The Catholic Record.

LONDON, SATURDAY, MAR. 19, 1904.

THE SOURCE OF PURITY.

Some of the secular weeklies, notably Harpers, are beginning to see that the Church is the one great barrier to divorce or legalized adultery. The "why" they do not venture to investigate, but the fact that they do recognize Catholicity as the one determined and efficent fee of immorality is encour-

Threats and persecution and the resources of power and diplomacy have exhausted themselves in their efforts make her recreant to her duty of safeguarding the divine law of marriage, but her attitude is as uncomprising to-day as when she fronted the despotic tyrants of the past. She refuses to be gagged by the laws of men. She knows no distinction between poor and rich. She declares-and facts in plenty (which obtrude themselves before the eyes of the least observant are sufficient warranty for the declaration-that the state which gets its life from the polluted family cannot pretend to stability.

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Savs Harpers : "Of all countries in the world the country (Ireland), from which most of our Catholics come, enjoys the great-est social purity, if not the greatest

Harpers is making amends for the days of Nastism.

A few weeks ago we referred to an article by Theodore Manger in The Atlantic Monthly, in which he said that no Church is doing more for the family, obedience to law, and labor, than the Roman Catholic. He did not pause to his conversion he returned all the money investigate the causes which gave the curious flippancy he intimated that the influence might go by, and then tacked make his concession less offensive to his brethren. New we have Professor Ripley, of Harvard University, telling tors, in labor unions in the current issue of The Atlantic Monthly that the Churches, particularly the Catholic hierarchy, may do much. Protestants seem to have little influence on the industrial centres.

The Professor should make an effort to find out the cause of this effect. If, ford. as it is admitted, the Church is looked upon as the chief defender of society, thoughtful men should enquire into the reasons. If, again, it is the barrier against the evils of the day it behooves sensible men to give it support. But the trouble is that many are content with their own devices for the curing of modern evils; content with the fitful gleams of man-made lanterns to guide through the darkness, forgetful of the one fact that He who went about doing good still lives and continues in a human body, a human society, to teach the truth which alone can regenerate

A WARLIKE BISHOP.

The Protestant Bishop Potter of New York is waxing warlike. In a recent interview he declared that the people may allow organized labour to inconvenience them for a time, but as soon as the inconvenience becomes too great they will rise up in arms and put an end to it one way or another.

The prelate believes in fighting or the side of the heaviest battalions. There are other things besides unionism against which he can direct his guns. He had the opportunity of his life a couple of years ago, to give the divorce evil a broadside, but the guns were either spiked or he feared to hurt the wealthy delegate. It strikes us that in presence of the millionaire Bishop Potter is somewhat like the French courtier who, being asked by the king the hour of day, replied "Any hour you please, your Majesty."

AN EMBLEM OF FREEDOM.

Cardinal Gibbons, however, looks upon the labour union as an emblem of freedom. He thinks the day will come when arbitration and conciliation will take the place of boycotts and strikes. He advocates a closer relation between employer and employee, the putting ourselves in the places of those who work for us.

Some capitalists, he says, do this, are operated with regard to large divi- work for the world's good, honestly,

Christian charity. They cut wages and oppress their people. Such monopolies should be regulated by law, and protection should be afforded to legitimate competing corporations.

A SALUTARY DOCTRINE.

The cheapest and most excellent rule for the right use of money, said Leo XIII., rests on the principle that it is one thing to have a right to the possession of money, and another to have the right to use money as one pleases. If the question be asked, " How must one's possessions be used, the Church replies without hesitation in words of a holy Doctor (St. Thomas Aquinas) 'man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whoever has received from the Divine bounty a large share of blessings has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them as the ministers of by the latter? "Why, of course, the God's providence, for the benefit of Clericals, the Central Party."

Instead of this salutary doctrine the Reformation gave the world the doctrine of individualism as the basis of property, and incidentally the workhouse and pauperism.

CROMWELL AND THE TURF.

Our esteemed contemporary The Christian Guardian quotes an item to THE CHIEF DEFENDER OF the effect that a Rev. E. Lloyd Jones had made up his mind to find out the truth of the relations of Oliver Cromwell with the turf. After hunting up and down the country over second - hand bookstores he discovered that all Cromwell's connection with horse racing was before he was converted, and that after he had made by betting, stating that as Church this superiority. But with a a Christian and a gentleman he could not keep money dishonestly made. It is so question how it happens to have this nice to think that Carlyle did the proper thing when he canonized Caron something about superstition to lyle. As we read the item we thought of Uriah Heep's remarks about his mother: "I am afraid she ain't safe, immortally safe, sir. I should wish mother to be us in the course of an article on race fac- got into my state. I wish mother had come here. It would be better for everybody if the got took up and was brought here."

Now, will the Rev. Mr. Jones hunt some more and tell us something about Oliver Cromwell's Christian and gentlemanly actions at Drogheda and Wex-

CATHOLIC WRITERS.

Dissertations on literature on this side of water are characterized by an excessive reticence so far as Catholic writers are concerned. And yet we have to mention a few names, Maurice Francis Egan, Miss Guiney, Father Tabb, James Jeffrey Roche and Bishop Spalding. The works of the prelate of Peoria should be read and re-read. Thought-impelling, glowing with love and hope, they can, and do, render assistance to all who are trying to move upward. They seem to our mind to image that clear, calm, accurate vision-heart-searching knowledge of human nature and almost supernatural charity from their freedom from littleness and prejudice. He who has them as counsellor will be invigorated in mind and heart and have a safeguard against the magazine mush that does

duty as literature. Brownson also, we notice, has rarely a place among those who have influenced American literature. We bow willingly before Hawthorne and the rest, but no account of American literature can be considered complete without the name of this great publicist and philosopher. We should remember that he played his part in days when the cultured were in serried ranks against the Church and when the idea of Catholics being able to make a stand against or to help the new order of things was not entertained. He rendered noble service to the faith, and we are not likely to forget his rebuke to the little critics who lamented

his allegiance to Rome. ENCOURAGING CATHOLIC

But it would be interesting to know what support Catholic writers get from the Catholic reading public. Or do our writers realize that Ruskin's dictum about good work being either ill paid, or not paid at all, is true. People, as rule, he says, only pay for being amused or being cheated, not for being served. but many do not. Most of the trusts | So surely as any of the world's children

saying, "Give us a little bread, just to keep the life in us," the world father answers them: "No, my children, not bread, a stone if you like, or as many as you need to keep you quiet."

For the CATHOLIC RECORD.

The above is rather a startling title. Under it an article appeared in the columns of the New York Independent, Feb. 25th. It was written by a Socialist leader of Belgium. After the elections in Germany, last ummer, I met a German tourist of

education in Switzerland. In conver-sation, I inquired of him as to the result of the ballots. He informed me that the Socialists had again made heavy gains over any and all other parties. "'Tis too bad, it might prove a dangerous thing," the gentlemen continued; "yet these elections will bring influence to bear upon the Government. The condition of the poor and tax payers will be benefitted by them. At any rate," he continued, "I prefer to see the red gaining in power to the black." I wondered whom he meant

Very aptly is, therefore, our friend's paper headed by "Socialism or the Catholic Church." Such seems to be

the common opinion.

Judging from the opinions gathered from the Socialistic press the Independent article might sound better reading something like this: "Social-

ism against the Catholic Church."
We quote from the Independent:
"Always and everywhere the Church attacks Socialism and by cunningly encouraging the fears which Socialism inspires in the class who have property to loose, it succeeds in holding its old position.

That this is a sample of mixture of truth and falsehood anyone will readily see. The Church, like all rightminded men, will and must oppose extreme or radical Socialism, which means in its last analysis, nothing but anarchy and revolution. She puts forth the dangers which Socialism inspires against private property, because the decalogue de-clares: "Thou shalt not steal." What body of principles does the

writer mean by his socialism to which the Church is opposed? For a socialist may be a theist, or an atheist, a spiritualist or a materalist, a Christian or an agnostic.

an agnostic.

As Bishop Spalding in his "Socialism and Labor" correctly puts it:
"Though we cannot accept the fundamental principles of socialism as true, and though we are persuaded that society cannot successfully be established upon them as a basis, there are lished upon them as a basis, there are none the less bonds of sympathy be-

tween us and the Socialists.

"The desire, which in the case of many of them is doubtless earnest and sincere, to come to the relief of the poor, to find some means by which their lot may be made less miserable, springs from a divine impulse. It is Christian and human, but the anti-religious spirit of modern Socialism comes from an unphilosophic and unchristian view of the forms which create civilization and give promise of a better future. Hence, he concludes the Socialism of atheists

logically leads to Anarchy."

Van Develte, the author of the paper Van Develte, the author of the paper in question, further states. In Belguim, in France, in Germany, the numbers who follow no particular creed numbers hundreds of thousands, yea, millions — and as the hopes of a heavenly kingdom dissolve — other opes assert themselves with a grow-Wherever free th ing intensity.

penetrates socialism enters also !' The writer forgets, or does not care to know, that there are also hundreds of thousands of Catholics in Belgium, in Germany, organized France, in Germany, organize guilds of a Christian Democracy. about the thousands of workingmen who years ago journeyed to Rome to thank Leo for his Encylical on "Labor

How gratuitous and contradictory a statement that wherever free thought

penetrates, socialism enters also!

Personal freedom and radical socialism, who will dare assert they may ever thrive together. That there can be no shadow of liberty under a socialistic regime is evident to any thinking man. Extreme socialism carried into reality yould be a death blow to personal free dom and individuality-two things we value most.

In the name of freedom, at the altar of liberty, liberty has been annihilated

past ages. Free thought! who will dare do his own free thinking? our humanitarian own free thinking? our humanicarian friends the socialists, have a monopoly on thought and theory! Whoever will not think as they do, whoever will not join their ranks, shall be boycotted—ostracized: yea, guillotined. reference read the column of

their press. The writer concludes a lengthy

The writer concludes "To paper with the following remark: "To those who are interested in the social through the social thro movement of Europe we say: "Observe, above all else, if you wish to consider only the essential factors, the political activities of the Roman Catholic Church and those of International

Socialism. The picture seems to be a true one of European social forces. In Europe socialism may have a mission to fulfill. It may serve as a check to a great future social upheaval. For who car read the descriptions about the poorer classes in Europe without feeling that a social order which makes such things possible ought to be changed?
Who can consider the mental, moral

emigrants who land upon our shores and claim their countries are civilized?
Who feels not that the cancer of large standing armies eating away at the all over the world, wherever the Catholar of the world of the standing armies eating away at the vital parts of the social body will prolic Church has exercised her influence,

duce a reaction?
But what about America? Has socialism been also imported here and found a congenial soil for its growth? Is it spirit of charity to the Christian reversible and account of the congenial soil for its growth? SOCIALISM OR THE CATHOLIC ism been also imported here and found a congenial soil for its growth? Is it gaining in strength and numbers? Will our people be more satisfied with their lot having been imbued with socialistic

We will not fear: Extreme Socialism is a Utopian idea. Revolutionary socialism will never become a reality as long as thinking men use their reason and guide the destinies of their fellowmen. But we are to guard our people against its deceptions. Socialism appeals to the greedy instincts of our nature. It tends to pervert the minds of our working classes

bodies of men. The hopeless become resigned. The discontent and agitation which now exist among the working classes are not then a proof that their condition is altogether evil and that it is growing worse while the tes-timony of their leaders is open to sus-

picion. We would like to hear from others anent this question. We would welcome a list of works on the social problem. It seems a timely subject for the study of our clergy. Though rather late, the clergy in Europe are studying the social questions in their conferences.

Father Kress of the Apostolate has

given in the larger towns of the Cleve-land diocese, a series of lectures on Socialism. These deal with Socialism socialism. These deal with Socialism viewed both in its economic and moral aspects, "Is it a remedy? Socialism and Christianity!" He has scattered broadcast among his audiences, copies of Leo's encyclical, which Carroll Wright pronounced to be the best tract on the Labor Problem. on the Labor Problem.

His lectures have enlightened our

men. They have converted false no-tions on this perplexed question. They have proven a store of ammuni-tion with which our Catholic and non-Catholic laborers may meet the walking

Ours are the laboring classes. They

ours are the laboring classes. They are our pride and our strength. The Church, like her Founder, gives evidence of her sympathy for the masses and safeguards their true interests. (Rev.) J. P. Schoendorff, Kelley's Island, Ohio.

CHARITY.

WHAT THE SPOUSE OF CHRIST HAS ACCOMPLISHED FOR CIVILIZATION. Recently Hon. Bourke Cockran

delivered a stirring address at the dedication of the new Daly Industrial School, Dorchester, Mass. Thousands were in attendance, including many distinguished churchmen. The elouent speaker said: I should be repaid for thrice the

struggle described by your reverend he spectacle of this gathering. I have lways been proud of my faith, proud of the divine sacrifice in which it was revealed, proud of the tongues of fire with which it was preached, but never am I so proud as when I see it engaged in a work of philanthropy and of char-ity such as this. My friends, this civilization of ours which we call Christian possesses many elements in common with the civilizations that have preceded it. It has one unique feature, and that is the charity which animates it, and this finds expression in such enterprises as the one in which we are here engaged.

The nations that have risen to great ness in the past, founding civilizations which have then disappeared, have equalled and surpassed us in our intel-lectual accomplishments; in many respects they have exceeded us in their material achievements. I suppose it is no exaggeration to say that the five qualities in which we generally consider the capacities of man to be exider the capacities. hibited are not in any respects at their highest in this condition of ours that we call Christian civilization. In literature the ancients far surpassed us; in ture the ancients far surpassed us; in architecture, their monuments show that they exceeded anything we can hope to imitate; no sculptor of modern times has wielded a chisel that summed up the human anatomy like that of Praxiteles; if we judge their paintings from their sculpture, they must have excelled, and if, while we have no trace of their music, we can judge of its quality from the effects we know it produced, they must have excelled us in music as they have in literature, architecture and sculpture.

ANCIENTS LACKED CHARITY. ANCIENTS LACKED CHARITY.

But there is one quality in which
they have never equaled us—one quality they did not possess and did not
understand—and that is the element of charity, that love of man for his neigh-bor, that interest in his well-doing and well-being, that disposition to uplift

dends rather than to the claims of with head and heart, and come to it and physical state of a certain class of the weak and benefit the lowly, which the basis of mutual assistance, and that

a congenial soil for its growth? Is it gaining in strength and numbers? Will lation. We cannot account of it in it prove a panacea against our trust combinations? Will radical socialistic doctrines better conditions here? Will our people be more satisfied with their doctrines better conditions here? Will our people be more satisfied with their doctrines better conditions here? Will have have possessed government; and, That is the lesson which we must have have possessed government; and, That is the lesson which we must have have possessed government; and, That is the lesson which we must have have possessed government; and, the form the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in t as we have seen, they possessed intel-lectual development, but nowhere have we found man studying anybody but himself. Nowhere have we found the best—the very flower of our intellectual light—not laboring for individual provide occupation for weak and helpimprovement, not seeking to pile up material possessions, but, like these sainted women upon this platform, studying the welfare of others—like these men here around me, devoted to the cause of religion and justice, giv-ing their lives for the benefit of their

perhaps, as has ever been achieved since—before the Angel of the Lord declared unto Mary that great mission in the accomplishment of which she should be the chief instrument. But when the shepherds at Bethlehem heard the song in the clouds, "Glory to God in the Highest, Peace on Earth to Men of Good Will," they knew it must be an utterance that came from heaven—

that could not have risen from earth. All over the face of the globe there was not a single human society or human organization or human existence which was capable of emitting such a thought, or even of understanding the sublime philosophy which underlay it and ani-mated it, and in which we are so triumphant to-night throughout the whole

THE FRUITS OF THE REDEMPTION. Now, conceive what that society was wherein all labor was servile—where every man was bound to his neighbor not in the bonds of affection and mutual assistance, but in the bonds of hate, in the bonds of fear, in the bonds of revolt where the slave hated the master, and the master distrusted the slave—where there was a ruler called Cæsar, and all beneath him were on one plane of common degradation—where no man under-stood any other pursuit in life except the gratification of his passions or the trance of the church was filled with questions after each lecture. Difficulties were explained and falsehoods exposed. had swallowed. All around us we see the fruits of that sacrifice, of that re-demption. The first effect of Christianity, and its economical effect, which has been going on ever since, was the sub stitution of free labor for slave labor. Why, my friends, you must see that, as the religious belief was accepted that all men are equal in the sight of God, it was impossible that any political or social institutions should survive which were built upon the assumption

As Christianity has spread slavery as disappeared, and the labor which, because it was servile, was degraded, was elevated by the Christian monks who took labor from choice, and not from recessity, and who made it reputable in the eyes of the world when they chose for their motto the words, "To labor is to pray." That free labor immediately changed the relationship of men to each other. All men must now profit by mutual assistance, instead of takink things from each other they takink things from each taking sup-must combine together in taking suplies from the bosom of the earth. is the spectacle, not of splendor, but of comfort-not of huge palaces which we cannot imitate, and which are forever gone, but of comfortable homes. increasing in numbers with the persons living with them and leading better and longer lives. Look back to the spectacle of anything produced by that ancient civilization of and you will see much that gladdens the eye, but you will see nothing that rejoices the

MEN MUST LOVE GOD ABOVE ALL. We can look upon the ruins of ancient temples, and as we see the graceful columns, the stately portico, even the immense solid steps that yet remain, the eye is gladdened. But we must ber that these foundations were remember that these foundations were laid in wrong, in oppression, in the plunder of some by others—that the mortar was watered by human tears, and the stones cemented by the blood of the victim. All that has passed away and everything we see to day is the fruit of human labor—is something in which we can rejoice—something in which we can be proud—something which is the product of many mer banded together for the benefit of all and the profit of each—that the devel opment of our modern society is the outcome of that element of Christian charity which was first contributed to the world when the Saviour of mankind, our blessed hord, declared that the whole law of life was the duty of man to love his God above all things, and that the supreme duty of man was to love his neighbor as himself. The whole world is now organized on

civilization-it is that of improving the condition of all men by taking from the bosom of the earth treasures in more abundance than was ever known before. But it is not the accumulation of wealth it is the distribution of greater wealth

WOMAN'S CONDITION IMPROVED.

That is the lesson which we must draw from the application of Christianity to industry. Here we see one of its noblest forms in the attempt of ing classes.

Says Bishop Spalding "There are reasons which should lead us to look upon the assertions of the socialistic agitation with a certain distrust. The temper of reformers is enthusiastic and hence they almost inevitably exaggerate the evils which they seek to correct. The crowd is fond of reckless statements. Its leaders not unfrequently win by the boldness with which they deal in passionate rhetoric. It is well known, too, that when patients begin to improve, they become irritable, and this is true also of suffering bodies of men. The hopeless become servation of life has been the wonderful gain a living in nonest toll, and where, by every exercise of her labor, she may widen the circle of her usefulness, attaching herself by stronger and stronger ties to the life of the world.

No young girl in any Catholic com-munity should ever be wholly orphan while the sanctuary remains open, while the priest is on the altar, and while the spirit of Catholicism animates a parish.

THAT ENDLESS-CHAIN PRAYER TO ST. JOSEPH.

AN UNAUTHORIZED PROCEDURE CALCU-LATED TO FOSTER SUPERSTITION AND PROMOTE SCANDAL.

Catholic Standard and Times, Philadelphia, Editor Catholic Standard and Times: Enclosed you will find an alleged "Prayer to St. Joseph," of the endless chain variety. I have received several of these prayers lately, but have never seen the imprimatur of any Bishop ac-

companying them. I presume it would be quite relevant to call to your readers' attention the recurrence of this fictitious prayer, and at the same time free me from an unjust amount of censure and criticism to which I have been subjected because I questioned the value of the prayer and the propriety of the manner of its circulation. I give you my name, not for publication, but as a guarantee of good faith.

SUBSCRIBER. Philadelphia, Feb. 29, 1904.

"The "endless-chain prayer" of which our corespondent writes is not new. Its most recent eruption was, if memory serves us, in Connecticut many months ago, when The Catholic Tran-script, of Hartford, dealt with it editorially under the heading "A Pious Fraud." Said the Transcript:

A vigilant pastor of this diocese writes to inform us that the "endless-chain prayer humbug" is driving a brisk traffic in his parish. He naturally reprobates the work of the pious fools who are duning the medical control of the pious fools. who are duping themselves and others. He deplores, as he should, the fact that that one man could exercise ownership over other men, and control them to the extent of depriving them of life and liberty.

The depiores, as he should, the fact that those who make a practice of spreading such harmful so - called devotions, should constitute themselves a spiritual propaganda in rivalry with those who bliberty.

BARRENNESS OF PAGAN CIVILIZATION.

BY THE BARRENNESS OF PAGAN CIVILIZATION. over the faith and minister to the piety

of the people.

The practised eye of the pastor sees the rank evils which must grow out of foolery of this kind, and is naturally concerned to put an end to the bla phemy and superstition which are liable to grow up in a parish as a result of the unthinking zeal, even of those who fancy themselves engaged in a

The Hartford pastor was not alone in his alarm. The "endless-chain prayer" had been circulated in various cities, and in each place the Catholic paper had The Catholic Columbian, of Columbus,

All endless-chain prayer in honor of St. Joseph is being widely circulated through the mails. Its origin is shrouded in mystery, and owing to the numerous times that it has been copied and recopied, it has become incoherent, absurd and scandalous. It is a specie of pious fraud, the work of a crank, and does considerable mischief.

Commenting on the above, the Cath-

We trust that enough has already been said to make those of our readers who have suffered themselves to be dragged into this unwise and dangerous business to repent of their folly and destroy the mischievous sheet. In future they will do well to confine them selves to the dovotions which are approved by the Church. The Lord is in nowise bound to apportion His grace according to the caprice of pious fools. The Church is only too anxious to foster the faith and piety of her members, but she cannot stand aside and behold them led into blasphemous superstition by irresponsible cranks and religious maniacs. Confine yourself devotions bearing the seal of the Catholic Church. She is old enough and experienced enough and wise enough and interested enough, to pro-vide ample spiritual food for all her

Where sin enters happiness departs. They who are freest from the former enjoy the latter in fullest measure.

KATE PETERSHAM AT CASTLE GREGORY-HENSHAW'S CATHOLICITY PROVES RATHER STRONG BOTH FOR KATE AND THE PRIEST-THE DOCTOR, LIKE MR. WEEKS, FORMS A VERY BAD OPINION OF IRELAND AND ITS INHABITANTS -LANTY PLAYS AN IRISH TRICK-ITS CONSEQUENCES.

" Is Miss Petersham engaged, ' said a servant, opening the

parior door.
"No: what's the matter?" "Father John sends in his compli-

ments. "Father John!—Is it possible!" "Father John : exclaimed Kate Petersham, wheeling exclaimed the piano stool, and running round on the piano stool, and running round on the page him. "Ho, ho! to the door to receive him. "Ho, ho! indeed, so there you come at last, and Uncle Jerry too; surely something extraordinary must have happened to bring you all the way to Castle Gregory. Have you had a conflagration or an earthquake in your neighbor-

"Hold your saucy tongue," said the note your sately congue, said the priest, slapping her affectionately on the cheek; "you're never done scolding; 'pon my word, I had better come here, bag and baggage, and live at Castle Gregory altogether."

