JAMES MASON, General Manager

FFICE 8 KING ST. WEST TORONTO

Some swords rust where others clash, Some fall back where some move on Some flags furl where others flash Until the battle has been won.

Some sleep on while others weep They will not rest till roses creep A round their name above the grave. The vigils of the true and brave.

AN ANGLICAN DIVINE ON CATHOLIC EDUCATION.

NOTABLE ADDRESS BY A MINISTER AT AM AUSTRALIAN SCHOOL COMMENCEMENT.

The following is an extract from the ech delivered by Rev. Dr. Todd, an speech delivered by Rev. Dr. road, an Anglican clerzyman, at the distribution of prizes held in connection with the Sisters of Mercy school, Midland Junction, Western Australia. Bishop Gibney and Father Morris (pastor of Midland Junction) were present. Dr. V. Tadd took as his subject "The Educaland Junction) were present. Dr. V. Todd took as his subject "The Educa-tion Given in the Catholic Schools," after some preliminary remarks

"I have been asked to testify as to what I know of the work of the Catholic schools. It gives me great pleasure to say that I have been a frequent and worker and Father Morris have afforded me the fullest opportunities of examin-ing the children on the subjects taught. My testimony is that the work done in the past year is excellent.

"I commend all who hold that the teaching of religion should go hand in hand with secular teaching. Religion is the foundation, the rule the motive every life which can be called a life at all. Man has a body and man has a mand, but man is a spirit; and if we neglect that life of the spiri', which is the divisest part, we neglect all the noblest faculties which constitute the dignity of man's nature. But because you, my Lord Bishop, believe this, and insist uson acting out your belief, the State will do nothing for you, not even give your schools an annual inspection to test whether your schools are as efficient as you say they are. Hence the following wrengs are done to the Catholic com-

"1. The initial cost—purchase of ground, erection and equipment of these schools—is thrown upon a religious community, not the most numerous or

am sure we would see an immense advance in manual training, etc., which cannot be begun for want of funds.

3. Education is not free to all children in the State. Many boast that it is, but the boast must be modified into 'Education is free to all who go to the State schools; it is not free to those who go to the Catholic schools. Hence it is no wonder hat Catholics feel that the old penal law has followed them out to Western Australia. Further, the Catholies have not only to support their own schools, but, as citizens paying taxes, they help to support few of their children, at least in the metropolitan districts, derive any ad-

"I have always maintained that the State should subsidize the schools founded by religious bodies if in secular eduestion they came up to the standard of merit laid down by the State for its own schools. My Lord Bishop, we read now and again an appeal to the members of Free' and other churches not to send their children to your schools. I never direct my people to send their children to your schools. I never direct my people to send their children to your schools. I never direct my people to withdraw their children if they go. The parents are free citizens. It would be an impertinence on my part interfere with their right to educate their children how and where they please. I would, however, speedily besome openly impertinent and interfere prehensions of an effort being made, to their faith. We are told that it is on account of that danger these cries of warning are raised. But when raised, and when it is said that the atmosphere of these schools is too fetid, too unwhole-some for any Protestant child, some evidence to convince the mind should be presented to show that the cry is needed, that this danger is real. Did I think my children attending this school were being tampered with in regard to their faith, I would leave no effort unmade to withdraw them.

Catholic Record.

VOLUME XXXI.

I OFTEN WONDER WHY 'TIS SO.

Some find work where some find rest, And so the weary world goes on, I sometimes wonder which is best— The answer comes when life is gone.

Some eyes sleep when some eyes wake, Aud so the dreary night hours go; Some hearts beat where some hearts

Some wills faint where some wills fight

ome love the tent some the field ;

ones who strive or those who

break— I often wonder why 'tis so.

I often wonder who are right-

Some hands fold where other hands

Are lifted bravely in the strife;

And so through ages and through lands More on the two extremes of life.

Some feet halt where some feet tread

LONDON, ONTARIO, SATURDAY MARCH 27, 1909.

"An ounce of fact is worth more than inexhaustible treasures of heaven. Let tons of outcries. I have one family whose children attend this school, who have, in fact, never been to any other but a convent school. It is a strange coincidence, if it be nothing more, that coincidence, if it be nothing more, that this family is the only family seen as a family in my church; yet we Church of England people are taught, and we pro-fess to believe, that the family, not the individual, is the unit in the Christian Church. All the members of this family who have been confirmed are my most regular attenders at Holy Eucharist; two of its members are teachers in my and preservation from its own deepSunday school. The eldest daughter has just received the appointment of organist in my church. She is still in her received the education she received here dant of the royal line of Judah, neverthat one so waying is geometred to fulfill theless noor and unknown, earning an that one so young is competent to fulfil the position of organist in a church like mine. I do not say this attention to re-ligious duties as a family is caused by In tireless march a thorny way; ome struggle on where some have fled, Some seek when others shun the fray. the attendance of the children at a Cathabsurdity-but to prove that the atmosphere of this school has in no way lowered their ideals of or belief in the tenets of the Church to which they belong. There are other children of my Church at this school; all are in my Sunday school. In respectful behavior there, reverence to their spiritual pastor they are good examples to their fellowscholars. Of all our university scholars of the Church of Ireland who filled the pro-fessorships of mathematics and ex-physics in the Catholic seminaries of Ireland-Blackrock, Clongowes, St. Jarlath's, the Sacred Heart, etc.—I never heard of one who found the atmosphere unwholesome. My only brother filled one of these posts;

he is to-day the rector of Bessbrook. "Another myth that has gained ground is that ignorance and superstition are characteristics of all Catholics, and that characteristics of all Catholics, and that the Catholic priesthood desire to retain these traits in their people. Why, then, did you build these schools? The rising generation of Catholics are not being brought up in ignorance. The best school in this colony is a Catholic school —the Christian Brothers' College in Perth. The best school for girls I ever saw, and I have seen schools the wide world over, was the King's Inn street convent school in Dublin: for boys, I think Blackrock has no superior. Would to God my Church had one such for boys and one such for girls in Perth. My Lord Bishop, I envy you your schools." —Philadelphia Catholic Standard and

A GREAT PATRON.

That we communicate with the saints in heaven and are helped by their prayers is an article of our faith as taught us in the Apostles Creed. That we have need of their assistance none will deny when we remember how weak we are of ourselves and how many are the enemies that conspire against our salvation. Satan, like a roaring lion, going about seeking whom he may dev-our, the world striving to dupe us with its deceits and our ownselves, our own worst enemy in the blind folly of our depraved nature. It is true, as our Lord assured St. Paul, God's grace suffices for us to conquer all obstacles and secure eternal victory for our souls, but it is also true that it is through the intercession of the saints, and notably through the greater saints, that God's grace will be most abundantly given us, for we need not be alone in our petition, but can have their powerful advocacy: God's best friends for whom He natur-God's best friends for whom He naturally cherishes more love, and for whom He naturally cherishes more love in the latter could at most order. It is an intelligence in full possession of itself and depending upon

struggles and pray for our victory.

St. Joseph is among the chief patrons ommended to us by holy Church. He was the fosterfather of our Lord, chosen by heaven as the worthy companion for His virgin mother and protector of the infant years of our Saviour, and with them made up the Holy Family which dwelt at Nazareth, and which is the modelfamily for all Christians to imitate. The blessed mother looked up to him and the dirine Son was obedient to and the divine Son was obedient to him, and that he was worthy of all this, should do this at the expenditure of a we have the testimony of holy writ, which declares him to have been a just man. In this brief eulogium, everything is contained. Just man, unqualifiedly just, heaven's ideal of the perfect man. is contained. Just man, unqualifiedly just, heaven's ideal of the perfect man. Filled, then with high ideas of his standing before God and the proportionate power of St. Joseph's prayers, the faithful from early ages have had re-course to him, and especially in these last few centuries, have all sought his intercession. St. Francis de Sales and St. Teresa made frequent use of St. Joseph's prayers, and the latter avows that some saints are powerful for special wants, but St. Joseph is mighty to ob-

tain everything.

In response to the growing devotion to Joseph, the sainted Pius IX. made him the patron of the universal Church, thus commending him as the special patron of all nations and peoples the world over. He is honored with the title of patriarch, and had as his counterpart Joseph of Egypt who by his wis-dom and prudence provided for the wants of his people during seven years of famine. "Go to Joseph," was Pharoh's command when his starving subjects came to him for bread. "Go to Joseph and he will supply you with all you need," and so Holy Church bids her children have recourse to St. Joseph in their many wants, knowing that he will their many wants, knowing that he will supply them from the granary of God's graces and blessings, of which he can command so large a share. God our Lord obeyed him when on earth. He will not deny him now when he asks, but will give him abundantly from the

consequences. As we are enveloped in mystery we feel the need of finding out, us, then, after our blessed mother, hold St. Joseph our greatest patron. He will be a good father to us if we strive mystery that surrounds us. When we to be faithful imitators of his divine Son. And while we beg the power of meet in our path or in any enterprise or work an obstacle, especially an in-vincible obstacle, we naturally desire his prayers, let us strive to copy his virtues, for St. Joseph is proposed as the model of all living in the world. He to know whence comes this resistance What is the mystery that confronts as on all sides? Why is it that it rewas in the world and yet not of it, pursuing a quiet, holy life. Unobtrusive in his piety, yet by heaven's word proclaimed just and perfect; the model of the interior life drawing its existence mains impenetrable to us or, to use the term employed by Monsieur Berthelot (famous French chemist—Translator,) interval of fifteen years Berthelot contradicted himself, and that, after defin ng God as "The centre of the mysterious and inaccessible unity towards which converges universal order." he declared one fine day that there was not or would not be any mystery at all. theless poor and unknown, earning an humble competence by the labor of his hands. He stands a happy monument The great chemist disdained arming himself with philosophical principles.
That is why he undertook to treat ideas of contentment to all in his peaceful union with the divine will. Let us cher-ish, then, his memory while we avail our-

selves of his patronage, and beg that among the graces he will gain for us will be those of his sincere and lasting piety and his inexhaustible humility, that God may bring us to the reward of maticians who would submit all science, even philosophy and morality, to a mathematical test which is simply a revival of the claims advanced by Pythagoras. There is no question but that the just in happy and endless union with him and the elect of heaven. athematics has made great progress in Holy Church would have us leve and our days; first in its own legitimate sphere, and then in cognate branches. renerate St. Joseph at all times, but especially in March, dedicated to his monor. As the fosterfather of our Lord It has invaded the domain of astronomy and even that of physics. It has breathed new life into parts of logic and has and the protector of His holy mother we owe him a debt of gratitude and should introduced effective processes of reasoning which have been productive of marvellous results. In the meantime, pay it by our love and devotion to him.

If we love the good, the beautiful and owever, the foundation of things is not hanged. We still live always surthe true we necessarily must love St Joseph, for in him are found the grandest and noblest qualities that ever marked a human soul. Who better than rounded by the profoundest mystery, and mathematicians have made no advance in the way of dispelling it. Nay, he who had as his spouse the virgin mother of our Lord and Saviour? Who we may justly reproach them with hav-ing helped to contribute to the confusion more beautiful in mind and heart than he who conversed for thirty years with Wisdom itself in the person of Jesus the of ideas which obtains even in intellects

The following editorial, which ap-

pears in L'Univers was suggested by

the address delivered by the eminent French scientist, Monsieur Poincare, before the French Academy on the

occasion of his becoming one of the "Forty Immortals."—Translator.
That profound, immense and all dominating mystery which Monsieur Poincare spoke of the other day before a full

meeting of the Academy, is deserving of

more careful examination. One would

would be of a chimerical character, since mystery and science seem to con-tradict and exclude each other. But

form some idea of it, however incom

plete, however approximate, however analogous that idea may be. If we do

not do this, nothing on this earth will

have any meaning in it. The noblest works, the greatest exploits, the most

great deal of eloquence. Undoubtedly eloquence is a fine thing, but it should

run counter to this dictum in his address before the Academy. In stating his

main conclusion the illustrious scientist confined himself to a single phrase de-

void not only of every ornament, but even of an epithet. With striking simplicity and precision he said: "How-

ever far you may extend the conquests of science, its domain will ever be limited. Along its frontiers mystery

will ever hover. The farther back these frontiers are pushed, the farther

All this is clear and admirable. In

Monsieur Poincare's case this simpli-

cians usually are endowed. On severa

occasions he has given evidence of

they extend."

suppose that such an

of a high order.

The mystery surrounding us is infinite. Now mathematicians, as much all beautiful? Happily for us St. Jos eph is our father, our model and our advocate. Let us merit to be his worthy from predilection as from a sort of necessity, completely do away with the vocate. Let us ment to be me worth, children by striving to practice the virtues taught by his divine Son; let us copy his own perfect life that we shall ever have him as a powerful advocate; he will be faithful to us in life and idea of the real infinite. They make of it something which can be divided, measured and counted. This is the indefinite which is radically different from the real infinite. They confound two ideas in such a way that they have only better still, will be true to us in death and gain for us a happy death of which he is notably the patron.—Bishop Colton in Catholic Union and Times. one and the same expression for both. This method, from a philosophical point SCIENCE AND MYSTERY.

of view, is sometimes productive of serious inconveniences. Mathematici-ans constitute an infinite which bears a resemblance to ourselves and the result is that they are convinced that they can dispense with God.

as if he were dealing with so much car-bon or oxygen.

In the same way there are mathe

An Eminent Catholic philosopher, Abe Piat, has laid great emphasis on the character and the consequences of this confusion. In his splendid work "Our Belief in God" (De la Croyance en Dieu), published by Alcan, Paris, he analyses and refutes the mathematical process as applied to the real infinite. We quote him: "The ultimate reason or cause of things ceaselessly flees from him who would wish to discover it. It is unseizable. It must then be a being existing in himself, by himself, eternal and necessary, who has set the cosmic machine in motion, who has called forth the splen-dor of the suns and the procession of the stars, who presides over the choir of the tradict and exclude each other. But in motion, who has called forth the splentradictory they may be, they are in accord after a fashion. The proof this is that science exists in an environment of mystery. Mystery supplies it was domain of nature from end to end, who implants in our hearts the love of who implants in our hearts the love of ment of mystery. Mystery supplies with its starting point, its strength, and its ideal. If mystery were radically incompatible with the truths we attain through science, the latter could no more exist than man could in a poisthe good and the beautiful, who, in the last analysis, is not the blind shock of

mathematicians, namely, by going around it. Nevertheless, when he so desires, he knows how to employ other processes than those of geometry and algebra. Surely they are not the only processes. Or rather if they are the say, it is a matter of the utmost importance that it should be clearly understood. It will then remain to be seen

that it should be known. Getting rid of ambiguous terms is ordinarily a very question of capital, nay of incomparable, importance and one evidently of the genius of Monsieur Poincare. This eminent scientist, who is a thinker. as well as a distinguished writer, would render science, and perhaps truth, a priceless service if he would tell us how views the great mystery, how it is that human reason is dominated by this mystery; and, finally, what are the conclusions we are to draw from this decity is deserving of praise inasmuch as he could very easily, if he had so de-sired, have presented this statement clothed in brilliant rhetorical and symbolical formulæ, as the distinguishpendence.

CIVILIZING WORK OF CHURCH. NON-CATHOLIC EDITOR TELLS WHAT THE

CATHOLIC PRIEST HAS DONE FOR MEXICO.

ed scientist possesses literary culture superior to that with which mathemati-The gifted and erudite editor of the Mexican Herald, a non-Catholic, testiremarkable philosophical turn of mind. Evidently, then, he deliberately confied most willingly to the extraordin-arily beneficial results that have at-tended the labors of the Catholic clergy fined himself to the plainest and simp-lest terms. In doing so he has succeed-ed in making himself understood by in Mexico. Incidentally there is a de-preciation of the exuberant verbosity of certain of the Protestant mission work-

greater quantities of United States curreacy for the good of the cause.

In an article on the recent Catholic Congress in the Mexico City, the editor of the Mexican Herald writes:

"When we see an assembly of this

nature studying matters bearing not only on the spiritual but the material welfare of the Indians-endeavoring to evolve means to prevent promiscoous-ness of habitation, inebriety, vagrancy ann quarrelsomeness, to regulate hours of labor in the field and in the mines, to inaccessible." We know that after an atterval of fifteen years Berthelot conradicted himself, and that, after definition of the prove educational facilities—it is only fair to praise the public spirit that prompts such deliberations, which, it is to be hoped will not be barren of practi-

> To the oft-repeated charge that the Catholic Church is responsible for the poor condition, economically and mor-ally, of a great number of the lower class Mexicans, Indians and mixed breeds, the Herald, approaching the question philosophically and broadly, deprecates "sectarian bitterness" in a its discussion, and says :

cal resuits.

"It must be remembered that in were not able to have things all their own way with the Indians. They were often balked and thwarted by the civil authorities, and, where the latter prevailed, it was almost always to the dis-advantage of the native race, for whereever a community existed, in Mexico or in any other of the former Spanish posessions on this continent, in which the friars were able to govern the Indians, in their own paternal way without undue interference, there prosperity, contentment and morality reigned. Take the communities formed by Bishop Quiroga, in what is now known as the State of Michoacan, each of which was a little paradise in its way, as long as the methods and traditions of that great and good man survived."

In support of its statements in favor of what the Church tried to do for the Indians of Mexico, the Herald quotes from Dr. Robertson's work on the Jesuits in Paraguay, as follows:

"They (the Jesuits) found the inhabitants in a state little different from that which takes place among men when they first begin to unite together; strangers to the arts; subsisting precariously by hunting or fishing, and hardly acquainted with the first principles of subordination and government. The Jesuits set themselves to instruct and initial themselves to instruct and initial themselves to instruct and civilize these savages. They taught them to cultivate the ground, to rear tame animals, and to build houses. They brought them to live together in vil-lages. They trained them to arts and manufactures. They made them taste the sweets of society and accustomed them to the blessings of security and order. These people became the subjects of their benefactors, who have governed them with a tender attention, resembling that with which a father directs his children. Respected and beloved almost to adoration, a few for the use of the Sisters of Mercy.

Jesuits presided over some hundred Mother M. Dolores is named as executhousand Indians. They maintained a perfect equality among all the members of the community. Each of them was rotten that his obliged to labor, not for himself alone, but for the public. The produce of their fields, together with the fruits of their industry of every species, was deposited in common storehouses, from which each individual received everything necessary for the supply of his light and the state of the supply of his light and the state of the supply of his light and the state of the supply of his light and the state of the supply of his light and the state of the supply of his light and the state of the supply of his light and the state of the supply of his light and the state of the supply of his light and the state of the supply of his light and the state of the supply of his light and the supply of his lig thing necessary for the supply of his wants. By this institution, almost all wants. By this institution, almost an the pass one which disturb the peace of society, and render the members of it unhappy, were extinguished. A few sunhappy, were extinguished. A few sunhappy su other governments were unknown. An admonition from a Jesuit, a slight mark of infamy; or, in some singular cases, a few lashes with a whip, were sufficient to maintain good order among those

innocent and happy people.' only ones, and if they must ever remain incapable of assisting us to conceive the great mystery, if this be the case, we say, it is a matter of the name of the na had in Paraguay. "But, we believe," says our estee "ed contemporary, "that proportion as that sway was apstood. It will then remain to be stood who will take up the discussion at the point where mathematicians acknowledge that the only thing left for them ledge that the only the ledge that the led ledge that the only thing to do is to remain silent.

