AND ACADEM.

e latest work of

d Office. Mailed

O. Berton, Can

Cross

London, Ont.

h 22, '05

obtaining y. YOUNG.

ted. It is

course i

PBELL.

riting,

EED

Convulsions

all known

to, Can.

OTIO

. They

ot write

DA

The Catholic Record.

LONDON, SATURDAY, APR. 22, 1905.

RELIGIOUS EDUCATION.

Mr. J. S. Willison is a journalist of repute. He is, so his friends assure us, averse to the methods of reckless assertion and of personalities, and has spoken in no uncertain tones of the responsibility of the man who reflects and moulds public opinion. So the gentleman stands for fair play, and frank discussion of every question pertaining to the common weal, on its own merits. We do not, however, think that his admirers will recognize in the editor who is now battling against the rights of the minority the gentleman of lofty ideals, who is opposed to anything worthy of a lover of truth and justice. We do not question his sincerity for a moment. Nor do we wish to express our astonishment at a journalist of undoubted ability demeaning himself like the small bigots who infest Torontc. authority to speak for the majority of We make no comment on his fighting under the banners of Colonel Sam Hughes and Dr. Sproule, save that it is a rather curious occupation for a gentleman of academic tastes and sensitive conscience. We hope merely, when he has time to think, that he may begin to understand that educational theories, even when manufactured by the and, to quote Carlyle, live as persons im-Toronto News, are not necessarily to mersed in the filth of a cess-pool eagerbe accepted by all Canadians, and that ly endeavoring to add to its foul-Mr. Willison takes himself altogether ness by their personal contributions. too seriously as a political mentor when And the wonder is that this unlovely

During the debate on the Education Act, 1902, in the British Parliament, Sir Wm. Ansen, Conservative member for Oxford University, said: "But I do feel that religious teach-

ing is a matter of the gravest importance to the country not only because of its effect on character, but on the ground of justice to the parents. It appears to me that if the State takes a personal property of the state takes a prop wakeing hours, and takes over educa-Still we may say here that this opinion tion to be administered by itself, the parent may justly demand that during some portion of that time the child should receive the religious teaching some portion of that the chiral should receive the religious teaching which the parent desires in order to bring him up in the religious faith of the parent. I understand the scheme of the Bill is that every child will get the religious teaching the parent desires, if there are enough parents to justify the building of a school."

MR. WILLISON'S THREAT.

Said Mr. Willison recently: " What

has to be done is to remember the sup porters of the bills at the next election. Many no doubt will forget. I will not forget." From this we infer that the gentleman was in angry mood, and the judicial temper on which his friends set store was not in working order. It seems to us that he overestimates his power. He may have influence with those who believe that Catholics are either fools or serfs, to be jeered at by the birott and to be bullied and correct against the Church. "By no manner he bigot, and to be bullied and coerced by the Orangeman, but we feel sure that the constituents of the gentlemen who support Sir Wilfrid Laurier will not be affrighted at the threat of Mr. Willison. It is idle to tell us that we must walk in the path traced out by him. That path may suit him and his friends: it does not suit us. It is a loss of time to assure us that a system of national schools is the one best suited to this country. An education, says Dr. Schaff, which ignores religion altogether, would raise a heartless and infidel generation of intellectual animals and would prove a curse rather than a blessing. And what befits the citizens of any country is consideration for the rights of othersa respect for the consciences of those who believe that a man need not be a traitor to his God to be a good citizen. Mr. Willison and his friends stand upon a platform of their own making. Sir Wilfrid Laurier may say in the words of another great statesman: "I mean to stand upon the constitution. I need no other platform. I mean to do this with absolute disregard of personal consequences. No man can suffer too much, and no man can fall too soon, if he suffer or if he fall in defence of the constitution of his country."

WHO ARE RESPONSIBLE?

Our friends the editors tell us that " sectarian " agitation has not been fomented by Protestant ministers or religious associations. Of course not. Their protests against the school clauses have been couched in dignified

class of politicians and by not a few preachers. No word have they said the name "Romish" is no longer ap. it is not that, it is nothing but an outward form of ceremony, and without anent chaining the Provinces to a system of "sectarian" education and handicapping the future of their youth. So the Catholic is alone dated by senseless agitation and preresponsible for any unpleasantness. He objects, indeed, to robbery; but it seems that he ought to divest himself of his constitutional clothing

and hand it smilingly to the gentle-

SCHOOLS INSUFFIC-

of religious weeklies.

We do not believe that the editors of the non-Catholic weeklies have any Protestant ministers of this country. For we have reason to know they are heartily ashamed of the mass of bigotry that is being carried into Protestant homes at the present time. These editors speak for themselves and the parsons, who, whenever and wherever there is any question pertaining to Catholics, part company with reason, it. No right of any Protestant is imperilled by the proposed legislation. No Protestant conscience is outraged with his conscientious convictions. He has the right to see that his children shall be instructed in his own belief. struction and morality cannot be given in the Sunday school and home alone.

TOLERATION AND JUSTICE es. DISSENSION AND TYRANNY.

With every right safeguarded, with the Separate schools under Government control, and the conscientious claims of both Protestant and Catholic allowed. those who believe that Catholics are same preachers are in that state of of means," says Newman, "give her fair play : you dare not. The dazzling brightness of her glance, the sanctity beaming from her countenance, the melody of her voice, the grace of her movements, will be too much for you. Blacken her, make her Cinderella in the ashes; do not hear a word she says. Do not look on her but daub her in your own way: keep up the good old signpost representation of her. She shall be red or black; she shall be always

absurd, always imbecile, always malicious, always tyrannical." So cry aloud many of the present day scribes. It is terrible and intolerable, this school clause! And when we venture to ask the why of all this, we are treated to denunciatory orations that have seen service on countless platforms. But is it really terrible and intolerable to plead that we have a conscience : that we believe that the welfare of every Catholic child depends upon his being well grounded in his religion and in the morality based on religion, and that rights which are ours by every consideration of liberty and equity should not be filched from us? If our friends are so sure of their position why do we find members of Parliament who owe no allegiance to the Church, supporting the school clauses of the Autonomy Bill? Why do they not perceive that the legislation is a measure repugnant to the mass of the people and out of harmony with the spirit of the age? How is it that men like Hon. Mr. Fielding and Mr. Monk, who are a fair counterpoise to the fighting parsons, refuse to be browbeaten by the Ontario bigots,

men who are mindful of our welfare. And the discomfort therefrom would be more than compensated by the peace to drive public men into their own that would brood over the sanctums particular enclosures should make up to "insidious and insolent," "insolent and atrocious ""subtle and unholy," "maligant," "mad," "frightful," "meretricious." And to no purpose. But they can still speak their piece to Dr. Sproule and Colonel Sam Hughes when he is not gunning for Catholics.

THE ULSTER OF CANADA.

enlighten the others who are allowed to

grieve that the passing of the Autonomy Bill will be victory for the "Romish" hierarchy. Poor old with the outward administration, whose ever the minister might be. The administration may be unlawful, but it is valid whenever the simple conditions of by it. He has the schools which accord hierarchy! They murmur plaintively valid administration are fulfilled. A that the school clauses do not carry child baptized by a Presbyterian or with them the strong, healthy senti-ment of the free electors of Canada. shall be instructed in his own belief.

The opinion that religious instruction may be safely left to the Sunday school is entirely irrelevant to the matter. Still we may say here that this opinion is not maintained by all Protestants. The Biblical World, a non - Catholic publication, said in October, 1902, that the primary mission of teaching religion and morality is not being adement of the free electors of Canada.

> ligious intolerance on the part of the ant fellow-countryman. But religious intolerence has been shown, and where? It has been shown in Ulster, where more than half the population belong to the Protestant faith. I believe the Protestant faith. testants have been the chief cause of keeping up the animosity."

Does Ontario court the honour of being the Ulster of Canada?

A QUESTION OF INITIATION.

Some years ago, in one of the British Colonies, a general census was organized. Among the items of information to be collected was the religious denomination of each inhabitant. One of the men appointed to collect statis tics wrote to the Department having the matter in charge, and asked how he should deal with families of divided should deal with lamines of divided marriage, for instance, are not always of one religion. The Department re-plied that the enumerator should place each child in the category of the min-ister who baptised such child. Leaving aside the question whether this is a good rule in civil administration, we may ask the further question whether it is good theology. The idea which underlies it is that when a child is baptized such child is thereby made a member of the body in which the min-ister holds office. Is this the truth? The notion is common enough. Protestants, for instance, often speak of the "Church of our Baptism." Indeed, the tendency to make Baptism a badge of division, instead of a sign and seal of unity, seems to be inherent in what St. Paul calls the "natural man." Writing to the Corinthians he thanks God that he has baptized very few of of them bimself, having left that part of his ministry to others. The reason he gives implies that some of the Corinthian Christians would have made such baptism an occasion of division by regarding it as an initiation into the Church of Paul instead of into the Church of Christ. As might be expected from this occurrence, St. Paul lays down principles which serve as a safe guide for all time. These principles are chiefly two. First, that as there is but one Lord and one Faith, so there is but one Baptism (Ephesians iv. 4). Second, that "by one Spirit are we all baptized into one Solution are we all baptized into one Body" (1Cor. xii. 13). By "one Body," as he goes on to explain, he means the Church of Christ. The application of these principles is plain enough. There is but one Church of Christ. beaten by the Ontario bigots, them in such a manner as to wound no susceptibilities. They have not raved about clerical influence and an aggresaive and intolerant hierarchy attacking beaten by the Ontario bigots, and prefer a policy of toleration and justice to that of dissension and tyranny? How is it, again, that members are and intolerant hierarchy attacking beaten by the Ontario bigots, and not merely a show of Baptism, and not merely a show of Baptism, always initiates the base against Socialism in the State of Wisconsin. When he was transferred from the frace of Christ. Baptism, and not merely a show of Baptism, always initiates the base against Socialism in the State of Wisconsin. When he was transferred from the frace of Christ. Baptism, and not merely a show of Baptism, always initiates the base against Socialism in the State of Wisconsin. When he was transferred from did but adorn."

the personal and social liberty of Canadians. They have not called upon Protestants to face us to swallow the equal rights dose compounded by a certain class of politicians and by not a few preachers. No word have they said blied to the Roman Catholic Church by any scholar or gentleman" puts it.

These men, however, are not intimidated by senseless agitation and projudice-stained protests, because they believe with every fair midded Cana. believe with every fair-minded Canadian that the policy of Sir Wilfrid Laurier is the one consistent with justice, and the only one calculated to protect us from fanatical aggression.

These ministers, then, who are trying and that converts from those separated bodies, and continued to baptize as before. Not a few Catholics then taught that such baptism was invalid, and that converts from those separated bodies should be hantised again. Pose

bodies should be baptised again. Pope particular enclosures should make up to a sense of their powerlessness. Here, to quote Newman again, they have been ringing the changes on their poor half-dozen notes all about the "Popish aggression," "insolent and insidious," the members of His Church by the Now, the servant baptismal mark. Now, the servant employed by the shepherd may be an unfaithful servant or even a robber; but the mark made by him is the shepherd's mark, and must be respected as such, because it is his. Similarly, the minister of Baptism may be unfaithful, may even be a heretic; but it is Christ's Baptism, and marks According to the latest news, the people of Canada live in Ontario. They are tolerant and democratic and ready to the Spirit He sent to dwell in His enlighten the others who are allowed to enlighten the others who are allowed to exist in other parts of the country.

The people of Canada are therefore from the roadside, to give sight to the too seriously as a political mentor when he undertakes to dictate to us as to how our children must be educated. They have the continuously surprised at the "sorry spectacle" of the ex-Cabinet minister falling into how our children must be educated. They have the continuously surprised at the "sorry spectacle" of the undertakes to dictate to us as to sight should be possible in a free countable try. There is absolutely no excuse for line with the Liberal leader. They

Ontario may be applied the words of acts in this matter in the same way

quiries for the purpose of ascertaining whether the conditions of valid administration were fulfilled. If they were, he simply adds the prayers and blessing appointed by the Church, but does not istration were fulfilled. If they were, he simply adds the prayers and blessing appointed by the Church, but does not baptize. If he has any doubt about it, he baptizes conditionally. What he does is well expressed in following rubric from the Anglican book of Common Prayer which also shows that conditional Baptism is well known to Protestants:

Christianity was also combated by the Herald though it is running Engels' socialism from Utopia to Science "Socialist philosophy—the philo

Protestants:

"But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions as that it cannot appear that the child was baptized with water in the name of the Church and the child was baptized with water in the name of the Church and the child was baptized with water in the name of the Church and the child was baptized with water in the name of the Church and the child was baptized with water in the name of the Church and the child was baptized with water in the name of the Church and the child was baptized with water in the name of the child was baptized with water in the the Father, and of the Son, and of the Holy Ghost, (which are essential parts

of Baptism), then let the Priest baptize it in the form before appointed for Public Baptism of infants; saving that at the dipping of the child in the Font he shall use this form of words:-If thou are not already baptized, N, 1 baptize thee in the name of the Father and of the Son and of the Holy Ghost."

The same rule applies to converts. It is simply a case of doubt as whether they were ever properly bap-tized. A whole series of facts come to our knowledge regarding the careless way in which ministers sprinkled water over batches of many children at a tim and the consequent doubt was inevit able. If, in a given case, priest knows that the minister

careful about the administration of Baptism, the convert is admitted with out conditional Baptism. In the case of ministers we have a general doubt. In the case of Catholic lay Baptism, each case must be investigated. the principle is the same in both cases. We think, however, that ministers are more careful now a days than they were formerly.—The Casket.

CITADEL OF SOCIALISM.

FATHER KRESS CARRIES THE BATTLE INTO THE ENEMY'S COUNTRY, MILWAUKEE. WHERE THERE ARE NINE SOCIALIST ALDERMEN.

Rev. W. S. Kress, of the Cleveland Apostolate Band, has carried the battle against socialism into the enemy's country, Milwaukee, where the Socialist party polled 19,000 votes in the last classics and whom they are are nine. party polled 19,000 votes in the last election, and where there are nine Socialist aldermen. Writing of his work in the columns of the Catholic Universe, Father Kress shows that in their encounters with him the comrades people boast. The lecturer congratulated the Reading Circle on its efforts these lines.

says:
Most Rev. S. G. Messmer, Archbishop

America. The City Council has nine Socialist Aldermen and the two Social-ist parties polled about 19 000 votes at the fall election. The comrades fondly expect that the first representative in our national Congress will come from

The Archbishop, Rev. Dr. Heiter, of Buffalo, and Father Sherman, the Jesuit, have spoken against Socialism on various occasious. The undersigned was also invited to take part in the campa'gn. A series of four lectures, with question box adjunct, were given in St. Joseph's and St. Patrick's churches. The congregations were large and consisted almost solidly of men.

Toward the close of the first week the mercury kept falling until it reached 17 degrees below zero, but the Milwaukee Socialists began to get warm, grew hot and, and in the end, boiled over. Attacks were made upon the Cath lic Church through the six daily papers. I exchanged compliments with every correspondent who knew enough to keep within the bounds of decency. As the Catholic Church was not on trial, I made the various writers discuss Socialism; but they employed the usual tactice, dodged, denied and lied. A form r Congregationalist minister, Rev. Carl the baptized person as belonging to His flock. It is, in truth, Christ Himwith him either on the platform or in the press. As the challenged party I chose the latter. An evening paper, the Journal, was kind enough to offer the requisitory and the contravers. the requisite space. The controversy ran along for ten numbers, but it was impossible to hold Mr. Thompson to a straightforward discussion. As I have not heard from him for a week I fear our controversy, from which I expected greater results, has come to a prema-

ture end.

The same newspaper gave a verbatim report of every lecture. Other papers gave good synopses, while the German Herald gave a half page each day to

lectures and questions.

The German and English Socialist weeklies make frenzied attacks upon the ligion and morality is not being adequately performed through the Sunday-school and the home. It has been so assumed, but each passing year shows more clearly that this is not the case. Further, there is growing judgment of Christian people that adequate in-ligious intolerance on the part of the case. of the present family relation. The statement that Socialism is hostile to Christianity was also combated by the

THE D'YOUVILLE READING CIRCLE.

It is idle to attempt a description of the charm of Mr. Watter's lectures One must hear them to understand it and one is sure of never being dis appointed. A very large number were present at "On the Heights" en March 27th. The lecture is based on

Auerback's masterpiece.

Countess Irma, the heroine, had falled chiefly from intellectual pride. From her life long atonement and expiations, Mr. Watters drew his les-

The journey up the heights of the in-The journey up the heights of the in-tell cetual and spiritual life is toilsome, long, and often weary. It must be made alone or not at all. But the re-ward, when the top is reached, is exceeding great. Such was Irma's ex-

perience, as it must be the experience of every traveller on a like journey. Mr. Watters in cutting terms, de-scribed the modern social gatherings with their meaningless chatter and too little attention to higher things, in-

little attention to higher things, in-tellectual and spiritual.

The nobility of work and persever-ance was beautifully depicted. The lecturer insisted upon the sacred duty one owes oneself of caring for the health. "Good health has much to do with religion," said the speaker. Irma learned, from her own sad experience, the beauty, the sanctity and the inviolability of order. True freedom is on the heights attained by hard and persevering effort along right lines. Atonement is a hard word, but it is the

along these lines.

Father Kirwin of the University,

serious writers of the present day on the school and the home question.

The war drags on, though earnest efforts have been made to arrange a

peace.
A dark war cloud seems to hang over the south-east corner of Europe.
"Julia," Katherine Tynan Hinkson's latest book, was reviewed by Miss Mc-Mahon. Mrs. Hinkson is very popular with the circle, and it is hoped to soon have her complete works in the

Library.

Such reliable authorities as the Dolphin and the Catholic World speak highly of "The Divine Light," a new novel by May Sinclair. A more comprehensive note on this book will be made later.

made later.

Rev. Father McSorley has a timely and beautiful paper in the Catholic World called "The Son of Man."

World called "The Son of Man."
In the same magazine is a paper by
Father McMillan, C. S. P., on "Religious Knowledge and the United
States Schools." Father McMillan is
superintendant of St. Paul's Sunday
school in New York, where two thousand children are in attendance.

Mr. A. A. McGinley in the Dolphin writes a clever account of the recent meeting in Boston of the Religious Educational Association.

The Oxford study for the remainder of the term is to consist of character sketches. Those chosen for Tuesday were Hurrell, Froude and John Keble. John Keble is the author of "The Christian Year," from which a selection was read. tion was read.

"John Henry Newman's Letters and Correspondence" give us an insight into the personal character of these men. The volumes are in the Library, and it would be well to look into them

and it would be well to look into the between meetings.

A woman, Louise Imogen Guiney, has written "The Life and Times, Hurrell Froude." A review of the book was read.

book was read.

While no women were directly connected with the Oxford controversy there are several whose names are indirectly associated with it. These will be considered at the next meeting.
Selections from the fifth book of The

Light of Asia were read. A pleasant letter from a valued member, Mr. Shannon, was read. Though living now at Saskatoon, Mr. Shannon has not

At the next meeting, on April 18th, attention will be called to the I. C. T. S., and our connection there-B. DOWDALL

CATHOLIC NOTES.

His Grace, Archbishop Bruchesi, of Montreal, recently celebrated the eighth anniversary of his consecration. The consecration of Bishop elect Racicot, of Montreal, will take place at the Cathedral of St. James on Wednesday, May 3.

The Rev. Francis Jager, O. M. I., one of the German missionaries in South West Africa, was put to death on March 2nd by the natives, who are still in revolt against the German authorities. R. I. P.

The Rev. Xavier Sutton, C. P., whose time and labors for several years past have been devoted to missions to non-Catholics, in which field he has achieved signal success, will sail April 26 on the Lombardia for Naples, going thence to Rome.

cended from a convert on both sides. his mother having been a daughter of Lord Charles Thynne, who began his ecclesisatical career as a Canon of priest. - Antigonish Casket.

Monsignor Tonti, Papal Nuncio at Rio Janerio, who last year successfully arbitrated a territorial dispute between Brazil and Bolivia, has now been invited to act as third members of an an arbitration board to settle a disbute between Brazil and Peru.-The Casket.

Dr. Albert F. Zahm, of the Catholic University of America, has received from the Carnegie Institution as award of \$1,000 for the current year, to be expended in researches on atmospheric resistance. This award was made in recognition of his previous experiments at the university, and more particularly in recognition of his discovery of the laws of atmospheric friction, announced in the National Academy of Sciences last April.

Ven. Mother Barat.

All the friends of the Sacred Heart as well as all the friends of Christian education will rejoice over the approaching beatification of the Foundress of the Society of the Sacred Heart. Towards the begining of February the decree proclaiming the heroicity of Mother Barat's virtues was published in Rome and the beatifica-tion will follow naturally during the course of the year. Mother Barat wished that all her schools should bear the name of the Sacred Heart; and each one of those well known houses of higher education and of formation in Christian virtue is called Academy of the Sacred Heart; or sim-ply the Sacred Heart by the nuns themselves and their pupils. Who can count the army which has gone out from these schools with love of the Sacred Heart practically undying in each breast?—Messenger of the Sacred Heart.

Every married man should have his

SPANISH JOHN.

CEING A MEMOIR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIPE AND ADVENTURES OF COLONEL JOHN M DONELL, KNOWN AS SPANISH JOHN WHEN A LIEUTENANT IN THE COMPANY OF ST. JAMES F THE REGIMENT HILANDIA, IN THE SERVICE OF THE KING OF SPAIN OFERATING IN ITALY.

My cousin John, Glengarry, was the head of our family and my chief, and to him I determined to apply. I there-fore set out at once for Invengarry, where I found the castle entirely diswhere I found the castle entirely dis-mantled and abandoned, so that when the Duke of Cumberland appeared somewhat later he found only bare walls to destroy; but destroy he did, so completely that he did not even

leave a foundation.

I found Glengarry easily enough, living in retirement in a safe place among his own people, and paid my re-spects to him with great good will; indeed, few chiefs had greater claims

His father, Alastair Dubh, was of the best warriors of his day, and had performed feats at Killiecrankie that a man might well be proud of. There, too, the chief's elder brother, Donald Gorm, fell gloriously, having killed eighteen of the enemy with his own

His eldest son, Alastair, was now in the Tower of London, a prisoner, and AEneas, his second, had been accident-ally shot at Falkirk six months bewhilst in arms for the Prince.

He himself, had not been out, but no more had Clanranald; indeed, in many cases it was thought best the heads of the families should not be involved, in the event of the rising not proving favourable; but this turned out to be a sorry defence in more cases than one, amongst which was Glengarry's

After hearing my story, he said, laughing, "Man! but this would make a pretty quarrel with the Mc Kenzies if we only had these troubles off our hands. I would send with you men enough to turn their whole country upside down, and you might consider the money as safe as if you had it in your own sporan. But what can I do? You dare not take any body of men across the country, and, more than that, I haven't them to send, even if could. But let us sleep over it, we will see what can be done in the morning.'

I told him my plan was to go straight to Dundonald, who was an honorable man, and through him try and work on his uncle, old Colin Dearg; and could he but provide me with five or six men. of a life guard, it was all I

When we parted on the morrow, Glengarry said: "There are your men! but promise me there will be no lives wasted unless something can be gained. I have given you five picked men, and they must not be thrown away; but if the money can be got, and fighting is wanted, you have five better swords at your back than ever were dreamed of among the McKenzies; and whether you send them all back or not, I'll be satisfied so long as you make good use of them."

We made our way with all possible speed and precaution until we arrived at Dundonald's, and with him I was well pleased, more particularly at his reception of my plans, and his promise to send for old Colin and have him meet us at a place appointed.

Thither we all repaired, and after in ouiring from Dundonald the particulars of the house, which I found simple enough, for it was one floor without partitions and but a single door, I laid

out my plan of action to my men.
Should old Colin keep the appointment, it would most probably be after dark, and he was sure to come with a strong following, more particularly if he suspected I was in the matter, which well might be the case after my meeting of the previous week. So I de-termined as follows: my men should themselves just not allowing anyone to separate them, and see they kept their arms clear that they might be drawn the moment I made the signal. At this, the two I named were to keep the door, and the other three pass out and at once fire the house at both ends, and then re-turn to back up the others at the door, where they could easily cut down the McKenzies as they attempted to make their way out.

As for me, I would seat myself be-een Dundonald and old Colin Dearg, and at the first serious offensive motion would do for both of them at once with my dirk and pistol, knock out the light, and try to make for the door. I chanced to get there alive, they would know my voice, as I would shout our rallying cry, "Fraoch Eilean!" but if I failed, to see that every soul within perished along with me. There was a good chance of escaping, as I held the start of the fight in my own Mands, and I counted that between the e and the dark I ran no risk be yond the ordinary. I regretted that my plan should include Dandonald, but was a McK-nzie that could not

I was right in every particular, for it was dark when old Colin appeared, and he was followed by forty or fifty men, carrying, apparently, only short sticks but under their coats I perceived they had their dirks ready. They entered the house, and, without giving them a moment to settle or to disconcert our I entered boldly and seated myself as I proposed, my men keeping together near the door.

