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"Christianus mthi nomen est, Catholicus vero Cognomen." — (Christian is my Name, but Catholic my Surname.) — St. Pacian, 4th Century

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1377

The Catholic Record. LONDON, SATURDAY, MAR. 11, 1905.

A POLICY OF CORRUPTION.

Sir Robert Walpole is regarded by historians as a master-briber. "Every nan has his price" was his motto. He lived, however, at a time when norality was at a low ebb in England. And his policy of corruption, which was a legacy from preceding generations, was not ornamented by pious platitudes. He believed in it as a matter of practical politics, and had reasons enough to justify that belief. But they who strive to imitate him nowadays keep that fact under cover. Cases of corruption come to light now and then, but they either occasion no are discussed by reformers whose enthusiasm can be quieted by something make and toil to keep the little ones nice in the way of a position. When nauseating odors become too offensive they can be traced to the alien, or to the uneducated native. With schools and libraries all over the country corruption will be a thing of the past-a gruesome horror referred to in books of history as proof of our ancestors degeneracy. It is so simple this remedy -to prevent plague spots in the body politic. Just education, a few years, devoted to an assortment of ologies—a love of the good and beautiful, fostered and strengthened by selections from the best authors-and then we are equipped to tread securely the narrow path. We shall bulge out with patriotism and civic virtue. When that time comes may we be there to see.

THE LOWEST LAYER.

Writing in McClure's Magazine for February Mr. Lincoln Steffens gives a startling account of corruption as it exists in Rhode Island. A detailed exand interviews with various individuals warrant him in saying that the System of Rhode Island is grounded on the lowest layer of corruption that he has found thus far-the bribery of voters with cash at the polls. In other states the corruptionists buy the peoples representatives. In Rhode Island they buy the people themselves.

Commenting on the theory that good government depends upon keeping the ignorant foreigner from voting or upon devising some scheme of representation by which the balance of power could be given into the hands of the good old American stock, he says that these things abide in Rhode Island, And yet nine of its towns are absolutely purchasable, that is they go the way the money goes. Eleven more can be influenced by the use of money. Many and sensations beget religious indifof their voters will not go to the polls at all unless "there is something in it." But there need not be much in it Governor Garvin quoted a political leader in one town, who declared that if neither party had money, but one had a box of cigars, my town would go for that party-if the workers would

give up the cigars. Mr. Steffens further says that bribery of the people is a custom of the country in Rhode Island. The voters who take bribes are Americans. The officers and legislators, the bosses and leaders are not "Irish immigrants," but are typically nature born citizens of professional and business occupa-

We submit these facts to the consideration of the journalists who, whenever they touch upon corruption in the United States, hark back to the days of Nast. And they may lead the advocates of secular education to have some misgivings as to the tenability of their position. " Quarry the granite rock," says the great writer, "or moor the vessel with a thread of silk, then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against these giants, the passion and pride of man." But some of us do hope to be able to do this, and so infatuated are we with our ideas in this matter that we put the blame for corruption anywhere but where it rightly belongs.

POVERTY'S BATTLE.

Our readers may have heard a lecture on the thriftless poor. It is generally given by a woman who is a stranger to financial worry, or by a man of the type that is hard but just. Now some of these lecturers do not know their neighbors and they do not care to be the keeper of their brethren. Again, they are not aware that poverty may be due to lack of opportunity, and to in it, and work in aid of all its legititheir own heedlessness. It is quite mate aspirations.

true that inertia and intemperance and thriftlessness count for much on the assignment of poverty's causes, but there are many who are neither lazy nor intemperate who are willing and

LECTURE DELIVERED TO THE D'YOUVILLE READING CIRCLES.

BY REV W. P. O'BOYLE, O M. I., D. D. Ottawa Journal, Feb. 28.

Ottawa Journal, Feb. 28.

White; from the north the black, and from the west the dun. These combine in tints of yellow, green and gray. Further evidence of their highly cultivated art is found in the minute tracery found in the beautiful Book of Fellow. nor intemperate who are willing and ready to work, and who remain from birth to death not far from the "bread

If the poor, the thriftless poor, might save the money carned during the summer, and prepare the appetizing and healthful dishes which cost so must eat and pay rent and clothe the children. And they who know them must marvel at the thrift that can effect even this. There is many a brave heart in the tenements fighting a grim battle for its the hands of women mend and warm-and give of their strength gladly to the sweat shop so that she and hers may have a home. They are beautiful these hands-the tired hands of workers, of sowers of self-sacrifice, of ceaseless devotedness. Thrifty? Well ary what he cannot understand. let the good people who harp on thrift receive an irregular income and see in a year's time what they have to their credit. Such an experience might give them information and save the poor from advice which is ofttimes ridiculous and impertinent. And it is well to remember that "Whoever has received from the Divine bounty a large share of blessings or 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 minister of God's Providence, for the benefit of others."

WHAT IS NEEDED.

In discussing the school question the Messenger quotes the Protestant Bishop amination of the political conditions, of Madras as to what education divorced from religion has effected in India, as follows: "I remember," he says, "some years ago when I was in Calcutta, a leading member of the Education Department saying to me as we walked away from a meeting of the University Senate: 'After all, what we want in India is not so much more M. A's. and B. A's. as more men who can be trusted with small sums of money.' "

THE QUEST OF GOD.

vivals which are taking place in the United States and in England. We all know that Christ's religion does not rest on the imagination. We are aware that hysteria and emotion and a sub from kings, none but the Jews can go jecting of truth to the test of moods so far back." at the revival in Schenectady there is no shouting, no hysteria of any kind. Despite the facts that work is plenty. wages are good, saloons' are many, and

two theatres open, the work goes on. It shows to our mind that the men and women who attend it are not satisfied with things earthy and that the quest of God appeals still to the heart. It may lead them to truth or to the enthusiasm which is rooted in dogma But be this as it may, the revival must have some influence for good in the country even as the revivals originated by Whitefield and the Wesley's did not a little towards the uplifting of Eng-

We are all exhorted to plan and work for the salvation of souls. We must have new methods if such can draw men. The other day Father Bernard Vaughan went about the streets of London ringing a bell to attract an audience. And we have beard one of the distinguished priests in America declaring that anywhere-a public park or market place-is a meet pulpit for the preacher provided he can win men. What, asks Archbishop Ireland, should be our practical relations with this age? Let them be all that the warmest apostolic zeal and best human prudence counsel. Let us not stand isolated from it. Our place is in the world as well as in the sanctuary: in the world whenever we can prove our love for it or render it a service. We cannot influence men at long range: close contact is needed. Let us be with them in the things that are theirs-material interests, social welfare, social weal-so that they may be with us in things that are ours-the in. terests of religion. To hold the age to truth and justice Catholics must be in it and of it: they must be fair to it, recognizing what is good no less than what is bad in it : they must love what is good

trative of the Ceitic notion of the power of language, Rev. Dr. O Boyle, O. M. I., of Ottawa University, opened a very fine address on the "Gaelic Revival," before the d'Youville Reading Circle in Rideau Street Convent yesterday afternoon. From the story the reverend lecturer adduced that the little and have a landlord who abhors rent, they could get out of the thrift-less class. But, unfortunately, they o'Boyle said: "The first evidences of O'Boyle said: "The first evidences of from the unconsciousness that threatens death, is that the nation's soul has found a voice and that voice her own. The Language movement is the first and most striking sign of resuscitation, which means the defeat of West Britonconcern or are forgotten quickly or loved ones against hunger. There ism in education, and in politics the ture. It is rescuing Ireland's treasury of art and song. But what is perhaps most ignored is the practical, industrial awakening, the promulgation of the anti-emigration, self-help doctrine. A fad, a hobby, a crotchet, all these nasty terms come to the sarcastic lip of the modern man who dubs reaction