If mathematicians would measure the real and true infinite, it is necessary real and true infinite, it is necessary General Assembly. The work of the missionaries in California, for example, missionaries in California, for example, and missionaries in California. which was partly along the same lines, unorguous terms is ordinarily a tery has received the commendation of impartial American historians of that region."—Boston Pilot.

ARCHBISHOP OF MESSINA AT ROME.

The most interesting visitor to Rome these days is the heroic Archbishop of Messina. The accounts from his desolate cathedral city continue to make very painful reading, for even after two months hardly any shelters have been erected for the survivors, but the fact that even the nucleus of a new Messina is in evidence is due to the perseverance of the Archbishop in continuing on the spot, and indirectly preventing the government from driving away the few thousands who remained after the castastrophe. The meeting between castastrophe. The meeting between the Pope and the Archbishop last Tuesday was most touching. The Pontiff several times kissed the Archbishop, and Mgr. D'Arrigo after remaining for a few moments speechless with emotion at his reception, fell on his knees, until he was raised to his feet by the Pope who seated him in a chair by his side. certain of the Protestant mission workers in Mexico, whose chief labors seem
to consist in writing about "the benighted conditions" to the brethren at
home, and urging them to forward still

closing of the old year and the beginning of the new, inand prospects and promised that he would continue to take a warm personal interest in all that pertains to the welfare of the stricken archdiocese. Holy Father also dwelt with gratitude on the generosity shown by the Catholic world. He had just received still another draft for over 200,000 francs through Mgr. Falconio, Apostolic Delegate in the United States, together with generous offerings from Ireland, England and England and various dioceses in America, which had sent his fund well on its way toward five millions of francs. Pius X. invited the Archbishop to visit him again before returning to Messina and promised to grant various request made to him.-Rome.

1588

CATHOLIC NOTES.

The new weekly review to be conducted by the Jesuit Fathers in New York will be called America. The first number of the review will be issued during Easter week.

Rev. E. A. Stephens, who until reently was curate of St. Simon's Anglican Church, Bristol, England, was re-Mgr. Scott, at the Church of Our Lady and English Martyrs, Cambridge.

As a token of his appreciation of the splendid journalistic work of Father Cleary, editor of The New Zealand Tablet, the Holy Father has conferred on him, by the hands of the Bishop of Dunedin, Right Rev. Dr. Verdun, the degree of Doctor in Divinity.

In the private chapel of Senor Fernando de Teresa, in the City of Mexico, on January 2, William Vernon Backus and his two children, Richard Ceefl Backus and Mrs. Edna Backus Scott, were received into the Catholic Church by the apostolic delegate, Msgr. Ridola.

Baroness de Charette, formerly Miss Antoinette Polk of Tennesse, and her Antonette Pois of Tennesse, and her husband General the Baron de Charette are at the head of a society whose object is to enable the Holy Father to adopt 1,000 children orphaned by the earthquake.

Mr. and Mrs. Edward Beale Mc-Lean, the latter formerly Miss Evelyn Walsh, daughter and sole heiress of Thomas F. Walsh, of Washington and Denver, are receiving instructions in the former city preparatory to being received into the Church.

It is estimated that the contributions of the Catholics of the United States towards the erection add maintenance of churches, schools, institutions, etc., thus adding to the material prosperity of the country, last year—a year of commercial and industrial depression—was not less than \$50,000,000.

Appreciative of the kind treatment he received in the Mercy hospital of Iowa City, It., Michael Beacher, an aged Iowa citizen who died there recently, left \$11,000 worth of personal property

Whenever a fake priest becomes so rotten that his adopted country won't let him re-enter it he must be bad indeed. Through a letter received this week from the bureau of immigration

magistrates, chosen from among their countrymen, by the Indians themselves, watched over the public tranquility and secured obedience to the laws. The sanguinary punishments frequent under other governments were unknown. An other governments were unknown. An California, in 1868, he taught philto Gardinal Gotti in Genoa.

Norbert Brouillet, whose will was Norbert Brouillet, whose will was filed yesterday with the surrogate of King's county, left the bulk of his estate to four churches in Brooklyn, whose pastors say they had never heard of their benefactor. The churches are the Church of the Visitation, Richards and Verona streets; Church of St. Bernard, Hicks street; St. Stephen's Church, Summit and Hirks streets, and the Church of the Sacred Heart of Jesus and Mary, Degraw and Hicks streets. and Mary, Degraw and Hicks streets.

With deep sorrow we learn from latest Irish papers at hand of the death of Very Rev. James Canon Casey of the Diocese of Elphin. Canon Casey was born in the parish of Riyerstown, County Sligo, and in those early days he received the first rudiments of he received the first rudiments of knowledge in the local school. Later on he studied classics in Sligo, and in due time entered as a student of the Diocese of Elphin within the walls of historic Maynooth. Here he had as class-fellows many of the most distin-guished of the Irish Hierarchy who have long since passed away. He was ordained in 1857 and was in due time assigned by the then Bishop of Elphin to the Curacy of Ballygar.

An unusual honor was paid to the Most Rev. John Baptist Pitaval, the most rev. appointed Archbishop of Santa Fe, N. M. Governor Curry and the New Mexico Legislator visited the Bishop's house in a body, and felicitated him on his promotion to the See. The Governor sent a long telegram to the Papal Delegate, in Washington City, express-ing satisfaction over the appointment, and requesting the substance of the telegram be called to the Pope. Monsignor Falconio, the Papal Delegate, thanked the Governor and Legislature for their words of praise for the new Archbishop, and cabled the incident to the Pope. The new Archbishop has labored in New Mexico for half a century and everybody loves and honors

d at the rate of Six Per Cent. um upon the paid-up Capital nches on and after Monday, day of March next. The ys inclusive. order of the Board,

ronto, Jan. 23, 1909

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SCOTTISH THE THE LIFE OF SIR WILLIAM WALLACE

BY MISS JANE PORTER.

CHAPTER XXXIV. CONTINUED. This was the point to which Wallace wished to lead him; and pleading dis wished to lead that, and to supply his relish to wine, he offered to supply his place in the earl's chamber. The half-intoxicated bard accepted the proposition with eagerness, and conducted his illustrious substitute to the large round tower of the castle, informing him that he must continue playing in recess adjoining to Bruce's room, till the last vesper bell from the abbey should give the signal for his laying aside the harp. By that time the earl would be fallen asleep; and he might then lie down on the pallet in the re-

Wallace promised to obey, and wa left in the ante-room. The chief drew the cowl of his ministrel cloak over his the cowl of his minister cloak over his face, and set his harp before him. He could see a group of knights in conver-sation at the end of the apartment; but he could not distinguish what was said. One of the party turned round, and the light of a lamp discovered him to be the arl of Gloucester, whom Wallace had taken and released at Berwick. same ray showed another to be Percy Earl of Northumberland. Their figure be Percy concealed that of Bruce; but he heard Gloucester say, "Keep up your spirits.
This envy of your base countrymen your base countrymen must recoil upon themselves. It can-not be long before King Edward discovers the motives of their accusations, and his noble nature will acquit you

My acquittal," replied Bruce, "canestore what Edward's injustice has rifled from me. I abide by the test of my own actions, and by it will open the door of my freedom. Your king may depend on it that I am not a man to be influenced against the right. Where I owe duty I will pay it to the utter-

most farthing. ot apprehending the true meaning Not apprehending the true meaning of this speech, Percy answered, "I believe you, and so must all the world; for did you not give brave proofs of it that fearful night on the Carron, in bearing arms against the triumphant wallace?" "I did indeed give proofs the strength of the second series that the second series are series as a series of the second series are series as a series of the serie wallace?" "I did indeed give proofs
of it," returned Bruce, "which I hope
the world will one day know, by bearing arms against the usurper of my
country's rights, and in defiance of injustice and treason; before men and angels I swear to perform my duty to

the end—to retrieve, to honor the insulted, the degraded name of Bruce!"
Gloucester replied, "Let not your beart, my brave friend, burn too hotly against the king for this arrest. He will be the more urgent to obliterate by kindness this injustice, when he anderstands the aims of the Cummins. I have myself felt his misplaced wrath; and who is now more favored by Edward than Ralph de Monthermer My case will be yours. Good night, Bruce. May propitious dreams repeat the augury of your true friends!" Percy shook hands with the young earl; and the two English lords left the room.

Bruce no longer wore the gay hac-ueton. His tunic was black velvet; and all his garments accorded with the same mourning hue. Soon after the lords quitted him, he threw himself into a chair, with his hands clasped upon his knee, and his eyes fixed up It was now that Wallace touched the strings of his harp; but Bruce heard as though he heard them not. Two servants entered. Bruce bade them withdraw; he should not need their attendance, and he desired to be no further disturbed. The men obeyed; and Wallace struck chords the proud triumph he had played in the hall. Bruce started from his seat. He looked towards the minstrel: walked the room in disorder. Wallace slowly advanced from the recess. Bruce, raising his head, beheld a man in minstrel's garb, much too tall to be his senachie, approaching him with caution which he thought portended treachery. He sprang on his feet and caught his sword from the table; but Wallace threw off his cowl. Bruce stood gazing with astonishment. Wallace in a low voice exclaimed: "Do you not know m my prince?" Bruce, without speaking, threw his arms round about his neck, and his tears flowed. As Wallace re-turned the embrace of friendship, he "How is it that I not only see you a close prisoner, but in these weeds? Bruce at last forced himself to articu late—"I have known misery in all its forms since we parted; but I have not power to name even my grief of griefs white trembling at the peril to which you have exposed yourself by seeking me. The vanquisher of Edward, the man who snatched Scotland from his grasp, were he known to be within these walls, would be a prize for which the tyrant would give half his kingdo Think, then, my friend, how I shudder at this daring. I am surrounded by spies: and, should you be discovered. Robert Bruce will then have the curses of his country added to the judgment which have already fallen on his head. Tell me what cause could bring you to seek the alien Bruce in prison, and by what stratagem came you in this dis-guise into my apartment. Tell me the last, that I may judge of your safety.

Wallace related the events which

sent him from Scotland, his rencontre with Piers Gaveston, and his arrange ment with the senachie. To the firs part of the narrative Bruce listened with indignation. "I knew," exclaimed he, "from the boastings of Athol and Buchan, that they had left in Scotland some dregs of their own refractory spirits; but I could not have guessed that envy had so obliterated gratitude in the hearts of my countrymen. The wolves have now driven the snepherd from the fold, and the flock will soon be devoured! Fatal was the hour for Scotland and your friend when you yielded to the voice of faction, and relinquished the power which would have finally given peace to the nation!'

CHIEFS; opposed him. Bruce acknowledged the wisdom of this conduct, but could not restrain his animadversions on the Cummins. He told Wallace that he had net the two sons of the late Lord Badenoch in Guienne; that James, who now pretended such resentment of his fatwas ever a rebellious son John, who yet remained in France, was onn, who yet remained in France, was of a less violent temper. "But," added the prince, "I have been taught by one, who will never counsel me more, that all the Cummins, male and female, would be ready at any time to sacrifice earth and heaven to their ambition. It is to Buchan and Athol that I owe my prolonged confinement; and to them I may date the premature death of my

The start of Wallace declared his shock at this information. "How?" ex-claimed he; "the Earl of Carrick dead :

Fell, fell assassins of their country!"
Bruce narrated, at considerable
length, the circumstances under which
he and his father had met Edward at Dunbar, after the late defeat of the Southrons, and that, instigated by Buchan, Soulis, and Athol, the English nonarch had committed both the Bruce into close confinement, where the elder Bruce was seized in the night with spasms, and died in the arms of his son

whom he had urgently enjoined to sup-port Wallace in the defence of Scotland. When Bruce related these particulars he added that he had resolved to attempt an escape. He understood that a deputation of English barons, seeking ratification of their charter, oon to arrive at Durham; the bustle attendant on their business would, he hoped, draw attention from him, and afford him the opportunity he sought.

The next morning, Wallace, in h

minstrel disguise, rejoined his friend Bruce had affected to consider the senachie as disordered by his last night's excess; and, ordering him from night's excess; and, ordering him from his presence for at least a day, com-manded that the travelling minstrel should be summoned to supply his place. The table was spread when Wallace entered, and several servants were in attendance. Bruce, to prevent suspicion in the attendants (some of w were spies of Edward's), discoursed with Wallace on subjects relative to northern

The meal was finished, and Wallace to maintain his assumed character, was tuning his harp when the Earl of Glou-cester entered. The earl told Bruce the king required the attendance of the northern minstrel, and that after search ing over the castle the royal seneschal had discovered he was in the keep with him. On this being intimated to Glou cester, he rather chose to come himself to demand the harper from his friend, than to subject him to the insolence of the royal servants. The king desired "The Triumph' with which the minstrel had so much pleased the queen. Bruce turned pale, and was opening his mouth to utter a denial, when Wallace who read in his countenance what he was going to say, and aware of the conwas going to say, and aware of the con-sequence, immediately spoke. "If my lord Bruce will grant permission I should wish to comply with the king of England's request." "Minstrel!" replied Bruce, "you know not, perhaps, that the King of England is at enmity with me, and cannot mean well to an who has been my guest or servant! The Earl of Gloucester will excuse your

attendance in the presence-"Not for my life, or the minstrel's ! replied the earl; "the king would su pect some mystery, and this innocent man might fall into peril. But as it is his majesty merely wishes to hear him play and sing, and I pledge myself he

shall return in safety. Further opposition would only have courted danger, and Bruce gave his onsent. A page took up the harp; and with a glance at his friend, which spoke the fearless mind with which he ventured into the power of his enemy, Wallace accompanied Gloucester. The earl moved swiftly forward, and, leading him through a double line of guards, the folding doors of the royal ment were thrown open by two knights in waiting, and Wallace found himself in the royal presence. Perforated with wounds which Wallace's own hand had given him, the king lay upon a couch, and his queen, full of smiles, at his feet. The young Countess of Gloucester occupied a seat by her side.

The countess, who had not been at court the preceding day, fixed her eyes on the min-trel as he advanced. She observed the manner of his obeisance to the king and queen, and to herself: and the queen, whispering said, "Have your British troubadours usually such an air as that? Am I right, or am I wrong? "Quite right," replied the countess; suppose he has sung of kings and heroe till he cannot help assuming their step and demeanour!" "But how did he come and demeanour!" "But how did he come by those eyes?" answered the queen. "If singing of Reuther's beamy gaze have so richly endowed him, by getting him to teach me his art, I may warble myself into a complexion as fair as any

orthern beauty!"
"But then it must not be the subject of your song," whispered the countess for methinks it is rather of the Ethiop

During this dialogue, which was heard by none but the two ladies, Edward was speaking with Gloucester, and Wallace leaned upon his harp. "That is enough," said the king to his son-in-law, "now let

me hear him play."

The earl gave the word, and Wallace called forth such strains, and uttered such tones, that the king listened with wonder, and the queen and countess scarcely allowed themselves to breathe. He sung the parting of Reuther and his bride, and as the last sweep of the harp rolled its lofty diapason, the monarch pronounced him unequalled in his art The queen laid her hand upon the harp and said with a sweet smile—"You must remain with the king's musicians, and teach me how to charm as you do!' Wallace replied with a smile, and

Edward desired Gloucester to bring the minstrel closer to him. Wallace approached the royal couch. Edward looked at him from head to foot. Wall-

how durst you, being of that outlawed nation, venture into my court? Feared you not to fall a sacrifice to my indignation against the mad leader of your rebellious countrymen?" "I fear nothing on earth," replied Wallace. "This garb is privileged; none who respect the sacred law dare commit violence on a minstrel, and against them who regard no law but that of their own wills, I have this weapon to defend me." As Wallace spoke, he pointed to a dirk in his girdle. "You are a bold man, and an honest man, I believe," replied the Wallace spoke, king: "and, as my queen desires it, I order your enrollment in my travelling train of musicians. You may leave the

"Then follow me to my apartment,

cried the queen. "Countess, you will accompany me, to see me take my first lesson." A page took up the harp; and Wallace, bowing to the king, was conducted by Gloucester to the ante-room ducted by Gloucester to the ante-room of the queen's apartment. The earl there told him that when the queen dismissed him his page would show him the way back to Lord Carrick. The royal Margaret opened the door, and, placing herself at the harp, attempted a passage of "The Triumph" which had particularly struck her; but she played wrong. Wallace was asked to set her right; he obeyed. She was quick, he clear in his explanations, and in less than half-anhour he made her execute the whole movement in a manner that delighted her. "Why, minstrel," cried she, "either your harp is enchanted, or you are a magician. I have studied three long years to play the lute, and could never bring forth any tone that did not make me ready to stop my own ears. And now, countess, did you ever hear anything so entrancing?"

"I suppose," returned the countes "all your former instructors have been dunces, and this Scot alone knows the art to which they pretended." hear what the countess says?" exclaimed the queen; "she will not allow of any spiritual agency in my wonderfully awakened talent; if you can contradict her, do, for I want very much to believe in fairies, magicians, and all the enchanting world!"

Wallace answered, "I know of n spirit that has interposed in your majesty's favor, but that of your own genius; and it is more efficient than the agency of all fairyland." The queen "If you really think that there are said, "If you really think that there are no such things as fairies and enchantments, for so your words would imply, then everybody in your country must have genius, for they seem to be excellent in everything. Your warriors are so peerlessly brave; all excepting these Scottish lords, who are such favorites. Scottish lords, who are such favorite with the king! I wonder what he can see in their uncouth faces, or find in their rough indelicate conversation, to If it had not been for their besetting my gracious Edward, I am sure he never would have suspected any ill of the noble Bruce!" "Queen Margaret!" cried the countess, giving her a look of respectful reprehension, "had not the minstrel better retire?" The queen recollected that she was giving too free a vent to her sentiments; but she would not suffer Wallace to withdraw. have yet to ask you," resumed she, "as the warriors of Scotland are so resistless, and their minstrels so perfect in their art, whether all the ladies are as

dazzlingly beautiful as the Lady Helen But perhaps you have never seen Wallace replied, "I have heard her?" many praise her beauty, but more her vir-tues." "Well, I am sorry," continued her majesty, "since you sing so sweetly o this wonder of Scottish have now little chance of that good fortune, for Earl de Valence has taken her abroad, intending to marry her amidst the state with which my lord has in-vested him." "Is it to Guienne he has vested him." "Is it to Guienne taken her?" inquired Wallace. replied the queen, rather pleased that offended at the minstrel's ignorance of court ceremony, in thus presuming to put a question to her; Scotland, he could not win her to forget her native country and her father's dan ger, who, it seems, was dying when De Valence carried her away. And, to prevent bloodshed between the earl and oulis, who is also madly in love with her, my ever gracious Edward gave the English lord a high post in Guienne

and thither they are gone."

Before Waliace could answer some remark which the queen laughingly added, the countess thought it proper to give her gay mother-in-law a more decisive her gay mother-in-law a more eminder of decorum; and, rising, she whispered something which covered the youthful Margaret with blushes. Her majesty rose, and, pushing away the harp, said, "You may leave the room," and, turning her back to Wallace, she walked away.

CHAPTER XXXV. THE ROUND TOWER.