After a short pause, every one eying me and mine, and we returning it, though without offence, Dundonald entioned the cause of our visit in as becoming a manner as the subject would admit of, speaking in English, so that what was offensive might not be understood by the men.

"And why, Dundonald, should you

come inquiring of me about a matter of which I know nothing?" asked Colin

nor stomach for smooth words. You cut that gold out of my portmanteat with your own hands and kept three hundred guineas of it, while the other six went to your fellow thieves. I have it from the wretch your bribed with twenty-five more to murder me if I saw you at your dirty work. So none of your lies, but make what restitution you can, and prove you have some honesty left in you by handing over the Prince's money."

The old man made an attempt to de-

fend himself, but after a minute said, sulkily, "Och, well! There's no use making such a pother about the matter now; the money is gone, and I cannot give it back if I would, so there is an end of it all."
"No," I said, in Gaelic, so all might

understand: "because the thief has spent the money that does not end the matter."
"What more would you have?"

asked the old man, still sulkily.
"The gallows!" I said, firmly; and

with a grawl the crowd caught at their dirks; but at the same moment I whipped out my dirk and pistol, and, covering both old Colin and Dundonald, swore I would kill them both if the first step was made towards me, and, as I spoke, my men took possession of the

" For the love of Ged, my children stand you still - stand you still !" screamed old Colin, and not a man

Every man in the room was on his feet, crowding towards the table where we stood, I facing them all, holding both Dundonald and old Colin as my sureties at the point of my weapons, my dared not so much as glance towards them, and every one strained up to the point of outbarst, only waiting for the next move.

to keep the lead in my own hands. "Now, then! What have you got to say for yourself?" I demanded from old Colin.
"I might say I have only taken my

own," he returned, with amazing quiet.
But 'tis ill talking with a dirk against one's ribs. Move it a little from me and let me talk as a gentleman should," he went on, with a coolness that brought forth a murmur of admiration from his

Your own?" I cried, amazed at

his audacity.
"My own, certainly; and not only mine, but my children's as well! Think you a few paltry gold pieces will pay the debt of the Prince towards me and mine? We have given what your gold is as dirt beside! We have given lives that all the gold under Heaven cannot buy back. We have broken hearts for his sake that all the louis d'ors in France cannot mend. I and mine have his Cause, and, when we have winter and starvation before us, why should I not take what comes to my hand for those nearest to me, when it can be of no use elsewhere?'

There came answering groans and sighs of approval from his following at this fine-sounding bombast, and I at a loss how to cut it short or see my way to an end, when, taking advantage of my distraction, he suddenly gave some signal, and, quick as thought, a blade flashed out beside him, and I only saved myself by a chance parry with my dirk.

TO BE CONTINUED.

MOLLIE'S ROSARY

Little Mollie Sullivan, aged nine Irish laborer living in the dreary dis trict of East Marsh, on the outskirts of London. Almost from the dawn of consciousness she had been accus comed to the pinch of poverty, and a she never saw on the family board any but the cheapest food, and that often very meagre in quantity, it not surprise you that she heard almost with incredulity that there were people—ay, and little children even, who had meat every day. The information was imported to her by a neighbor who " went out charing and doing for people wot could pay." It should, little child, hear another child, and however, be remembered that Mollie was only six years old then, and that she had learned many strange facts be tween that time and the date of this

little history.

Now most children have some little article they measure as their own, and Mollie was no exception to the rule; but the thing she prized beyond all was a plain little Rosary of brown beads that had been given to her by her parish priest, Father O Mahony, after his return from a pilgrimage to Rome. As he placed the Rosary in Rome. As he placed the Rosary in her little hand he had remarked, "This Rosary has been blessed by our Holy Father, Pope Leo XIII., keep it safely, and whenever you use it pray for his intention." With child like awe she gazed at the tiny brown beads, and then with a face flushed with gratitude she looked up, and said, "I will do that, and for you, too,

Had the beads been of precious stones and the wire on which they were strung of fine gold, she could not have prized them more. "The Holy Father himself has blessed this Ros ary "she thought, when she knelt to pray, and her faith was akin to that which the Master had said may "re nove mountains.

Ah! It was a hard struggle for ex , that which her parents waged Rent for their dreary tenoment was high, and the lost of the plainest fare obtainable was to them considerable, but so long as work and wages were regular the wolf was kept from the door, although they could hear his savage bark at times more loudly than was agreeable.

But at last there came a black Fri day night, when Denis Sullivan came home more weary than usual with de-spair in his wan face, and told the pitiful tale of "no more work." and business was growing worse, with no sign of improvement; which I know nothing?" asked Colin Dearg, in a silky voice, like the old fox he was.

"Now, Colin Dearg McKenzie," and I, shortly, "I have neither time thanks," not men and women made in the color of the word thanks," not men and women made in the color of the word thanks," not men and women made in the color of the word thanks, "not men and women made in the color of the word thanks," not men and women made in the color of the word thanks, "not men and women made in the color of the word thanks," not men and women made in the color of the word thanks, "not men and women made in the color of the word thanks," asked Colin methods as the color of the word to reduce the number of their hands.

the image of the great Creator with cately nurtion as their more refined and delinurtured fellow beingscately nurtured fellow beings-No, only "hands" to toil for the employer, "hands" to gather, to make, to store up for the more favored capit alist. "No more work," that was all poor Denis could say. Then it was that his faithful helpmeet proved herself more than a mere "hand," or even two hands. "Arrah now, Denis, hands don't give way! Sare the good God that made us, and brought os together in the ould country, knows all about us, and our dear Lady, who has a true mother's heart, will not forget us and the childer. are not so poorly off as He was Who bad no place to lay His head. Think of what the good Mission Father from Haverstock Hill told us last Lent.
You make excuses, said he, for stay-ing away from your duty, saying you are poor and have no time from yer work, and the church is too far yer so poor as He was, Who had no place to call His own-no place to lay Him Who walked miles and miles day after day to help and comfort people Who had little thought of Him when His hour of desolation came.' 'Listen,' said he, 'if any of you had lived in those days, and in that land, you could not have pointed to any house or shed and said 'That is where Jesus lived,' and if you had asked any of the people, none could have replied, 'That is the house where Prophet Jesus

Here poor Norah broke down and as the tears streamed down her face, she sobbed, "It's all true, so it is." and Denis took her into her arms and and Denis took her into her arms and tried to soothe her, whilst his own utterance was choked with tears. "Ye put new life into me alanna, and we will not give up hope, and maybe I'll get work yet before we spend our last."

Christ lives, and yet you say you are poor—too poor to think much of relig-

For a time there was silence save for the rattling of a cup as the humble family sat at their frugal tea; but little was eaten that evening, for, in spite of faith, the sombre shadow of little want was very near, and they, poor souls, were very human.

Little Mollie sat with a preterna-

tural air of gravity. Full well she realized the critical position of affairs -yet in her heart she was brooding over certain words of an ancient pray er, "We fly to thy patronage O holy Mother of God, despise not our petitions in our necessities; but deliver us from all dangers, O glorious and Then the thought of blessed Virgin. ' the little brown rosary that had been blessed by the venerable Vicar of Christ-that link between the poor child of a humble Irish laborer and the great Head of Christendom—came into her mind; she would pray, with those beads in her hand, and she would surely be heard, for did not the good Mission Father when preaching to the school children tell them what was said by a good man, long long since, that "God would hush the song of Archangels, if necessary, to listen to the prayers of little children." to the prayers of little children."
How long the time seemed before the pretense of eating was concluded; and then there was the washing up to be done : but at last she was free to rush into her little room and lift her rosary from the box where she kept her tiny store of treasures, a few medals and such like things; then returning to her parents, she shyly held up the beads and looked first at her father and

then at her mother.
The effect was startling. moment they were on their knees, and the five sorrowful mysteries were recited-as Denis had often recited then with his parents in the lonely cabin amid the Kerry hills.

Then at the close, moved by a sudden impulse, Mollie broke out, "We fly to thy patronage, etc.," and with sob she lifted up her little voice and cried, "Oh, Jesus, Who was once a

send my 'daddy' work.'

Had you, my reader, been privileged to see these lovely people when they have doubted the reality of their faith. Superstition the world calls it, which is somewhat like an untaught savage expressing an orinion on the doctrine

Leaving the Sullivan family cheered by the devotions and planning the best way to seek for work on the morrow, let us turn for a few moments to another scene in a neighboring In an upper room, poorly furnished but scrupulously clean, a young woman is sewing busily, repairing a childish garment. She is not very prepossessing in her appearance—in fact, some of the young people she meets at St. Bernard's call her "an old grump," who wears clothes "they wouldn't be seen in," and some will tell you "she's got a fad of going about among people when they are ill like a nun, and what does she get for it, only sauce when they get better.'
At the present time she is patching little frock belonging to a poor child whose mother is in the London Hos is sitting by her benefactress enfolded in a blanket whilst the necessary pairs are being made, and wat every movement of the needle as it swoops down upon the garments and then is drawn out with a curious click-

Presently the silence is broken by the young woman who is known as "Maggie Reid," asking the child,

Were you at school to day?"
"Yes, both morning and afternoon and Father O'Mahony came in once and told us the treat will be on Mon-day, won't that be nice? Did you go o treats when you were a little girl,

Maggie ?"
Oh yes! I went to treats every
year, where I lived—iar away from
here—and now I'll tell you a secret.
Father O'Mahony has asked me to come to your treat on Monday to help to look after you—now wasn't that kind of him?'

ing, took a heated iron and defuly passed it over the edges of the patch, much to the astonishment of the child who beheld such an operation for the first time. Quickly the freek replaced the blanket, and Maggie, taking the child by her hand, led her home to her

Now, I fancy some youthful reader

is asking, "What has all this to do with Mollie's Rosary?" Be patient,

my young friend, and you will see. The father of the child was a member

The father of the child was a member of the same congregation as the Sulli-vans and Maggie Reid—St. Bernard's Waission, under the pastoral care of Father O'Mahony. Hence the man was not quite so awkward in his acknowledgment of the kindness shown to his little girl as he would have been if Maggie had been a stranger. So he thanked her in his best manner, and then spoke of what he called "The uncommon luck of an old chap at the factory-our night watchman you know, been at the place more than twenty years. He and his daughter live on the premises, three rooms and pound a week; well, he had a vis-itor this afternoon, a smart foreignlooking fellow, who turned out to be his son Tom, who ran away home when a boy, to go to sea. after being a sailor for nigh on ten years, landed at Sydney one voyage and went off to the diggings, had hard luck there, but a year ago had a leg-acy of over twelve thousand pounds left him by an old chap he had found in the bush years ago, lost his way, and then broke his leg falling down a guily. The old man was nearly gon when Tom appeared on the scene. H pulled round, however, and Tom set him on his horse and led him carethem for lucky girls. Little trunks and suit cases packed with chocolates—and fully home, a matter of over sixty miles; they only saw one house, shepherd's but, all the way. He way shepherd's huc, all the way. He was four days doing the jurney. It was a long yarn, and I don't know if I have got the rights of it quite, but one thing is sure, the old man and his daughter are not going to stay at Bartlett's shop. Tom says he means to make the old man happy for the rest of his life, so the governor will have to get a new watchman—and that will be easy enough—although it won't suit every out of work chap He'll have to be as honest as a saint and no drinker, no, nor smoker either, least ways when on duty. There is a lot of valuable stock in the warehouse, and he must make the round of the premises every half hour between 10 and 6 o'clock. There's a funny sort of machine at each end of the premises, a sort of patent tell-tale and the watchman has to press down a peg every half hour; if he's a min-ute late he misses it and then the governor knows in the morning that he didn't do his duty. Well, I mustn't good night 'and 'thank you.'"

"Good-night!" and Maggie went on her homeward way. Was it chance, think you, that led her to pause near Mollie's door, or was it so nething of divine direction? It was rather late for a friendly call, and she knew nothing of the trouble that had visited Sullivan household, yet she felt strangely drawn to the door. "Well I'll just call and wish them good-night, anyway," she murmured to she murmured to herself, and then knocked. rather late, Mrs. Sullivan, I know, but I did not like to pass your door with out calling—" she began, but the out calling-" she began, but the warm hearted Irish woman would not listen to apologies, but drew her in and then bade her sit down whilst the sad news of Denis' lack of work was recounted: and with motherly pride the story of Mollie's prayer was told to the sympathetic ear of Maggie Reid.

"I think I see now why I was so drawn towards your door, Mrs. Sullivan, for within the last few minutes I have heard that the night-watchma at Bartlett's is leaving suddenly, and they will want a respectable, reliable man to take his place; he will have to be a tectotaller, I'm told, and the pay is a pound a week with three rooms thing for your husband, if he can get it, and somehow I think he will."

"Oh, may God bless you, alanna, for shure ye must be up to the fac tory first thing in the morning and see the foreman -if ye can't see the mas-

Need I say that the next morning Denis Sullivan in his best clothes was waiting outside the factory gates, waiting for the great doors to be waiting for the great doors opened—that the foreman, foreman, pleased with the respectful demeanor of the applicant, told him to come again at o'clock, when he would have a chance of seeing Mr. Bartlett. after a searching inquiry into Denis' antecedents, he was duly installed in antecedents, he was antecedents, he was the vacant position. Mrs. Sullivanthe vacant position of the answer to her the "illigant large rooms and foine kitchen range" now under now under her control that she hurried off to Fathe O'Mahony and requested him to offer a Mass of Thanksgiving for the bless ings showered down upon her when she least expected them. But Mollie would not agree with the last part of her mother's remarks, for said the child: "I expected something, although nothing so good as this, for you know, mother, I prayed with the rosary our Holy Father blessed."

"The colleen is right," said the good priest, "and now both of you learn a lesson. No good act goes without its reward. If Maggie Reid had not noticed the torn frock of little Annie Watson, and undertaken at that mo-ment to mend it, she would not have gone to Watson's house and heard the news of the vacant place, and if she had not felt impelled, and obeyed the impulse, to call upon you when she did she would not have seen you or Denis before Sunday, and on Monday the place would probably have been filled up, and a score of disappointed applicants would have met Denis hurrydisappointed ing to the factory, himself a day be-hind the fair. But for all that I think hind the fair. But for all that I think little Mollie's prayer was the first link Maggie having completed the sew- in the chain, when she knelt with her beloved rosary."—The Rosary.

EASTER. It seems to me as if one should cry

out this glad, glad time, "Peace on earth and good will to all men!" The world is so full of joy, so lovely, so fresh and young and most dear. Here in the great city, the snow, the rain, the slush have all gone. The parks are greening. The milliners' shops, all the big shops are glorious gardens. ah, the florists !-with big, dewy, nodding roses, their little pots of Christ lilies, their tall, stately Easter lilies; their groves of palms banks of violets, most levely pots o azaleas -the fashionable Easter this year, with their wreaths of smila and fern, tied with broad sashes of green, white, crimson. How one lingers outside those gorgeous windows watch-ing the lovely flowers! Then, too, the ing the lovely howers: Then, too, the cheeky city sparrows, fighting, if you please, in city churchyards—fighting like mad up on high leads, on gutter pipes everywhere, and out in the Bronx all the birds singing together. Such little trills! Little broken bits of bird music, chaotic but lovely; such a preening of feathers, too; such scoldings and preparations for the Spring housekeeping, such bad little boys of cock robins, and such demure little hen Fuss and feathers everywhere. Pretty women jostling each other in the shops, trying on big flare a ap hats, Charlotte Corday hats, weird little cockaded turbans with long long streamers and strange drooping feath As for the toy shops they have simply

gone crazy. Eggs such as you never saw or heard of, crammed full of gifts.

diamond ring in the very heart of

pearls. Autos that are only waiting to

Aulks' eggs stuffed with bon-bons

be loaded with flowers before they
"tuff, tuff" to some stately brown
stone mansion. Dolls that have gifts,
mind you, instead of sawdust in their insides. Shoes made for Cinderellaher ugly sisters could never get one of them on; and over all, the glorious sunlight, the air, nippy in the mornings, so balmy in the afternoons! At night the whole vast town glowing like a great rose lamp—music here, dancing there; lovely women, more exquisitely there; lovely women, more exquisitely gowned and groomed than any women in the world, rolling along in their in the world, rolling along in their carriages to the theatre and that concert hall. So much wealth, beauty, ways the beggars on the corner, the poor streets, the coarse faced women who shamble along in old shawl and bonnet, respectable, weary, taking life as it comes, and nearly always so kindly and good-humored. Will you helr me across the Avenue?' I asked one of these shabbily-dressed, plain faced women to-day. "I have turned my of these snaonly-"I have turned my women to-day. "I have turned my ankle, and am a bit nervous." "I will that and welcome," said my poor Bedelia. And she took my arm and the same door. "Are you brought me to my door. going to have a nice Easter?" her as we ambled along. "Ye from old Ireland, don't you?" 'An now, how did you guess that, ma'am? Sure I was born and rared in the County Mayo. Indeed, 'twas a nice little farm me own father had, but nothin' ud do us gurls till we came out to Americay, an' the divil a fut I'll ever put in oul Irelan' agip. We didn't do well here. Life is hard when you rare tin childre an' himself tak drop, but shrue we have all to bear our cross, an' if it weren't for our Savious an' His Holy Mother we couldn't do wid it at all, at all.

What faith, I thought, what dear simplicity, what tacit acceptance of the "tin childre" and love for him self, "who was a good man whin he didn't dhrink." And here are so many of us grumbling because one of our ros

of us granding declarations of the leaves is crumpled.

"And are you happy?" I asked, with tenderness and respect, "my poor

Indeed and I am that. There does be an odd black day, but my Johnnie is sellin' papers now, an' he gives me made himself familiar with their land ivery cint, and little Tim an' Patrick do be going to the Chrystian Brothers' school, an' Maggie, the little thief of the wurld, does be helping me wid the washin.' Himself is on thim buildin' works now, an' he didn't take wan dhrop the whole of Lint. He promised Herself, the Holy Mother of our Lord. that he wouldn't taste a dhrop till Easter Day." "And you're not afraid of Easter?" "The divvle afeard. Shure the crathur earned his little divarshion, an' he won't lave a hand on me any more."

The organ man was playing "Bedelia" down the street.

"That's a nice Irish coon song," I happened to say. "Begorry," she says, "savin your presence, ma'am, 'tis little thruck the Irish had wid the nagurs. 'Tis an Irish song out and nagurs. 'Tis an firis' out, that's what it is.'

"Badallia, I'd like to stale ye, Badalia I love you so," I sang to her in a little whisper. "Shure that's what all the min do be sayin' before they marthe min do be sayin' before they mar-ries ye," she said, a faint laughter glimmering on her poor plain old face.
"'Tis the blows they do be givin' you afther. But, shure God is good, and whin 'tis all over we'll be happy wid

And then we parted. "Take care of yourself up them steps," she said, my poor "Badalia." Poor, hard worked, kindly, decent, religious woman, doing her hard work every day, going to her duty " every Easter and Christmas anyway, bearing with many a privation, wrestling with Johnnie and little Tim, and that thief of the world, Maggie taking in washing, minding all the rest of the "tia," and thanking her God He never deprived her of one of them; putting up with "himself" and his vagaries, and believing with the full strength of her being that her God and His Holy Mother were watching over her; that she had her work to do whether people "rowled" in their carriages or not - that hers it was to faithfully do the day's work, bear the day's trials, take what little joys came her way, and carry, not trail, her cross. Shure didn't our blessed Lord Him self dhrag His big cross up to Cavalry

Oh, Badalia, my Badalia, what a

lesson you taught me, what joy and hope and happiness you gave of your simple talk, your lovely soul, my purehearted, heavy footed Badalia. an angel in your flapping shawl, your battered bonnet, your big shambling slippers, your heart of God's own gold!

Peace and good-will! Joy to all, to the lowliest and the poorest His own this wonderful Eastertide!—" Kit" Toronto Mail and Empire.

ROMANCE OF A LIFE SPENT IN HIS MASTER'S SERVICE. Ottawa's Ezening Journal.

With hair frosted by the snows of seventy-eight winters and face seamed with the lines wrought by a life of unremitting toil and anxious forethought amongst his "people" Father Lacombe, for over half a century a mong the Indians and missionary among the Indians and half-breeds of the North-West, presents a unique type when seen in the busy bnt weil settled life of eastern Canada. A strong, self reliant face lit up by eyes beaming with kindliness, agrees with the impressions one would form of the appearance of a man who ventured beyond the pale tion to carry the message of the gospe and teach by example more than word the lesson that men should be brothers. When approached by the Journal for an account of his lite on the prairies West and the work he was doing there the Father was rather doubtful He wanted to let the East know of the need of assistance for his mission, but was chary of publicity for Finally, however, his interest in the work among the half-breeds got the better of his tears lest he might be unduly advertised and he entered upon a most graphic description of the people to whom he has given so much of his life. In cold print his account may appear tame, for the personality of the man, with his expressive gestures and English with delicious Frenci accent, is missing.
That English he learned from books and newspapers -- a fact which shows in a nutshell the hardworking life he has lived.

SON OF A POOR PEASANT. Father Lacombe was born the son of a poor peasant, he says, near Montreal. He lived the ordinary life of the habitant's children in Quebec, but wanted to advance beyond it if he could. Funds tor education beyond the most primary were lacking and he was apparently doomed to torego his hopes when aid came from another quarter.

"I owe my education to some good riests," said he, "who paid for my tuition and expenses through college near Montreal." Bishop Bourget he speaks of with deep affection as his special protector and guide in his struggle toward the priesthood. A few months after he was ordained.

and when but twenty-two years of age Father Lacombe started for the West as a missionary among the Indians and half-breeds. That was fifty two years ago and Ottawa, as he remarked with a smile, was but a small village as he

passed through.

With him it became a passion to study the Indian and half-breed types in the West. These latter, of whom there are about 2,000 jamilies in that country now the chiefly descendants of the French adventurers who a century ago went to that country to work for the Hudson Bay Company. Most of them came from the neighborhood of and while some returned to their home after a lew years hunting and trapping in the West, many remained, married squaws and settled into a sort of nomadic Indian life. Some the Orkneys followed a similar line, but

the Orkneys tollowed a similar line, but not nearly so many.

HIS LIFE'S WORK.

Among these and the pure Indians Father Lacombe settled down, if such a term could be applied to his wandering

life with them, for his life'swork.

The Indian tribes he devoted most attention to were the Crees, Sioux and guages. He succeeds hn undertook to compile a Cree tionary. Years afterwards with the manuscript he went to Alexander Mackenzie, then Premier of Canada, having it published. The Indian Department allowed him \$1,900 for the purpose, and his dictionary can now be found in the libraries of those who have made a study of Indian dia-lects as well as among the Indians in the mission schools.

For the Indian and half breed the golden age has truly given place to the iron. In the olden times life was easy with abundance of food on the prairies simply waiting for the killing, and the people were happy enough. Whole summers were passed by Father Lacombe hunting the buffalo on the prairies with the Indians.

The chief daugers he met were from the perils of war between the Indian tribes. The Blackfeet and the Crees tribes. were in a chronic state of hostility. and at any time a raid might be made upon an encampment by members of the other tribe. As Father Lacombe was with either tribe at different times he was liable to see the party he was taken by surprise by their ener any time. He was in the thick of several night battles but escaped all without injury. He was never personally attacked by the Indians, with whom

No Breakfast Table

An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is

and Economical.

he always got alo WILD FREE But the wild, and the half-bree

APRIL 22

by the approac westwards. The westwards. The taken up, the Father Lacombe efforts to work and became alm future. Left to were fairly good not stand contacivilization. which were dest and morally, an done if they wer about ten year being backy Lacombe formed ravages of disea loved people.

He conferred aries, but recei agement, for the succeed. He h travelled east Ottawa, in his great and good Aberdeen," wit conferences, au pathhetic inter saw Sir John him that he mu half-breeds, who when left to settlers. Father Lace John that a b to manage it fo

their white fore them to accep like the Indian as it were a clergy they wo This plan was land fifteen mi the north bank ton, was given for twenty five Catholic bisho Dandurand, p Senate, Judge Lacombe were administer and Father La the miniature l The colony-Paul des Met has about one upon it. In

will support

was carefully a lake, mount

church was bu

paid for by M

Montreal. other friends was erected, breed childre from a staff scholars, who learn, were French and F write. Instru different trade But this rupted a mont all its equip ground. In t ficed, that of safely out had something si school, of co past after th the venerabl Hh has seen h his people of will soon be

The manne fixed by the belongs to t They can us cannot dispo half breed. dwellings an amongst the will come in horses. He former owne land from t

THE

Many fam ive stock a their farms the missiona also get m shingle mill All freigh

by the Can from there dred miles C. P. R. Fa but feelings transported free of cha the poor f The Gran from Edmo

> the mission where pupi and Galicia represente ionaries : devoted st Continued

ANOTE

pire.

e, what joy and you gave of your

IFE SPENT IN

by the snows of s and face seamed ght by a life of and anxious fore.