> THE IRISH LANGUAGE. Continuing, Dr. O'Boyle gave a detailed description of the Irish language, its relation to the Scotch, Manx and Welsh, and a comparison with the English, over which latter it has a super 40, and an exceedingly large vocabulary. Passing on to the written language, he spoke of its inherent literary beauties. He quoted Cardinal Logue: "If you wish to convey in the clearest words the most delicate shades of thought and feeling; if you wish to go straight to the heart of your audience or to convince their reason, you

could not choose a more efficient medium than Irish." "Since bilingual study is beneficial," he continued, "why neglect a language so pure and so venerable, fitted especially for the mental gymnastics of the Celtic mind?"

Referring then to the long history of the Irish language, Father O'Boyle told of the ancient books and scrolls that passed from hand to hand, many being lost and destroyed, but a few priceless ones surviving, among them the Shencus Mor, known as the Gaelic Code of the Brehon Laws, a code the peer of the Justimian Pandects. Of these laws (the Brehon) the learned archaeo-logist Sigerson says: "I assert that philologically speaking, such laws could not emanate from any race whose brains have not been subject to the quickening influence of education for many generations."

Passing on, he touched upon the

other products of those brains, the Soga and annals, and the bardic in-stitution, which "made culture triumph over the more material tendencies of

kings and chieftains."
"They kept the genealogies of the tribes which are fairly reliable, and though we Irish are not all descended

In defence of the roles of Finn Macand sensations beget religious indif-ference. We are told, however, that Killer, Dr. O'Boyle pointed out the duties of the Ollamhs or high priests of Pagan days, who were obliged to know 200 stones of first class and 100 of second class merit. Finn comes under the latter; the exploits of the Red Branch Knights and of Cuchullain under the former. Lady Gregory has made some excellent translations.

From the outburst of unfettered Gaelic sound, rhythm and harmony, of the 18th century, Moore formed his melo-

> "How the language was almost lost," Dr. O'Boyle continued, "was by the establishment of the National schools teaching English."

> Three scholars, in the early nineteenth entary, O'Curry, Petrie and Todd, took an interest in the idiom as grammar ans, and the late Father O'Growney evolved a primer. Dr. Hyde followed In five years 150 Leagues were formed, now there are 500, with weekly and monthly Irish publications.
>
> "The language is taught in the na-

tional schools and convents, and two years are compulsory in Maynooth. The clergy is behind the movement and of late the politicians also, not only of the Colonnell who spoke here in Ottawa, but Redmond, Dillon, O'Brien and Healy. Trinity College is taking it up and Dr. Hyde is mentioned for the board of the new Catholic University.

Father O'Boyle narrated his experiences at the Feish in Connaught, last summer. The enthusiasm with which the young people from all the county took to the study of the language im-pressed him most.

Resuming his subject after a short digression on the natural beauties of Ireland, the reverend lecturer said : "There is such a thing as sentiment, and it is a glorious thought to think that Gaelic may yet find a Dante or a Petrarch to further crystallize that tongue in which Ossian sang and Brian red on his legions, and Columbanus ruled half Europe from his cell; the language in which Patrick laid the nation's chiefest claim to glory, the same which our grandparents spoke as mother tongue.

RACE IMAGINATION. As an instance of the discriminating imagination of the older race, he quoted the colors they attributed to the winds: "From the east comes the crimson wind; from the south the lit is planted in His Heart.

Kells. 1 --- 44 "Hanks to the revival," he said,

Ottawa Journal, Feb. 28.
By a short tale of Herakles, illus-

"an art gallery is started in Dublin, and it is hoped that the fingers deft enough to weave the famous lace of Ireland will weave on canvass their ar-tistic thought, to reconstruct the landscapes and historic events of Ireland.' Regretting the deterioration likewise experienced in musical taste, Father O'Boyle pointed with hope to the revival of the Feis Ceoil or Festival of music, and the annual central meet or Oireachtas at Dublin. Also, to the Industrial movement. With fourteen harbors fit to float the navies of the world her ports are empty, though Ireland is half way house between two hemispheres, and should be the clearing house of America.
"In Davis' word: 'In a climate soft as a mother's smile, and on a soil fruit-

ful as God's love, the Irish peasant mourns.' Why? The interdict laid on industrial expansion and prohibitive duties on trade, and absentee landlord-ism. Then came the drink evil to offer its Lethe of forgetfulness. "All this we call Ireland's disease," said Dr. O'Boyle, "and the Gaelic society is probing, that the people may, on a basis of comfort and prosperity, apply them-

INDUSTRIAL PROGRESS.
Instancing the Cork, St. Louis,
Buffalo, Chicago and other fairs, he showed the industrial progress recently made. Further progress is noted in the decrease by one-third of the emigration last year.

selves to higher things.'

"THE IRISH TYPE.
"The whole scope of the Gaelic movement, whether language, art or industrial, is to conserve the Irish type.
"We have in Canada are building. We here in Canada are building up a new nationality, building a modern structure, of solid concrete, cemented by mutual interests. Our duty is to merge in a new entity, not however to the forgetfulness of our origins. Let us never forget that the rugged founda-tion-stones are the characteristic inherited from our Scotch or English or French or Irish forbears. When I seek the preservation of the Irish type at home, as a distinct entity, I say it is no bigotry, I would be the first to re-gret the disappearance of the Saxon type. I would say in the words of our great Irish Canadian, Edward Blake: There is something in the corporate personality of a nation which is a sacred thing, as the corporate personality of a single individual."

You steal the traditions of a race, you make one less the higher aspira-tions of the world. She has carried the faith abroad, let her remain to hold up the Celtic idea at home. Give back her land. Give back her brave sons, give her the habit of work, give her the experience of freedom, give her government according to the genius, manners, customs and imprescriptible rights of the people, and you will make Ireland Irish once more."

THE SPIRIT OF PRAYER.