You'll do no such thing, sir-I hate you. You're a barbarous man. You're the most unsocial, ill-natured, hard-

"O, to be sure, because I don't spend all my time playing chess with the greatest mad-pate in Christendom "Do you hear that, Uncle Jerry? exclaimed Kate, turning to Mr. Guirkie; and the man hasn't been here to see

us once in a month."
"Never mind; we'll have our reveng of him yet, depend upon it. His neglect of you is absolutely unpardou-able, after all your professions of regard

for him."
"Pshaugh! he's not worth my
"Pshaugh! he's him: I shall t venge. I renounce him; I shall take you for my confidant in future, and leave him to his beads and breviary. So come over here, to your old easy chair, and let us have a quiet chat together;' and running her arm into his, she was hurrying him away to a corner of the room, when the priest laid his

hand on her shoulder. Not so fast, Kate; not so fast. You've forgotten there's a stranger in the room. Miss Petersham, let me present to you Dr. Henshaw, of Edinburgh—Dr. Henshaw, Miss Petersham, of Castle Gregory, one of the most mischievous and ungovernable of her

sex." "Don't believe him, Dr. Henshaw. I'm no such thing. Welcome, sir, to Castle Gregory.'

"How d'ye do, my dear? glad to see you," said the latter, bowing stiffly, and raising his gold spectacles to look at her in detail. "Don't trouble yourself aboot what Father John says. not all gospel, I suspect."

for his preaching either, if what his Bishop says be true.

"Ha! ha! A very serious charge, indeed," laughed Uncle Jerry; "and no doubt reason enough for it too." "I see you've been reading Swift, Miss Petersham," said Henshaw, taking a volume from the table. "Do you

"Swift - certainly. Did you ever

see an Irish woman who didn't?"
"Well, I don't remember, parteccularly, as to that. But his moral senti-ments are—"

"Swift was an elegant writer, full of wit and humor—and, best of all, he loved his country, and never was

ashamed to own it. you think he deserves

credit for that? "To be sure I do-why not? He lived in times when devotion to his country and her cause was a disquali-

fication for office both in Church and State; besides, Dean Swift was a near relation of ours by the Willoughbys, as my venerable aunt would tell you. Ah !-that indeed!'

"But don't you like him, doctor?" "You don't! is it possible? Why, I

thought Swift was a favorite every 'In Ireland-yes." "You must admit he's witty and

"Not very—but that, and a keen sense o' the ridecculous, is about all that's in him." O, no, no, doctor, I won't agree to

that at all; you quite underrate Swift. For my part, I think there's more sound philosophy in Swift than in any other work I ever read." Humph! have you read much?"

"No; sometimes, when the fit takes me, I pick up a book and read a page or two here and there."
"But do you study what you read?"

too great a madeap for I can ride a horse, though, or sail a boat, as well as any Irish girl you'll find; and these are the only ac complishments I pretend to lay claim

" Not very feminine, I should think," ejaculated Henshaw, pursing out his lips, and looking over at the priest, with his eyes dilated into what he intended for a smile.

"No, sir; but they suit my turn of mind. And yet, Mr. Guirkie here will tell you I've got some philosophy in

"I'll have nothing to do with your philosophy," said Uncle Jerry, pacing up and down the room, and bobbing the skirts of his coat on his hands behind

skirts of his coat on his hands behind him. "I wish to the Lord the captain was at home; that's all I wish." "Father John, go to the sideboard there, and find some refreshments," said Kate. "Come, doctor, you must pledge me in good stout Burgundy, and I'll forgive what you said of Swift."

"I shall wait for the captain," re plied Father John, looking up from the newspaper; "the doctor there will

oblige you at present.' You shall not, sir; he may not re turn for an hour yet. Wait for the captain, indeed! Ain't I as good company as the captain? O, Dr. Henshaw,

these Catholic priests are the most un-gallant people imaginable."

Dr. Henshaw emptied the glass which Kate filled for him, adding, as he laid it on the sideboard, "you're not so mawkish, I perceive, as our young ladies generally are."

"O, I'm only an Irish girl, you know; I do what I please—no one minds me;

"O, I'm only an Irish give, John the grade of the grade o replied the priest; "I never was so silly as to think any such

You did indeed, sir-you needn't deny it; you had me in leading strings for a whole week or more."

"How was that?" said Henshaw. "He tried to convert me—ha, ha Kept me reading night and day—"

"Convert you?—what, from sin?"
"No, from Protestantism. Sin, in deed! why, doctor, I'm ashamed o

Well. Protestanteesm is sin-and most grievous sin, my good girl."
"There, now you're at it again,"
muttered Uncle Jerry, still pacing the room in his usual way. "You're at it again; I vow and protest it's outrage-"You're at it

"You frighten me, doctor," said Kate; "upon my word I'll run away and leave you."
"But don't you know that if you die

out o' the Kaatholic church you'll be

lost?"
"Listen to that," exclaimed Kate. "I hear him," said the priest; "the doctor's very strong on that point.' "Well, doctor, I'm not prepared to

dispute with you about the matter at present," said Kate, "but I'm pretty sure of one thing—you could never make a Catholic of me in that way." "He's got himself into trouble again,"

said Uncle Jerry, sitting down on a chair beside the priest.
"He deserves it," responded the latter, in a tone of displeasure.

"I declare I never saw a man in my life so fond of differing with everybody as he is. Why, I vow to goodness, I thought he was going to swallow me neck and heels this morning in the boat. when I attempted to defend Tillotson

and Burnet.' "That's his greatest fault; he can never dispute five minutes without losing his temper."

"And does he suppose people must put up with his temper when he chooses to lose it? I declare that's very fine."

"It's a great weakness in him, and I'm sorry, for he's a man of great mental ability. 'O, who cares for his mental ability? wouldn't give a brass button for a nan who can't talk with you on any

thing but great heavy subjects. And then he goes at them in such a way too, with all his might, like a dray horse tarting a load.' "Heavy subjects are his specialty," observed Father John; "he don't pre-

end to handle any thing else. And ndeed, as a polemic and logician, he

"But he does pretend to handle every-thing else. Why, he reviews every book he can lay his hands on—stories, novels, postary, accounts novels, poetry, everything — from a primer to a course of theology. Special-

You're right; he has been doing something that way of late, now that I remember. But the truth is, I think remember. But the truth is, I thin so little of his literary criticisms I don't care to read them. He never should attempt to criticise such books at all. They are entirely out of the sphere of his taste and acquirements.'

'To be sure.'

"And then he goes about them so wkwardly."
"He, he, he!" chuckled Uncle lerry; "that reminds me of his last Jerry; "that reminds me of his last number. Did you see his criticism on Cameron's Poems?'

"No-what does he do with it? Strangles it, I suppose.' "Not at all; he makes an exception his rule. He praises it hugely. to his rule. He praises it hugely. Cameron's a Catholic, you know, be-

les being a Scotchman.' "Ah, yes, there's something in "In speaking of some of the fine pass

ages he tries to be exceedingly nice in "Nice!" laughed Father John; "that's good; I must read the criti-

"Do. It's worth the reading, I as

sure you."
"But he must have gone about it

"Awkwardly! He reminded me of an elephant I once saw picking up a bouquet with his trunk. He first made

"Hush! here he comes, full of indignation at Kate's presumptuous bold-ness. See how he runs his thumbs into his waistcoat pockets — that's a sure sign he's ruffled. Kate," he added, as an offset to further controversy, "can'

we have some music?"
"Certainly—what shall it be?" "O'er the water to Charles.

"Excellent—just the very thing," she cried, opening the piano and rattling away. "How do you like it, doc-

"Well, so, so. Associations make it

oleasant just now."
"Makes you think of home?" " Yes."

rish music "Very fair; but it always gives me the blues."
"The blues!"

"What think you, though, of our

"Yes. It's so melancholy."
"Moore's songs are, indeed, rather melancholy, but exquisite of their kind, nevertheless."
"Yes—he's a vary decent lyric poet

in him, after all, but sentiment and fancy-he's greatly wanting in force and power of thought. "That is to say, he's neither Byron nor Milton."

"No, I don't mean that, either. But

he tires you with the incessant play of his fancy. He is forever hopping from flower to flower, like a butterfly." "Ah, then you adopt the criticisms of the Edinburgh Review."

of beauties, and hampered too much

"I think simply this: he was a vary respectable songster in his way, but an immoral man and a bad Kaatholic." "O, doctor, that's not fair. I must protest against your bringing up our poet's private character. It's not mag-nanimous of you at all."

"His poetry, take it all through," persisted Henshaw, "has done more to enervate and corrupt the minds of the young, than any other I'm acquainted wi'; and do you know the reason, Miss Petersham?

"Well, it was simply because in losing his faith he lost his morality

"My dear sir, we have nothing to do with his faith," replied Kate. "Why, you drag faith into everything. Can't we admire a man's writings without

first inquiring about his faith?"
"Yes, that's vary true; but it strikes
me you value faith too little, and for that reason you cannot properly estimate a man's writings. We Kaatholics dees-approve of all books and writings injurious to faith or morals. You Protestants have no faith at all, and you let

your morals take care o' themselves."
"Highty tighty," muttered Uncle
Jerry, running his hands again under coat tails, and pacing the room as before; "he's at it again.

Father John rose also, and turning Kate round on the piano stool, commanded her, under pain of his sovereign displeasure, to play Last Rose of Summer," with "The Herz's variations first, and then sing it "Now," she exclaimed, when she finished the song,—"now, Dr. Henshaw, I put it to you as an honorable man; did you, or did you not, ever hear so exquisite a song as that?"

"The words or the music?"
"Both together, when played and sung as they out to be."

"Y-e-e-s, it's light, and pretty, and fanciful, and—" "No, no, sir. I shall not be put off with that; but tell me what poet ever wrote a song of its kind equal to that? give you the whole world to find him

not even excepting your own Burns, Scott, Tannahill, and all the rest." "I never trouble myself much about such trifles," responded Henshaw. "I leave them to the boys and girls."

"I wish to goodness you would," muttered Uncle Jerry, looking at the Just so," replied the latter; " and

if he only knew himself well enough, he would. Ne sutor ultra crepidam." "Hillo! what are you doing there, Mr. Guirkie?" exclaimed Kate I all alone here with this great review er, trying to preserve my countrymen from utter annihilation; come to the rescue, or he'll not leave us one of them; all, forsooth, because they hap-

pened to be Protestants."
"What's the matter?" inquired the

"What's the matter?" inquired the priest, looking over his shoulder.
"Why, he's actually making mince meat of all our celebrities. He has come down now as far as Burke, and is cutting him up at such a rate that nothing will be left of him, by and by, but the bones.' The priest threw his legs across, and

pulled down his waistcoat with a jerk but said nothing in reply.
"You're growing angry," said

Uncle Jerry.
"No, I'm not angry; I'm too well accustomed to him for that." "Poor Kate's as mad as a hatter look, how she shakes her curls at him

The man might try to be a little more courteous, I think. "Were he in any other place but Castle Gregory, he wouldn't come off so easily, I assure you," responded the

"There now." cried Kate, running away from her antagonist, and flinging herself down beside Uncle Jerry on the

herself down beside Uncie Jerry on the sofa; "I shan't dispute another syllable with him—he has no mercy at all. He opens his great broadsides on every thing indiscriminately, and goes firing away at you, all the time, his ponderous logic. I never met so treponderous logic. I never met so tre mendous a Catholic as Dr. Henshaw He has murdered me out and out. "And why did you continue at it so

long?"
"What could I do? Am I to be challenged at my own fireside, and by a stranger, too, and not fight? O, could I only get him once abroad the Water Hen, with a stiff breeze from the southard, or on ' Moll Pitcher's Back ' for a morning's heathing, if I wouldn't have my revenge, no matter.

"So you've surrendered at last, Kate," said the priest, walking over leisurely to the sofa, and tapping his snuff-box on the lid.

Of course I have; how could understand all the theories, and philosophies, and systems into which he dragged me? If he only could talk as other men do, and on subjects that girls like me are generally acquainted with. I might do well enough : but not a thing you can say but he reduces to logic in a minute, and measures it by some one of his new theories, as a hab er-dasher measures his tape

' He don't give you latitude enough Kate," said the priest, taking a pinch
"No, he holds you like a vice, and then so bewilders you with his newly-imported principles and methods, and so on, that you don't know what you're saying. But, Father John, could you guess how he tries to account for the

decay of nations?' "O, ho! the decay of nations, no

less."
"Yes, indeed—a subject I know as Thomas there much about as old Thomas there. Thomas, tell Aunt Willoughby Father John wants to see her.' Well, let us hear how he account

for it. "Why, sir, he accounts for the decay of nations generally, and of the Irish nation in particular, by the laws that regulate the circulation of mat-

ter. "Ha, ha! Go, you mad creature, said the priest, again slapping her on the cheek; "you're making him worse than he is."

of the Edinburgh Review."

"I adopt no creeticism. I make my own," replied Henshaw, gruffly.

"Well, you think with the Scotch Reviewers, that his poetry is too full countries becomes greater than those

of the old, and carry away from their weaker neighbors, through the atmos-phere, more than their share of animal and vegetable life."

Ha, ha, ha!" laughed Uncle Jerry, quitting the sofa, and bobbing his skirts up and down the room. "Ha, ha! the man's fit for the mad house. declare! account for the decay of naions by laws regulating the circulation of matter. O, the Lord be about us— what's the world coming to?"

"That reminds me of an article I read in some magazine last week, where the writer discovers the antipathy of the Irish to the English people to have originated in the difference the Roman and the Celtic civilizations

"He went far back to find it—didn't he?" said Uncle Jerry, bobbing away as he spoke.
"He was right, nevertheless," said

Henshaw, who had been listening. agree with him."
"Right or wrong," said the priest, " of what earthly advantage is it to us to discover the cause — is not the fact

enough? No, sir, it is not enough; as a priest and a Chreestian, you should feel happy to be able to ascribe this national anteepathy to a more creditable cause than the memory of past een-

iuries That rebuke is unmerited by me, Dr. Henshaw," responded the priest, kindling up a little. "I deplore those unhappy differences between the two countries as much as any man.

"And still you're never done dinning in our ears how you've suffered and bled, and all that, under the lash of the Saxon-in Scotland we are sick of "Humph! don't doubt it in the least. There has been, I must confess, rather too much of this clamor about our rights and wrongs. But, my dear doctor, delicacy, I think, should restrain you from expressing your opin ions so freely on this exciting subject. Miss Petersham, you must be already aware, loves her country very much, and cannot but feel hurt to hear you speak of it so disparagingly."

'Sir, I have never withheld my openions any where. When I form

opeenions any where. When I form opeenions, I am not ashamed to avow

"But I tell you, doctor, you ought to be ashamed to avow such opinions as you have just expressed here. I have listened to you in my own house, speaking in the most contemptuous manner of our Irish writers and states men, and borne with you patiently, for was then your host; but I cannot patiently here and hear you outrage the feelings of a young and gentle girl at her own fireside, and on your very first introduction, because she happens to be a Protestant, and is national enough to feel proud of her country-

Henshaw was about to reply, when the door opened, and Mrs. Willoughby entered, carrying a letter in her hand She was evidently beyond threescore and ten, to judge from the deep furrow of her cheeks and thin white hair; and yet she walked as sprightly and up right as a girl of sixteen. Approaching Father John and Mr. Guirkie with smile of welcome, she extended a hand each, and expressed the pleasure she felt in seeing them at Castle Gregory.

"Kate," she added; "where are you

Kate? "Quarrelling with Dr. Henshaw,"

replied the priest.
"O, the wild creature. She's al

ways at some mischief. Kate, here's a note from Mary Lee." In a moment the delighted girl was at her aunt's side, and kissing her hand fervently for having carried the precious billet, bounded off again to

News for you, Uncle Jerry," she exclaimed, as she ran her eye rapidly over the contents: "Mary Lee comes to-morrow, and you must stay to se her. You can't refuse, for you know how anxious you've been to converse

with her.' ' said Uncle Jerry 'and sit beside me here on the sofa we must talk a little of your friend Do you really know who this girl is, or whence she came, or what's to become

of her?"
"Not I," replied Kate. "All I know is, I love her dearly, and that's all I want to know."

But of her father?" "She never speaks of him; I never even heard her mention his name." "I declare!—isn't that strange, and

you so intimate?"
"Very—she told me all about he uncle's embarrassment, though. fear he can't hold out much lo His creditors in Dublin and Cork are pressing him very hard, and he has no their demands."

"God help him, poor fellow, God help him; if he didn't happen to be a gentleman, it hadn't been half so bad." "Have you called to see him yet, as

you promised?"
"No, I thought better of it."

How so ? "My visit might be disagreeable perhaps

'Disagreeable?" "Yes—he might feel embarrassed."
"What! ashamed of his poverty?"
"No; but if he happened to find out

that I was the purchaser of Mary' pictures, what should I do? Rog would never sell me a picture again "He knows nothing about it," said Kate. "Roger would die sooner than tell him; even Mary herself don't know said who buys her pictures. She thinks Roger sells them in Derry to a picture dealer. All she don't understand about the matter is the high price she gets

for them."
"Nonsense!" ejaculated Uncle Jerry; she receives the value of them, and not one stiver more or less. such a fool as to throw my hard-earned

money away for nothing."

"Fool!" repeated Kate, looking at Uncle Jerry till the tears came to her eyes; "I wish to God we had more fools like you, then.'

like you, then."
"There it's again," said Uncle
Jerry, turning away pettishly from his
fair companion, for nothing irritated
him more than to charge him with the
crime of benevolence; "there it's
again; always harping on the same
string. I'll stay at home, in future,"

he continued, "for I shan't be plagued in this way any longer. I'll not let a beggar—I'll not let a man with a torn coat, nor a woman with a child in her arms—within a I live I shan't." within a league of my house; as

"Don't grow angry with me, Uncle Jerry," pleaded Kate, taking his hand. "I shall grow angry: I can't help it: a saint couldn't stand it. I'll turn off Mrs. Motherly too, for she's the cause of all this. I can't fling a copper to a beggar, but she reports it a pound. pon my word it's a pretty thing to be taken for a simpleton at sixty years; humph! a mighty pretty thing indeed."

"I only hinted at your generosityi mean your goodness—in—a—in—why in giving fair prices for Mary's pictures that's all."

"Fair prices-" "Yes; and I thought you wouldn't be angry with me for saying that."
"Of course I wouldn't; but you said

nothing of the kind-not a syllable,

eplied Uncle Jerry, softening down ittle, notwithstanding.

"Because you wouldn't wait to hear
me," said Kate; "I certainly think
it's very good and kind in you to buy these pictures from the poor girl when you don't want them yourself. I say that, Mr. Guirkie, and I shall always

"But I do want them—I want all she "But I do want them—I want all she can paint for a twelvementh to come; and I wouldn't give one of them for twice the price they cost me. Do you hear that, now, Miss Petersham? Not for twice the price."

"O, well," said Kate, humoring the whim, "that accounts for it, then."

"Certainly. You thought all the time. I suppose, I bought these pictures as an act of charity. He, he!" he chuckled, endeavoring all the while to belie his own heart: "when I buy, I have an eye to business.

Kate raised up hers in appeal against the sacrilege, but dared not venture a word. "And that's the real reason, Kate, I don't visit at the lighthouse," said Uncle Jerry, holding his head down for his conscience smote him for bearing false witness against himself; "that's

the reason, precisely."
"O, very well," said Kate; "I'm satisfied if you are."

"I must acknowledge it's a selfish motive," continued Uncle Jerry; but I have been a man of the world, and

doubtless my feelings are hardened by long intercouse with it."

"Hardened! And so you won't visit at the light-house, lest Roger should never come with his pictures again?" "Precisely. If the old man saw me once there, he should never come

knocking at my door again. He's a wonderful man, that Roger, and I think I should miss him very much." creature," replied "He's a faithful creature," replied Kate; "like the ivy, he clings on to the last; when the old house falls into ruins, he falls with it."

"He is very obliging to me, at all events," said Uncle Jerry, "to make me the first offer. But keep the secret to yourself, Kate," (and he whispered it to a soul for your life."
"Never fear; I'll not discover."

" And now, can you tell Mary Lee any friends or relatives in or about Rathmullen?
"No, not that I know of."

"You're not certain?"
"Well, as certain as I can be, with out actually hearing her say so.' "Then I must have seen her ghost."
"Her ghost, forsooth! where?"

"In Rathmullen graveyard." "O, some one like her you saw. She has no relatives interred there. The Lees, you know, are absolute strangers in this part of the country." So I understood; and yet, upon my word, I saw her there, at two different times, as plainly as I see you now.

both occasions it was late in the even-

ing, and she passed within a few yards

of me, apparently on her way to the like very demons, till the din grew ten shore. "You must have been mistaken Mary never goes there; I should hear of it, if she did. Sometimes, in calm evenings, she and Lanty Hanlon take a run up the lough together in the jollyboat, but I never heard of her visiting

the graveyard.

this little conversation be tween Uncle Jerry and Kate, Dr. Hen-shaw and Mrs. Willoughby were busily engaged talking on various subjects, and particularly those relating to Scotch and English society. Being an old aristocratic family herself, t good lady was very fond of speaking of her ancestors, dating them back as far as the Conquest, and of the various noble houses all over England and Scotland, with which she had become connected during a long succession of years. Dr. Henshaw, on the other hand, coming as he did from an old Puritan stock, and still proud of his grim old warrior fathers, was not inclined to set much value on his venerable companion's reminiscences of the past, and indeed went so far in his rough, brusque manner of speaking of the English nobility, as to shock the old lady's prepossessions very much, and finally to consign his own, as well as her ancestors, to perdition, as enemies of the Catholic Church. Fortunately, however, a circumstance of rather a ludicrous character occurred just then

to prevent an open rupture. nember, was appointed to take charge of the negro in the boat house, and keep him as comfortable as possible under hay and blankets, till a carriage could be sent next morning to convey nim to Greenmount, if it should happen that no accommodation could be nappen that no accommodation could be had for him at Castle Gregory. Lanty waited patiently till the half hour was up, expecting by that time to see some of the castle servants coming down to relieve him. But when the half hour passed, and no one come, he began to feel somewhat uneasy at the prospect of being obliged to sit up all night with so unsociable a companion. The next half hour passed away also, and no one came all in vain-not a sound could he hear. but the occasional screech of the pea-cock perched on the old sun dial. "Begorra," he muttered to himself,

at last, scratching his head and returning to his weary post, "begorra, it's a mighty agreeable okkipation, sittin here all alone, nurse tendin a blackamoor, an not a sowl within call of me.
I'd like to know what Mary Kelly will say when I'm not there to take Ned Callahan's christenin. I'm sayin, Mr. Blackamoor," he continued, turning to the negro, who now lay motionless on the flat of his back, "I'm sayin, ye'd do me a mighty great favor if ye'd let me off till daybreak.

I've some weighty business on my hands."

