., Toronto. veterans.

At the approach of twilight, Wallace At the approach quitted the monastery, leaving his pac-ket with the porter, to present to Serymgeour when he should arrive at his usual hour. As the chief meant to as sume a minstrel's garb, that he might travel the country unrecognised, he took his way toward a cave in Torwood, where he had deposited his means of disguise. When arrived there he disarmed himself of all but his sword, dirk, When arrived there he and breast-plate; he covered his tartan gambeson with a minstrel's cas sock, and staining his complexion with the juice of a nut, concealed his locks beneath a a nut, concealed ms locks of the close bonnet. Thus equipped, he threw close bonnet is shoulder, and having in that deep solitude where no eye be held, no ear heard but that of God, in voked a blessing on his enterpris pursued his way along the hills of Muir-

He stopped at a cabin on a burn side beneath Craig-castle in Mid-Lothian, and was hospitably entertained by its inhabitants. Wallace repaid their kindness with a few ballads, which he sang accompanied by his harp. In this manner, sitting at the board of the lowly, did Wallace pursue his way through Tweeddale and Ettrick forest till reached the Cheviots. Having des-cended into Northumberland, his well replenished scrip was his provider; and when it was exhausted, he purchased food from the peasantry. He would not accept the hospitality of a country he accept the hospitality of a count had so lately trodden as an enemy

Late in the evening he arrived on the banks of the river that surrounds the city of Durham. He crossed Framlinggate Bridge. His minstrel garb prevented his being stopped by the guard at the gate; but, as he entered its porch, a horse started at his appearance, Its rider exclaimed, "Fool, thou dost not see Sir William Wallace! turning to the disguised knight, "Harper," cried he, " you frighten my draw back till I pass." to find the terror of him so amongst the enemies of Scotland, that they even addressed their animals as sharers in their dread, Wallace stood out of the way, and saw the speaker to be a young Southron knight, who wi h difficulty kept a seat on the restive steed. Rearing and plunging, it would have thrown its rider, had not Wallace seized the bridle. By his assistance, the horse was soothed; and the young lord, thanking him for his service him that as a reward, he would introduce him to play before the queen, who that day held a feast at the bishop's palace. Wallace thought it probable ne might see or hear of Lady Helen in assembly, or find access to Bruce, and he gladly accepted the offer. The knight, knight, who was Sir Piers Gaveston, ordering him to follow, turned his horse towards the city and conducted him to

On entering the banqueting-hall, he was placed by the knight in the musigallery, there to await his summons to her majesty. The entertainment being spread, and the room filled with guests, the queen was led in by the bishop; the king being too ill of his wounds to allow of his joining so large a company. The beauties of the lovely sister of Philip le Bel seemed to fill the gaze and hearts of all the bystanders: and none appeared to remember that Edward was absent. Wallace hardly glanced on her youthful charms; h eyes roamed from side to side in quest of the daughter of his dead friend! She was not there, neither was De Valence; but Buchan, Athol, and Soulis were near the royal Margaret. As soon as the royal band had ceased to play, Gaveston pressed towards the queen, and told her he had presumed to introduce a travelling minstrel into the gallery, hoping that she would order him to perform for her amusement, as he could sing legends rom the descent of the Romans to the victories of her royal Edward. She commanded him to be brought to her. Gaveston having presented him, Wallace bowed with the respect due to her sex and dignity, and to the esteem in which he held her royal brother. Margaret desired him to place his harp before her and begin to sing. As he knelt on one knee, and struck its chords, she stopped him by the inquiry of whence he came. "From the north country,

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lowliness. She s them said, "Do n alty; but I hav another question majesty wishes t Beck, "can be am cried she, " (for y see all great peo how could you them ?) did you hem?) did yoliam Wallace in madam." "Pray like; you, projudiced, and that expect in this clords." Wallac never seen him enabled to pro majesty's opinic "Cannot you sin him?" inquired a little poetica excuse you, as n this bold Scot w ly in a fairer c ledicated to gl returned Wall William Wallace not be song by very young man not old, and yo viving him. I vaddressing Bed king would ha have supped vonce rebellion of Back made so did not hear;

> French la beauty; and I reconciled to the you tell me he ome as any on whom you see lace replied, " liam Wallace I tender heart ; the eyes of pe not to be horrence to th The minstrel laughing, said within the influ ne some Scot promise, where treat him with valour."
> -- Wallace stru and sang the to queen fixed h If the voice Wallace's true at the disco

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

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in now talk planny, my mid I can do all my own m grateful to be cured a remedy. Herve Food, 50 cents a \$2.50, at all dealers or a & Co., Toronto.

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

Scotland? asked she. Often.

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

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

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

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

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

CARDINAL MORAN ON ST. PATRICK.

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

At the twenty-eighth annual meeting

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

only four of them.

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

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

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

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

THE MOST CELEBRATED OF SCHOOLS.

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

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

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

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

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

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

GENUINE PATRIOTISM.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:— Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat gournelly spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—DR. HAUX, (Personal), Haux Building, St. Louis, Mo.

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WIT AND HUMOR

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

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

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

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

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

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

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my and another office boy:

"Wotcher wages?" asked the other boy.

"Ten thousand a year," replied Tommy.

"Aw, g'wan!"

"Sure," insisted Tommy, unabashed.

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

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

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

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

"I am," replied the doctor.

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

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

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

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

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

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



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as well as new address.

Ob tuary, and marriage notices cannot be inserted except in the usual condensed form. Each insertion No. 3 subscribers ask for their paper at the pos-ce it would be well were they to tell the clerk to e them their CATROLIC RECORD. We have infor-tion of carelessess in a few places on the part of very clerks who will sometimes look for letter

Misses, Luke King, P. J. Neven, E. J. Broderick, I. Hagarty and Miss Sara Hanley are fully autholic to receive subscriptions and transact all oth customs for the Carth Land Record, Agent for New middad, Mr. James Power of St. John. Agent strict of Nijelssing Mrs. M. Reynolds, New Liskear

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Tho has Coffey!

My Dear Sir.—Since coming to Canada I have been reader of your paper. I have noted with satis faction that it is directed with intelligence an shifty, and, above all, that it is imbued with a stron Catholic spirit. It strenuously detends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time producting the best interests of the country. Follow the country of the church and the country of the church are agreed deal of good the church and the country. shifty, and, and, and the control of the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Your very sincerely in Christ, Donatus, Archishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA

Ottawa, Canada, March 7th, 1900

Mr. Tho mas Cofley

Dear Sir: For some time past I have read your
setimable paper, the CATHOLIC RECORD, and congrasidate you upon the manner in which it is published.
Is manner and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Blessleag you and wishing you success, believe me to re-

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MARCH 20, 1909.

FATHER VAN RENSSELAER, S. J

There lies upon our table an interest-

ing biography of Father Henry Van Rensselaer, S. J., a convert and memher of a distinguished family whose American founder took an active part in the Dutch West India Company. His father was General Van Rensselaer who was Chief of General Scott's staff. Upon his retirement General Scott of his Staff Chief. The subject of the 21. 1851. From his earliest years he

wrote in high esteem and admiration sketch was born near Ogdensburg, Oct. displayed a religious turn of mind. His parents had moved to New York. Here be attended Grace Church, then desidedly "Low Church." In his teens Henry Van Rensselaer was in the choir and began the practice of bowing at the Gloria Patri, and genuflecting at the Incarnatus in the Nicene Creed. There were candles on the altar, which to the number of thirty-nine in honor of the thirty-nine articles of the Anglican Church, were lighted on the Epiphany. These were, according to the ritualists, the forty stripes save one, mentioned by St. Paul. So far the young lad felt no attraction to the high ritualism which soon manifested itself in various churches of the city. These were first St. Alban's, then St. Mary's the Virgin and again St. Ignatius the Martyr. After spending a short time at a Protestant seminary, he went to Oxford. Here his weekly letters to an intimate friend in America are most interesting

of them he speaks of going to hear Cardinal Manning who preached in the Catholic chapel at Oxford. The subject of the sermon was the Judgment. Mr. Van Rensselaer was quite surprised that His Eminence did not with one of her ancestors and the or jurisdiction but the weight their re- corresponding to the solar year. If these tion according to their means or posisay anything about purgatory. passed a year at Oxford. About a month after his return to America Bishop Potter ordained Mr. Van Rens-

selaer deacon. New experiences crowded

upon him. The extravagances of ritu

alism forced themselves still more upon

Church. The next difficulty was to

ransform the Communion service of the

on account of the scholars mentioned

and his own religious phases. In one

him. Upon the occasion of the death of one of the choristers of the church at which Mr. Van Rensselaer was assistant it was resolved to have a Requiem Mass. The Book of Common Prayer makes no provision for Mass of any kind. That did not deter them. They borrowed violet vestments from a New York ritualist

Book of Common Prayer into a Requiem Mass. Some parts were non-sensical. What connection is there between the dead and the recital of the ten commandments with the response: "Lord have mercy upon us and incline our

hearts to keep thy law?" The architects of the new liturgy finished their constructed Mass without precedent and without rubric. Van Rensselaer was soon convinced that the Protestant Episcopal Church had no authority to

teach. He could not long continue in this frame of mind. He resolved to lay side his charge. His rector begged him not to go to Rome from his Church. His mother urged him to return to Ox-

ford. So to Oxford he went. He called upon a Canon and asked how he accounted for the action of the Bishops. The reply was that if Van Rensselaer

wished to know something about the sea he should not apply to a landsman. When further questioned how the

Bishops do not recognize the power of knows his own name-properly speak- at any time strong in Anglicanism, is liturgical year follows the lunar year franchise those who buy and sell votes ces of Infidels will be tolerated.

that the Church of England was in a isfied. He moved faster, turning silent contempt. towards Rome. On Sept. 17, 1877, as he himself expressed it: he leaped over the wali, and was received into the Church. Van Rensselaer started his theological studies with the Fathers of the Oratory. The life was not to his liking. He determined to return to his native land. He entered the Society of Jesus. After making his novitiate at Rochempton in England and his studies at Woodstock, Maryland, he was raised to the holy priesthood on the eve of Trinity Sunday, 1887. He labored with zeal and success for the rest of his lifetoo quickly cut off. The same fervent piety marked his ministry, spent chiefly in the busy city. He had longed to devote himself to the Indian missions. Busy in the multitude of works he was most actively employed year in and year out. Seeking souls, instructing converts, writing plays are some of his labors. In June, 1907, appeared the symptoms of his fatal illness. His sister who had been received with him into the Church and who had afterwards entered religion attended him through his sickness. She had been with him at his First Communion, she was with him at his last. He expired peacefully on the 3rd of Oct., 1907. Thus closed a short life full of religious faith and charity. His memory is worth preserving, for the hand of God had taken hold of him from his earliest moments. The biography gives, through the correspondence it contains, a clear insight into a pure holy soul, and throws

interest into its three hundred pages.