What an appropriate intention for the

What an appropriate intention for the Lenten season is this March intention of the Apostleship! We are to oray, with united earnestness, the round world over, for "the spirit of prayer." This intention does not mean, precisely, that we may never forget to say our daily prayers, to make our obligatory devotions, to say many rosaries, or to make long meditations. The spirit of prayer means much more than all this, something different from all this. It means the essence of prayer; the union of our hearts, minds and wills with God, so that we walk with Him, in His presence, all the time. Not that we shall be thinking of Him every moment, although there are people, perhaps, who dwell, as we say, in His presence, with little or no voluntary or involuntary forgetfulness of it. For the most of us, however, we may compare the spirit of prayer to the daily sunshine-we are glad of it, it makes us happy, it lies in brilliant beauty all about our way, and we rejoice in yet we are not saying or thinking all the while, "How bright the sun is." Now God and communion with God,or prayer, the true spirit of prayer— ought to be and can be the divine sunshine of our Christian lives, making any lot a blessed and bright one. A towards attaining such a spirit will be found in brief ejaculatory prayers, in saying sometimes, in any place, in any company, not aloud, of ourse, not even moving our lips, but just thinking in our hearts, "My God! I love You!" "My God, how good, how beautiful You are!" "Make me love You—make me love everybody." Or we may simply turn our thoughts some altar near us, where the Blessed Sacrament reposes; or we may rest, reverently and peacefully, for a moment with the Holy Spirit of God in the very centre of our souls; or we may let our glance fly up through the blue sky to the far-off heavens and then pause, in thought, a moment there be-lore the King in His beauty, sur-rounded by the angelic choirs. Some of these things, or one of these things, of these things, or one of these things, we might choose now, as we read, for our hourly practise through the coming season of Lent. Carefully practised, such a Lenten devotion will, we may be quite sure, go far to develop in us the spirit of prayer before Lent is done.—Sacred Heart Review.

BISHOP SCOLLARD.

Peterborough Review, February 21. This morning there took place in St. Peter's Cathedral one of the grandest, most impressive and solemn ceremonies that has ever been witnessed in that historic church.

It is indeed an occasion of rare interests to all, irrespective of creed or dectrine, that a Peterborough country boy—a native son of the township of Ennismore, in the person of Rev. D. J. Scollard has been elevated to the dignified and responsible post of spiritual head of the new diocese of Sault Ste. Marie. The hundreds of friends of the new Bishop in all walks of life will congratulate him on his elevation to the episcopacy. During his residence in this progressive town and amid the earlier associations of his youth in Eanismore His Lordship proved by his ability his sincere piety, his great administrative gifts and his talents as a scholar as well as by the exercise of many other admirable qualities that he many other admirable qualities that he is every way worthy of promotion, and that he will discharge his duties and obligations as spiritual head of the new diocese in a highly satisfactory manner and with zeal, earnestness and devc-

Lordship is held is evidenced in the wording of the address presented to him by the priests of the diocese of Peterborough, and from his oldtime friends and associates in the parish of

To the latter, as pointed out in the address, it is a source of pardonable pride and an honor to the parish that so brilliant an ornament to the Church should have been born and brought up in their midst.

The priests of the diocese also joined in wishing Heaven's choicest blessings upon the new Bishop and expressing their confidence in his capabilities and the good work which he will be able to accomplish. Both addresses were accompanied by suitable presentations. In the division of the large diocese over which His Lordship Bishop O'Connor has so ably, enthusiastically and graciously exercised his care and influence, he will be able to devote his time and attention more directly to the needs and spiritual requirements of the eastern portion; while the great and growing northern and western sec-tion—now the diocese of Sault Ste. Marie—will have for its spiritual head a magnificent field for the display of his apostolic zeal. That Bishop Scollard will faithfully discharge his epis copal duties with the love and tenderness of a prudent father and with zeal, tact, aggressiveness, great administrative and executive ability cannot be doubted, in view of his excellent record in the past, and the fitness with which he is by nature, grace and education endowed. Hundreds of friends will join on this auspici ous occasion in extending to the new Bishop of Saulte Ste. Marie their heartiest well wishes for a long and useful career, blessed with kindly deeds, noble acts and crowning achievements.

THE REAL SECRET.

PRIEST TELLS WHY CATHOLIC CHURCHES ARE CROWDED WHILE MANY PROTEST-ANT PEWS ARE EMPTY.

Rev. Thomas P. McLoughlin, pastor of the Church of the Blessed Sacrament, New Rochelle, in a letter to a local paper writes as follows on the difference in the attendance at Catholic and Pro-

testant churches:
It cannot be said that our music attracts them, for the great majority of our people have always avoided the services when we have had our grand operatice music, which proved so attractive to non-Catholics, especially on great festivals. Thank God, our present Pontifi has cut out the theatrical music : and what is the result? attendance at the late service has been increased 20 per cent. Hence one reason of our crowded churches is that our services are not too long. In the church of the Blessed Sacrament, for instance, the solemn service on Sun-day rarely takes more than an hour and a quarter. Secondly, the preacher in this case has a message to give, and he preaches the Gospel of Christ to rich and poor alike, just as did the preachers referred to by "Observer" (a Protestant correspondent) in his own church in days gone by. The priest talks plainly on hell, fire and death and judgment and on the love of God, just as Paul did before Felix, the Governor, and tells all his hearers, "Unless you do penance you shall all likewise perish." He tells the thief and the drunkard and the dishonest man and the unmentionable sinner: "God will sift you as wheat, for He is like a refiner's fire, and you must suffer here or hereafter for your crimes." And how long are the priests' sermons? Five or ten minutes at the early Masses and twenty minutes to half an hour at the late Mass. It may be said now of the priest as it was said of Christ Himself: "The common people hear him gladly," and why? Because he speaks like one having authority. The real secret, however, of the

crowded Catholie churches on Suuday is because, despite modern materialism and higher criticism and the sensual and nigher criticism and the sensual animal tendency of the age, our Catholic people have the grace of a profound faith. They firmly believe in God and in the Divinity of Jesus Christ and His miraculous birth. They believe in the miracitous birth. They believe in the Holy Ghost and His abiding presence in the Church. They do not merely hope for the resurrection of the dead and a life Church. They do not merely hope for the resurrection of the dead and a life beyond the grave, but they believe it because it because the contract of the dead and a life beyond the grave, but they believe it because it because the contract of the dead and a life beyond the grave, but they believe it because it is another man's than his own.—Francis Bacon.

as firmly as that two and two make four. Faith, simple, childlike faith, such as Christ called for, is therefore the real reason of our crowded church. just as in my humble opinion lack of supernatural faith is the explanation of the vacant pews in most Protestant churches. Splendor of ritual, beauti-ful vestments, popular devotions adapted to the intellect and taste of of the people at large, beauty of art, architecture, paintings, music, etc., are all helps, it is true, but at the foundation of all is real practical Christian faith in Christ, in the atonement, in the Real presence of Christ in the Eucharistic Sacrifice of the Mass.

Father Conmee, S. J., has arrived in Rome with important papers affecting the Beatification of the Irish Martyrs.