"people" Father

he Indians and th-West, presents seen in the busy

f eastern Canada

t face lit up by kindliness, agrees

one would form of a man who had pale of civiliza-

sage of the gospel o more than word hould be brothers.

by the Journal for le on the prairies work he was doing

rather doubtful. the East know of

istance for his y of publicity for

wever, his interest

e half-breeds got

d he entered upon

e has given so In cold print his tame, for the

an, with his exd English with a

cent, is missing.

orking life he has

as born the son of ys, near Montreal.
y life of the habitbec, but wanted to he could. Funds the most primary

e was apparently hopes when aid

who paid for my

s through college ishop Bourget he

affection as his

he was ordained. y-two years of age

rted for the West g the Indians and as fifty two years

e remarked with a nall village as he

ame a passion to half-breed types

latter, of whom

efly descendants of

ers who a century untry to work for

ompany. Most of e neighborhood of

vers and Quebec,

ned to their home

ting and trapping emained, married nto a sort of no-Some Scots from

a similar line, but

the pure Indians led down, if such a d to his wandering

s life'swork.
he devoted most

Crees. Sioux and h much labor he ar with their lan-

erwards with the

it published. The allowed him \$1,900 his dictionary can

libraries of those

dy of Indian dia

ng the Indians in

nd half breed the

y given place to len times life was e of food on the

ng for the killing, e happy enough.

passed by Father e buffalo on the

he met were from tween the Indian

et and the Crees

state of hostility

d might be mad

t by members of

at different times

the party he was

in the thick o

s but escaped all was never person-ndians, with whom

st Table

ians.

npile a Cree

WORK.

priesthood.

arter.

scription

century a

S SERVICE

ng Journal.

bly soul, my pure.

Badalia. What pring shawl, your pring shawling shawling f God's own gold!

1! Joy to all, to WILD FREE LIFE DESTROYED. poorest His own— tide!—" Kit" in

But the wild, free life of the Indian and the half-breed hunter was destroyed by the approach of civilization, car-ried by the tide of immigration flowing westwards. The hunting grounds were taken up, the buffalo disappeared. Father Lacombe was now devoting his Pather Lacombe was now devoting his efforts to work among the half-breeds and became almost hopeless of their future. Left to their old life they were fairly good-living, but they could not stand contact with more advanced civilization. They adopted vices civilization. They adopted vices which were destroying them physically which were destroying them physically and morally, and something had to be done if they were to be preserved. So about ten years ago when they were being bacly demoralized Father Lacombe formed a plan to stop the ravages of disease and vice amongst his

He conferred with his fellow-mission aries, but received but scanty encouragement, for they thought he could not succeed. He had faith, however, and travelled east to look for aid. In Ottawa, in his own words, he "found great and good friends, Lord and Lidy Aberdeen," with whom he made many conferences, and who took a most sympathhetic interest in his project. He saw Sir John A. Macdonald and told him that he must do something for the half-breeds, who were like big children when left to do business with the

HIS PLAN ABRANGED.

Father Lacombe proposed to Sir John that a block of land be set aside for them and their clergy be allowed to manage it for them. Their pride in their white forefathers would not allow them to accept or remain on reserves like the Indians, but with land leased as it were and governed by their clergy they would possibly be content. This plan was adopted. A block of land fifteen miles square, situated on the north bank of the Saskatchewan, about one hundred miles from Edmon-ton, was given over by the government for twenty five years, and three Roman Catholic bishops of the west, Senator Dandurand, present speaker of the Senate, Judge Oniment and Father combe were named as a corporation administer its affairs. The other directors were only nominal, however, and Father Lacombe was left to manage

the miniature kingdom by himself.

The colony—named Colonie de St.
Paul des Metis—prospered and now has about one hundred families settled upon it. In time Father Lacombe hopes to see a couple of thousand, as it will support that number. The site was carefully chosen and comprised a lake, mountains, rolling prairie. A church was built at a cost of \$5,000, paid for by Mr. Rudolphe Forget, of Montreal. By contributions from other friends a large industrial school was erected, where on hundred half-breed children received instruction from a staff of nine teachers. The from a stail of nine teachers. The scholars, who are remarkably apt to learn, were taught to speak both French and English, and to read and write. Instruction was given in many

different trades as well.

But this trade was rudely interrupted a monthago when the school and all its equipment was burned to the ground. In this fire one life was sacrificed, that of a young girl, who had given the alarm, and after getting safely out had apparently returned for something she had forgotten. The school, of course, was a thing of the past after the fire, and it was largely to secure help for its rebuilding that the venerable missionary came east. Hh has seen Mr. Forget, who told him not to be discouraged, so he returns to his people confident that the school will soon be re built.

belongs to them to a limited extent.

They can use it as long as they wish, can pass it down from father to son, can sell it to one of themselves, but they can pass to can sell it to one of themselves, but they cannot dispose of it to any one but a half breed. They build their own dwellings and do a considerable trade amongst themselves, much of it by amongst themselves, much of it by amongst themselves, for instance, so simple that a little child may know so clear that no one may mistake so clear that no one may mistake horses. He sees a house he would like and trades his horses for it. The former owner gets another block of land from the managers and builds

living more settled lives. They raise live stock and vegetables chiefly on their farms and any work required by the missionaries is done by them. They also get much employment from surveying parties as they are the best of guides. On the land are a saw-mill, shingle mill, planing mill and griss-mill, erected and operated by the half-

All freight and supplies for the settle-All freight and supplies for the settlement have to be brought to Edmonton by the Canadian Pacific railway, and by the Canadian Pacific railway, and Paul in his epistle to the Corinthians. from there brought the remaining hundred miles by waggons. For the C. P. R. Father Lacombe has nothing but feelings of gratitude, for it has transported the supplies for the colony free of charge—a favor which in the the poor financial condition of the

mission was much appreciated.

The Grand Trunk Pacific is expected to pass close by and this will do away with the necessity of the long haul

from Edmonton ANOTHER REASON FOR VISIT.

But in addition to securing aid for the mission Father Lacombe had another reason for coming east. At St. Blbert near Edmonton is a seminary where pupils of all nationalities are received — English, French, German and Galicians being some of the people represented. It is supported by the Roman Catholic Church and the mis sionaries are much interested in it as it is an offshoot of their work. At its Continued and intense application un-hinged his reason, however, and while hinged his reason, however, and while he never became violently insane his friends saw some time ago that if he were ever to recover it was necessary

he always got along well and never had any fear of them ill using him.

that he should at once be placed where he could receive scientific treatment.

The east was the only place where a suitable asylum could be found, and it was decided to at once send him east. This meant that the young missionary had to be accompanied by a fellow-traveller, and the expense was something of scripting investitations. thing of serious import to the band of missionaries in the west.

FATHER LACOMBE UNDERTOOK. Father Lacombe was approached to see if he would undertake the trip as it was known that he could secure very special rates for travelling. The old man — almost an octogenarian — hesitated. To travel six days and nights with a young man who had gone insane was a proposition to make any man quail, and it seemed to him that it was a hard task to ask a man of his years to per form. But the young priest had always regarded him almost as a father, and even in his madness could be guided to a certain extent by him, and finally he consented to undertake the journey.

A separate compartment in a pullman

was engaged, and for six days Father Lacombe travelled in that narrow room with a man openly insane. The cease less talk and babble, the continual de

however, he instinctively noticed that his patient was not by him, and in dread lest he should have met with an accident commenced to search through the cars for him. It was late at night and every one was sleeping and after searching several cars the Father was forced to the conclusion that his friend had thrown h mself from the train. He was in despair when he walked into the din-ing car and found him talking to the astonished workers there. After that the patient never left his sight until he the patient never left his sight until he stronger in faith, pure in life, holier was safe in Longue Pointe asylum, in service."—Western Watchman. Montreal, and Father Lacombe knew that he would get the best of treatment.

AN EXTENSIVE TRAVELLER. Father Lacombe has been an extensive traveller though always in the interests of his order and people. Five times he journeyed to the United States and three times to Europe, where he and three times to Europe, where he things go wrong, or we meet with opvisited almost every country "in the interests," as he said, "of colonization, my country and my Church." Last April with Archbishop Langevin of St. Boniface he journeyed to the Holy Land to visit Jerusalem, returning in December.

Over the present trouble regarding over the present trouble regarding the educational provisions in the auto-nomy bill Father Lacombe expressed the sincerest sorrow. "For over half a century," he said, in regretful tones, "I have labored in the West, mingling with Catholics and Protestants alike. Never in that time have I met with any rouble. All have got along in harmony together. Now all is changed, and ministers are rising in the pulpits and crying 'fanaticism' and 'bigotry'—ob, it breaks my heart,' and the aged and kindly old priest could talk no

THE HOLY EUCHARIST,

By Archbishop Glennon.

His Grace the Archbishop of St. Louis preached his regular monthly sermon last Sunday at the Cathedral Chapel, taking for his subject, "The Holy Eucharist." He said in part:

"It is interesting to note the recrude cence of religion in the modern mind. People are unconsciously turning back from the crude materialism of fifty years ago and are anxiously seeking for light and grace and truth. Any argument however faulty, any place however profane, any prophet however discredited, has The manner of giving out the land is fixed by the government. Each family who applies is given so much, which belongs to them to a limited. productions most accommodatingly set

ual unrest. "To illustrate these conditions we

it, so clear that no one may mistake our teaching. And what is equally commendable for the wording of the definition we have simply to repeat the words of Christ: 'And whilst they were at supper Jesus took bread and blessed Many families are settling there and ving more settled lives. They raise ve stock and vegetables chiefly on body, and taking the chalice He gave body, and taking the chanter he gave thanks and gave to them saying. Drink ye all of this for this is My blood of the New Testament, which shall be shed for many unto remission of sins.' (Matt. xxvi., 28.) And as if to make sure that these are not indeed accidental words, nor the institution itself accidental, we can turn to Mark, and then to Luke

"So, pursuing the liberal meaning of these words of Christ, and having in mind His own promises, we declare the real true and substantial presence of our blessed Saviour in the Eucharistic species. And so the Catholic Church, from the beginning, has, through her priesthood, perpetuated this great presence on her altars, since this was Christ's command that we do so in com-

emoration of H m. "Around that great presence have been grouped for all these centuries the love, the gratitude and gifts of the following the control of the c lowers of Christ. For their Eucharistic Saviour the churches were builded and Saviour the churches were builded and beautified, and they became in reality His home—the house of God. So, too, were the vestments worn to symbolize the garments of the Christ on the way to sacrifice—and ceremonies followed to give to the sacrifice such dignity as would arrest the thoughtless and impress them.

it is an offshoot of their work. At its head was a very able young priest, a devoted student and excellent teacher. Continued and intense application unset that He would be with us all days,

the external unity of the Church, in the Sacrament of the Altar-He draws all

the Church, and all Catholic life.
"We find that Catholic ceremonial is attractive for many; how the Mass is the most popular of Catholic devotion, and the altar, which was the first to be cast out of the churches at the time of the Reformation, is now returning to its old place as the head and center of religious service. And it is this, also, that explains much of the mysticism, the indefinite yearning for soul communion with the divine, that we find in later forms of religion.
"The Catholic cuty is plain. First,

we must thank God, Whose love is so deep, Whose mercy is so great to His children, that He only becomes incarnate and suffers and dies for us; but even as by a second incarnation He becomes present for all time on the altar as our comfort and consolation, and as the food and nourishment of our souls.

"Then our duty is to tell the world of this, our treasure, and the source of

less talk and babble, the sire to get out among the rest of the passengers on the part of the diseased man added to the want of sleep and continual strain and uncertainty on his guardian, can be better imagined than described.

"The Christ of the Resurrection—of efermity—is the Christ Whose cross is still the Christian a tur, and Whose wo ds of consecration are there, pronounced with all the meaning of the Last Support on Holy Thursday. Peter's words and at the Christian at the Christ Whose cross is still the Christian at the Christ Whose cross is still the Christian at the Christian at the Christ Whose cross is still the Christian at the Chris per on Holy Thursday. Peter's words will bear repitition and at the Christian altar find adequate response: 'To whom shall we go Lord, but to Thee. Thou hast the words of eternal life. And, lastly, by the preciousness of the gift that is ours so should be the purity and nobility of our lives. If Christ, our Lord, condescends to be present with us, we must walk worthy of that pres ence. If the truth is ours to guard, then must we guard well. If the Holy Grail is ours to keep then must we be more than Parsifal or Sir Galahad,

> It must not be forgotten that one of the chief foes upon whom patience must wage war is sadness or affliction of spirit: it is principally concerned, says St. Thomas of Aquin, with sadnesses. We are depressed and afflicted when

A CONTRACTOR OF THE PARTY OF TH

THE

INTERNATIONAL

HARVESTING

MACHINES

sacrament of the Arta—He draws an hearts towards Him in the unity of devotion to Him, Who alone is worthy of adoration and limitless love.

"So you see how majestically this great truth rises up dominating the en

that Liquozone does kill germs.
And it is the only way known to kill germs in the body without killing the tissues too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact which gives Liquozone its worth to humanity; a worth so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights. And we have spent over one million dollars in one year, to buy the first bottle and give it free to each sick one

Acts Like Oxygen.

Liquozone is not made by compoundg drugs, nor is there any alcohol in Its virtues are derived solely from s—largely oxygen gas—by a process quiring immense apparatus and 14 ys' time. This process has, for more an 20 years, been the constant subct of scientific and chemical research. The result is a liquid that does what tygen does. It is a nerve food and od food-the most helpful thing in blood food—the most neighble thing in the world to you. Its effects are ex-bilarating, vitalizing, purifying. Yet it is an absolutely certain germicide. The reason is that germs are vege-tables and Liquozone—like an excess of

position, or we suffer injustice. And sadness, we are told by St. Ignatius, in his Spiritual Exercises, is the ordinary instrument employed by the devil to hinder good, especially in men and women of good will. Christian patience, therefore, shakes off sadness, goes directly and fearlessly and constantly against it, does the very opposite of what sadness suggests. When mpted to give up, we become all the nore constant; we pray more, examine nore carefully, do more good, perform even some acts of mortification.

On every bottle of Liquozone we offer \$1,000 for a disease germ that it cannot kill. We do this to assure you go wherever the blood goes. No germ can escape it and none can resist it. The results are inevitable, for a germ disease must end when the germs are killed. Then Liquozone, acting as a wonderful tonic, quickly restores a condition of perfect health. Diseases which have resisted medicine for years yield at once to Liquozone, and it cures diseases which medicine never cures. Half the people you meet—wherever you are—can tell you of cures that were made by it.

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone attacks the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

Asthma Abacess—Anæmia Abscess—Anæmi Bronchitis Blood Poison Bright's Disease Bowel Troubles Coughs—Colds Coughs—Colds
Consumption
Colic—Croup
Constipation
Catarrh—Cancer
Dysentery—Diarrhoea
Dandruff—Dropsy

Hay Fever-Influenza Kidney Diseases Kióney Diseases La Grippo Leucor houbes Leucor houbes Malaria.—Neuralgia Many Heart Troubles Piles—Pacumonia Pieurisy—Quinsy Rheumatism Scrofula.—Sphills Skin Diseases Stomach Troubles

Help your children to grow strong and robust by counteracting anything that causes ill health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Exterminator. It nover fails.

Worm Exterminator. It never fails.

Time tries all things, and as Bickle's Anti
Consumptive Syrup has stood the test of year
it now ranks as a leading specific in the treat
ment of all ailments of the throat and lungs.

It will soften and subdue the most stubbor
cough by relieving the irritation, and restor
the effected organs to healthy conditions. Us
will show its value. Try it and be convinced
of its efficacy.

You cannot be happy while you have corns.
Then do not delay in getting a bottle of Hello
way's Corn Cure. It removes all kinds of corns
without pain. Failure with it is unknown.

TILLAGE SEEDING IMPLEMENTS & GASOLINE ENGINES

When you come to buy harvesting machinesreapers, binders, mowers, gasoline engines-or farm implements of any kind, the one matter to which you ought to give first and most important consideration

What machine or implement will give you the best service? What will make the most money for you in the long run?

It's purely a matter of business with you, and youif you are wise-are looking solely to your own best

You have to pay the bills; you should see to it that you get the best returns for your money and not let rejudice of any kind blind you to your own best

A man can't very well fool you on a horse or a bull or a hog. You can "size up" the animal and determine for yourself how much he is worth, but unfortunately it is not always so easy to tell about a machine. Poor materials covered with paint may look every whit as well as the best materials.

So you have to go farther back than the mere looks

You want to know-first-something about its rep utation. Has it been doing good work? Have the people who have been using it been entirely satisfied with it? Has it proved durable and dependable?

If it does good work for hundreds and thousands of farmers working under the same conditions that ou work under, it is very likely to do good work for

Then you want to know something about the company that makes it. Are the manufacturers in position to secure good materials? Have they facilities for turning out good work? Are they interested in making machines that will give them a lasting reputation or do they want "to get rich quick" at your

These are things of first importance to you in buying farm machinery or implements.

These are things which we ask you to consider

earnestly before you make your purchases for 1905. More Canadian farmers are using machines and

implements of the International Company's manufacture than of all other makes combined-not because they have to, but because they want to; they have found that the International line gives them bet ter service, longer use, greater satisfaction and that their purchase is the best economy for the farmer.

If the International machines satisfy these discriminating buyers, they will also satisfy you,

The International Company has exceptional facilities for producing high-grade machines at a fair and reasonable price. Its new plant at Hamilton, On-tario, is without question one of the most completely equipped manufacturing plants of the kind in the world-a credit not only to Canada, but to the Empire.

Its products are already found, not only in every corner of the Dominion, but are exported throughout the British Empire, to the Russian Empire and other European countries and to South America, giving a new outlet for Canadian labor and industry.

From the time the raw materials used in the manufacture of the International line of harvesting ma chines and other farm implements enter the chemica laboratories, where they are tested to make sure that they are of the highest possible grade, until the finished machine is loaded on a train or steamer for transmission to some distant farm, everything that human skill and ingenuity can devise to prevent mistake and to insure a perfect product is employed.

The right sort of materials, carefully graded and selected, the right sort of workmanship, the most modern up-to-date machinery, the most rigid inspectionthese are the things which have given the International line the quality that makes them known with favor the world over.

Do you think such a reputation could have been built by poorly constructed machines?

Most assuredly not.

We ask you as a careful buyer to consider thes things and then to call upon the nearest Internationa agent and look at the line he represents. He will be glad to give you catalogs, answer questions and go

into details. These machines are manufactured by

INTERNATIONAL HARVESTER COMPANY OF CANADA, (Limited) Works; Hamilton, Ontario, Canada.

The International lines are represented by different dealers. See them for catalogues of

DEERING AND MCCORMICK

Binders, Reapers, Mowers, Rakes, Tedders, Corn Binders, Huskers and Shredders, Gasoline Engines, Knife Grinders, Disc Harrows, Smoothing Harrows, Lever Harrows, Spring Tooth Harrows, Hoe Drills, Disc Drills, Cultivator and Seeder, Broad-cast Seeder, Scufflers, Binder Twine. Also selling agents for Chatham and Petrolia Wagons.

We Offer \$1,000

For a Disease Germ That Liquozone Can't Kill.

Gonorrhea-Gleet

Throat Troubles
Tuberculosis
Tumors—Ulcers
Varicocele
Women's Diseases

All diseases that begin with fivers—all inflate-nation—all catarrh—all contagious diseases— all the results of impure or poisoned blood. In nervous debility Liquezone acts as a vital-er, accomplishing what no drugs can do.

50c. Bottle Free.

If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you am order on a local druggist for a full-sized bottle, and we will pay the druggist ourselves for it. This is our free gift made to convince you; to show you what Liquozone is, and what it can do. In justice to yourself, please accept it to-day, for it places you under no obligation whatever. Liquozone costs 50c, and \$1

CUT OUT THIS COUPON

or this offer may not appear again. Fill at the blanks and mail it to the Liquozone ompany, 458-464 Wabash Ave., Chicago. My disease is -

Any physician or hospital not yet using Liquozone will be gladly supplied for a test,

Educational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full COMMERCIAL course. As well as full SHORTHAND course. Full CIVIL SERVICE course, Full TELEGRAPHY course,

OUR GRADUATES IN EVERY DEPART. MENT ARE TO DAY FILLING THE BEST

Write for catalogue. Address
J. FRITH JEFFERS, M. A., PRINCIPAL
Address: Belleville, Ont.

Assumption College,

SANDWICH, ONT.
THE STUDIES EMBRACE THE CLASSI CAL and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars as py to
Rev. D. Cushing, C. S. B.

ST. JEROME'S COLLEGE. BERLIN ONT., CANADA. (G. TIR.) Commercial Course with Business Coflege

eatures.

High School or Academic Course — Pre para tion for Professional Studies.
College or Arts Course — Preparation, fo Degrees and Seminaries.
Board and Tuttion per Annum, \$140.00.
For Catalogue Address—
REV. JOHN FEHRENBACH, C. R., Pres.

Susiness College STRATFORD ONT.

This small advertisement represents

the largest business college in Western

Ontario and best in the Province. Our

graduates always secure good positions. Enter at any time, Catalogue free. ELLIOT & MCLACHLAN,

A good investment that pays dividends all through life is a course of training in any of the Departments of the

NORTHERN M Ausiness offear Owen Sound, Ont

Owen Sound, Ont.

Four complete courses of study, Best equipped Business College premises in Canada. The only Business College owning its own College building. A large staff of competent and painstaking teachers. Our graduates are most successful. Just ask them. Ful. particulars sent to any address free.

C. A. Fleming. Principal.



Farm Laborers

Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

WRITE FOR APPLICATION FORM TO

THOS. SOUTHWORTH, Director of Colonization, TORONTO, Out

COWAN'S Good In summer time COCOA and CHOCOLATE

Nutritious omical.

and maintair

for children.

and

The Catholic Record.

Price of Subscription-82 00 per annum. REV. GEORGE R. NORTHGRAVES

"Author of " Mistakes of Modern Infidels. FHOMAS COFFEY. sher and Proprietor, Thomas Coffey.

Mesers Luke King John Nigh, P. J. Neven and Miss Sarah hisnley are fully authorized to receive subscriptions and transact all other business for The CATHOLIC RECORD.

Agent for Newfoundland, Mr. James Power of 85. John

Agent for Newfoundland, Mr. James Power of St. John
Rates of Advertising—Tencente per line each insertion, agate measurement.
Approved and recommended by the Archbishops of Lorento Kingston Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogfensburg, N. Y., and the clergy throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.
Bubscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

order to insure the regular description paper.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us postry. Oblituary and marriage notices sent by subscribers must be in a condensed form, to izsure insertion.

LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION,

UNIVERSITY OF OTTAWA

Ottawa, Oanada, March 7th, 1960.

the Editor of The Catholic Record,
London, Ont:

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

Its matter and form are both good; and a
ruly Catholic spirit pervades the whole,
Therefore with pleasure, I can recommend
it to the faithful,

Blessing you and wishing you success,
Believe me to remaid.

Yours faithfully in Jeeus Christ.

† D Falconio Arch, of Larissa,
Apost, Deleg.

LONDON, SATURDAY, APR. 22, 1905.

MANITOBA'S THREAT.

We are told, with a certain amount of glee, that after all Manitoba will come out ahead in its contention with the Ottawa Government-that the Provin cial rulers have the legal right to pass a law repealing the Laurier-Greenway compromise in favor of Catholics, and that the Premier, Mr. Roblin, will call the members together, and such a law will be passed.

There is no doubt the Manitoba Government can legally do so, and, judging from the past, the rulers of that Province pay very little attention to the rights of God or man so long as they can protect themselves by legal

However, standing on the platform of legal rights alone, other things would follow. The Federal Government has the right to pass a Remedial Bill to compel the bigoted Province to do just ice to the Catholic minority.

It is true Sir Wilfrid Laurier, in 1896. said "No coercion, but conciliation;" but he admitted there should be one or the other to remedy the grievances which the Privy Council said existed. So far the conciliation policy has been adopted, but the moment Manitoba refuses conciliation, then Sir Wilfred is logically bound, from his stand in 1896, to the other means at his disposal, the so-called coercion.