A RED DEER U. E. L. We have received from the Province of Alberta a letter enclosing a newspaper article upon "That School Question Again." Our correspondent hands us this subject on the ground of modesty. Being French he feels a delicacy in writing an English letter for publication. It might be that his English would contain grammatical peculiarities-just as a letter from us in French. We think, however, that it would be much more correct even from this standpoint than the coarse, illiterate and ungrammatical letter signed "U. E. L." Here are specimens of English: "He don't seem to understand:" "There has been numerous associations:" "He stated that the Conservative government were defeated:" and others. So far as English style is concerned we are quite confident our friend would never be guilty of such vulgar mistakes. As to the matter contained in this letter its malignant spirit is evident from the start Heedless of the feelings of his neighbors U. E. L. insults when he cannot argue and prevaricates when he cannot insult. Truth and charity cannot be found in a single line of his correspondence. There is little use in reviving the question of Separate schools for these Provinces. It is the law-which every loval citizen should respect. Men like U. E. L. should sign themselves, "Disunited Empire Loyalists." Ignorant and bigoted they sow division and shout traitor. U. E. L. says that the Separate school history of England teaches that Queen Victoria was an impostor and "that owing to choice of a few nobles she was chosen to the throne and the rightful heir should have been a Catholic." Poor U. E. L. has got things mixed up. He is perhaps confounding Queen Victoria cise nor claim any synodical authority Young Pretender with the Duke of Cumberland. Whatever opposition there was to the Princess Victoria ascending the throne was created and fanned by Orangemen. As queen Her Majesty never had more loyal subjects than the Catholics throughout her vast dominions U. E. L. trots out the old bare-bone nag about the foreign potentate. "We find men claiming to be Protestants and even Christians, voting into the lap of Rome." He doubts the Protestantism and loyalty of those who vote for a "foreign potentate at Rome." As red rag to a bull so is the very shadow of the Pope to the ignorant multitude of English speaking countries. It matters not how the rag is flung to the sight-it matters not how unreliable or how malignant the story. No questions are asked. They do not stop to consider the absurdity and unlikelihood of the statement. They love liberty for themselves. They refuse it to their neighbors. They sniff powder in every room; and they hear a ghost in every cupboard. What has the Pope to do with party elections in Canada? He has to do with religious education. So have we-so have all men with a conscience and a love for their children. Another attribute we possess which makes us not afraid of meeting U. R.L. at the polls—the freedom of a free country, the courage of our convictions and the determination that so far as we can prevent it no man shall pay double tax for educating his children. All shall, in this young country,

have the right to educate their children

our French friends might easily give liness of society as well as the unwartopsy-turvy condition. He was not sat- him a rejoinder or treat him with ranted charter under which it first left

THE PLENARY COUNCIL.

From the press despatches we gather that in the early summer a plenary Council of the Church in Canada will first is: "Can a Catholic believe in be held in the city of Quebec As it is predestination?" The term is rot the first of the kind held in Canada it always employed in the same significaforms a history-making epoch in the Canadian Church. When Canada consisted of only two Provinces of Upper and Lower Canada, and Quebec was the metropolitan for the two Provinces, Councils were held from time to time. These had not the importance which must necessarily attach itself to a deiberative assembly of prelates from all the Dominion. Under the old regime there was one Archbishop in the two Provinces, five Bishops in Lower Canada and three in Upper Canada. At the new Council there will be the Apostolic Delegate who will preside, eight Archbishops, twenty-six Bishops and three Vicars-apostolic, besides a number of united abbots. The programme or schema of the Council has been for a long time in the course of preparation. Committees of priests from the various dioceses had charge of preparing particular points which concern the discipline and interest of the Canadian Church. After these were carefully discussed and summarized the whole schema was sent to Rome where it was again sifted. At length the plan was complete enough for the deliberation of a Plenary Council. So far as Canada can be said to be a nation this is the first National Council. As such it is distinguished from Provincial Councils which consist of the Bishops of an ecclesiastical province with the metropolitan at the head. Many questions concerning religion and education, uniformity of discipline, laws about clergy and all others, will be debated and regulated according to the prudent judgment of the venerable prelates whose gravest interests are at stake What the Council needs from us is prayer that God may guide the Bishops throughout their sessions. One thing more it needs-our filial co-operation and loyal support as obedient children

BURY ON DIVORCE.

THE ARCHBISHOP OF CANTER. An Anglican clergyman in the County of Kent, England, refused to allow a Major Pitt and his wife to partake of holy communion because Mrs. Pitt was divorced from a former husband. The matter came before the Archbishop of Canterbury in whose diocese the incident occurred. Upon Jan. 7th the Primate wrote the clergyman more as a friend and adviser than judge. He stated that these people had been married in church some five years ago, and that both before and since the marriage they were "regular communicants in the various parishes where they lived." The Archbishop claims that the question is not so simple as the clergyman supposed it to be, and that the Bishop of the diocese having a responsibility in such cases should be consulted before action is taken. His Grace makes in his argument a strange admission regarding the Pan-Anglican Synods or Lambeth Conferences of 1888 and 1908. "These conferences," he says, "neither exersolutions carry is indisputable." This resolution of the Conference follows: That recognizing the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the sacraments or other privileges of the Church to those who, under civil sanction are thus married." Hireling of the State! A more puerile resolution can hardly be imagined. Nothing more than a recommendation-and : recommendation not to instruct. Addressed to the Bishops themselves it left the clergy free. What about the division of opinion concerning the ground for divorce? This division exists only amongst the pseudo-reformers of the sixteenth century. Councils, Fathers. Theologians and all else Catholic stand for the indissolubility of the marriage tie. Finally the Council of Trent puts its seal upon it-at least indirectly de claring that not even in the supposed case could the tie be broken. The Greeks had followed the opposite practice. Clement VIII. in his instructions to those Latin Bishops in whose dioceses Greeks had a domicile, forbade these marriages entirely. So far as the Latin Church goes there could never be said to have been two opinions upon the subject. The Archbishop of Canterbury's formal directions are after all to condemn the clergyman who is henceforth directed to admit these parties to com according to their religious belief. munion. Straws indicate the direction Poor U E. L. is all confused: he hardly of the wind. Episcopal authority, never

pardon as resident in them he was told ing it is L.O.L. We still think that waning amidst the irreligion and world- whilst the great majority of feasts fall port.

PREDESTINATION.

We have been asked a number of questions by a correspondent-of which the tion. Thus it might be taken in the sense in which Calvin accepted it, by which some were chosen for eternal glory and others for eternal damnation. Again the word predestined, as used in Scripture very commonly signifies an efficacious vocation or calling to faith and justification. And although this vocation is from the intention of God ordered for eternal life it is not neces sarily united with the actual obtaining of eternal life. A man who has obtained the gift and light of faith is by no means secure of his eternal salvation. Only he who perseveres to the end shall be crowned. Predestination may also be considered in God Himself, as an ordinance towards a particular end. Notwithstanding the fact that we lay down these remarks beforehand, we approach the question with a certain trepidation. Nothing exalts so dazingly the majesty of God or overwhelms the littleness of man as predestination in its full Calvinistic meaning. This cannot be accepted No Catholic can believe that some are created for glory, others for perdition. Such a theory would destroy all merit and responsibility. Catholics believe that some receive an efficacious call to faith and justification who not persever ing are lost. Catholics believe that so far as God is concerned He seriously and earnestly wills the salvation of all. That many are lost is sadly true-and that our own apathy is often to blame is a sadder part of it. None, however were in the beginning and by the antecedent will of God branded and predestined to perdition. That God knows beforehand whether certain individuals, will be lost or saved is not to be confounded with God's will in the matter. His knowledge is eternal, as is also His love. In creating his rational beings He created them with free will. And in giving them free will He left them with the possibility of its abuse. This abuse of man's highest gift, this violation of law incurred the sanction of the law. Man's guilt does not strictly contravene God's earnest desire of his salvation. We cannot go farther into this obscure question. Our best termination in closing is the sweet consoling thought of St. Augustine who when asked by some one in doubt as to whether he was predestined, replied: "If you are not predestined predestine vourself.'

FEASTS MOVABLE AND IMMOVABLE.

We have received the following from correspondent: " One more objection those who are loath to believe is this-"The date of the Nativity of our Lord is fixed on the 25th of Dec. Why is it that the date of the Resurce tion is not fixed. How is it, e. g. that the date must depend on the full moon which happens upon, or next after the twenty-first day of March?" That the date of the Resurrection does not always remain the same is due to the lunar year not two years corresponded exactly, Easter Sunday, the feast of the Resurrection, would every year fall on the same day The date of Easter depended upon the Jewish Feast of the passover. This in turn was regulated by the day upon which fell the full moon either on, or next after the twenty-first of March. We thus have Easter shifting between the twenty-fifth of March and the next twenty-nine days. As Pentecost comes fifty days after Easter, it moves with the feast of the Resurrection. Since our Lord spent forty days upon earth after rising from the dead, Ascension Thursday also moves in the same proportion. Our Blessed Lord's birth, on the other hand, is celebrated on a fixed day. Naturally we should think this to be the case. In the case: of the Crucifixion and the Resurrec tion there were good reasons for keep ing the associations of the Pascal lamb and the feast of the Passover. Type and prophecy were there bearing historical evidence to Him Who was in very truth the Pasch. Not so in the feast of Christmas. Here only the place, Bethlehem the City of Bread, had relationship with the Messias. The day remains fixed from at least the sixth century. Pope Benedict XIV. proves from St. Chrysostom, St. Gregory of Nyssa and other fathers that the 25th of December is the exact day upon which Christ was born. Whilst we expect that this answers our correspondent's question the title of our article leads us another step. From

what we have said it will readily be

seen that an important part of the

on stated days. Some of these are movable, others are positively fixed. Some of the feasts are of a higher order always a beginning, but it is generally than others, taking precedence of those prayer from the first Sund y of Advent, of beer was the initial step on the when the year begins, do n to the last downward grade. The father who per-Sunday when Mother Ch ch closes the mits his boy or girl to take intoxicants year by reminding her children of the judgment. Holy Mass and sacred office Mother and the saints through the prayer. Sundays, too, a. special by reason of their relation to Easter and by being set aside for the public worship of the faithful. No subject is of the Church, and few subjects so little

A CORRESPONDENT, writing to an American contemporary, the Catholic Sentinel, Milwaukee, states that he was shocked to find religious publications carrying advertisements for saloons. He instances a Western Catholic paper in which he counted nine liquor ad vertisements in a single issue. The remedy for an abuse of this kind is in the hands of the subscribers. To say the least of it the publisher of such a paper has an infinitesimal idea of the fitness of things. Advertising an article, which, as we all know, is the means of sending countless souls to perdition, is a bad business.

Col. Denison, of Toronto, is in advance of the Labor Unions in regard to the number of working hours. He thinks three hours attending to his magisterial duties is a good day's work. Perhaps it is, but good lawyers in plenty could be found who would gladly work more hours for less pay. The Colonel's citation of figures in reference to criminality in Toronto is somewhat startling. In 1899 there were 9,335 cases before the Court, and in 1908 there were 19,037 cases. He predicts that in three or four years the number may reach 27,000. It would thus appear that the increase of criminality in the Queen City is several laps ahead of the increase in population.

THE COLONEL seems to be possessed of a goodly share of eccentricities, the most notable being his desire to pay but scant regard to anything and everything not labelled "British." Mr James L. Hughes, Public School Inspector, is on record as friendly to the establishment of Juvenile Courts, but the Colonel takes unkindly towards the American brand. The visit of Judge Lindsay, of Denver, to Toronto, was looked upon in a cold storage way and he made declaration of astonishment in this fashion: "Bring an American here from Denver to teach your grandmother to suck eggs." It is a pity Toronto's P. M. takes such an inelegant mode of demonstrating his love for British institutions. Some friend should whisper in his ear that there are some very good and distinguished people in the American republic.

THEY HAVE AN ANTI-ALCOHOLIC league in Holland whose work is of a most peculiar character. For stated sums they will provide an intoxicated person with a means of reaching his abode. A scale of prices prevails, and the unfortunate ones are furnished with locomotion in society. One franc and fifty centimes will provide a journey in a seat carried by two stalwart attendants. There are various other contrivances of a cheaper and more expensive sort, but there is a conveyance de luxe furnished for two francs and fifty centimes. This is a donkey cart, and some people, we fear, will be so uncharitable as to declare it a most appropriate one. We might make a beginning in Canada by compelling the landlord of a drinking place to assume the responsibility of sending home those who become incapable of taking care of themselves by consuming too great a quantity of his "wet goods."