It is announced that the Rev. A. E. Franklin, curate of St. Mary's Anglican Church, Buxton, has joined the Catho

It is proposed to introduce at Rome the cause of canonization of Father Domonic, the Passionist, who received Cardinal Newman into the Church.

Lord Halifax's visit to France, where he has many influential Catholic friends. gives rise to the belief that he is again about to raise the question of the validity of Anglican Orders.

It is stated that the recent convert Mr. Reade, grand-nephew of Charles Reade, the novelist, has entered the College of St, Bede at Rome as an ec-clesiastical student.

The "Manchester Guardian" is responsible for the statement that Mr. John Lavery, the celebrated painter, who is a Catholic, lately declined nomination to the Royal Academy.

The Dake and Duchess of Genoa, with their son, Prince Ferdinando, have just paid a visit to St. Peter's, Rome, and attended divine service, during which they received the Pope's

Miss Etla M. Holman, of Jersey City, has been received into the Dominion Nuns ot their Monastery in Hunt's Point. She entered as a novice on Jan. 14. She was a convert and a deaf mute of rare intelligence. The Dowager Countess of Rosslyn

Church, is the mother of two of the most brilliant and beautiful women in England, the Countess of Warwick and the Duchess of Sutherland. - The Casket.

A Rome correspondent states that Mgr. Murphy, rector of the Irish College there, has been appointed Apostolic Protenotary. The nomination was communicated to Mgr. Murphy, accompanied by a note prais It is stated at the Vatican that the

Pope has promised personally to assist, where possible, in the process of the Beatification of the Irish Martyrs, in return for the kind reception given to his Legate, Cardinal Vincenzo Vannu-telli, when he visited Ireland. A Rome correspondent announces

the death of the Pope's sole surviving uncle, Giuseppe Battio, at the age of the death of the Pope's sole surviving uncle, Giuseppe Battio, at the age of ninety. Signor Battio died at the Pope's native villiage of Riese, near Asolo, in Venetia, where he had lived all his life, and where he was the oldest inhabitant. His wife was Illuminata Sarto, sister of the Pope's mother.

The Cincinnati Federation of Catholic societies is not alone in its war upon indecent bill-posters. Mayor Mc Carthy of Richmond, Va., has taken the initative in a much needed crusade against this crying evil, and ordered all the posters of a certain musical fantasy, billed to appear in Richmond from the city bill board. He expressed his disapproval of such posters in scathing terms.

The late Monsignor George H. Doane, Rector of St. Patrick's Cathedral, Newark, New Jersey, enjoyed the distinction of being the son of one Protestant bishop and the brother of another,—the latter being the present Bishop of Albany. From the Outlook's sketch we are pleased to see that Monsignor Doane retained the friend-ship of his Protestant friends to a degree which does not always fall to the let of conveyts.—This Caplet lot of converts .- This Casket.

Mgr. Bonomelli, Bishop of Cremona whose untiring efforts for bettering the conditions of Italian immigrants have Rome correspondent, to be created a Rome correspondent, to be created a law that king. It will be the senator by the king. It will be the first time since 1870 that an Italian Bishop has been chosen a member of the Senate.— London, Eng, Catholic

Sir Francis Cruise, M. D., Honorary Physician in Ordinary to the King in Ireland, has been appointed by his Holiness Pius X., a Knight of the order of St. Gregory the Great, in special recognition of his work in connection with the "De Imitatone" of Thomas a Kempis, and its literature.

Tha hon. secretary of the Caltra, Co. Galway, National Teachers' Associa-tion has received a letter of thanks frem his Grace the Archbishop of Tuam for "the vigorous resolution of the Association protesting against any interference with the present control of primary schools in Ireland. The Most Rev. Dr. Clancy, Bishop of Elphin, writing on the same subject, expresses his confidence in the teachers fidelity to Catholic interests.

MARCH 11, 1905.

BEING A MEMOR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVESTURES OF COLONEL JOHN M'OOSELL-KNOWN AS SPANISH JOHN WHEN ALLIEUTENANT IN THE COMPANY OF ST. JAMES FITHE REGIMENT IRLANDIA. IN THE EERVICE OF THE KING OF SPAIN OFERATING IN ITALY.

BY WILLIAM M'LENNAN.

1744-1746.

How wa metoid friends and an older enemy in Rome with whom I was forced to subscribe to a Force having passed my word to the Duke of York; how it came that I resigned from the Company of St. James.

Througa General MacDonnell's kindness I was allowed to spend a few days in Rome as being on his staff, and at my first freedom took my way to the street of the Quattro Fontane and my old College.

What a welcome I received! Good Father Urbani held me in his arms as if I had been his own son, and would not hear of my sleeping outside the College, although 'twas a downright breach of their rules; and the old por-ter, of whom I once stood in such awe, waited up for me, no matter what the hour for returning might be, and nodded and winked knowingly, as if he too had insinuace there was anything of levity insinate there was anything to levely
in my conduct, for I have always had a
too just regard for my position as a
gentleman and an officer to indulge in
any hing unbecoming, more especially
where I was so carefully observed.

Angus I found the same as ever, quiet and contented with his lot, as seemed most of the others, though I could see my appearance caused something of a ruffle among them. I seemed to have grown so-many years older, and was surprised to find how small and almost mean many of the old surroundings looked; even the Fathers did not appear as formidable as before. All, that is, save dear old Father Urbani, of is, save dear old rather olding, whom I never stood in awe, and who had only grown older and more frail; to him I told all that was in my heart, not even hiding my first fright from him, which I would not have then confessed to any other living man.

On the second day of our stay, the General and I took our way by the Coreo and through to the Piazza Santi Apostoli to pay our respects to His Majesty King James. As we ascended the staircase I thought of the two poor awe struck collegioners who in souta soprano had climbed the same stairs two years before, and the amaze ment that had filled their hearts whe they saw and talked with Royalty for the first time. Now I was a man though but sixteen, for I had carried a sword honorably in company with some of the bravest men in Italy, and had been personally presented to King Carlo as worthy of his gracious notice

The General was in full dress, with is Spanish and Neapolitan orders, and I wore the full uniform of a Lieuten of our brigade, which was genteel enough even for a presentation. In the ante-room the General was wel

In the anter-room the tieneral was welcomed on all hands, and I met many I
knew, including Mr. Secretary Murray,
Mr. Sheridan, and the Abbe Ramsay,
and was much made of though without
flattery, save by those at whose hands
I could fittingly receive it. What was
my disgust, though, to see the white
face of Creach again in the crowd; he, face of Creach again in the crowd; h however, did not come near me, and out of consideration for the General, refrained from speaking of him, as ention of my former I may say here that I never knew th result of the meeting between Creach and the Colonel, as the latter never saw fit to refer to it and I could not

ne sight of the man was so distast ful that it fairly took a way all the pleas ure of my presentation, and even the gracious presence and words of His Majesty, and of the Duke of York, who accompanied him, did not altogether dissipate my uneasiness. In words as fitting as I could choose, I thanked His succour, whereupon a smile passed over his grave, dark face and he said Majesty for his generous and unexpected succour, whereupon a smile passed over his grave, dark face, and he said, "But hold! are you not my little Highlander of the Santi Apostoli?" "I am, please Your Majesty," I an

swered, reddening at my childish ad-

Then the King smiled again, and much to my discomfiture, told the story which all seemed to find mighty amusing, save myself, who could see nothing therein but a very natural and exact distinction. In telling a story, how ever, a king has this advantage over others, in all must laugh whether they find it to their liking or not.