The Manitoba Government had no scruples about using coercion before, and will not scruple to do so again; but if the members of that Province or any other imagine that the Catholics will tamely submit and do or say nothing, such rulers are very much mistaken.

It is better for all concerned to know the truth and to face the facts-Cathos are no strangers or foreigners Canada. They have helped to build up the country from one end of it to the other. They claim nothing for themssives but what they are perfectly willing to grant to their Protestant neighbors. They intend to maintain of others, and want to live in peace and harmony with their neighbors of every description. Is not this the proper spirit for every true Canadian to have?

The fact that Manitoba, in its ugly mood and spirit of revenge, can legally rob the Catholics of the God given right of giving their children a Christian education, is a strong argument in favor of the present Autonomy Bill protecting minorities. It is not fair that the Catholics in the new Provinces should be deprived of their present educational rights and placed at the mercy of future rulers who may imitate the bad example given by Manitoba.

It is better to have the question settled at once, and we believe that notwithstanding some ranters of newspapers and politicians and preachers, the ordinary fair minded Protestant Canadian is willing to do justice to his Cath olic fellow citizens, and join in working for peace and prosperity and unity in this country.

On the whole we are confident that when the vote is taken on the present Bill, justice and fair-play and true patriotism will prevait with nearly every member of the Federal Parliaand that bigotry, bluster and braggadocio will influence but a few.

What a Howl!

Sir Charles Tupper has visited the Pope and has received the Papul blessing for "his constant defence of rights of Canadian Catholics." W What will Grand Master Sproule say? And Col. Sam Hughes and the other de-fenders of the faith? What a howl they place!-London Advertiser

THE AUTONOMY BILL AND THE PAPAL DELEGATE.

After all the clamor and discussion on the Autonomy Bill both in and out of the House of Commons, the matter has quieted down as it has been realized that the bill will certainly pass without substantial change by a considerably larger majority than was anticipated in the beginning of the discussion. Looking back at what was elicited during the debate, it appears that Mr. Leighton McCarthy is the only Ministerialist of the House who will vote against the educational part of the measure, while several Conservatives have declared in strong terms their in tention to support it as a measure of justice to all the people of the new provinces.

We are not surprised that those Conservatives who depend upon the Orangemen for support should be bitter opponents of the bill. Among these are Dr. Sproule, Messrs. Lancaster, Bennet, W. F. Maclean, Col. S. Hughes and others. This crowd was reinforced by the Hon. Geo. E. Foster, who, having

been defeated in his former constituency in New Brunswick, found a refuge in North Toronto, a constituency which he has good reason to suppose will scream its delight at every attack he may make against Catholic education. The attack made by this crowd upon

the venerated Delegate of the Pope, Mgr. Sbaretti, has fallen flat. Mr. Campbell himself, the Manitoban Delegate on the question of the extension of that Province, has virtually admitted that the account given by his Excellency the Apostolia Delegate is correct. though on one point of minor detail he asserts that Mgr. Sparetti was in error. that is, he asserts that he had not met the Delegate before he had the interview with him in Ottawa. There may have been an error on one side or the other in regard to this unimportant matter, but Mr. Campbell has made it plain that at this interview Mr. Campbell was present whereas Mr. Rogers was not. The latter, therefore, gave out a false representation of the case in this statement that "we," that is himself and his colleague, were invited to meet Mgr. Sbaretti, and in so wording the whole statement as to lead to the inference that he was present, and was, indeed, even the principal speaker at the interview. But the most impor tant misrepresentation was the state ment that this interview was held on Feb. 21st, that is, before Sir Wilfrid Laurier made his announcement on the policy to be carried out by the Dominion Government in regard to Manitoba. It is therefore evident that the interview of the Apostolic Delegate with Mr. Campbell had no influence on that policy, which is the chief point on which the whole discussion has taken place. Under these circumstances Mgr. Sbaretti could never bave entertained the thought that he was influencing or shaping the policy of the Government on the question of extension of Manitoba's boundaries; and all the denunciations of Papal interference with the Government of Canada are without

flamed, at the next general election. Mr. Rogers has issued a third state ment in which he says that Mgr Sbaretti does not deny his assertion that Manitoba's case had been prejudiced by the neglect of its Legislature to give a school law satisfactory to the Catholics. Mgr. Sbaretti did their own rights and respect the rights not say that Manitoba had actually suffered damage from this cause, but as he himself tells us :

any other object than to inflame the

minds of the populace, so as to secure

the votes of those who could be so in-

"I urged my request (that the school law should be improved) on the ground of fairness and justice, and, referring to his (Mr. Campbell's) mission to Ottawa, remarked from the poin tof view of the Manitoba Government, some action or these lines would be politically expedient, and tend to facilitate the accomplishment of his object, inasmuch as Catholics in any serritory which might be annexed to Manitoba would naturally object to losing the right they had to Separate schools, and to be subject to the conditions which existed in Manitoba."

This is undoubtedly the correct version of what passed at the interview, as Mr. Campbell practically acknowledges it to be so, but tries to let his colleague, Mr. Rogers, down easily by adding that Mgr. Sbaretti's version is identical with that of Mr. Rogers. The two versions are not identical. According to Mr. Rogers's statement Mgr. Sbaretti gave it to be understood that he could and would influence the Dominion Government to grant what Manitoba asked, whereas the Apostolic Delegate mentioned merely what would naturally be the disposition of the Catholics towards Manitoba if the province would carry out his suggestion that the school law should be made

more satisfactory to them. Mr. Rogers represents Mgr. Sharetti as dominating the Dominion Government, whereas he only told Mr. Campbell what a keen observer of events would raise if Laurier were in Tupper's might readily say. His Excellency had good reason for his remark, as he must

have been already aware that the "postage-stamp province," as the Conservative opponents of the Autonomy Bill have now dubbed it, has been already told by the Legislatures and people of the new Provinces that they will not consent to be annexed to Manitoba.

But it may be asked, "Why should the Papal Delegate interview members of the Manitoba Government at all?"

We answer that this is a free country in which any one who has or thinks he has a grievance, or who desires legislation of any kind, is at liberty to ask the Government for the relief he desires. Delegations of all descriptions do this every day, and perhaps there have been more Protestant ministerial delegations asking for legislation than of any other class. Is there any reason why Mgr. Sharetti should not have the same freedom?

Not long since, the Dominion and Ontario Governments received ministerial deputations asking for pro hibitive and Lord's Day legislation. Surely Mgr. Sbarretti has a right also to interview also the members of any of the Canadian Governments on behalf the population of the Dominion.

The outery raised against Mgr. Sbaretti could come only from bigoted creatures. Yet the Mail and Empire had the assurance to announce to its readers that His Excellency is actually to be recalled by the Pope; and "the Orange Wing" in Parliament had the equal

audacity to demand his recall. The Hon. Chas. Fitzpatrick deserve the greatest praise for the dignified manner in which he rebuked these bigots, and for his statement that he hoped His Excellency would remain long in the country. For his part he hoped that the Holy Father would not recall him.

The insinuation of some of the lodge members of Parliament that the memorandum of desirable amendments to the Manitoba school law presented by Mgr. Sbaretti to Mr. Campbell was prepared by the Hon. Charles Fitzpatrick was indignantly repudiated by that honorable gentleman. It is, indeed, now fully established that no member of the Dominion Government had anything to do with the interview itself or with the Apostolic Delegate's suggestions.

THE GLOBE'S PROVINCIAL RIGHTS CRY.

We publish in this week's CATHOLIC reference to the Autonomy Bill, from Mr. Chambers, a prominent Protestant peared in the Toronto Globe of 12th April. The editor of the Globe adds a footnote in which he advances as answer to Mr. Chamber's contention the well-worn shibboleth of Provincial rights. Surely the editor of the Globe will recognize the fact that there is such a thing as Provincial wrongs as well as Provincial rights. Furthermore, it must be in his recollection that about twenty years ago two electoral campaigns in the Province of Ontario were carried on with the cry of "Down with the Separate schools." And, finding that these schools could not be interfered with by act of the local legishave the British North America Act amended so that the power would rest with the Provinces to abolish Separate schools. True, this agitation was not successful, but there may come a time when an anti-Catholic agitation in the North West would have a different result. The liberality displayed by the Catholia majority of Quebec as compared with the narrowness and bigotry which is now a days so much in evidence amongst the majority in the Province of Ontario, places the latter Province in an unenviable light amongst thoughtful, intelligent men who are not blinded by prejudice.

SAUL AMONG THE PROPHETS

Will wonders ever cease? The Toronto Mail and Empire a few days ago had an editorial article under the title " How our Schools can be Improved," and, strange to say, our clamorous "Equal Rights" contemporary comes out without disguise as an advocate of moral teaching in the schools, and says: "To declare that rules of moral conduct must not therefore be taught in school is to throw away the baby with the bath."

We must have moral teaching there fore, but he tells us that this moral teaching must exclude all Christian dogma, and the reason he gives is 'Ontario will never tolerate in her Public schools any exercises which have for their object the dissemination of sectarian views or dogmatic instruction." And again, "At one time it was supposed that there could be no objection to the reading of passages from the Rible: but now there are few passages that have not served as a theologi al battle-ground. It is evident, therefore. that there might be objection to Bible

reading.'

should be moral teaching, and who declares that such teaching is of the highest importance, should be delighted at the fact that there are at least some schools in the province in which such teaching is given, namely, the Catholic Separate schools.

But no! there is no more bitter opponent of Catholic schools than this same journal. If moral teaching is so important, surely there can be no harm done if the Catholic children have that moral teaching along with the dogmatic teaching which must be the basis of all morality. But the mere mention of such a thing is, to the Mail and Empire, a red handkerchief

flaunted in the face of an enraged ball. The fact is that the stand taken by that mild-mannered and "ethical purnal is that of the agnostic; and the reason advanced is certainly a curiosity: "Oatario wlll never tolerate this." If so would it not be better to educate Ontario up to the mark of appreciating what is right and just, instead of fomenting the hatred of a certain faction of its people against allowing religious instruction (moral of fair treatment for nearly one half included) in the Catholic schools all over the Dominion-in Ontario, Man itoba, and the new Northwestern Prov inces?

> But it is interesting to note the basis on which the Mail and Empire would ground moral teaching, as a substitute for Christian dogma. The article in question says:

"Every one will agree that the child who believes it is wrong to lie and to steal will make a better citizen than the urchin who has no such theories Now we do not imagine that any child of sound mind and school age in Ontario does not know that lying and stealing are sins. Most of them know it in the same way that they learn the distance to the moon. They view it as an abstract proposition. They do not know strate proposition. They do not know it as surely and as unmistakably as they know they are cold and hungry. Why should not a competent teacher take the necessary time to transform this vague abstraction into a fixed principle ? He must be convinced that if he steals he will be punished, not by teacher or guardian, or by the law, but by him-self. No child is too young to learn that there are certain moral laws as fixed and irrevocable as the laws of and that he can no more break one of them with impunity than he can thrust his hand into the fire and not be barned.

"Lying and stealing are sins," for sooth. And what is a sin, but an offence against God's law? Take away God and His teaching, and there RECORD a very clever letter, having can be no such things as the sins of lying and stealing. It is easy to see, therefore, that as soon as resident of the city of Quebec. It ap- the child begins to look for the reasons for a moral code, the sinfulness of these acts will disappear if he has not been taught that there is a God, the Rewarder of good and the Punisher of evil, a God who loves mankind. There will, therefore, be no motive left why the grown up child should be truthful and honest except the fear of the policeman's club. Lying and stealing must cease to be sins in themselves if the child has been taught according to the Mail and Empire's "fixed and irre vocable principles." There will be no sin if the grown child can only escape being caught in his lies and thefts. This is the kind of morality which the lature, an agitation was inaugurated to | Mail and Empire would have taught in the schools.

No moral teaching can be efficacious without Christian dogma for its basis. and for this reason it must be a most desirable thing to see Catholic schools established wherever Catholics are numerous enough to support them, and in such cases they should be entirely exempt from contributing towards the support of schools for their neighbors who prefer to send their children to schools without any religious teaching. We do not desire to force the teaching of Catholic dogmas upon Protestants, but we insist upon our natural right to instruct our children in their full duties of religion and morality. We have no objection to Protestants doing the same thing if they can agree upon a plan of satisfactory moral or religious teaching; but we have the plan already settled on for ourselves, and in operation, and what we require as a satisfactory solution of the educational problem is that we have not forced upon us solution which may be very satisfactory to Protestants, but can never be so for Catholics. This we require. not as a concession or privilege, but as our inalienable right.

THE HON. FRANK OLIVER.

It is stated in despatches from Edmonton that at a meeting held on April 13th at Fort Saskatchewan the new Minister of the Interior, the Hon. Frank Oliver, was the recipient of an address signed by the business men of the district, irrespective of their political parties, in which their support and influence were pledged to the new Minister in the coming contest. Every Conservative business man of the town signed this declaration, from which it may fairly be inferred that the people, independently of their party affiliations. We should naturally suppose that an are favorable to him and that they are educationist who maintains that there pleased with the Autonomy Bill as it naked lamps in the region of inflam- gard to the School question in the new

stands. The people of the North-West have evidently not been moved by the anti-Catholic agitators of Ontario who are pulling the wires to work up an opposition to the Government on account of the Bill. The prospect is that Mr. Oliver will be elected without opposition. Will the Toronto Mail and Empire then persist in asserting that the West is unanimous against the school clauses?

THE POSTAGE-STAMP PROVINCE.

A despatch from Winnipeg states that in consequence of the recent agitation on the School question, Premier Roblin proposes to summon at once a ession of the Manitoba Legislature for the purpose of repealing the School settlement arranged in 1897 between Premier Laurier and Messrs. Sifton and Greenway whereby some small con cessions were made towards meeting the desires of the French-Canadian Catholics of that Province. This, if true, is a piece of petty spite which could emanate only from the meanest of small-minded legislators. Should this report prove to be correct, we can only express the hope that the "postage-stamp province" may remain long as a postage-stamp amid the provinces of the Dominion.

We take the liberty of informing Messrs. Roblin and Rogers, who are the ruling spirits of the Manitoba Government, that neither Sir Wilfrid Laurier nor the Hon. Charles Fitzpatrick has authorized us to express this sentiment.

SURE TO PASS.

The Hon. Mr. Monk, the leader of the Conservative party of Quebec, has declared in Parliament that he will support the Autonomy Bill education clauses. He reminded the House that the purely secular schools of the United States have not been productive of good results, quoting several Protestant authorities in favor of this view. He also quoted Mr. Balfour, who is a firm believer in religious education. He declared in favor of the higher principle of religious instruction. He pro- argument of several of his followers. tested against the charge that those who support the Autonomy Bill are under the domination of the clergy. He said that the Quebec clergy do not interfere in politics.

Mr. George H. Perley of Argenteuil, Protestant and a Conservative, said that he thought the Bill should be withheld for a year so that the jurisdiction of Parliament should be ascertained. Nevertheless, he left the impression that he will vote for the Bill, as he has no objection to continue to Catholics the very moderate means of education which the measure before the House grants, and which they possess at present.

It is expected that every Conserva tive member from the Province of Quebec will support the Bill, as an acknowledgment of the fair treatment accorded to the Protestant minority of that Province by the Catholic majority. Thus the normal majority of the Government will be considerably exceeded on this question.

Mr. Pringle, the Protestant Conservative member for Stormont, Ont., spoke strongly in favor of the Autonomy tinually declaring under inflammatory Bill, amid unseemly interruptions from his own side of the House. He said he was not there to represent Protestants that the attempt to fetter the two new or Roman Catholics: but he would do what is honest and right. Stormont is a strongly Protestant constituency.

Mr. Miller, the Liberal member for South Grey, also spoke earnestly for the Bill. He showed up the absurdity and victousness of the course pursued by Mr. Willison of the Toronto News, who admitted that the Bill would pass by a most decisive majority, and yet asked appointed to the vacant office, and has the people of Toronto to keep up the agitation against it, and to remember their endorsation. It is expected that the men who vote for it when another election comes on.

We will note carefully those who vote both for Mr. Borden's anti-Separate school amendment and for the Bill itself, and we trust our readers will keep their names in view.

YET ANOTHER.

reluctantly break with his party to by acclamation. support clause 16 of the Autonomy Bill. He had been for ten years a member of the Council of Public In . struction in Quebec and in that time they had never yet had to consider one case where there was a grievance caused by unfair treatment of the minority by the majority. He accepted Mr. Borden's constitutional argument, but declared that there is a higher view, and that is the justice that is due to the minority. In voting for the bill he was moved by a sense of justice and not through fear of any portion of his electorate. He regretted there had been so much intemperate lan-

mable gases, he thought the members should travel through a debate of this kind with safety lamps.

The majority for the educational clauses of the Bill is growing.

Mr. Ames' testimony to the liberality of the Catholic majority in Quebec is most valuable. Ontario and Manitoba might learn therefrom a useful lesson. After all, something good comes forth from Galilee.

Peterboro Examiner: As to clerical interference in politics, it is to be noted that during the controversy nor raging, while Protestant clergymen have taken general and active parts in ntermeddling with politics, there ha been, so far as known, an entire ab of interference on the part of the Roman Catholic clergy of Ontario. Has not one as much right as another in a land which boasts of its "civil and religious liberty" and "equal rights."

THE HON. FRANK OLIVER, MINISTER OF THE INTERIOR.

It is now a little over a month since the Hon. Clifford Sifton resigned his portfolio as Minister of the Interior in Sir Wilfrid Laurier's Cabinet, and members of the Opposition party in the House of Commons have been engaged in the amusement of twitting him to the effect that he dared not open a constituency in the North West by the appointment of a member from the territories to take Mr. Sifton's place, as they asserted that the indignation of the whole North-West against the educational clauses of the Autonomy Bill is so intense that not a single constituency would return a member of the Government coming back for re-election after accepting office with the burden of the Autonomy Bill on his shoulders.

Mr. R. L. Borden has been peculiar ly persistent in taking this view of the matter, and has endeavored to keep up the excitement by continually enquiring in the House whether the vacancy had been filled, and when it would be filled. At the same time, we must admit that Mr. Borden did not indulge in the acrimony which was the chief

We must presume that it required time and careful consideration on the part of the Premier to fill so important a position. We do not consider that Sir Wilfrid took any undue advantage by not allowing himself to be hectored into hasty action; and when questioned so constantly he always replied goodhumoredly to the effect that he could not then give any information on the subject, but that he would willingly give the desired information as soon as possible, which would probably be very soon or in a few days.

The duties of the Prime Minister are both numerous and onerous, and some latitude must be allowed him in his manner of conducting the Government. at all times, especially at a moment when an attempt is being made to inflame the minds of the public, as has been the case on the present occasion.

Mr. Borden's raply to Sir Wilfred was that he desired it to be understood that he asked the question every day until the appointment should be actually made.

The Mail and Empire was also consensational head-lines that the entire West is in arms against the Bill, and provinces by bonds which can never be cast off will be bitterly resented at the first opportunity afforded them.

Notwithstanding all these gloomy predictions, Sir Wilfrid Laurier, to the astonishment and consternation of his opponents, has done the very thing which they said he dared not do. Mr. Frank Oliver of Edmonton has been gone West to ask his constituents for the nomination will take place on April 25, and polling a week later, should a poll be required. Thus the opponents of the Autonomy Bill will have the opportunity they were apparently so anxious for to test public sentiment on the proposed legislation.

But their courage seems to have oozed out at their finger ends as soon Mr. H. B. Ames, the Conservative as this glorious opportunity of taking Protestant member of Parliament for the stronghold from the Government St. Autoine division, Montreal, on was afforded them. It is believed, in April 13th declared that he must fact, that Mr. Oliver will be returned

> The constituency is a large one, having more than eight thousand voters, including a considerable proportion of Catholies; but for this very reason the election will test fairly the sentiment of the whole population of the North-West, both Catholic and Protestant, on the Autonomy Bill. The opponents of the Bill have asserted that the Northwestern Catholics do not want Catholic Separate schools. The election will show whether this assertion is the truth or a mere election trick.

Sir Wilfrid and his colleagues are said to be of the opinion that this elecguage used in such inflammable material. tion will clear the situation by making As miners are not allowed to carry known the actual public opinion in reprovinces. Mr. Oliver is t prietor and editor of an in paper published in Edmonton the name of the Bulletin, and been in public life since 1883 held a seat in the Territorial A Nine years ago he entered the Parliament, and he is there re as a gentleman of high attainm unimpeachable integrity. He oughly familiar with the the great North-West, as eral satisfaction has been jested through the new Prohis selection for the portfolia Interior. He was received arrival at Edmonton with m tions of approval such as we before shown in the region politician. There is little dou re-election by a majority great

than he received in Novemb

he was returned by over t

sand votes more than were

APRIL 22, 1905.

his opponent. In fact, the present agitation the Autonomy bill has been almost entirely confined to being engineered from chiefly by the Orangemen of certain denor These heterogeneous eleme combined to create a pub ion against the Bill, simply bec though it is, it is supposed to able to Catholics, though i equally to local Catholic and ant minorities the same pr having schools to suit their The schools which will be e under the educational claus Bill will not differ from the schools further than that it w mitted to have religious te them, such as will meet the the people.

We unhesitatingly wish Minister of the Interior th his courage and fairness me while the Ontario agitator deavoring to create a hostile the North-West against the ment which is aiming to estab system of education in the vinces from the start.

JOAN D'ARC.

Our attention has been cal correspondents to an accour he Toronto Mail and Empire 25th, in which there is a sh of the life and death of Jos The writer of this sketch the most brilliant and truth regular contributors to the and the most just, especia anything relating to the Church is the subject of ren sorrespondents desire us t accurate sketch of the life of

ine of France. Kit's sketch of the car-Maid of Orleans is correct in though somewhat over-add folk lore and other matte partly true, yet in part er

doubt not unintentionally so It is a fact as stated b there was a great beech-tr the village of Domremy, was born and lived in her and until she became the

her country from a foreign There was on the outsi village a little chapel kno hermitage of our Lady of Mountain (Vermont). This on a hill, the verdant colo suggested thoughts of peace and communication with G the custom of the little mai make a pilgrimage to thi prayer every week. The this chapel are still visit

the grand beech-tree was distance away. This tree was known in th the fairy-tree, around whi dren were wont frequently

and dance.

hind it was a forest of oaks

It was known that in the times the fairy-tree was re spot sacred to the fairies perhaps believed that the gave favors to those who d it, and that the roots wer lous efficacy to cure disea kind. We know by experi takes a long time to d ancient traditions which a to particular localities, ar ity was probably not a to the general rule. A there was at the foot of spring concerning which many legends of favors gr fairies who were suppose in the neighborhood, and frolics near the great spring gave forth a sooth water of which those su feverishness slaked their found refreshment.

But the pagan superst had been attached to the surroundings had not weigh generality of the people, that they celebrated there ly the fourth Sunday of occurs in the beginning of and which is known as th 5.

e of this

icational

liberal-

Quebec

d Mani-

a useful

ng good

clerical s to be ersy now ergymen

parts in here has

e Roman

Has not in a land religious

VER,

th since

gned his

terior in

et, and

ty in the

engaged im to the

n a con-

by the

rom the

s place,

nation of

the edu-

ny Bill is

stituency

Govern-

ion after

en of the

peculiar-

ew of the

keep up

enquir-

vacancy

would be

must ad-

dulge in

e chief

required

n on the

portant a

ntage by

ored into

ioned so

d good-

he could

on the

willingly

s soon as

be very

ister are

nd some

n in his

ernment.

moment

de to in-

c, as has

occasion,

Wilfred

derstood

very day

be actu-

also con-

mmatory

e entire

Bill, and

two new never be

d at the

gloomy

r, to the

on of his

y thing

do. Mr.

as been

and has

ents for

ted that

lace on

k later,

hus the

Bill will

e appar-

lic senti-

to have

8 as soon

f taking

ernment

eved, in

returned

ge one,

ble pro-

his very

irly the

ation of

and Pro-

ll. The

asserted

s do not

ls. The

is asser-

election

ques are

his elec-

making

n in rethe new

wers.

sence

Mr. Oliver is the proprietor and editor of an influential paper published in Edmonton under name of the Bulletin, and he has been in public life since 1883 when he held a seat in the Territorial Assembly. Nine years ago he entered the Federal Parliament, and he is there recognized as a gentleman of high attainments and oughly familiar with the wants of satisfaction has been mani. fested through the new Provinces at worldliness. his selection for the portfolio of the interior. He was received on his before shown in the region for any pate in the dance. politician. There is little doubt of his re-election by a majority greater even than he received in November when he was returned by over two thousand votes more than were polled by his opponent.