ABRAHAM RUEFF, of San Francisco, one of the most notorious political bosse of our day, and who was convicted of grafting and boodling before the court. has been sentenced to fourteen years' imprisonment in the penitentiary. An echo of the trial was an attempt to as sassinate Mr. Heney, the prosecutor, who was instrumental in bringing Mr. Rueff and his thievish companions to justice. The gaol is the proper place for these individuals who prey upon the public chest. One way to cure the evil is to employ prosecutors like this same Mr. Heney. But the pity of it all is that electors, who are reputed to be decent men, will go to the polls and support men to whose characters are attached many a blemish. This is one of the greatest problems which confronts us. A re-arrangement of the franchise will have to come sooner or later. Meantime it would be quite in order to dis-

How MANY PARENTS are there who have given thought to the manner in which drunkards are made. There is when the boys are of tender years, of a lower class. The Calendar of the There have been and now are boys Church is a varied hymn of praise and without number to whom the first glass unless upon the advice of a doctor, will have a terrible accounting day. Dr. combine to present the mysteries of Alexander Lambert of Bellevue Hospi-Our Lord and the feasts of His Blessed tal, New York, has made a study of the age of which the use of the drug begins. year in ever varying canticle and Here are the results of his researches; "Of 259 instances where the age of beginning to drink was known, four began before 6 years of age; 13 between 6 and 12 years; none between 12 and 16: 102 really more interesting than the liturgy | between 16 and 21; 60 between 21 and 30, and 8 only after 30 years of age, Thus nearly 7 per cent. began before 12 years of age, or the seventh school year; 30 per cent. began before the age of 16; and over 60 per cent. before 21 years of age."

> WHAT PECULIAR SITUATIONS WE frequently encounter in the world's ways. In New York State the employees of a large distillery went out on strike. We desire to offer no opinion as to the reasonableness of this movement on the part of the men. As a rule our sympathies are with the workers, because there is a class of employers, small we are glad to say, who are little better than slave drivers. Shortly after the strike order was put into force, a circular was issued asking the members of labor unions to boycott the particular brand of whiskey made in the shop where the difficulty arose: also recommending another kind manufactured by a rival establishment which had agreed to the demands of the union. With the first part of the circular we heartily accord, but we cannot follow it in the second. Would it not have been much better were the men to have recommended their fellow toilers to discontinue the consumption of all brands of whiskey. The recommendation to drink a beverage which has brought untold misery to mankind, and which has peopled hell with millions of souls, is a most unseemly proceeding.

THERE IS MUCH FORCE in the state

nent of the Sacred Heart Review that

among the pleasurable things that serve to draw a family together and to increase happiness and contentment in the home may be reckoned the practice of reading aloud. "This practice," our contemporary continues, " is an old-fashioned one. Our present era is one of clubs and societies and reading circles. Where should there be a pleasanter reading circle than around the household fire What an encouragement to the boy or girl to see the father listening attent ively to the reading; to hear his kindly words of praise, to note his evident in terest and his delight in his child's proficiency! What a rest and relief to the weary mother, as she sits over her sewing or mending, to hear a story, or biography, or poem, that carries her thoughts to other things than the many cares that throng into her days." Parents as a rule do not take into account the vast importance of keeping the family circle unbroken in the evenings. There are times of course when legitimate business will call members elsewhere. There is not much future, however, for the boys who run out of their homes as soon as the evening meal is finished and engage too largely in pastimes which add nothing to their capital stock in working their way through life.

THE GENTLEMEN who manage the mov ing picture shows are becoming more bold every day. So long as the owners of these enterprises give us "shows which are not immoral in their tendencies they have a right to life, liberty and the pursuit of happiness. They may be classed as good, bad and indifferent. We hope the law officers of the crown will see to it that the bad ones are dealt with as they deserve. In Montreal the moving picture show people have become bold to the point of carrying on their business on Sundays. The Provincial authorities have taken up the matter, but notwithstanding the official warning served on the proprietors of the seventy establishments that action would be taken, only five closed their doors, the others running full swing with large patronage. Provincial detectives made a complete tour of the shows on Sunday and a report will be submitted to the Attorney-General, who will then decide upon the actions to follow. It is notorious that in Montreal for many years other places of amusement have carried on their business on Sundays. This has been the cause of much scandal. There is a small class of people in Canada's metropolis whose God is Voltaire, who have no respect for the Sabbath, or for anything else, which stands in the way of making money. They should be taught that while Canada is a free country it is not one in which certain practi-

PAULIST MISSIC St. Joseph's par charge of the Oblate been given a miss Fathers of New Y following synopsis of at the opening, take Journal. Present given a scathing re richly deserved : "The final goal sing glory of all spoken upon forcit urch last evening and Kenne Order, New York, o sion for the men church was crowde standing throughou Father Kennedy was both direct a his sermen included various phases of life the Gospel of St profiteth a man i world and lose his In opening Fagraphically of the two immigrants fr of labor in Western

> the fast sinking de to the safety desperation th ship into the water the bags of gold, dragged them down disappeared. Now what was t life? Ask a numb striving to acquire ambitions towards third sought fourth strove to fi And did these men ment in any of the AMBITIC "The ambitions \$1.000 soared; so

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The Catholic York, which wa doing a work th a certain extent tion in Canada. the surplus pop orphanages of lieves the orph that they would of rearing thes that the childr ter chance for round a family have if treated sarily be the ca

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ITUATIONS We frethe world's ways. the employees of a out on strike. We nion as to the reasvement on the part ule our sympathies because there is a nall we are glad to better than slave er the strike order circular was issued of labor unions to r brand of whiskey there the difficulty nding another kind rival establishment the demands of the st part of the circord, but we cannot ond. Would it not ter were the men to their fellow toilers consumption of all The recommendaeverage which has ry to mankind, and ell with millions of

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FORCE in the state Heart Review that le things that serve ther and to increase ntment in the home e practice of reading ice," our contemporn old-fashioned one. one of clubs and ng circles. Where pleasanter reading the household fire? ment to the boy or er listening attent-; to hear his kindly ote his evident inht in his child's proest and relief to the e sits over her sewhear a story, or biothat carries her ings than the many to her days." Parot take into account of keeping the famn in the evenings. course when legiticall members elseot much future, howwho run out of their he evening meal is too largely in pasothing to their capg their way through

ho manage the mov are becoming more long as the owners es give us "shows ral in their tendenright to life, liberty f happiness. They ood, bad and indifferlaw officers of the it that the bad ones ey deserve. In Monpicture show people to the point of carryss on Sundays. The ies'have taken up the standing the official he proprietors of the nts that action would closed their doors, full swing with large cial detectives made the shows on Sunday be submitted to the who will then decide follow. It is notorieal for many years sement have carried Sundays. This has uch scandal. There people in Canada's Fod is Voltaire, who the Sabbath, or for h stands in the way They should be

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richly deserved:

"The final goal of life and the passing glory of all life's vanities were spoken upon forcibly in St. Joseph's church last evening, when Rev. Fathers Brady and Kennedy of the Paulist Order, New York, opened a week's mission for the men of the parish. The sion for the men of the parish. The love and realthy surroundings that they are not recovered to the doors, may would wish for their own were they left. sion for the men of the parish. The nding throughout the service.

Father Kennedy's manner of delivery was both direct and interesting, and was both direct and interesting, and his sermen included many incidents on various phases of life. His text was from the Gospel of St. Matthew, "What profitch a man if he gain the whole world and lose his own soul?"

the bags of gold, tied to their necks. dragged them down and in despair they

disappeared. Now what was the aim of the man in life? Ask a number of them and varied would be the answers. One would be striving to acquire wealth; another had ambitions towards state administration, ambitions towards state administration, a third sought knowledge, while the fourth strove to find happiness, in lust. And did these men find perfect content-ment in any of these pursuits. Hardly.

AMBITIONS SOARED. "The ambitions of him who sought \$1,000 soared; soon he desired \$10,000; then a million, and then—and then—he lived in dread lest a commercial tempest leave him penniless. Again truly was it said, "uneasy lies the head that was it said, "uneasy lies the head that wears a crown." And what became of him who spent his life in the acquirement of knowledge? Success, no matter how rapidly it attended his efforts, only served to increase his yearning to penetrate the fields of the mknown. Surely it was not necessarily Surely it was not necessary to point out the reward of him who

For his was the broken body, the in-For his was the broken body, the incessant craving for dissipation that
ended with the response "Not happimess, but much misery has been my
portion." Thus each has failed, for
man proposes and God disposes. What
then should be his aim in life? Clearhy to save his immortal soul. "If," declared Kev, Father Kennedy in conclusion," any of you have made wealth,
knowledge, power or lust your aim in
life, pursue it if you may. But remember that you must die; you know not ber that you must die; you know not how, you know not where. But you do know that before you is eternity, when the world, with all its resources and pleasures, will be rolled up as a scroll and when you must answer for your im-mortal soul."

THE PLACING IN CATHOLIC HOMES OF CATHOLIC ORPHANS.

The Catholic Home Bureau of New York, which was organized in 1898, is doing a work that might be taken up, to a certain extent, by a similar organiza-tion in Canada. It is the peculiar province of this Bureau to find homes for the surplus population of the Catholic orphanages of New York. This rephanages of New York. This reves the orphanages of the expens that they would otherwise have to bear of rearing these children and it is felt that the children have, possibly, a better chance for the future when raised ander the normal conditions which sur-

family homes. Of this number 270, or 96 per cent, were under the age of fours a splendid roo ord and is so considered by the Bureau, the officers of which have during the ten years of its existence, striven to reduce the average age at which the children under their care were placed in family homes. This work placed before the Catholic people as a worthy charity in which they can take part either by contributing toward the funds of the Bureau or, better still, by taking a child to adopt. It is pointed that a family taking one of these little ones to adopt is doing good to the child, for themselves, and for the com-munity. It is good for the child because munity. It is good for the canadit has the immense advantage of being it has the immense advantage of being reared amid ordinary family surroundreared amid ordinary family surround-ings and receiving the training which the average man and woman receives. It is good for the family who take the child, because they are doing an act of charity, which is always beneficial to those who do it, and besides the compan-ionship of a little child has a wholesome, elevating influence on those who have the care of it. It is good for the community, because these children reared nily homes make good citizens industrious, independent and self-reli-ant. One of these children faces the world as a distinct entity, with a name of his own and a home which is to him as ald he leave it, and receive advice and encouragement as a member of the

Some years ago, before the Catholic people of New York had proper accilities for looking after their dependent chil-dren, large numbers of them were shipped to the West and placed indiscriminately in homes of all religious denominations. This created a bad im-pression in the minds of the Catholic People and the placing out system was looked upon with disfavor as a scheme for proselytizing. The Catholic Home

St. Joseph's parish in Ottawa, in charge of the Oblate Fathers, has lately been given a mission by the Paulist Fathers of New York. We copy the following synopsis of a sermon delivered at the opening, taken from the Evening Journal. Present day conditions are given a scathing rebuke which is most rightly deserved:

"Those shall be reckoned as Catholic Church, observed as Catholic Church, overturn every civil ordinance, and thus prepare for our country days of sorrow, as has just under the children will have reasonable opportunities to receive a fair share of education. The bennes of applicants for children are carefully investigated best the opening, taken from the Evening Journal. Present day conditions are given a scathing rebuke which is most rightly deserved:

love and healthy surroundings that they would wish for their own were they left dependent. While work and industry are manifestly desirable, and should be provided for little hands and arms that are strong enough for it, there never has been any sympathy with the view that God made the little one an orphan to

the Gospel of St. Matthew, "What profiteth a man if he gain the whole world and lose his own soul?"

In opening Father Kennedy told graphically of the fate which attended two immigrants from Germany. Years of labor in Western Canada had helped them to realize their aim in life—to return right to their native country. But tern rich to their native country. But on their homeward voyage the ship began to sink in a storm. Unheeding the wering of the life boats they stood on e fast sinking deck in consultation as the safety of their wealth. Finally eventually develop into honest, indusin desperation they leaped from the ship into the water, but it was too late: the bags of gold, tied to their necks, work. One of the ward of the Bureau is studying for the priesthood, two are studying law, and quite a number have eceived a high school education.

The Bureau, though a separate organ ization, is a special work of the St. Vincent de Paul Society and is looked upon by that Society as one of the most encouraging works carried on under its auspices. The sick, the infirm and the destitute are worthy objects of charity, and to assist and relieve their sufferings teaches a lesson of love to the commun-ity, but is chiefly beneficial to those who perform these works. To fit a child for Christian citizenship who might otherwise have become a menace or a burden to society is a work of far-reaching effect and cannot well be over-estimated.

RESENTS CHARGE OF DISHONESTY.

ARCHBISHOP IRELAND TAKES LONDON TIMES TO TASK CONCERNING AMERICAN CATHOLIC STATISTICS.