"Berry sick, massa," responded the

negro.
"O, I don't dispute that in the laste. But there's no fear of you dyin till mornin, any how."

"Berry bad, mass; berry sick; no tink me live." "O, musha, bad luck to fear of ye, my augenach; yer more frightened than

hurt

" Me no feel toes-none at all." "O, botheration to yer toes-I'm not goin to stay here all night nursin them, without as much as a drop i' drink, or even a draw of the pipe to warm me. So start, my darlin; I'll carry ye to the castle."
"You kill me, massa."

"You kill me, massa."
"Dang the fear of ye—come, now, get up, my fine fellow—ye'll ride on a Christian's back, any way, and that's an honor ye little expected." The poor negro begged hard to be left where he was for the night, but Lanty was inexorable; the dance at Ned Callahan's christening, with Mary Kelly for a partner, was too strong a temptation. After various twistings and turnings, he succeeded at length in length in seating the invalid on the top of an empty barrel, and then backing in, wound the creature's arms round his neck, and tied them there with his handkerchief, lest he might happen to grow faint and fall on the road. In this fashion Lanty started off with his burden, intend ng to leave him in of the out houses till morning. he reached the castle, however, he found them all locked. The only door, in fact, he saw open after hawking his load all over the place, was the great hall door of the castle itself. So, after

fortunately, however, he selected the wrong place, and, worse still, in turning round to drop the negro behind him, he stumbled backwards, parlor door, where the company we have just left were quiely seated, and rolled into the middle of the room, with the negro's arms clasped around his neck as tight as a vice.

The uproar was awful. Mrs. Willoughby screamed; Mr. Guirkie shouted thieves and murder; Dr. Henthaw upset the table and lights, in his effort to catch his aristocratic antagor ist, as she fell fainting from her chair.

some hesitation, he took courage, and in

he went. Looking round the spacious hall, and seeing no one coming, he

determined to deposit the negro on a door mat, and then, having rung the

bell, disappear as fast as possible.

Kate ran to one door, and the priest groped his way to another, calling on the servants. Within the room all was darkness and confusion. Uncle Jerry, in his attempts to escape, capsized chairs, tables, tumblers, decanters, dumb waiters, and every thing else that came in his way. Mrs. Willoughby, in a fit of hysteries, wriggled furiously in the arms of the tall reviewer,

whilst Lanty kicked and swore lustily at the "black-guard blackamoor" to let him go. At length the servants came running in with lights, one after another, all out of breath, and all inquiring what had happened. The shouts and screams of the party had attracted to the spot every domestic in the house, from the boot boy to the steward. But their stay was short, for the instant their eyes fell on the negro's black face, they mistook him for a certain gentleman o the same color, and fled away, treading on each other's heels, and screeching

mes greater than before.
"What's all this clamor about?" demanded the priest, motioning back the affrighted servants. "Brave fellows affrighted servants. "Brave fellows you are, to be scared in this way by the black face of a poor African. where's Lanty Hanlon?" he inqu suddenly recollecting himself; "eh! where's Lanty Hanlon? away, and bring the villain here forthwith; he's the cause of all this trouble. Bring him

here instantly."
"Lanty Hanlon, where are you?" shouted one.
"Lanty Hanlon, the priests wants you!" cried another.
But no answer came. Lanty Hanlon

vas gone. TO BE CONTINUED.

LENTEN THOUGHTS. Lent is a time of recollection and

The young in their folly make light of the Lenten regulations. Yet it is only by such lessons of self-denial and self-conquest that they can hope to acquire habits that will make them acquire masters of graver conditions in years of maturity. In response to the yearning of their

earts for happiness men run riot in

self-indulgence. The awakening is disappointment. Were they to follow the way of self-denial they would find it opening to contentment In excuse for their infractions of the law of fast and abstinence many are heard to argue its great hardship. This is not the true reason. But even if it were, what is there in life that can be obtained without sacrifice? Great sac-

rifices many make for things less beneficial. Now that half the holy season of Lent is past, it might be profitable to stop and consider the manner in which

we have spent it. That ingratitude is the return for our acts of charity should not furnish us excuse for their future bestowal.

The reward is from God, not man.

Man's greatest power is in the pos-By other qual-the admiration Man's greatest power is in the session of true humility. By other qualities he may command the admiration of his fellows, but only through true humility can he retain it.

AN "You had Rodgers," s other; " your I can't days. But y Monks. " See he

MARC

none of you Monks re mation of t ers, and se mered: like to hur Rodgers comer at Seaforth's, most succe It was a P fessed to b ters of r Willie Ro who was at carve his 1 Australia. expostulat of her so that she

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THE NEW BOY. AN AUSTRALIAN STORY.

There was trouble yet in store for him. He found next day that many of his friends looked coldly at him; some even refused to let him join in the games, alleging that they wanted ne bigots there. He found a few, indeed—and in every school such a few will be found—who showed him some kindness and defended him from the worst of his enemies, though they persisted in ad-"You had better eat meat, you know, Rodgers," said Monks.
"Monks is a terror," whispered another; "you had better."
"I can't," expostulated Rodgers.
"Catholies can't eat meat on Fri-

"I can't," expostulated Rodgers.
"I can't," expostulated Rodgers.
"Catholies can't eat meat on Fridays."
"But you'll have to," continued
what grieved him above all else was
that he had to suffer most from
his fellow - Catolics. They persethey persewas that he had to suffer most tried to make his life as miserable as
they could. They little knew the
strong character they had to deal with.
Rodgers weathered this storm. He had
many qualities that endeared him toon
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what grieved him above all else was
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Rodgers weathered this storm. He had
many qualities that endeared him to
the strong character they had to deal with.
Rodgers weathered this storm. He had
many qualities that endear most successful schools in the colony. It was a Presbyterian school, but professed to be perfectly impartial in matters of religion. To this academy Willie Rodgers was sent by a father who was ambitious that his son should carve his name on the future history of Australia. Mrs. Rodgers ventured to expostulate. She had been so careful of her son's training from the cradle that she looked with some anxiety to the prospects of his living in such an un-Catholic atmosphere as a Presbyterian Boarding school. Her husband was inflexible.

widening circle of friends. Friday came, however, bringing with it a fresh load of troubles.

There was some excitement in the refectory as all eyes were fixed on the newcomer to see if he would stick to his colors. The soup was passed to

him.

"Go it, Rodgers, or 'twill be worse for you," said Monks.

"Don't be an ass, Rodgers," Hardy shouted up from the end of the table.

Some whispered in friendly tones:

"Just take a little on your plate; it will do no harm." inflexible.

"My dear," he said to her, "you shut your eyes to Willie's best interests. The boy has talent, remarkable talent, and it would be unfair to him as the said to th will do no harm."

He passed on the soup untouched to his neighbor. Monks looked angry. Hardy said something ungentlemanly. Some thought it was "cheeking the school," others only laughed, but from that moment the newcomer was more

stalent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as talent, and it would be unfair to him as the cheeking the school," others only laughed, but from that moment the newcomer was more poundar than ever. The bigger boys, who had up to this regarded the whole affair with indifference, did not conceal they are to the same the proposed to talk of the newcomer. He had to moment the newcomer was more poundar than ever. The bigger boys, who had up to this regarded the whole affair with indifference, did not conceal affair with indifference, did not conceal they are to the same than the moment the newcomer was more poundar than the moment the newcomer was more poundar that moment the newcomer was more poundar than the moment the newcomer was more poundar that moment the newcomer was more poundar than the moment the newcomer was more poundary that moment the newcomer was more poundary.

and was, of course, secretly hated by the boys.

His first night, the newcomer knelt down by his bedside to say his night prayers, as was his unfailing custom. There was a titter in the dormitory. Some one threw a pillow at him, an-There was a titter in the dormitory. Some one threw a pillow at him, another hit him with a sponge; but he didn't appear to mind. Monks hit him with a slipper. That hurt. 'Twas mean, too. Rodgers seemed vexed when he looked around, and Monks pretended to be engaged with his toothbrush, but the night prayers were finished without further interruption. This was the beginning of it, but the real trouble came on Friday.

On Friday the newcomer found that no provision had been made for any

On Friday the newcomer found that no provision had been made for any one who did not wish to eat meat. The dishes came one after another, but, with the exception of some vegetables and a potato, he found there was nothing he could eat. This was hard for a hungry youth like himself. Potatoes and vegetables are never satisfactory in such a case. It was still harder to see his neighbors on all sides watching his evident discomfort. They were staring and sneering at him so. He could hear whispered remarks and appetite. He felt the shame burning on his cheeks at so much attention being paid to him, yet it no more occurred to him to eat meat than to cut off his head. At length Monks, and his crew had sadly to confess:

"No, there ain't no fifes on Rodgers."
Strange to say, they never tried to make him attend their religious services. Perhaps they saw how useless the attempt would be; perhaps it was only the fasting that wounded their self-esteem. But, nevertheless, scarcely a Friday passed they at the table took it.

Finally Lent are were should be; perhaps it was only the fasting that wounded their self-esteem. But, nevertheless, scarcely a Friday passed they as whot useless.

Finally Lent am wounded their self-esteem. But, nevertheless, scarcely a Friday passed they as whot useless.

Finally Lent am wounded their self-esteem. But, nevertheless, scarcely a Friday passed they as whot useless.

Finally Lent am of fess on Rodgers.

Finally Lent came, bringing with it, its numerous fast days. Rodgers grew rather thin, as time went on, from the constant worry and abstince, but his spirit never wavered, his cheerfulness remained constant. In his letters home there was not a single line of complaint of the treatment he was receiving. In his class he made steady progress, and at cricket it was whisperoccurred to him to eat meat than to cut off his head. At length Monks, the biggest boy at the table, took it upon himself to compel the newcomer to eat his meat. His attempt failed ingloriously, as we have seen above.

After dinner Rodgers found himself in the midst of a crowd of boys regarding him with feelings of mixed wonder and curiosity, as the boy who cheeked Monks and refused to eat meat on Friday.

bowlers in the coming year.
Good Friday to be the last of his trials. On that day he resolutely abstained from everything except a piece of dry bread at breakfast and dinner.
It was rather a foot day of Scalentia.

Monks and refused to eat meat on Friday.

"What a silly ass he is," he overheard one say.

"Oh, yes, a little bigot," responded another; "this is the first time a Catholic refused to take what he got on Friday. We'll soon teach him better."

"Oh, let him alone," said a bigger boy, who just joined the group. "He will soon get tired of his abstinence. He will eat meat like the rest next Friday. Let the youngster alone. It's not quite fair to a newcomer."

"The state of the same to the like the rest next Friday. Let the youngster alone. It's not quite fair to a newcomer."

"The same restricted by the local to the same restricted and seated himself opposite Rodgers." You're not looking well to-day, Rodgers, "You're eating too much lately, I'm afraid."

He sneered at the slice of bread that lay on Rodgers' soup plate.

"It's very kind of you, Monks, to take such an interest in my health," replied Rodgers, with perfect good

He will eat meat like the rest next Friday. Let the youngster alone. It's not quite fair to a newcomer."

any. Let the youngster alone. It's not quite fair to a newcomer."

The majority of the boys began to feel ashamed of themselves, and hurried off to their cricket and tennis, leaving their recent victim in peace. He repeated, more than once, "He will eat meat like the rest, next Friday. Why, what a stupid lot of duffers they are,"he thought, "not to know that a Catholic can't eat meat on Friday. But I wonder if it is true that the Catholics here eat meat. Here comes Hardy. I'll ask him."

Hardy had been a distant, former acquaintance, and had acted as the newcomer's patron since his arrival at Seaforth's. Great, then, was Rodgers' surprise when this young gentleman called out:

"Whet the dislocus did you want to

called out:

"What the dickens did you want to what the dickens did you want to make such a fool of yourself in the re-fectory to-day? The sooner you drop such nonsense and do as every one else dees the better. I thought you were a fellow of some sense."

fellow of some sense."

"Sure, Hardy, you don't mean to say that you eat meat to-day, Friday?"

"Why, you little idiot, do you suppose one can live on potatoes and bread? One can abstain on Friday at home if he like, but in Rome one must do as the Romans do. Have a little

the sense in future, Rodgers."

"And you call yourself a Catholic, Hardy?"

There was such a degree of contempt in the voice and gesture of the newcomer that Hardy blushed for very shame. Muttering something about narrow-minded bigotry, he hurried away to hide his confusion.

As Rodgers knelt by his bed that night he was assailed with quite a shower of stockings, sponges, pillows, etc.

Without showing the slightest alarm or irritation, he finished his prayers. Many whispered from their beds, "The newcomer is a plucky fellow, at any rate." Henceforth he was seldom disturbed at his devotions.

the school.

After dinner the boys crowded round him, clapping him on the back and overwhelming him with congratulations. The captain of the house approached, and, shaking hands with him, said:

"You are a plucky fellow, Rodgers. You did quite right in punishing Monks. We have treated you most caddishly. We have treated you most caddishly. We have treated you most caddishly. We have treated you most caddishly when Rodgers became captain of the school a little later, new boys always wondered why he had a special cover at table on Fridays, and the smaller boys never tire telling how he defied by never the results of the school and punished a bully in the golden days of old.—New Zealand Tablet.

TWO BIG LIARS.

From an Hxobange An old soldier of the Mulvaney type

An old soldier of the Mulvaney type appeared one morning in the orderly room with a petition for a week's furlough, on the ground that his wife had been taken ill at some distant spot and required his attendance.

"Well, my man," remarked the colonel, "It's a curious thing, but I had a letter from your wife this morning, and she said you would be sure to want to come bothering around her, and if you asked for leave I wasn't to give it to you, as she was getting on all it to you, as she was getting on all right, and you would only be in the

Pat was marching out, when he turned round and said, " May I spake a word,

"Well, sir, all I've got to say is there's two mighty big liars in this room, and I'm wan of thim, sir. For I

As soon as any misfortune or accident happens to you, go to Our Lord and with reverence and humility lay all your griefs at His feet. You need not ask for help or relief; if your confidence is strong, it will suffice to reveal to your God your affliction and suffering. His delight is to comfort suffering hearts; show Him yours, unfold to Him the deepest recesses therein, and let Him know your every thought, your every fear and anxiety.

BEV DR. GILCHRIST BECOMES A CATLULIO

Rev. Dr. H. E. Gilchrist, who resigned from the rectorate of St. Luke's Episcopal Church of Roselle two weeks ago, was baptized into the Roman Cathelic faith in St. Michael's Church Catholic faith in St. Michael's Church Cranford, N. J., last Wednesday, by Rev. John A. Westman, Baron and Baroness von Odinelle stood as god-father and godmother for Dr. Gilchrist. Dr. Gilchrist, when he read his resig-nation as rector of St. Luke's, told his congregation that he had decided to be-gome a Roman Catholic. He has a congregation that he had decided to become a Roman Catholic. He has a
wife and two children and will enter
business. He is thirty-six years old
and was graduated at St. Lawrence
University, Canton., N. Y. After his
graduation there, he entered the
Universalist ministry and held a pastorate in Portland, Me. After that he
entered the Episcopal Church.

CONSUMPTION CURABLE.

GOOD BLOOD MAKES THE LUNGS STRONG

The time to cure consumption is not after the lungs are hopelessly involved and the doctor has given you up. Consumption preys to pon weakness. Strength is the only measure of safety. Do not let the blood become thin and watery. That is an open invitation to disease to take possession of your system. Dr. Williams' Pink Pills are the best tonic and strength builder known to medical science. The record of this medicine proves conclusively that taken when the symptoms of consumption develop it builds up, strengthens and invigorates the patient to a point where the disease disappears. point where the disease disappears.
Here is a bit of positive proof. Miss
Blanche Durand, St. Edmond, Que.,
says: "While out boating in September, 1901, I got my feet wet and took
cold. I treated the cold in the usual way, but the cough seemed to cling to me. As several months passed by and I was not getting better, I went to a doctor in January, 1902, and he told me that my lungs were affected and I was in consumption. Returning home a friend in whom I had much confidence strongly urged me to take Dr. Williams' Pink Pills. I began taking the pills and soon found they were helping me. The cough grew less severe; my me. The cough grew less severe; my appetite improved and my strength began to return. I continued taking the pills for about two months, when I found my health fully restored, and I have not since experienced any weakness. I am sure Dr. Williams' Pink Pills saved my life."

Such cases as these prove the power of Dr. Williams' Pink Pills. They

of Dr. Williams' Pink Pills. They make new, rich, red blood, and in this way cure all diseases due to bad blood and weak nerves. You can get these pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have these disfigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure?

an and Geo. A. etc., can be found in Holloway's Corn Cure?

THE WORLD IS FULL OF FAINS.—The aches and pains that silled tumanity are many and constant, arising from a multitude of indistinguishable causes, but in the main owing to man's negligence in taking care of his health. The transport of a universal cry for some specific which would specify relief. For coughs, colds and all affections of the threat, lungs and chest, it is a specific which has never been known to fail. If promotes a free and casy expectoration thereby removing the phigm, and gives the diseased parts a chance to heal.

RUTS

The walking sick, what a crowd of them there are: Persons who are thin and weak but not sick enough to go to bed.

"Chronic cases" that's what the doctors call them, which in common English means-long sickness.

To stop the continued loss of flesh they need Scott's Emulsion. For the feeling of weakness they need Scott's Emulsion.

It makes new flesh and gives new life to the weak system.

Scott's Emulsion gets thin and weak persons out of the rut. It makes new, 117,483 rich blood, strengthens the nerves and gives appetite for ordinary food.

Scott's Emulsion can be taken as long as sickness lasts and do good all the time.

There's new strength and flesh in every dose.



We will be glad to send you a few doses free. Be sure that this picture in the form of a label is on the wrapper of every bottle of Emulsion you buy.

TALK IT OVER

them. You remember the experiments they made, the constant change from milk to one food or another, and the struggle and danger which it all meant.

We will send you, free of charge, a trial package of Nestle's Food sufficient for eight meals. Send us a postal card.

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FAVORABLY KNOWN SINCE 1826 JEFF 1. S. HAVE FURNISHED 25.000 THER THE STATE OF THE S 50c. and \$1, all druggists

Gentlemen: Your Directors respectfully submit for your consideration their report of the business for the year ended December 31st, 1903, with the Financial Statement duly audited.

We are pleased to inform you that, in all branches, the business was of a most gratifying character, and that the new business was largely in excess of that of any other year in the history of the Company. The Surplus earnings were such as enabled us to continue the same very liberal scale of distribution to the Policyholders, as in the past. The death rate was slightly in advance of that of 1902, but still much below the expectation. The Lapses and Surrenders have been gradually decreasing for some time, and for the past year were comparatively moderate.

NEW AND OLD BUSINESS—The applications received for new business were 3.518 for \$5,173,112, of which 47 for \$72,500 were declined. The Policies issued were 3.333 for \$5,011,390, and the amount of insurance now in force is, \$37,587,551.58, under 25,730 policies, being an increase in amount of \$3,118,631. INCOME—The net premium income, less re insurance, was \$1,254,986,47; Interest and Rents \$306,007.48; Profit and Loss \$76.08; Total Income \$1,561,-070.03.

4 per cent. 3½ per cent. and 3 per cent.

SURPLUS—The Surplus of the Company's standard of valuation is \$616,633.46, and on Government standard \$878,466.00. The increase in Surplus is

\$117,483.22.

During the year the demand for money was active, and the funds were fully invested, at a somewhat better rate of interest, and in a class of securities entirely outside anything of a hazardous or speculative character. The payments in Principal and Interest were unusually well met, there being only \$5,998 overdue interest at the close of the year, most of which has since been

the attempt would be; perhaps it was only the fasting that wounded their self-esteem. But, nevertheless, scarcely a Friday passed without its trials. Finally Lent came, bringing with it, its numerous fast days. Rodgers grew rather thin, as time went on, from the constant worry and abstinence, but his spirit never wavered, his cheerfulness remained constant. In his letters home there was not a single line of complaint of the treatment he was receiving. In his class he made steady

PAYMENTS TO POLICYHOLDERS:

493,721 31 -\$ 776,449 74

LEDGER ASSETS: Liens on Policies....

TOTAL ASSETS.....\$7,292,857 65

SURPLUS COMPANY'S STANDARD 44, 347 and 35 SURPLUS GOVERNMENT STANDARD 444 and 345 Audited and found correct.

Auditors J. M. SCULLY, F. C. A. ?

The growth of the Company during the past year may be seen in the follow-

So saying, Monks inverted the half-filled soup tureen over Rodgers plate The soup flowed over on the table cloth The soup flowed over on the table cloth and on Rodgers' clothes. This was too much even for the newcomer's patience. Without a word he rose to his feet, caught the soup plate, and emptied its scalding contents over his tormentor; then, leaning across the table, struck the bully with all his force in the face. New Assurance......\$ 4,627,878 Assurance in force. 34,468,920 Income. 1,891,098

923,941

There was never such a scene witnessed in Seaforth's before. For an instant there was a death-like silence, all eyes riveted on Rodgers, as he stood erect, with pale cheek and flashing eye, confronting the bully he had so de-servedly punished. Then such a cheer! Willie Rodgers had become the hero of

ceiving. In his class he made steady progress, and at cricket it was whisper-ed he would be one of the "eleven's"

It was rather a feast day at Seaforth's. In the refectory the boys were watching

replied Rodgers, with perfect good

"So you fast to-day, do you? This

is feast day here, you know; you must

"You'll try a slice of this ham, won't you? I can recommend it."
"Mo, thanks, Monks. Better attend to yourself."

"Well, if you don't eat, you'll

"No I shan't."

drink."

After dinner the boys crowded round

never had a wife!"

Turn to God.

way."
"She said that, did she, sir?" "Yes."
An' ye won't be givin' me my furlough, sic?"
"In the circumstances—no." The Mutual Life of Canada.

34TH ANNUAL REPORT

Presented to the Annual Meeting of Policyholders, Thursday, March 3, 1904.

NEW AND OLD BUSINESS—The applications received for new business

PAYMENTS TO POLICYHOLDERS—The payments to Policyholders were:

Death Claims \$253.586.95; Endowments \$122,587; Purchased Policies
\$31,972,18; Surplus \$77,300.28; Annuities \$8,274.90; Total \$492,721.31. Expense Account \$282,728.43; Total Disbursements \$776,449,74. Excess of income over expenditure \$784,620.29.

The Cash Assets amount to \$6,882,953.83; the Total Assets are \$7,298-555.12, an increase over 1902 of \$838,772.04.

LIABILITIES—The total Liabilities are \$6,676,224.19, including the requisite reserve of \$6,617,714.89 for the security of Policyholders, computed at 4 per cent. 3½ per cent. and 3 per cent.

The Executive Committee examined all the securities, and compared them with the records, all of which were found correct, and in accordance with the

with the records, an of white were statement herewith submitted.

The Manager, Officers and Staff continue to discharge their respective duties to the satisfaction of the Board.

You will be called upon to elect four Directors, in the place of the Hon.

Mr. Justice Britton, Francis C. Bruce, M. P., J. Kerr Fisken and Geo. A.