In fact, the present agitation against the Autonomy bill has been hitherto almost entirely confined to Ontario, engineered from Toronto, chiefly by the Orangemen and minof certain denominations. These heterogeneous elements have combined to create a public opinion against the Bill, simply because, just though it is, it is supposed to be favorable to Catholics, though it accords equally to local Catholic and Protestant minorities the same privilege of The schools which will be established under the educational clauses of this Bill will not differ from the National schools further than that it will be permitted to have religious teaching in them, such as will meet the desire of

the people. We unhesitatingly wish the new Minister of the Interior the success his courage and fairness merit for him by Joan of Arc." while the Ontario agitators are endeavoring to create a hostile feeling in the North-West against the Government which is aiming to establish a just system of education in the new provinces from the start.

JOAN D'ARC.

Our attention has been called by two correspondents to an account given in he Toronto Mail and Empire of March 25th, in which there is a short sketch of the life and death of Joan of Arc. The writer of this sketch is "Kit," the most brilliant and truthful of the regular contributors to that journal, and the most just, especially where anything relating to the Catholic Church is the subject of remark. Our correspondents desire us to give an accurate sketch of the life of that hero-

Kit's sketch of the career of the Maid of Orleans is correct in substance, though somewhat over-adorned with folk lore and other matter which is partly true, yet in part erroneous, we doubt not unintentionally so.

It is a fact as stated by Kit that there was a great beech-tree near-by the village of Domremy, where Joan was born and lived in her childhood, and until she became the deliverer of her country from a foreign voke.

There was on the outskirts of the village a little chapel known as the hermitage of our Lady of the Green Mountain (Vermont). This was situated on a hill, the verdant color of which suggested thoughts of peaceful prayer and communication with God. It was the custom of the little maiden Joan to make a pilgrimage to this house of prayer every week. The remains of this chapel are still visible, and behind it was a forest of oaks from which the grand beech-tree was but a short distance away.

This tree was known in the village as the fairy-tree, around which the children were wont frequently to gather and dance.

It was known that in the heathenish times the fairy-tree was regarded as a spot sacred to the fairies, and some perhaps believed that the fairies still gave favors to those who danced about t, and that the roots were of marvel lous efficacy to cure diseases of every kind. We know by experience that it takes a long time to destroy any ancient traditions which are attached to particular localities, and this locality was probably not an exception to the general rule. At all events there was at the foot of the hill a spring concerning which there were many legends of favors granted by the fairies who were supposed to dwell in the neighborhood, and to hold their frolics near the great tree. This spring gave forth a soothing and cool water of which those suffering from feverishness slaked their thirst and found refreshment.

But the pagan superstitions which had been attached to the tree and its surroundings had not weight with the generality of the people, for we learn that they celebrated there very solemnly the fourth Sunday of Lent which occurs in the beginning of spring time, and which is known as the Lucture or the letter. But Vancouleurs treated It is now almost a certainty that the

first special prayer of the Mass on that day begins with the words of the France. prophet Isaias : " Rejoice with Jerusalove her: rejoice for joy with her all This was a purely Christian celebra-

tion, and called to the minds of the worunimpeachable integrity. He is thor- shippers who went thither to prayer, the glad tidings of the redemption of great North-West, and gen- the world when it, and especially Jerusalem, was sunken in superstition and

The children, among whom was Joan of Arc, sang and danced, but it was rearrival at Edmonton with manifesta- marked that the little Joan preferred tions of approval such as were never to sing hymns rather than to partici-

> Joan of Arc, or, as she is more prop erly called, Jeanne d'Arc, was the daughter of peasant parents. She was born in 1411, and soon after this date, the battle of Agincourt, in which the French were completely routed, was the prelude to throwing nearly all France under the dominion of Henry V. of England. Henry was aided in his invasion by the Duke of Burgundy and his forces. Jeanne is also called La Pacelle, which means the little maiden. and the Maid of Ocleans from her wonderful achievements.

Here "Kit" tells the story of a Burgundian priest who, passing through Domremy, made a speech in which he asked the people of the hamlet to cry amen to his toast "God grant long having schools to suit their wishes. life to Henry King of France and Eagland." But the populace were able only to whisper weakly their protest : "The butcher of Agincourt our king!" Then only a little maid exclaimed as she looked up into the face of the priest: "I would I might see thy head struck from thy body, if it were the will of God." Kit adds : " That was the only harsh speech ever uttered

This account is not in accord with the evidence given at the maiden's trial.

The truth is this: The Domremy peasants were unanimously of the party of France, with the exception of one Burgundian, and as the Burgundians had frequently made incursions against the Armagnaes or French party, slaughtering them without mercy, the hatred of the Armagnaes was intense against their oppressors. Hence Joan avowed that she had wished that the Domremy Burgundian should have his head cut off, provided it were God's will he should be so punished. However, she was undoubtedly afterward reconciled to this man, as she had at a later period been sponsor for his child at its baptism. This same man gave testimony to the great piety and kindness of character of the little Jeanne, and spoke of her with very great respect. This Burgundian was not a priest.

Jeanne loved to hear the life and legends of the Blessed Virgin narrated to her, and particularly a prophecy in which it had been foretold that a virgin should relieve France from its enemies.

Jeanne had three brothers and one sisters, among whom, though she was the youngest, she was the most pious and serious in disposition. She loved, however, to amuse younger children, and was playful with her equals in age and delighted to see them radiant with pleasure. She was beautiful in form and feature, and most charitable to the poor out of whatever she might possess She loved the sound of the Angelus bell, and never neglected to respond to its call to prayer. She many times rebuked the church sexton for neglecting to ring it properly and at the right moment, and gave him money to be more exact in fulfilling his duty.

At the age of thirteen she heard voices calling upon her to go forth to save her country. These she declared to be the voices of angels speaking to her, and she minutely described their appearance as they manifested them-

selves to her. God is wonderful in his dealings with Abraham and Moses, and His Angel wrestled with Jacob, who, prevailing in the contest, was called Israel or Strong with God. So the angels and saints from heaven held communication with Tobias, Daniel and Judas Maccabeus. We may well believe that He manifested Himself through angels to strengthen Jeanne d'Arc to fulfil the duty he imposed upon her. The name La Pucelle, she declared, was also given her by these angels, who likewise called her "the daughter of God." Saints Margaret and Catharine also frequently revealed themselves to her.

At last in 1428 she induced her uncle to accompany her to Bandricourt, Governor of Vancouleurs, to whom she related her visions which called upon her to take arms to lead the French army to victory. She did not conceal the nature of the call given to her, but declared that she would within a year deliver France and its king, and would consecrate the king of France-a marvellous prophecy which was fulfilled to

Joyful Sunday from the fact that the with scorn her request to be introduced by him to the King and Dauphin of

King Charles VII. was now in sad lem and be glad with her all you that straits, as he had only four crowns of money in his possession; and this you that mourn for her." (Is. lxvi. 10.) fact led Bandricourt to yield to her importunity and bring her to the royal presence. Charles was informed of her visit and purpose; but before he admitted the maiden to his presence at Fierbois, he dressed himself in simple clothing as a mere courtier, so that she may not be able to recognize him. She advanced through the courtiers. three hundred of whom were in the hall, and went directly to the King, and spoke to him, calling him her noble king, "I am not the King: there is the King," said Charles, designating one of the knights present. "In the name of God, you are the King, and no

one else," answered the maiden. Charles then questioned her closely, and not until she told him of some fact of which no one knew was he convinced that there might be truth in her mission. A suit of armor was made to fit her, and a consecrated sword which she declared was buried in the Church of Fierbois was given her, and not until after she was further catechised by the King's counsellors, and the Bishop of Castres, was she placed at the head of an army of about 4,000 men, and sent to relieve Orleans, which was then already closely in vested by the English forces.

Her directions given to the army showed a wonderful insight into the art of warfare, and her orders for the disposition of the artillery especially astounded the generals who discovered in her a military knowledge which was truly wonderful.

In one week the English were driven from the siege with great losses, in May, 1429, and within three months Charles was crowned king at Rheims as Jeanne d'Arc had promised should be the case. She stood by his side in full armor during the coronation.

The maiden had never learned to read or write, as the age in which she lived was devoted to incessant warfare and strife amid which almost all learning was given up. Nevertheless the grace, dignity and accuracy with which she answered all questions made her exuminers admit that she spoke as a most learned person, while her modesty compelled their admiration. In fact she was placed constantly under the surveillance of female spies who reported all her acts, but nothing but simple candor and piety could be discovered in her, and the spies were loud in their praise of her conduct under

The mission given to La Pacelle she now declared to be accomplished, but the French General, Danois, wished still her influence over the troops to gain for them further victories, and she yielded to the request. She, therefore, remained with the army, but she was no longer victorious. On May 24 she was taken prisoner at Compeigne by John of Luxenburg who confined her in care of himself and the Duke of Burgundy. Finally these two sold her to

Henry VI. for 10,000 livres On the 3rd of January, 1431, the Bishop of Beauvais, Pierre Cauchon, was authorized to sit in judgment over La Pucelle, on the charges of being a editors.

In the strong and they will have, in spite of the conputs aside such a monstrous supposition, and declares over and over again, in that magnificent fifteenth chapter of heretic and a witch. She was found guilty on suborned testimony and was condemned to be burned. She trusted in God to the end, and commended her soul to Christ. She stated also that though she was at the head of an army she had not herself slain any one. She had merely fulfilled the mission confided to her by God. The sentence was carried out on May 30th, 1431.

There is no doubt that the Bishop of Beauvais, who was acting under orders from the English king, gave maliciously an unjust jadgment against an innocent and virtuous maiden. She appealed to the Pope against the sentence condemning her, and i the appeal had been allowed the sentence would undoubtedly His saints. He manifested Himself to have been reversed, but it was not allowed. At the last moment, she signed a declaration of seven or eight lines declaring that she would never again wear man's apparel, or have her hair cut short, hoping that by yielding thus far to her tormentors her life would be spared. This document was afterwards changed to another of sixty lines which was entirely different from the original. This was done for the purpose of traducing her memory; as it was changed into a document which acknowledged all the crimes with which she was charged, and which professed to be her acknowledgment that the visions she had had were falsehoods to deceive the public.

By order of Pope Calixtus III. the process of reviewing the condemnation of Jeanne d'Arc was entered upon by the Archbishop of Rouen, and her complete vindication was pronounced, declaring all the accusations against her to be null and void, as they were false, calumnious, and fraudulent. This judg-

ment was made on 7th July, 1456.

name of Jeanne d'Arc will be placed upon the catologue of saints of the Catholic Church.

THE "YELLOW HIERARCHY." The Los Angeles, California, Tidings

of 7th inst., says : "Mr. F. E. Galbraith, of Ocean Park, was feeling badly a short time ago, and to ease his mind, wrote a letter to the Times of this city. Mr. Galbraith, who is probably a Canadian and possibly an Orangeman, is angry with Sir Wilfred Laurier premier of the Dominion. He even calls that statesman 'a rank humbug 'and various other unlovely things. Laurier has been very resently returned to power by an un precedented majority, and yet Mr. Galbraith tells us that his 'vaporings' are not shared in by the Canadian people. Probably he imagines that the weak minority of Conservatives is the Canadian people. Mr. Galbraith's initiation is caused by the premier's proposal to establish Separate or denominational schools in the two new provinces. This is done, he says, 'at the bidding of the hierarchy. Which hierarchy? We may inform Mr. Gal-braith that there are two hier-archies in Canada: a Catholic hier-Which archy and an Anglican hierarchy. have not heard that either body was in knows the meaning of a hierarchy, which men of his class are so fond of holding up as a bugaboo. Ocean of holding up as a bugaboo. Ocean Park is a nice place, and Mr. Gal-braith will do well to avail himself of his faculties for keeping cool."

There is, however, another "Hierarchy" of which Tidings makes no mention: the Yellow Hierarchy, as Mr. Bourrassa, M. P. dubbed it (the Grand Masters of the Orange Association) of which Mr. Galbraith is doubtless a member, and of which Dr. Sproule is the high priest.

INCONSISTENCY.

Perhaps one of the most bitter and passionate opponents of Separate schools in the North West is the editor of the Christian Guardian, Toronto. It is to be regretted that a man calling himself minister of the gospel should be guilty of such unseemly conduct toward fellow - Canadians and fellow -Christians. With many others, we doubt not, this reverend gentleman contributes of his means towards the work of instructing the children of Pagans in schools in foreign lands in Christian doctrine; but he has put himself in strong opposition to a similar work being carried on by his Catholic neighbors in their schools in this Canada of ours. The connecting of Church and State he looks upon with the greatest dread; but this seems very inconsistent when we consider the fact that Methodist ministers were amongst the most persistent solicitors for aid for their churches in the North West from the Department of the Interior, Ottawa, and they did not object to take \$15,000 -some of which was contributed by Catholics-from the taxpayers of St. Thomas for the support of a Methodist ladies college in that city. Will our Methodist friend bear the fact in mind that Catholics desire to have his castle of Beaurevoir, subject to the Catholics schools for their children wherever it is possible to establish them. These schools will be supported by their own money entirely. They look On the 3rd of January, 1431, the for no favors from any one. Justice

"MICHAEL McCARTHY."

We notice in the London Free Press dispatch from London, England, stating that one Michael McCarthy, a Roman Catholic, volunteers a piece of advice to his fellow Catholics of the North - West not to permit the establishment of Priests' schools because they are not at all what they should be in Ireland. We do not believe that Michael McCarthy, a Roman Catholic, ever wrote or said any such thing. We were once introduced to a full blooded Indian rejoicing in the name of Daniel O'Connell. A somewhat simular sort of individual, we doubt not, is Michael McCarthy.

HOLY W .EK.

The Church devotes this last week of Lent—Holy Week—to commemorat-ing and meditating on the awful scenes which closed the visible life of Christ on earth. By the sad and solemn ceremonies she recalls to the minds of her children the tragedy of the Cross, which consummated the redemption of which consummated the redemption of mankind from the race-guilt incurred by Adam's sin. Beginning with His triumphant entrance into Jerusalem, the Church follows His hallowed steps to the room in which He partook of the Last Supper with His Apostles and where He instituted the Adorable Sacra-ment of the Eucharist by which, in an unbloody manner, the sacrifice of the unbloody manner, the sacranes of the Cross was to be perpetuated, and by which He was to be sacramentally presented the Church for all time. From ent in His Church for all time. From this room she follows Him across the brook Cedron to the Garden of Gethbrook Cedron to the Garden of Geta-semene at the foot of Mount Olivet, where in His agony He sweat blood and prayed: "My Father, if it be possible let this chalice pass from Mo. Neverlet this chalice pass from Me. Never theless, not as I will, but as Thou wilt; where He was betrayed by Judas, ar-rested and forsaken by His disciples,

We behold the soldiers of Pilate taking Him into the hall where they stripped they mocked Him, saying: "Hail, King of the Jews!" They spat upon Him and struck His head. After this they re fell under the weight of the cross three times. Simon of Cyrene was made to carry it for Him up the hill of Calvary. variving at the place of execution, He was crucified between two thieves; and while in the agony of death they blasphemed Him, He said: "Father, for give them, for they know not what they do." After a time He cried out: "It is a converted." consummated," then bowed His head and died—He died for love of us. Greater love than this no man hath, that a man lay down his life for his friends." (John xv., 13) "God so loved the world as to give His only begotten
Son; that whosoever believeth in Him
may not perish, but may have life everlasting."(John iii., 16) "Be ye there
fore followers of God, as most dear chil dren; and walk in love, as also Christ hath loved us, and hath delivered Himself up for us, as an oblation and a sac rifice to God."(Ephes. v., 12.)

After Our Lord had consummated the work of redemption His body was taken down from the cross and buried in a tomb hewn out of the rock. Before it, bowed down in silence and grief, His beloved spouse, the Church, a waits His glorious resurrection. She says with fsaias, "My Stain shall rise again," and at the words "He is risen, He is not here," she will cast aside the dark garments of mourning and put on her robes of gladness; her bells, now silent, will ring out in notes of joy, Ressurexit sicut dixit, and her voice in praise and thanks-giving will be heard throughout the world.—New York Freeman's Journal.

THE RESURRECTION OF CHRIST.

What a world of strength there is in the words of St. Paul concerning the Resurrection of Our Lord and Saviour, Jesus Christ! How striking they are to the Christian soul at all seasons of the year, but how particularly signifi-cant at Easter! With what telling force do they come home to the hearts of those who are, perhaps, inclined to min mize (following the way of the world) the importance of the great fact of the Resurrection of Our Lord, and of that article of our faith which declares that we, also, shall rise from the dead.
"Now if Christ be preached," says St.
Paul to the Corinthians, "that He arose again from the dead, how do some among you say that there is no resurrec-tion of the dead?" And he continues: But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith also is vain." With St. Paul, there was no such thing as selecting an attractive or apparently plausible piece of Christianity here, and another piece there, and making up an easy religion of shreds and patches. The resurrection of Christ, the resurrection of the body—ah! these were hard to believe by the materialists of apostolic times, even as they are to-day. But St. Paul pierces to the heart of the matter. With him, as with his Divine Master, there must be no such half-belief. He shows how upon the question of the Resurrection hinges the faith of Chris Resurrection hinges the fath of Christianity. If there be no Resurrection of the Body, he says, then Christ is not risen again, and if He be not risen again, then is Christian teaching and the Epistle to the Corinthians, that Christ is risen from the dead, and that that we also shall rise again.

PRIESTS' SENSE OF DUTY.

TITED FOR BENEFIT OF ANTI-CLERICALS At a time when organized attacks are made in so many quarters upon what is called clericalism, says the London Catholic Times, two incidents which illustrate clerical ideas of duty are worthy of record.

In one case the Rev. Father Denimal. In one case the Rev. Father Denimal, parish priest of Neuvilly, in the department of the Nord, France, was suffering from a severe attack of influenza. Hi had passed through the most acute stage of the illness, but the doctor enjoined the strictest care assuring him that his life would be endangered by a presence. Just after he had received relapse. Just after he had received this caution he got notice that a dying woman was anxious to be visited by a priest. No other priest was at hand, and in order to meet her wish Father Denimal faced the risk to his health. On his return home from her house he was seized with fever and he died the

same evening.
In the second case Father Lemmius was suffering as the result of an outrage by Anarchists at Liegea year ago. He barely escaped with his life, and for a long time has been under medione of the first acts he performed was to visit the three men imprisoned for the crime, and to offer them spiritual consolation. All three have been so affected by his kindness that they have been so affected by his kindness that they have resolved to become practicing Catho-

AN INTERESTING CONVERSION.

A very interesting story of how a family in London was converted to the Faith through watching the progress of the work upon the building of the recently erected great Cathedral of Westminster is thus told by the Tablet: "When the Westminister Cathedral

began to arise from the ground, a (Protestant) family in one of the neighboring mansions looked out upon where false witnesses were brought to it with dismay. They did not divine Paid Catholic Record London.

give testimony against Him. Thence we follow Him, manacled, to the hall of Pontius Pilate, the Roman governor, who, yielding to the ery of the mob, "Let Him by crucified!" scourged Him and delivered Him up to be crucified. We behold the soldiers of Pilate taking Him into the hall where they stripped the stone monster and recentment. Him into the hall where they stripped Him, and in mockery put a regal cloak about Him, and put a crown upon His bead—a crown of thorns—and a reed into His right hand, and bowing the knee they mocked Him, saying: "Hail, King of the Jews!" They spat upon Him and the Jews!" They s the stone monster and resentment of the Jews! They apare struck His head. After this they replaced His own garments and led Him away to crucify Him. They make Him carry the cross upon which He was to be nailed to die. Weak and exhausted the crane and to look down on Cardinal Vaughan as he stood in the street below. Fourth stage—Invitations to friends to tea fortified by an in the program of the window to willingness to go to the window to watch the crane and to look down on the street below. Fourth stage—Invitations to friends to tea fortified by an in the program of the window to willingness to go to the window to watch the crane and to look down on the street below. Fourth stage—Invitations to friends to tea fortified by an in the program of the willingness to go to the window to will be program of the cardinal value of the willingness to go to the window to will be program of the willingness to go to the window to will be program of the will be program of t dral afforded by the family's windows. Fifth stage—Visits to the enterior of the Cathedral as soon as the roof was on. Sixth stage-Presence at the ser vices once the Cathedral was opened. Seventh stage—Reception of the family into the Church at the Cathedral.'

Truly an excellent illustration of sermons in stones."—New York Freeman's Journal.

Newfoundland Catholic Activity.

The Catholics of Newfoundland seems peculiarly generous. The work of building an edition to St. Patrick's Hall, at St. Johns, is now about to The building will be three stories high and will cost \$28,500. It will be constructed of brick and stone, and work will be started in the spring in order to have the building completed for the centenary of the society, which occurs a year hence. When completed the total cost will be \$103,000. The building would do credit to any city the world over, and in St. Johns it stand as a proud monument to Catholic generosity, Catholic enlightenment, Cath olic progress. Archbishop Howley, the gentle "archiepiscopal poet," of Newfoundland, must be highly pleased at the progressiveness of his people.— Chicago New World.

CATHOLICS LOYAL TO LAW.

PE163

In those qualities and characteristics that touch the interests and affect the permanent welf are of the country, I venture to declare as my honest conviction that the Catholic population stand on the right side. They will ever be found defenders of the Constitution and laws. They stand

for order against anarchy, for the rights of property against confiscation.

They will support authority in main-

taining the public peace against the schemes and plottings of dreamers and conspirators. They stand for the marriage tie and the sanctity of the home against the scandal and abomination of divorce and

the disruption of the family—to which divorce surely leads.

They stand for liberty as against license, and, whenever the issue shall be fairly presented, I am persuaded that they will also be found on the side

of temperance and temperance reforms, as against the evil and curse of the drink plague.

The Catholic citizen who loves God and faithfully follows the teachings of the Church must love his country and cannot be otherwi e than loyal to that country's best interests. We know no allegiance that can affect our loyalty

and fidelity to the Constitution and laws of the United States. The duty of Catholics in public life lies in acquitting themselves faithfully of their obligations as citizens, bearing always in mind what that obligation implies and imposes. A faithful regard for the Constitution, a proper vigiliance for the just administration of government, national, State and municipal; a conscientious exercise of the franchise without fear or favor, as to promote the welfare of the State and the best interests of the commun-ity, and steadfast adherence to princi-These qualities and characteristics constitute the ideal of the conduct and

You cannot "ran" a country without God. That experiment has been attempted again and again; history abounds in examples and warnings as to the result. "God and our country" should be our accepted motto. Under it all can unite—W. J. Olahan in Chicago Daily Journal.

career of the Catholic citizen.

Sacred Vessels as Memorials for the Dead.

A beautiful form of charity is the giving of sacred vessels to poor churches in remembrance of the dead. By gifts of this character not only are the means provided for the fitting celebration of the Divice Mysteries, but also lasting memorials of the faithful departed whose names are inscribed upon the vessels:

CARROLL—A) March Oat. on March 28rd, Mr. Patrick Carroll, a native of Queen's Co., Ireland, aged eighty six years. May be rest in peace!

THE **HOME SAVINGS AND** LOAN COMPANY

ASSETS, \$4,000,000.

Offices: 78 CHURCH STREET, 522 QUEEN ST., WEST. TORONTO

31% INTEREST ALLOWED ON DEPOSITS

Withdrawable by cheque.

Office Hours: 9 a.m. to 4 p.m. Saturdays, 9 a.m. to 1 p.m. Every Saturday Evening 7 to 9 JAMES MASON, MANAGING DIRECTOR

POLICY

Is the best form of insurance

for persons who are anxious to

make provision for their own

future, and who at the same

time require some protection

The Compound Investment

Endowment policy issued by

North American

has many distinctive advan.

tages. It makes an excellent

investment, with absolute

JOHN L. BLAIKIE, President,

Explanatory Booklet sent upon request.

for dependents.

security.

W. B. TAYLOR, B.A., LL.B., Secretary,

NORTH AMERICAN LIFE

HOME OFFICE: TORONTO, ONT.

The Lawson Tornado!

Out of the many millions invested in

various Securities during the thirty-five

years of its history, not one dollar has

ASSURANCE COMPANY OF CANADA

in Stocks or in any other kind of

SPECULATIVE INVESTMENT

All this Company's Securities are

legitimate, first-class and productive

6666666666666666666666666666666

"Man wants but little here below,

But he wants that little long."

DeLaval

Cream Separators

are constructed of lasting material and to

give superior satisfaction. A concentration of

quality. Catalog free.

THE DeLAVAL SEPARATOR CO.