During his recent stay in the Eternal City Archbishop Ireland of St. Paul, addressed an interesting communica-tion to the Times of London, replying to certain observations by that great newspaper's New York correspondent, who questioned the veraciousness of the recently published statistics of the Catholic population in the United States, according to the official "Catholic Discotory" The Archhishon's olic Directory." The Archbishop's letter, which, though dated "Rome, February 4," was not published until February 13, was, in part, as follows:

"The statement of your correspond-

ent cannot well be taken otherwise than as a positive charge of glaring unfair-ness and dishonesty on the part of the ness and disnonesty on the part of the editor of the 'Directory' and, impliedly, on that of the Catholic hierarchy of the United States, under whose patronage the 'Directory' makes its appearance before the American public. The charge, I beg leave to say, is utterly devoid of foundation, utterly contrary to facts and realities. Your correspondent

What is called a Roman Catholi census of the United States, compiled from advance sheets of the official Roman Catholic Directory, is published to-day It shows that the number of Roman Catholics in the country is 14,235,451.

Catholics in the country is 14,235,451.

* * * These figures are impressive,
but they ought not to be used for purposes of comparison with those of other
denominations, especially in America.
Roman Catholic statisticians in compiling the numerical strength of the Church
do not, as those of other religious bodies
do, confine their enumeration to actual
membership. In the case of members have if treated in bulk, as must neces-The Catholic Home Bureau reports that in 1908, 282 children were placed in family homes. Of this number 270 at the family homes. double that number as nominal adherents. All such persons are included in the statistics of the Roman Catholic Church, whether they belong to the organization or not, and the entire population of the so-called Roman Catholic

countries swell the total. "I am writing of the United States and there I know for certain only such persons are included in the Roman Catholic census as make personal profession of the Catholic faith, and persons merely affiliated to the Church by family tie (if mere family ties may in any manner be said to constitute an affiliation) are not included in the figures given out by Catholic Directory

"The figures given out by the 'Direc "The figures given out by the 'Directory,' it should at once be remarked, are not of the 'directory's' own finding. They are those furnished by the Most Rev. Archbishop of St. Louis to the National Bureau of the Census, at Washington, under instructions received from the National Bureau itself.

INDIRECT RELIGIOUS CENSUS.

"In the United States the laws do no authorize the questioning as to the re-ligious belief of the citizen in the taking of the regular census of the popula-tion. The bureau, however, is encour-aged to obtain a religious census by such indirect means as may seem practicable and effective. Usually recourse is had to the religious bodies themselves and to such agencies as they severally may recommend. In the case of the Roman Catholic Church it was agreed between Mr. S. N. D. North, director of the National Bureau, and the body of the Archbishops that the Metropolitan of St. Louis should have the matter in hand, and by putting himself into communication with every Bishop and every parish priest to obtain for the bureau are exact estimate of the Roman Catholic population, so far as this was possible, upon such basis and through such calculations as Mr. North himself should

Catholic faith—mere intrequency, however, in attendance at Mass or at the sacraments not constituting such renunciation.

"In other words, those, and those only, were to be enumerated as Catholics who, baptized in the Church, continue to make personal profession of the Catholic fa. th. These were the instructions formally, and plantly written to the several Bi-hops and parish priests; these the instructions to which Bishops and parish priests gave obedience in their enumerations of the Catholic population within their respective dioceses and parishes.

A RIDICULOUS STATEMENT.

"How very different all this is from the statement of your correspondent that Roman Catholic statisticians include in their enumerations all persons baying no other affiliation with the constant of the constant of the principles professed by the candidate—a precaution which is unconstant the principles professed by the candidate—a precaution which is unconstant the principles professed by the candidate—a precaution which is unconstant the principles professed by the candidate—a precaution which is unconstant the principles professed by the candidate—a precaution which is unconstant the principles professed by the candidate—a precaution which is unconstant the past week, during the reality for the following reason:

Within the past week, during the their only the past week, during the reality freemasons put themselves for the electoral campaign, it has come to light that men who were in reality freemasons put themselves for the voters, throw dast in the eyes of the voters, the purpose.

A RIDICULOUS STATEMENT.

"How very different all this is from the indignant to the purpose, the profession to be given freely to use the school nors, it might be imparted by those desirous of having it after school flow, and the ranks of Masonry. According to the ranks of Masonry. According to this regulatio

Such is a brief outline as to the conditions under which must be fought an election which is now admitted to be one of the most momentous in the annuals of sunny Italy.

Within a short time Italy will have as having no other affiliation with the Church than such as family ties may give them! Actual initiation into the Church by baptism and subsequent personal profession of the Catholic faith

clude in their enumerations all persons

Catholic Church, and only such persons

as come under those conditions are com-prised in the figures of the recent Roman Catholic census. Never could it have entered into the mind of a Catholic ac-

quainted with his catechism to imagine that a mere vicarious profession of faith

through the agency of friends or re-latives constitutes a Catholic; never did it enter into the minds of Bishops or

priests contributing to the Roman Catholic census to mark down as a Catholic

one who could claim only such vicarious affiliation. In families where some members profess the Catholic faith,

where others are Protestants, or profess

where others are Protestants, or protess no religious faith whatever, only those who personally professed the Catholic faith, few or many as they may relative-ly have been, were numbered as Catho-

AN UNDERESTIMATE.

"Within a short time the National Census Bureau will publish as its own the figures nowgiven out by the 'Direc-tory' - 14,235,451 Catholies in the United States. It is my personal con-

among which is found one of the most populous dioceses in the country, sent

no report to the Metropolitan of St. Louis, so that he was obliged to credit

priests to claim as Catholics only those who are pew holders or regular contri-butors to Church funds. But let the

figures stand, such as they have gone to the National Bureau of the census; and

let us say that, adding to those figures the number of Catholics in our newly-acquired dependencies, we find to day

most hopeful for the future of the Cath

olic Church in our well-beloved country."—Philadelphia Catholic Standard

FORCE.

BUT WHERE BISHOPS THOUGHT IT NECES-

SARY, ITALY'S CATHOLIC ELECTORS COULD VOTE.

On learning of the determination of

aspiring to place in the Italian Chamber of Deputies, should be withdrawn.

But they do not see as far as an insti

tution of nincteen centuries' experi-ence. The official announcement that the Non Expedit issued thirty-eight

years ago is still in force has been re-ceived obediently, though not without a confession on the part of the more ad-vanced of the would-be voters that they

voters abstain from the urns a candi-date notoriously irreligious is certain

to be elected, with danger to the inter-

public of Italy for some years has been the address to the Catholic electors of Italy, published by the Catholic Elect-

oral Union. For while pointing out the way to be trod by the voters, it gives

way to be trod by the voters, it gives foreigners an excellent idea of the con-

dition of things in this faction-torn

"A manifesto," says the document,

"A manifesto," says the document, "which appeared on the walls of Rome on February 17 for the annual commemoration of the apostate of Nola (the monk Giordano Bruno) indicates clearly the programme which is to be followed by those men in the legislative Chamber. The abolition of dogma, the complete laicization of the schools, the introduction of divorce, a more active war

tion of divorce, a more sctive war

against the religious congregations are

the heads of their programme—a pro

gramme which, if successfully executed would deprive Catholics of all liberty.

gramme which, if

are a little puzzled.

the elections.

constitute membership in the

Within a short time Italy will have as a guest a monarch who is, perhaps, more beloved by his people, notwith-standing religious differences, than any other European sovereign. The King of Saxony has announced his intention of visiting Naples, Genoa, Venice and visiting Naples, Genoa, Venice and other parts of the peninsula. As a Catholic ruler he comes, of course, within the Papal prohibition against visiting Rome, and so strictly does His Majesty intend observing the Pope's decree that he will travel by sea from Naples to Genoa, thus avoiding even the old Papal States.

Papal States. When traveling in Germany last year When traveling in Germany last year I could not help feeling struck at the love borne by the people of Dresden for their monarch. Almost the entire population is Protestant, the Catholics of the city being only a mere handful; and yet the King, a fervent Catholic, is intensely loved by the former as well as the latter. And when winter arrives, among the crowds of skaters outside the city are found the King and his sons

skating with his delighted people.

Once more the Prince of Monaco is United States. It is my personal conviction that those figures are too low. To represent fully the reality, I believe they should not be under 16,000,000 or even 17,000,000. Three or four dioceses, announced as coming to Rome for the purpose of delivering the lecture which has been so often deferred under various pretexts. The Prince is aware since the first moment that his visit to Rome was mooted that not alone will he be refused admittance to the Vatican -even in the guise of a lecturer-but them with only the figures printed in older numbers of the 'Directory.' In the reports of some other dioceses no adequate allowance, it seems to me, was made for the masses of newly-arrived the Pope will make a formal complaint to the powers. As far as can be seen the Prince of Monaco, though head of a small principality of intensely Catholic sentiments, is merely the puppet of immigrants, especially those of Oriental rites. Throughout, too, I could read vestiges of older habits of some parish

stronger men.
A visit expected some time ago from no less a personage than King Peter of Servia has just been declared off. After wading to the throne, from a third floor in Paris, through the blood of an entire family, Peter would come on a friendly visit to Italy, or, if his own coming were found not to be feasible, he would send the Crown Prince. Peter, however, has received information from the Quirinal acquired dependences, we find to day under the Stars and Stripes as the very minimum a Catholic population of 22,474,440—a figure most gratifying to the Catholics of the United States and that at the present time a visit either from himself or his son would be anything but opportune.

FUNDS FOR MESSINA.

The funds sent to the Holy Father have reached a total which nobody ever expected them to do. Some weeks ago we believed the amount could scarcely reach three million francs; yesterday the list totaled nearly 5,000,000 lire, a hig impetus being given to it by the THE "NON-EXPEDIT" WAS IN big impetus being given to it by the arrival of a large sum from Mgr. Fal-

The last issue of the Catholic Standard and Times contained an editorial which summed up the situation of the On learning of the determination of the irreligious parties to combine in Italy at the coming general election to form a "bloc," many Catholics through-out the country thought that now at least the encyclical of Pius IX., "Non Expedit," by which Catholic voters are prohibited to cast votes for candidates accepting to place in the Italian Chammoney forwarded to the Italian secular money forwarded to the Italian secular authorities in a singularly concise and accurate way. After reading it I decided to add the more recent tit-bits illustrative of the fate, or probable fate, and the late of goods for

certain class could give information on clothing sent to South Italy for the re-fugees of the earthquake, questioned her. Out of vanity the wretched young reature became loquacious.

Yes, of course, she knew quite intimately high officials who had charge of goods sent to the poor people. And she had actually obtained boots and stockings destined for them from the photographic of the state of t There is one exception, however, to the Papal encyclical. If the Bishop of a diocese foresees that if the Catholic chief official-a Socialist member of the Chamber of Deputies! She had sold them at a low price, but to-morrow another ship with clothing was to arrive, and the Socialist member (who, by the ests of the Church, then all that is required is the episcopal sanction to ex-onerate from blame all who take part in way, is a married man) promised her permission to have the pick of things. And then she wished to pose as a re AN INTERESTING DOCUMENT.
One of the most interesting documents that have been given to the fugee of Messina—which, of course, one of her friends enabled her to do.

Your correspondent apologizes for having to write the above, but there are occasions when one must call a spade

THE STRUGGLE FOR ORPHANS.

Of the thousands of tender orphan left helpless by the late earthquake, many of them are still in great danger on many of them are still ingreat under on the part of the more unworthy of their compatriots and the more unscrupulous of sects foreign to Italy. The Freemasons, with characteristic energy, were first in the field in the chase after orphans; the various Protestant sects have left no stone unturned to get pos-session of them. The Pope is being impeded by every strategy from taking care of them, although he has given every requisite guarantee that nothing shall be wanting for their moral and in-

tellectual training.
As a certain class of vultures more would deprive Catholics of all liberty, make the new generation grow up atheistical, destroy the basis of the family, itake away from honorable citizens the right of acquiring or possessing property or of imparting instructions merely because they are ministers of Catholic worship or are insertibed to religious congregations. In

structed in catechism after school hours, each and every one of them should come personally and make a formal demand

for the necessary permission.