Somerville, whose term of office has expired, but all of whom are eligible for respection.

- \$6,676,224 19 \$616,633.46

GEO. WEGENAST. J. SCULLY

\$ 5,011,390 37,587,551 \$ 483,512 3,118,631 1,561,070 169,971 616,633

The record of progress during the past 30 years is shown in the following figures for each 5 year period: Payments to Policyh'drs Surplus Assurance Assets Income \$ 701,000 \$ 23,144 142,619 \$ 5,624 \$ 16,435 59,277 29,149 43,761 12,487 58,833 533,705 1,313,853 199,182 12.041.914 393,075 121.507 17,751,107 23,703,979 212,272 2.593,424 626,208 1893 271.196 359,975

493,721 7,298,552 1,561,070 The various reports having been adopted, the retiring directors were unanimously re-elected. After a number of able and thoughtful addresses had been made by members of the Board, prominent Policyholders, the agents and

been made by members of the Board, prominent Policyholders, the agents and others, the meeting adjourned.

The Directors met subsequently and re-elected Mr. Robert Melvin, President; Mr. Alfred Hoskin, K. C., First Vice-President; and the Hon. Mr. Justice Britton, Second Vice President of the Company for the ensuing year.

[Booklets containing full report, comprising lists of death and endowment claims paid, of securities held, and other interesting and instructive particulars are being issued and will in due course be distributed among policyholders and intending insurants.]

W. H. RIDDELL,

Price of subscription-\$2.00 per annum. REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern Infidels." THOMAS COFFEY.

her and Proprietor, Thomas Coffey. Messrs. Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to ecoive subscriptions and transact all other suchness for THE CATHOLIC RECORD. Agent for Newfoundland, Mr. T. J. Wall, St.

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When subscribers and as well as the same and a subscribers and a subscribers are no authority to stop subscribers and a subscribers are 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 poetry. Oblituary and marriage notices sent by subscribers must be in a condensed form, to

Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

To the Editor of The Catholic Record,
London, Ont:
Dear Sir: For some time past I have read
our 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
traly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
to the fathful.
Bessing you, and wishing you

of faithful.

sing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jesus Christ,
† D. FALCONIO, Arch. of Larisse
Apost. Deleg.

LONDON, SATURDAY, MAR. 19, 1904.

THE FRENCH CONCORDAT.

The Roman correspondent of the Paris Figaro sent recently a communieation to that paper in regard to the views of the Holy Father Pope Pius X. on the denunciation of the Concordat which is likely to be taken into consideration soon by the French Chamber.

The Combes' government has not to the present moment deemed it advisable to break up the Concordat entirely, though it has violated it notoriously in not sure what action Great Britain many ways, to such an extent as to lead any third party to the expectation that the Pope would wish it to be dissolved, and might even declare it to be dis-The Figaro correspondent does not

profess to have heard from the Holy Father himself any expression of opinion on the subject of the desirability or indesirability of the denunciation of the Concordat, but he is known to be quite intimate with the officials of the Vatican, and being well informed in such matters, he is in a good position to speak with knowledge of the Pope's sentiments. He asserts that Pope Pius X. is of opinion that the Concordat fetters the French Church an unwarrantable degree, and, in fact, practically strangles it by restrictions. He thinks that there is an excessive inequality in favor of the State, yet he will not raise difficulties or questions in regard to its application. So long as it does not interfere with the principles of the Church, he will even make all possible concessions, but he will go no further, and will uncompromisingly resist all attempts to interfere with the exercise of the rights and duties of the Supreme Pontiff.

He has no intention to provoke the threatened denunciation of the Concordat, but should the French Government or the Chamber denounce it, the Holy Father will not consider this to be an unmixed evil. It would be followed by a terrible crisis in the French Church, but this would be a crisis of a momentary character out of which the Church would come triumphant and stronger than before. It is certain, however, that the Pope has his mind made up as to what he will do should the circumstances arise, and he will not allow himself to be swaved by outside

The matter may well be left with confidence to Pope Pius X., who will as surely comport himself with due dignity and regard for the liberties of the Church as he did on the matter of the episcopate, and France itself will suffer more from the denunciation of the Concordat than will the Church, which has passed triumphantly through greater difficulties than the threatened denunciation will be.

THE RELATIONS BETWEEN TURKEY AND RUSSIA.

It has been announced that the Russian Government, through its ambassador at Constantinople, has asked the Government of the Turkish Sultan for fleet to pass through the Dardanelles to the Mediterranean Sea. The purpose of this demand is evidently to give the Black Sea fleet an opportunity to unite with the Baltic fleet to form a strong force to go to the scene of war to rescue from their perilous position what will remain of the fleet now bottled up in the far East.

The Turkish Government, it is said, has refused consent, except on conditions which we cannot reasonably suppose Russia will accept. The Porte asks that Russia shall withdraw from the agreement with Austria to enforce

eforms in the governmental adminisration in Maced of the massacres in that province.

Turkey asks not only that Russia shall allow her to settle the Macedonian trouble in her own way, but that the latter power shall assist her should Austria or any other powers dispute the Sultan's decisions.

So far, it is said, Russia has rejected the Turkish proposals as preposterous, but she has renewed her request to Turkey, and very probably this renewal is accompanied with some covert if not openly expressed threats. But the British diplomacy at Constantinople is said to be active urging the Porte to be firm in refusing consent to any such breach of the Berlin treaty, and it is expected that Turkey will remain firm in its attitude of refusal to comply with the Czar's demand.

It would be undoubtedly a breach of neutrality by Turkey to allow the passage of the ships, if she can help herself, and Great Britain is naturally greatly opposed to the granting of the desired permission, which would be as much as to say that the Berlin treaty whereby it is forbidden to allow foreign warships to pass through the Dardanells, is but waste paper.

Russia does not want the warships to pass through at the present moment : but if she were assured that they would be allowed to pass when they are needed. she would wait until the Baltic fleet is thoroughly ready for service, and then the Baltic, Black Sea and Mediterranean squadrons could unite and consti tute a formidable armament for the retrieving of the naval losses already incurred by the fleet of the far East. If the three fleets were to go to the scene of action separately, the Japanese could destroy them piecemeal; but combined they could not be dealt with so easily. Should Turkey and Russia come to an could reach the Mediterranean, it is should take, on account of so glaring : violation of the Berlin treaty. France was a consenting party to this treaty, but her partial alliance with Russia might induce her to shut her eyes to a violation of it by her ally. Italy and Germany might not deem it a duty to interfere in a matter wherein their interests are not directly concerned. The conclusion is that Great Britain could probably be left alone to make objection, if objection there is to be.

Whatever Turkey might be disposed to do if Russia had not on hand a war which will require all her resources to meet it, as there is such a war now going on, it is believed that the Turkish government will be bold enough to refuse Russia's request and to go on with its policy of extermination against the Macedonians, even with the certainty which is almost absolute that it will have also on hand a war with Bulgaria, and perhals some of the other small Balkan powers which may throw in their lot with the Macedonian revolutionists.

It is expected that as soon as the evere part of the winter is over, the revolutionists will make a new effort to throw off the unendurable Turkish yoke.

QUEER PEOPLE.

The Grand Orange Lodge of Ontario ford last week. The members gave the usual exhibition of their fondness, theoretically, for civil and religious liberty, while we all know that in practice-well, that is quite another thing, We are told that \$25 was voted to the Imperial Protestant Federation of Britain to assist in the fight against Ritualism and to help in returning Protestant candidates to the British Parliament. His Worship the Mayor of Brantford, we are told, was given an enthusiastic reception on appearing to present an address. He said they all recognized the order as a body of men organized to maintain civil and religious liberty, and he wished the Orange order long and continued prosperity. May we not ask : If the Orange order sends a sum of money to the Old Country for the purpose of having only Protestant candidates elected to Parliament, how can it be claimed that it is a body of men organized to maintain civil and religious liberty? The condition of affairs in the North of Ireland, where Orangemen predominate, is a standing proof that they are enemies of civil and religious freedom. A permission for the Black Sea Russian Catholic will not be permitted to occupy any public position if they can prevent it. This is notably the case in the city of Belfast as also in that Canadian Belfast, the city of Toronto. The deliverance of the Mayor of Brantford is a most extraordinary one and he should apologize for the insult he has offered to the intelligence of the community. It is a nice thing to be complimentary to visitors, but compliments should not be given at the expense of truth.

Life holds no blessing of greater

THE EDUCATION OF THE COL-ORED RACE IN THE SOUTHERN

It has hitherto been taken for certain fact that the natural tendency of universal education is to elevate the people, and, as a consequence of this view, every effort is made in civilized countries to raise the standard in all educational institutions from the primary school to the university; and it has been the opinion that this view is applicable to all races of whatever

This being the case, it is with no little surprise that the public has heard from the lips of Major J. K. Vardaman. who has been elected Governor of Missi sippi, the strange assertion that education makes the Negro a criminal and is the curse of the Negro race. Governor Vardaman was elected to his office on an anti-Negro platform, and he now purposes to close the Negro schools of the South, and towards this end he urges an amendment to the State constitution placing the public school fund solely at the disposal of the legislature. He says it was the worst crime of ages against civilization when in a spasm of fury the white people of the North expressed their hatred of the white people of the South by amending the United States Constitution in such a way as to vest the Negro with all rights and privileges of citizenship.

He continues: "As a race they (the Negroes) are deteriorating morally every day. Time has demonstrated that they are more criminal as freemen than as slaves: that they are increasing in criminality with frightful rapidity, being one-third more criminal in 1890 than in 1880."

Here he advances statistics to show that the Negroes of New England, where the minimum of Negro illiteracy is found, is greater than that of the understanding whereby the Russian fleet | black belt, including Louisiana, Mississippi and South Carolina. He then says :

"You can scarcely pick up a news-paper whose pages are not blackened with the account of an unmentionable crime committed by a Negro brute, and this crime, I want to impress upo you, is but the manifestation of th legro's aspiration for social equality. ouraged largely by the character free education in vogue, which the State is levying tribute upon the white people to maintain.
"The better class of Negroes are

not responsible for this terrible conditheir race, nor do I wish to be under stood as censuring them for it. I a not censuring any body, nor am I in-spired by ill will for the Negro; but am simply calling attention to a most unfortunate and unendurable condition of affairs. What shall be done about it? "My own idea is that the character

of the education for the Negro ought to be changed. If after years of earnest effort and the expenditure of fabulous sums of money to educate his head, we have only succeeded in making a crimi-nal out of him and imperilling his usefalness and efficiency as a laborer, wis-dom would suggest that we make another experiment and see if we cannot improve him by educating his hand and his heart. There must be a moral substratum upon which to build or you annot make a desirable citizen.'

It is indubitable that without the moral substratum of which Governor Vardaman speaks, education makes men more cunning, but does not make them better, but this is true of other races as well as of negroes. We regret to say that the whole school system of the United States has this fault, and we cannot ignore the fact that among whites the increase of crime has also been enormous, and to such an extent is this the case that very recently articles have appeared in two such wide apart papers as the London National Review and the New York Sun calling attention to the sad fact that two such progressive cities as Chicago and Philadelphia rival each other for the title of " the most corrupt city of the world."

Gustavus Meyers, in a long article in the London National Review, says: "Philadelphia now holds beyond possibility of dispute the ignoble palm of being the most corrupt city in the world:' and again: " Alone of all the great, at least the largely populated cities of the world enjoying the benefits of electoral laws, Philadelphia has been retrograding year by year, and finally reaching such a depth of iniquity as seems scarcely possible. . . the last few years Philadelphia has been robbed directly and indirectly, if all devious methods are considered, of an amount probably not less than \$100,000,000, and possibly far more. Tweed's robberies were done thirty years ago, when civic ideals as applied to municipalities were less understood than now. Tweed was overthrown and sent to prison, and his associates fled to the four quarters of the earth. The Philadelphia thieves were never more powerful than they are to-day. The end of the domination is apparently still remote. Well may the world contemplate this City of Brotherly Love with justifiable disgust

and horror. On the other hand, the New York Sun's correspondent states that Chicago

world." He compares the crime record of London with that of Chicago, and says that though London is three times as large, it has only about one-tenth as many murders: "further more, Chicago does not catch its crimi nals, and when it does apprehend them, they are not punished adequately if at all. In twenty-seven murder cases last year no arrests were made, and there was but one sentence of death, and one of life-imprisonment imposed in the city has increased probably during an entire year. . . . In 1902, one hundred and thirty-six mur- The Public School Boards in Toronto, ders were admitted by the police to have occurred, while many a fractured skull nizance of this fact, have granted their case at the hospital docketed "cause of accident unknown," might well have been charged up to sandbags or to blundgeons. But merely the cases reported in the newspapers for 1903 up to Dec. 28th numbered one hundred and fifty-eight." Highway robberies accompanied by assaults are said to have numbered "not much less than two a day for every day upon the calen-

These crimes are certainly not to be attributed to the colored population, and we may justly infer that if increase of crime is at all due to education, the rottenness is to be found not merely in the education given to the negroes, but to that given to the whites as well. We ourselves believe that it is in a great measure attributable to the total absence of religious and moral training in the schools. If the hand and heart of the negroes must be trained, and not the head, the same rule should be applied to the white population. Governor Vardaman draws the inference from his statistics that State support should be withdrawn from the negro schools, but we are not aware that any one maintains that the school system of the white population should be suppressed for similar reasons.

No doubt education is an advantage for the comfort and convenience of mankind; but to the great Duke of Wellington is attributed the saying that "education without religion only makes men clever devils." Would it not be well for the legislators of the United States to ponder on this saying and on the statistics of crime, and to repair the evils of godless education as ar as possible?

It is not to be expected nor is it desirrable that the State should teach religion, but it should not, by taxing them doubly, throw obstacles in the way of those who do teach religion in the schools, as it does now by charging them for the maintenance of the godless schools, while they are supporting out of their own pockets the schools in which their own children are taught morality and religion.

It is much to the credit of the press and people of Governor Vardaman's own State as well as of other Southern States, that his theory on the remedy for the crimes of the negroes is not accepted by them, but is ridiculed without mercy. The comments of the Jacksonville Times-Union may be taken as a sample of what is thought on the matter. This paper says: "Major Vardaman is the first high official in any State who has prescribed ignorance as a preventive of crime. Mississippi is welcome to her new governor. We don't think there is another South ern State that envies her the leadership of a man of his views."

SCHOOL INSPECTORS' SALARIES.

The News of Toronto in commenting on the bill which the Minister of Education has introduced into the House respecting salaries of County Public School Inspectors, very pertinently points out that inspectors as well as teachers and others engaged in educational work are poorly paid in comparison with the salaries paid in other walks of life to men of equal education and ability. It is true we pay the men who manufacture articles of food, who make our wearing apparel or even those who manufacture our beverages, salaries that are princely compared with the salaries we pay those who direct the

education of children. The County Public school inspectors have been paid at the rate of \$10 per class room since 1871: half this amount is paid by the County Councils and half from a sum granted by the Legislature for this purpose. Of the forty odd County inspectors less than half a dozen have received salaries that can be said to be even fairly good. Mr. Harcourt's Bill proposes to increase the pay of the County Public school inspectors to \$12 per class room, half this amount to be paid by the County Council and half by the Provincial Treasurer. No one will contend that this is not a modest and well-deserved increase.

Mr. Harcourt should also make provision for an increase in the pay of the Separate school inspectors. Their remuneration amounts to less than \$8 per class room, less than two-thirds of what the county inspectors are to re. ceive under the new regulation. The work of inspecting the Separate schools

tered over various counties. This neces sitates travelling at all itimes and in all sorts of weather conditions. The Separate school inspectors are compelled to live in the cities where the cost of living is much greater than it is in the rural towns. The Separate School Inspectors receive the same salaries as was paid fifteen years entirely different; the cost of living 40 per cent. during the last five years. Ottawa and Hamilton, taking coginspectors increases varying from 15 to 25 per cent., and it would be but fair and to these laws the Church could and just for the Minister of Education to grant a similar increase to the Separate School Inspectors.

Of the total amount expended on the inspection of Public and Separate schools only 71 per cent. is expended on Separate school inspection, while the average daily attendance of the Separate schools is 11 per cent. of the total daily average attendance.

LENT IN THE PROTESTANT CHURCHES.

Public Opinion, a New York City weekly Magazine, has in its issue of February 25th, an article which we may call a symposium of opinion of non-Episcopal Protestant Churches on the as from every other point of view, necessity of a penitential observance of the Lenten season

The Presbyterian Larger Catechism does, indeed, mention "religious fast- have been assigned. ing" as one of the numerous duties of Christians required by the second commandment, which according to the Protestant arrangement of the commandments forbids the use of images in worship and requires the love of God and the observance of God's commandments.

And, further, the annotated catechism quotes in proof of this : " Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. (Joel ii. 12, as well as 1 Cor. vii. 5:) "That ye may give yourselves to fasting and prayer. But it has been a thing unheard of that either Presbyterians, or Methodists, or Congregationalists, or Baptists command or urge fasting or works of mortification of any kind as a duty which Christians should observe in practice. On the contrary, they have ridiculed them as useless works practiced only by Catholics in their gross superstition.

From the symposium in Public Opinion we discover that these denominations have begun to change their views entirely, and we are told seriously that 'the tendency of many non-Episcopal Churches toward some observance of Lent has of late become marked. Thus the Outlook says:

"Many Protestant churches in the Many Protestant churches in the cities now stand open at all hours for meditation and worship, and during the Lenten season in the Episcopal Churches, in addition to the usual daily services, brief special services are held, sharply, limited in time, and largely attended."

The Christian Work and Evangelist calls attention to the fact that "only within the last few years has Good riday been observed by non-liturgical Churches, and that now Ash-Wednesday is added to the list, and religious newspapers are beginning to say that it is a good thing that the Christian year should be observed."

The Congregational and Christian World also calls attention to the 'Lenten Opportunity'' saying: "We may not all require the prescribed forms and the disciplinary practices traditionally associated with the Lenten season, but there is not of us who does not need that quieting and steadying of the inner life which may be the fruit of calling to mind the forty days preceding the Saviour's passion."

To these extracts we may add that the Toronto Globe, edited by a well known and talented Presbyterian clergyman, had at the beginning of Lent a series of articles urging on its readers the observance of Lent as a penitential time in accordance with the spirit of the traditions of the Christian Church -and why should it not have been said plainly, " of the Catholic Church ?"

It is clear that all the Churches represented by these various religious papers are now beginning to feel that it was an empty boast in the past that by abolishing Catholic devotional practices, they were restoring the Primitive purity and simplicity of the Christian religion. They have discovered that the practices they condemned contributed greatly to the devotion of the people; and we welcome them back in their resumption of Catholic practice, and to the Catholic doctrines which are essentially connected with those practices.

But while we acknowledge that we are pleased to observe the return to Catholic usages and belief not only in regard to the observance of Lent, but also in other matters, we leave it eral law prohibiting the practice, to be explained by those who are mak- and that Mr. Smoot is one of the is "the most lawless city in the is very arduous. The schools are scat- ing these advances, how they can re. supreme teaching body of the sect. It

concile their re adoption of such practices in the face of the declaration of the Presbyterian Larger Catechism (Q. 109) that it is "a sin forbidden in the second commandment to counsel, use, or approve any religious worship not instituted by God Himself." The season of Lent was instituted, not by God Himself, but by the Church of God on earth, ago when economic conditions were in fact by the Catholic Church, and it certainly comes under this condemnation by Presbyterians.

The Catholic is aware that the Church of God, "the pillar and ground of truth," has power and authority to make laws binding on the conscience, as was done by the Apostles (Acts xv), prefix the words " it hath seemed good to the Holy Ghost and to us;" but surely Presbyterians cannot consistently make such laws while they profess the belief that it is sinful to do so.

POPULAR APPOINTMENTS.

We congratulate the Hon. Charles Fitzpatrick, Minister of Justice, and the other members of the Cabinet on the appointments recently made to the County Court Bench. Amongst those mentioned are D. J. Donohoe of St. Thomas, Mr. J. J. O'Meara of Pem broke, Mr Talbot Macbeth of London and Mr. J. L. Dowling of Ottawa. These men, from a professional as well will reflect bonor upon the Bench; and we trust they will live long to enjoy the distinguished positions to which they

THE MORMAN SENATOR, REED

The United States Senate Committee on Privileges, which is now engaged in investigating the case of Senator-elect Reed Smoot of Utah, has summoned before it President Joseph Smith of Utah and seven of the twelve Apostles of Mormonism to give testimony.

These eight officials are said to be all polygamists, and the object in summoning them is to prove that the Mormon Church still sanctions polygamy.

President Smith is reported to have five wives and forty-five children, of whom twenty-two have been born since Utah was admitted to be a State. Should the officials deny that they are polygamists, a mass of witnesses will be brought forward to testify that they are such and their wives will be among the number.

Senator Dubois, who is opposed to Polygamy and Mormonism, brought forward the census figures for Utah, taken in 1890, to show that 231 per cent. of the Mormons who are of an age to be polygamists, are actually such, instead of 3 or 4 per cent. as President Smith testified before the committee. Senator Dubois gave it as his opinion that there has been no material reduction in the number of polygamists since the census was taken in 1890.

President Smith on being further examined stated that the duty of the Apostles is to preach the gospel and send missionaries to other fields. They have nothing to do with the judicial affairs of the Church, and consequently do not issue excommunications. Mr. Smith also stated that the real government of the Church rests in the people, and not in himself as President, and that this was the case even when a revcessor to the first President. The people had the power in their hands to accept or reject the (divine) nomination! He stated that Reed Smoot had become an Apostle on April 9th, 1900. Mr. Smoot had never advised either the continuance or discontinuance of polygamy, as the polygamy question was at that time already settled.

Mr. Burrows received a telegram from E. F. Schupe, President, and A. E, Tabor, Secretary of the Eastern Colorado Conference of Mormons, denying the testimony of Mr. Joseph F. Smith of the Utah Church, that Joseph Smith, jr., was the originator of the doctrine of polygamy. " For that pernicious doctrine," the telegram says, Brigham Young alone is responsible, and polygamy was introduced first by Brigham Young in 1852, nearly nine years after the death of Joseph Smith, who never had but one wife.'

The Colorado Mormons are an offshoot of those of Utah, and do not acknowledge the authority of the Utah prophets, whom they detest. The senders of the telegram have been summoned to give evidence in the Smoot

It will be remembered by our readers that at a former election of a Senator, Mr. B. H. Roberts, a polygamist, was chosen, but was expelled from the Senate House by a very large majority from both parties. Mr. Smoot, the present Senator-elect, declares that he is not a polygamist, but it is undoubted that polygamy is practised and taught as a doctrine by the Utah Mormons, in spite of the Fedis generally expelled, as Roberts. It however, tha taken on the dential elect canvas the tion.