Defer not charities till death; f r

ertainly, if a man weigh it rightly, he

that doth so is rather liberal of another

Rest for Mother-Pleasure for the Children

It is not always that pleasure and pro

THE DOWSWELL MFG CO. LTD., HAMILTON, CAN

H. E. ST. GEORGE

\$4.50 Spring Suits

London, Canada

New Century Washer

man's than his own.-Francis Bacon.

L. GOLDMAN, A.I.A., F.C.A. Managing Director.

ever been invested by

THE MUTUAL

Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

SY A PROTESTANT THEOLOGIAN. CCCXLVIII.

We have been accustomed to think that the revenues of the old English chantries, for the saying of perpetual Masses for the souls of the founders, went as of course to the resident priests. I notice, however, from Dom Gasquet's article in the Ave Maria, that of six chantries of the diocese of Winchester, connected with the one parish church of Alton, from two-thirds to threefourths of the income was assigned to the poor, and from one-third to one-fourth to the priest and his clerk.

We have seen that of the three great mediaeval contests led by the Papacy one was for Italian independence, and was eminent alike for the rightfulness of its cause and for the temperate mildness with which the victory was used; and that the second, the Albigensian Crusade, according to so pronounced a Protestant as Paul Sabatier, not only saved historical Christianity, but saved rational human society, from giving way to a sullen and destructive fanatic-

The third, between the Papacy and the Hohenstaufen Emperors, ending in the destruction of the magnificent Suabian dynasty, is something upon which it is much more difficult to form a definiit is much more difficult to forma defini-tive judgment. Our feelings shrink from the implace ble severity with which the aged Gregery IX. carried on his controversy with Frederick II. first communicating him for delaying the fulfilment of his crusading yow and then excommunicating him for fulfilling it, and seemingly waiting on every oppor-tunity for renewing the ban. (The tunity for renewing the ban. (The German Alzog praises the piety, learn-ing and eloquence of Gregory IX. The Rev. Mr. Starbuck hardly intends to make seriously the statement that Gregory excommunicated Frederick for delaying the fulfilment of a vow and that he excommunicated him again for fulfilling it. Mr. Starbuck, influenced perhaps by that slight strain of Celtic blood in his veins, is fond of a little humor, and thus, too, he repeats the impossible yarn of that French abbot who launches an excommunication against the one "who is most at fault." It should be said also that the Pope tried to save the life of "the innocent Conradin, the noble boy of sixteen."-

However, ro one can ascribe the unrelentingness of Gregory to any vulgar personal ambition. He was conscious that the very existence of the Papacy, and with it the coherence of Catholic Europe, was profoundly endangered by the ascendancy of an imperial line which could bring down the German forces from the North, and by hereditary right the near and dangerous strength of Sicily and Naples from the south, thus holding Rome as in a vise. He was the more alarmed as recognizing that the splendor of Frederick's talents and administration, and the ostensible strenuousness of his hatred of heresy, covered the aims of a despot and a semi-pagan.

The epithets which Gregory and his successors apply to the Hohenstaufen are not such as our modern manners commend, but they are not wholly without warrant, and the Middle Ages were a time of great unreservedness of speech, even as represented in their milder men. The entanglement of interests which now makes a strong policy in any direction so difficult did not exist then. Opposing forces stood out plain in their opposition, and dashed relentlessly against one another.

Under Innncent IV., a Pope in no way to be compared to Gregory IX. in lottiness of character and aim, the great controversy declined upon a distinctly lower level, and as it remained equally implacable, made it harder for thinking men to take sides. St. Lewis, devoted as he was to the Church, had always refused to condemn Frederick. sympathized with one of the French abbots, who said: "I am required to excommunicate the Emperor and his adherents with ball, book and candle. Now I do not know the merits of the controversy; therefore I excommuni-cate him who is the most in fault."

There is hardly anything more pathe tically tragic in history than the innocent Conradin, the noble boy of sixteen, last heir of the great Suabian line, kneeling before the block to which the grim French tyrant called in by the Popes had condemned him for coming reclaim his ancestral kingdoms. Even the fierce Sicilian Vespers do not overcome our satisfaction that at least the fair Island soon rent herself away

from the Angevin intruders.

Yet the controversy did not thereby change its essential character, and Con-radin's early death, at once lamentable and fortunate, saved him from growing up into the part, and not impossibly into the character of his grandiather Frederick.

Wetzer and Welte, at once strongly Catholic and strongly German, seem to feel over the controversy very much as St. Lewis and his Abbot felt. They lament that it ever originated, and view it as having been direfully disastrous to both the great institutes which had come into collision. Yet Archbishop Trench, not merely an Anglican, but distinctly and specifically a Protestant, is far from regarding it as a vulgar and easily avoidable conflict of selfish in-terests. He sees and shows that there were here two great principles at strife. each sacred within its range—principles which then had not found out a way of reconciliation, and have not found it yet, and he does not ascribe the higher rank to the principle represented by the Hohenstaufen. (I am not certain that Trench is as undecided as to Inno-cent IV. as he is concerning the earlier contests with the Empire.)

We may sum up the matter as it viewed by the two Protestants, quite independently of each other, Milman and Muller. They agree in thinking that the Hohenstaufen animosity against the Papacy, culminating in Frederick II. offended universal faith and feeling so deeply that it almost of necessity resulted in the ruin of the family. Milman indeed signifies that the general sense was not far astray in suspecting

Frederick of a purpose of breaking up Catholic Christianity altogether. Then if the Popes were set for the defence of the Catholic Church their opposition to the Hohenstaufen was inevitable, and whatever exhibitions of human

and whatever exhibitions of human faultiness came out in the conflict, the result could hardly have been otherwise than it was. As Dr. Muller remarks, the Empire overstrained its ability and its hold upon the homage of mankind in entering, in that age, upon such a struggle with the Papacy. Even in the time of my parents a mightier Empire entered into a struggle with Rome, and it was not the Papacy that collapsed.

The Republican correspondent, in talking about the "endless wars fostered or incited" by the Papacy, has, we may perhaps assume, chiefly in view the wars and plots, in each nation and between the nations, induced by the Reformation.

In reference to this it is not amiss to consider what Hallam has to say. He is a Protestant, and as far from Catholic opinions and feelings as a Christian could wall be could well be.

His astonishing impartiality, on which Lord Macaulay remarks, explains why he begins with a statement which completely reverses our traditional Pro-testant preconceptions of the Reformation. He says that what more and more alienates sympathy in studying the history of the Reformation is its

intense intolerance. The Catholic Church, he remind us, had been in uninterrupted possession from the beginning. Whatever variations from apostolic doctrine or practice might be charged upon her, she had always maintained the purpose and the consciousness of unbroken continuity, inward and outward, with the original Church. Her great thinkers and saints, an Anselm, a Bernard, a Francis, a Thomas, a Bonaventura, a Catherine, a Brigitta, were conscious of no necessity of mental re-adjustment to find themselves in unity with a Gregory, a Leo, an Augustine, a Jerome, an Iren-eus or a Justin. Moreover, Catholic-ism had imbued every article of European life. From the individual through the family, the guild, the commune, the principality, the kingdom, the Empire, European meant Christian, and Christian meant Catholic. The local extian meant Catholic. The local ex-ceptions only accentuated the universal fact.

Then, as Hallam suggests, if ever corporate unity had a natural right of self-maintenance, the federal common-wealth of Catholic Christendom had. Few will deny the right of the Roman Empire to defend itself, and as the Nation says, from a purely exterior point of view, the Roman Church was even a finer creation than the Roman Empire.

It can not be made a reproach to the Catholic Church that her members defended her existence by the methods of the time. With a few exceptions, the time. With a few exceptions, Catholics and Protestants agreed that heretics might rightly be put to death, and heterodox kingdom rightly be crushed. What was involved in this, on both

sipes, we will next consider. CHARLES C. STARBUCK. Andover, Mass.

A HALLOWED SCOTTISH SPOT

The London, England, Catholic News March 18, gives an interesting sketch representing a portion of the walls of the venerable Cathedral of Glasgow. An inscription on one of the stones in that part of the structure marks the place which tradition records as the burial place of Glasgow's only martyred priest, Father John Ogilvie S. J., executed in 1615 for declaring against the severest torture, his loyalty to the Pope. Father Ogilvie, who was born in 1581, was ordained at the College of Gratz, and was afterwards per mitted to embark in mission work in Scotland. At the time the fate of the Scotch Catholics was even more pitiable Act of 1587 all Jesuits and seminary priests found in the country were to be taken and put to death, and any who harboured such were to be punished by confiscation of their goods. Father Ogilvie went to Scotland in the year 1613 or 1614, and before he had been long engaged upon his mission he was betrayed and arrested. He was burdened with chains and bars weighing two hundred pounds. For eight days and nights he was kept awake when he endeavored to sleep, his persecutors believ-ing that for the sake of rest he might put Catholics in the power of the authorities. All their efforts were futile, how ever. He was wearied and worn out with arguing and disputing regarding religion, and was tormented by all —from the Protestant Archbishop down to the common jailer. So brilliant were his answers that the Archbishop admir-ingly expressed the wish that Father Ogilvie would become a follower of his, "I'd rather follow the executioner to the gallows," replied the priest, "for you are going to the devil." "Is that how you speak to me?" asked the Archbishop. "You must forgive me,

Archbishop. "You must forgive me, my Lord," was the reply; I have not yet learned Court phraseology, and we Jesuits speak as we think." He was asked whether the Pope had spiritual jurisdiction in Scotland, and whether the Pope could excommunicate a heretical King. Father Ogilvie's answers in both cases were in the affirmative. and those sealed his doom. While he stood beneath the scaffold it was publiely proclaimed that his crime was that of religion; and it was promised that if he renounced his beliefs his life would be spared, he would be given the daughter of the Protestant Archbishop in marriage with the richest prebend in the gift of the Archbishop as a wedding dowry. The priest scorned the offer, and a few minutes later his corpse dangled from the gallows. In the sketch referred to the cross to the right of the door shows a carving representing a culprit hanging from the gallows, suggesting that the ground opposite it was used for the burial of persons executed. On the carving is the date 1719, probably the date of the last interment in the ground. For a number

place thus marked and prayed that Father Ogilvie's canonization might be accomplished.

FIVE-MINUTES SERMON

Easter Sunday. EASTER JOY.

Hoec dies, quam fecit Dominus; Exultamus, et lœ semur in ea.—Ps. cxvii, 24. This is the day which the Lord hath made: Let us be glad and r joice in it."

So sings the Psalmist. So sings the Church to-day in Holy Mass, and every Christian heart beats with the re-sponse: "Let us be glad and rejoice." A happy Easter, then, to you all, my dear brethren! A happy Easter to the old, to whom, in the natural course of things, many returns of this Easter to the young, rejoicing in all the freshness and vigor of youth, and confidently looking forward to many renewals of Easter joys! A happy Easter to the rich, upon whom God has bestowed an abundance of wouldly bestowed an abundance of worldly goods! And a thrice happy Easter to God's own special friends, the poor! Thus holy Church bids all be glad and rejoice, for to-day Christ is risen, the

Saviour of us all. The joy of Easter, my dear brethren, like that of Christmas, is all pervading. We feel it in the air we breathe, we see it in the sparkling eye and radiant countenance of the child. The quick and hearty salutation of our friends, "A happy Easter to you!" increases our own joy, for we perceive that all about us are sharers with us in this great gift of the risen Christ.

But the joy of Easter differs from that of Christmas in this: that the latter brings us the glad tidings of the coming of the true King, the strong and valiant leader of the mighty host of Israel, and our hearts leap with joy as we go forth, with buoyant step and strengthened arm, and fight the great battles of life. Easter joy is the joy of victory, for our gallant Leader, the strong Son of God, has gone before; He has overcome the enemy, and death is swallowed up in victory.

Yes, Christ has fought the battle and

won. But there remains for us a battle to be fought, but not an uncertain one; for we have received virtue from the victory of Christ, and by fol-lowing Him faithfully, by keeping our eye fixed steadlly on the banner of Christ—the banner of the Cross—our victory, too, is certain.

This, then, is why Easter time gladdens the heart of every true Christian, for it brings with it the assured hope of final victory over sin, which is the sting of death, by a glorious resurrec-

But, my dear brethren, 'mid all these rejoicings may their not be some poor soul among us who does not participate in the joys of Easter time? Some soul for which Christ on Good Friday poured forth the last drop of His Sacred Blood, but which to day finds itself estranged, nay, even in a hostile attitude towards its only true friend? Oh! would to God there were not even one such ungrateful soul in the whole world. Bnt, alas! I fear there are many upon whom our loving Saviour, the risen Christ, must look this day as His declared enemies : some wretched souls over whom hangs the thick, black cloud of mortal sin, unrepented and unforgiven, and through which the bright rays of God's infinite love cannot penetrate. Yet even these need not despair; the joys of Easter time may still be theirs, for the same loving and sword pierced Heart of Jesus is still ready to be reconciled with them. Oh! if there be such a one present here this morning let him take courage, come at once to the tribunal of penance become one of the friends of the risen Christ, and share with us the joys of Easter.

And those who have been, but are no longer, strangers to God's grace, persevere, I exhert you, during the short space of this life in the friendtoo, will, like His, be a glorious resur-

rection. Let us, then, my dear brethren, on this happy Easter day elevate our hearts to God in humble thanksgiving for all His benefits, and let us unite with the holy Church in the prayer of the office for to day. O God! Who, through Thine culy begotten Son, hast on this day overcome death and opened unto us the gate of everlasting life, we humbly beseech thee that, as by thy special grace preventing us, thou dost put into our minds good desires, so by Thy continued help we may bring the same to good effect. Through the same our Lord Jesus Christ, Thy Son, who liveth and register with Thee. who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

NOT A STONE BLIND OPTIMIST.

We all rejoice in the remarkable grouth and the excellent features of grouth and the excellent features of American civilization, we are pleased at the relatively good taste of the com-mon mortality of the people; but a deeper examination of the social side of our American life reveals a situation that causes anything but satisfaction. It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorat ing. In the hustle and bustle of everyday activity we have astonished the world, but morally we are rapidly that one is dumfounded at the contrast, after a visit to some of the countries of the Old World. I am an optimist

LIQUOR AND TOBACCO HABITS

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

Str. W. R. Moredith, Chief Justice.

Sir W. R. Moredith, Chief Justice.

Hon. G. W. Ross. Premier of Ontarlo.

Rev. John Potts, D. D., Victoria College.

Rev. William Caven, D. D., Knox College.

Rev. Father Teefy, President of St. Michael's

College, Toronto.

Right Rev. A Sweatman, Bishop of Toronto.

Hon. Thomas Coffey, Senator, CATHOLIC

RECORD, London.

RECORD, London.

Dr. McTaggart's vegetable remedies for the ilquor and tobacco habits are healthful, safe, inexpensive home treatments No hypodermic injections; no publicity; no loss of time from business, and a certainty of ours. Consultation or correspondence invited



Free to Mothers

We send a generous FREE SAMPLI enough for eight meals) to any mother 'ry it—and see how this perfect foo-grees perfectly with baby. THE LEEMING. MILES CO., Limited, MONTREAL

Let us consider what home-life should and what its influence is on the family and on society.—From Pastoral Letter of Bishop McFaul.

Spring is the season when your system needs toning up. In the spring your must have new blood just as the trees must have new sap. Nature demands it. Without new blood you will feel weak and languid; you may have twinges of rheumatism or neuralgia, occasional headaches, a variable appetite, pimples or eruptions of the skin, or a pale, pasty complexion. These are certain signs that the blood is out of order. The only sure way to get new blood and fresh energy is to take Dr. Williams' Pink Pills. They actually male new, rich blood — they are the greatest spring tonic in the world. Dr. Williams' Pink Pills clear the skin. drive out disease and make tired, depressed men and women bright, active and strong. Mr. Neil H. McDonald, Estmere, N. B., says: "It gives me great satisfaction to state that I have found Dr. Williams' Pink Pills all that is claimed for them. I was completely run down, my appetite was poor and I suffered much from severe headaches. Doctors' medicine did not give me the needed relief, so I decided to try Dr. Williams' Pink Pills. I used only a

few boxes when my former health re-turned, and now I feel like a new man." Dr. Williams' Pink Pills are not only the best spring tonic, but are a cure for all troubles due to poor blood or shattered nerves. That is why they cure headaches and backache, rheumatism, anaemia, kidney and liver troubles. But you must get the genuine, with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50 cents a box or six box 's for \$2 50 by writing the Dr. Williams' Medicine Co. Prock the Dr. Williams' Medicine Co., Brock ville, Ont.

They Never Knew Fallure — Careful observation of the effects of Parmelee's Vege table Pills has shown that they act immediately on diseased organs of the system and stimulate them to healthy action. There may be cases in which the disease has been lorg seated and does not easily yield to medicine, but even in such cases these Pills have been known to bring relief when all other so-called remedies have failed. These assertions can be substantiated by many who have used the Pills, and medical men speak highly of their qualities

Throat Coughs

A tickling in the throat; hoarseness at times; a deep breath irritates it;—these are features of a throat cough. They're very deceptive and a cough mixture won't cure them. You want something that will heal the inflamed membranes, enrich the blood and tone up the system

Scott's Emulsion

is just such a remedy. It has wonderful healing and nourishing power. Removes the cause of the cough and the whole system is given new strength and vigor

Send for free sample SCOTT & BOWNE, Chemists Toronto, Ont. 50c. and \$1.00. All druggists





NESTLE'S FOOD

through and through, but I am not a stone blind optimist. I feel and I know from observation that religion has little if any part in our American civilization to day. This is a lament-able state of affairs, and it behooves each and all of us to do all we can to stem this tide of indifference. Our home life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare.

HEALTH IN SPRING.

NATURE NEEDS ASSISTANCE IN MAKING NEW, HEALTH GIVING BLOOD.

໕*ຨ*ຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨຨ O'KEEFE'S



77 York St., TORONTO MONTREAL

passed. We have received great many letters from leading doctors bearing testimony to this. By aiding digestion and upplying extra nourish ment it increases the flow of milk and builds up the mother's strength, Price 25c. per 16 cunc bottle; 30c. per dozen bottle; 30c. per dozer allowed for empty bottle when returned. Refus all substitutes said to be just as good. W. LLOYD WOOD, Wholesale Druggia General Agent,

The London Mutual Fire INSURANCE CO. OF CANADA

TORONTO, ONTARIO

FULL GOVERNMENT DEPOSIT osses Paid Since Organization. \$ 3 250,000 00 66,000,000 00 68,88018.

Hon, John Dryden, President Vice-President H, Waddington, See, and Managing Director L. Leitch. D. Weismiller. Mendel John Killer.

HOBBS MANUFACTURING CO.

LIMITED Manufacturers of Memorial and Decorative

Art Windows

LONDON, CANADA

30,000 McSHANE BELLS Memorial Bells a Specialty NE BELL FOUNDRY, Baltimore, Md., U.S.

FAVORABLY KNOWN SINCE 1826. FELLIS

AND FURNISHED 35.000 ME

CHURCH, SCHOOL & OTHER

CHURCH SELLY & CO... GENUINE

WEST-TROY, N.Y. BELLIMETAL

CHIMES, ETC. CATALOGUE & PRICES FREE

CONSTIPATIONIS CAUSED BY INDIGESTION,
K, D. C. Pills are guaranteed to Free Samples. N. D. C. CO., Ltd., New Glasgow

THE ENDOWMENT

CIATS WITH YOUNG Try to be something in this and you will be something. Aim cellence and excellence will be att this is the greatest secret of s and en nence. I can not do never accomplished anything. Try," has wrought wonders.

APRIL 22, 1905.

A Reason for this Man's Milli Clement Studebaker started Clement Studebaker started forge of a village smithy in I more than three decades ago, writer in Success. To day he is the greatest manufacturers of At What was the secret of Mr. Studet manufacturers of At what was the secret of Mr. Studet manufacturers of At what was the secret of Mr. Studet manufacturers of At what was the secret of Mr. Studet manufacturers of At what was the secret of Mr. Studet manufacturers of At what was the secret of Mr. Studet manufacturers of of Mr. S success? Every nail that he

How to get Your Salary Rais held!
How to get Your Salary Rais
An employe has something;
seides his salary, says a wing seeds. He has character. It is manhood involved compare which salary is nothing. The one does his work enters in very fiber of his character. It is mager. Besides, if one for your best self into every little does—puts his heart and colint it and tries to see how much to work the property of not how little, he can give his enhe will not be likely to be un
very long, for he will be advance The Compelling Power.

The Compelling Power.
A short time ago a young mad been an invalid for year into my office on crutches. He that he was not only paying hi the academy, where he was plor college, but he was also helping several other poor girls to get an education.

say, "He must be a genius." nothing of the kind. He is dead in earnest, bound to do so and be somebody in the world, the only secret of the compellir. the only secret of the compellir of a great aim. Any handicap oragreat ann. Any nandreap greater than your purpose, or than your resolve, will keep y It is a question whether or not larger than the things which I larger than the things which down. You certainly are no they seem so formidable, and we are always complaining about to acknowledging their power or but when you rise to your dwen you realize that you we larger than any obstacle that they way you will stop which larger than any obstacle that your way; you will stop whire chance," and go to work wit that knows no defeat.

No chance! Why, at the moment you are treading on the great secrets without know

powers and forces which, it de would give civilization a tre-lift and ameliorate the hard c of mankind. The very soil your feet—the old farm which is worn out—may hold a spl portunity if you only know he brains with it and extract i But there is no opportunity on the same piece of land is years. He sees no chance the soil by the alternating of Many a man has been right with his great opportunity who dreaming of a far-away che wealth or distinction. He recognize is simply because

ooking somewhere else for M. in Success. Cultivate Effort and En Nature arms each man v faculty which enables him to something impossible to any of Find out what your facult put your whole mind on it an succeed. Concentration on

succeed. Concentration on will bring success, where detention will mean failure. Benjamin Constant, one o gifted Frenchmen of his time

upon doing so many things never did or never finished was spoken of as "Constant

His life was an absolute fa withstanding his great intel downments, because he had I of purpose, nothing but wish You meet people every d ceed in life-but when it co

effort or if any difficulty at they sing another tune.

Do you think you are geomplish an end if you serily desire to be or do? It is not ease, but effort : but difficulty, that makes m No matter what position hold, you will have difficult

come before you succeed. I to look upon them as your be ors, for it is through ther A well known opinion

there is more to be hoped who failed, and yet went or his failure, than from t tareer of the successful. The same authority says very well to tell me that a has distinguished himself b arst speech. "He may go on, or he made with his first triumph,

a young man who has not s first, and nevertheless has i ter than most of those what the first trial." We can do much if we on

do not know what you can have tried, and then fev their best until they have to do so.
Cultivate effort and stre

pose and be thankful for all ies that come to you, gi opportunity to prove your Beethoven said of Ros

had in him the stuff to good musician if he had boy, been well flogged, bu en spoiled by the faci produced. Wanted Energy

Wanted Energy
Ninety-nine per cent of to renergy stored up in a lost on its way to the bulb. Thus we get only part of the possible light of ton of coal. The other parts are dissipated in h parts are dissipated in h up in friction in the engin tric apparatus, and never CIATS WITH YOUNG MEN.

nat was the drawn access? Every nail that he drawe

puts his heart and conscience it and tries to see how much, and

The Compelling Power.

the only secret of the compelling power

portunity if you only know how to mix brains with it and extract its secret.

But there is no opportunity for the man who has planted corn or potatoes on the same piece of land for twenty years. He some no cheese is twenty

years. He sees no chance in resting the soil by the alternating of crops.

Many a man has been right in touch with his great opportunity when he was

ooking somewhere else for it.-O. S.

Cultivate Effort and Energy.

something impossible to any other.

Find out what your faculty is, then

pit your whole mind on it and you will succeed. Concentration on one thing will bring success, where divided attention will mean failure.

Benjamin Constant, one of the most

stited Frenchmen of his time, resolved upon doing so many things, which he never did or never finished, that he was spoken of as "Constant, the In-

His life was an absolute failure, not-

It is not ease, but effort; not faculty,

but difficulty, that makes men.

No matter what position you may hold, you will have difficulties to over-

come before you succeed. Learn, then, to look upon them as your best instruct-

ors, for it is through them that you

A well known opinion tells us that

there is more to be hoped from a man who failed, and yet went on in spite of

his failure, than from the buoyant tareer of the successful.

The same authority says: "It is all

very well to tell me that a young man has distinguished himself by a brilliant

"He may go on, or he may be satis-fied with his first triumph, but show me a young man who has not succeeded at

first, and nevertheless has gone on, and I will back that young man to do bet-

We can so much if we only try. You

do not know what you can do until you have tried, and then few really try their best until they have been forced to do so.

Cultivate effort and strength of pur-

pose and be thankful for all the difficulties that come to you, giving you the

opportunity to prove your strength and force.