I had hoped we would have seen the Prince of Wales as well, for in my heart he was the member of the Royal Family I most longed to see again, but tour of Northern Italy.

When the King and the Duke with drew, they signified to General Mac-Donnell that he was to follow, and when we bowed them out, and the doors closed upon them, conversation at once

withdrew to a window, for I was in no frame of mind for talk, when, to my astonishment, I saw Creach advance to-wards me, holding out his hand with an assured air. I drew myself up at once and looked him over slowly, seeing everything but the outstretched hand.

"This is a place for friendship and not for boyish quarrels, Mr. McDonell," he began. "I wish to congratulate you on your promotion."
"No place, Mr. Creach, can be for

friendship between us, and as for con gratulations, they are not only out of place but insulting from you," I said, uletly, and in a low voice, so no one

In the first place, my name is no Creach,' he said, trying hard to keep his temper, "and in the second, you may find it not only foolish but even dangerous to try any of your airs with me. Remember, you can't always have man at your back to fight your battles

You clay-faced hound !" I said, dare to take the name of the taken. ato your mouth, or I will strike

you where you stand. What your object is in thus seeking me I do not know nor care, but as sure as the sun is you dare speak to me again ! will forget the roof we stand under and treat you like the dog you are.

His face turned greyer than ever, and he stood hesitating a moment, but presently bowed ceremoniously, and moved off before my anger got the better of me. I stood staring out of the window try

ing to recover myself, when who should come up but Father O'Rourke. "Well, well, my little Highlander, who has been ruffling your feathers? Look there! Father O'Rourke, said, paying no attention to his non ense; "do you see that man?"

I'm not hard of hearing yet, m son, thank God ! and you needn't make a sign post of yourself. the claret-colored coat and the bag

Yes," I said, more quietly. "That

The devil it is !" he said, and then he became confused, and glanced at m see if I had observed his slip; but I have always held that an honest state ent of opinion may excuse the ex-ression. He was silent for a moment oking hard at the man, and then went n in his old lively manner. ovannini, we are not responsible for e company : they cannot entenants and priests. Let us wander aking my arm, he led me off, nor would speak on the subject until we were one on the terrace. is tone, and said, shortly:

Are you sure of the man?"
As sure as if I had seen his ears. "Faith! they were big enough to wear by," and to my impatience he egan to laugh at the thought. "Do remember how they stuck out? The andles of a jug would be flat be

handles of a jug would be like bestet them," and he laughed again. "Now I suppose you promply insulted him?" "Indeed I did not. I only told him he was a dog, and if he spoke to me again I would not answer for myself."
"Humph! I have frequently noticed in the spoke to me again I would not answer for myself."

a Highlander's conception of an insult is materially altered by the fact whether it proceeds from himself or : but I don't suppose you ever get as far in metaphysics Now comes the question, what you in-tend to do? Remember the gentleman seems fairly well established here. Will you fight with him?"
"Fight with him? A thief? In-

deed I will not! I will simply keep my word."
"You're a rare hand at that, and

I'm not saying 'tis a bad habit. But here comes the General. To merrow I'll be at the College about eleven,"

nd so we parted.

The General was in great spirits, thank you, McDonell, something outhing the North' is on foot. I'll not say more now, and this is in strict nfidence, but you'll known what it that you may apply for leave of absence. To-morrow, at four, you will attend again at the Palace; the Duke desires see you. Yeu will enter by the door on know of, and the word is 'Velletri-but you know nothing,' he added with emphasis.

The next morning Father O'Rourke came as promised, and was introduced by me to the Rector with some little ride. Indeed, he was no mean figure a man, this Chaplain of ours, with broad shoulders and great head, at looked fitter for a soldier's tricorne an a priest's calotte.

After the usual compliments we fell

talking, Father O'Rourke as much t home as if he had known the Recto all his life, and it was easy to see the man warmed to him as he told him

"In what, pray?" asked the Rector, little stirred. "I have never ob-erved any lack; Sight, Sound Taste, Couch and Speech, he has them all.'

"Your pardon, you have omitted lumor," returned Father O'Rourke, uietly; "and he has no more of that an a crocodile has of mathematics, A deplorable lack in a scholar, and useul anywhere—though for the barging of guns and the cracking of skulls here's less required than in almost any ther profession;" and at this he burst into of his foolish roars of purst laughter, much to my dislike, for I wished him to make a good figure before my protector. But, to my sur-prise, the Rector did not seem half as much put out as myself, and said, smil-

ing: "Well, well; this killing is a seri-

ous business in any case. "But not so serious it could not be tempered by a little cheerfulness. Suaviter in modo' goes a long way towards making your enemy's end com fortable," ranted on Father O'Rourke with much more that I have not the patience to put down. Indeed, I hold him wrong throughout, as I have quite as keen a sense of humor as is fitting for any gentleman in my position.

But to go on. When we were alone he listened quietly enough to my re-monstrances to his late conduct, merely aying he understood that the Rectornad not been born north of the Tweed, which was no answer whatever.

He then recurred to our matter of

the day before, saying:
"I have been making some inquiries about this man Creach."

Yes, and what do you find ?" "I find, Mr. McDonnell, that if you are going to have the run of the Santi Apostoli you must number him amongst the Elect, for His Saintship is in high favor. He not only is there day in day out, but is a bosom friend of the Prince of Wales to boot."

That I cannot credit," I returned. "His Highness could not be so mis-

"Faith, I'm not so sure of that,"

he returned, bitterly; " he has some sorry cattle about him, and, to say the least, he is easily pleased in the way of company. Father O'Rourke, it is not for the

likes of you or me to discuss the doings of princes, and I'll thank you to say no more on the subject."

"Very well, Your Highness I merely thought a word in season might save you from a like error, and that, coming from a descendant of kings, like myself, it would not give offence leave that aside, you'll numble your stomach and swallow this Captain, claret-coat, chalk face, big ears, and all, or I will prophesy that you'll cut but a small figure with your etters.

This was as unpleasant a piece of news as I could well receive, and though I could not quarrel with it, at least could resent the manner of its conveyance, so I turned upon rmant at once : example of your 'suaviter in mode Father O'Rourke; if so, I'll be oblige you'll put things in plain, sensible

English, as between gentlemen."