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Feb. 4. 1903. The Witness says: "She smiles when you ask her if it is not true that the Edmunds law is being not true that the Edmunds law is being lived up to in Salt Lake City and Utah generally, and will mention by the dozen names of prominent Mormons who are living their religion—that is aws while they proit is sinful to do so. to say, living in polygamous relations. In one case, the man is prominent in Church and municipal life. PPOINTMENTS. nent in Churen and manner.
He has seven wives. Others have two and three. Mr. Roberts (the expelled Senator) was not ashamed to try to instance of the control of the contr e the Hon. Charles ster of Justice, and s of the Cabinet on his third wife in Washington recently made to t Bench. Amongst

MARCH 19, 1904.

is generally believed that he will be

expelled, as was his predecessor-elect.

Roberts. It is said to be probable,

however, that final action will not be

We may here add the testimony of a

highly respectable lady who resides in

Salt Lake City in regard to the con-

tinuance of polygamous practices in

Mormondom, in spite of the laws of the

United States. The lady is Mrs.

A. D. Ireland, who has resided in that

city since 1876. Her statement was

published in the Montreal Witness of

"Just think," said Mrs. Ireland, " of a system which was cradled in vulgar superstition and blood, which was responsible for the Mountain Meadow massacre, the skeletons of many of the victims of which were dug up in the [streets of Salt Lake City while that city some years ago was undergoing improvements, claiming the suffrages of a million people!"

To explain to our readers the reference to the Mountain Meadow massacre we add the following very brief account of this event taken from the Encyclopedia Brittannica, art. Mormons:

"In the same year (1857) a party of and Indians, instigated and led by a Mormon Bishop named John D. Lee, attacked a train of 150 non-Mormon emigrants at Mountain Mea-dows near Utah, and massacred every dows near Utan, and massacree every soul. . . The year 1877 was other-wise signalized in Mormon history by the trial, conviction, and execution of John D. Lee for the Mountain Meadow massacre of 1857."

The purpose of this massacre was to prevent non-Mormons from settling in or near the Mormon territory, which was to be exclusively held as the property of the Mormon Church and its adsulted, she was accused of sorcery, and

It was for the purpose of doing such deeds as this that a special band was organized called Danites, to execute the murderous decrees of the heads of the Mormon Church. Of this band, Thos. B. March, formerly president of the twelve Apostles, testified on Oct. 24th, 1838:

"They have among them a company consisting of all that are considered true Mormons, called Danites, who have taken an oath to support the heads of the Church in all things that they say or do, whether right or wrong. The plan of said Smith the prophet is to take this State (Missouri); and he pro-fesses to his people to intend taking the United States, and ultimately the

This was corroborated by Orson Hyde, also one of the twelve Apostles. These plans, of course, are not attempted to be put into execution now, as the Mormons are not so isolated as when the plans were made, and now that civilization has reached them and

avow them, but they were avowed so gong as there was a prospect that the to a successful issue.

JOAN OF ARC.

surrounded them, they dare no longer

For the CATHOLIC RECORD. Now that the noble Maid of Orleans has been vindicated by the Church, it is pleasant more than ever to let before

our minds scenes of her great career.

I had the privilege last summer to pass through the classic land of Loraine—yea, it has been the home of my

It was a fine morning that found us alighting at the station of Domremy. A very insignificant village it is, with

three hundred people.

Naturally we did enjoy nature's glory on that morning in the month of May as we crossed the meadows throbbing with the flutter and trills of the larks about the village. "It is an ideal spot for an ideal heroine," remarked my

companion.

The home of Joan is an old-fashioned farm house still preserved and covered

Over the doorway you meet a statue of the maiden in bronze. She is bareheaded with her hands folded, clad in a suit of armor and in a kneeling position. Though rude and inartistic, the statue brings out the devout and spiritual element, those essentially noble feelings of

A few days before we admired several fine paintings and statues at Paris.

In the Louvre we found several painteyes are turned to the blue heavens.

Lorraine. She has become the national nspiration of la belle France

On a panel in the Pantheon, at Paris, we were saddened by a repre-sentation of Joan's execution. There taken on the matter till after the Presidential election, as both parties will canvas the vote of Utah in that election.

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are piling up bushes and faggots.

The Sculptor Rude has left a very expressive statue of marble in the Louvre. In pure white Carara marble you recognize the maid in her peasant's dress. Simple in features yet robust in physique she looks in the distance, holding up her right as if to catch an echo of the heavenly voices.

At Domremy the tourist cannot but realize how little of the comforts our ancestors have enjoyed. Yet, their simple, low, damp, dingy homes kept them rugged. Again, happiness is ordinarily not confined to fashionable mansions. expressive statue of marble in the

Such we find Joan's birthplace. The church where she worshipped was de-stroyed by fire in her days. The present structure is a low, unpretentious village church.

The real centre of attraction at Domremy will prove to us the Bois de Chene and the grove of pines where Joan had those heavenly visions. You pass along vine clad hills over a country road fringed with rows of frigid poplars. Yonder you enter the Bois Chene, assigned by tradition as

the mysterious grove.

The modern unbelieving mind will stop, look about and wonder exclaiming:
"I don't know—" others will admire, ascribing the wonderful phenomenon to hypotism. The Christian sees in it another manifestation of Divine Providence revealing Itself to its little ones.

The historical facts are known, in the fourteenth century France and England were engaged in a war known as the Hundred Years' War. France fought a struggle for her existence. It is known that the English were victor. ious in several great battles. The French would claim as his own but one half of France, the Provinces south of the Loire. Orleans was to fall a prey to the English and their allies, the treach-

erous Burgundians.

Joan felt called for a mission. She left home unprotected and journeyed to Charles VII. apprised him of her vocation. Orleans was freed, Charles crowned at Rheims as King of all

France.
Joan's mission was now ended. She had been an instrument in a mighty cause. That heavenly protection given her for a great purpose had been with-

captured a year later.

captured a year later.

At Rouen she was burned at the stake, an innocent girl of nineteen.

Twenty years later, her cause was re-examined and her reputation vindicated by the Church authorities.

No such type has gave approach in

No such type has ever appeared in history. The maid has become these years an inspiration to the world.

At the stake she declared: "If I had a hundred fathers and a hundred mothers, if I had been a kingle decrease. mothers, if I had been a king's daugh-

ter, still would I have gone forth."
France has been saved in the fifteenth century by Divine Providence through the fair Maid of Domremy. Who may doubt but it may again rise to fulfill its destiny in history, not as a conqueror, but as nation inspiring great and noble ideals

to mankind. to mankind.

We may be permitted to quote a few lines from Schiller's drama. He presents the Maid to us at the end of her life on the battlefield holding the ban-ner of the Virgin:

ner of the Virgin:

Come what may, I know not guilt
Who sent this affliction, will also take it.
The day shall dawn when I be avenged
Those who have cast me out and damned
Will know their madness.
Future tears will deplore my youthful ending
You behold only the earthly side of things.
Your sight is covered with earthly bands,
With my eyes, I have pierced eternal dawn
No hair shall fall without His will
Behold the rainbow in the skies,
The heavens opened their golden gates,
There she is, glorious amidst the choirs,
She classp the Infant to her bosom.
Her arms she is tendering with smiles to
me—

me—
Behold yonder orbit sinking.
As the sun shall rise in her splendor.
Thus shall rise the guiltless Joan of Arc in What is it? Clouds from above hold me,-My armor turns into wings, Up, yonder—earth behind, Short is the pain, everlasting the joy.

(REV.) J. P. SCHOENDORFF. Kelly's Island, Ohio.

THE SALOON.

siasm was displayed.

The first evening was given up entirely to the addresses delivered by the Very Rev. J. J. Lawler, pastor of the St. Paul Cathedral, and Rev. I. N. McNash, superintendent of the Iowa Anti Saloon League.

BLASTS THE HOME.

"When the sintemperance doing that it

THE CHIEF CAUSE OF INTEMPERANCE. After showing that intemperance is the source of a very large proportion of the pauperism, vice, crime, disease and unhappiness that afflict humanity, Very Rev. J. J. Lawler in his address said in part:

said in part:
"Travel the world over and we find that the trail of intemperance is over it all. But it is not necessary to ransack history or to visit other lands than this. Within the borders of our own country can be witnessed scenes of drunkenness which are scarcely sur-passed the world over. Such is the drink plague, which, like a sirocco, ings of Joan—one grand canvas by Ingress. The maid is presented in Knightly armor standing on a pedestal and holding the fleur de lis aloft. Her drives and leaving in its wake is the cause of it? I unhesitatingly answer, the saloon is the principal cause

es are turned to the blue heavens.

Again, in another section, is shown a of it.

The maid is "Other agencies are at work production intermperance, but

saloon is the development of the drink habit. So numerous are saloons that they cannot continue to thrive unless et to work to develop the drink nabit in the youth of our land.

"Why is the saloon permitted to exist if it is such a destructive force in modern life? The survival of the saloon in the face of every opposition must be explained on psehycological grounds. It has a social side which must be considered and studied by those who would counteract it, and who would find a solution of this diffi-cult problem. In spite of the vast and undeniable evils of the saloon, it has a firm hold on those whose social needs it supplies. For many of its patrons it

it supplies. For many of its patrons it is not merely a drinking place, where there craving for stimulants can be satisfied, but it is also an institution which meets their desire for recreation and fellowship and social expression.

"No matter how painful the admission may be, under existing conditions the saloon plays the role of the poor man's club. In it the workingman finds a minimum of sociability and recreation and a maximum of expense oreation and a maximum of expense and injury. It affords him a social center such as it is, but he unquestionably pays too much for his whistle.

"The sale of its demoralizing wares is the saloon's primary mission as the process of them is the natural, first.

purchase of them is the patron's first desire; and if it provide social and recreative opportunities, it does so with view to increasing its own profits. Its power to draw customers lies chiefly in its alcoholic beverages. Let substitutes be found for its social features and let it be reduced to the function of distributing stimulants, and a marked improvement will be noticed. As it now exists, the saloon is an institution into which the poor man deposits his hard earnings, and from which he draws out a small measures of sociability and a very large measure of harm for himself and wretchedness for those around

"The saloons stands like a highway man on the path of every industry, ex acting a tribute from its victims far too heavy for their income, and keeping them in a state of want and depend-

Speaking of the saloon's defiance o law, Father Lawler said :

saloons defy the LAW.
"Defiance of law is one of the most dangerous lessons which a nation can learn, and yet it is the lesson that the saloon teaches day by day. We can not protest too strongly against the un-regulated saloon. There are statutory laws regulating the liquor traffic which laws regulating the liquor traffic which are not enforced. It is true that you cannot make people moral by law, but it is just as true that every law which removes temptations, which minimizes the dangers of the saloon, which protects the home, is an aid to right living and good citizenship. Is the saloon above the law? Love of country would incline yes to answer No. but all the incline us to answer No, but all the facts say, Yes.
"What's the matter? It is a common

thing to blame the saloonkeeper and the officials of the party in power, but not the saloonkeeper alone is at fault—not the administration alone is to blame, but the lax, dull conscience of the community which allows such a de-plorable state of things to exist. Good people, respectable people, who are supinely indifferent—who do not de-mand the strict enforcement of the law

-must share the blame.
"Let only those who are considered conscientious men be placed in office; and if they prove false to the trust reposed in them, let them be removed on election day. In the final analysis, it is the man with the vote who is largely responsible. The people are always in

OBJECTS TO DISCRIMINATION. "Would you realize how openly the saloon defies the law, take a walk through any of our large cities on Sunday. These is a law against selling Sunday. These is a law against selling liquor on Sunday. Is it obeyed? No sirs. The saloon is open for business, and much heavier business on Sundays than on week-days. The Supreme court of our state has upheld the constitutionality of the law passed by our last legislature prohibiting th dry goods, groceries and provisions on Sunday. Our state labor bureau promises to enforce it, in order to releave workingmen from the necessity of working on Sunday, and to enable citizens generally to spend Sunday in quiet. It is a step in the right direc-tion. It is in defense of our American Sunday, of which we are justly proud. But if the grocery store must be closed in order to protect the interests of the THE SALOON.

FATHER LAWLER DENOUNCES IT AS A SOCIAL EVIL.

The sessions of the Minnesota Anti-Saloon League last week in St. Paul were well attended, and great enthusiasm was displayed.

The first evening was given up entirely at the saloon power says: 'Remember that thou close all other shops but mine, that thou mayst the saloon power says: 'Remember that thou close all other shops but mine, that thou mayst the saloon power says: 'Remember that thou close all other shops but mine, that thou mayst the saloon power says: 'Remember that thou close all other shops but mine, that thou mayst the saloon power says: 'Remember that thou close all other shops but mine, that thou mayst the saloon power says: 'Remember that thou close all other shops but mine, that thou may the saloon power says: 'Remember that thou close all other shops but mine, that thou may the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says: 'Remember that thou close all other shops but mine the saloon power says and the saloon power saloon power says and the saloon power saloon power says all other shops but mine the saloon power says and the saloon power says are saloon power says and the saloon power says and the saloon power says are saloon power says and the saloon power says

"What is intemperance doing that it should be banished from us? For answer I point you to the wrecks of homes that are strewn along its pathway. It is the great destroyer of happy homes. The temperate home is our country's pride. The intemperate home is the grave of happiness. All the ennobling influences of the true home perish in its atmosphere. The beautiful strains of 'Home, Sweet Home,' find no response in the heavy hearts of its wretched in-mates. Drinking men who squander in the saloon the earnings that are needed for the support of the home often pose as victims of uncomfortable surround ings and pretend that they are driven to the saloon. If the home is dark and cheerless, while the saloon is bright and attractive, whose fault is it? It is not hard to find the answer. It is because he who is the natural provider Again, in another section, is shown a fine tableau by Lepage. The maid is seen in those Lorraine woods, in the thickest of bushes looking about for these mysterious voices. There she is dressed the unapproachable chief. It is American and the una

cheer which they desire. Intemperance is still with us in gigantic proportions. The strenuosity of our life tends to ex-cess in the use of stimulants."

In summing up Father Lawler said:
"I am against the saloon because it brings to my country more pauperism, vice, crime, disgrace, unhappiness, disrespect for law and desecration of Sunday than any other institution. I am against the saloon because I love my against the saloon occause I over my weaker fellowman, who needs the strength and encouragement of my ex-ample to rise to the plane of safety. I am against the saloon because my Church brands it as a disgraceful busness. I am against the saloon because am an American, and I wish to the fetters which drink has placed up-on multitudes of my fellow-citizens broken. Unhappily there are millions of drink-slaves in free America.

As the civilized nations once tolerated and abolished the inhuman slave trade, the traffic of man in his fellow-man—so may they restrict to the utmost and eventually abolish a more imfamous slave trade, the liquor trade, the traffic of man in his brother's

PROGRESS OF THE CHURCH IN ENGLAND. Dublin Freeman's Journal, Feb. 4.

In the current number of The Month, Mr. James Britten has an article in which he demonstrates the remarkable progress in recent years of the Catho-lic Church in England. The progress, he says, is not so much in numbers as in influence, "and still more in the ne says, is not so much in numbers as in influence, "and still more in the growth of friendly feeling among those outside towards those within the Church." He notes the extraordinary energy with which Protestantism is endeavoring to stop the growth and advance of the Catholic idea, and, after studying all the facts, he has come to the conclusion that the attempt of the the conclusion that the attempt of the Church's opponents to stay its forward march in England is a complete failure. This failure of Protestantism," he attacks upon the Anglicans is the Establishment. Here and there a practice is checked, ornaments are re-Here and there a moved, a service is stopped or a preach-er admonished; but the ritualistic movement makes steady progress, and the process of 'levelling up' in the Catholic direction continues its course."

This generalization is borne out in remarkable way in a book just published by Messrs. Nisbet and Co., from the pen of the Hon. and Rev. W. E. Bowen, on "Ritualism in the English Church," English Church: — (a) Children's Eucharists or Masses; (b) the Reserva-tion of the Sacrament, with or without subsequent acts of adoration; (c) the use in the celebration of the Lord's Supper of an illegal ritual, approximating more or less closely to that of the Roman Catholic Mass; (d) a doctrine of the Presence in the Lord's Supper which is scarcely distinguishable, or even indistinguishable from Transubstantiation; (e) the use of devotions and secret prayers from the Roman Catholic Missal; (f) the recommenda-Catholic Missal; (1) the recommenda-tion of Confession as an habitual prac-tice; (g) the observance of All Souls Day; (h) Masses for the dead, and the Absolution of the dead; (i) the doctrine of Purgatory (j) the Invocation of Saints; (k) the use of Litanies and other devotions to the Virgin Mary; (1) the doctrine of the Immaculate Conception." Mr. Bowen is, of course, very indignant that such errors should have crept into the Anglican Communhas prepared a new and drastic "Clergy Discipline Bill."

THE D'YOUVILLE READING CIRCLE.

For THE CATHOLIC RECORD. On Feb. 29th Mr. White, of the Ottawa Normal School, delivered a very carefully prepared lecture on "Some Old Ideals of Education." The ideals were those of Sparta and of

Three things, the lecturer said, would seem to account for the very high degree of culture to which the Greeks had attained, even at that early time, namely, the geographical situation of Greece with regard to other countries, the nature of the country itself, mountainous and almost seagirt, and the presence of so many slaves, who performed the manual labor, thus leaving

the nobility ample time for study. A very definite idea of education at Sparta was given. The Spartan boy was educated by the State, for the State, the Spartan ideal being the forming of a good soldier. In Sparta woman was highly honored and considered quite the equal of her husband.

Education at Athens was then described and compared with that given at Sparta. The Athenian may be said to have worshipped art. Beauty of form, beauty of expression, in fact beauty in any shape, was his ideal. The military spirit was not nearly so important a factor as at Sparta. In Athens woman received no education and was not con-

sidered at all man's equal.

Nowhere else in history do we find mention made of a type of boy so noble and beautiful as that of Athens. and beautiful as These boys seem to have taken the place, in the hearts of the Athenian that women usually occupy in men's hearts. The Greeks were in mysterious voices. There she is dressed like a peasant girl of Lorraine, simple, yet tidy in her strong, physical form. Everywhere in France one is reminded of her by great monuments,—intoxicants is created and cultivated. Not the least of the purposes of the line warmth and light and the saloon and the home will soon offer the warmth and light and the saloon of the warmth and light and the saloon offer the saloon of life. It is American the necessaries of some respects a religious people and in others they were not. The entire

The Grecian games played a very mportant part in the national life. important part in the national life. Mr. White gave an exact account of the

anner of conducting these games. Rev. Dr. O'Boyle, of the University, nade a few remarks at the close of the

lecture, on education in general, at the same time moving a vote of thanks to Mr. White for his lecture.

A regular meeting of the Circle was held on Mar. 8th.

While there is no new topic to be introduced under the name of current events, history is being rapidly made in many parts of the globe. In the March number of the Messenger there is a timely paper by a Jesuit Father on "Japan and Western Education." We get from it an idea of just what progress the Japanese have made. Everything authentic we see regarding the Philippines should be carefully read. In the Catholic World there is an article on "Portraits of Dante." It is interesting to know that until the fifteenth century portraits were not made as we make them. Painters imagined their subjects in certain conditions, moved by certain feelings, and then painted them as they thought they would appear. This will account for the great variety of pictures we see of such men as Dante.

In the same magazine is a paper on Early Irish Bards." In Men and Women, is a portrait and accompanying sketch of Wm. Butler Yeats, some of whose poems we read at the last

meeting.
Since there is such widespread interest in the "Irish Renaissance," we shall make that our subject of study at the next meeting. Members would do well, in the meantime to review Irish history in a general way, since the time of Elizabeth. The two papers on this subject mentioned previously will be very useful, too. The review work was confined to one

book, "Ideals in Practice," written by a Polish countess, who has devoted her time and fortune to endowing and con-ducting a school for girls. The book is an appeal to all women and girls to consider work as one of the noblest things in the world. Work, according to "Ideals in Practice," has a real ethical value, and we should cultivate a love for it for its own sake. The author divides work into three kinds. physical, intellectual and spiritual. Some splendid pamphlets have lately been received from the International Catholic Truth Society. Some general remarks on that ever interesting personality in history, "the power behind the throne," introduced Cardinal Wolsey. Nowhere can we get a better account of this great statesman than in Shakespeare's "Henry VIII." What a

are preserved in Arthur Weir's work. On March 21st Mr. Waters, M. A., will deliver his lecture on Mary Tudor. B. Dowdall. On March 21st Mr. Waters, M. A.

CATHOLIC NOTES.

Hereafter all encyclicals coming from Rome will be translated into English as well as French and German, before leaving the Vatican.

Father Power, S. J., speaks on Catholic doctrine every Monday evening from a platform on the Lothian Road. Edinburg. He is usually listened to by a large and attentive audience.

The Montreal Knights of Columbus have donated one thousand dollars to his Grace Mgr. Bruchesi, for the pur-pose of liquidating the debt on the Hos-pital for Incurables at Notre Dame de

Grace. The Pope has issued a brief to the Roman Academy of St. Thomas Aquinas in which he expresses the wish that the policy of Leo XIII. with regard to the Thomostic philosophy should be con-

English exchanges record the death of one of the best known priests in the British Isles, Rev. John McLaughlin, of South Shore, Blackpool, author of "Is One Religion as Good as Anoth-er?" and "The Divine Plan of the Church." The first-named book has had a circulation of over fifty thousand.

The golden jubilee of the Villa Maria convent, conducted by the nuns of the Congregation of Notre Dame, Montreal. Canada, is to be celebrated in June. All former pupils, including those residing in the United States, are invited to cooperate in making the occasion mem-

Rev. William Stanton, S. J., of Mannila, a native of St. Louis, has been hon-ored by the Smithsonian Institution by bestowing his name upon a species of crop-destroying insect, which he has discovered and classified during his connection with the Manila Observa-

Father Wehniger, founder of the famous leper asylum at Mandalay, and who died not long ago, was known as the Leper Apostle of Burmah. The Government once conferred a decoration on l'ather Wehnigner for his heroic labors and conspicious self-sacrifice. The institution at Mandalay is said to be the best of its kind in the world, and is in charge of a community of Sisters.

In connection with the forthcoming celebrations commemorative of the golden jubilee of the proclamation of the Immaculate Conception, it is of interest to recall that the only surviving Bishop whose episcopacy goes back to 1854 is the venerable Arch-bishop of Hobart, Australia, the Most Rev. Daniel Murphy, who was at that date Bishop of Hyderabad.

A mission for colored Catholics was A mission for colored Catholics was given at St. Joseph's Church (colored), Norfolk, Va., recently. It was very successful, many colored non Catholics also attending. There is a school at-

tached to St. Joseph's Church taught by Franciscan Sisters and three-fourths of the pupils are Protestants, the colored people preferring to send their children to the Sisters.

"It is pleasant to note," says an English exchange, "that the attitude of the Protestant majority (in Holland) towards their Catholic fellowsubjects, has, in recent years, undergone a great change for the better.
Old-time bigotry and prejudices against the Church are fast disappearing, and with the better spirit prevailing amongst. Protestants, they are more amongst Protestants, they are more ready to inquire into her claims to their submission."

THE MAN FROM GALWAY.