Wallace had hardly recounted the particulars of his royal visit to Bruce, when one of the queen's pages appeared, and, presenting him with a silk handkerchief curiously coiled up, said that he brought it from her majesty, who supposed it was his, as she found it in the room where he had been playing the harp. Wallace was going to say that it did not belong to him, when Bruce gave him a look that directed him to take the him a look that directed that to take the handkerchief. He obeyed without a word, and the boy withdrew. Bruce smiled. "There is more in that handkerchief than silk, my friend

Queens send not these embassies on trifling errands." While Bruce spoke trilling errands." While Bruce spoke, Wallace unwrapped it. "I told you so!" cried he, pointing at the slip of emblazoned vellum which was now unfolded. "Shall I look aside while you peruse "Shall I look aside while you peruse it?" "Look on it, my dear prince," re-plied Wallace," for in trifles, as well as in things of moment, I will have but one soul with you." The vellum was then opened, and these words presented hemselves-"Presume not on condes-This injunction may be neces Wallace recapitulated his reasons for having refrained from forcing the obedience of Badenoch and his adherents, and for abdicating a dignity he could no longer maintain without shedding the blood of the misguided men who cension.

even dare to whisper it in her presence. Be always faithful and respectful, min-strel, and you shall ever find an indulg-

ent mistress. A page will call for you when your attendance is desired."

Wallace and Bruce looked on each other. Bruce spoke first. "Had you vanity, my friend, this letter from so lovely and innocent a creature might be a gratification; but in our case the sentiment it breathes is full of danger. She knows not the secret power tha impelled her to write this, but we do and I fear it will point an attention to you which may produce effects ruinous to our projects. Wallace, "our alternative is to escape by getting away this very night; and as ou persevere in your resolution not to enter Scotland unaccompanied by me, and will share my attempt to rescue Lady Helen Mar, we must direct our "We should be secure under the dif-guise of priests," returned Bruce: "I

have in my possession the wardrobe of the confessor who followed my father's fortunes, and who, since his death, has retired into the abbey which contains

It was then settled that when it be came dark they should dress themselves in the confessor's robes, and by mean of the queen's signet which she had given to Wallace at the banquet, pass the guard, as priests who had entered at some other gate, and were coming from shriving her majesty. Once with out the city, they would make a swift progress southward, to the first seaport, there to embark they were well aware that the moment they were missed suspicion would direct pursuit towards the Scottish

In these arrangements, and in plan ning their future movements in relation to the rescue of Helen, they passed several hours, and were only interrupted by the arrival of a lute from the queen for her minstrel to tune. Wallce obeyed, and, returning it by the page, congratulated himself that it wa not a companied by any new su and continued to discourse with Bruce till the shadow of evening deepened into night.

"Now is our hour," cried Bruce "g you into that room and array yourself in the confessor's robes, while I call my servants to dispense with their usual nightly attendance." Wallace obeyed. In the very same instant, the Earl of Gloucester entered, and, look ing around the room with a disturbed countenance, said, "Where is the minstrel?" "Why?" answered Bruce. Gloucester advanced closely to him. "Is any one within hearing?" "No one." "Then," replied the earl, "his life is in danger. He is suspected to be not what he seems; and I am sorry to add, to have breathed wishes to th queen of a nature to incur a mortal

unishment.' Bruce was so confounded at the peril of Wallace that he could not speak Gloucester proceeded—"My dear Bruce, from the circumstance of his being with you. I cannot but suppose that you know more of him than you think pro-per to disclose. Whoever he may be, whether he came from France or really from Scotland, as he says, his life is now forfeited; and that, by attempting to screen him, you may not seem to share his guilt, I come to warn you that it is discovered. A double guard is set around the keep, so no visible means

are left for his escape." "Then what will become of him?" ex claimed Bruce. "Am I to see the bravest of men, the saviour of my country, butchered before my eyes by a tyrant? I may die, Gloucester, in his defence; but I will never behold him

Gloucester stood aghast. He can to accuse the friend of Bruce, Bruce might be prepared to clear self of counivance with so treasonable crime; but now that he found this friend to be Wallace, the preserver of his own life, the restorer of his honour at Ber-wick, he resolved to give him freedom. "Bruce," cried he, 'when I recollect the figure and deportment of this minstrel, an surprised that, in spite of his dis-guise, I did not recognise the Regent of Scotland; but now I know him, he shall find that generosity is not confined to his own breast. Give me your word that you will not stimulate suspicion by remonstrating with Edward against your own arrest, till the court leaves Durham, and I will find a way to conduct your friend in safety from the castle." "I pledge you my word of honour," cried Bruce; "release but my friend, and, if you demand it of me, would die in chains." He saved me a would die in chains." He saved me at Berwick," replied Gloucester; "and I am anxious to repay the debt. If he be near, explain what has happened, for we must not delay a moment. I left a counsel with the king, settling what death was to be his punishment."
"When he is safe," answered Bruce, "I
will attest his innocence to you; mean-

while, rely on my faith that you are giv-ing liberty to a guiltless man."

Bruce hastened to Wallace, who had just completed his disguise. He relat-ed what had passed, and received for answer that he would not leave his prince to the revenge of the tyrant. But Bruce, urging that the escape of prince to the revenge of the tyrant. But Bruce, urging that the escape of the one could alone secure that of the other, implored him not to persist in refusing his offered safety, but to make direct to Normandy. "I will join you at Rouen, whence we can proceed to Guienne," added he; "the hour the court leaves Durham is that of my escape; and, when free, what shall divide me from you and our enterprise?"

Wallace had hardly assented, when tumultuous noise broke the silence of the court-yard, the doors of the keep were thrown back, and the clangour of arms and many voices resounded in the hall. Thinking all was lost, Bruce drew his sword and threw himself before his friend. At that instant Gloucester enfriend. At that instant Gloucester en-tered the room. "They are quicker than I thought," cried he; "but follow me. Bruce, remain where you are; the feast, that it was in that feast she sheath your sword; be bold; deny you know anything of the minstrel; and all will be well." As he spoke, the feet of them who were come to seize Wallace

than I thought, cried ne; "but follow mich the queen neld with her after the feast, that it was in that feast she had first seen him, and that she was will be well." As he spoke, the feet of them who were come to seize Wallace

thon which the queen neld with her after the feast, that it was in that feast she had first seen him, and that she was this medicine."

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sounded in the adjoining apartment. Gloucester grasped the Scottish hero by the hand, turned into a short gallery, flew across it, and, plucking the shaft of a cedar pillar from its capital, let himself and his companion into a passage within the wall of the building. The column closed after them into its former citystics and the gilpat point descended. situation, and the silent pair descende to a square dungeon without any visible outlet; but the earl found one by ing a stone, and again they penetrated ower into the bosom of the gradually declining path, till they for themselves on level ground. "This passage," said Gloucester, "reaches in a direct line to Fineklay Abbey. For the sake of my honor with Edward, whose wrath would fall upon me in the most fearful shapes, should he ever know that I delivered his vanquisher out of his hands, I must enjoin you to secrecy. Though the enemy of my king's ambition you are the friend of mankind, my benefactor, noble Wallace! and I should deserve the rack could I suffer one hair of your head to fall with violence to the ground."

Wallace declarel his sense of the earl's generosity, and commended Bruce to his friendship. "The brave impetuos-ity of his mind," continued he, "at times overthrows his prudence, and leaves him exposed to dangers which a little virtuous caution might avoid. Dissimu-lation is a baseness I should shudder at ation is a baseness I should shudder at eeing him practise ; but when the flood of indignation swells his bosom, theu tell him that I conjure him, on the life tell him that I conjure him, on the life of his dearest wishes, to be silent. The storm which threatens will blow over; and the power which guides through perils those who trust in it will ordain that we shall meet again."

Gloucester informed Wallace that about two hours before he came to alarm Bruce of his safety, he was summoned by Edward to attend him immediately. When he obeyed he found Soulis standing by the royal couch, and his majesty talking with violence. At sight of Glou-cester, he beckoned him to advance, and, striking his hand flercely on the packet he held, he exclaimed, "Here, my son, behold the record of your father's shame! Of a King of England dishonored by a slave!" As he spoke, he dashed the packet from him. Soulis answered, "Not

Can you a slave, my lord and king! not see, through the ill-adapted disguise, the figure and mien of nobility? some foreign lover of your bride come—" "Enough!" interrupted the king: "I know I am dishonored, but the villain shall die. Read the letter,

Gloucester, and say what shall be my revenge." Gloucester opened the vellum, and

read in the queen's hand :"Gentle minstrel, my lady countes tells me not to see you again. Were you old or ugly, as most bards are, I might, she says; but, being young, it is not for a queen to smile upon one of your calling. She bade me remember that, when I smiled, you smiled too, and that you asked me questions unbec ing your degree. Pray, do not do thi y more, though I see no harm in and need to smile as I liked any more, though I when I was in France. Oh! if it were not for those I love best who are now in England, I wish I were there again; and you would go with me, gentle would you not? And you would teach me to sing so sweetly! I would then never talk with you, but always speak in song. How pretty that would be! and then we should be from under the eyes of that harsh countess. My ladies France would let you come in, and stay as long with me as I pleased; but, as I cannot go back again, I will make my elf happy here, in spite of the countess who rules me more as if she were my stepmother, than I hers; but then to be sure, she is a few years older. I will see you this very evening; and your sweet harp shall sing all my heartaches to sleep. My French lady of honor will conduct you secretly to my apartments.

I am sure you are too honest even to I am sure you are too honest even to guess at what the countess thinks you might fancy when I smile on you; but, gentle minstrel, presume not, and you shall ever find an indulgent mistress in

" P. S .- At the last vespers to-night,

my page shall come for you.'
Gloucester knew the que Gloucester knew the queen's hand-writing, and inquired how it came into his majesty's hands. "I found it," re-plied Soulis, "in crossing the court-yard; it lay on the ground, where death yard; it lay on the ground, where doubt less it had been accidentally dropped by the queen's messenger." Gloucester affirmed that, from the simplicity with which the note was written-from inpocent reference to the minstrel's pro fession—he could not suppose that she addressed him in any other character.

"If he be only an itinerant harper," replied the king, "the deeper is my dis-grace; for, if a passion of another kind than music be not portrayed in every word of this artful letter, I never read woman's heart!" The king continued to comment on the fatal scroll, and sent for the Bishop and others of his lords, and, when they entered, vented to them his indignation. Many were not inclined to be of the same opinion with their sovereign; some thought with Gloucester; others deemed the letter altogether a forgery; and a few adopted the severer references of her husband; but all united (even those determined to spare the queen) in recommending an immediate apprehension and execution of the minstrel. "It is not fit," cried Soulis," that the man who has even been suspected of invading our monarch' honor should live another hour.

This sanguinary sentence was acceded to, with as little remorse, by the whole assembly, as they would have condemned a tree to an axe. Earl Percy proposed as he believed the queen innocent, that the Countess of Gloucester and the French lady of honor should be examined; and the king ordered their attendance.

The royal Joan of Acre appeared, and spoke with an air of truth and freedom from alarm, which convinced every candid ear of the innocence of the queen Her testimony was, that she believed the minstrel to be other than he seemed; but she was certain, from the conversa-tion which the queen held with her after

what was passing in the king's mind, and mildly but fearlessly answered, "A Scot." "Indeed!" said the king: "and bow days to ship of the countess with me, I shall not how days to ship of the king: "and how days to ship of the countess with me, I shall not how days to shall not have a shall not how days to shall not have a shall not ence she first saw the minstrel, and then she thought his demeanour much above his situation; but when he accompanied the queen and herself into her majesty' apartments, she had an opportunity to observe him narrowly, as the queen engaged him in conversation; and she was convinced that he was not what he appeared. "And why, Jane," asked the king, "did you not impart these suspicions to your husband or to me?" "Becambering that cause," replied she, " remembering that my interference, on a certain occasion, brought my late husband, Clare, under your majesty's displeasure, on my mar-riage with Monthermer, I made a vow never to offend in like manner. And besides, the countenance of this strange was so ingenuous, and his sentiments so natural and honorable, I could not suspect he came on any disloyal errand. TO BE CONTINUED.

THE STANDARD.

A NOBLE WOMAN AND HER IDEALS. It was a beautiful wedding. Every one said so, not only to those interested but to one another when the guests met subsequently. It was "a chrysanthe-mum wedding," and the white and golder plumy flowers carried out the white and gold decoration of the church, the little parish church of the Brook's summer residence, in which Eugenia Brooks chose to be married rather than in the great city church of her winter life. The chapel knew her," she said. Well it might for she had decorated it, made music for it, and faithfully gone to it daily for the eight summers since she was sixteen. She was one of the few of the summer colony who heard Mass when

not obliged to hear it.

After the nuptial Mass among the pungent blossoms there had been a per-fect wedding breakfast served in the Brooks' dining-room, which was said to be the most beautiful room in the country-side, and Eugenia had gone away into her new life with happy eyes. Every-body said that though the wedding had been perfect in every detail, there was nothing about it so beautiful to see as the bride's happy face. Not self-satisfiedly happy in being the central figure of an occasion, as are some brides; not foolishly glad of attaining married dignity, but transfigured, uplifted, like one forgot herself in a love that wiped who lorgot hersell in a love that wheel out all lesser things, even she who loved; a love that was so perfect that it cast out fear, and left no room for misgiving. Misgivings Eugenia had not. There

were unhappy marriages, but no one else had married Rupert! She was twenty-four, and she had been in society, gay, prominent society for six years. She knew quite well that many men fell short of her standard, she knew quit well that to one of her nature it would have been a martyrdom to have found the man she loved thus falling short, but Rupert could not disappoint her — be-cause he was Rupert. Even those who did not love him conceded his cleanness of life, steadiness of purpose, an all

around morality that was rare.

The other girls said that Eugenia was queer." Either her face or her fortune would have won her social leadership; combined, they made her irresistible. But in the midst of a worldly life Eugena remained as unworldly as a child, and with a child's simplicity of heart and singleness of purpose. Not in the least singleness of purpose. puritanical, her comrades knew that it was hopeless to attempt to coax Eugenia Brooks into anything of which she dis

approved. "She not only would have faced the lions, in the amphitheatre if she had lived in early Christian days, but she will face social lions—conventions—and make them quail, if there's any quailing to be done! And I consider that much harder than being butchered to make a Roman holiday," said Trix Starr, who loved at least two of the trio of baptismal renunciation.

And it was this girl that "lucky

Rupert Hollingsworth," as he was justly called, bore away from the chrysanthemum wedding as his wife.

There was not the least flaw in the

newly wed happiness for a year and more. Eugenia had insisted on living

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cause they get at the cause of trouble and exert a combined and direct influ-ence on liver, kidneys and bowels. They promptly and thoroughly cleanse the bowels or intestines and by awakening the action of the liver take the burden off the kidneys. Then by their direct action on the kidneys bring about the natural and healthful working of

Mrs. Dave W. McCall, Lombardy, Leeds Co., Ont., writes: "I was troubled with kidney diseases for eight years and doctored with several doctors to no avail until I began using Dr. Chase's Kidney Liver Pills which entirely cured me.

ng, when she awake the minstrel, and then the minstrel, and then emeanour much above to when he accompanied reelf into her majesty's had an opportunity to owly, as the queen en versation; and she was ne was not what he apwhy, Jane," asked the not impart these suspi band or to me?" "Be he, " remembering that husband, Clare, under lispleasure, on my mar-thermer, I made a vow in like manner. And tenance of this strange us, and his sentiments orable. I could not on any disloyal errand.

CONTINUED.

STANDARD. MAN AND HER IDEALS. utiful wedding. Every only to those interested her when the guests met and the white and golden arried out the white and of the church, the little of the Brook's summer which Eugenia Brooks urch of her winter life. new her," she said. Well e had decorated it, made and faithfully gone to it

eight summers since she
She was one of the few of
lony who heard Mass when
hear it.
auptial Mass among the
oms there had been a perbreakfast served in the
arrent which was said to g-room, which was said to eautiful room in the coun-Sugenia had gone away into with happy eyes. Everythough the wedding had in every detail, there was t it so beautiful to see as appy face. Not self-satis-in being the central figure in being the central figure a, as are some brides; not d of attaining married dig-sfigured, uplifted, like one erself in a love that wiped things, even she who loved; was so perfect that it cast left no room for misgiving. Eugenia had not. py marriages, but no one arried Rupert! She was and she had been in society,

nent society for six years. standard, she knew quite one of her nature it would martyrdom to have found the oved thus falling short, but d not disappoint her - bes Rupert. Even those who e him conceded his cleansteadiness of purpose, an all ality that was rare.
r girls said that Eugenia was

Either her face or her fortune won her social leadership; they made her irresistible. idst of a worldly life Eugen-l as unworldly as a child, and ld's simplicity of heart and of purpose. Not in the least , her comrades knew that it ss to attempt to coax Eugenia o anything of which she dis-

t only would have faced the the amphitheatre if she had early Christian days, but she ocial lions—conventions—and quail, if there's any quailing! And I consider that much n being butchered to make liday," said Trix Starr, who

east two of the trio of baptisciation.

was this girl that "lucky bllingsworth," as he was justly re away from the chrysanthe-ling as his wife.

not the least flaw in the happiness for a year and more. had insisted on living in

tion of the r and Kidneys

s such that each suffers when her is deranged.

ated cases can only be cured mbined treatment such as Dr. 's Kidney-Liver Pills.

ver filters poisons from the

idneys also filter poisons from

the liver becomes sluggish and action, or is given too much over-eating, the kidneys have out with this work of filteration. e liver fails the kidneys have work to do. his is exactly what causes nine-

f the cases of kidney diseases. eginning is biliousness, indigeseginning is biliousness, indiges-constipation and after a time neys begin to be affected and mes backache, urinary derange-nd finally kidney disease in some ceadfully painful and fatal forms. Chase's Kidney-Liver Pills are ional cure for kidney disease, they are the most successful, be-ney get at the cause of trouble ney get at the cause of trouble rt a combined and direct influ-liver, kidneys and bowels.

promptly and thoroughly cleanse rels or intestines and by awakenaction of the liver take the bur-the kidneys. Then by their action on the kidneys bring about tural and healthful working of

rgans. Dave W. McCall, Lombardy, Co., Ont., writes: "I was troubled dney diseases for eight years and ed with several doctors to no avail began using Dr. Chase's Kidney Pills which entirely cured me. I I would be dead were it not for

edicine. Chase's Kidney-Liver Pills, one lose, 25 cents a box, at all dealers nanson, Bates & Co., Toronto.

suburb to get this happiness with less laterruptions than would have been in evitable to them in town and Rupert who asked nothing more of fate than Bugenia, gladly acquiesced. The 8:30 morning train took Rupert businessward and the 4:40 brought him back, a model of domestic young husbandbood. Occasionally the obligations of kindred and social ties took them both away to dine, but for the most part their friends mercifully, if langhingly left them alone in the "solitude of two" which they craved.

The solitude of two became a solitude of three after a year and a half, deepened and intensified in its sacred hiddenness by the advent of Eugenia's son, to whom she turned with awesome adoration that strengthened, not lessened, her love for she turned with awesome adoration that strengthened, not lessened, her love for

the child's father. Rupert's success in business was as delightful to Eugenia as to him. They shared the ambition that he should not ne said to owe anything to the fact that he had married a rich wife. "You will do your best, Rupert, and we will found industries, as well as give alms. We will not use what we have for ourselves, but as a trust for others. But I do want you to prove your independence of Brooks' money," she said. Rupert had laughed. "Don't you

fash yourself, little woman," he replied, We are not going to found orphan asy-lums, but look after our own hoy. And I can tell you I like getting the best of a man. It's a big game, this money making and we brokers can't live on

poppies."

Eugenia's delicate brows contracted slightly. Then she shook off her quick dislike of this remark and smiled.

dislike of this remark and smiled.