"Oh, very well, Mr. John McDonell of Scottos—do you think it sounds better to say that his Royal Highness has not ordinary common taste in choo ing his companions, and if you followhim, you must be hail-fellow-well me a blackguard like Creach, who with

with a blackguard like Oreadn, who happens just now to be in his favor?"

"Pon my soul, Father O'Rourke, you are the most provoking man I ever met! If you wore a sword, I'd make you answer for this!" I roared, beside

myself with anger.

"Oh, I can waggle a sword, if need be," he answered very cool, "but was thankful it wasn't a sword but calabash of good chianti I had strappe on me the night I fell in with you after Velletri. There, there, Giovan 'tis nothing to make such a pother about, only you and I are too old friends to quarrel over such gentry as

'But it wasn't Mr. Creach, Father. I never would have lost my temper ove him; I thought you were poking fun at me.

"Ah, Mr. Lieutenant, in humor, like in file-firing, a sense of direction is a reat thing."
And so we made it all up again, and

with Angus we had the chanti and fruit which the Rector had thoughtfully provided in my chamber.
At 4 o'clock I took my way to the

ecret entrance of the Santi Apostoli found the familiar passage and a lackey awaiting me in the garden to conduct me to the Duke.

He was then about nineteen, though

I did not think he appeared much my elder save in his manner, which was that of a Prince, though most lively and engaging. He soon opened the reason of the visit.

"Mr. McDonnell," he said, "I am

sure you are faithful and can be trusted." Your Royal Highness," I answered

'my people have been true to you and yours for generations, and it would il to have any principles other than those we have always held.

than those we have always need. 10u can count on me to the very end."
"I was sure of it," he answered, smiling, holding out both his bands, which I grasped with emotion. "Now to business," and he civilly invited me to be seated in an embrasure of a

My brother, the Prince of Wales is traveling, it is true, but not in Italy; he left here secretly in January last, and since then has been in France, and t any day an expedition may be formed or Scotland, for we have the surest tope of the hearty co-operation of the

Now I and His Majesty must have nessengers at hand on whom we can of his work as chaplain in a marching absolutely rely; and my request to you regiment, though making light of it, as was his manner.

"Ah. Father," said the Re tor, main with your company here in Italy; smilling, "I am afraid it is somewhat to you that the College owes the loss of this scholar; he would have been a may signify. I know that I am asking "I doubt it, Most Reverend," and one, for there are but few men whom we can trust for such a mission.

"It is impossible to say when you may be needed, but your reward will be anch when the time comes that other will envy your choice, and I and the king, my father, will ever remember the man who was ready to sacrifice the empty glory of the parade of war for

the trust laid on him. "You must keep yourself free of all entanglements, for your absolute dom to move at once will be of the ut most importance to the Prince and to your country. Surely I may count on you for this ?"

And I swore faithfulness from the ottom of my heart.

bottom of my heart.

Then changing his tone, he began more lightly: "There is another small favor, a personal one, I would ask of you yet. There is a gentleman here in our court named Mr. Graeme—"

"Mr. Creach, Your Highness," I could not help interrupting.
"Mr. Graeme, I said," he returned, with something of hauteur. "You will be required to meet him, possibly to have business with him, and I desire as a personal favor to me," and he laid much stress on the words, "that you will lav aside all previous difficulties or misunderstandings between you until your engagement with me is at an end. Surely I am not asking too much in urging a favor at this beginning of your service," and I was so overcome

my will.

We then had a private audience with the king, who was pleased to recall the services of my grandfather, old Hueas of Scottos, and his brothers Glengarry, Lochgarry, and Barisdale, whom he knew personally in 1715, and flattered me by saying he congratulated the Duke of York on having a mes senger of such approved fidelity; "for, Mr. McDonnell, your General tells me would trust you with his own

with the graciousness of his manner that I promised, although sore against

"His Excellency has been like a father to me, Sire," I answered; and shortly afterwards our interview closed, the Duke paying me the honor of ac-companying me to the door and insisted on shaking hands, nor would he admit

of any ceremony at leave-taking. The next morning some one knocked at my door, and, on opening it, there to my surprise and disgust, I saw Creach, dressed in the most foppish manner. However, I dissembled my feelings, and to his greating said, with civility: "I wish you good-morning, Mr.

Creach. "By God! sir, if you repeat that name to me, I will run you through I and he laid his band to his sword.

I glanced quickly to see my own was within easy reach on the table, and then, "Mr. Creach," I said, "I pro-mised His Royal Highness the Duke that I would not quarrel with you, and nothing will make me break my words so don't go on pretending to find in sults in my conversation, Mr. Creach, or it will become one sided. I am a man of very few ideas, and one of them Mr. Creach '-no, " Cal-was the name by which " Captain were introduced to me, and so Creach you must remain till the end of the hapter, Mr. Creach.'

had recovered himself with great address, and, said, with an air of

"Mr. McDonne'l, what is the sense keeping up this farce of quarielling We must meet, therefore let us do i with decency, as befits the cause to which our honor is pledged."

" Mr. Creach, if I were not a man moderate in all things, and were not my word pledged to the Duke, nothing the world would prevent me thro ng you down these stairs, and I could no greater pleasure than to you break your neck at the bottom but since I am forced to treat you as gentleman, kindly deliver yourself of your business and leave me to mine.'

"I am doubly fortunate then, Mr McDonnell, first to the Duk second to your high sense of honor. But I will not bandy compliments. His Highness bade me deliver this letter and his regrets that he will not see you again, as he hears General MacDonnell eaves for the army at Spoletto to

"My humble duty to His Highne sir," and I bowed to him mighty stiff, and he withdrew, leaving me very thankful that I had not been betrayed heat nor broken my word

Oh hurrying to the General's quarters I found the news was true, a after short farewells, we rode through the Porta del Popolo and took the ighway towards Spoletto.

I will not follow our campaign through the winter, except to say we were fairly successful and saw some brilliant service, particularly at La Bochetta and during the investment of

ortona. During this winter I lost my best of riends, General MacDonnell, who died f a fever occasioned by the fatigue of or forced marching on Genoa; and few days afterwards he was followed by his brother, the Major General, of fever also, resulting from the breaking out of an old wound he had received in

the shoulder some fifteen years before. All this time I had been anxiously expecting orders from the Duke, but the only word which came was a letter containing the disheartening tidings of the failure of the expedition under Marshal Saxe, and then we were all startled at the news of the Prince's mbarkation in the Doutelle and the

Elizabeth. "It is simple madness," said Father O'Rourke, when the tidings were an nounced in the General's tent at dinner-indeed, one of the last occasions when he had us all at his table, as he

loved heroes are made of," said the General, heartily. "Here, gentlemen! glasses all! Here's to Royal Charles, and may he never stop till he sleeps in St. James !" and, warmed by his enthus-iasm, he broke into the old Irish Jacobite song :

'He's all my heart's treasure, my joy and my pleasure,
Solusily, my love, my beart follows thee;
And I am resolved, in foul or fair weather.
To seek out my Blackbird, wherever he
be, ""

TO BE CONTINUED.