The action shows that boldness of the Council and the contempt it bears for

Council and the contempt it bears for the people's rights.

MORE MASONIC INTRIGUE.

The old Roman families—which, by the way, are now outnumbered by new-comers since 1870—were charitable in the extreme. An open door al'ays stood ready for the poor and needy—a thing one never finds to-day among the new Romans. And one of their habits was to found dowries for girls in poor circumstances who were about to enter married life, which dowries have come down through ages to the present hour. hour.

Needless to say, the authors of the pious foundations intended the "doti' for Catholic girls of good character, so much so that the first thing demanded by the Congregazione di Carita from an applicant was a certificate of baptism and good conduct signed by the parish

priest.

But we have been informed recently by the "bloc" Municipality of Rome, under the leadership of Signor Nathan, ex-Grand Master of Italian Masonry, ex-Grand Master of Rahan Masonry, that for the future no such document is necessary. Let us look at the meaning of this. For the future the pure Catholic girl who is not blessed with abundance of this control of the ance of this world's good will have to compete for the dowry intended for her, and her alone, by the pious dead with the daughter of the "anti-clericale," who, through hatred of religion, prevents his children from being baptized, or the unmentionable creature who haunts the public streets after nightfall.

haunts the public streets after nightfall.

AUTHORS OF THE OUTRAGE.

Needless to say, the authors of this new outrage on the Catholic sentiments of the people of Rome are our old friends, the Masons and Jews.

"Masonry," says the "Osservatore," is mixed up in the matter, for it studies with great anxiety every means of emphasizing its presence in all the manifestations of the political and administrative life of the Pope's see, which distrative life of the Pope's see, which distrative life of the Pope's see, which disposition is an index of the not unknown intentions of the Hebrew-Masonic sect."

Speaking of the part which Freemasonry has for long decided to play in the life of Italy, the "Osservatore" quotes a message of Fratelli, Masonic Grand Master of 1870, sent out to "his dearest brothers" on the fall of Rome.

"The Italian Government," said Fra-

"The Italian Government," said Fra-telli, "is taking possession of Rome. The Grand Orient of Masonry in Italy and her colonies has decided to establish tself there without delay. I have therefore sent orders for its immediate transferment from Florence to Rome, the de-

cided to add the more recent tit-bits illustrative of the fate, or probable fate, of those sums and bales of goods forwarded.

An interview that lately appeared in a South Italy paper is instructive, if a little disgusting. A representative of that paper, hearing that a woman of a certain class could give information on elething synt to South Italy for the society are tireless, and, what is not to be passed over in silence, their elething synt to South Italy for the society are tireless, and, what is not to be passed over in silence, their elething synt to South Italy for the society are tireless, and, what is not to be passed over in silence, their elething synt to South Italy for the society are tireless, and, what is not to be passed over in silence, their elething synt to South Italy for the society are tireless, and what is not to be passed over in silence that day the war waged by the craft against the Holy see has been ceaseless. Where there is not to be passed over in silence, their elething that a woman of a certain class could give information on

AND HE FORGAVE.

An incident occurred in Chicago re cently which has attracted the attention of millions of people throughout the United States. It has done more. It has excited their admiration and furnished a great object-lesson of the charity of the Catholic Church.

the Catholic Church.

A few months ago Father James K.
Fielding, of this city, was twice shot at
by a man whom that young priet found
loitering in the vestibule of the church after Mass was over. The priest's sailant escaped and for months his idenity remained unknown.

Last week, however, a man was caught robbing the pcor-box of another church and, after investigation, proved to be the man who had tried to kill Father Fielding. The priest could have pros-ecuted him, but what did he do? He went into court and pleaded for him, offer-ing to pay his expenses back to England of which country the accused is a native, and furnished him with some means of beginning life over again. The daily journals state that the young priest's plea for his former murderous assailant was most eloquent and earnest, moving some of the audience to tears. That the court held the man over caused the priest sincere

About the only really meritorious in-cident in Victor Hugo's terrible novel. "Les Miserables" is that where the noble Bishop of Bienvenu shelters and forgives Jean Valjean, the criminal. His charity bis Christ-like sympathy made the way-

TOLD BROTHER

One Suffered for Fifteen Years, the Other for Thirteen.



sixth. I eat all kinds of hearty foods without distress and am greatly improved in every way. "Fruit-a-tives" also cured the Chronic Constipation which was so distressing in my case." (Signed) HUGH BROWN.

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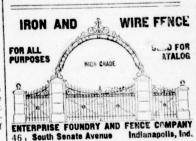
the fallen and uplifts the desolate. She is moved by the passion of Christ, who forgave those who crucifled Him and taught men to love their enemies and "do good to them that hate you."—Chi-cago New World.

An Anglican Rector Who was Converted by Lectures of Cardinal Merry del Val.

Rome has just lost a somewhat char acteristic figure by the death of the Rev. Dr. Oxenham, for a great many years Anglican rector of All Saints'. He used language of extraordinary violence against Leo XIII. when that Pontiff declared the invalidity of Anglican orders, but the offense will be forgiven him in view of the service he rendered the Catholic Church a few years later. Mgr. Merry del Val was delivering a series of lectures on Papal claims in the little Church of St. George and the English Saints, in which he very trenchantly refuted a pamphlet on the same subject by Mr. Oxenham; and the latter having challenged him to publish the lectures, the result was the admirable volume, "The Truth of the admirable volume, "The Truth of the Papal Claims, by Raphael Cardinal Merry del Val, D. D., Archbishop of Nicaea," which was issued in 1902, and which concluded with the sentence: May Dr. Oxenham reach the same conclusion as that which brought Newman into the Church as he reads the work of the fathers, and let him rest assured that if this grace is bestowed upon him he will have no truer friend than the author of these pages."

Be constant to your purpose, and desirous only of the praises which belong to patience and discretion.—Ruskin.

To judge of the real importance of an individual, one should think of the effect his death would produce.—Lewis.



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CONSTANT PRAYER.

"Watch ye and pray, that ye enter not into tempta tion; the spirit indeed, is willing, but the flesh i weak," (St. Matt. xxvi. 41.)

Not unfrequently, my dear brethren, a priest is told when he asks his penitents about their prayers, that they have been too much put out to say them; that they have had so much trouble, so many anxieties and disappointments that the anxiettes and disappointments that they have had no satisfaction in praying. Something or other has gone wrong, and, as a consequence, their prayers have been omitted. In not a few cases matters go farther than this, and on account of some reverse or trial a man will leave off going to church altogether. Now, I wish this morning to point out the mistaken notion persons who act in the mistaken notion persons who act in this way must have of the necessity and

tise as long as things go well and pleas-antly, but to leave off when the times this, but look upon prayer as a duty to be done, a command to be obeyed, and duties and obligations, this must share the same fate. I wish to point out, how-ever, that prayer and its necessity stand in an entirely different position. While it is perfectly true that prayer is greater even than the duty of observing God's commands. To understand this you must remember the difference which exists between those things which must be done because God commands us to do them, and those things which must be God has made them means to obtain our salvation. Perhaps the best way to make this clear is by a few examples.

Now, we all know that to tell a lie is sin: that Almighty God has commanded us not to depart from the truth. Yet there are many persons so dull, and possessed of so little sense and intelligence, as to think that in some difficult circumstance it is right to tell a lie; for example, to save a friend from death or even from getting into small troubles. Well, suppose a man were to act in this way, thinking he was doing right.
Would he commit a sin and offend God? By no means, if he did it in good faith. His ignorance would excuse him; it would not be a sin in such a case.

Take another example and a more important one. All Catholics know, owing to the advantages of their birth and edu cation, that God has founded His Holy Catholic Church, and that He preserves it in the world in order to teach His which He has instituted as the means of grace and sanctification. He has com-manded all men to enter this Church, and that they may be able to know that it is His Church, He has given to it cer-tain notes of which no other body of men is in nossession. But now, let us sup-pose that there are some men who, owing to their duliness of apprehension, their bad education, their prejudice or any other reason, are unable to see that the Church is really and in truth the Church of God; would they commit a sin on account of the mere fact that they do not do that which they did not know they are bound to do? By no

Ignorance in this case also excuses. It brings with it many disadvantages and entails many evlls, but it is not sinful in itself.

But when we come to those things But when we come to those things which are necessary, not merely because God has commanded or forbidden them, but because they are made by Him means to the end, then the omission of such things involves more serious consoluted that thing is a means to the thing is a means to the means to the end, such things involves more serious consessed that thing is a means to the end, the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person in unblamable ignorance of the end of the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person in unblamable ignorance of the end cannot be attained unless that the end cannot be attained unless that the end cannot be attained unless the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person in unblamable ignorance of the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person in unblamable ignorance of the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person in unblamable ignorance of the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person in unblamable ignorance of the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person in unblamable ignorance of the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person in unblamable ignorance of the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person in unblamable ignorance of the end cannot be attained unless the end cannot be attained unless the end cannot be attained to the end cannot be attained unless the end cannot be attained un

How foolishly, then, do those people act who leave off their prayers for every little misfortune or contradiction, when

FASTING IN LENT.

IF HAS ALWAYS PRECEDED THE GRANT-

Lent is a time of fasting and abstinence instituted by the Church from her very beginning as an appropriate pre-paration for the great feast of Easter. paration for the great least of Easter. Fasting and abstinence have always been regarded as a necessary prepara-tion for the reception of great divine favors. Moses, for instance, to fit him-self for receiving the Law from God on Mount Sinai, fasted forty days; the prophet Elias also fasted the same length of time to prepare himself to behold the passing of the Lord on Mount H reb. The old Testament abounds in passages wherein fasting is prescribed for obtaining the forgiveness of sins.
When Jonas preached in Niniveh, threatening its destruction because of the so is of its people, a general fast was precimed, and all the inhabitants presented, and all the inhabitants joined in it to avert the impending punishment and to obtain mercy. "Be ye converted to Me," says God through His prophet, "with all your heart in fasting, in weeping and in mourning." (Jeel 2: 12.)

The Church wishes all her children to reap at Easter the fruits of the Redemption and to rise to a new life of grace She, therefore, prescribes fasting during Lent as a means of securing the pardon of our sins, of drawing down upon us the divine favor and of worthily receiving Holy Communion — the pledge of a prious resurrection and of life eternal.

Communion unites us individually Christ, makes us live by His bus imparts to us the fruits of uption—the forgiveness of ss of soul and a right to

SAVE YOUR FACE

well worth while. Don't let your cheeks get gh or red, or your lips chapped, when you can so easily prevent it by using

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this way must have of the necessity and purpose of prayer.

Some people think, or at all events act, as if they thought that prayer is a kind of spiritual luxury, a thing to practise as long as things go well and pleasantly, but to leave off when the times antly, but to leave off when the times the companion of the cross of Christ; we thereby turn away from ourselve the scourges of divine justice and acquire strength against the princes of darkness, for it secures for us help from heaven. Were mankind to relax in the Lenten observance, it would prove detrimental to the divine glory, disgraceful to the Christian religion and dangerous to Christian souls. Such negligence would result in misery to the world, in public calamities and private woes."—From "The Holy Season of

ST. JOSEPH, OUR PATRON AND MODEL.

St. Joseph is next to our Blessed Mother, the highest in the Heavenly Court, and next to her the most beloved Court, and next to her the most beloved here on earth. He was the friend, father, guardian and protector of the Holy Family, and he stands ready to be the same to all Christians, for we are members of that same family by adoption. Our divine Lord, by taking our humanity, became our brother; then Mary became our mother and Legenh Mary became our mother, and Joseph our father, and as such we have his love and care, and as such we should give him our gratitude and our love. We glory in St. Joseph for all he was to our divine Lord and to His blessed Mother. We esteem him for his goodness to them, for his labors and his sacrifices. We admire him for what he was in himself,

his modesty, his virtues, and, above all, his purity, which made him worthy to be the protector of the Son of God and of Mary, His Virgin Mother. We see in St. Joseph all that we should be. Laboring, yet adoring, hidden and unknown to the world, yet close in the friendship and esteem of God, he is, indeed, the model for every Christian man and woman. He knew the trials and sorrows of life, and could sympathize with those who bore them, ecause in them he discerned the divine will, and by resignation gained greater interior consolations than his external trials. He experienced what confiding Christian ever exces, that Cod will not be wanting to those who put their trust in Him. "Cast your burdens on the Lord, and He will nourish thee," so says Holy Writ and time has proved it. The abiding trust of Joseph of old, who fed the famishing Egyptians, shows us the greater power of St. Joseph with God to help all who call upon him. We all need help—help in life, help at death—and this help we shall have in abundance if we make St. Lescaph our advecte. we make St. Joseph our advocate. "Go

excuse him; he would not, and could not, without the means, get the end.