We learn from the Dublin Free-man's Journal of Feb. 26, that on the previous day a very brisk and interest-ing discussion took place in the House of Commons, on the Somaliland expedi-tion. Mr. Charles Devlin, member for Galway, drew attention to the immense sum—already £2,400,000—squandered on this ridiculous enterprise, while Ireland was refused even the most trifling contribution to such a purpose as Tech

contribution to such a purpose as Technical Education.

In supporting the motion for a reduction of the vote, he expressed his regret that the hon, member did not propose to reduce the vote by the full amount. There was no necessity whatever for this campaign. There was no question of defending British territory, and, as had been frequently pointed out, money was being squandered in Somaliland for purposes which nobody could understand (hear, hear). The Committee were now asked to vote another sum of £1,500,000 for the purpose of catching the Mullah in some territory not under the British Crown. As a representative of an Irish constituency, he (Mr. Devlin) desired to protest in the strongest possible manner against this wasteful and unnecessary expenditure. The campaign in Somaliland, whatever its result might ultimately be, did not concern Ireland in any way (hear, hear). Ireland was already taxed heavily for wars in which she had no interest whatever. and with which she had no sympathy (Irish cheers). On the previous night the Irish members had asked the Government for the money that was due to Ireland by way of an equivalent grant for technical education purposes, but the answer of the Treasury was that the money was not available. That was always the reply of the Treasury when Irish interests were at stake. But the Treasury was able to find £1,800,000 to throw away on fruitless. expeditions in the deserts of Somalil-and in the prosecution of one of the most shockingly unjust campaigns in which England was ever engaged.

(Irish cheers).
Mr. Labouchere thought that this prophet, who was not without honor in his own country, might be left alone. His people had as much right to consider the Mullah a prophet as the people of Birmingham had to consider Mr. Chamberlain a prophet (Opposition cheers).

DR. BRIGGS AND BROAD ANGLI-CANISM.

Dr. Briggs, who not long since sought refuge from Presbyterian persecution in the more liberal realms of Anglicanism, naturally became an advocate of the broadest of its principles; and these he has now emphatically proclaimed, to the great scandal of the High Church theorists. A number of the latter have made severe attacks upon him; they declare that a man with such views has no right to remain in the Episcopal Church. Certainly it is hard to conceive how the High Church can at all pretend to be one establishment with the Low and the Broad Church : circumstances like the present disagreement emphasize the awkwardness of the situation. Yet, how the former party can bid the others get out, without sacrificing the principle of self-judgment, for which Ritualists are so conspicuous, is equally difficult to understand. We Catholies. difficult to understand. We Catholics can only say to them: If you desire unity, come back to the Church of your fathers; if you claim the right to dissent you cannot blame others for following your example.—C. Coppens, S. J., in "Latest Phases of Anglican Thought," Messenger for March.

THE MUTUAL LIFE.

The business of the Mutual Life of Canada shows the most satisfactory progress. Reports of 1903 were laid before the thirty-fourth annual meeting of the company on March 3rd, and were adopted, the retiring directors being unanimously re-elected — Mr. Robert Melvin, President; Mr. Alfred Hoskin, First Vice. The gain of \$117,482.72 in the surplus, which now totals \$611,633.46 in the strengers of the reconstruction. is the strongest evidence of the progress made. The insurance in force amounts to \$3,188,631 more than that at the same date in 1902, being now \$37,587,551.58 and the total assets show an increase of \$838,772.04 over the year before. During the year all the funds were invested at better rates of interest than commonly prevails and on securities entirely non hazardous and non-speculative in their nature The financial statement shows total assets of \$7,292,857.65, and liabilities of \$6,676,224.19. The income was \$1,561,070.03 and the payments to policy-holders \$776,449.74. Elsewhere in this issue a full report will be found.

New Shorthand and TypeWriting

New Shorthand and TypeWriting School in Ottawa.

Miss Tormey has recently opened an Acad emy for teaching the above specialties at 176 Rideau street, Ottawa. We had the pleasure of visiting the school last week and were pleased to notice the proficiency displayed by the youthful scholars, who gave practical evidence of the superiority of the system adopted by Miss Tormey, and of the ease and facility with which it is acquired. Miss Tormey gives instructions in the French as well as the English language in both typewriting and aborthand.

Those of our readers in Ottawa and vicinity who desire to have their children attain a thorough knowledge of the above very useful branches should not fail to see Miss Tormey,

THE TRUTH ABOUT THE CATHO OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXCIII.

Catholics often reproach AngloCatholics that in praising the Mass they
contradict the Thirty-nine Articles.
True; but it should be remembered
that in England the Articles do not
bind the laity, and that in America
they bind neither laity nor clergy.
The American Episcopal Church simply
adopted them as Articles of Peace to
express her general doctrinal concurrence with the Church of England, but
has never made assent to them a conhas never made assent to them a condition of ordination.

To return now to the Springfield Republican letter. The writer dwells on the large control which the menastic Orders have had over "the secular they began their career in Egypt." He means, of c urse, the Christian monks, since monasticism is almost as old as historic mankind.

No doubt the Eastern monks, for several centuries, had a very powerful influence in doctrinal disputes, and this influence was often so exerted as to be a rude and violent control. However, for a thousand years or more Eastern ticism seems to have been torpid to have become of very little ount. Count Montalembert, I beaccount. Count Montalembert, I be-lieve, gives as a reason for saying little about the Eastern monks, that they have really had no history. The Orders that concern us, and of which this gentleman principally speaks, are those of the West.

The Orders have hardly controlled the laity, although they have influenced them very deeply. The distinction is vital. For instance, Matthew Arnold that the Jesuit schools in France are fully equal to the government schools intellectually, and very much superior to them morally. Here is a strong and very beneficent influence, but there is no control. The Nation says that one great force holding our people to the honest payment of its bonds has been the pulpit. Very honorable to this, but not proving that it has any political control. It has not a particle. So far as it shapes events it does so only by moving the nation through its arguments and expostulawhich are usually powerful on the side of right.

During our Revolution George III. had a strong control. Edmund Burke, in opposition, had powerful influence. It is wholly illegitimate to run into one the kind of force exercised by the English king and that proceeding from the Irish crator. The neglect of such vital distinctions is very injurious to the truth, of whatever we may be treating.

be called a

St. Patrick can hard! but the Gaelic Church which sprung from his labors was monastic beexisted. Her austerities were only rivalled by those of the Syrian stylites. Even her Bishops were largely sub-ordinate to the abbots. Now it was precisely this monastic character, with its detachment from temporal interests, which made Ireland, during the earlier Middle Ages, so mighty a centre, both of humane and of theological learning, and so mighty a centre of evangelizing Even the great mission ser out from Rome to Canterbury, although it organized the churches of the Eng-lish, had less to do with their direct conversion than the Irish monks. These wholly evangelized Scotland, and or second hand. mainly, at first or second Northern and Middle England.

On the Continent, likewise, the Eng lish missionaries, headed by St. Boniface, were rather organizers than con In Middle and Southern Germany, in Switzerland, and even more or Gaul, the Anglo-Saxon monks entered largely into the labors of Irish predecessors, of St. Columban, St. Gaul, St. Fridolin, and others. And although the Irish influence receded as the English advanced, it continued until Germany was Christianized. St. Fergil, or Virgil. Bishop of Salzburg—whom I would distinguish from his pugnacious cousin and namesake—was the helper and successor of St. Boniface in missionary labors toward the East:

Now in all these countries, Britain, France, Germany, Switzerland, although Irish monasticism was a transforming force, it would be wholly unjust to describle it as controlling secular society. Its inflence was of infinite benefit, for without it there is no tellnefit, for without it there is no telling how much longer Britain and Germany would have continued heathen. With its converting influence there is intermingled scarcely the least touch of

domination. The same may be said of the great The same may be said of the great Benedictine order, which, originating in Italy in 529, spread gradually throughout the Western world, and at last absorbed the elder orders. This been one of the greatest of Chrishas been one of the greatest of Chris-tianizing and civilizing forces, and a home of all learning, yet, as long as its history is, no monastic body is less touched with any memories of domination. It has supplied any number of Popes, Bishops, missionaries, saints, divines, and not a few civil ministers, yet as an order it has, from the very nature of its constitution—each abbey being substantially independent of others—been scarcely capable of col-lective ambition or intrigue. A peculiar benignity of character seems to rest upon all its remembrances, concentrated in the illustrious abbey of Monte I hardly think that even M. Combes would have much against the Benedictines except that they are monks, and, which is still worse, that

they are Christians. In the English histories of our youth, (of which Hume's is the chief example we Protestants were of course taught that, especially before the Conquest, Benedictine monks were a rude, imperious, intriguing, obscurantist body. We were horrified by the stories of St. Dunstan's violence and cruelty, and trickery, which are now known to be almost fabulous. Since then testant research has made it plain that the monks were then the chief agents of active Christianity, of civilization, and of thought and scholarship, as well as of architecture, agriculture and horticulture. Bishops and royal coun-

selors were largely taken from among them, mainly because they were found to be the best-qualified, although gradually the secular clergy became not unworthy rivals. Thomas Becket, for instance, while high chancellor, was a secular deacon.

The word control is used very adroitly was a secular deacon.

by this gentleman, and by many others.

Control of clergymen, above all of clergymen, above all of monks and friars, over the laity has a hateful sound in lay ears, especially of Protestants. And inasmuch as for centuries civil officers were so largely taken from among the clergy, secular and monastic, it is easy to confuse the civil control exercised by the latter with an im-agined control of their orders over the In reality, the more deeply these functionaries were immersed in temporal business, the less thought they could give to their monasteries, or to their orders. Of control exercised by an abbot over a brother who had been made a chancellor or a judge there is, I believe, no instance. It would be nearer right to speak of conwould be nearer right to speak it con-trol exercised by the Crown over the Orders, since it carried off the most capable brethren, very nearly at its pleasure, for its own service.

As learning spread, laymen more and

ore took up civil trusts, not because the clergy or monks had been found unprofitable, but because secular businaturally appertains to more secular men. St. Anslem would have hailed such a shifting of trusts as auspicious and so would St. Gregory before him.

Of all the Orders subsisting before the rise of the Jesuits, the most pov fully induential, we know were the Franciscans, or Minorites, and the Dominicans, of Preachers. We will consider their history next week.

CHARLES C. STARBUCK.

Andover, Mass.

FIVE-MINUTES SERMON.

Passion Sunday.

BEHAVIOR AT MASS. But Jesus hid Himself and went out of the temple." (3t. John viii. 59)

We gather from the Gospels that our Divine Saviour frequented the Jewish Temple. Whenever He came to Jerusalem, His first visit was to the Temple, and while He remained in the City Sion most of His time was passed in the Temple. This, the great sanctuary of the Old Dispensation, was, without doubt, the true Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men. And, although the Old Law was soon to be superseded by the New, and the Temple and its sacrifices were to pass away for ever, yet the Divine Redeemer jealous ly guarded its honor to the last. He could not tolerate the least irreverence or profanation within its sacred pre

If you recollect, the only time that our meek and gentle Lord gave way to angry indignation, and acted with downright severity, was when He found the buyers and sellers in the Temple. Inflamed with holy zeal at the sight of such profanation, He at once turned upon the sacrilegious traffickers and drove them and their wares out of the Temple, using a scourge and saying:
"Take these things hence, and make
not the house of My Father a house of traffic." Nor did they stand on the order of their going, for they recognized n the indignant countenance and commanding presence of Jesus Christ the manifestation of Divine displeasure.

Now, the attitude of Our Lord Jesus Christ towards the old Jewish Temple teaches us two very important lessons—the first, to love the House of God and to frequent it; and second, to have with the greatest reverence with-in its walls. Surely the Lord of the in its walls. Surely the Lord of the Temple did not need to honor it! Yet, behold, His attachment for it, how often He visited it, and how incensed He was against all who profaned it! And if the sanctuary of the Old Law was so sacred in the eyes of Our Lord Jesus Christ, how much more so the sanctuaries of the New Law? Was it not said of Him that "zeal for God's house hath consumed Him?" And do we not find that those amongst us who was not find that those amongst us who take Him in this also? Good Christians love the House of God; they visit it love the House of God; they visit it brown the House of God; they visit it brown the House of God; they visit it specifies the Golden Rule and the brother love of man—everywhere and everytime—I repeat where this duty called his weary feet, he loved and fostered this grand Catholic fraternity.

Do you look for proofs? Come in specific to sunny Kansas and behold the tate Him in this also? Good Christians love the House of God; they visit it often, and they are full of reverence for it. While, on the other hand, there is no more infallible sign of a coarse and tepid Christian spirit than irreverence in the Temple of God. whom you see enter the church laugh-ing and talking, have little or no sense of worship; they come rather for ap-pearance' sake, like the Sadducees of

People whom you see come habitually late to church, though they live in the very next block, have no true devotion to God's House or its services, for real devotion overcomes all obstacles and brooks no delay.

People whom you find neglecting church Sunday after Sunday, have nothing of the Spirit of Christ; they are merely baptized heathens. There is no truer test of our religious spirit than

What is our attitude towards the House of Cod? Do we love to fre quent it? Do we set with due reverence in it? If we are indifferent or irrever ent, our religion is a mere sentiment, and our worship worse than a pretence. Let those who talk in church, the slothful Christians who straggle in late to church, the negligent Christians who seldom enter the church at all, ask themselves how Our Lord Jesus Christ must regard their conduct. Surely He would use the lash upon them, or He would withdraw from them as He did from the sacrilegious Jews in the Temple. I greatly fear our Blessed Saviour would find much to displease Him in our I greatly fear our Blessed Saviour churches. He might, perhaps, even find a den of thieves, and in many of the organ galleries He would find dens

of impious flirts and gossipers.

Oh! my dear brethren, let us imitate the Blessed Saviour in His love and us frequent its sacred precincts, and never, by word or act, be guilty of the slightest irreverence within its walls. Let us teach our children to behave reverence for the Temple of God; let

word should there be spoken that is not addressed to the throne of God. And then we shall not grieve the Sacre Heart of Jesus, so soon to bleed for us on Calvary.

Written for the CATHOLIC RECORD VERY REV. LOUIS K. GUENTHER, O. C. C.

Kansas City, Kan., Feb. 27, 1904. Feast of St. Margaret of Cartona "Back from death's dark portal. From the verge of an unknown land, Came many a stricken mortal At the touch of a woman's hand."

It was not the divine will though that the subject of this brief sketch should return from that dark portal. He passed beyond its threshold just as the noon-day bells chimed out the "Angelus," his last sigh, with loving look towards Our Blessed Lady's sweet image, being: Mir Gesche Nach Deinem Worte!—" Be it done to me according to Thy word!" Let us hope that his pure spirit entered his Mother's house and with the angelic spirits heard the should return from that dark portal. and with the angelic spirits heard the echo of the earthly bells as it accompanied him to Mary's throne in

All that medical science and human skill could do was done to save so precious a life. All the loving care rom the spotless hands of those minis from the spotiess nance of those minis-tering angels, the good Franciscan Sisters, was in vain, and nought else was left but to raise those same pure hands, that in and out of season bring life and comfort to Christ's suffering and anointed members—to heaven begging the grace of a happy death for the good Father Guenther. As was vividly brought home to the mourners on the day of the obsequies so should it be noted that the Father had expressed a go home and rest with his Fathers on some feast of Mary Immaculate. That desire was literally granted. He died on Candlemas, the holy feast of the Purification, and on that day holy Church emorates the Presentation of Our Lord in the temple by His holy Mother, so may it be piously hoped the Queen of Carmel on that same day presented to her Son this "her brother"—as she at one time loved to name the Carmelites—a title approved of and indulg-enced by holy Church.

A brief newspaper paragraph merely impatiently chronicled the passing of this good priest, and his obituary; and this tribute is not yet out of season even in these days when feverous history is made and forgotten before the ink is dry. But this scribe hurriedly jots down these lines in ink mingled ink is dry. indeed with tears, as a labor of love dedicated to the memory of an esteemed confrere in religion, a brother priest, a scholar, and, above all, ever the Chris-

There is a special reason for the detian gentleman. sire to see those feeble lines appear in the columns of that staunch orthodox and free-from-new-fangled fads, THE CATHOLIC RECORD of London, Ontario, because Father Guenther, although long in this so-called "land of the free and brave" and ever broad in mind and all to all, he wished to be abreast of the to all, he wished to be abrease of the times—but never fell into the insane sin of what Pope Leo XIII. condemned as "Americanism." He lived and died a Roman Catholic, hence, I say, Father Guenther detested the new things of persons, men or women especially the made-while-you wait kind and patent religious fashion plates which are born of hustling and "get there" of penny-aliners intoxicated with quick-lunchdraughts of the Welt geist counter (spirit of the world) ever at the boiling point in these days of boasted enlight-enment, shams and multitudinous hum-

And again, I would be disloyal to my brethren of the C. M. B. A. did I not

Do you look for proofs? Come in spirit to sunny Kansas and behold the profusion of sweet smelling cut flowers that banked high his bier. They were lovingly sent by several C. M. B. A. branches, and mutely preached the fac that that society was ever (and is) what Father Louis declared it always to be that that society was ever (and is) what Father Louis declared it always to be namely: that which its initials speak, namely it is "Catholic" in word and deed. "Mutual" and loving even to the grave and beyond it; "Beneficial" to the brother's soul and body—beneficial of the property only him but his and all that fitting not only him but his and all that is dear to him, and with a quality of "mercy that is not strained" reaching a helping hand to the widow and the orphans—which the holy Bible praises

as "religion pure and undefiled."
"Lest we forget," I should mention
the fact that although always of good cheer, Father Louis was a constant martyr to his share of the thousand and more ills that the human body is heir to. But he never complained. He always imbibed patience from the foot of the Cross whene'er he cast his eyes hither and saw his valiant Mother

Mary standing there. Methinks it is too gigantic a task to even sketch in outline the labors of Father Louis for forty years in the West. It would be a bulky volume devoted to the early struggles of the Church in Eastern Kansas and along the Missouri valley and across the rolling prairies to the foot of the Rocky Mountain, not to speak of labors among the red man which only the recording-angel can relate. This writer has at angel can relate. This writer has at divers times spoken to (or at) all kinds and sizes of audiences from Maine to Mississippi during the past fifteen years, but I have a larger and I trust more appreciative audience now, the thousands of readers of the CATHOLIC RECORD, many of whom had the pleasure of greeting Father Louis and receive his warm and hearty handshake. To

soul, their plous suffrages. As was mentioned in the funeral sermon, priests prey perpetually for the good and bad, friend and foe, but do we all pray for the priest, our pastor, always our truest friend?

our truest friend?

To return to the p int. Roughing it here in the wild and woody West nearly half a century ago did not make the life of a priest an easy one, not to speak of untold dargers, hairbreath escapes, want of food, etc. Who can picture the sick calls day and night, for handreds of miles across swollen and angry creeks, through virgin forests and over unbroken prairies. Then the bloody war times! the days that tried men's souls! Truly could good Father Guenther exclaim with the great apostle of the Gentiles: "I have fought the good fight, I have kept the Faith and run my course." Yes, a rough course, not filled with roses! He cleared the way, removed the difficulties, and those of us to-day who reap the fruits and see the monumental achievements of the Church here in the vigorous West, whither "the course of Empire takes its course," should feel grateful to have such illustrious beacon-lights blazing the paths of zealous endeavor in the Lord's vineyard-and ne'er should we ungratefully forget the sacrifices of such apostolic men as Louis Kilian Guenther, the priest, the friar, the

As I said Father Guenther was all to all, and although born sixty-eight years ago, in the "Fatherland"—which re ceived its gift of faith from the grea English Bishop, St Boniface, and also the disciples of St. Patrick—still al-though German at heart—and he could boast of it-nevertheless, his administrations knew no bounds of nationality. He was too Catholic for that. Yes, his voice was music and his smile a benediction to all who met him. As I said, he suffered with ills that would wring tears from staunchest hearts. Still God alone saw his wounds and heard his groans. Others saw his saintly, fatherly smile even when he suffered most. Too true what Father Ryan, (whom, by the way, Father Guenther knew personally) the poetpriest wrote:

We laugh when our hearts are the saddest. We shroud all our grief in a smile."

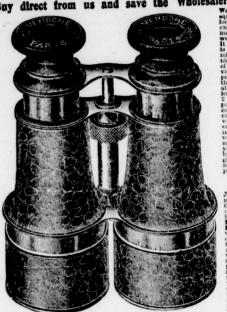
Father Louis' experience as a mis-ionary was large and varied. He knew housands and thousands knew him. There were few places of note in Canada or the United States with which be did not know thoroughly. His reminiscences of half a century were fascinating and mostly tinged with dark shadowy spots which pointed out the many spiritual cattle-grounds where he was called upon to n to make many great personal Some things had a touch of humor in them. Let the following suffice. Before the war when homes in Kansas were few and far between and Pullman ears were a dream, Father Louis was called to South Eastern Kansas, from Forth Leavenworth, a hundred miles away. Later on he had the luxury of a horse that could swim deep rivers and which did not stray abroad too far when the weary missionary took a hurried sleep beneat the blue vault of heaven-nor grow restless when the lightning flash danced around his bridle. In the present incident Father Louis footed it. After a long day's journey he knocked at the door of a cabin which stood as an oasis in the desert and gladly accepted the hospitality asked and cheerfully it rudely granted. He lay that night in a corner of the log-house. He was too weary to eat, but for such energies small quantity of bread and meat in his pockets. A mile a-minute wind swept the prairie and rushed through the crevices of the cabin like a bullet seeking a target. It was no ure for insomnia. To quarantine this frisky and bold intruder he put his coat in the intersties. But, alas! the morning when the sun painted the glorious horizon and he wished hasten on to where duty called him, his coat was missing. He was in a pre-dicament, as a clergy minus a coat and exposing to the gazing rustics arranged around the drop-stitches of a well-worn sacerdotal dignity. So Father Louis appointed himself an exploring party of one. His suspicions were shirt would not impress them with the of one. His suspicions were aroused on seeing a massive dog chewing up what seemed the remnants of a sacer dotal frock coat. He and the dog disputed the possession of the precious relic. The dog capitulated. It seems during the night the hungry canine inspected the coat stuffed in the crack in the wall and promptly pulled it out for cross-examination, for the dog came to the conclusion it was the poor priest's rations for a scanty bite when he grew faint, and concluded what was good for man would do for a beast. So the dog, without the deft hand of a careful tailor, unceremoniously devoured bread, meat, pocket and several inches of broadcloth. Not to be tedious and to come to the

preacher's eagerly awaited "finally brethren," let me say that the funeral obsequies were befitting so good a man. It was what the almanaes call mid-winter; and we read of some freak of Nature called "snow" by those who inhabit North and Eastern zones. Kansas deserved its name 'Sunny State' on that beautiful day of Father Louis' funeral. It was ac cording to the Roman ordo, the Feast of St. Philip, the Japonian marty,
—fitting festival, I might dare to say, or which to follow the remains of venerable Father and amiable confrere to the lovely Gottes acre, the place where slept his spiritual comrades and pioneer co-laborers. All nature was aglow and awakening, as it were to a premature spring symbolic of the day when mortality will take on immortal ity, and the sweet feathered songsters of the Southland came to join in the sweet solemn funereal chants of eternal farewells to good Father Louis.