"It may be exciting to win the game, Rupert, but I fancy every one doesn't play it by your rules, so you can't always get the best of a man who stoops to what you won't do—unless you mean that sort of getting the best of him! After all, that is getting the best of it, in a true sense, isn'tit? To do the best, not appears to gain the advantage?"

That night Rupert brought Eugenia a beautiful copy of "Don Quixote." In the had written; "Eugenia: her book," Because it certainly is your book," he explained, seeing her questioning and amused smile. "You just escaped playing donna to his don, my dear."

And again Eugenia shook off a chill that was new to her. It was not long after this that Rupert gleefully told Eugenia of two or three of his triumphant transactions, to which

the listened with clouded eyes. "Dearest, it doesn't sound right!" she cried, when he finished with a shout

sae cried, when he missed with a shore of boyish laughter.

"Right! It's great. Don't be a goose, 'Gene, my girl! It was a game of wits and mine won. I made \$2,000 on the deal, but the other fellow lost more than that; he lost prestige as well as money. Why it wasn't dishonest, Gene!" Rupert exclaimed.

"Not in the letter," said Eugenia, owly. "Perhaps I don't know the world, but oh, Rupert, that's the one reason why I am deeply grateful for my wealth. I don't have to know it don't have to know it! I always remind myself not to judge men who are obliged to struggle for daily bread for these!" She pressed her lips to the baby's soft, scant hair. "But we are removed from emptation, and-Oh, Rupert, be genertemptation, and—Oh, Rupert, be generous always, and keep within the spirit of the law, not its letter, dear! We need so little! It hurts me, this that you've just told me. It isn't like you. I—I'd rather you had lost that deal, Purert!"

"And that's what you say when I tell you of a triumph!" exclaimed Rupert angrily. "I got a lot of congratulations on my victory from men who know now hard it is to score. What can a girl, bred as you were, know of business shall learn to keep it to myself,

"Oh, Rupert, Rupert, don't speak angrily to me!" cried Eugenia. "We are never cross, dear! Tell me always please. But never mind other men — just be yourself, and don't take advantage of another's weakness. Just take what comes, very, very, fairly, and thank heaven, we are rich enough to be

But Rupert would not smile, and from this day he carefully kept silence in re-

together between his crows of ecstasy, dence in which he had so sorely wounded.

"I'm becoming what might be truthfully, if slangily, described as a corker! Eugenia received and returned her have a chance at it. But this customer the while long drawn notes taught by was wiser than I supposed; he had seen this other broker before he came to me, "I must make him safe and warm," and he told me he could buy it half a she said, gently disengaging herself from Rupert's arm.

aniute where he'd been, and I told him was true—that the only way he could get hold of the stuff was for some she had already recovered her peace she h one to buy from a holder who was not offering it on the market. If he thought he could get it that way, at that price, to go ahead. So off he went. And the minute the door was shut on him I rang up that other broker, and told him to hold for my possible need of it any such-and such stock he might happen to know about. I might need it, and I mightn't, but if he had any of that stock brokers often oblige one another that way, so it was easy. When my Mr. Man went to the other fellow all of that stock was withdrawn, and he had to come to me and have the stock was withdrawn, and he had to come to me and buy at my price — which he did. So I am in my commission, the extra half cent on the stock, and the great satisfaction of having done a clever thing. It was just a chance that I happened to know who had been given some shares to sell, or I couldn't have worked it. What's the matter, Eugenia? You look pale, and—Say, what on earth are you looking at me like that for?"

Eugenia's parted lips closed as if speech were impossible. She involun-tarily extended her arms for the baby and no words could have been a elo-quent field, and one good old lady was bewailing the fact and insisting that the church would be ruined thereby.
Flattered by her words and manner
and wishing to console her, the minister

a splendid fellow.

everything is all right, and get used to it."

"No, no, I won't," she answered tear-

rolly. "I don't get used to this changing. I've seen six changes in preachers now, and it's got worse and worse every time.

WHERE THE GOOD "'UNS" WERE.

One of the mottos which, though good

are rarely applied, is "A place for everything and everything in its place." A writer in the Dundee Advertiser tells

of a London cab-driver who seemed to

think that affairs were ordered after this pattern. As he swung down the

Strand, an American sitting beside him asked him to point out the spots of

"Right you are, sir!" agreed the driver, touching his hat. "There's Luggit'ill, where they 'ang' 'em."
A little later, "There's Parliament 'ouses, where they make the laws wot

does it, across the way. And there's Westminster Habbey, where they buried the good 'uns wot didn't get 'anged!"

"I suppose you enjoyed your trip

"Oh, yes; immensely."
"And did you see the aqueducts in

"Yes; and how I did enjoy seeing

When Barry Sullivan, the Irish tragedian, was playing Richard III. one night, and the actor came to the lines: "A horse, a horse! My kingdom for a horse!" some merry wag in the pit

"And wouldn't a jackass do as well

for you?"
"Sure," answered Sullivan, turning like a flash. "Come around to the stage door at once."

"Seeing what swim?"
"Why, the aqua ducks."

Rome?"

them swim."

quent. Rupert watched her as she went silently from the room.

He knew that with her had gone the ideal of their marriage; henceforth whatever happiness they found must be upon another basis, with Eugenia accommodating herself to a lowered concep-tion of her husband. It must be, then, like the many marriages which they had commiserated, a compromise, a gettingalong; toleration that crept, substituted down the long road of life. As the slender figure disappeared, and the beautiful eyes into which he had called an expression of horror that was almost loathing went away, it seemed to Rupert that the light of his life went with them. Suddenly he saw his action as it was: not clever business foresight, but strict sharp practice, that transgressed the law written upon men's hearts, if not upon their statutes. Nothing that Eugenia could have said would have been as eff-ctual as her taking from him the boy whom she prayed to train into a good man, and going away with her white face set, having looked at her hus-band as if he were less than a stranger.

He rose and paced the rosa. A few aen would condemn what he had done men would condemn what he had done that day, Rupert knew, but most of his acquaintances have applauded him as keen-witted, prompt of action, "smart." Yet this woman was right; he had been a failure in his success. And she was right, too, in what she said weeks before; he was denied the excuse of temptation. Providence had placed him ation. Providence had placed him where there was no lack either for him-self, or for those dearer than self.

He would make right the moral wrong of that day. He would buy the stock of that other broker in another name. This would leave him short on the transaction, but what did that matter if it partly righted his injustice? If only he could get back into Eugenia's eyes the old, proudly confident look which they had always held for him!

He went softly up the stairs, and en tered the nursery unheard. Eugenia had dismissed the nurse and had un-dressed the baby and given him his bath alone. He lay on the warm blanket spread on the bed, examining with every mark and sound of approval his rosy feet, for which he was only beginning to discover other use than crowding them into his mouth, His mother knelt beside him, her face still very white. She was looking into the child's face hungrily, and Rupert felt with a pang that she was searching for signs of his man hood's honor or dishonor; whether he, nood's nonor or disnonor; whether he, too, by-and-by, would disappoint her as his father had done. She wrote a word on the baby's brow and another on his plump breast, just over his heart. Rupert could not see her trace them, but on the baby's brow she wrote "Honor," and over his heart: "Love."

Then she made the sign of the cross over the little brow and heart together, and buried her face beside the baby. "Help me to write these words on his

mind and heart," she prayed. And the beby clutched her luxuriant hair with both hands and pulled it with a shout that expressed no anxiety about the future, only entire contentment with a blissful present.

"Eugenia, my conscience!" cried Rupert, with a choke in his voice that was not unmanly. "I see, honestly, I see! I will make it straight to-morrow,

see! I will make it straight to-morrow, and it will' never be like that again. Forgive my brutal blindness, dear."
"It isn't for my sake. Rupert," said Eugenia. "I am trying to be fairminded. You must see it for yourself, not feel sorry that you are grieved. I know I am right, but you can't be guided by what I know. It must be personal conviction, or it's useless. It's a ques-

tion of standard, my husband." "Certainly I see that, but I also see "Certainly I see that, out I also see that yours is the right standard. It's the woman's part to soar where we grope. Give me your standard and I'll follow it, my standard bearer!" Rupert held out his hands, and Eugenia laid hers in He contly drew her to him. wondering how she could be so strong and at the same time so shattered by gard to matters which were more and at the same time so snattered by the discovery of the past hour, which sore engrossing him. One day, however, he came home too elated not to slip into confidences.

"I tell you, Eugenia," he cried, dropping into a chair and tossing his son high in the air until his breath went althat he could restore her the old confi-

Listen to this and revere your husband's gray matter! A man came into my office today to ask at what figure I could buy a certain stock, Brazilian minist the felt that she had travelled far from the freaming time of girlhood. She knew that it her love for her husband would stock it was, and he wanted it badly. saw that. I told him I could get it for so much—a half-cent above price, but I looked at the dimpled little creature knew it wasn't quoted nor was it on the knew it wasn't quoted nor was it on the market. There was only one other fellow besides myself—a broker—who might of his canton flannel rabbit, crooning

of mind, and that everything would be as before.—Marion Ames Taggart, in as before.—Marion A Benziger's Magazine.

WIT AND HUMOR.

The rector of a certain Protestant Episcopal church was a man of High Church tendencies. He wanted to accustom his people to rites and ceremonies which their Protestant training had never known. So in the zeal of his heart he wrote this sonewhat ambiguous announcement: "We have a bier at our church, and also a beautiful pall, which is also at the disposal of the communi-cants of our parish; both of which I trust will be much more largely used in the future than they have been in the past."

FROM BAD TO WORSE.

At the end of the first year in the ministry a young divine was about to leave his parish for a wider

Cowans Maple Buds said: "But, sister, the man who will succeed me is a fine preacher and a splendid fellow. You'll soon see that

are different from and better than any other chocolate confection you ever tasted. Maple Buds are not made by any other concern, as the name and design is fully patented. Look for the name on every Bud.

The Cowan Co. Limited, Toronto.

ENGLISH CATHOLIC SCHOOLS; AND THE IRISH PARTY.

Regarding the defence of the rights and claims of the Catholic schools England Mr. John Dillon in a recent speech in Belfast stated his position and policy in very plain and gratifying words, and, needless to say, his views on the question are the views of the whole party of which he is so distinguished a member. The fundamental question, said he that lies 'toking the continuous and the said he that lies 'toking the continuous and the said he that lies 'toking the continuous and the said he that lies 'toking the continuous and the said he that lies 'toking the continuous and the said he that lies 'toking the continuous and the said he that lies 'toking the continuous and the said he that lies 'toking the continuous and the said he that lies 'toking the continuous and the said he that lies 'toking the sai aid he, that lies behind the question of the Catholic schools in England is to do away with the system of government in Ireland that does not permit the sons and daughters of Ireland to find their homes and livelihood on the shores of

But while holding that doctrine (continued Mr. Dillon) I have held with equal ardor the other doctrine, that there is one thing the Irish race could never be asked or tempted to do, and that is for any material or political gain any such demand of the Irish e, he must indeed have been strangely ignorant of the fight for more than three centuries in defence of their religious convictions by the Irish people

Established 1879 Whooping Cough, Croup, Bronchitis

Cough, Grip, Asthma, Diphtheria Cresolene is a boon to Asthmatics



material interest that could appeal to mankind.

Therefore (Mr. Dillon went on to say majority of Catholic schools in England are Irish, I make no distinction so far as the defence of the rights of their conscience are concerned between the Catholics of English nationality and the Catholics of the Irish nationalitywhen the question came up whether the children of the Catholic people of Enggland should have schools in which the doctrine of their faith could be taught by teachers of their own religious con never be asked or tempted to do, and that is for any material or political gain whatsoever to sacrifice to material purposes or gain their religious convictions. If any politician were wicked enough to make any such demand of the Irish jot or title of the right of the Catholics of England to ab-olute religious equality with every other creed.

It is pleasing to note that the devotion of the Irish Party to the cause of Cath--a fight in which they sacrificed every olic education in England thus emphaEducational.

St. Jerome's College, BERLIN, CANADA

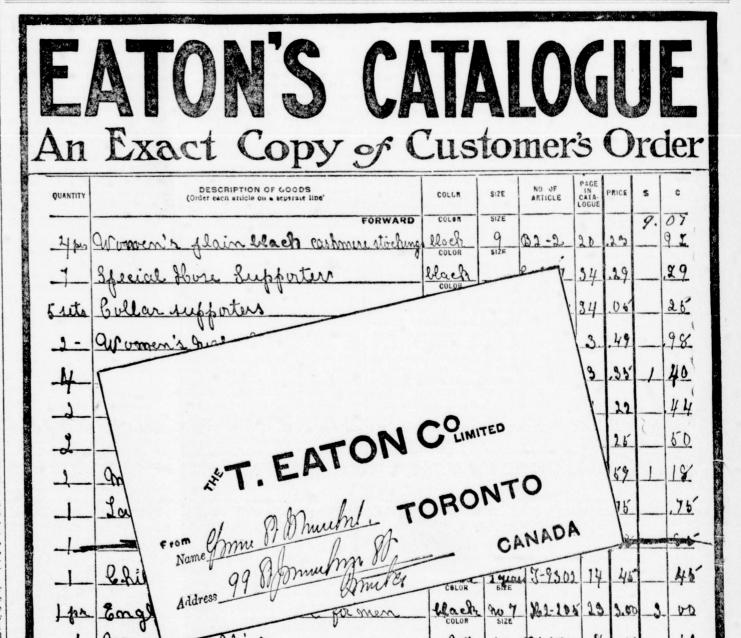
PETERBORO BUSINESS COLLEGE

when the question came up in the British Parliament whether the children of Irish Catholic parents, and English Catholic parents as well—because, though the maintenance of gratitude received by Mr. John Redmond through letters from English Catholic Bishops and resolutions passed at Catholic meetings all over the country.

-N. Y. Freeman's Journal.

> A strong will, a patient temper and sound common sense, when united in the same individual, are as good as a fortune





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

Mr. Thomas Coffey! Mr. Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic participates and rights, and stands firmly by the teachings and authority of the Church, at the same time ings and authority of the Church, at the same time premoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as wholesome content of the welfare of

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read your
estimable paper, the CATHOLIC RECORD, and congratedate you upon the manner in which it is published
Its manner and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pressure, I can recommend it to the faithful. Bless
lag you and wishing you success, believe me to remath.

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

LONDON, SATURDAY, MARCH 27, 1909.

THE SEVENTEENTH OF IRELAND. If Irishmen in this country are now-adays less demonstrative in their celebration of their national feast our Scotch and other neighbors are doing their best to rouse us from apathy. Their best is poor, insulting in their endeavors to be funny and vulgar in their attempts to be witty. Newspaper columns as well as shop windows pour forth verse of doubtful metre and pictures of inartistic suggestiveness. Here is the Toronto Globe, with nearly a whole column of inane poetry, without the least consideration for its Irish readers, taking undue liberties with reverence for Scripture. The old hackneyed ridicule of the Irish is prominent, exaggerating their faults and ignoring their virtues. A shorter specimen appears in se a pretended intriew between the Hon. Mr. Foy and some one else. This kind of journalism is unworthy of the Globe. The day has long gone by when Irishmen find a satisfaction in seeing their countrymen held up to scorn or their customs ridiculed. We cannot too firmly and earnestly resent the resuscitation of sneering at everything Irish. Our people owe it to themselves to frown down all these contemptible insults coming from whatever source they may. Pictures or post-cards with mockery upon them-caricature poetry, travesty upon all but our honor and faith should be returned to the donors with the interest of self-respect. They are dear at the cheapest priceand are only the kick and the cuff of

THE MESSENGER'S VALEDICTORY

and never will.

those who never cared for our people

Our friend, The Messenger of New York, delivers this month its valedictory. It is to be replaced by a new periodical whose scope is considerably wider and whose promise is endorsed by a large staff of able editors. They are all distinguished members of the Society of Jesus under whose control the new Review is to be issued, as the Messenger their convent in Orthez. In 1569 this was before it. Amongst them is Father Wynne, Associate Editor of the Catholie Encyclopædia. Another wellknown, and most favorably to Canada, is Father L. Drummond, for many years connected with the University of Manitoba as member of its Council and Examiner and Editor of the North-west Review of Winnipeg. Last summer Father Drummond was removed to Guelph. And when steps were to be taken to establish the new Review he was transferred to the New York Province in order that he might devote his ability and experience to the work of editing, for which he had shown so much aptitude. The Review in such hands will undoubtedly fill a great lack and be faithful to its promise of "being a representative exponent of Catholic thought and an activity without bias or plea for special persons or parties." It proposes further to chronicle the events of the day and the progress of the Church; and to stimulate effort and closing point in the first period of French originate movements for the betterment of the masses. In form it is to be quarto, and is to consist of thirty-two pages. No mention is made as to the time character of the Review, how often it will a pear. If, as we hope, it be weekly, it will be all the more welcome as a high class visitor to an ever increasing class. thoughtful, studious Catholics eager for the best exponents and apologists of their religion. No matter how welcome imperiled the nation. Here we pause, in no way really modify or condition laws to govern his own little flock, and

the newcomer may be our parting with CATHOLIC ELECTORS IN ITALY. the infinite. It will as in the case of the Messenger is to be regretted as an the House of Savoy Catholics have by old friend dropping out from its place. the mandate of the Popes abstained from

CALVINISM IN FRANCE.

Now that St. Bartholomew's Day is fresh in the minds of our readers it might not be amiss to touch upon Calvinism whose disciples really brought about the massacre by political plots and interference. None of the heresiarchs of the sixteenth century rivailed Calvin in power of mind or force of will. None so deeply turned their character into their teaching. He carried private judgment to the extreme and overshadowed his doctrine with the dark cloud of predestination. Nor was he less domineering in his politics than he was narrow and dogmatic in his theology. When in 1541 he was recalled to Geneva with the promise of absolute power he declared that he came to bring war, not peace. His reign fully justified the assertion. A Protestant author says that: "In his reformation of the Genevans Calvin ignored all that is good and honorable in humanity, and established a regime of the most ferocious intolerance, of the most besotted superstitions and of the most impious doctrines." His treatment of Michael Servetus was one of the most cold-blooded and cruel acts in history, more like Nero than any man pretending to be Christian. Calvin defended himself by publishing an exposition of the errors of Servetus "together with a defence of the proposition that heretics are to be put to death." In order to impress his novel narrow tenets upon the masses Calvin relied much more upon the cruel lash of force than the allurement of mildness. We pass to the action of Calvinism in France. Nearly all the efforts to introduce Proestantism into France were due to Calvinists; and were the movement of the feudal nobility against the king. From the baptism of Clovis by St. Remy down to Calvin was well nigh eleven centur-

ies. During all that time Catholicism had become associated with all that was grand and noble in France. Intellect, heart, imagination had been given to Rome in unalloyed doctrine and unbroken constancy. Neither the king nor the people had any strong inducement to change religion—this even from a low standpoint. The monarch was too proud of his title, most Christian king. to exchange it for all the goods he might plunder from the Church. And as to the people there had been no abuses to shock them; nor did the morals of Calvinism possess any attractions. Not so, however, with the provincial lords they hoped that a change of religion would effect a change in the political form of the whole country. They made a parade of religion, but they were influenced more by ambition. A religious faction was thus formed which remained clandestine for a time but which manifested itself in its true colors by the machinations of Catharine dei Medici, mother of Charles IX. As early as 1535 the works of Calvin spread throughout France, when he became known as the French Luther. Margaret of Valois, sister of Francis I., became, through her vanity and superficial study victim of the Calvinists. She eventually did penance for her errors. Her daughter, mother of Henry IV. of Navarre, plunged into the depths of heresy. During the life-time of her husband this lady, Jeanne d'Albret, contented herself with preparing the way for her triumph over Rome. When in 1562 her husband died she openly participated in the Calvinistic services and entered upon her uninterrupted course of persecution. All the cathedrals were pillaged. Calvinist

ministers had to be admitted to bene

fices. The Dominicans were chased from

zealot promulgated an edict by which

she totally and immediately abolished

the Catholic religion throughout the

kingdom of Navarre. A few months be

fore this she had received help from

Etizabeth of England. Charles IX. re

garded this invitation as a violation of

his rights as suzerain of Navarre. War

ensued. Then the royal zealot came out

as if clad with full power. All practices

of the Roman Church were stopped.