Now, there are some things which are necessary to salvation, not merely because God has commanded them, but as means to attain it, and among these things is prayer. If we wish to be saved, prayer is so necessary that even ignorance will not excuse us from it.

Mother and proclaim and honor their names.

Mother and proclaim and honor their names.

The month of March is the month of St. Joseph, and during it we are asked honor and to invoke his prayers for our selves and for the Church at large. As the head or foster-father of the Holy saved, prayer is so necessary that even ignorance will not excuse us from it. the head or foster-father of the Holy Family, St. Joseph was its protector and provider, and so the Church places him over all her children, the one great Christian family, under the title of Patriarch of the Universal Church. Let us invoke him as such, and let us place the greatest hope in his prayers. He will be a good father to us, as he was to our divine Lord and to His Virgin Mother. All three would have us share their love and union. Yes, we may, if we will become the content of the Holy family and provider that the largest proportion of bluecoats, bluejackets and boys in khaki."

Catholics furnish the largest proportion of bluecoats, bluejackets and boys in khaki."

In the same issue of The Federation Review, under the heading True Amerina Spirit, publicity is given to a letter from Hon. T. V. Powderly, chief of the Division of Information, Bureau of Immigration and Naturalization, at Washington, to Hon. Edward Lauterbach, chairman of the advisory board of the Church for years by the irrevebach, chairman of the advisory board of the Church for years by the irrevebach, chairman of Jewish Organizations.

The content of the truth or falsity of the Church by the conduct of her children. As long as we are not noted for our civic or moral virtues, as long as the word Catholic is connected in any way with what is low and corrupt in politics, so long as we remain dishonest, unclean, untruthful, the way to conversions is being made harder and harder for honest or which is a low and corrupt in politics, so long as we remain dishonest, unclean, untruthful, the way to conversions is souls. We know of a woman who was kept out of the Church by the conduct of her children.

The same of the truth or falsity of the Church by the conduct of her children. As long as we are not noted for our civic or moral virtues, as long as we are not noted for our civic or moral virtues, as long as we are not noted for our civic or moral virtues, as long as we are not noted for our civic or moral virtues, as long as we are not noted for we will become the adopted members of the Holy Family, for our Lord has adopted us as His beloved brothers and sisters, and so His Virgin Mother is our mother and her chaste spouse is made our father, protector, provider and friend. Happy we who are so highly honored, and unwise would we be not to

avail ourselves of it. St. Joseph loves all mankind with special love; let us reciprocate his affection. He was beloved of God and chosen by the Father to watch over the Son during his helpless years of infancy because he was "a just man." Let us imitate St. Joseph in his virtues that we may be worthy to be the adopted members of the Holy Family, and so united with them always in spirit, one day we shall be united with them face to face in heaven. To this end, let u inface in heaven. To this end, let u in-roke St. Joseph's prayers and say often, "St. Joseph our Father—pray that we be thy worthy children!" "St. Joseph, our advocate—pray for the graces of which we stand in need!" "St. Joseph, our friend-and friend of the Sacred Heart-pray for us that we may one day share thy glory and happiness!" "Good St. Joseph, pray for holy Church and

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In a long series of digestion experiments carried on by Professor Harcourt, of the Gueigh Agriculture College, with the Human Subject, taking all the necessary precautions to insure accuracy, he determined the digestibility of various cereals and furnished the following results:

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cent. more valuable as a food than bread. To persistent users of Orange Meat a large reward is offered. See their private post card enclosed in every package of Orange Meat detailing particulars of how to win a cash prize of seven hundred dollars or a life annuity of fifty-two dollars.

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CRESOLENE ANTISEPTIC TABLETS

SORE THROATS AND COUGHS

Just think, a few foolish Italians who

belong to the Black Hand cause the un-thinking to look with distrust on that

noble race. The steamship Republic is

broken open at sea, the lives of the crew and passengers are threatened. A noise-

less, unseen wireless message goes out

the aid went to the Republic in response

THE APOSTOLATE OF GOOD EXAMPLE.

In this present day, when the importance of the lay Apostolate is so widely preached, it is more and more brought

home to the people that every man is

called to the work of saving souls.

Many there are who are unable to carry on an active campaign of preaching or in-

structing, and therefore they think there is no field for their endeavors.

"These people cannot believe in the rea presence of the Saviour," she said.

Another was rudely shocked by the flip-pant way in which some young women spoke of their rosaries, and of holy water.

scrutinized. It matters not what station of life one may occupy; it may be the lowliest in the land, nevertheless the

world will be the better for his virtuous

conduct. The faithful in all ages have been singularly known for their virtues.

The Church is justly proud of her long

combine the germicidal value of Cresoles soothing properties of slippery elm and lic our druggist or from us, 10c in stamp s, Milles Co., Limited, Agents, Montreal. 40

pray for all the faithful. Pray for us living, and pray for us dead!

A JEWISH ORGAN TO LUTHERAN BIGOTS.

MINISTER'S CIRCULAR ELICITS A RATHER DISAPPOINTING OPINION CONCERNING
THE "VATICAN PERIL."

The February issue of The Federation Review, of New York, the organ of the Federation of Jewish Organizations, contains the following:

"We received a circular from the Reverends William Schoenfeld and Martin Walker, of the Lutheran Church, in reference to their letter to President Roosevelt on the question of religion in politics, from which we quote the following passage:
"'Are you not struck with alarm at

the bold advance that Vaticanism has recently been making in the United States? It seems to us that this question of Romanism in our Republic is indeed a grave matter, and that it is the solemn duty of every citizen, more especially of every Protestant, to inform himself and then act accordingly, not fearing to speak out publicly as occasion presents itself.'

"The circular then winds up with

words to the effect that the reverend signatories would be pleased to have some expression of our opinion on this matter.
"We have no hesitation in express-

ing our opinion, which is certainly not of the nature canvassed for.

"In this land of opportunity we have accustomed ourselves to see a possible occupant of the White House in every newsboy. Can it be said that amongst the ten or fifteen million Catholic citizens of America there is not a likely discover even a Lincoln among them. Supposing we find now or in some fut-ure generation an American citizen gifted with the genius of a Richelieu, House on account of his going to Mass?

on the air, and aid comes from all points of the compass. That wireless message did not tell of Jew or Gentile; it said 'we' are in distress. And as the 'we' on the sea so should 'we' be on land. And "Our Protestant friends are afraid of Vaticanism, of the encroachment of the Church upon the rights of the State, to the still, small voice of the Marconi-* * * Men such as Cardinal Gib-bons, Archbishop Ireland and other lights of the Catholic Church would be Black Hand." first to militate against such pretensions. * * *

"To debar a man of merit from public office on grounds of faith is wholly un American and unconstitutional. see the day not far off when a Roman Catholic will sit in the Presidential chair of the United States. It is bound to arrive, and it is wise to prepare for the inevitable with a good grace. Let us welcome the era of tolerance and leave to coming generations, in which God only knows which denomination will prevail, an example of broadmind-

Though unable to accept an invitation to be present at a meeting of the Feder ation, Mr. Powderly expresses his sympathy with the aims and objects of

the body.

"Association and co-operation," he says, "will do more for mankind than different, and that they are all sharply isolation and distrust. What we want, Brother Lauterbach, is to get acquainted, to know each other and strive to understand each other. Racial prejudice should be buried, and I'd like to be one of the undertakers at its funeral

Puncture-proof TIRES'

\$550 Motor Carriage

Tudhope-McIntyre Model H H is built on the lines of a buggy. High wheels, with solld rubber tires—no runctures and trouble-proof. Speed, 5 to 25 miles an hour.

Chapman double ball bearing axles—oil once a year.
Entire Motor Carriage—motor, tires, etc., is fully guaranteed. 12 horse power motor—two speeds forward and one reverse.

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who can handle a reasonable number of these cars, write us at once for terms and territory. 15 models from \$550. to \$1000. The Tudhope-Mclatyre Co., Dept. P Orilla, Ost.

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Most men intend to save money, but with the average man this intention is never realized. One of the surest and best methods of saving money is presented by means of Life Insurance, as the amount regularly paid by way of premium on a policy is actually saved. while the additional benefit of protection for the family or dependent ones is afforded by the policy.

It will be greatly to your own advantage to begin saving money at once by procuring a policy from the

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A SUBLIME ARMY.

In a sermon preached at Mario. 1863 Mgr. Dupanloup, the celebrated Bishop of Orleans, said: "Atheistic philosophers, agnostic fol-

lowers of Voltaire and critics, I ask you for the sake of suffering humanity, to publish this advertisement on the fourth page of your journal:
"Wanted—500,000 heroes of both

sexes, to care for the sick, to instruct neglected and troublesome children on condition that these heroes and heroines keep themselves chaste, patient, forbearing, working ten hours a day for 33 cents, and receiving in return to supplement their salary, injuries and calumnies, while they deny themselves

even innocent pleasures.

"Print this in your papers; I will pay for the advertisement. You laugh at me. Not without reason, perhaps.

And yet you are wrong. This army exists, and it is sublime. One only Master could have created it and inspired it; He raised it, He recruits it, He arms it and has commanded it for twenty centuries . . . and it asks no reward save the smile and benedicion of its Master, our Lord Jesus Christ. Is it not noble, this phalanx

praying, serving, comforting, teaching without cessation or rest, their only thought the smile and benediction of their Master, while the world slanders and curses them?

Married A "Freak."

Writing of English prejudices against Catholics, a correspondent of the New York Sun says: "I was brought up in London and the suburbs many years ago, not in awe or horror of Catholics, but rather to look on any one of the creed as a freak. I well remember a society woman whom I did not know coming into my grandfather's drawing room. I asked my aunt who she was. 'A Roman whom I did not know coming into my grandfather's drawing room. I asked my aunt who she was. 'A Roman was a look of the purchaser to take up two adjoining quarter sections and after residing on or near the land and cultivating it or keeping stock thereon for asked my aunt who she was. A Roman Catholic came in a whisper. That was enough for me. I regarded her with snperstition during the evening. I got over this antipathy, though, for I married a freak of this sort, I mean a Roman Catholic, and am perfectly immune from divorce. Thereat I am happy."

Among the ideals that influence character most signally and, like stars that guide the seafaring man on the deserts of water, lead man to safety, a place of prominence must be given to loyalty.



he 1900 Washer Co., 3551/2 Yorge St 1

list of saints and martyrs. But is there no danger of dwelling too much on the past? The Church today wants virtuous 52 BULBS 25 Cents All different kinds, assorted colors. Will bloom in the house all winter and can be transplanted to the garden in the spring: Tulips, Japan Lilles, Blegonias, Croeus, Oxalis, Hisponica, Daffod ils, Freeda, Lilly of the Valley, Tuberose, Pansy, Gladiolus, Hyacintis, Hyacintis or electricity, and better than either, because its light is soft and mellow and does not hurt the eyes. It's the light with 'no under shadow," lighted and extinguished like gas. It is safe, clean ead convenient. A great difference between the Angle and any other lamp.

Sold on 30 Days Trial
Ten should get the Angle book and read about the lamp. Write us for catalog.

men and woman; shall we fail to provide her with them?—The Missionary.

Loyalty gives birth to lofty aims, it dowers the faint spirit with strength dowers the faint spirit with strength and courage, and helps to dispel the clouds that conceal the dawning of humanity's ideal day. - Rabbi Gutt-

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and absorbed into the circulatory fluid than any other preparation of iron. It is of great value in all forms of Anemia and Ceneral Debil-

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CHATS

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CHATS WITH YOUNG MEN.

Belittling Others.