Amongst those who came to show their respects to the memory of the deceased were the two Bishops of Leaven worth and Concordia. Also the pastors of the dozen flourishing parishes circling the mother Church of St. Boniface at

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fold. There were many Religious orders represented at the funeral, particularly the Benedictines; and hereby hangs a touching incident. The golden link that unites us all into the

mystic body of Christ is our daily Bread which is in our tabernacles. There was always a freternal bond of love between the ancient Order of Carmel and of St. Benedict, and as a fitting testimonial of esteem an old and curious ciborium used by Father Louis on the Canadian missions was given by him to his Benedictine friends and is now the object of veneration at their abbey at Atchison, Kansas. The holy abbey at Atchison, Kansas. object will ever remain a silent memor ial of the beloved donor.

As is generally known Father Louis laboured long in Canada, a country whose people he esteemed for the lofty ideas of piety, civic and political pro-bity. His last mission there was at New Germany (Snyder), near Niagara Falls, in the archdiocese of Toronto. This is an old and unique parish. stood (and I presume stands yet) a model community morally, socia and financially speaking. It had so saintly priests as pastors including the Jesuits, Carmelites and Redemptorists -among the latter is cherished the name of the holy Bishop Newman of Philadelphia, whom we hope soon to see amongst the canonized saints of holy Church. Being an unworthy charter member of the C. M. B. A. Branch at New Germany, it is proper to say that the brethren there are ever true to the principles of the association and give principles of the association and give practical prominence to their motto o "Faith, Hope and Charity." But as St. Paul says faith and hope will pass away but charity will remain, and in the name of that same sweet charity we ask a prayer for our deceased brotherpriest

The celebrant of the Solemn Mass Requiem was the Rev. P. Alphonse, O. Requiem was the Rev. P. Alphonse, O. C. the present superior of Carmel College at beautiful Scipio. As was fitting, the funeral oration was pronounced by request by his old friend, Rev. Philip A. Best, O. C. C., the former editor of the new defunct Carmelite Review—who was for a long time melite Raview-who was for a long time the successor of Father Louis at dear old New Germany. The remarks of the speaker were eagerly listened to for over an hour by prelates, priest and people. Several points hinted at in the foregoing sketch were touched on and more graphically developed. preacher laid emphasis on the fact that it was fitting that we came on that first February Friday to pray to the divine Heart for eternal repose of Father Louis's soul, and it was on such days that he fervently recommended to the loving Heart all the wants of his be-loved parishioners. Also was it fitting to remark that it was the day on which holy Church commemorated St. Philip, the martyr, who braved the dangers o the seas and pagan foes in the far East in order not to gain glory at the canon's mouth and to "benevolently assimilate" the wealth of other help less people—nor to foist the poison of modern "civilization"—so called—on defenceless nations—but like a Xavier to win souls as ever did the much maligned friar. Father Louis' quest and highest aim as priest and friar was the glory of God and the saving of immortal souls like St. Philip. To day the nations, made mad by the greed of unholy conquest, spare neither gold nor blood to gain their unhallowed ends, and neither does the sob of widow or orphan curb their ambition. What a contrast in the priest's life, the true a contrast in the priest's life, the true captain of the army of Christ! On the ensigns of the war Lords one can, as it were, read "We want the earth and the fullness thereof," but on the standard of the cross carried by priest and religious we read: "What doth it profit a man if he gain the whole world and lose his own soul?" Auf Wiedersehen! dear Father Louis!

Requiem aeternam dona ei Domine

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MEN. CHATS WITH YOUNG

Catholic Columbian. Let Liquor Alone

This department has counselled young This department has counselled young men to be sober. It has urged them to practice temperance. But the following communication from a contributor advises them to go even a step further

and observe total abstinence: Dear Chats: Your work for the improvement of the condition of our young men deserves the highest praise. Many splendid articles have I read in these columns — strong, uplifting, high-minded, successward—apt to lead our boys to the noblest Christian manhood. I should like to add to them an appeal to the young to avoid alcohol as a

There are seven great reasons why young men should stay out of saloon and let whisky alone:

and let whisky alone:

1. The cost. The drink habit wastes a lot of money. It prevents saving. It keeps down one's bank account. If a young man spends only 10 cents a day for beer or gin, he lets go for that alone \$36.50 a year. That little sum, with interest, would mean about \$1,000 in twenty years, and more than \$2,000 in the period between his terroticity and sixtieth year.

twentieth and sixtieth year.

How many an old man, unable to
work, would be glad to have \$2,000 eash to keep him from want in his old

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But 10 cents a day does not at all But 10 cents a day toos not at an suffice for the average drinking man. What with the high price of liquor, the treating custom, the Saturday night excesses, and the home supply for Sundays, 50 cents a day would be a low average for all to spend who frequent saloons. That means \$182.50 a year saloons. That means \$182.50 a yea and about \$10,000 in forty years. Can you afford to lose this amount?

bad habits that follow the use of stimulants—the late hours, the wasted time, the neglected duties, the irksomeness of refined society, and the adoption of gross ideals.

3. Evil company. The acquaint-ances that one makes in saloons are more apt to be demoralizing than ele-growing old. (Monsignor De C.) vating. Their influence is pretty sure to be noxious. And just as a man's circle of friends, if good, will tend to lift him up, so his associates, if depraved or dissipated, will draw him down.

The craving for stimulants. As seon as a young man gets to like his morning cocktail or his evening beer, the craving for stimulants that makes drunkards begins to fasten its octopus hold on him. The more he drinks then, the firmer is its clutch on him. Finally, e loses all control, and the devil of it

bas him as a thrall.
5. Ill health. The drinking of a general breakdown. Often the nerves gives way and occasionally insanity results. As a rule, every one who drinks liquor would have better health if he would never touch a drop; and,

who frequents saloons, even if he never gets drunk, loses caste in refined socine of the best recommendations that he could offer to get a position of trust.

7. Sin. What a legion of deadly sins flow from the use of liquor! It in-flames every vile passion. It neutral-izes every inspiration to self denial.

to take the pledge until the age of twenty-one, thinking that if they reach that time without knowing the taste of liquer, they'll have sense enough and strength of character enough to keep

out of the saloon all their lives.

Bishop McQuaid, of Rochester, N.
Y., one of the oldest of our prelates,
says: "Young men who break away
from God you will find have taken the first step downward in the saloon. Now, I am an old man with a great deal of experience, and often my heart deal of experience, and often my heart is sad to see young persons who have begun so well drop away from God, and naturally I had to study the cause, and I found it was in the saloon. Although a young man may be all right when he goes into a saloon, he soon comes to like the kind of company he finds there, and taking to their speech and habits, he becomes a drunkard like them, and a saloon should be becomes a drunkard like them, and a saloon should be becomes a drunkard like them, and a saloon should be an also, hunt and fish continually, living upon the animals they kill; dressing the skins, and preserving with great care the costly furs, whick they sell readily in Montreal for high prices, and to traders from the United States. In this hunting expedition no one was more expert or successful than Coaina in securing much costly game. Her aim was unerring, and when she drew the string of how

maturely, debased, saturated with alcohol, failures and sin-stained. In their youth, they never expected to e drunkards.

The safest way is the best way-let T. A. B. liquor alone!

OUR BOYS AND GIRLS.

COAINA, THE ROSE OF THE ALGONQUINS.

> By Anna H. Dorsey CHAPTER VIII. COAINA'S SENTENCE.

And so three years passed by. The mystery was still unsolved and Coaina still wore her penitential garb, was still interdicted an approach to the sacraments, was still a by-word and re-proach among her people. The only event of any importance in prospect, was the reported marriage of Tar-ra-hee and Winonah, for which it was said preparations were being made. Ahdeek never re-appeared among his people. It was rumored that in crossing the St. Lawrence in his cance, it had been drawn into the whirl of the rapids, and dashed over the great falls into the foaming abyss below. An Indian certainly perished there about that time, within sight of thousands of spectators, and as he never returned or was heard of again, the inference was accepted that the infortunate wretch was Ahdeek.

Again came the month of the falling

leaves, and once more the mission was in a grand commotion, preparing for the annual migration to the distant hunting grounds, two thousand miles off. Father Etienne, as usual, was to accompany them. Another priest, a young and saintly missionary, who had fled from the endearments of noble Bad habits. Next, think of the kindred and home in his dear land of France; who had turned his back upon honors and all the charms of civilization, to labor among the heathen tribes of the far west-asked and gained permission to join company with

On a certain day they all embarked in their frail canoes, to start on their perilous voyage to the western plains, At certain places, to avoid the sweeping rapids, the terrific rocks and falls. they leave the river, carrying their cances and baggage past the dangerous

spots, when they again launch their frail vessels, and embark. Bearing the same hardships and dangers as themselves, Father Etienne cheered and encouraged them as much by his counsel as his example, performing the offices of priest and comforter with tireless zeal, sometimes celebratliquor brings on disease. First there ing the holy mysteries on the bosom is heart trouble, then disorder of the stomach, next kidney disease, and finally picturesque fleet drawn up in perfect order around the floating altar, the paddles at rest, and gay pennons flying, while every dusky face and form in the gentle recking canoes was bent with reverent and adoring attention towards as a rule, every one who uses liquor to excess has poor health.

6. Loss of reputation. The man utterable joy to our poor penitent, who sometimes near, and sometimes farther off, in her aunt's canoe, witnessed the ety and in business circles. No one wants him around with the smell of whisky on his breath. If he gets to be branches of the primeval forest; someknown as a steady drinker, no one will times on the mountain side; sometimes employ him. To be a total abstainer is upon a desolate shore. But it was the upon a desolate shore. But it was the great refreshment and consolation of this weary nomadic people, when and wherever celebrated. The place was nothing to them-the sacrament every-

thing.

One sad incident occurred. The cance in which the young French missional for such as the imagination is beset with wicked thoughts; the loins are filled with illusions; and the will is weakened to resist impurity.

There are pienty of men who say, "I can take liquer or leave it alone." But they all take it. And when, during Lent, they are asked to leave it alone, they find that they can't or they won't—it has too firm a grip on them.

The best way to be temperate is (to coin a word) to be total-abstinate.

And this is especially the case with the young. Their habits are not formed. Their passions are beginning to be violent. They need self-restraint more than the old, who have got into settled ways and whose hey-day is passed.

So vital is temperance in the young that many Bishops, when they admirister Confirmation, request the children to take the pledge until the age of twenty-one, thinking that if they reach that time without knowing the taste of the case with that time without knowing the taste of the case with that time without knowing the taste of the case with that time without knowing the taste of the case with that time without knowing the taste of the case of the mission flotilla, which can accurate the singular the young and incident occurred. The cance in which the young french mission flotilla, which cance alone, were making the voyage, one day got far ahead of the mission flotilla, which were maked for them ission flotilla, which proceeded slowly, on account of the mission flotilla, which proceeded slowly, on account of the mission flotilla, which proceeded slowly, on account of the mission flotilla, which proceeded slowly, on account of the mission flotilla, which proceeded slowly, on account of the mission flotilla, which were made for them to return induce them to proceed in the race they had won so far in advance. Suddenly the case with the young knight and cataracts of spray, now tossed like a feather on the given the proceed in the race they had won so far in advance. Suddenly the ca thing.
One sad incident occurred. The

of eternal life for the mortal life he had so generously and nobly given to God's service.

At length, having arrived at the place best suited for their purposes, and most convenient for hunting, the Indians disembarked, and each family selecting a site proceed a wigwam of selecting a site, erected a wigwam of boughs, which they covered with skins sewed together. In a short time the business of the winter begins; the men, and women also, hunt and fish contin-

like the kind of company he finds there, and taking to their speech and habits, he becomes a drunkard like them, and a drunkard is a disgrace to the community and on the highway to hell. Now, if we can only save the young to sobrite ty until they are twenty-one years of age, they are generally saved forever."

Sesful than Coaina in securing much costly game. Her aim was unerring, and when she drew the string of her bow her arrow sped like lightning into a vital part of the animal, without tearing the fur. Swans, wild turkeys, an eagle, and small game of every kind, loaded her aunt's wigwam, who, the we can only save the young to solving the first with they are twenty one years of age, they are generally saved forever."
Young men, take the pledge. Join a total abstinence society. You'll be richer in pocket, better in health, higher in reputation, firmer in character, and probably nearer to God if your blood is never poisoned with alcohol than if you become even a moderate drinker. The advantages are all on one side. Self-indulgence is on the other. Be a man and control the animal in your bedy that likes to be stimulated. If you want to make a success of your life, here and hereafter, make a promise to yourself and to God, here and now, never to go into a saloon. Believe an old man who has seen many wrecks of men, who started out as strong and courageous and self-confident as you are, but who died pre-

patience and forfeit her only good. But nothing touched the hearts of these evil-minded, obdurate women; her very patience and defencelessness, so far from annualing to their more so far from appealing to their generos ity and forbearance, seemed to excit them to greater cruelty and malice. No one observed it, but Coaina's cheek had lost its beautiful roundless of outline; her step, still swift and agile, was often checked by shortness of breath, and wild, painful heart-throbs.

The rich blood no longer glowed in transparent suffusion through her amber-colored skin, and delicately chiseled lips; there was a spot of crim-son upon each thin cheek, like the first reddening flame which consumes the life of the maple leaf in autumn. Her eyes—now seldom lifted—sparkled with a strange glow beneath her heavy eyelids, and when suddenly raised by some one speaking to her, or in surprise at some distant sound, they looked like those of a hunted gazelle. Outcast and despised, her communing had long ceased to be of this life, or of its small affairs. The world had thrown her off as more worthless than the refuse of a dung-hill; but could the veil have but one moment, withdrawn, could mortal eyes have, but for one instant, beheld the "glorious ones in shining raiment" who surrounded her, who enfolded her within the embraces of their stainless wings, guarding her soul's integrity as a precious and price-less jewel, they would have fallen upon their faces before her, invoking her forgiveness and prayers. But neither to her or them was such sight vouch-safed. The designs of God must ripen according to His wisdom, and for Coaina the consummation was near at

TO BE CONTINUED.

SIXTH AND NINTH COMMAND-MENTS.

Embracing as they do in general terms sins similiar in character, we shall review the sixth and ninth commandments in a single consideration. In the fifth commandment we saw that God laid down a law for the guidance of men which protected them in the enjoyment of life. We further saw how He reserved to Himself the prerogative of determining its duration. To violate this law by delibrately depriving our neighbor of the protection which God has given him is to inflict upon him the greatest injury.

greatest injury.

Next in importance to the enjoyment of life at the hands of his neighbor is the honor and sanctity of his home. The innocence, love and fidelity of his wife exceed in value every other treasure the world can give. How natural, therefore, that after the law protecting life should follow the divine command: life should follow the divine command: Thou shalt not commit adultery. And its twin conjunction, Thou shalt not covet thy neighbor's wife.

It is a law which demands delicate selection of words in its treatment. Yet there are grounds for belief that the horrible crime is finding protection and encouragement in a failure to make its existence known. It has often been uncovered in circles where unhappy speech can bring a blush, but not the sin's commission. That it exists ver a wide area is sadly and shocking-demonstrated by charges, counter-harges and testimony of daily record in charges and testimony of daily record in our divorce courts. Only too frequent-ly is it made the very grounds for severance of the civil contract. To many the honor and sanctity of the ome is a memory that has no power. aturated with sin, purity has no charm, Saturated with sin, purity has no charm, and home nothing sacred for such as these. But the magnitude of their sin is marked by the deluge and God's chastisement of Sodom.

Catholics ought all to be good Catholics. They ought to be very exemplary in every department and in every in life. Good Catholics are good husbands and fathers; good citizens and neighbors; exemplary business and professional men. It ought to be so with all Catholics. It should be enough

with all Catholics. It should be enough
on inquiring into the character of a
man to say, of course he is a good,
honest, reliable man—he is a Catholic.
Indeed, worldlings somehow seem to
expect it, and when they meet with a
nominal Catholic in any department of
life who is not up to the mark, who is defective in his moral character, they are disappointed. They may not be able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be a superior to all others. And they are right. The true Christian is the highest style of man and the true

Catholic is the true Christian.

IMITATION OF CHRIST

THE GOOD GOVERNMENT OF OUR SELVES IN OUTWARD THINGS, AND OF HAVING RECOURSE TO GOD IN DANGER.

If, likewise, in all events thou rulest ot thyself by the outward appearance ot lookest on the things which thou eest or hearest with a carnal eye, but dost presently on every occasion enter like Moses into the tabernacle to consult the Lord, thou shalt sometimes ear the divine answer and come out intructed in many things present and to

So must thou in like manner fly to the closet of the heart, and must there earnestly implore the divine assistance. For Joshue and the children of Israel, as thou readest, were therefore deceived by the Gabaonites, because they did not first consult the Lord, but too easily giving credit to fair words were delud ed with counterfeit piety.

HELP YOUR CHILD.

When your child-whether it is a oig child or a little baby-suffers from any of the minor ailments which come to children, or is nervous or fidgety and doesn't sleep well, give it Baby's Own Tablets. This medicine is the quickest and surest cure, and the safest, because it is absolutely harmless. It will help the feeble new born babe as surely as the well-grown child. Mrs. F. D. Kirk, The Barony, N. B., says: "I have used Baby's Own Tablets with most satisfactory results. and do most satisfactory results, and do not feel safe without them in the house. I find that one dose is usually sufficient to cure the small ailments of the stomach or bowels." If you do not find the Tablets at your medicine dealers write direct to The Dr. Williams' Medicine Co., Brockville, Ont., and they will be sent post paid at 25cts a

A CURE FOR FEVER AND AGUE —Parmelee's Vosctable Pills are compounded for use in any climate, and they will be found to preserve their powers in any latitude. In fever and ague they act upon the secretions and neutralize the poison which has found its way into the blood. They correct the impurities which find entrance into the system through drinking water or food and if used as a preventive fevers are architects.

Profusely and beautifully illustrate with new and original photograph made especially for this work. Ages or food and it used as preventive levers exolicide.

If your children moan and are restless during leep, coupled when awake with a loss of ppetite, pale countenance, picking of the nose to, you may depend upon it that the primary ause of the trouble is worms. Mother Graves' Yorm Exterminator effectually removes these este, at once relieving the little sufferers. PRICE, post-paid, \$1.00. THE CATHOLIC RECORD,

\$4.50 Spring Suits

SOUTHCOTT SUIT CO., __London, Ont.

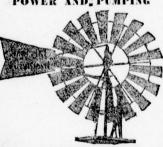


Family Medicines Don't save pennies lose dollars-don't to lose dollars—don't be too sconomical when your health's at stake. We sell drugs and medicines at reasonably chesp prices — we don't sell chesp drugs. Anything drugs. Anything your physician presoribes or you offer for yourself you'll get fair prices.

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The "IMPERIAL" won the championship of the world in a two months' trial held by the Royal Agricultural Society in England. Then were twenty-one American, British and Canadian mills in the trial.

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FEET ALWAYS WARM



a result of cold, damp feet than from any other cause. Jave warm feet all the time by wearing these! They are thin a d can be worn in any shoe. They do their power, Regular retail price, \$1.00. Our intropice, good for a short time only, 50c. per pair; 50c. all postpaid. Givesize of shoe when ordering. QRDER SUPPLY CO., BOX. C., TORO

Pure Hard Soap.

THE LIFE

CONTAINING

A full and authentic account of the illustrious Pontiff's life and work, including a graphic description of St. Peters and Vatican; brilliant achievements in science and literature of His Holiness. Historic events during his successful Pontificate; political, social and doctrinal encyclicals, etc.

By J. MARTIN MILLER the well-known author.



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ALL FOR 12 CENTS

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in order to introduce Dr. JENNER'S GER-MICIDE INHALER and prove that it will radically cure

CATARREN and Catarrhal Deafness. we will mail, postpaid, to any address, Dr. Jenner's Inhaler, together with two



(stamps) on or before March 20th.

We do this to make known the wonderful merits of this noble remedy. You inhale (see cut) clouds of healing Carbolated Fine Vapor, etc., into every air passage of the Nose, Throat and Bronchial Tubes, healing the Mem-brane and curing the disease. Radically cures Catarrh in a few weeks. For remedy on above liberal terms, address

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O'KEEFE'S Liquid Extract of Malt



passed. We have received a great many letters from leading doctors bearing testimony to this. By aiding digastic and supplying extra nourishment it increases the flow of mik and builds up the mother's strength, Price 25c. per 16 ounce bottle: 30c. per dozen allowed for empty bottles

all substitutes said to be just as good, W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO.

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DR. GLAUDE BROWN, DENTIST, HONOR Graduate Toronto University Graduate, Philadelphia Dental College, 189 Dundas, ST. Phone 1881.

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SAULT STE MARIE.

"Education" was the subject treated by Bro

V. McNamara last evening at the third
monthly entertainment of the Catholic Order
of Foresters. He drew attention to the fact
that "education" and "information" are not
by any means y nonymous terms, for education
is its complete sense is the full land harmonious
development of all the faculties. It is not,
there fore, mere instruction, nor communication of knowledge. In fact, the acquisition of
knowledge, though it necessarily accompanies
any right system is a secondary result of education, Learning is the instrument of education, not its outcome. Its outcome is culture,
physical, mental and moral and whatever
drill, training or studies are best adapted to
the attainment of this end should be found in
every educational institution worthy of the
name.
Physical exercise is not education, clae the INTERESTING LECTURE IN FORESTER'S HALL.

every educational institution worthy of the name.
Physical exercise is not education, else the prize-fighters of America would be all highly educated gentlemen. But physical exercise is a part of education, as is also military drill, and voice culture, and the storing of the memory with every kind of useful information, but we must not stop half way. The intellect has to be cultivated and above all the heart disciplined. Youth must learn the difference between right and wrong and be encouraged to choose the former, cost what it may.

Here the speaker dwelt upon what he called education by influence and impressions left on the plastic mind of youth. Hence the care parents and teachers should have of their own actions, and the necessity of really being what they wish their tender wards to become. It is not so much the text-book as the pure hear and watchful eye that count in the training of youth.

We are too well aware that the modern edu

and watchfuleye that count in the training of youth.

We are too well aware that the modern educational trend is greatly in the direction of many and varied text books, yet the more serious educators to-day are treating it as highly dangerous to the best interests of education. Again, our over hasty age of modern rush would hurry the youthful mind through its operations as one runs a machine night and day, forgetting that mental food must be digested by a slow process and thoroughly assimilated, and that seeds of learning must have their spring time and summer season ere the fruits of autum are gathered in with joy.

But all disinterested educationists who have noticed this breaking away from the traditional methods see in it only ruin of genuine culture, and the mental deterioration of those subjected to its discipline. As said in the outset, real education patiently aims at developing the moral and intellectual faculties of the student, without neglecting his physical welfare. It would send forth to the world, not men who have acquired superficial information on a great variety of subjects, but educated men—men of sound judgment of keen and vigorous intellect, of upright and manly conscience.

The other speakers were Bros. J. J. Kehoe.

conscience.