Beethoven said of Rossini that he

arst speech.

M. in Success.

How to get Your Salary Raised.

, 1905. MENT

insurance nxious to their own the same rotection

vestment ssued by

rican

How to get Your Salar? Raised.

How to get Your Salar? Raised.

An employe has something at stake besides his salary, says a writer in success. He has character. There is manhood involved compared with which salary is nothing. The way one does his work enters into the very fiber of his character. It is matter of couscience, and no one can aford to sell himself because his salary is meager. Besides, if one puts his very best self into every little thing he does—puts his heart and conscience. e advan. excellent absolute LIFE nto it and tries to see now much, and not how little, he can give his employer —he will not be likely to be underpaid very long, for he will be advanced.

etary. ado!

AIKIE, President,

VT.

IFE ENT

tive

20000

REAL ଚ୍ଚ୍ଚ୍ଚ୍ଚ E'S t of Mali

ve received a ny letters from doctors bearing to this. By digestion and extra nourish-increases the oilk and builds other's strength, 5c. per 16 cunce
0c. per dozen
or empty bottles
urned. Refuse
tutes said to be
ocd,
esale Druggia
TORONTO

tual Fire CANADA NTO, ONTARIO DEPOSIT Vice-President

anaging Director

ER | Inspector 3S ING CO. ecorative

dows NADA

1826. BELLS MER O., PUREST BEST, GENUINE I.Y. BELL-METAL GUE& PRICES FREE N. K. D. C. and to CURE ed. New Glasgow Boston, Mass

BELLS Vorld Decialty ore, Md., U.S.A.

Amety-nine per cent of the sun power or energy stored up in a ton of coal is lost on its way to the electric-light bulb. Thus we get only a hundredth part of the possible light contained in a ton of coal. The other ninety-nine parts are dissipated in heat, are used trie appears.

To discover some way to prevent this fearful waste of energy is one of the great problems confronting scientists Try to be something in this world and you will be something. Aim at excellence and excellence will be attained. This is the greatest secret of success and en nence. I can not do it," never accomplished anything. "I will try," has wrought wonders. to day.

Just as fearful a waste of energy goes on in man's use of his own powers. Instead of 100 per cent. of his energy appearing in results that are worth white, often not more than 1 per cent. try," has wrought wonders.

A Reason for this Man's Millions.

Clement Studebaker started at the lorge of a village smithy in Indiana more than three decades ago, says a more than three decades ago, says a writer in Success. To day he is one of the greatest manufacturers of America. What was the secret of Mr. Studebaker's encous? Every nail that he draws of it gets into his real work, the rest being thrown away, dissipated in scores of ways

A young man starts out in life with a large amount of force and vitality stored up in his brain, nerves and muscles. He feels an almost limitless supply of energy welling up within him, a fullness and buoyancy which knows no repres-sion. He believes he will do wonders with this energy, and that he will transmute practically all of it into light—achievement. In the pride of his youth achievement. In the pride of his youth and strength, he seems to think that there is practically no end to his power to throw off energy, and so he often flings it out on every side with reckless prodigality. He burns it up here in a cigarette or a pipe, there in whisky or wine; here he drains it off in heavy suppers and late hours, there in vicious living, idleness, shiftlessness, and living, idleness, shiftlessness, and botched work, until he finally comes to himself with a shock and asks, "Where is the electric light I meant to produce with all my energy? Is this flickering candle flame all that I can generate?' He is appalled to find that, with all his superabundant vitality, he has scarcely produced light enough to illumine his The Compelling Power.

A short time ago a young man, who had been an invalid for years, came into my office on crutches. He told me that he was not only paying his way at the academy, where he was preparing for college, but he was also actually helping several other poor boys and girls to get an education. You will say, "He must be a genius." He is nothing of the kind. He is simply dead in earnest, bound to do something and be somebody in the world. This is the only secret of the compelling power own way, and has nothing left for the world. He who had boasted of his strength and felt confident of shedding a light that would dazzle the world stumbles along himself in semi-dark been transmuted into achievement has been lost on the way.—O. S. Marden

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY BY LOUISA EMILY DOBREE.

A FOOL'S PARADISE.

Giles shrugged his shoulders. "Who wouldn't be? You see, I am not very much drawn to my father's country, and I prefer the life of a rover. Ever been to Ireland?"

"No. I should like to go, I think."

the only secret of the compellir g power of a great aim. Any handicap which is greater than your purpose, or stronger than your resolve, will keep you back. It is a question whether or not you are larger than the things which keep you down. You certainly are not while they seem so formidable, and while you are always complaining about them and acknowledging their power over you; but when you rise to your dominion, when you realize that you were made larger than any obstacle that stands in your way; you will stop whining "no larger than any obstacle that stands in your way; you will stop whining "no chance," and go to work with a will that knows no defeat.

No chance! Why, at this very moment you are treading on the lids of great secrets without knowing it—powers and forces which, it developed, would give civilization a tremendous lift and arediorate the hard conditions of mankind. The very soil beneath your feet—the old farm which you think is worn out—may hold a splendid opportunity if you only know how to mix "So you shall, one of these fine days," said Giles. "It's a fine old place, I must say, and the scenery on the estate isn't half bad, particularly when you get to the point where you see the sea and remember that you have nothing

between you and America. Did I show you the photographs?"
"Yes; it seemed to be a lovely place, far and away finer than my little house in Hampshire."

"It's depressing to see the state of things," said Giles, "among the tenantry I mean," and for a moment he thought of the miserable cottages and insanitary conditions of the homes of his tenants. However, it was best, so he decided, to put aside the thought.

he decided, to put aside the thought.

"When are you coming to the study,
Cora?" asked Giles presently.

"When you invite me," said Cora
shyly, for as yet she had not been to
Mr. Vandeleur's new London house.

"Well, things were not ship shape dreaming of a far-away chance for wealth or distinction. He did not recognize is simply because he was before, so I could not ask you, but now it's all right, far they have done more while I was away than I anticipated. Nature arms each man with some faculty which enables him to do easily When can Lady Charrington bring

you?" I think to morro* morning. Would "Capitally. Morning is the best

"I do so want to see all the pretty things you are doing, and the magnum opus most of all," said Cora. "You have never even told me the subject of

have never even told me the subject of that, by the way."

Giles frowned. "Oh, I suppose I am peculiar, but I hate talking about a picture until it is done. I finished this one the day before I left for Ireland."

"Well, I must bottle up my curiosity until to-morrow," said Cora. "I have seen so little of your work."

"My studio was so small in the old

withstanding his great intellectual en-downments, because he had no strength You meet people every day who are desirous of doing something—to suc-"My studio was so small in the old house," said Giles. "I have more room here in this new place. Now, ceed in life-but when it comes to any effort or if any difficulty arises, then they sing another tune.

Do you think you are going to accomplish an end if you sit still and merely desire to be or do?

It is not ease but affort, not faculty. here comes some one in search of you,' and Cora was soon borne off by her partner for the present dance.

Cora was a great deal too busy in the pursuit of pleasure to be able to flind time for going to church more than she was absolutely obliged, and indeed the the word "obligation" as applying to the laws of the Church was losing its force to her. Latterly, if she felt tired on Sunday morning from having danced into the small hours, or if she had a lazy fit on, she stayed in bed with a conscience that now seldom gave her trouble by unwelcome whispers.

gave her trouble by unwelcome whispers. Spiritual reading, visits to the Blessed Sacrament and the pious practices in such familiar use by Catholics who wish to keep their faith alive, never now came into her life at all.

One amusement succeeded another, and, as she had no intellectual tastes, her reading was all more or less superficial, and she was becoming wonderfully accustomed to reading books, seeing plays and listening to conversation ing plays and listening to conversation which had jarred upon her when she first left the convent, but now no longer ter than most of those who succeeded at the first trial."

did so. Mr. Vandeleur's new house was more like a museum than anything else. He had travelled a great deal, collected works of art and curios in many lands, and arranged everything with great care and taste, for London was his care and taste, for London was his home, and he took no interest in the big Irish castle. As a matter of personal taste he did not care very much for what is called "gay society," for he was devoted to art, and had very few interests beyond it. As has been truly said: "A world is an all in all, some purposit, calling or state, which beethoven said of kossilit class as had in him the stuff to have made a good musician if he had only, when a boy, been well flogged, but that he had been spoiled by the facility which he produced. some pursuit, calling or state, which becomes to us the universe, and Giles had his world in that of art. His life

before climbing up the many stairs to where the studio was; so the two went up, and Cora soon was making a tour of

I have kept on my working clothes," said Giles, alluding to his velvet

with beauty. "Where's the mag

"Over there, behind that screen," said Giles, nodding in the direction of a large Japanese-leather screen.

" Let me see it, please. TO BE CONTINUED.

HOLY THURSDAY.

Antigonish Casket. Panem de coelo prestitists eis, omne electamentum in se habentem are words familiar to the ears of all Catholics who are in the habit of assisting at the Benediction of the Blessed Sacrament. They were not originally used in reference to the Holy Eucharist, for they are found in the Book of Wisdom in the Old Test-ament. Non Catholics call Wisdom apports and Scripture because it is not found in the Canon of the Jews, but they might call the Four Gospels apo-cryphal for the same reason. Several crypnal for the same reason. Several chapters of this book, declared inspired by the Catholic Church, the guardian of Holy Scripture, review God's wonderful favors to His chosen people, Israel. The sixteenth chapter tells how He provided them with food in the desert, and in the twentieth verse of this chapter we read as follows: "Thou did'st feed thy people with the food of angels, and gaves then bread from heaven prepared without labor, having in it all prepared without lab or, having in it all that is delicious, and the sweetness of every taste." The words in italics are the English translation of the Latin with this article begins. The miracle to which they refer is recorded in the sixteenth chapter of the Book of Exodus. The Israelites having entered the desert which lay between them and the Promised Land began to fear that

the Promised Land, began to fear that they would starve therein, and to mourn for the flesh-pots of Egypt. "And the Lord said to Moses: Behold I will rain bread from heaven for you. . And in the morning a dew lay round about the morning a dew lay round about the camp. And when it had covered the face of the earth, it appeared like unto the hoar frost on the ground. And when the children of of Israel saw it, they said one to an-other: Man hu! which signifieth . What is this! . And Moses said What is this! . . And Moses said to them: This is the bread, which the

Lord bath given you to eat. . . . And the house of Israel called the name thereof Manna: and it was like coriander seed white, and the taste thereof like to flavor with honey. . . And the children of Israel ate manna forty years, till they came to a habit-able land; with this meat were they

fed, until they reached the borders of the land of Chanaan." (Exodus 16: 4 —35). Although the manna grew putrid if kept more than one day, there was an exception in favor of that portion which Moses caused to be gathered and laid up in the Tabernacle of the Ark of the Covenant as a memorial of

the wonderful manner in which God had fed His people in the desert.

How well the memory of this miracle was preserved we learn from the sixth chapter of St. John's Gospel. It was now fifteen hundred years since it happened yet we find the people reminding Our Lord of it. It would seem that they had a tradition that when the Messias should come, a leader greater than Moses, He would give His people a food even mo e would give his people a food even in or wonderful than manna. The feeding of five thousand with five loaves was not wonderful enough, but it led them to think that there might be something better to come from the same source. So the very next day after the miracle of the loaves we find the multitude gathered around therefore dost thou gathered around therefore dost thou show that we may and thus addressing Him: "What sign Jesus in the synagogue at Capharoaum see, and may believe thee? What dost thou work?" (John 6: 30.) One would suppose that the multiplication of the loaves was sign enough, but no in their loaves was sign enough, but no, in their minds the Messias was associated wi ha still more marvelous food, for they go on: "Our fathers did eat manna in the desert." They expect the Mess as to give them something surpassing this. And they are right. For now Our Lord, taking up their words, goes on to tell them: "Your fathers did eat manna in the desert and are dead. This is the bread which cometh down from heaven:

I am the living bread which come down from heaven. If any man eat of this bread he snall live forever: and the bread which I give is my flesh for the life of the world." (John 6: 49 55.)

How did the Jews receive this message the very message which they had been looking for? They received it just as non-Oatholics receive it to-day, when delivered to them by Christ's when delivered to them by Christ's Church. They "strove among them-selves, saying: 'How can this man give us His flesh to eat? (John 6:53) And been spoiled by the facility which he produced.

Watted Energy.

Ninety-nine per cent of the sun-power of energy stored up in a ton of coal is lost on its way to the electric-light part of the possible light contained in a ton of coal. The other ninety-nine parts are dissipated in heat, are used up in friction in the engine or the electric apparatus, and never become light.

Balance of the universe, and Giles was a very happy one, and as he had a very large income he was able to gratify the very large income he was able to gratify apprehension of His teaching, act in this case? Did He explain to them this case? Did He explain to them this case? Did He explain to them this case? Bid He at least they were calmly shelved and setate they were c

say unto you: Except ye eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He that inspection.

"I heard this morning from Florence, the villa is being put to rights."

"How nice." said Cora blushing a little, for they were to go there for their honeymoon. "What a lovely face this is, Giles."

"Yes; an Italian model. I picked him up one day near Tivoli, a most beautiful boy; I feel I haven't half done him justice. By the way, you see I have kept on my working clothes,"

eateth My flesh and drinketh My blood, hath everlasting lite; and I will raise him up in the last day. For My Flesh is meat indeed; and My Blood is drink indeed; he that eateth My flesh and drinketh My blood, hath everlasting lite; and I will raise him up in the last day. For My Flesh in meat indeed; he that eateth My flesh and drinketh My blood, hath everlasting lite; and I will raise him up in the last day. For My Flesh in meat indeed; he that eateth My flesh and drinketh My blood, hath everlasting lite; and I will raise him up in the last day. For My Flesh in meat indeed; he that eateth My flesh and drinketh My blood, hath everlasting lite; and I will raise him up in the last day. For My Flesh in meat indeed; he that eateth My flesh and drinketh My blood, hath everlasting lite; and I will raise him up in the last day. For My Flesh in meat indeed; he that eateth My flesh and drinketh My blood, hath everlasting lite; and I will raise him up in the last day. For My Flesh in meat indeed; he that eateth My flesh and drinketh My blood, hath everlasting lite; and I will raise him up in the last day. For My Flesh in meat indeed; he that eateth My flesh and drinketh My blood as drinketh My blood, abideth in me and I in him." (John 6: 54 57). By speaking the meat indeed; he that eateth My flesh and drinketh My blood, him up in the last day. For My Flesh in meat indeed; he that eateth My flesh and drinketh My blood, abideth in me and trinketh My blood as drinketh My blood as drinketh My blood as drinketh My blood, abideth in me and trinketh My blood as drinketh My blood as drinketh My blood as drinketh My blood as drinketh My blood as eateth My flesh and drinketh My blood. had understood Him correctly. Even His chosen Apostles were staggered, but they did not go away, for when He jacket.

"That's right. I wanted you to, so that I could picture you at work, and you can smoke if you want to, aren't I kind? Yes, even that common looking pipe over there." And Cora, strip ping off her gloves, was taught how to till the pipe, and by the time they spent over it, one can only conclude that the business is more difficult one than it seems at first sight to be.

"But these are all small things," said Cora, looking round after viewing lovely faces, copies of Greuze, angels and cherubs, and feeling almost satiated with beauty. "Where's the mag thanks, broke and said: Take ye and thanks, broke and said: Take ye and

thanks, broke and said: Take ye and eat: this My Body which shall be de-livered for you: this do for the com-memoration of Me." This is the wonder-ous miracle which we celebrate on Holy Thursday, the anniversary of the day on which it was first accomplished. This is what we commemorate every time we assist at Holy Mass, for every time that Mass is said the miracle of transubstantiation, the change of bread and wine just the Bady and Blood of Christ. wine into the Body and Blood of Christ, wine into the Body and Blood of Christ, first wrought in that supper-room at Jerusalem, is renewed upon the altar. And every time we receive Holy Com-munion we eat the flesh and drink the Blood of Jesus Christ, to the end that we may not die the eternal death but after our exile on earth is ended, may live with Him forever in heaven. Well live with Him forever in heaven. has the Church applied to the Holy Eucharist the words first written of the manna. The manna supported bodily life for the children of Israel during their wanderings in the desert on the way to the Promised Land. The Holy Eucharist is to support the life of our suls while we are making a journey even more painful and dangerous towards Heaven, the true Land of Promise. wards Heaven, the true Land of Promise.
The manna was such that it suited every
man's taste. The Holy Euchar st,
worthily received, gives to every man's
soul just that strength which he espec
ially needs. Lastly, the manna in its
appearance bore no small resemblance
to the sacred elements under which Our
Lord hides Himself in the Holy Eucharist and heing laid up in the Tabernacle Lord nides Himself in the Holy Euchar-ist, and being laid up in the Tabernacle of the Ark of the Covenant was a strik-ing figure of the Holy Eucharist re-served in the tabernacle of the Catho-lie Church

Catholics the world over are crowding the churches to day, visiting the repositories of the Blessed Signament. This is excellent, but they should do more than this on Holy Thursday. Every one should resolve that if he has not made his Easter Duty he will do so before the Paschal time has expired. Every one shall resolve that he will never miss Mass through his own fault on Sunday or holyday of obligation. These resolutions are matters of strict obligation for all Catholics. But a fer-vent love for the Blessed Sacrament is not satisfied with fulfiling strict obligations; it is anxious to do more.
And therefore the fervent Catholic will and therefore the lervent Catholic will resolve to assist as often as possible in the week day Mass, and to make a daily visit to our Lord in the tabernacle. We have known men burdened with the cares of public life to hear Mass on their way to their office every morning and may a visit to the Blessed. Mass on their way to their office every morning, and pay a visit to the Blessed Sterament on their way home in the evening. We have known distinguished professional men to receive Holy Communion or at least visit the Church before undertaking any difficult case. May many of our readers to-day be moved to follow their example!

THE WAIL OF SECULARISM.

"College atmosphere of the average institution of learning of to day is unfavorable to the origin and development of ministerial aspirations. Religion is practically ignored in the curriculum. The scientific spirit of the day so strongly represented in the college is not consistent with the re-igious spirit prevailing in the churches."

churches.

The foregoing statment has been made by President William R. Harper, of the University of Chicago, in his latest report of the condition of the midway school, written hurriedly before preparing for the operation for intes-tinal trouble to-day.

"It is an indisputable fact that the

percentage of young men looking for-ward to the ministry as their profession is decreasing," he writes. "Some of is decreasing," he writes. "Some of the elements contributing toward this alarming decrease may be indicated. One of these is the change in the rela-One of these is the change in the relative standing of the ministry among the professions. The position of the minister, for various reasons, has been steadily losing dignity and power, while the lawyer, physician, teacher, engineer, and others have rapidly strapped to the front. The feeling that professed illustrate of thought and expressions liberty of thought and expressions. perfect liberty of thought and expression is prohibited in a great majority of the pulpits hinders many young men that if any man eat of it he may not die. I am the living bread which come down from preparing themselves to serve the Church. Furthermore, inadequate sal-aries tend more than anything else to dismiss the influence and importance of the minister in the social and civic life of the community."—The Missionary.

> There are two easy paths to Heaven. They shorten the distance immensely. The path for the poor is immensely. The path for the poor is patience, and that for the rich charity.

> > Absolutely Pure



INCUBATORS

Now is the time to secure the CHATHAM INCUBATOR

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

N. S. CORNELL, Mgr.

No. 9 Market Lane - London, Ont.

LIQUOR HABIT

PERMANENTLY CURED.

Good News. To all mon and women who have become enslaved by the soul destroying vice, drunkeness, and to those who are on the way of becoming slaves to drink, here is indeed good news. ARCTOS will quickly and permanently destroy all taste for liquor it is a sure and lasting cure as hundreds can testify. Can be administered uokanown to the patient. Quickly restores shattered nerve: tones the appetite and digestive organs and rehabilitates the entire swatem, ARCTOS is guaranteed to cure. Money refunded in case of failure. Price of ARCTOS two dollars per treatment. Sent by mail, securely sealed, to any address, hegister all letters containing money.

The Victor Medical Company, Toronto, Can.



RUPTURE CAN BE

A GUARANTEE TO MOTHERS.

There is only one medicine intended for use among infants and young chil-dren that gives mothers a guarantee that it is free from opiates and poison-ous soothing stuffs. That medicine is Baby's Own Tablets. Milton L. Hersey, Baby's Own Tablets. Milton L. Hersey, M. Sc., public analyst for the Province of Quebee, and demonstrator in chemistry for McGill University, says: "I hereby certily that I have made a care ful analysis of Baby's Own Tablets which I personally purchased in a drug store in Montreal, and said analysis has failed to detect the presence of any opiate or narcotic in them." These opiate or narcotic in them." These tablets cure all minor ailments of little ones, such as teething troubles, simple fevers, colds, constipation, diarrhoea, colic and worms ones sleep naturally because they re move the cause of sleeplessness. They are a boon to all mothers, and no home where there are young children should be without a box of Baby's Own Tablets. Sold by all medicine dealers, or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Oat.

A PURELY VEGETABLE PILL. — Parmelee's Vegetable Phis are compounded from roots, herbs and solid extracts of known virtue in the treatment of liver and kidney complaints and in giving tone to the system whether cnfe bled by overwork or deranged through excesses in living. They require no testimonial. Their excellent qualities are well known to all those who have used them and they commend themselves to dysepprice and those subject to billiousness who are in quest of a beneficial medicine.

cine.

To Know is to Prevent — If the miner who work in cold water m st of the day would rub their feet and legs with Dr. Thomas, Eccettric Oil they would escape muscular rhumatism and render their nother limbs proc fagains the ill effects of exposure to the cold. Thos setting out for mining regions would do wel to provide themselves with a supply before starting.

PROFESSIONAL

HELLMUTH & IVEY, IVEY & DROMGOLE -Barristers. Over Bank of Commerce, London, Oat,

DR CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduate Philadelphia Dental College. 189 Dundas St., Phone 1831.

DR STEVENSON, 391 DUNDAS STREET, London. Specialty—Surgery and X. Ray Work. Phone 510.

DR. M. M. McGAHEY, DENTIST, HONOR L. D. S. Royal College Surgeons, 169 Dundae street. Phone 885

JOHN FERGUSON & SONS

180 King Street
The Leading Undersakers and Embalmers m Night and Day Telephone-House, 373; Factory, 543.

W I SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street PHONE 586 OPEN DAY AND NIGHT

D. A. STEWART Successor to John T. Stephenson Funeral Director and Embalmer Charges moderate. Open day and right. Residence on premises. 104 Dundas St. 'Phone 459 GEO. E. LOGAN, Asst. Manager, Fifteen Years' Experience,

SOUR STOMACH, FLATURE AND ALL OTHER FORMS OF DYSPEPSIA PROMPTLY RELIEVED TO THE MIGHTY CUTSES

Church's

ALABASTINE

is a perfect and everlasting WALL-COATING, made from a cement base, in twenty tints and white. One that HARDENS WITH AGE; is ready for use by mixing in COLD WATER, and may be re-coated whenever necessary to renew the wall surface.

NEVER SOLD IN BULK

Anyone can put it on-no one can rub it off. Write for booklet on Alabastine and how to use it It's free.

The Alabastine Co. Limited, Paris, Ont.

LET US HAVE PFACE.

To the Editor of The Globe: Every true Canadian must sincerely mourn the present exhibition of fratrimourn the present exhibition of fratricidal strife engendered by the discussion in press and Parliament of the North-West Autonomy Bill. I am not in the habit of writing letters to the newspapers, but to refrain, in the present crisis, from inviting attention to a few facts which may tend to dissipate the erroneous ideas that are arousing such dangerous passions throughout the length and breadth of the land would be to neglect one of the the land would be to neglect one of the plainest duties of citizenship. Most deplorable is it that because of

the unwarranted violence of the very language employed by some of your Ontario contemporaries in support of a proposed system of education, destined, according to them, to the upbuilding of a united Canadian nationality, there should be, instead, only a sowing of the seeds of racial, sectional and religious

It may not be quite so easy for mem-bers of the Protestant majority in the Province of Ontario as it is for the Protestant minority in Quebec to put themselves, in the place of the Roman Catholic minorities in Manitoba and the North-West Territories. As an humble member of the Quebec minority I appeal to the sense of British fair play of the Protestant majority of Ontario to accord "equal rights" to minorities in every part of this wide Dominion.

In the Province of Quebec the Pro-testant minority is in the full enjoy-ment of its Separate schools. A refer-ence to the Confederation debates will show that the representatives of that minority would not have agreed to Con-federation on any other terms. The maintenance of these schools is guaranteed to us by the Act of British North America. What warrant have we to call ourselves "equal righters" if we refuse to other minorities elsewhere the privileges which we ourselves enjoy as the English-speaking and Pro-testant minority in the Province of Onebec, and which our Parliamentary representatives demanded for us as a condition of the union, just as similar ones are claimed for the present minor ity in the new western Provinces?