MARCH 20, 1909.

The habit of belittling the great does not make small men larger, nor the large smaller, and yet, despite the utter want of purpose in the process, there seems to be no quality in humanity so generals. Belittling is general; it be seems to be no quality in humanity so exercised. Belittling is general; it begins with authority which it carves to pieces, and of course it is merciless with equals. Its ignorant and mean philosophy is not to recognize worth, and thus undo it. It is the senseless with of the extrict that imagines the and thus undo it. It is the senseless trick of the ostrich that imagines the whole body to be enveloped in darkness, because its head is hidden. The beggar shrugs with complacency at his low estimate of the president, and forgets for a moment his penury and rage in stretching to his full stature and feeling as big as the chief executive. The Uliferate enjoy hearty, mocking langes ing as big as the chief executive. The illiterate enjoy hearty, mocking laughter at the scholar and see not the beauty, the grace, and the light of intellectuality, in beholding an error that escaped sweat-blinded, tired eyes. They lift themselves from their stools, and the kings of thought are not as happy as they in their undermining conceits. The lazv. glorying in belitting labor

they in their undermining concerns.

The lazy, glorying in belittling labor and in calling ingenuity and skill hard names, preach equality in the distribution of the fruits of toil, and so try to

tion of the fruits of ton, and so try to hide their own incapacity. Folly laughs at wisdom; ignorance at learning; poverty at wealth; falsehood at truth, and the devil dares to sneer

even in the face of Almighty God. Everywhere we see man anxious to tear down what he cannot build, to cheapen character that he cannot hope ofashion, to undo power that transcends his limitations. If men would infuse as much energy into their own work as they waste in belittling the works of

the destroyer's any more than the muti-lated flesh of a victim will knit to and thrive on the body of him who did the killing.—Union and Times.

Value of Courtesy. "The small courtesies sweeten life," said a thoughtful observer. As a matter of fact, the small courtesies do far more of fact, the small courtesies do lar more than merely to make life pleasant. They open the door of opportunity; they often convert enmity into friendship. And discourtesy—a lack of considerauined the prospects of many bright am-

Just a little case in point. A certain boy was given a note which recom-mended him highly for a position then vacant. On the way down town in the trolley car the boy accidentally trod on the toes of a well-dressed man; and, mused at the man's expression of pain, laughed loudly. But he did not feel nearly so hilarious when he found that the man whom he had treated so rudely

the man whom he had treated so rudely was the merchant to whom he had the letter, and in whose employ he had hoped to be. Did he get the place? Of course not; but he got a few cutting words, that, I think, did him good.

A discourteous manner is one of the worst handicaps I can think of to any boy who wants to get on in the world.

In the first place, of course, it is not fair; for every one, no matter what the fair; for every one, no matter what the situation, is entitled to courtesy. In the

second place, a discourteous manner makes enemies; and a few enemies at the start of a young man's career are a very

There's a "cranky" customer to be handled. Your manager says to himself, "Now, Jones knows that business through and through. He's a good through and through. He's a good talker, smart as a whip; but I can't put him on that job because he's so rude that he'd queer my customer." So Jones does not get the assignment; and some other fellow, far less competent, but more courteous gets the business—and the credit. This situation is not at all uncommon: I have repeatedly heard business men talk about that way.

Another thing about discourtesy is that it reacts upon yourself. The snap-pish, rude, discourteous fellow is always pish, rude, discourteous fellow is always in a state of irritability and bother; he works three times as hard as the polite boy; and at the end of the day's work, he is three times as tired. You see, he has been putting obstacles in his way all day long. For if there's any one thing that can be guaranteed to make life harder for a fellow, it is discourtesy.

How to Make Good Resolutions Stick. Have you made your New Year resolutions? If so, how will you bring them

to the sticking point?
The problem is this: How to fling off an old habit and how acquire a new one? First, you must push yourself into the grooves of the new habit with all the grooves of the new habit with all the momentum possible. You must reinforce your resolve with as many safeguards as you can find to strengthen your feet on the new way. You should make a note in your diary of the new resolve; write to your friends concerning it, speak of it to your daily companions, for note recognitions that will lons; form new associations that will lead you away from the temptation. After this you must watch carefully to see that you are not caught unaware; for the supreme art is the art of making

yourself over.

When the will forces us to think, we perform the moral act. So in this battle you must force yourself to look squarely at your failing. Let the will keep the questionable thing in plain view of the eye of the mind, despite the cry of ego, "Let us forget: nothing matters." The will reaches its horizontal relationship. will reaches its heroic moment when it turns upon your failing the full search-light of the mind. The drunkard, for inagne of the mind. The drunkard, for instance, is led on by the blandishments of his ego that is ever whispering, "Another glass for friendship's sake," or, "Oh, just this once: this is your birthday, remember." Ego is a pastmaster in making excuses. But the ego never says, "Drink to make yourself a drunkard, a beast!" No, for when the will can force that foul name on the soul's attention, there is hope of reformasoul's attention, there is hope of reforma-

HOW'S THIS?

F. J. CHENEY & CO., Toledo, O

Another point: Set apart five minutes on rising in the morning to think over the new resolve. Know for a certainty that you can remold your-self. Persist; never despair.

Good Reading.

A taste for reading and love of study next to religion, will conduce more to a man's happiness than anything else in the world. Who shall sufficiently sing the praises of good books? Who shall estimate the profit of holding at will communion with the master spirits, the genius of the human race? Better burn the midnight oil and bear the wasted cheek and pallid face that are the stud-ent's badge, than sleeping out a merely animal existence, pass from the world without making the acquaintance of the noble minds who are alone its rightful

OUR BOYS AND GIRLS.

What a Daughter Can Do.

others, then we would in truth have progress, for all would be building and mone destroying.

But, oh, the folly, the crime, and the shame of thinking that subtracting from one's neighbor's character or fame adds to one's own! No, it really diminishes the defamers and does not take a whit from the excellent whit from the excellence of the other.

Murdered character will not graft onto

a little recreation and pleasure into her daughter's joy as well as duty, to bring

mother's life.

Remember, girls, that all your lives your mothers have been sacrificing themyour mothers have been sacrificing them-selves for you. Now you have a chance to reverse things. Your shoulders are young and strong; help lift the burden a little from the tired shoulders that have borne it so long. Let her see that you appreciate all that she has done for

They open the door of opportunity; they often convert enmity into friendship.

And discourtesy—a lack of consideration for others expressed in words or actions—is one of the things that has mined the prospects of many bright am-Of course you can not do this every day, but you can do your share of it.

If you are a business woman you can not do much of this sort of thing, but there are many little pleasures you can give her. Something pretty to wear will clease her. She is a woman, you know and likes pretty things as well as you do. Confide in her and tell her your hopes and ambitions. She is better than all the girl friends in the world, and will never tell your secrets.

The trouble about mothers is that we get so used to them that we don't half appreciate them until we lose them. Then quickly enough we realize what all that divine care and tenderness meant. No matter how much you do you can't begin to return all they have done for you, but do the best you can. A little love and petting is always apprecirted by mothers; try it with yours and see if she does not thrive under it.

As for the girls who talk and act dis-respectfully towards their mothers, for them no criticism is too harsh. If they only knew what outsiders think of it I

am sure they would stop it.

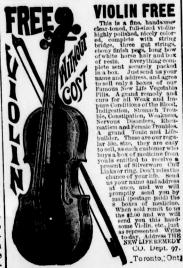
The prettiest girl in the world is absolutely devoid of charm if she is impertinent to her mother.

Begin to-day girls, and save your mothers all the worries you can; show

them all the consideration you can, and give them all the love you can.—Sacred Heart Review.

Kindness.

Do not keep the alabaster boxes of our love and tenderness your love and tenteness are dead. Fill their lives with sweetness. Speak approving, cheering words while their hearts can be thrilled and made happier by them; the kind of things you may mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sym-pathy and affection, which they intend patny and anection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sym-pathy. Let us learn to anoint our friends before their burial. Post mor-



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IN ANY QUANTITY For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 lbs. SAL SODA.

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tem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backwards over life's weary way.-August Gast.

The Kind of Boys Needed.

"What kind of boy does a business man want?" repeated the practical man of many concerns the other day.

"Well, I will' tell you. In the first place, he wants a boy who doesn't know too much; business men generally like to run their own business, and prefer one who will listen to their way rather than the property like to the them.

than try to teach them new kinds; secondly, they want a prompt boy—one who understands seven o'clock as exactly until it touches the ground. In genuunderstands seven o'clock as exactly seven, not ten minutes past: third, an industrious boy who is not afraid to put in a little extra work in case of need; fourth, an honest boy—honest in his services as well as in dollars and cents; services as well as in dollars and cents; fifth, a good-natured boy who will keep his temper even if his employer loses his own now and then."
"But you haven't said a word about his being smart," was suggested.

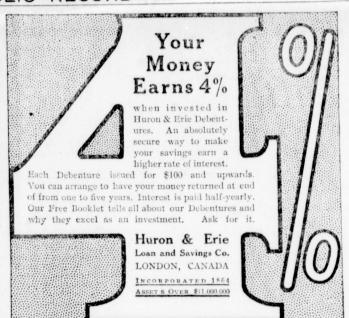
"Well, to tell the truth," was the rather hesitating answer, "that's about the last thing we worry over. The fact is if a boy is modest, pleasant, prompt, industrious and honest he's quite as smart as we care about—and that's a fact."

Tranquility. Who does not love a tranquil heart

a sweet tempered, balanced life? It doesn't matter whether it rains or shines, or what misfortune comes to those pos sessing these blessings, for they are always sweet, serene and calm. That exquisite poise of character which we call serenity is the last lesson

of culture; it is the flowering of life, the fruitage of the soul.

tempests, in the eternal calm!



The Genuflection.

Upon entering a Catholic Church should a light be burning before the tabernacle, a Catholic makes a genufled tion to the Blessed Sacrament. It is rather remarkable how few Catholics perform this act of religion properly. To genuflect does not mean to kneel, nor is it exactly to courtesy, a sort of bob down and up. The rule for making enuflection is the same for priest flecting a person should preserve the upper part of the body in a rather erect position, bending the knee and arising with ease and gracefulness. To genu-flect is an act of worship and should be performed slowly, with reverence and recollection. To bend the knee to the tabernacle is to adore Jesus Christ in the Holy Eucharist. It is the outward bodily expression of the faith that is in the soul.

MAKE GOOD AND TRUE CONVERTS.

THE COLORED PEOPLE OVER WHOM THE CATHOLIC CHURCH HOLDS A WONDER-FUL INFLUENCE. — AN INTERESTING INSTANCE NARRATED BY A TRAVEL-LING LAWYER.

From the Colored Man's Friend.

Some time ago we met on a train a lawyer of one of the smaller towns of this State, with whom we have been per-sonally acquainted for some years. After the usual handshake and greeting this lawyer began to talk on the Negro ques-tion, and said among other things: "I It is as precious as wisdom, more to be desired than gold—yea, than even fine gold. How contemptible mere moneywealth looks in comparison with a serene life—a life which dwells in the ocean of truth, beneath the waves, beyond the tempests, in the eternal calm! These people came from Louisiana, and whilst most of them are renters, there

You cannot possibly have

food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust winter's extreme cold.

in 1-lb. and 1-lb Tins.

cause of such difference. I have come

Catholic religion which changes the negro into a different man."

Such is the statement of a Protestant Southerner about Catholic negroes.

Should this not be an incentive to our Catholics to support the colored mis sions and assist every way possible in the work of conversion and uplifting of the race?

True Christianity. A Christianity that is not Christ's is a delusion and a lie; it cannot save the ous and orderly, respectful toward their the great majority of people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well balanced, who have that exquisite poise which is characteristic of a finished character!

ous and orderly, respectful toward their conduct is such that until now we have not had a case in court from the whole colony. The difference between these negroes and the others living in and around our town is like day and night, and I have often been wondering what could be the

'PPS'S

to the conclusion that it must be their religion which has changed them into such good people."
"You have just hit the nail on the head," we interrupted him: "it is the

negro into a different man."