The other speakers were Bros. J. J. Kehoe,
The other speakers were Bros. J. J. Kehoe,
Charles Sullivan, Mesers. F. Quinn and C.
Donoghue. Mr. Reille enlivened the evening
by his brilliant plano selections.

OBITUARIES.

MRS. K. MACDONALD, SUMMERSTOWN.

MRS. K. M.cDonald, Summerstown.

We regret exceedingly to announce the death of Mrs. Kenneth MacDonald, of Summerstown, which sad event occurred at her late residence on the 16th ultimo, in the eighty-fourth year of her age.

During her illness, which lasted about four weeks, she was watched over and tenderly cared for by her two the sympathy of all.

Mrs. McDonald was a woman who possessed the affection of all the community, as she was of a charitable and amiable disposition. Her charity in the relief of the poor knew no bound. No one could leave her house either in hunger or went when she could relieve them. Are friend, a good neighbor, and a devoted mother—auch was the verdiet rendered in her regard by those who were privileged to know her long and intimately: a sentence which we sincerely trust has been ratified by our Heavenly Father. The funeral took place which we were the friend, as some ratified by our Heavenly Father. The funeral took place which was sincerely trust has been ratified by our Heavenly Father. The funeral took place which was sincerely trust has been ratified by our Heavenly Father. The funeral took place which we have been been founded. Soleme Required morning, the 19th February, and was celebrated in the parish church by the Rev. Dean Toomey, after which her remains were conveyed to St. Mary's cemetery, where Rev. Father Foley ciliciated at the grave. The pall bearers were: A. J. Baker, D. J. Chisholm. N. A. Craig, H. Jarett, G. Nickelson and R. McGlaughlin. Two daughters—catherine and Margaret—and two sons—John in Les Angeles and Kenneth at homemourn the loss of their departed mother. Her death will cause a vacancy in the hone which no one but a mother can fill; and many a day will have passed before the family, whose attachment for her was almost devotional, will forget the happy and interesting hours passed in the enjoyment of their mother's loving presence. The family and friends have the sympathy of all, who, as well as the immediate family, mourn the loss of one of Giengary's old

MRS. MARY CARROLL, TILBURY.

Miss. Mary Carroll., Thibury.

In the death of Mrs. Mary Carroll on Wednesday, February H. Chetham loses one of its most esteemed residents. Her age was seventy four years and six months. For some time Mrs. Carroll's health also months. For some time Mrs. Carroll's health had been declining, and at Christimas she had; had been declining, and the watchtla attention of her daughter and grand-children—Mrs. J. Mount and family—with the visits of many kind friends. Her sister, Mrs. W. C. Mo-Gregor of Tilbury, as is so with her for a few days before the end. The deceased was born at Stratford, county Wicklow, Ireland. She was the second dugsther of Mr, and Mrs. Mrs. W. J. Coutts of Tilbury and Mrs. W. J. Coutts of Tilbury and Mrs. W. J. Coutts of Tilbury and Mrs. W. C. McFregor, already mentioned, are thonly survivors. The family after coming to America, were among the first settlers of St. Patrick's parish, Raleigh, where they, each and sl. practiced the most generous and universal hoestality. The deceased delighten to recount anecdotes of the obstacles they had to surmount in getting to church and going furnity of four sons and four daughters.

At the age of twenty-two Mary Drew was married to John Curtis, who died leaving her with a young family of four sons and four daughters.

John Curtis, who died leaving her with a young family of four sons and four daughters.

John Curtis, who died fourteen months ago. An all wise Providence seems to have allotted crosses to the dear deceased in proportion to the strength and energy of her character. These she carried courageously to the end in a spirit of lively faith and truly Christian parience. May Ann Lanagan Toronto.

patience. May her soul rest in peace!

MARY ANN LANAGAN, TORONTO.

We are grieved to announce the death of Mary Lanagan, better known as "Millie," which occurred Max, let, at her home, on Fenning street. But a seighteen years of age, and the only daughter of John J., and Mary Lanagan. Her one week of illness, borne with patience and cheerfulness, ended in a happy and peaceful death, surrounded by her loving parents and brother praying for her loving parents and brother praying for her while her soul took its flight to a happier home above. She was a creat favorite among her friends, and will be sadly missed, as the many and beautiful foral ributes will testify. She was a devoted member of the Blessed Virgin's Sodality, St. Francis parish. The funeral took place Man, 3rd, to St. Francis church, where Requiem Mass was elebrated by Rev. Father McClann. After the ceremonies in the church were incised, the remains were taken to St. Michael's cemetery. May she rest in peace!

MRS. VAUGHAN PHILIOTT, FERGUS, ONT.

We sincerely regret to announce the death of Mrs. Philipott, wife of Vaughan Philipott Esq., accountant of the Imperial Bank, Fergus, Ont. The sad event took place very suddenly on the morning of March 2nd, at her mothers' residence, 33 Breadalbane street, Toronto. Mrs. Philipott was the eldest daughter of the late Stephen Monahan and grand daughter of the late Stephen Monahan afformember her as Miss Josie Monahan, always a favorite and bright pupil of Loretto Abbey, from where she graduated, and was a gold medalist in many subjects. Sne was also one of the happy Catholic brides of last June. To Mr. Philipott, her mother, sisters, brother and other relatives we extend our heariful sympathy, May she rest in peace!

After about ten days illness with la grippe MARY ANN LANAGAN, TORONTO.

MRS. ELLEN TUNN, FOREST.

After about ten days illness with la grippe another of Forest's early pioneers passed peace fully away from earth's joys and sorrows on Saturday, February 29th, in the person of Ellen, reliet of the late James Tunn, at the family residence, Clyde street, aged seventy eighty ears. The funeral took place on Tuesday morning from said residence to Catholic Church where the services for the dead were celebrated by Rev. Father Costello, of Sarnia, The pall-beavers were John Farrell, Wm. Leonard, Michael Murphy, John Malley, Miohael Garrett and Alex, Love. The interment took place at Beechwood cemetery. Ellen Tunn, whose maiden name was Gloeson. was born in the County of Tipperary, Ireland. She came to Canada in 1344 and settled in London, Ont. Here she was married to Patrick Claracy, who died leaving her with two little girls, now Mrs. Mahoney, of Cleveland, and Julia at home. Soon MRS. ELLEN TUNN, FOREST.

after she married James Tunn and came to Forest, about forty years ago and has lived here continuously until her decease. There was born to them two daughters so to Mirs. A. G. Flower, of Cleveland, and Mrs. John Cavanagh, of Port Huron. Some fitteen years ago Mr. Tunn was fatally crushed between two cars in the station yards here. Since that sad event his widow has lived a quiet life, was highly respected by all who knew her and very much sympathy is felt and expressed to the bereaved children above mentioned who will eleven grandchildren and one great grand child mourn her loss. Her daughters were all presents at the funeral, also Mr. A. G. Flower, Mrs. Wright. John and Thoe, Cairne, of Port Huron, Mrs. McKenzie and Mrs. Walton, of Pt. Edward.—Forest Standard.

May she rest in peace!

DIOCESE OF LONDON.

MISSION AT THE CATREDRAL.

The Mission which had been for some time previously announced, began in the Cathedral on last Sunday evening. Rev. Father Devlin, S. J., who in conjunction with Rev. Father O'Bryan, S. J., gave the Mission in St. Mary's church last year, was the preacher, his text being, "But one thing is necessary," (St. Luke chapter 10, verse 12.) The first week of the Mission will be for the women of the parish. Judging by the large number in attendance at the opening instruction and by the carrestness and zeal of the women of the congregation, the Mission will be an unqualified success.

Rev. Father Devlin is accompanied by Rev. Gregory O'Bryan, S. J., so well known to the cathedral congregation, having for a number of years past been one of the Fathers who conducted Missions in our midst. Father O'Bryan preached at the three Masses on Sunday morning, and in the afternoon he gave an instruction to the members of the Sodality of the Blessed Virgin Mary, his subject being the chief characteristics of our Blessed Lady. MISSION AT THE CATHEDRAL.

Death of Father Keough Hamilton, Ont., March 9—Rev. John Keough one of the oldest and best known priests in the Hamilton diocese, died to day at the House of Providence, Dundas, where he had been con-fined for a year. Deceased was born in Guelph in 1810, was educated at Ottawa College and the Grand Seminary, Montreal, and was ordained priest by Bishop Farrell at Hamilton in 1871,

MR. WM. WALSH HONORED.

Teronto Globs, March 7.

Mr. William Walsh, the Toronto general sgent of the Dominion Express Company, was presented on Saturday afternoon with an illuminated address and a gold watch chain and charm on the occasion of his leaving to take the position of assistant to the President and Manager. The event took him quite by surprise, and when he was called into the office he found the drivers and clerks of the Teronto branch, numbering one hundred and four in all, awaiting him.

Mr. A G Carruthers presented the address on behalf of the men who fully appreciated the work that had been done in their division of the branch and the fairness in Mr. Walsh's dealings with them.

Mr. James Sutherland, the customs house clerk, made the presentation of the watch and charm, stating that the clerks wished to show their respect for Mr. Walsh and the general satisfaction with which he had performed his duties.

Mr. Walsh, in replying said that if the new Teronto Globe, March 7.

their respect for Mr. Walsh and the general satisfaction with which he had performed his duties.

Mr. Walsh, in replying, said that if the new general agent, Mr. H. P. Sharpe, was tendered the same support he had received, he had no doubt of his success. Mr. Sharpe, he said, was a clerk about ten years ago when the Dominion Express Company offices in Toronto were situated on King steet, and since that time he has acted as the general agent at London. Ont. He thanked Mr. Sutherland and Mr. Carruthers for the kind words they had spoken and the employees for the valuable presents they had made.

Mr. Walsh started his career as a messenger boy in the employ of the Vickers Express Company, and for the last twenty years has been in the employ of the Dominion Express Co., in the capacities of chief clerk, agent, and latter ly general agent. The position of assistant manager which he will fill is a new one, with headquarters at the Union Station, He will have control of all the outside offices in the various towns throughout Ontario.

The Young Color Guard: or Tommy Collins at Santingo, by Mary G. Boneteel and The Haldeman Children by Mary E. Mannix, are two of the latest stories for children published by Benziger Bros., New York, 45 cts. each. 'Stories on the Rosary.' by Louisa Emily Dobree, author of 'Stories of the Seven Sacraments,' etc., published by Longmans, Green & Co., 39 Paternoster Row, London. Price 40 cents.

Crumiin, Ont., March 6, 1899.

Dear Sirs: It is with pleasure that I testify to the excellent qualities of your Thorold Cement for building purposes. Lest summer I built a concrete wall under my barn size 34 x 12 x 9 ft high). It makes a splendid wall, and I consider that I have a first-class job. I also put in concrete floors for horses and cattle with your Cement; they give good satisfaction, being perfectly dry and warm, and are easily kept clean. I can strongly recommend it to all farmers who intend using Cement.

WM. J. WKIR,

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 Albior Block, Richmond Street, Rev. D. J. Egan, President; P. F. Boyle, Secretary.

"OUR CHOIRS."

A contribution to the Record of the 7th all, scores the choir singers of our day and directs the attention of organists to the rules laid down by the suthor close with regard Thee "technique preserved course for criticism; but a choir under strict discipline and good training will not habitually fall into the errors complained of. Organists and singers cannot be blamed for the incompetency and lack of judgment of lay choir directors. These seem to be the "lordly personages" that neither organists nor singers can influence one way or another, and unless the clergy take a hand in and guide them there will often be evidence of ignorance or Indifference to rules prescribed. Very few directors so called, are satisfactorily competent for the work they pretend to understand and undertake to perform. Few are educated muslicians, and in consequence inferior to the organists and the trained senior members of the choir, whose suggestions and advice they are so unwilling to accept. In consequence their lack of experince and judgment becomes painfully apparent in the selections made and in their invariable habit of ignoring the male voices of their choirs by monopolizing the solos, till both clergy and congregation have become heartily tired of hearing the same voice Sunday after Sunday. Added to this is an unsatiable mania for publicity. A recent report of Christmas music had repeated allusions to the "able leadership" of the director, whose name was mentioned five times in the article. It is an indisputable fact that the best choirs are to be found in Cathedral churches and churches of religious orders where a number of priests are available. It is to be regretted that all orr choirs are not thus director, and criticism when deserved add immensely to the efficiency of these choirs are not thus director, and criticism when deserved add immensely to the efficiency of these choirs are not thus director and criticism when deserved and incenting the holy Sacrifice of the congregation of their chours, in order th

DEATH OF MR. WM. O'NEIL-

more maken and the arrange in Mr. A shalls.

Mr. James Stuherland, the controls home places, made the present close of the maken the present agent at Longino, Ontone the present close of the maken the present agent at Longino, Ontone the present close of the maken the present agent at Longino, Ontone the present close of the maken the present agent at Longino, Ontone the present close of the maken the present agent at Longino, Ontone the present close of the pre

Good Business Opening.
Thorold, Ont., March 10, 1904,
Editor CATHOLIC RECORD, London, Ont.: Editor CATHOLIC RECORD, London, Ont.:

Dear Sir.—The business committee of our branch has in looking about found that out of a population of 2500 residents in our town, 500 of whom are Catholics, only three of our people are occupied in commercial persuits—a coal and wood merchant, a boot and shoe dealer and a butcher. The latter, who has conducted a meat market successfully for many years, has lately been appointed to the position of postmaster and is anxious to dispose of his meat business. We do not know why some

energetic C. M. B. A. man who understands the business might not take it over and do equally as well. There is a splendid opening for a grocer, or in tact in any of the lines other than the two first named.

Our people are all prosperous in as much as 90 per cent. of them own their own homes. Our locality is of the healthlest. The two Weiland canals run directly through it giving cm ployment to our people with its various manufactures. Our Separate schools are among the best equipped in the Province. Our church was built and furnished at a cost of over \$40,000 and the parish is practically free of debt. If there are any of your readers who looking for a change and who have the ability to conduct any of the various lines let them pay us a visit, or communicate with Branch 24.

ED P. FOLEY. Rec Sec.

THE LONDON MUTUAL FIRE INSURANCE COMPANY OF

CANADA. FORTY-FOURTH ANNUAL REPORT.

FORTY-FOURTHANNUAL REPORT.

The annual meeting of the Company was held on Monday, Feb. 22, at the Head Office. S2 St King street cast. Toronto. The report is as follows:

Your directors have much pleasure in laying before you the 44th annual report and balance sheet of the Company
From the statement it will be seen that the assets on Dec. 31 last amounted to 8736 796 55, an increase of \$108 106 39 over the amount shown at the close of the year 19(2.
Thore were issued during the year (including renewal), 28 597 policies, insuring property to the extent of \$38 794, 178 85, the gross amount at risk on the 31st of December, 19(3, being \$74. 815.901.29)

The assets have all been carefully valued, and after providing for an ample reinsurance reserve fund, and writing of 25 per cent, from cilice furniture and Goad's plans account there remains a surplus over all liabilities of \$376.016.

The year 19(3) is noted for the large number of conflagrations occasioned chiefly by prolonged seasons of dry weather, but though the Company contributed in each case, the amounts were comparatively small, it being the policy of your board to write small lines spread over a large area

In April last, in compliance with a bylaw pressed at the last annual meeting, the Head offlice was removed from London to Toronto. The offlices at present occupied are commoditions and well adapted to the needs of the Company, and it gives much pleasure to state that the change has been beneficial.

Your directors are pleased to report that the office and field forces have performed their duties in a very satisfactory manner.

Three directors, viz., Hon. John Dryden, Rev. G I Taylor and Mr. D. Kemp, retire from office, all being eligible for re election.

Respectfully submitted.

Toronto, Feb. 22, 1904.

Toronto, Feb. 22, 1904.

INCOME.

Balance of cash on hand and in banks, 31st Dec. \$110.297 94 |

Agents' balances, 31st Dec. 19,447 77 |
1902 19447 77 |
1907 1907 19745 71

ASSETS.

Bonds and debentures...\$119,970 00 Mortgage loans...... 32,750 00

Tctal.....\$736,796 55

EXPENDITURE.

223,444 46

Total.....\$567,178 76 LIABILITIES. Capital stock paid up....
Lisses adjusted, but not due, less re-insurance.\$ 7,149 19
Due for re-insurance..... 5,011 82 \$ 17,500 00

12,161 01 Investment, surplus ac 2 666 55 Count. 232 63
Cher liabilities. \$326,476 20
Surplus. 376,760 16
703 236 36

H. WADDINGTON, Managing Director. H. WADDINGTON, MARRAGING DIFFERENT I have audited the books and accounts and have verified the securities of the London Mutual Fire Insurance Company of Canada, and hereby certify to the accuracy of the above statements, which correctly set forth the posi-tion of the Company as on December 31, 1903.

Total.....\$736,796 55

Toronto, February 4, 1604. W. H. CROSS, Auditor. W. H. CROSS, Auditor.

The president spoke at length on the operations of the Company for the year 1993, and moved the adoption of the report. The motion was seconded by the vice-president, Mr. George Gillies, and was carried unanimously by the meeting. The retiring directors. Hon John Dryden Rev. G. I. Taylor, and Mr. D. Kemp, were re-elected, the Hon. John Dryden representing the policyholders, the Rev. G. I. Taylor and Mr. Kemp the shareholders.

At a subsequent meeting of the board the Hon. John Dryden was re-elected president, Mr. George Gillies vice-president, and Mr. H. Waddington managing director, for the year 1994.

Mr. W. H. Cross, F.C.A., was appointed auditor for the year.

Thorold Cement and **Portland Cement**

For building purposes of all kinds including Churches, Schools, Houses, Barn Walls and Floors, Silos, Root Houses, Cisterns, Pig Pens, Hen Houses and Sewers, Tile, Abutments and Piers for Bridges, Granolithic Sidewalks, in fact, for all work that it is possible to do with cement,

WHOLESALE IN CAR LOTS ONLY.

Estate of John Battle THOROLD, ONT.

MARKET REPORTS.

London. March 17.—Grain. per cental.—Wheat per cental. \$150; cata. 98 to \$100; corn. 90 to \$100; corn. 90 to \$100; corn. 90 to \$100; corn. 90 to \$1.01; rye, 90 to \$2.00 to \$1.50; Maab—Dressed Hogs \$7 00 to \$7.25; pork, by 1b. 8to 9; best, by the quarter \$5.00 to \$7.00; vest \$7 to \$8 00; lamb, per pound, 9 to 10c.

Poultry—Spring chickens, per pair, 75 to \$1.50, live do., per pair, 65 to 90c.; turkeys, dressed per 1b. 15 to 185; turkeys, live, per 1b, 124 to 18c.

live Stock— Live hogs, \$4.75; pigs, air. \$3.50 to \$6.00; stags, per cwt. \$2.00 to 2.124; sows, \$3.25 to \$3.50; fat cattle, \$4.10 \$2.12): sows, \$3.26 to \$3.50: fat cattle, \$4.10 to \$4.50. Produce.—Hay, \$8.00 to \$9.00; straw. per local, \$3.00, to \$3.50. Dairy Produce—Eggs, per doz... wholesale, 21 to 22; teggs, per dozen, retail, 23 to 25c; butter, best roll, 18 to 29c; butter, best roll, 18 to 29c; butter, best cream ery, 22 to 24c; butter, crock, 16 to 18c; honey, strained 3 to 0: honey, in comb 124c. Vegetables—Potatoes, per bag, 15c to \$1.10; cabbages, per doz... 40 to 70c; carrots, per bag, 22; celery, per doz... 40 to 59c; carrots, per bag, 30 to 35c; parsnips, per bag, 60 to 75c.; applies, per bbl, \$1 to \$1.75.

Fruitz—Apples, per bag, 50 to 75c; applies, per bbl, \$1 to \$1.75.

TORONTO.

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March 17.—The market is dull and prices lower. No 2 white and red winter quoted at 93 to 94c east for red, white or mixed winter, high, low or middle freights; No. 1, spring is quoted at 90c east and No. 2 goose at 83c to 85c; Manitoba wheat No. 1 northern, is quoted at \$1.01 at Georgian Bay points and No. 2 northern at 98.5 No. 1 hard at \$1.63, lake ports, and 6c more for g, i. t.

Barley — There is a good demand for export trade via New York; No. 2 quoted at 45c, low: No. 3 extra at 33c and No. 3 at 11c middle reights. No. 3 extra at 43c and No. 3 at 41c middle freights.

Peas No. 2 white quoted at 64c to 65c high freights, and at 53cdow freights.

Corn-No. 3, yellow, old American, quoted at 56jc on track Toronto; No 3 yellow at 54jc to 55c; No. 3 mixed, old, at 55 to 55jc new American yellow, 51c; new mixed, 59c Toronto; Canada new yellow corn offered at 44c Toronto; 41c bid.

Buckwheat — The market is steady, with quotations at 50c.

Oats are dull; No 1 white is quoted at 33c low freights to New York; No. 2 white, 32c bid east.

hats are duil; No 1 white is quoted at 33c bid east.

MONTREAL

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Live Stock Markets.

Live Stock Markets.

TORONTO.

Toronto March II. — There was perhaps a keener demand for good butchers' cattle than has been seen during the whole long period of severe weather and the blocked up roads. While prices are not abnormally high in themselves, they are high for the quality of cattle to be had. On the whole prices butchers' cattle to day were from 10 to 25c higher than any time during the week. Top prices were from \$4 25 to \$4.50 for the best lots offering, and poor cattle were selling at \$4.

Export—There were no loads of export offering, and only a very few small lots of picked cattle for export were in the market. Prices were steady at \$4.60 to \$4.80.

Feeders and stockers:—Good inquiry and several loads offering. Prices ranged from \$3.75 to \$4.25.

Sheep and lambs—Receip's were very light and the market for 'ambs, grain-fed, selling at \$5.80. Sheep steady.

Hogs — The market is weak, but prices unchanged. There are too many thick fats coming forward, and these are an element in the present weather conditions in the market. Receipts to day were 28 loads, with 332 head of cattle, 208 sheep and lambs, 1,500 hogs and 32 calves.

East Buffalo March 17. — Cattle—Receipts 75 head; steady to strong; prime steers. \$5 to \$5.20; shipping, \$4.40 to \$4.75; butchers, \$4 to \$5.50; shipping, \$4.40 to \$4.75; butchers, \$4 to \$5.50; helfers, \$2.25 to \$3.90; bulls, \$3 to \$4.25; stockers and feeders, \$3.40 to \$4.25; stockers and feeders, \$3.40 to \$4.25; stockers and feeders, \$3.40 to \$4.25; stockers and feeders, \$3.00 head; slow; \$2.00 to \$0.00; lower; heavy, \$5.90 to \$5.50; mixed, \$5.80 to \$5.50; Yorkers, \$5.70 to \$5.55; pigs, \$5.40 to \$5.50; roughs, \$5.25 to \$5.50; stage, \$4 to \$4.75. Sheep and lambs —Receipts, 16.00 head; active; sheep, steady; lambs, \$5c lower; lambs, \$5 to \$6.15; yearlings, \$5.15 to \$5.35; wethers, \$4.90 to \$5.50; seep, mixed, \$5.50; se

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