A WISH FULFILLED.

By M. Linherr

The winter sun shone brightly through the windows of the library of a large double house on a corner of one of Bal-timore's fashionable streets. The red hangings of the room blended well with the variegated bindings rarged along the book shelves. Here and there a precious bronze or a marble bust of some specially beloved author gave the room an atmosphere of intellectual refinement that pespoke at once the culture of the owners.

It was the house of John Deland, a successful merchant, and in his leisura hours a student of rather pronounced ability, as amateur students go. These intellectual habits had been strength ened by the companionship of his She was the daughter of one of the old Catholic families of Maryland. Her mind and heart were equally developed, and in her perfect womanliness, yet intense intellectuality, she resembled rather a Helena Cornaro or a Vittoria Colonna than the advanced women of the period. She recognized in her hus band tastes which were not to be satisfied by mere attention to business and the usual social diversions, however interesting, and at times amusing the game of amassing a fortune and spend-ng it again might be.

After his busy days absorbed in this world's care, to come to his home and there let his soul expand in the sun-shine of the great thoughts of the im mortals, kept open the pores of his spiritual susceptibilities, so often clogged by too close an application to obtaining material success. In this home faith, charity, duty and sacrifice, were not paper labels to be applied to

aid of Mr. Deland or for the tender

sympathy of his wife.

Mrs. Deland, on the morning in ques tion, sat embroidering by the window. Now and again she would look up from the pansy growing beneath her fingers, and glance toward the center of the On the edge of a huge arm-chair, his elbows resting on the table before him, sat a boy. He was reading. long slim fingers of one hand thrust through his brown, wavy hair served to hold back the wayward locks and brace

the pale high forehead. He was ab sorbed in the story of Fabiola. Suddenly he pushed the book away and said with a sigh: "Mother, I'c like to be a martyr, too," and the boy' coked inspired like those a young Raphael seeing the ideal of e future canvas.

"You a martyr, Donald !"

Yes, when you read about the saints doesn't it seem grand to suffer all that they did? There's Pancratius—he was killed by wild animals, and then great St. Sebastine —— " After a v pause, the boy continued. After a wondering on't use arrows now, mother, do they?"
"No, dear, but there are other weapons.

But mother, everybody likes us Catholics aren't persecuted now. We can't be martyrs," and the little child-ish form seemed to breathe a futile enthusiasm as though he suddenly realzed the awful prosaism of this nine-

teenth century,
"Donald, dear, if you were a martyr

what would I do ?' "Oh, you would be a martyr's mother; and than would be great, too, for you would have to give me up, and that would be a sacrifice, wouldn't it, mother?" And he went over and leaned on the arm of her chair. Her eyes filled with tears as she held him ose, and his blue eyes opened wider and he said:

"Mother, dear, you would be just as much a martyr as I, but you would be alive and I d be dead, that's all the difference; but God would love us both the same, and then you would be sure I was in heaven and soon we would see each other there again. Think, mother, low sweet it would be to die for God. wish it was old Rome, and I could die or my faith as the boys then did.

"Donald, dear, some people have to live for God. There was a poet, a sad xile from his native city, who, in his oneliness sang of Heavenly City. told how happiness there was harmony He sang about the saints, and thoug like the stars they differed in glor they were all perfectly happy, because they were in the places God, in His great design, had planned for them, and so heaven was harmonious. dear, here on earth we start on our journey heaven ward. We too can only find happiness in doing the things that God laid out for us to do. If we throw down our work, who will take it up Besides, God's scheme is perfect, and if we abandon our place we shall no find another open for us. He V made us all knows best, Donald, and He Who must say, 'Thy will be done.' Some-times that is harder than to be eaten by will animals or buried alive, for it is a slower kind of martyrdom."

Then, we too can be martyrs, mother,

like Pancratius."
"Yes, dear," and his mother kissed his brow reverently. She saw the innocence of that young

oul, the purity that brought the other world so near to this, that the gateway of death seemed but a golden portal, to be opened by the sesame of happy sacrifice That morning a seed had been planted

in the fresh soil. PART II.

Twenty years have passed. There is a meeting of the medical authorities of a little more bustle than usual in the rreat university city of Heidelberg Even the students, between their duels, and over their tall mugs of beer, are omewhat excited over the new aspect of medical affairs.

Some five years, a young physician from America had come to pursue his studies at the great university. To evident talent he had added und study and research, until it seemed that where he came to learn he would remain to teach. After he had taken the honors of his class, he had stayed to develop and perfect his theory or brain diseases. On this very day, at a brain diseases. On this very day, at a meeting of the medical authorities of this university and of Paris, in a ters speech, the young physician had star tled them, not with the data of his cases, but with the new but logical conclusions he had drawn from them. At the end of the meeting not a few of the enthusiastic younger men had rushed up to congratulate him on the evident im on he had made. He was accord ed a place to pursue his experiments in the interests of science. He had made a decided sensation, and this is why old Heidelberg was aroused a trifle more Meanwhile our young American had

mounted the stair of the quaint old house, whose owner keeps apartments for professors or students, and locked himself in his room. There he is, the idol of the hour, alone, sitting with head and arms thrown crestfallen across the table. In this the victor? His thick wavy hair is tossed about his damp temples, but no laurel wreath is there. The white hands look tragic in their heplessness; but hush, he groans: "My God, my God, is there no escape? He lifts up his head and his large blue eyes wore a look of unutterable misery. There were a few flecks of blood on his white cuffs. There was a hectic flush on his cheeks. A hacking cough told the tale. It is Donald. Donald, the beloved and only son! Donald, rich!
Donald, famous! Donold, a consump-Fame knocks at his door; he can not rise to receive her. The world listens for the development of his theories; it must wait in vain. voice is too weak to reach it. will come and tread the path he has but

"I am, indeed, afflicted. Oh, my God. You have blessed me with such were not paper labels to be applied to worn out diseases of the human soul. They were living ideals requiring willing obedience whenever they put in a claim, whether it was for the financial

day is young about me, but my twilight overshadows the noont I am of use to my fellow man. I am of use to my fellow man. May not live to work for Him? Ah, my God 'tis hard to die," and Donald dropped on his knees by the table and buried his face in his hands. Sobs.

trolled, shook the sensitive frame till

they died away.

Long did that sad struggle last, keeting figure was so silent the it not been for its upright po you would say merciful sleep As his eyes looked out fro shadowy depths now, they towards an ivory crucifix that h the opp site wall. You were young, too, my Lord and

You suffered, and died," he whi 'I love You, but I was not re this." home, to his mother, whose ge would be rasked indeed, t so proud of his boy, and then childhood days, his happy his ambitions - yes, he had always longed for glory.