"But," the lawyer continued, " if this is the case, and your Church is aware of it, why does it not make more effort towards the conversions of the race? Colored people of this kind are welcome everywhere, and we are trying to get as many of them as we can for our colony."

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Some And I some The Some And Some

HOLY FATHER SENDS ALMS TO GAL- Valuable Farm WAY BOGSLIDE SUFFERERS.

FREAK OF NATURE DESTROYS FARMERS HOMES AND RUINS VAST TRACTS OF LAND IN WEST OF IRELAND.

The moving bog or land slide of re-cent occurrence t Kilmore, near Bal-lygar, County Galway, wrought terrible have, and in its track left scenes of wee navoc, and in its track test scenes of woe and desolation. Hundreds of acres of fertile land were blotted out, the crops were destroyed, the cattle killed and struggling industrious families rendered destitute and homeless.

The disaster completely unnerved the The disaster completely underved the ibhabitants, and left them fearful of further danger. Fortunately, only one death resulted from the slide. Mrs. Ellen McDonnell, a widow, who lived near the bog, was caught in the moving mass and perished.

The calamity took place on Sunday night or early Monday morning. The bog was over a half mile from the village of Kilmore. With a terrible rumb-ling like that of a volcano, there was an upheavel of the bog to a height of twenty feet. The frontage of the bog was about a mile in width. It swept down on the village of Kilmore, covering the land and engulfing the bouses.

INHABITANTS ESCAPE.

The people managed to escape from their houses in time to avoid the moving mass of mud and water.

The cattle, however, for the most part perished. Very little was saved from the houses. In fact some of the residents had barely time to escape with their lives, and lost all they had in the world.

UNSUCCESSFUL EFFORTS TO STOP IT. Everything possible was done to stay the progress of the liquid mass, but to no avail. For the greater part of the week it continued its onward course, and at one time threatened to destroy the town of Ballygar, which is three miles from the scene of the sli e

LEAVES SCENE OF DEVASTATION. Never before has a bog slide done such damage or caused such desolation in Connaught. Viewing the scene of

the landslide from the rising ground near the main road, the sight that met the onlooker was appalling.

For a radius of several miles a beautiful, fertile country had been turned into a dark and dismal swamp. The land was covered with the slimy stuff. The by-reads have been wiped out, and

the houses nearly buried.

NEEDS OF VICTIMS. The condition of the sufferers was pitiable. They were stunned and be-wildered, and could not seem to realize just what had happened. The priva-

tions they had to endure were great.

No sooner had the news of the catas trophe spread through the country than means were taken for the relief of the victims. Food and clothing were sent, and funds were collected. The sympathy of all Ireland was aroused. county relief fund under the direction of Archbishop Healy of Tuam was immedi-

GIFT FROM HOLY FATHER. The news of the accident was made known to the Holy Father by Archbisho Walsh of Dublin, who on sending the contribution from his diocese for the earthquake sufferers in Messina, wrote him of the catastrophe, and reque ted that he be allowed to keep \$1,000 for the sufferers in Galway. Pins X. did not merely grant the request, he did more. He sent \$5,000 to the poor afflicted ones.

LETTER FROM POPE.

The letter from the Vatican reads as

Dal Vaticano, February 12th, 1909.

\$5,001 to the fund for the relief of the yetims. This amount may be deducted from the remittance you have announced for the earthquake sufferers. I am,

My Dear Lord Archbishop.

Your devoted servant in Christ,

R. CARD. MERRY DEL VAL.

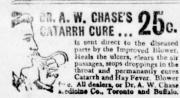
HYPNOTISM.

Beamsville, Ont., March 8, 1909.

To the Editor:-Dear Sir .- There is a paragraph in the last RECORD which should, I think last RECORD which should, I think, be re-written, re "Priest Astronomers."
I know of many professional priest astronomers. At St. John's University, Minnesota, there is a fine observatory at work, at which, besides the Very Rev. Father Abbot, are two or three priests. There is the well known Father Rigge J. of St. Louis. Then there is the Catholic University at Washington, and there is our own Father Kavanagh, S. J., of Montreal, and lots of amateurs. St John's University, at my suggestion to the publishers, edited the new edition of the Catechism of Astronomy, published by the John Murphy Company of

I am truly glad to see you giving so much space to Spiritism ct il genus omnc. And want to draw your attention to some of its dark places that need

I have given a great deal of attention to these phenomena, both practically and as a student of oriental mysticism, both here and in the East, and am verphenomena and the real existence o



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I will make a preface by reminding you of the late murder by a Methodist preacher in his church in Michigan, of he verdict and of his confession as published. Now I quite fully believe that he was not insane, and that his confession was true. Into the pathological feature of this case I am not going to go. Now, I have in the past ten or fifteen years sent at least twenty people to the insane asylum, whose madness began by studying hypnotism, and I fully believe that each and every one of them was obsessed by another personality, and this experience is frightfully common. I have known many ignorant become take up hypnotism. And people take up hypnotism. And when taken up by such or any people without the needful physical discipline used in the East, and which occupies long years, it inevitably leads to loss of personality, and obsession. Just as spiritism does, of which I personally know of some startling cases. Even an agnostic government ought, in its own know of some startling eyses. Even an agnostic government ought, in its own defence, take up these questions. It is devil worship with a vengeance to us. The mail should be closed to any such.

The mail should be closed to any such advertisement and the Cathellic process.

Sacrament of the altar and to have a friendly conversation with a very such as friendly conversation with their Saviour though their faces they are ever ready to show how deeply the divine truths have taken root in their hearts.

On many occasions have I seen all such as friendly conversation with their Saviour though their faces they are ever ready to show how deeply the divine truths have taken root in the altar and to have a friendly conversation with their Saviour though their faces they are ever ready to show how deeply the divine truths have taken root in the dust of honest toil. And in times of Missions and Retreats, large numbers are present at five closely to show how deeply the dust of honest toil. advertisement and the Catholic press is the one to start the movement. Every one knows of the facts who has anything to do with insanity, whatever be their interpretation of them. And I am not at all sure that this very thing is not at the bottom of a great deal of the abominable and unusual

pidemic of crime in recent years.

We may be fools in the eyes of cience for our interpretation, which nowever is indorsed by the vast majority of learned men, pace the modern minority, but anyhow the facts are patent to every eye that cares to look through them.

GEO. CHAS. BUCHANAN.

NOTES ON IRISH FAITH.

To the most casual observer there are To the most casual observer there are few things so worthy of admiration as the faith of the Irish people. If one has traveled in other lands this noble spiritual attribute becomes all the more evident; for whilst other nations glory in breadth of domain, in historical glory and the triumphs of war, Ireland, poor, despised and vanquished, glories in the faith she has preserved within her own borders and that which she has sown throughout the wide world. Nor can I think of the happy days of my youth in Wicklow without feeling that the one joy amidst the trials, the one strength amidst the weaknesses, was the living faith of my race. There the temptations were few, there

the false gods of modern times were un the worms that crept away to hide them selves beneath the ground from the first rays of the morning sun. The faithful people of Ireland, from early morning until they closed their eyes in peace-able sleep in the evening, seemed to be mindful of God's presence everywhere and whether in time of work or leisure they make some remarks which clearly show that they love their faith and their God. And this may rightly be given as a general rule of the conduct of the Irish people. Friends and strangers alike begin their conversations, generally, by some word or phrase of praise to God; and very often God is

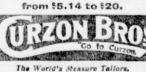
Dal Vaticano,
February 12th, 1999.
Segretaria di Stato di Sua Santita.

My Dear Lord Archbishop,—I have received Your Grace's letter of the 11th of February, and have laid before the Holy Father your appeal on behalf of the sufferers by the recent disaster in the west of Ireland.

Of praise to God; and very otten God is the principal subject in the common discourse of the peasantry. They seem to realize God's providence and goodness in all the works the sufferers by the recent disaster in the summit of the lofty mountains and echoing through the deep glens, like west of Ireland. His Holiues was much concerned on learning the distress caused by this accident. He desires materials



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beauty of the landscape when the sun this with an air of cheerful indepenbeauty of the landscape when the sun lights up the shady valleys and throws his sparkling rays against the verdant hills, making altogether a sight more worthy of the gaze of angels than men. And among all this natural beauty there is nothing so inspiring as the frank and public manifestation of the true Irish faith. They are neither ashamed nor afraid to profess it openly, but with a high sense of duty and love they are ever ready to show how deeply the divine truths have taken root in the dust of honest toil. And in On many occasions have I seen all business cease at out of door gatherings

while the crowds bowed in solemn adora-tion at the first sound of the Angelus bell. Their love for Mary is intense and properly falls short only of that love which they bear to the Saviour of the world. A foreigner would be espe-cially surprised if he were present to see their visible anxiety and how they would run a long distance sooner than be a little late for the holy sacrifice of the Mass. The constant practice of reciting their prayers together in their homes in the evening upon the beads and meditating upon the Divine Mysteries brings them into close union with God. And if you would ask them why they sanctify their homes by this holy exercise, the most simple would be able to tell you, that it is the shortest way to meditate upon the wonderful works of God and the infinite mercies of the Redeemer. They would frankly tell you that Christ has said "Where two or three are gathered together in my name, there am I in the midst of them." Their love for a priest and docile obedience to his commands, is perhaps the greatest stumbmands, is perhaps the greatest stumb-ling block to the vain-glory and dom-ineering pride of sin'ul man. And it inly was the strongest fortifica-of the Irish when the big guns of certainly the Reformation began to vomit vol-umes of flery vengeance upon the peaceful and innocent people of Ireland. These are a few things I noticed while

Ireland was my home. Still I do not mean to say that all the people of Ireland are good, but the bad are so few that they are not worthy of mention in a Catholic paper, but I will leave them to be treated by bigots and enemies of the Catholic faith and of the Irish people, or to those who are so fond of novelty and notoriety that they would rather write upon an exception than a general rule. Some there are who do not like to travel in well trodden ways and whose love for vain glory compe s them to utter the most ridiculous things about the Irish people.

During several years I lived in the States where worldly wealth and pleasure seemed to predominate, where temptations were numerous and aggressive and where, too, I have seen the faith of the Irish stand the test. And if we would consider the number of eminent Bishops, competent and worthy priests of Irish descent and their untiring efforts to propagate the faith, we have another proof that the faith of the Irish can withstand every assult and flourish in any land. But the Bishops and priests could do very little if the laity were not faithful and generous. And perhaps, too, the exploits of the great gether forgotten. The loyalty and self-sacrifice of the good Catholic people cannot be too well known or admired. for nothing less than firm and lively faith, a generous spirit well clad with the grace of God can overcome great difficulties and acquire laudable success. This is what the Catholics of the States have accomplished, as the monuments of testify in every city in the land. It is very difficult for the greater number of working people to support the Church and State, to contribute to charitable institutions, the schools of the Church and the extravagant schools of the State, to pay rent and supply all things necessary for family and home. And yet Catholics do all

numbers are present at five o'clock to assist at Mass and hear the word of God This devotion cannot be easily surpassed by the Catholics of any other and certainly we cannot find such sublime example and self-sacrifice in the lives of the people of any other faith.

T. J. CULLEN.

LETTER OF THANKS FROM APOSTOLIC DELEGATE.

r. J. E. Meunier, Adminstrator of the Diocese of London, Windsor,

Right Rev. and Dear Monsignor :- I am in receipt of your favor of the 1st instant containing a cheque for \$1956. 49, of which amount \$1494.25 is the result of the diocesan collection for the victims of the Italian earthquake and \$462.24 for the African Missions. I have made two cheques of the relative amounts, the first of which I forwarded to His Eminence the Cardinal Secretary of State and the second to the Most Eminent Prefect of the Propaganda. I must offer you the expression of my thanks and appreciation to yourself, to the clergy and people of the Diocese of London for the generous manner in which they have charitably come to the assistance of their brethren of the faith so cruelly afflicted. With sentiments of esteem, I am, my dear Monsignor,

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus Apostolic Delegate.

We reduce life to the pettishness of our daily living; we should exalt our living to the grandeur of life'—Phillips Brooks.

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> By order of the Board, JAMES MASON, General Manager Toronto, Jan. 23, 1909 ·

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