All the inhabitants had to attend the

images were destroyed. Her Catholic

subjects were not allowed to baptize

their own children: they were forced to

the abhorred ministrations of apostates.

new church. This may be taken as a

Protestantism. Like more modern at

Marriages which were not "blessed

preachings and instructions of the new

ing the affairs of these States by either voting or allowing oneself to be named as candidate would be co-operating in the act of plunder. This may not have been the readiest or the most practical solution of the difficulty. It was, however, the soundest and highest so far as right principle was concerned. Many well meaning Catholics, especially in English speaking countries, would like to have seen the battle fought out on the floor of the Italian Parliament or the Council Chamber of the Eternal City. Neither parliament nor council was valid; both were usurpers. Neither could be recognized by good Catholics. This was the stand taken by Pius IX. and confirmed by both Leo. XIII. and our present Holy Father. The Holy See has always op posed the formation in Italy of a Catho lic party. Whilst the principle is still maintained with courage and constancy views of its applicability have been somewhat modified so that under certain circumstances good Catholics may have an opportunity of trying their strength and saving their unfortunate country. Only in necessity are loyal Catholics permitted to stand as candidates. Their intervention at the polls s to be the exception and not the rule. Such exception is to be based on certain clearly defined conditions, of which the ecclesiastical authorities are constituted the judges for the purpose of deciding the need and utility of making exceptions. Catholics cannot any longer remain inert. All the adverse forces within call of lodge-room methods and influence are combining to expel the Church from its patrimony and first European home. "Rome" gives the programme as follows: "The abolition of dogma, the essential and complete laicisation of the school, the introduction of divorce and merciless war on the congregations." If this be carried into effect Catholics would be robbed of their liberty and the right of acquiring or possessing property or of exercising the office of teaching merely because they happen to be ministers of the Catholic religion and members of congregations It would make atheists out of the younger generations and destroy the foundations of the family. The aim and

Ever since the occupation of Rome by

taking part in any elections. A prin-

ciple was involved. The Papal States

were stolen from their legitimate sover-

eigns and usurped by a foreign power.

To assist this new power in administer-

purpose is to bring upon Italy the dis-

astrous condition which the same secret

society forces have brought upon

France.

HERBERT SPENCER. We have before us a letter charging a correspondent with wrongfully imputing Herbert Spencer with atheism. The article grounded the claim on the fact that Spencer rejects the hypothesis of creation of the universe by an external agency. Herein lies the error. At least so says Spencer's apologist. There are two ways of dealing with this matter. One is to open up our columns to both parties in order that each in turn may explain his own position. To this we find a strong objection that the question would soon, in fact has already, beinterest or instruct our general readers The other way is to let our second correspondent give his defence of the English philosopher, make our own comment and thereupon declare the incident closed. We admit that Herbert Spencer is not, at least strictly speaking, an atheist. His theological theory is, however, essentially negative. Unlike other positivist philosophers he does not deny the existence of God. He admits that man has a vague, confused and indefin ite conception that there is a Supreme Being. This Being, this Absolute God in fact, is altogether inaccessible to human reason. He is the Unknowable. Starting from the sensile element of our knowledge, and never getting beyond it to admit a supersensible element in it. Herbert Spencer in common with all the leaders of the materialistic school exaggerated the axiom known as the relativity of knowledge. Without going ministers. All the altars and sculptured too far upon this undoubtedly interesting yet abstruse subject we call special attention to the fact that knowledge establishes what the Aristotelian school calls mixed relation. This means that the relation is real in one term and only logical in the other. The geometrician by a Protestant preacher were declared invalid. No one was allowed to teach knows the triangle. His knowledge of at all unless he was a member of the it by no means modifies the triangle itself. It modifies the man's own mind. The triangle is the same as ever. Its relation with the mathematician's mind tempts in France of a similar character may condition many things, as engineering and surveying; it may prepare the an audacious minority used violence to temples of religion and the homes of rob the entire nation of its faith and society. It remains in itself uncondithen strove to legalize its crime. The stronger elements of national life-the tioned and unmodified. When we come people, the bourgeoisie and the religious to the infinite a new difficulty presents orders, defended the integrity of the itself by reason of the finiteness of faith. The weakness of the home and our mind. Whatever knowledge we foreign policies of some of the monarchs

the triangle modify our mind. The difficulty here is that the object known is infinite whilst the mind knowing is finite. That any created mind cannot fully comprehend the Infinite, Supreme Absolute Being is self-evident. That it can, however, even by its own natural capability know many things about this Absolute Being is also true. It is written in the history of nations as well as in the hearts of individuals. The Absolute remains absolute whether the human mind knows the Absolute at all or partially or completely. By limiting the sphere of reason to the relative and by not admitting any absolute element in our knowledge there result the entire separation and incompatibility of religion and science. The object of the first is the Absolute, whilst the exclusive and only object of science is the relative. Faith expelled from the halls of learning must seek refuge with the simple and the illiterate: Science at any rate will have nothing to do with her. Sisters they may have been in other and better days. They can no longer abide under the same roof. From what we say Herbert Spencer, although perhaps free from the charge of formal atheism, can hardly be exempted from the charge of practical atheism-a phase of thought much more common. With the closing sentence of our last correspondent's letter we cannot too strongly disagree. We are surprised that any one will advise the study of Herbert Spencer's work on the ground that it is apt " to strengthen rather than to destroy religious feeling." When figs can be gathered from thorns and grapes from thistles we may expect to reap a religious harvest from the works of Herbert Spencer. His principle is that God is unknowable. What religious propositions can be based upon that negation is not hard to guess, or what spiritual sentiment it will foster, or to what height of contemplation it would lead a religious aspirant should he take these writings for his morning's meditation are only too evident in the barren results so far attained by any

NEWS HAS COME to us from Rome of the appointment of Rev. John Farrelly, at present chaplain of the American College at the Eternal City, to the Bishopric of Cleveland, Ohio. He succeeds the late Bishop Hortsman. It is now expected that the many other vacant Sees, both in the United States and Canada, will shortly be filled up.

of Herbert Spencer's disciples.

THERE IS A MOVEMENT on foot in the United States to raise a memorial to Edgar Allan Poe. That he was a genius and that he left us productions which will live for centuries no one will deny. He had one terrible weakness. Like many another illustrious writer the demon of alcohol took firm hold upon him, and he could not shake it off. This should be a warning to others. The choicest of God's gifts are too often stamped under foot by the immoderate use of that body and soul destroyeralcoholic beverage.

WITHIN THE PAST four months the churches of over one hundred different cities in the United States, all the principal religious denominations, and several interdenominational have united in a campaign against con sumption, according to a statement issued by the National Association for the Study and Prevention of Tuberculosis. Foremost in the fight against consumption is the Catholic Church Under the direction of Archbishop Ryan, of Philadelphia, an educational crusade against tuberculosis is being carried into all of the parochial and other schools in its control. As a result, over 1,250,000 school children in 13,000 parishes are being reached. The clergy of the church have been asked also to instruct their congregations on the dangers and methods of preventing tuberculosis, for the purpose of bringing the simple doctrines of the cure and prevention of this disease to every one of the 17,000,000 Catholics in the United States.

REV. ROBERT FULTON is grand Master of the New Brunswick Orangemen Lately he took to task the distinguished Bishop Casey, of St. John, because of the attitude of the Catholic Church on mixed marriages. The Grand Master fears that liberty of conscience will receive serious bodily harm if the Church makes regulations for the guidance of its flock on this very important matter. In the privacy of his library the rev. gentleman will doubtless smile a broad smile when he considers how easily he can bring a Bay of Fundy fog to play on the minds of his Williamite followers who will never stop to think that the good Bishop is dealing with a matter which concerns his own people solely. It has to do with the marriage of a Catholic and a non-Catholic by a Protestant Minister or a magistrate. Rev. Mr. can acquire of the infinite will Fulton could make 'precisely the same

much happier country this Canada would be were greater attention given to the matter of people minding their own business.

THE IRISH STUDENTS of Ottawa University gave a grand banquet in the arts building in celebration of St. Patrick's day which was in every regard a most notable event. The occasion was graced by the presence of the Apostolic Delegate, whose address to the Irish students was noted for its breadth of view, its noble enunciation of correct principles of conduct and the eloquent and heartfelt compliment paid to the Irish race because of its heroic adherence to the faith St. Patrick had so well and truly planted on Irish soil. The speeches delivered by the students were marked by eloquent periods characteristic of the race from which they sprung, Altogether the evening was a fitting observance of Ireland's great festival We will be much mistaken if the young nen who spoke at this banquet will not forge their way to the top in the best positions in the life of our Dominion. We congratulate the Rector. Rev. Dr. Murphy, and Father Fallon, on the admirable manner in which the proceedings were carried to a successful conclusion. The occasion will leave many pleasant memories.

THE ORANGE LODGE is a hive of inconsistencies, a combination of contradictions. These traits are shown forth in all their ugliness when the proceedings of the "Grand" body are flung to the breeze in the public prints. First and foremost we have on all occasions the venerable declaration that Orangemen would give up all their life-blood in defence of civil and religious liberty, the birthright of the Briton, etc., etc. Then follows a resolution, passed with flashes of Kentish fire, authorizing a grant of \$600 to aid in the work of " evangelization" in Quebec. In other words, all manner of men should be granted civil and religious liberty - except the Romanists," and Orangemen feel in duty bound to show them the errors of their ways and transform them into good Protestants. But, may we ask, are the Orangemen in this class? If, in a gathering of the brethren, comprising the masters" as well as the latest raw recruit, a request were made for a show of hands of all those who rented a pew in a Protestant church, or were present at service in these places of worship half a dozen times in a twelvemonth, the situation would be a very awkward one for these self-constituted champions of Protestantism. They are loud and mighty in theory, but lamentably weak in the practice of their principles. Altogether it is a huge organization, kept in the limelight, solely for the purpose of elevating mediocrities into positions for which they are ill-fitted.

IN TOLEDO, OHIO, there is a movement on foot towards the formation of clubs amongst the Catholic young men in every parish of the city. Speakers were present from Philadelphia and Washing ton representing the Catholic Young Men's National Union. Untold good will be the result of work along this line. For want of such an organization many a young man just emerged from boyhood takes to the street, the saloons, the billiard rooms and the gambling dens. We are pleased to notice that in many parishes in this province the importance of such work is fully recognized and the priests are doing their utmost to promote and strengthen Young Men's Societies. It is to be regretted, however, that there is amongst the young men themselves such a spirit of anathy. There is, too, amongst some of them, we regret very much to say, a fondness for whiling away the evenings in a manner which adds nothing to that capital stock which will count for much in their future lives. The reading of a good book leaves in the memory something which will be of solid benefit. The inveterate card-player and billardplayer is, as a rule, a thing of emptiness who will always be at the foot of the ladder.

THERE ARE FEW things more repulsive to people of good taste than insulting remarks at an after-dinner speech. The Irish Protestant Benevolent Society of Toronto gave a dinner at the Queen's Hotel in that city. One of the speakers was Rev. John Coburn. What Mr. Coburn's nationality is we know not, nor do we care. He may be of German, Scandinavian, Puritan or other extraction. We shudder at the thought of his being Irish. He may possibly be a Scotch-Irish-English-Irishmen, a lineal descendant of those carpet baggers who in the long ago robbed the Celt of his land and his freedom. That Rev. John Coburn is elbowing his way in the world laden with a peak load of bigotry, the following words from his speech will be ample proof: "If we could only take away from her (Ireland) three things: the rule of superstitious ecclesiastics, the power of the demagogue politician identified."

Catholics would enter no protest. What who goes mad at the name of anything British, and the power of the grog shop, we would be making her what she ought to be-a land of happy people living in peace." How there can be a happy people, living in peace, in a country owned largely by aliens, and in good part used by these aliens for the purpose of fattening cattle for the English market is a view of the question which seems not to have been taken into account by Rev. Mr. Coburn It is a pity that organizations of non-Catholic Irishmen should invite clerical firebrands to their gatherings. They are always a bitter antidote to the work-a blessed work of promoting friendship ameagst all the sons of the Emerald Isle. Mr. Coburn's proper forum is in the Orange Lodge.

A RATHER STARTLING statement has

ome to us from Toronto, being the

deliverance of Rev. D. T. Tayler in Cooke's church. The occasion was a gathering of the Irish Protestant Benevolent Society. The reverend preacher stated that he did not know any city in which the decay of religion is going on faster than in Toronto. "I take it as a sign of this decay," Rev. Mr. Taylor continued, "when city churches are mortgaging their buildings to buy big organs. It simply means that Toronte has so many free houses of entertainment every Sunday night." Mr. Taylor's remarks are 'quite justified by the canditi ns now existing. A glance at the Saturday papers in Toronto and elsewhere in this Province will show as that church services are announced largely on business principles. The text of the sermon, too often a "catchy" one is announced, and the preacher is preclaimed to be eloquent and impressive. He has probably exchanged pulpits and the regular pastor is duly advertised in some other place. Topics of the day are frequently discussed and the preache labelled "up-to-date." The Church management has secured the services of popular sopranos, tenors, bassos and altos, and what between the preaching and the singing a rare treat is promised and a crowded church is the reward. There is altogether too much of this kind of procedure in some of the places of worship of our separated brethren. It will give us, sooner or later, a goodly crep of scoffers and unbelievers. A very prominent merchant of London, now deceased, told us he was led into the Catholic church by witnessing the crowds of people going to early Mass. There should be more prayer and worship, and less entertainment, in many non-Catholie churches. It may not be so "popular." but it will be more akin to Christianity.

HON, CHARLES MURIHY, Secretary of State, in the course of an address at the St. Patrick's Society annual banquet in the Windsor Hotel, Montreal, made the important announcement that the Dominion Government was prepared to furnish a free site on Telegraph Hill facing the St. Lawrence River, for the monument which the Ancient Order of Hibernians propose to erect the coming summer to mark the spot where many hundreds of patriotic Irishmen he buried on Grosse Isle. From the press reports to hand, we recognise in the address of the Secretary of State a tone and an eloquence which gives him rank amongst those Irishmen of whom The Irish people have in him a representative of rare ability, good common sense and a stirling rectitude of character which will not fail to be appreciated at its full worth. The subjoined reference he made to a St. Patrick's day dinner in Montreal in the old days will be read with interest:

"Remarking upon the fact of the ban-quet being the fifty-third anniversary of the incorporation of the Montreal St. Patrick's Society, Mr. Murphy in a very interesting manner described a dinner which in 1835 French and English citizens of Montreal gave to the Irishmen of that ci y on St. Patrick's Day. Among those present were men who at a ter daylbecame important figures in Canada. A few of those attending were T. S. at the engagement of St. Denis and St. Charles; L. H. Lafontaine, the famous political leader, and one of the founders of responsible government in Canada; C. O. Perrault, who was killed in one of the first skirmishes of the rebellion; J. L. [Beaudry, who was afterwards Mayor of Montreal; and Dr. Munro, a prominent figure in rebellion times. This dinner, was given in the residence of E. Rodier, Esq., M. P. P., and among the speakers were: C. O. Perrault, a Frenchman; Samuel Revans, an English-man; and J. McDonnell, a Scotchman. Mr. Rodier, in responding to the toast of "Papineau and the House of Assembly of Lower Canada," made the significan statement that 'the people of Ireland have been called the tools of O'Connell because they have firmly supported him in all his measures for the emancipation of his country.' The people of Canada have been called the tools of Papineau because they have a unanimity almost without parallel steadfastly adhered to but, gentlemen, neither the people of Ireland not the people of Canad the tools of any man. They support their great leaders, not for themselves but for the immutable principles which they have invariably advocated, and with which their names are eternally age laws lately prom The present gree considered that the forther legislation, are known as the 1 In other words, the of Trent as to the destinity has been country, and we hav ine with the genera hich has been in pa for nearly four is now the law in Catholic marriage, before the Bishop o priest in charge of pointed by him and will not be a valid way binding. It has that this legislation an insult and a slap tants. It is no e Pope express not legislate for the marriages to be v according to the Church, or of the may consider suprethings so long as t

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line with the general law of the Church, hich has been in force in other coun-

per for nearly four hundred years. It now the law in this country that a Catholic marriage, unless contracted before the Bishop of the diocese, or the priest in charge of a mission, or one appriest in enarge or a mission, or one ap-pointed by him and two other witnesses, will not be a valid marriage, nor in any way binding. It has been foolishly said that this legislation has been enacted as an insult and a slap in the face to Protestants. It is nothing of the kind. The Pope expressly says that he does not legislate for them. He holds their not legislate for them. He house their marriages to be valid when performed according to the enactments of their Church, or of the State, which they may consider supreme, even in spiritual things so long as they do not touch anybelonging to the essence of marri-He concerns himself solely with what concerns Catholic marriage. MIXED MARRIAGES.