It is nrged that these minorities have no reason to fear unfair treatment at the hands of the representatives of the majority in the future Legislatures. It was similiarly claimed in the course of the Confederation debates that the minority in Quebec could safely its educational interests in the bands of the majority, and this may have been perfectly true. Yet, notwithstanding the cleanent pleading upon these lines a like Hon. Charles Alleyn and other wen-known representatives of the majority, the Parliamentary leaders of majority, the Parliamentary leaders of the minority, believed it to be the more prudent course to insist upon definite pledges. In virtue of these pledges, some of which were embodied in article 93 of the B. N. A. Act and others redeemed by the legislation of 1869 we Protestants of Quebec, have now our own system of Screen bave now our own system of Separ ate schools under the direct supervis-ion of a distinctively Protestant Committee of the Council of Public In struction, which includes amongst its members such eminent representatives of the minority element of the popula-tion as the Lord Bishop of Quebec, the Rev. Dr. Shaw, one of the leaders of the Methodist Church: Rev. A. T. Love, a prominent Presbyterian di vine: Hon. Sydney Fisher, Minister of Agriculture: Dr. Peterson, Principal Agriculture: Dr. Peterson, Principal of McGill University, and others of

It is to be wondered at, Mr. Editor, that our Roman Catholic fellow citizens recalling the pledges exacted by the Protestant minority of Quebec before throwing in their lot with Confederation, and, remembering, too, the struggle for remedial legislation in Manitoba, should deem it to be as pru dent for the minority in the Northwest to be pledged similar rights to present enjoning in the oldest Province of the Dominion? Yet we English a traitor to his race.

Speaking Protestants who live among It is surely the part of wisdom to French-Canadians and are unblinded by the prejudices of race or creed, which unfortunately affect the judgment of some individual members almost all communities, are compelled to blush, nay, to hang our heads in very shame, for the violent and unjust appeals to racial and religious passions and prejudices, especially in the West, because of the very reasonable demands made on behalf of other minor-

ities elsewhere.
I could not, if I would, claim an utter absence of fanaticism for the entire population of Quebec, but I can most positively and most conscientiously aver that there is a general freedom on the part of the best element of the French-Canadian population from a desire to do anything short of justice to their fellow countrymen of other races and creeds. It is but simple fairness on my part to go farther and to show, from a very few out of the many illustrations of the fact which might be cited, that they are a generous as well as a just and chivalrous people. And, first of all, the recollection of the gift of \$10,000 to Toronte University, after its disastrous fire by the Legislature of Quebec at the ir stance of Premier Mercier, is of enough date to be well memory of many who will read this When the Hon. Robert Baldwin, the

Upper Canadian reformer, was rejected as a parliamentary candidate by a conas a parliamentary candidate as a parliamenta T. C. Aylwin, the late Hon. Judge Drummond, and the present Sir A. G. Joly de Lotbiniere. The latter mentioned was also returned for many years by the county of Lotbiniere. Rouville, in 1843, elected William

Hemming, Chicoutimi and Saguenay elected for many years the Hon. David Price, and later, Mr. William Price, while Megantic, which has a few English speaking voters, though the very large majority are French Canadian, elected the late Hon. George Irvine for many years, and then the Hon. Colonal Rhodes, while its present representative in the Legislature is Mr. George Smith. The French-Canadian county of Quebec elected the Hon. David Ross in preference to the Hon. Pierre preference to the Hon. Pierre

The Bar Association of the district of Quebec, which has only some fifteen English-speaking practitioners at present, out of a total membership of nearly 150, nevertheless elects, alternately, an English-speaking and a French-speak-

am lights speaking and a rrenon-speaking batonnier.

The English-speaking population of the city of Quebec—English, Scotch and Irish combined—numbers slightly over 10,000 out of a total of about 75,000. Yet the electors return nine English-speaking Aldermen to the Council out of a total of thirty, or nearly one-third, although the English speaking popula-tian of this city is only one seventh of

For ten years the undersigned sat in the City Council of Quebee, occupying one of the seats for St. Louis Ward, where the French vote far exceeds that of the English-speaking electors. Though twice opposed by French Canadian candidates, he was never defeated, because of the general understanding among the majority of the French Canadians of the ward that the Englishspeaking ratepayers, while in a minor-ity, were entitled to one of the seats. Is it any wonder that we who live in

the heart of this generous population should complain of the manner in which it is misrepresented and misconstrued by some of your Toronto and other western ontemporaries?
There is room for differences of opin-

ion as to the relative merits of the American and of the Quebec school system, and I, for one, prefer to judge them by their fruit, as shown by their respective effects upon the morality of those who have graduated from them. And if the Separate schools are harmful, as their opponents claim, to the in-terests of those who use them, so much terests of those who use them, so much the worse for the latter. It is all very well to urge that common schools, similarity of language and religious creed are desirable for the merging of the various elements of Canada's population into one common nationality; but this is not as the French-Canadian

sees it.
President Roosevelt has well said that what we most need in our life of to day is to understand how to look at a debatable question from the other's viewpoint, and to equally understand that the other man is, at bottom, like ourselves.

Applying this rule to the pre ent problem, let us examine the latter from the viewpoint of the French-Canadian. He does not forget that the free and untrammelled use of the French tongue and the practice of the Roman Catho lie religion are secured to him by solemn treaty, and that he has the same moral right as other minorities have to his own separate schools: and be forced upon him, so far as this can possibly be done for the purpose of compelling the disappearance of his distinguishing characteristics, both of tradition and of speech.

so intensely loyal to Canada as he, for, unlike the Englishman, the Scotchman or Irishman in Canada, the French-Can adian has no longer any political affili-ation with any old world power. He desires to live in peace and in friendly rivalry in commercial and profes sional pursuits with his fellow Canadians of other origins, but in order to retain both his own self-respect and the good opinion of his English-speaking rellow countrymen, he believes it neces Protestants are at traditions of his forefathers, lest his sacrifice of these should stamp him as

deal with these facts as we find them. The French-Canadian, as we have seen, is not only just, he is even generous to his countrymen of other origins. where he knows himself to be in the majority. But he is fully aware of his own rights and will be satisfied with nothing less where he finds himself in a minority. He has fought for them in the past, and has then gladly shouldered his musket to fight, in turn, for

those who conceded them. So long, therefore, as French Canada—claiming equal rights for its people with their English-speaking fellow citizens—insists upon having the same educational priviliges for its own minority in the west as the English-speaking Protestants enjoy in the French-speaking Province of Quebec, where is either the British fair play, the patriotism or the wisdom that dares to withold them? E. T. D. CHAMBERS.

Quebec, April 8.

HE ROSE AGAIN.

With the coming of Easter the Christian world makes renewed profession of belief in that article of the creed the third day He rose again from the dead.

Wonderful, mysterious and incom prehensible are the dominating ways of For, how strange it is that the Deity

of millions of persons, what an audience

He would have had! And why could not similar conditions have been made

to prevail in the first century?

ome measure, worthy members thorn-crowned Head.

We can only admire and adore, and, with a docile mind and an acquiescent will make our Act of Faith:

will make our Act of Faith:

"And in Jesus Christ, His only Son, our Lord, Who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hell; the third day He rose again from the dead!

Ring the jubilant bells; proclaim again the happy tidings; let the whole

again the happy tidings; let the whole world hear what we say of Jesus Christ—"the third day He arose again from the dead!"—Catholic Columbian.

"GIVE ME WISDOM."

Thus prayed Solomon, and thus must pray every man who would hope to please God. It is a confession of spirplease God. It is a confession of spir-itual blindness, an ackdowledgment of defective reasoning, a declaration of weak and wayward will, and through all which we must easily go astray un less divine wisdom comes to our assistance and keeps us in the narrow road that leads to eternal life.

Hence, Solomon exclaimed to God "Who shall know thy thought except Thou give wisdom and send thy Holy Spirit from above ?" It is something which must ecme from God and hence must be asked and prayed for. It is not earthly knowledge, it is not human understanding; it is something far above all this; it is as the Book of Wisdom declares, a vapor of the power of God, and a certain emanation of the glory of the Almighty God.

It gives to those who receive it omething of its own transcendent qualities. For infinite wisdom is gen-tle, kind, steadfast, and such do they ecome in a degree commensurate with human capacity who are animated by its power. It is necessary that we have something of this heavenly wisdom and be guided and influenced by it; for the scriptures tells us that God loveth none but him that dwelleth with wis-dom. It is, therefore, what we must strive to possess by asking it of God every day of our lives, for each day is a new start on the road of life, and a new start on the road of life, and each hour is a fresh struggle with the obstacles that we meet. And thus the wise man acted, for he says, "Her have I loved and have sought her out from my youth; for it is she that teacheth the knowledge of God and is the chooser of His works." Wisdom εnlightens and directs as if we put ourselves under its coaxer. It shows us selves under its power. It shows us the difference between heaven'y treasures and earthly riches, for wisdom itself is the treasure of treasures. It is of all knowledge the greatest and best. It is the justest conception of duty to God, our neighbor and our-selves, for it teaches the four cardinal virtues on which all the others hinge, namely, temperance and prudence, jus-tice and fortitude. And so the wise man took her to live with him saying, "She will communicate to me of her good things and will be a comfort in

my cares and griefs."

In all this we see how insufficient man is of himself, and yet how, con-fessing his powerlessness, he can be lifted above his natural weakness and hence he is determinedly opposed to an accomplish great things for God. Our educational system which he believes to divine Lord is called the Wisdom of the Father, because He is the living and active expression of the Godhead in His humanity. He is the Word telling of the Father's power, His good ness, and His love, His mercy and His No element of Canada's population is intensely loyal to Canada as he, for, nlike the Englishman, the Scotchman says and does as He moves among them. And as He did, our Lord bids us follow Him, saying, "I am the Way, the Truth and the Life," "Learn of Me," "Follow Me." And to His divine invitation the wise, the good and holy give heed, and with the grace of heavenly wisdom upon them, they joyfully take up their cross made up of this world's sorrows, trials, temptations and manfully set out and follow in the wake of our Saviour.

It is God that draws them after Him, for it is His grace to which they yield, and by being faithful to it, they rise higher and higher on the mount of perfection, and push on farther and

farther on the road to eternal life. Like the rest of mortals they meet with obstacles, but they struggle and with God's help overcome them. And as they advance higher and higher, farther and farther, they begin to real ize how sweet the Lord is; how good are all His ways, how just are all His judgments. But whilst they ended in entrancing love, they began their course of salutary fear. For the beginning of wisdow course of satutary tear. For the be-ginning of wisdom, says the wise man, is the lear of the Lord, but its end is love. How we see this frequently ex-emplified: A man conscious of the jus-tice of God and the punishments He must inflict upon those violating it will, from fear of divine wrath, keep the law imposed upon him. Sometimes he will wait till he has received signs of the Divine displeasure—adversity will cross his path, sickness will on short his pleasu: es, death will enter his nome and snatch away his loved onesand then, humiliated, afflicted and cast down, in fear and trembling he comes before his Lord and confessess the divine greatness, and the vanity and nothingness of all created things, and from his very abjection of soul and ap prehension lest even worse things over-take him, he will cry out to God to spare him in His mercy and save him from the sufferings that he is undergoing and which threaten to annihilate

Thus afflictions are for many their salvation, for they make them turn to God, Whom hitherto they have forsake and they begin to keep His law, which and they begin to keep his law, which before they wantonly broke. It was when reduced to a swineherd that the prodigal returned, and it was when David was humiliated to the dust that he saw the greatness of his sin and turned to the Lord in the bitterness of his soul, exclaiming: "Have mercy up on me, O God, according to thy great mercy: and, according to the multitude of thy tender mercies, blot out my ini-

sinner, is not to spare him here, that he may spare him eternally." But God is always good, unchangeably good, and his mercy is above all His works. As the poet says:

God is good when He gives, wise when He deries; The crosses from His hands are blessings in disguise."

But it takes wisdom to believe this. It is not only the careless that God will lead back to Him betimes through the sorrows that He permits them to experience, but even the good betimes, very often in some cases, in His desire to purify them and bring them refined, as it were, in the crucible of affliction to a higher and holier state. And so we read that God afflicts whom He loves, and whom the Lord exalts, let him pre-pare himself for affliction, says Holy Writ. And yet wisdom will teach us not to lose heart in God, no matter what he He may allot for us. Witness Job's example. He was a good man who, to prove his worth, the Lord tried most terribly. Land, family, rame, all were one after another taken from him, and yet he was resigned and said, "The Lord gave, the Lord took away, blessed be the name of God forever." And though all earthly hopes were shattered, he did not lose hope in heaven, for he said I know my Redeemer liveth. The great wisdom after serving God, never to lose ho; e in Him. Sa would lead his victims to despair, once they have greviously offended God, but God cheers them in despondency and misery of their sins and bids them be of good heart; be converted to Him, and go and sin no more.

and contrite heart He will not des Should not the sinner rejoice at His Lord's magnanimity and hasten to avail himself of it by confessing his sins ard promising henceforth to keep His holy law, strengthened and sustained, as we know he will be, by God's all powerft I grace? Let the Christian be ever strong in the love of God, and if perchance he fail, let him rise in his hope and hasten to make reconciliation again with Him, and get back his lost peace of soul, for God is, indeed, a God of mercy; His mercy is above His justice, His mercy is above all His works.— Bishop Colton in Catholic Union and

FORFEITS.

Oh "Forfeita" is the greatest fun!
My Grandpa said that everyone
Must play because 'twas Christmas night—
I heard one cousin told to bite
About six inches from the poker!
I ran to see if it would choke her;
But no, sir; with the poker near.
Her face she stopped, and bit my ear!

And I'd a lot of things to do;
To "bow before the prettiest," Who
Could that one be? Hooked all 'round,
But no one prettier I found
Than my own Mother; so I bowed
Quite low to her, and said out loud,
I think that you're the prettiest one."
And Father whispered, "Right, my son!"

Then to the wittlest, on one knee,
I had to knee! What that might be
I didn't know; but I'd heard tell
Of "Mother wit." so thinks I. "Well,
I'll kneel to Mother." So I kneelt
Before her, and she said she felt
Quite complimented. Father smiled,
And whispered, "Good for you, my child!

Then, 'et me see—oh, yes, the rest
Was, "Kiss the one that you love best!"
Of course, I didn't have to think
About who that was, Quick as wink,
I kissed my Mother. "Oh I do
Love you the best." I shouted, Wheet!
How they all laughed: I don't see why.
But Father whispered "So do I!"
—Elizabeth Pollii Burne; "Not the Elizabeth Rollit Burns, in National Mag azine for April.

THE CANADIAN NEWSPAPER DIRECTORY

The 1905 edition of The Canadian Newspaper Directory has just been published. The book is hand-omely bound in cloth, contains nearly 400 pages of valuable information about the newspapers of Canada and is well worth its cost to any firm which aims to do business

union, strice steel strice steel as a supplement, and included in a such as a supplement, and included in a state of state of the Dominion state of the Do

special envelope with the Directory, is a set of specially prepared maps of the Dominion giving all the newspaper towns.

This valuable work is published by A McKim & Co., Newspaper Advertising Agency, Mon real and Toronto, who handle the advertising of many of the leading and most successful advertisers in the Dominion, as well as many of the largest advertisers in the United States and Great Britain.

A few years ago when the International Hervester Company of Canada, Ltd. was incorporated, it was apparently just another manufacturing industry that had been organized to supply the Canadian farmer with reapers, binders and other agricultural implements. That it would prove to be truly international was not suspected.

Attention is now being directed to the large and larger growing plant at Hamilton by report a showing what is bing done. Instead of the Canadian farmer buying his farm machinery imported from the States as formerly, his harvesters are now made in Canada. The labor is Canadian, the iron is from Canadian mines, dug from the ground by Canadian workmen: the lumber is from Canadian forcests, felled by Canadian lumbermen. This would be a great deal if it were all, but there is more. The policy of this great Company is now shown to be to make the Hamilton factory the manufacturing center for harvesting machinery, not only for Canada and Canadians, but for Eazland and all her colonies, Russia and other European nations. The Hamilton works already employ hundreds of hands at good wages, as is shown by the mentally pay roll which aggregates hundreds of thousands of dollars annually. In short the International Harvesting Machine Co, of Canada, L'd. promises to raise Canada to the position where it is recognized as a large manufacturing and exporting country. It is to be no longer merely at importer and buyer of the products of the manufacturers of other nations.

Music of Rrother Sixtus Joseph. Music of Rrother Sixtus Joseph.

'A Tantum Ergo" arranged as a double quartetbe, and sn "O Salutaris" for qual volces in duett or tric, from the pen of Brother Sixtus, has just come under notice. Of the former one who has made a study of it, says: It is a powerful motet, the melody of its cadences lulls the ear with perfect regularity, its line, if one may so speak, is so strong, so intelligent, and so vivid that it is a pleasure to have studied it. The "O Salutaris" like most of the other themes of Brother Sixtus, is richly musical while at the same time devotional, and for Church music these would seem to be the most desirable qualities. The music may be had at our Catholic book stores.

Easter Decorations.

Easter Decorations.

Easter church decorations with our artificial flowers have been in big demand. Our designs are very natural in appearance and lasting, and of the best quality, and at less than one quarter the actual cost of natural flowers are Easter specialties, viz. Easter lilies was dand diamond dusted, fleur de lis. snowballs, roses, tulios and violets. We manufacture twenty different kinds of artificial flowers. Samples of our Easter goods sent out for 50 cts. Express charges prepaid by us. Write for Rouville, in 1843, elected William Walker; Gaspe, for many years, Robert Christie; Chambly, the late John Yule; Beauce, Dunbar, Ross and Mr. Pozer; Arthabaska, the late Hon. Christopher Dunkin and Mr. Henry



"Eat Plenty of Fruit."

That's what the Doctors say when one is constipated. Because fruit acts on the liver, causing it to excrete bile which aids digestion and increases the peristaltic action of the bowels, thus prevents constipation. But eating fresh fruit alone, won't CURE. The laxative principle is too weak and in too small quantity.

are the tonic and laxative virtues of apples, oranges, figs and prunes, many times intensified-by our secret process of combining the juices-and made into tablets.

"Fruit-a-tives" act gently and naturally-tone up the liver-greatly increase the flow of bile-effectively cure Indigestion, Biliousness, Headache and Constipation-build up and strengthen the whole system. At all druggists. 50c. a box.

Manufactured by

FRUITATIVES, Limited, OTTAWA.

MAIL ORDER NEWS TORONTO EATON'S



\$6.35

Buys one of our special English Tapestry Squares, size 9 x 12 feet. The colorings are rich and beautiful floral design in terra-cotta, green, pink, on tan ground.

The Rug is of good durable quality and at the price is extraordinary value. Regularly it sells for \$8.25. Our special price to mail order customers 6.35

*T. EATON Co.

TORONTO

EPILEPTIC GUARANTEED CURE

Epilepsy, Faling Sickness, St. Vitus Dance, Nervous Scasms or Convulsions permanently cured by the New Discovery VICTORINE after all known means have failed to cure.

He and have failed to cure.

If you are a sufferer, or know of one among your friends or relatives, do not delay, send for a treatment of victorine, it will be sent to you by mail to any address in Canada or the United States, thereby saving expensive express charges. Price two dollars per treatment. We positively guarantee to effect a cure or refund every cent spent with us in case of failure. Register all letters containing money Mention the Catholic Record. The Victor Medical Co., Toronto, Can.

COLORED 'PICTURE STE ANNE DE Beaupre, Qu-bec, Size isxxi inches. Post-paid 50c. I L. Armstrong, 174 St. John street, Queb. c City.

1832 2 the celebrated Irish literateur is now on

WANTED 10 KNOW THE WHERE abouts of brother and sister of James Warrell who all came to Canada about eighteen years ago. Last seen in Kingston Oat., at that time. Address, Jas. Warrell, Madec, Ont.

A GOOD CATHOLIC HOME IS DESIRED A within the next two months for a nice, healthy, attractive looking baby girl at present four months edd. This child can be transferred to foster-parents in such a manner that there will be no future interference on the part of parents.

Easter Cards, 30 Cents a Dozen. Posi Paid Catholic Record London.

C. M. B. A .- Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albiot Block, Richmond Street, Rev. D. J. Egan, President: P. F Boyls, Scoretary,

THE BEST SCHOOLS AND ACADEM. IES SHOULD USE THE BEST

The latest and best books on the market are: The Collegiate Composition Book. 40 cents. The Collegiate Science Note Book. 35 cents. The School Drawing Portfolio, 40 cents. Published and copyrighted by the Chas. Chapman Co.

Published and copyrighted by the Chas. Chapman Co., Made on the "loose leaf" plan, with covers of the strongest book binder's canvas—made to co takin a scholar's work for several years, in these subjects. Each cover is complete with pad of paper suitable for subject—and with valuable sets of rules and helps for scholar and teacher. Extra pads of paper may be had and inserted at any time—or sheets may be taken cut in a moment. They make the work in drawing, composition and science, interesting, continuous and valuable.

able.
The most economical books of their kind—will last for years — strong, neat and thespes In use in the leading schools of Ontario and

In use in the leading schools of Ontario and highly commended.

We have made arrangements with the publishers to handle these books, and have pleasure in recommending their use.

We believe they will give the fullest satisfaction wherever adopted.

To introduce them will send sample copies of each of the books, prepaid, on receipt of \$1.

CATHOLIC RECORD, London, Can.

Way of the Cross

Beautifully Illustrated

Post-paid, 35 Cents

Catholic Record Office, London, Ont.

the celebrated Irish literateur, is now on sale at the Ca holic Record Office. to any address on receipt of one do

I WOULD LIKE EVERY WOMAN Manager SOUTHCOTT SUIT CO. London Can

Business

Ottawa, March 23, '05. Dear Mr. Farquharson,—
Yours of the 22nd to hand, and it is with pleasure I recommend the Metropolitan Business Col-lege as a means of securing firstclass business instruction. took a short-hand course and through the College secured a

Yours respectfully,
ADA SAMPSON.

College Ottawa, March 22, '05

good position.

Dear Sir,—
Although I left College before graduation, I am glad to say that my course at the Metropolitan was invaluable to me in obtaining my present position.

Yours truly, BEATRICE M. YOUNG.

Opportunity Bank of Nova Scotia,

Ottawa, March 22, '05. Dear Sir,—
I would like to say that the course which I took at your College was quite satisfactory, being just as represented. It is evident, from my experience in in this Bank, that the course is

business-like and up to date. H. C. CAMPBELL. R. A. Farquharson, B. A., 44 Bank St.,

25 Subjects—6 Courses—
Telegraphy, Bookkeeping,
Shorthand, Adv. Writing,
Languages, Banking.

Business Ellege - OTTAWA, ONT. -

better work in all n work of these two s great joy to impr country, that if the

VOLUME :

The Cathol

LONDON, SATURDA

THE SEMINARIES

Washington, Brookla

Rev. A. P. Doyle,

tolic Mission House to Washington after i

tour of the seminar

and talking to the preparing for the

great opportunities Church in this coun

try and addressed

tudents, and every

with the utmost

seminary authorities his trip to day he sa

the largest semin

THE CH

training and rise t that are presented now, it will not be ! sentiment dominate country. How did the sem Most favorably. thusiasm for the n listened with eager ing ear to the state opportunities that Church. What im larly is the high that is consecrat service of the C occasion to observ sand or more you the College of Phy in New York peri best medical scho I have seen the at many of their point of view of clear eyed, clean ing fellows the you

olic seminaries priesthood put up I cannot tell you and hope this h Catholic Church has the future wi we make a study of particularly whe crambling creeds nominations abo depends entirely hood. If they are place fellows with than a good living with a lot of ball Church will miss that has ever been world's history, people will drift One can hardly h the coming general What Seminary

best class of stude Now, do not as parisions. They Mary's Baltimor crowd. Some 23 there under the tians and 157 at get a chance to the young men Rochester, thoug has a splendid le St. Bonaventure gany, the gather at the college a the chapel was a The Franciscan bere, and Father noble hearted, wenthusiasm for t sion work and qu young men him v

markable place. paganda, and al there between f twelve years, a to respond to sense of piety spirit among t Mt. St. Mary's cinnati, there a same spirit of thusiasm for th country seem to young men. better mission west, and conve Mississippi vall

The Josephinu

the asking. At St. Vincer large and deepl The Benedictin have eagerly so in the far we done pioneer m is most neede race of sturdy that there are Not by any

4,000 seminaria everywhere a while there has last few years best seminaries pace with the crowded, and h cause there is to study. On no difficulty in to support se