But there are such things as mixed marriages. Yes, but mixed marriages are Catholic marriages, and as such they come under the general laws of the Church. Those outside the Church nplain that these new laws make complain that these new laws make things very unpleasant for them. It was not intended that they should be made pleasant for them. Why should it? The Church detests mixed marriages. Is it reasonable to suppose that she would go out of her way to make easy what she wished to see non-existent? It is necessary that those parties who are not Catholic, but wish to marry Catholics, should realise this, and fully understand and see exactly how they stand. The Ohurch, not wishing to have mixed marriages at all, but desirous to safeguard so far as she could the interests of the tholic party, laid down certain conditions without which she did not consent to a mixed marriage at all. She insisted, and still insists, in the first place, that a good and sufficient reason be given for the Catholic party entering mon such a marriage, then that the non-catholic party must agree and promise that all the children of the marriage that all the children of the marriage must be brought up Catholics, and that the Catholic party will have full freedom to fulfil all his or her obligations as a Gatholic, i. e., the full and free exercise of her religion. Unless all these conditions be fulfilled no dispensation can be granted for a mixed marriage. But the new legislation goes further. ean be granted for a mace a market but the new legislation goes further, and places a mixed marriage on the same footing exactly as a marriage between two Catholics. And why not? It will hitherto, as it has been since the beginning of September, be invalid, unless celebrated before the ordinary of the diocese, or the priest in charge of on, or one delegated by him, and two other witnesses. OSITION OF CATHOLIC WOMEN.

brought up Catholic. He cannot be married by the priest. He persuades the Catholic woman to be married by the minister or the registrar. The Catholic woman not only commits a grievous sin of sacrilege, but she enters upon a life which to her will be a continued life and state of sin, from which she cannot courses; either she must get married before the priest and two witnesses, and if he non-Catholic will not agree to this, then she must leave him, because she knows that she is leading a life of comoubinage. It is a frightful position for a Catholic to put herself or himself into. The non-Catholic people nowadary do not seem to like to be called a Protestant—it was different in my young days. For my part, I do not wish to designate anyone by a name he dislikes. I do not like myself to be called a Bonganist and my Church the stantant the task thuck xi.: "Every hold and the stant land the hold I am with you all days even to the consummation of the world." Marvellous address! Which means being interpre-spoke as follows:

"There is one institution on earth that contrasts in a striking manner with the consummation of the world." Marvellous address! Which means being interpre-spoke as follows:

"There is one institution on earth the consummation o escape except by taking one of two courses; either she must get married designate anyone by a name he dislikes.
I do not like myself to be called a laman, it will come to nought," said the Bomanist, and my Church the Romish Church. It is generally intended as a term of contempt or insult, and one does on thyself. From this law thou canst on thyself. From this law thou canst on the same of the same than the Church. It is generally intended as a term of contempt or insult, and one does set like to be insulted. "Papist" is met a bad word; it has a meaning, and embodies a reality of which I am proud. Well, the non-Catholic who wishes to marry a Catholic, and who does not wish to submit to the conditions laid down, has to look the matter straight in the face. He—supposing it is a man—who wishes to marry a Catholic woman in these circumstances has to realize where he stands, and he must blame himtelf entirely for any untergrand conse telf entirely for any untoward conse-quences. In many cases those untoward consequences are sure to come. When the Catholic conscience awakes, and er or later the Catholic conscience will awake, the position of matters will be not only awkward but disastrous, frightful, horrible, tragic. He will be gally bound to a woman who will be miscientiously bound to leave him, be cause she knows she is not married to the The non-Catholic press of the country raises its voice against this as tymany on the part of the Church. We see a not now concern corrections which is the country to the country the country to the country the country that the country the country that th meed not now concern ourselves much with what the press says on such matters. Shes it really consider the legislation to be tyrannical and evil? The answer and remedy are one, and very simple. Let the non-Catholic engage to fulfil all the conditions laid down by the Church, and put himself in the way of becoming and put himsel in the way of becoming a Catholic, and that mixed marriage will likely turn out a real blessing, as many such marriages do, or else let him keep away entirely from Catholics with a view to marriage.

UNDESTRABLE MIXED MARRIAGES. If the new legislation will lead to this and decrease the number of undesirable wind marriages, it will prove itself to be wise and beneficent. If, on the other

perhaps somewhat strongly and forcibly. The situation requires plain words and strong. My only desire is that Catholics and non-Catholics alike should see the thing as it stands; so as to act with their eyes fully open to the position in which they may find themselves. Before closing this subject, I wish to draw your attention to the following suggestion, which I think is of great importance. It is frequently given as a reason for obtaining a dispensation to a mixed marriage, and a good reason it is, that the non-Catholic party wishes to be instructed instructive extract touching the marriage laws lately promulgated.

The present great and wise Pontiff considered that the time had come for farther legislation, and he issued what are known as the new marriage laws. In other words, the law of the Council of Trent as to the impediment of clanstinity has been promulgated in the country, and we have been promulgated in the country, and we have been promulgated in the country and non-Catholics alike should as to act with their eyes fully open to the position in which they may find themselves. Before closing this subject, I wish to draw your attention to the following suggestion, which bless the country and non-Catholics alike should as to act with their eyes fully open to the position in which they may find themselves. Before closing this subject, I wish to draw your attention to the following suggestion, which bless the country are constant. for the regislation, and he issued what it think is of great importance. It is a frequently given as a reason for obtaining a dispensation to a mixed marriage, and a good reason it is, that the non-Catholic party wishes to be instructed in the faith. But there is generally this mistake made in connection with its mis it—the priest gets notice of it for the first time when the party comes to put in the banns. Surely no sensible person takes up the thought, serious aslit is, of getting married without careful considerations. eration and time being given to it. It the eration and time being given to it. If the non-Catholic wishes to receive instructions the priest ought to be informed at once, so as to have sufficient time to give the necessary instructions before marriage. It may happen that the non-Catholic after hearing all that has to be said in the matter will not wish to become a Catholic and cry off. It is sure-ly better to repent early than too late. But, as will generally happen he or she resolves to become a Catholic after due consideration, then if received (if sufficient time is given) before marriage all the trouble and worry of a mixed marriage will be avoided. I leave this to be elaborated by the clergy in their instructions. And now more than ever is it necessary not to put off too long in asking for a dispensation. In every case we shall have to apply directly to Rome. We are no longer under the paternal charge of propaganda, but ap-lications for dispensations will have to made to the various courts of the Roman curia.

ON CHURCH UNITY.

REV. FATHER BARRETT EXPLAINED ITS PRINCIPLES FROM A CATHOLIC VIEW-POINT. THE CHURCH NOT NATIONAL

"There is an old man in Rome whom over two hundred millions of the human race obey. Political power he has none. No legions march to execute his behests. Yet kings come and kneel at his feet and solicit his blessing. One of his predecessors crowned Napoleon; another crowned Charlemagne; another saved Rome from the most ferocious of barbarians, Attila, by the moral grandeur of his presence. That old man is the present representative of the most august dynasty in the world. He is the rock on which the Church is built, the centre of her unity, her supreme ruler and teacher on earth."

Such was part of a sermon on "Church Unity" preached by Rev. Father Barrett, the Dominican preacher from Ireland, before a congregation which taxed the seating accommodation of St. Patrick's Church at High Mass yesterday morning. It was a direct message which the Dominican delivered, a mes-sage as forceful and dominant as the sage as forceful and dominant as the preacher's personality, in complete antithesis to the suave priests of the European continent. Rev. Father Barrett, a hearty, virile Irishman, presented his conceptions of Catholicity with no complexities. Like a missionary of the early Church, militant and resolute, he seemed to find light and inspiration in the name of the Church he loved and of her ruler, His Holiness the Pope. Nations were divided, said the preacher, but the Church made all to be members Take the case of a non-Catholic who will not consent to the children being but the Church made all to be members of the same mystical body. The Church could not fail. Her founder was Christ, Who fulfilled His gospel promise: "Lo, I am with you always, even to the end of the world."

Taking for his text Luke xi.: " Every

on thyself. From this law thou canst not purchase exemption. There is just one beautiful institution which that law effects not. Time signs the death warrant of all things else, but can write no wrinkle on her queenly brow. She bears the mind back to the days when the Roman Empire achieved its greatest. the Roman Empire achieved its greatest expansion, and after having traversed expansion, and after naving traversed that enormous cycle of years, who can say that her vitality is impaired? She has seen empires crumble, thrones fall, dynasties die, while marching along with queenly gait, superior to the law of death. O Venerable Mother Church of death. O venerable mother charter and all ages ever ancient and ever young, we, thy Catholic children, hail thee to-day.

"Nor is time the only enemy which

the Church has to combat. Every passion in the human heart is hostile to her. She is as a city beleaguered by a strong army. Some strive to spring a mine, or sap her foundations; others direct a flerce artillery fire against the direct a flerce artillery fire against the walls; while there is a third party within the city—most formidable of all—who embarrass the action of the defenders. And this assault has lasted nineteen centuries; so long have infidels, heretics, and unworthy Catholics waged war on the impregnable City of God. Or again, she is a barque on the treacherous ocean of human passion and pride.

"But perhaps the Church is a national institution, an appendage of some powerful state, and shielded from destruction by establishment? Quite otherwise. She is emphatically not national; she is found in avery land speaks every tongue. pate violation of the law of the Church ful state, and shielded from destruction by establishment? Quite otherwise. They consist for the consequences. They consider the consequences. They consider the consequences if their by by establishment? Quite otherwise, by establishment? Quite otherwise, by establishment? Quite otherwise, by establishment? Quite otherwise, will give to thee the keys of the king-found in every land, speaks every tongue, found in every land, speaks every tongue, found in every land, speaks every tongue, found in every land, speaks every tongue, and olaims children of every hue. She ignores all national boundaries and She ignores all national boundaries and stability (see Matt. vii. 24-25), so that

herself by captivating your Newmans.
What can you accomplish against such
a Church, O ye children of earth?
"And she is not the Church.

a Church, O ye children of earth?

"And she is not the Church or one class only. She caters for prince and peasant: she asks only for an immortal soul. What the outward man may be natters not, she will work for a criminal

matters not, she will work for a criminal chained in a noisome cell as well as for the purple clad ruler of millions.

But of all the characteristics of the Church unity is the most striking. How strong the antagonism of races! how bitter their prejudices! Yet all these nations that the Church brings within her fold she lifts up into a higher unity. her fold she filts up into a might accept brings them into harmony as members of the same mystical body, and binds to a common centre by the double bond of faith and government. There is an old man in Rome whom over two hundred man in Rome whom over two hundred millions of the human race obey. Poli-tical power he has none. No legions march to execute his behests. Yet kings come and kneel at his feet and solicit his blessing. One of his pre-decessors crowned Napoleon, another crowned Charlemagne, another saved crowned Charlemagne, another saved Rome from the most ferocious of barbarians, Attila—by the moral grandeur of his presence. That old man is the last representative of the most august dynasty in the world. He is the rock on which the Church is built, the centre of her unity, her supreme ruler and teacher on earth. What brilliant luminaries here shown in the dynamum of the aries have shone in the firmament of the Church during nineteen centuries! What a galaxy of genius! Yet they all turn to this old man as the supreme exponent of God's law, the one man who, in the domain of faith and morals, speaks with infallible voice. Let me give an example. Two eminent French prelates of the seventeenth century joined issue on a certain theological question. The dispute was referred to Rome. Shortly after, one of them—an Archbishop—is in his Cathedral on Sunday morning, preparing to preach. A document is placed in his hand, and it is the condemnation of his theory. He the condemnation of his theory. He steps into the pulpit, produces that document, and in the presence of his people reads his own condemnation.

"Who but God can be the author of such an institution? She is immortal
—Death has no dominion over. Time
can not assail her. She is Catholic, can not assail ner. Side is called the barriers by which Space opposes the expansion of all other institutions, she ignores. Finally the order and unity which characterize the works of the All-wise are her characteristics also. She bears impressed on her brow the seal of her divine origin—manifest-

ly and indelibly. "Further, let us open a certain book "Further, let us open a certain book written over eighteen centuries ago. Some have attempted to impugn its historical value, but in vain. Authentic history that book is in the strictest sense—the record of the public acts of one who lived in an age when history was no longer in swaddling clothes. Having proved that He was God by His life and Resurrection, He called His apostles together and addressed His and Resurrection, He called His apostles together and addressed them thus: "All power is given to Me in heaven and on earth; going therefore, teach all nations, baptizing them in the name of the Father and of the son and of the holy Ghost: teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days even to the consummation of the world." Marvellous

This is a phrase found more than once in the Old Testament, and means: "Fea you all days, even to the consummation or end of the world?" These men will all be dead before the end of the first century, how then?" How then canst Thou be with them? He spoke to them, brethren, not in their individual but in their representative capacity. As indi-viduals they would all be extinct before the end of that century; but they are the teaching body in His Church, and as such they will live on in their successo such they will live on in their successors even to the consummation of the world, and until that consummation Christ is with His Church. Magnificent promise! How can the Church fail! How can death have dominion over her! How can she be subject to corruption or decay or error—she with whom Christ has promised to abide even till the trumpet of doom? "Go and teach all nations, and I am with you till the consummation." Christ's Church must be Catholic and she must abide for ever in prerenial youth.

perennial youth. or again, she is a barque on the treacherous ocean of human passion and pride. Ever and anon the tempest roars and the billows rise in fury, and her enemies shout in joy. 'Lo, she has foundered at last.' But look again — there she is still proudly riding on the crest of the billows, and the captain still on the bridge. And, brave barque, who can say why thou has not foundered, save that the Lord is in thee?

"But perhaps the Church is a national institution, an appendage of some power-institution, and the gates of hell shall not prevail against her; and I "Again the last discourse of Christ.



the gates of hell, satan or death or corruption, shall not prevail against her. And to thee, Peter, I will the keys—supreme authority give to rule my Church on earth.
"This promise Christ fulfilled after His resurrection, when He said to Peter: "Feed my lambs, feed my sheep." Here is a Church against which hell cannot prevail, built on Peter, because of his faith, and love. He has the keys, he is supreme ruler. He must feed both lambs and sheep must teach and govern both pastors and people. Thus is unity secured. The plenitude of authority is committed to one, and all are linked to him by the

PUREST

TORONTO

double bond of faith and obedience.
"Here then in the Bible is the precise counterpart of the Catholic Church. The same characteristics are impressed The Gospel Church on both. abide intact for ever, she must teach all nations, she must be based on the rock of unity. The living Catholic Church realizes those three notes, and realizes them in such manner as to discriminate her from all other religious bodies. And thus, O Mother, we recognize Thee as the true spouse of Christ inaccessible to death, with the whole earth for thy home, founded on Christ as the Rock of Ages, and on Peter as His ever-abiding vicar here below.

TERRIBLE LOSS TO THE CHURCH.

A correspondent of the Corriere d'Italia writes from Messina an account of an interview which he had with the Archbishop a few days after the fatal earthquake: "I begged of him to give me some of his impressions of the terrible event, and he very kindly told me the

following brief but simple tale":
At 5.25 a. m. on December 28 I was roused by the earthquake, and heard, from my bedroom which had nearly col-lapsed the terrific roar of the ruin occuring around me. My first thought was to run over to the Seminary, which was to run over to the Seminary, which I thought must have been completely demolished. And so I found it. In the outer hall of the Episcopal residence such of the students as had escaped immediate death were running terrified, having nothing on them but their shirts and without shore on stackings, shiven and without shoes or stockings, shivering from cold and sheer terror. I did my best to cover them with blankets, my best to cover them with analysis, coverlets, old overcoats and shoes and slippers, picked up wherever I could find them. It was but little I could do, and it was far from enough to defend them against the rigor of that winter's morning. But the first moment of terror over, all began to think of the fate of their companions.

It was still dark, and the darkness was further increased by the immense quantity of dust which rose up in clouds from the tumbled walls of the Seminary. Nevertheless, we at once commenced salvage work. Many hours of incessant toil and anxiety had passed before we were able to extract from the debris ten students, more or less law, of which you are the depostation and exponents." What Lord! Can a few ignorant fishermen teach all nations. Is it not preposterous? The hearts of the apostles must have so spoken. He felt the force of the objection, and therefore, added the memorable words: "Behold I am with you."

This is a phrase found more than once in the professors, together with the cook and his assistant. Having thus helped as best I could the surviving seminare. as best I could the surviving seminar-ists, I welcomed into its courtyard the not, the commission transcends your natural powers; but I am with you and will enable you to fulfil it. The Omnipotent guarantees your success." Eut why O Lord dost Thou say, "I am with you all days, even to the consumeration." as I was able with both material and spiritual help. In the first days of the panic we were in want of everything, even of bread and water. Having settled them in some kind of order, in settled them in some kind of order, in company with some of the surviving clergy we set out on our rounds of help through the afflicted city. This involved climbing up and climbing down again enormous heaps of tumbled masonry. We encouraged the survivors and those that came to help us, and brought consolation to numbers that were at the point of death.

All the survivors among the clergy All the survivors among the clergy

and subsequently tmany others who came to help from neighboring places, lent themselves, under my direction, to this patient and most fatiguing work. this patient and most fatiguing work. Even the poor Crociferi Fathers, such of them as escaped with their lives, dis-charged their sacerdotal duties in a spirit of absolute sacrifice. When other valuable co-operators—both priests and good Cathelia laymon, he other valuable co-operators — both priests and good Catholic laymen—began to arrive, we became better organized, and a committee of succor was formed under my presidency. According to my local inspections, up to the present, four out of the nine parish priests of the city are dead, and two seriously injured. The losses among both secular and regular clergy are very numerous. Of the latter, the three communities of Franciscans—Friars-Minors, Conventuals, and Theatines—are completely annihilated.

tines—are completely annihilated.
All the churches of the city are destroyed, including the Cathedral, and its precious treasure and magnificent appointments are buried under the ruins. I searched for the precious

mantle of the "Madonna Della Lettera," all covered with jewels, and I learned that it was taken in charge by the Military Commander. Gen. Mazzi, indeed, kindly authorized me to take away all that belonged to the treasure of the Cathedral. Wherefore, I personally superintended the work of excavation carried out splendidly by the brave soldiers, helped by your zealous companions of the Romania. All the treasures discovered I had brought up to the Archiepiscopal Palace for safe custody. And now we are attending custody. And now we are attendin sedulously to religious help.—N. Y

THE CATHOLIC TRUTH SOCIETY OF CANADA.

It will be pleasurable news to the readers of this paper to know that the Catholic Truth Society has been re-

organized.

At a very representative meeting of the Catholic men of the city of Toronto, held in St. Vincent's hall, on Sunday last, the organization of the society was completed. There have been several meetings of the executive, which was formed for the purpose of selecting officers and the committees for the work that is to be carried on by this society.

The spirit which characterized the meeting on Sunday last was one of intense enthusiasm, and the avowed object

meeting on Sunday last was one of in-tense enthusiasm, and the avowed object of the society to solidify the Catholic laity into one great common body, which would have for its sole purpose the carrying on of the work of the Church in so far as laymen may do so, is to be commended in the most emphatic man-ner. The objects of the society are as

follows:
(1) To disseminate among Catholics
(1) In the disseminate among Catholics
(2) To disseminate among Catholics Catholic literature both instructive and devotional.

(2) To spread among non-Catholics information regarding the teachings of the Catholic Church.

(3) To assist in every possible way
the Church Extension and Missionary

Movement.
The subscription lists were opened

yesterday, and a sum aggregating \$500 was subscribed in a very few minutes was subscribed in a very lea hinded from among the gentlemen present. The officers of the society for the en-suing year are as follows: Patron, the Most Rev. Fergus P. Mc-

Patron, the Most Rev. Fergus P. Mc-Evay, Archbishop of Toronto; Chaplain, Rev. H. J. Canning; Honorary President, Mr. Eugene O'Keefe, Papal Chamberlain; President, Mr. H. F. McIntosh; 1st Vice-President, Dr. A. J. McDonagh; 2nd Vice-President, Mr. W. E. Blake; Recording Secretary, Mr. B. J. Doyle; Corresponding Secretary, Mr. J. P. Hynes; Treasurer, Mr. W. T. Kernahan. Kernahan.

The different committees were formed

Literature and Distribution Committee, Messrs. J. J. Murphy, J. F. Power, J. J. Seitz, W. H. Leacock and W. O'Connor; Public Meeting Committee, Messrs. J. D. Warde, J. H. Cornish. Richard, Power, C. C. McNamara, M. P. Doherty; University and Colleges Committee, Messrs. E. J. Kylie, Dr. A. J. McDonagh, J. F. Power, J. P. Hynes, W. Prendergast; Subscription and Membership Committee, Messrs. E. O'Keefe, D. P. Sheerin. J. F. Copeland, T. J. Ford, E. J. Cummings. Literature and Distribution Commit-J. Cummings.

The meeting decided that the mem-

bership fees would be as follows:
Annual membership \$1.00 per annum,
special membership \$5.00 per annum,
donators, \$10.00 per annum, and life
membership \$50.00.
Subscriptions and membership fees

membership \$50.00.

Subscriptions and membership fees may be sent to any of the members of this committee, or to the Recording Secretary, Mr. B. J. Doyle, 77 Ann St., Toronto, Ont.

WHAT THE CHURCH WANTS.

The Catholic Church has no designs on the public schools. It is satisfied to on the public schools. It is satisfied to leave them as they are for those who wish them, but it does not want and will not have for its children, in the period of their defenselessness, an education which it is convinced will ultimately make these children a curse to their



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THE STOMACH

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Guelph, Ont., Aug. 6, 1908.

I suffered for many months with dreadful Stomach Trouble, with vomiting and constant pain, and I could retain practically nothing.

My doctor stated that I must go to the heavilla and underso

My doctor stated that I must go be the hospital and undergo an operation of scraping the stomach and be fed by the bowels for weeks. All the medicine the doctor gave me I vomited at once. I was dreadfully alarmed, but I dreaded an operation and had refused



I had heard of "Fruit-a-tives" and I had heard of "Fruit-a-tives" and the great success they were having in all Stomach Troubles, and I decided to try them. To my surprise, the "Fruit-a-tives" not only remained on the stomach, but they also checked the vomiting. I immediately began to improve, and in three days the pain was easier and I was decidedly better. I continued to take "Fruit-a-tives" and they completely cured me.

Mrs. Austin Hainstock.

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country by robbing them of those principles of morality which are indis-pensible in forming them into honorable

pensible in forming them into honorable and pure men and women.

It has lost too much even here in America, by contact with irreligion; it has lived too long in the world not to know that religion is necessary to prevent the ruin of a nation, and it has too many horrible examples in the crimes of many horrible examples in the crimes of the apostate governments of to-day, to allow it to sit idly by, without attemptallow it to sit they will are disaster here. It will not be satisfied with the odious hour after school, which in the childmind makes religion penal, but it wants the atmosphere of its schools to be such that religion will enter as a motive and a guide of what is to be done and avoid-It wants the child to begin to be ed. It wants the child to begin to be what he ought to be later on in life, honest, pure, faithful in his duty to his God and his fellowmen, as the light of his religion points out and as its sacramental helps assist him to become. It does not want the child to imagine that religion is an affair of Sunday and has neligion is an affair of Sunday and has nothing to do with the rest of the week. It does not comprehend the offer of a

well-known president of a Protestant university to teach Catholicity by deplorable inability to appreciate what religion really is. Faith is not truth alone but life.—Rev. T. J. Campbell, S. J.



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FIVE-MINUTE SERMON.

Passion Sunday.

DANGEROUS COMPANIONSHIP.
Walk circumspectly not as unwise, but as (Ephes. v. 15-16) To-day, my dear brethren, I propose to make a few remarks on the dangerous occasions of impurity, so common in

these times. The dauger of which I wish specially to speak is that which comes from the familiar acquaintance which now exists to such a great extent, and is taken so much as a matter of course, between young persons of different sexes. This undue familiarity is too common everywhere in this country; and more anywhere else in a city like that in which we live. Young women here with us, even though they be Catholics, and good enough Catholies in some respects, seem to forget, or rather never to begin to realize, the laws of decorum and modesty which well-instructed persons,

even though not professing to be specially religious, have hitherto rightly for granted.

To take a flagrant instance. A priest being a man educated according to the rules of respectable society, is unspeak-ably surprised when he for the first time hears some young woman, apparently of a careful conscience, ask him if it is a sin to flirt. For what is this which is sin to first. For what is this which is called firsting? It is simply deliberate-ly and wantonly acting in a way to attract the attention of particular per-sons of the opposite sex, to make signals which are to be understood as marks of preference for, or of desire of acquaint-ance with, some young man or men whom she may chance to see on the street. A sin to flirt! How can you ask such a question? Why, outwardly and at the question? Why, outwardiy and at the first appearance, the act is not very different from that of an abandoned woman seeking to attract those whom she thinks will notice her. The intention, of course, in your minds is often comparatively harmless, it is true; but by outward standards the act is simply disreputable. Furthermare, it shows a disreputable. Furthermore, it shows f-eling which any lady, really worthy of the name, would hesitate to show even to one whose character she well knew to be good, and who had for a long time given to her respectful and proper atten-tions. A woman or girl who flirts seems to be, if she is not in reality, lost to all seuse of decency; and those are almost as much so who shamelessly walk at night up and down the avenues in the ope of attracting attention. This seeking to form unknown acquaint-

ances of the opposite sex or to attract special attention among them is, then, a thing which no Catholic girl should think of, if she has any sense of shame. But when such acquaintances are formed by an introduction in itself proper, they should be very carefully considered. For a young woman to make one of the other sex her friend or familiar companion, as she well may one of her own is a thing which should be unheard of She should have but one such friend, and he should be one who has acted honorably to her by proposing to her to take the honorable part of her husband, and whom before God and in her conscience felt to be worthy, and accepted by a binding engagement. Before that and to all other young men, politeness with proper modest reserve should be the constant rule, affection and familiarity out of the question. And yet we find girls keeping company, as it is called, and that without any sort of serious guarantee of the purposes of the other party, not only with one after another, but even with more than one at

For the reasons, plain enough, on which these directions rest, promiscuous assemblies of both sexes, such as those to be found at certain gatherings, now unfortunately so popular, are full of danger and had far better in all cases be avoided. A freedom of manners prevails in them—to say nothing of direct temptations to the senses—an ease of making acquaintance, which opens a free door to sin. I do not wish to be too severe, but, as a rule, I do say, leave much places alone. Young women re-

THE WORKS OF PENANCE.

A work of penance is any kind of punishment which the sinner willingly undergoes in order that he may satisfy for his sins, or as St. Paul expresses for his sins, or as St. I all expresses it in the first chapter of his Epistle to the Colossians, that he may fill up in his flesh, those things that are wanting in the sufferings of Christ. Not that the sufferings of Christ are not in themselves sufficient for our salvation, but that it is the will and the design of God, as is made abundantly clear by this and many other passages of Scrip-ture that we should obtain the salvation of Christ by doing certain good works ourselves. And as the nature of punishment requires that it be painful and afflicting to self-love, so anything whatsoever which is naturally painful and afflicting to us, and which we ingly undergo with the view of doing penance for our sins, is a penitential

Penitential works are of three classes: (1) those which we are communded to undergo under the pain of sin; (2) those which are left to our own free choice, according to our particular wants, without any other command but the general one of doing penance for our sins; (3) those which we are forced to undergo by the order of Provid-ence whether we will or no, but which we may turn to our advantage by re-ceiving them in the spirit of pen-

In the first class the leading place sias in the sacrament of penance is a very painful work, a work is most humiliating to our selfa work which covers us with no and confusion; but it is only a moment, and that momentary for a moment, and that momentary hadilation and shame, united as they a with the merits of Christ, God ac-cepts in exchange for the everlasting humiliation and shame which would

This painful work is so strictly laid by God Himself upon all who have com-



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not be forgiven unless confession is life, a penance laid upon the human race made, if it be possible to make it.

life, a penance laid upon the human race at the time of Adam's fall. There are the

Another penitential work which we must perform under pain of sin is the penance received in confession. Many people think very lightly of this; it is generally some short prayer; they do not believe it amounts to anything; and it often happens that they return to confession saying in an indifferent tone that they forgot to perform their tone that they forgot to perform their penance, or that they are not sure whether they said it or not. Now the confessor might very easily give a penance which would not slip their memory. If he said, "Make the way of the Cross every day for a week," or "Come to Mass every day for a month," it is altogether likely that they would remember the penance that they would remember the penance to Mass every day for a week," or would remember the penance they would remember the penance that they would remember the penance that they are not sure masters, if your servants are disobedient and careless; what excellent opportunities this gives you of offering up a daily penance most acceptable to God. Sickness and pain attack you; here also is a large field for making up your accounts with God to your great advantage. And so of all the other crosses which God sends upon us in this they would remember the penance. they would remember the penance and know when they finished it. But through pity for their weakness, through fear that they might not perform a harder penance and might thus burden their conscience with a new sin, he gives a few short prayers to be said. This work, however, though easy in itself, yet on account of its being a part of the sacrament of penarce, is worth far more in the sight of God than any other works no matter how painful, performed of our own accord. Let no performed of our own accord. Let no performed of our own accord. Let no one, therefore, think lightly of the penace given in confession. It is so important that should the confessor forperant that should the confessor forperanded as a symbol of penance, and the position. Those who put ashes on their position. Those who put ashes on their position.

A third penitential work to be performed under pain of sin is the keeping of public fasts of the Church. This work is obligatory on all between the ages of twenty-one and sixty who are not excused by reason of poverty, sickness or hard labor. The obligation is a strict one, and no man or woman who is not certain of belonging to one of the above mentioned classes should dare to excuse themselves from fasting. Abstinence from

choice. The choice is a very large one. We may punish our bodies with every one of her children on Ash Wedtheir senses in a thousand different their senses in a thousand different ways; for example, by kneeling upright at our prayers without any support; by sitting on a hard chair when we have an easy one at hand; by total abstinence from liquor, even though we never drink to excess; by not eating of some dish that we are fond of; by giving up some harmless pleasure, or limiting our indulgence in it severe, but, as a rule, I do say, leave such places alone. Young women respect yourselves; demand the respect of others. There is the moral in a nutshell.

There is the moral in a nutshell.

Apropos of the recent exclusion of a priest from the bedside of a patient in then, when we might be engaged in then, when we might be engaged in the cathering that the conversation. We may do such works as will strike at the root of our vices; for example, he can be a priest from the bedside of a patient in Catholic Transcript says: "There is always more or less hazard in trusting the cathering that the cath our vices: for example, by giving alms liberally if we are inclined to be stingy; by making it a point never to speak about any one unless we have something good to say, if we are inclined to be uncharitable in our speech; by asking no unnecessary questions, if we are inclined to be excessively curious; by acts of humility if we are inclined to be proud. We be proud. We may practise extra de-votional exercises such as going to Mass on week-days, paying visits to the Mass on week days, paying visits to the Blessed Sacrament, making the Way of the Cross, reciting the Rosary in the family, reading pious books. All or any of these things done in a spirit of pen-

ance will be most pleasing to Lastly, there is the third class of penitential works, those things which they will go to reduce the debt of temporal punishment due to our sins. There

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mitted a mortal sin, that the sin will are the toils and labors of our state of at the time of Adam's fall. There are the inclemencies of the weather, rain, frost, snow. Parents, if your children are obstinate and a torment to you, remember how you behaved towards your own parents and your neglect to bring up your children well, and take the children well, and take the pain they give you as a penance sent from God for these sins, servants, if your masters and mistresses are harsh and ill-natured; masters, if your servants are disobedilife, which there is no avoiding, but which may be easily turned to the best account in the way of doing penance

for our sins. All that we need is the spirit of pen-ance, which will keep us ever on the alert, ready to seize on any chance doing penance which God throws in our way. And this spirit of penance we must all strive to excite in our hearts, at the beginning of Lent. On Ash portant that should the confessor forget to impose it he would be doing the penitent a great injury, and the penitent's own interest should lead him to remind the confessor of it.

A third penitential work to be perfectly and the penitent of the confessor of it. penance for them are simply hypo selves from fasting. Abstinence from the age of seven to the end of life. Now we come to the second class these works which are left to our own nesday: "Memento, homo, quia pul-vises, et in pulverem revertervis. Re-member man that thou art dust, and

A GREAT RISK.

Catholic hospitals, doctors and nurses. Many of them have no faith whatever in the rites and ceremonies of the Cath-olic Church. It is hard to imagine, therefore, that they will be vigilant in having the priest called in on time. They can not see the necessity of it, and they can not understand why the sick, who need quiet, should be disturbed by thoughts of approaching dissolution or by the terrors of the judgment to come cases where infants are born into the world only to die. Who will haptize these helpless innocents? Many Protestant physicians are careful to learn the ceremonies of Catholic baptism, and we must endure whether we will or no, but which we may turn to our advan-it to the children who are in immediate tage. These are the miseries and troubles which we are daily exposed to in this life, and which we cannot avoid. It seems as though God would force us to do what is good for us.

The presence of successive danger of death. The presence of dea it to the children who are in immediate danger of death. The presence of such different kinds; we must undergo them if we only receive them with patience and submission from the hand of God, direct emissary from his satanic place in the Catholic sick room as a direct emissary from his satanic majesty himself. Catholics who employ such a scoffer wantonly jeopardize the eternal welfare of their offspring, and they can not, whatever eventuates, be

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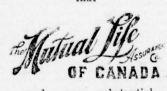
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CHATS WITH YO

MARCH 27, 1909.

Mottos of a Great Herbert Whiteley was London a poor boy, capital than a determine He did win many mili God fearing man. He

God fearing man. He achieved success through achieved success throalways adhered to:
Save the small earn
make large ones.
Never fail to fill an

have taken it; keep you Never say you can asked of you. Never say 'I'll try," Never hunt for excus If you have an idea, s

You must either co guered.

Be something; alway
thing practical and hel Begin At The

There is no other pli at the beginning. If to learn a business, you low down. Many boy take in thinking that a humble position at a an acknowledgmen But the higher a bui the lower the foundat The master of a busin from the bottom to the graduate who is not veralls and go to we machine shops, star chance than if he d that this would be education was be afraid to begin at Overcoming

We often hear you their circumstances might succeed, but, are too many obsta What did Napoleon stances? He asked shals about a n in contemplation, if circumstan able, it might be ac leon replied, "Circ nothing about circ circumstances." "Only give me a

I will lift the world, The man of busine Stevens was a mannever wanted to t undertaking until failed and pronoun possibility. Then undertake the job. first undertook to the Marrimac river were swept away w it was completed, a drowning. Captain cally undertook th the dam and it wil Your The idea is pre munities that your

for generals nor they must be kep

until their physica

by age and their become blunted by to the history of long list of heroe have nobly dist we shall find that who performed t won for them an fame and placed t queror of the who at the age of th was crowned Em thirty-three year years of age, who ment, he boldly the American Co two when made chequer. Edmu twenty-five, was Treasury. Our but twenty-five treat of the Brieat, and was archief of all the der Hamilton, at colonel and a twenty-five a r ury. Thomas J three when he able Declaratio Think about

> consider yours ployer's busin Try to get his consider your aims and diffic Do you war you are not c wheel in a rig to do is to point of vie intelligently ultimate goal putting yours loyer's ideas loyer's ideas
> to give him y
> Instead of p
> you might d
> point of view
> hazard, you c
> best account
> est possible a "But more stances that that may con will be able hesitation employer's

Master

If you are e

enough, vo them. The

achieved success through resolutions always adhered to: Save the small earnings; they will make large ones. Never fail to fill an order after you

have taken it; keep your word.
Never say you cannot do what is

Never say 'I'll try," but "I will."

Never hunt for excuses, good or bad. If you have an idea, stick to it, use it,

wake it pay.

quered.

Be something; always be doing something practical and helpful.

Begin At The Bottom.

Overcoming Obstacles.

in contemplation, and the answer in contemplation, and the answer was, if circumstances were favorable, it might be accomplished. Napoleon replied, "Circumstances! I care nothing about circumstances; I make also were taken."

Young Men!

The idea is prevalent in some com-

Master Your Business.

3 NEY

RCH 2 7, 1909.

money, but with tion is never reand best methods by means of Life regularly paid by is actually saved, of protection for

ing money at once

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Mottos of a Great merchant.

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the time of emergency can take the lead becomes a marked man. There is no surer way than this to attract your employer's favorable attention, to win even his confidence and friendship. After gaining these by the display of a thorough understanding of his business you have the best kind of a chance for advancement when the opportunity arrives.—New World.

OUR BOYS AND GIRLS.

Forgive and be Forgiven.

An European duke of the Middle Ages heard that his enemy was to pass unpro-tected near his domain. He determined

Begin At The Bottom.

There is no other place to begin than at the beginning. If you are starting to learn a business, you cannot start too low down. Many boys make the mistake in thinking that the acceptance of a humble position at a very small salary is an acknowledgment of inferiority. But the higher a building is to reach, the lower the foundation must be laid. The master of a business must know it from the bottom to the top. The college graduate who is not afraid to put on overalls and go to work in factories or machine shops, stands a far better chance than if he drew back, fearing that this would be an admission that his education was a failure. Don't be afraid to begin at the beginning.

Overcoming Obstacles.

the dake to repeat each sentence after him. When the chaplain said:

"Forgive us our trespasses as we forgive those who trespass against us," the duke was silent. Then he said:

"I will not forgive my exemy."

"God cannot forgive you," answered the chaplain. "Go to your revenge, and meet your sins unforgiven at the judgment."

The dake was silent for a long time. The duke was silent for a long time. We often hear young men say that if

their circumstances were different they The duke was sheard to pray:
"Forgive me as I desire to forgive
the man who has wronged me."
The chaplain responded. "Amen," their circumstances were different they might succeed, but, as it is, there are too many obstacles against them. What did Napoleon say about circum-stances? He asked one of his mar-shals about a movement he had is contemplation, and the answer

knowing that the enemy was safe, and the duke forgiven.

Smile When You Can.

The choice is before us all to smile and make others happy, or to frown and make them miserable whilst they are compelled to be in our presence. We can be pleasant, and make others love can be pleasant, and make them us, or we can be crabbed and make them hate us.

The amount of happiness which can

orbing about circumstances; I have circumstances."

"Only give me a standing place, and I will lift the world," says one.

The man of business, of energy, makes his own standing-place. Captain Stevens was a man of this sort. He never wanted to take hold of a great undertaking until everybody else had failed and pronounced it an utter impossibility. Then he was ready to undertake the job. The engineers who first undertook to build a dam across the Marrimac river at Lawrence, Mass, were swept away with their dam, before it was completed, and narrowly escaped drowning. Captain Stevens enthusiastically undertook the work. He put in the dam and it will stand for centuries.

—Catholic Columbian. be radiated from a smiling face is incal-culable. That man or woman who has a kind heart and speaks pleasant words is

kind heart and speaks pleasant words is an angel of mercy, commissioned to scatter smiles over the earth. On the other hand, sour looks, cross words, and a fretful disposition chill everything.

It is the duty of all to smile whenever they can. A kind act leaves in the soul a lingering balm which freshens at night when we sleep, in the morning when we rise, and through the day when we are about our toil. There is no joy so pure and abiding as that which comes from making others happy. from making others happy.

The idea is prevalent in some communities that young men are fit neither for generals nor statesmen, and that they must be kept in the background until their physical strength is impaired by age and their intellectual faculties become blunted by years. Let us look to the history of thepast, and from the long list of heroes and statesmen who have nobly distinguished themselves we shall find that they were young men who performed those acts which have won for them an imperishable meed of fame and placed their names high on the page of history. Alexander, the conqueror of the whole civilized world, died at the age of thirty-three. Bonaparte was crowned Emperor of France when thirty-three years of age. Pitt, the younger brother, was about twenty years of age, when, in Britain's Parliament, he boldly advocated the cause of the American Colonies, and but twentytwo when made Chancellor of the Exchequer. Edmund Burke at the age of twenty-five, was the first Lord of the Treasury. Our own Washington was but twenty-five when he covered the retreat of the British at Braddock's defeat, and was appointed Commander inchief of all the Virginia forces. Alexander Hamilton, attwenty, was a lieutenant Touchiness. I use this word purposely, because it xactly expresses my meaning, and I do exactly expresses my meaning, and 1 do not know any other word which expresses it so well. We know perfectly well what it is to be touchy about our own interests, or the interests of those who are near and dear to us. We fire up at the least histograms in order a ratter. least hint or suspicion of an attack. We are always on the lookout with a watchleast hintor suspicion of an attack. We are always on the lookout with a watchful jealousy, as if every one we met had a design upon us. We are quick to complain, and quick to discern. Sometimes if we do not take care, we judge others censoriously, or we lose our temper and speak rudely. But do we do this where the interest of God and the Church are concerned? Apply all of this to the interests of Jesus, and you will get a fair idea of what it is to be a saint. Yet even good people do not understand it, and condemn it as extravagance and indiscretion, simply because they do not know what it is to serve God with a service of love. The person who is touchy about the interests of Jesus hears of some scandal, and it makes him perfectly miserable. He broods over it day and night; he talks querulously about it; it takes the sunshine out of his life for the time being. His friends cannot conceive why he should make so chief of all the Virginia forces. Alexander Hamilton, at twenty, was a lieutenant colonel and aid to Washington, at not conceive why he should much out of it, or take it so to heart. It is no affair of theirs or his, and there is twenty-five a member of Congress and at thirty-three Secretary of the Treasno blame attached to him in the matter. They are ready to accuse him of affectation, but they do not see that all his love is for his Master and that it is a positive pain to him that the dear God's interests should be injured. They fret for months over being vexatiously entangled in a spiteful or unjust lawsuit; but what is that compared to the least hindrance thrown in the way of the interests of God. Sometimes a person striving toward perfection may be indiscreet, or impatient, or bitter. He no blame attached to him in the matter at unity-three Secretary of the freasury. Thomas Jefferson was but twenty-three when he drafted the ever memorable Declaration of Independence.

Think about the above, boys! If you are eager to rise in the world, consider yourself in relation to your em-ployer's business from his standpoint. Try to get his aims and difficulties and striving toward perfection may be indiscreet, or impatient, or bitter. He suspects where there is no ground for suspicion, and he does not bear with the slowness or coldness of others, as he would do if the habit of charity were more perfectly grounded in him. This often brings discredit on devotion, for there are no persons judged with more consider your word in relation to those aims and difficulties.

Do you want to "work up?" Then Do you want to "work up?" Then you are not contented to remain a cogwheel in a big machine. The first thing to do is to master your employer's point of view so that you can work intelligently step by step toward the ultimate goal of your ambition. By putting yourself in touch with your employer's ideas and mathods, you are able often brings discredit on devotion, for there are no persons judged with more unfeeling rigor than those who make profession of a devout life. But they must have their faults and imperfec-tions; they must have the less lovely stages of the spiritual life to pass through; and it must be their consolation that many times when men blame them putting yourself in touch with your employer's ideas and methods you are able to give him your most valuable service. Instead of pulling the wrong way, as you might do if you did not know his point of yiew, or at best working at haphazard, you can put your energy to the best account, and accomplish the greatest possible amount of work with it. "But more important from the standpoint of your ambition, you will be able to take advantage of any special circumstances that may arise. You will be able to make any accident or emergency that may come up your opportunity; you

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God does not, while the sage criticism heard that his enemy was to pass unprotected near his domain. He determined
to capture and murder him. His chaplain at prayer that evening, instead of
the usual worship, repeated the Lord's
prayer with great earnestness, asking
the dake to repeat each sentence after
him. When the chaplain said:

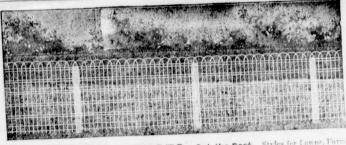
"Forgive us our trespasses as we forgive those who trespass against us," the
duke was silent. Then he said:

"I will not forgive my exeemy."

"Sentence of the saints. Is it not worth
while trying? We may begin to-day;
which trying? We may begin to-day;
while trying? We may

The Voice of God.

There are times when the consciousness of a divine call to some particular work is secret joy and strength. The duties then imposed upon us may seem trivial, even menial, to the careless observer. It is not so with those whose souls are stirred by this inward Voice from above. Each incident of the day, so divested of all interest under ordinary circumstances, now has an important function to fulfil in bringing desired results to pass. Even disappointsouls are stirred by this inward Voice from above. Each incident of the day, so divested of all interest under ordinary circumstances, now has an important function to fulfil in bringing desired results to pass. Even disappoint-



PAGE WHITE FENCES

Tougher and stronger wire than goes into any other inches due to the page of t

ment has its use. That which is often called defeat is only the Divine method of conquest, for the soul whose awakened consciousness is filled with God. At such times the best preparation for future service is to be found diligent in the discharge of present duties, however insignificant they may appear to others.

Let no one make this Divine call a Let no one make this Divine can a ground for self-boasting. The call of God is only heard by those who are intensely loyal to Christ, who cherish sentiments of unaffected humility towards Him, and whose earnestness and simplicity are manifested in His service. .. Say What You Feel And Think.

Here are some hints which Cardinal Newman gave once to a youth who ask-Newman gave once to a youth who ask-ed him for some suggestion on writing:
"1. A man should be in earnest—by which I mean he should write not for the sake of writing, but to bring out his thoughts.
"2. He should never aim at being

You cannot possibly have

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You will never realize what big money there is in this department of your farm until you start raising poultry right.

It has been estimated by an authority that the value of the table-poultry and eggs produced by Canadian Farmers during the year 1908 amounted to \$25,750.000.

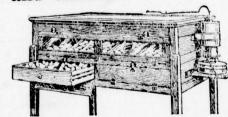
Yet the supply was not sufficient to meet

You should get your share of this money. You can if you raise poultry right raise poultry under the advice and with the help of the Peerless Poultry-for-Profit Club.

Every Purchaser of a Peerless Incubator every one who owns a Peerless Incubator now becomes a Member of the Peerless Poultry-for-Profit Club without paying one cent and is entitled to advice and help absolutely

This advice deals with every problem that may come up in poultry raising and is given by experts who are raising poultry now and making money out of it.

The first step towards becoming a member of the Peerless Poultry-for-Profit Club, is to write for our Booklet "When Poultry Pays." Our Canadian Climate Write for it to-day and start raising poultry The Peerless-the most successful Incubator because it is built to suit Canadian conditions and climate



who make the Peerless Incubators are closely allied with the largest and most successful poultry farm in the Dominion -the Poultry Yards of Canada, Limited.

It was raising poultry on this farm looking for every means to make it more successful more profitable, that induced us to produce the Peerless Incubator.

We tested every incubator on the market gave each one a thorough and careful trial.

Not one of them came up to the standard which we were looking for. The best United States machine failed because they were not built to suit Canada's climate. The Canadian incubators were mere copies of obsolete United States machines—built to sell, not to

So we built the Peerless Incubators and Brooders out of the knowledge and experience which actual poultry raising in Canada taught us Write for our Booklet "When Poultry Pays "-It tells the whole story.

Why don't you try for one of the 103 Cash Prizes which we offer Canadian Farmers?

WE want to help the Farmers of Canada raise more poultry and make more money out of it.

We want them to investigate the Poultry Department of their farms and see what big money they can make out of it if the / go about

For this reason we offer 103 prizes to the Farmers of Canada who meet with the best results in poultry raising.

The Prizes are as follows:-

First Prize \$100.00 \$50.00 Second " \$25.00 Third

Ten prizes of \$10.00 each, Twenty prizes of \$5.00 each, Twenty prizes of \$3 each, Twentyfiveprizes of \$2.00 each and Twenty-five prizes of \$1.00 each, making a total of \$510.00.

Professor A. G. Gilbert Chief of the Government Poultry Department at Ottawa, has kindly

consented to act as judge and when the winners are decided upon the names will be published in this journal. This competition is open to every owner of a Peerless Incubator.

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For the CATHOLIC RECORD. ST. BARTHOLOMEW'S MASSACRE.

Editor of CATHOLIC RECORD :

Sir.—As I know that it is neither seemly nor generally prudent for a common layman to make any reference to a leader in a religious paper, I humbly beg your pardon in advance, sir, for presuming to offer a little in support of what you said in the Recond of the Reh last appearing the St. Barthele. 6th inst., concerning the St. Bartholomew massacre.

mew massacre.

For some time I have been reading Guizot's "History of France," eight volumes, New York, 1885. It is I think, the fullest history of France accessable to an English reader; and as Guizot was a stalwart Protestant, his statements concerning the Hugenots cannot reasonably be discredited by non-Catholics.

The St. Barthelemew was not the only massacre in France during the sixteenth century. The first collision between the Nationalists and the Calvinists was at Vassy, 1652. But as Guizot says, ch. xxxiii.. it was undoubtedly an accident. xxiii., it was undoubtedly an accident, a deednot at all forecast or prepared for." In vol. iii., p. 1547, the same author says, "Where they happened to be the stronger and where they had either rengeance to satisfy or measures of security to take, the Protestants were not more patient or more humane than the Catholics. the Catholics.

At Nimes, in 1567, they projected and carried out, in the town and the neigh-boring country, a massacre in which a hundred and ninety-two Catholics per-ished; and several churches and relig-ious houses were damaged or completely destroyed. This massacre, perpetrated on St Michael's day, was called the Michaelade. "So it stands on the highest Protestant authority that the first religious massacre of the sixteenth century is France was "projected and carried out," that is, was deliberately planned and ruthlessly executed, by the Protestants. The next massacre was the St. Bartholomew in 1572. Guizot says that Catharine de Medici and her son, that Catharine de Medici and her son, the Duke of Anjou, were "the real pro-jectors of the St. Bartholomew." No doubt both mother and son called them-selves Catholics; but their cold-blooded conduct was, and has been, as intensely conduct was, and has been, as interacty reprobated by Catholics as by others. Guizot, vol iii., p. 28, says, "according-ly it was, from the very first, a subject of surprise and horror throughout of surprise and norror throughout Europe as well as in France; "etc. But, we are often told that the Pope sang Te Deum in thanksgiving for the mass-acre. In Chambers' "Encyclopædia," art. Gregory XIII., there is, "but in jus-tice it must be said that this was done on the report of the French ambassador, who represented that bloody event, not as a deliberate aggression on the part of the Catholics, but simply as the sup-pression of a baffed Huguenot conspiraey." Guizot, vol. iii., p. 309, says, "At Rome itself, in the midst of official satisfaction and public demonstrations of it exhibited by the pontifical court, the truth came out and Pope Gregory XIII. was touched by it;" etc. The St. Burtholonew cannot be cast against the Catholic Church. Churchmen had noth-

It was in St. Bartholomew, of course, that Coligny was killed; but the lament ations that have been made over his fate might well have been reserved for a worther man. During the sixteenth century, there was not a better man nor a nobler patriot in all France than Francis Duke of Guise; and he had endeared himself to all loyal French-men by taking Calais from the English. Coligay hated him; so did John Poltrot, another Calvinist, who went through another Calvinst, who went chrough the country, boasting that he would kill the Duke of Guise at the first opportunity. Guizot, vol. iii., p. 255, says, "His report, no doubt, interested the admiral (Coligny) who gave him twenty crowns to go and play spy in the camp of the Duke of Guise, and some days later, a hundred crowns to buy a amp of the Duke of Guise, and some days later, a hundred crowns to buy a horse It was thus that Poltrot was put in a position to execute the design he had been so fond of proclaiming before he had any communication with Coligny." Poltrot shot the Duke in 1563. On the same page, Guizot says, "Being brought before the privy council, in the presence of the queen-mother and put to torture, he (Poltrot) said that Admiral de Coligny, Theodore de Beza, la Rochefoucauld, Soubisie and other Huguenot chiefs had incited him Beza, la Rocheloucauld, Soubiste and other Huguenot chiefs had incited him to murder the Duke of Guise," As was natural, Henry, Duke of Guise, was determined to avenge the murder of his father, and on August 24th, 1572, he did what many a son would do in the circumstances.

circumstances.

The more any fair-minded man reads and considers what even Guizot says about the Huguenots in France, the more thoroughly will be be convinced, that as Christians they were heretics; as citizens, rebels; and as men, thorough-paced rascals.

J. P. T.

[Note.—We gladly insert the above interesting letter in configuration of our

interesting letter in confirmation of our remarks upon St. Bartholomew's Day. So far from "J. P. T." apologizing for saying a word our thanks are due to him,-Ed, C. R.]

NEWS FROM ROME.

SLIGHT INDISPOSITION OF PIUS X. Among the many hundreds who are indisposed presently in Rome owing to the unusually long spell of unhealthy weather—which has prevailed here for the past two months—is Pius X., who for two days has suspended audiences. The Holy Father is suffering slightly from a mild form of influenza, but is otherwise well and gives no ground for

ny anxiety. In different papers of the sensational type alarming reports have been pub-lished concerning the condition of His Holiness. No foundation [whatever, beyond the slight one mentioned above

DR. CHASE'S OINTMENT

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"For 32 years," writes Attorney Entriken, "I was troubled with eczema, scabs all over my face, body and head. I could run a hair brush over my body and the floor would be covered with scales enough to fill a basket. I tried

scales enough to fill a basket. I tried everything—salves, internal medicine, X-Ray—all without result.

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For free sample bottle write to The D. D. Laboratory, Department B., 23 Jordan St., Toronto. For sale by all

of affairs concerned with the govern-

ment of the Church at large.

The weather in Italy for some time past—indeed, since the time of the Messina earthquake—has been of a phenomenal kind. 'n the same day we have often an experience of five climates, rain in the morning, glorious sunshine at noon, bitter cold at 3 p. m., sleet and snow in the evening, followed by a

torrential downpour at night.

Already the Tiber is swollen to its utmost be rain, and threatens to overflow the city, which occurrence might, as has often happened, even in recent years, necessitated our taking boats instead of trams in the lower portions of

TWO ELECTION PLACARDS,

Passing through the streets of Rome yesterday, I could not help being struck by two among the many placards containing manifestos to the people issued by candidates of the rival parties in the general election which is presently absorbing the life of Italy.

The first was from Dr. Felice Santini, a Monarchist, a solid Catholic, a man who has for several years represented his constituency honestly, fearlessly and without ever sparing a wrongdoer. His manifesto opened:

"Though assailed with injuries, calumnies and atrocious outrages (in my parliamentary career), I still stand tranquilly here," etc.

Just a word about this Dr. Santini. During his life as Deputy he has been, as he declared in his manifesto, an implacable enemy of Freemasonry. He has upheld the question of religious instruction in the schools, and has never let an opportunity pass by of championing the cause of the Church. As a natural consequence he has made for himself many enemies. I remember being present last year in the Chamber of Deputies when the momentous ques-tion of abolishing religious instruction in the schools of Italy was under dis-

When a certain Socialist member noke-a man who confessed to a vague belief in some kind of a deity-for the abolition of the catechism, one could

tracted chairman, rendered his words almost inaudible.

This is one of the scenes that makes one underrate Italy, although he may have seen so much to admire in it.

The other placard is from Bissolati, the Masonic candidate of the "bloc." He tells the public that those voters who were good enough fifteen months ago to install the "bloe" Municipality under the ex-Grand Master of Italian Masonry, Mr. Nathan, the Anglo-Italian Jew, should now rally to his standard at the urns. He tells the people that the "bloc" Municipality has cut through Rome, etc.

sleep by night on the doorstep, it is known that the cost of living in Rome has been doubled in the past dozen years, and that for the past fifteen months every week has seen an in-

earn this and other prizes.

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crease in the prices of bread, meat etc.,
—the very things the poor must have. MORE KIDNAPPED ORPHANS.

Within the past six weeks we have had to chronicle almost every week instances of kidnapping the helpless orphans of Messina and Reggio by Protestant sects. The Waldesians took away sixty children. They deny it but their denial is a lie. They did take away the children—and they hold them. exists for those reports, and no better proof of this can be adduced than the fact that the Secretary of State and the head of the congregations are each of affairs con-

Orphanage of Intra. Their father, one of those miserable fellows whose main object in life is to see that the corner of the street is propped up by his back during the day, lest the walls might fall—says their mother lies under the ruins and he is unable to keep them. One does not wonder such a worthless character selling the souls and bodies of the children to the Protestants, but he must wonder how any self-respecting Protestant could stoop to such a bar-gain; for bargain it must be, seeing that the Pope and many institutions and private families through Italy would be only too delighted to be given charge of the children.

NOTES.

Right Rev. Mgr. Kennedy, rector of the American College, has been recent-ly received several times by Pius X. to deliver large sums of money sent him from America for the survivors of the earthquake.

The Bishop of Lincoln, Nebraska, the Right Rev. Dr. Bonacum, was received by the Pope in private audience at the beginning of the week.—Rome Correspondence of Catholic Standard and Times.

A SOUL TRADEDY.

MARRIAGE OF A CATHOLIC OUTSIDE THE

A marriage will take place before long in the fashionable West End; a well known young man, a member of one of our most respectable and wealthy Catholic families will be united in mar-riage to a non-Catholic lady before a Protestant minister.

intended to have the ceremony per-formed by a priest; but the mother of the young lady interposed her veto and the arrangements had to be changed or the marriage called off. It seems the young man has preferred the girl to his religion and his family and has con-sented to be married by a minister. The Catholics who were to have stood up with the young people at once sent in their resignation

State recognizes is good enough for

It is not so with Catholics, who regard marriage as a sacrament, like baptism or Holy Communion. The Catholic young man, by consenting to be married by a Protestant minister expense. ommunicates himself from his Church scandalizes the whole Catholic public, disgraces and afflicts his family and disgraces and afflicts his family and commits an act of public apostacy. He completely unmans himself. To humor the whim of the girl's mother, he walks on the heart of his own mother and sets at naught her tears and despair. The down the cost of housing the people, families will never know each other lowered the prices of the necessaries of life, ameliorated the public service life, not with the blessing, but under the curse of God. What a world of sorrow a woman's whim can bring upon two It is only in Italy a man could publish such unblushing falsehoods. From happy homes. How can the young man the King down to the beggars who prove a good husband, after he has sleep by night on the doorstep, it is trampled on his manhood, denied his

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1587-tf.

sorrow! The present infatuation will pass away, but the sin and stain and shame will remain to poison every well-spring of his wedded joy. Such apostate marriages always turn

out disastrous. Priests keep an eye on these renegades, and they can tell what becomes of them. They always end in the divorce court, where suicide does not make such recourse unnecessary. One good thing about them is, they are seldom fruitful. God strikes with sterility the accursed tree. The young couple go out upon the world, she a siren who has lured away her husband upon the rocks of excommunication: he a man marked like Cain with a brand of his Church's anathema; both disappear ing under a gathering cloud of a world's contempt, and facing a dark night of de-spair, with no star of hope to spair, with no star of hope to light their path, vouchsafed a sight of their own damnation only when the lightnings of God's anger ever and anon flash athwart their way.

That foolish mother wants a man for her daughter; but before he can get her he is required to part company with his honor, his manbood, and every honor-able instinct and feeling that a true man holds dear. She is the soul of this bridal between caprice and cowardice, and the ministering spirit at a banquet of blood, in which two souls are immo lated and one disgraced and damned.

Easter Decorations.

Why not decorate your church or house for Easter when the cost is so small? We are giving special prices until Easter. Easter Lilies plain, 50c. a doz.; Easter Lilies frosted, 75c. a doz.; Fleur de Lis, 50c. a doz.; perfumed Carnations, any color, 15c. a doz.; Chrysanthemums, 40c. a doz.; Apple Blossom and Violet bunches, 45c. a doz.; Lilac bunches, 45c. a doz.; Lilac bunches, 45c. a doz.; Lilac bunches, 45c. a doz.; fancy baskets, 5 and 10c. each; large fancy chickens, 50c. Thus writes Father Phelan in The Western Watchman of St. Louis. And he continues: It seems it was originally Ont.

and 10c. each; large fancy chickens, 50c. a doz. Write at once the Brantford, Artificial Flower Co., Box 45, Brantford, Ont.

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