Slowly through the vista of me a boy's voice comes: "Mother, to be a martyr, too." A sudden intensity thrills the Donald's frame. He looks again a crucifix as though expectin whole scene of the lib efore his mind. He sees ing to suffer for the One W him. He sees the large-en would do for God; and not core of years what a plan before him ! A father and combs he sees himsel strength visiting the ho ing the dying and incurat living example of a patience and a longing ith God. In place of a h sees himself in the university sisting that in all scientis faith and reason. Instead catechumens of the pagan b plant Catholic truth in the ing rapidly to infidelity. Th months of life that remain be spent in the loving serv lives. And, as he thinks, C to repay, gives him a foreta martyr's happiness, and, in weet glow of consecration with ing eyes, Donald murmars : will be done !"

ST. PATRICK IN THE FAR WEST.

MOST REV. JOHN HEALY, D. D. I purpose to give a sketch of Patrick's missionary labours ho West, especially in relation mous fast on the Holy Mount still bears his name. It is full of interest for all Irishu pecially for you who dwell a very shadow of the Sacred H has been always regarded as t Sinai of Ireland. I shall onl to trace the Apostle's footstep what is now known as West do more at present would be in

ROUTE THROUGH MAYO TO

Having founded the church

aghpatrick (which still bears] Magh Seola, near Headford modern County Galway, th crossed into Mayo, most pro Shrule, where there was an a famous ford over the Black that territory, then called Commaicue, we are told that he founded four cornered churches; and as stone abundant, they were doubtless built of that material. One was called And Uiscon, which may be Donaphpatrick itself. Another is called the Small Middle Church—cellola media—which is doubtless Kilmainebeg. It is enactly the same name in Irish, and the old churchyard there probably marks the site of the Patrician Church Therein he left as Nuns the Sisters Bishop Felart of the Hy Ailell-that is the modern barony of Tirerrill, in the County Sligo. The Bishop himself dwelt at Donaghpatrick. He also founded other churches in the same region—for he went westward, even beyond Cong—but they cannot now be identified. Returning, he proceeded north into Magh Cerae, and founded church about a mile north of Kilmaine, It still on the road to Hollymount. bears its ancient name, for Kilquire is only another form of the Cuil Core in the Book of Armagh. We are told that he baptized very many in that place, and doubtless the Holy Well place, and doubtless the Holy is there still. The old church, ever, has entirely disappeared, and nothing but the graveyard remains. Patrick then went northwards into

Magh Foimsen. This we take to be the great plain between Hollymount that We are told and Lough Carra. he found there two brothers, chiefs of the district, one of whom—Derglam sent his herdsman to slay Patrick, but the other brother, Luchta by name, for bade him, whereupon Patrick blessed Luchta, assuring him that there would be bishops and priests of his race there always; "but the seed of thy brother," he said, "will be accursed and soon disappear." He left there a priest, Conan by name, but is impossible now to identify the site of his church. It was probably somewhere near Bally.

St. Patrick then went westward to place called Tobar Stringle in the desert. He must have passed by the famous well since called Tobar Patrick; but he did not stay there on his first visit to the place. The name Stringle visit to the place. The name Str is now corrupted into "Triangle, there, we are told, he spent two St days; but it is not stated that h be founded the church at Ballintober. From Tohan Christian From Tobar Stringle we are told that

indsor Its Pure—That's Sure. Patrick made a shorwards to Magh Rait plain around Island vas a short visit, al church there, for added in the Book went to the men to Aghad Fobair, w " Bishops remarks. to show that, at of Armagh was writt now strangely corr gower, was an Episco diction over the men The account give church in the Book plemented by the ac artite, is extremly in PATRICK AT

Aghagower is fine

margin of a clear to by a group of shelt

St. Patrick and his

MARCH 11, 1

camped on the gra stream, it would ap who came to seek h daughter of the C can judge—who aft baptism, begged to ious veil at the han request he gladly a instructed by Patri be a very holy man disposition—his wi been dead—had h and consecrated E Moreover, he gave but Patrick ealled God's Lamb-and priate, as the three of Patrick clearly might never sintion; secondly, in that his church name from hims of being called always retained t Fobair or Aghago asked Patrick th from his own life it, might be adde son, Aengus, wh dained a priest. with his own hand or Alphabet, as Christian Doctri priest, that he mighinself, and be t others, and he add of their seed wou It is clear that th this holy Senach, virgin daughter, brother, Aengus think he spent the 441 with them a came to love the vished to remai

God's will. "I would choose," h
"To remain here on
After faring round o
Waters, I am weary,

It was no wor weary, for he v years. He had founded ch in Antim to Tar the way across far West. Sever spent founding o rivers, living for open, oftentimes nuch suffering. with the Lamb family, beside and within the s ling hills ? Bu

d's high will Patrick and told "Thou shalt have thou shalt go, Every land, Both mountains a Both giens and w After faring rour Though thou art

Yes, indeed. ne had to go, to soaring hills, a rushing waters plains, through glens, from th Reek, round t northern seas, Kildare and the all the Munster he was to go and baptising his own for eve be allowed by

his hand. With sorrow fect obedience west to surmou he saw so often eavenward in the western sea but especially up its rugged seemed to pour upon the Hol would commu Moses on Sint like the Savio hills ; there ! for the great his own word him at the en

for them only down to thesr day of doom. PATRICK A only with mer mals also. frequented th by the roads pets, and ev with regret. tian days the The Apostles waters, and of men. The bols, and hen

used in Bapt thing of a saacts and sa encourageme not yet disa our people. My two salm

The vener

sterling

of Armagh was written, Aghad Fobair, now strangely corrupted into Agha gower, was an Episcopal See with jurisdiction over the men of Umall.

The account given of this ancient church in the Book of Armag 1, supplemented by the account in the Triplettie is extremly interaction.

PATRICK AT AGHAGOWER.

Aghagower is finely situated on the margin of a clear stream, surrounded by a group of sheltering hills. When

St. Patrick and his religious family en-

camped on the grassy margin of the stream, it would appear that the first

who came to seek him was a fair young maiden (Mathona by name) the daughter of the Chief—so far as we

daughter of the Chief—so far as we can judgo—who after iustruction and baptism, begged to received the religious veil at the hands of Patrick, which request he gladly granted her. Then the maiden's father also came to be instructed by Patrick with his house hold: and Patrick finding him to be a very holy man, of gentle, patient disposition—his wife appears to have been dead—had him duly instructed and consecrated Bishop of that place. Moreover, he gaye his convert a new

and consecrated Bishop of that place. Moreover, he gave his convert a new name. Before he was called Senach, but Patrick called him Agnus Doi—God's Lamb—and the name was appropriate, as the three petitions he asked of Patrick clearly show—first, that he might never sin—mortally, of course—under grade, that is after his ordination, secondly, in his bumilty he asked

under grade, that is after his ordina-tion; secondly, in his humilty he asked that his church should not take its name from himself, so that instead of being called Cill Senach, it has

always retained the old name, Agnad
Fobair or Aghagower; and lastly, he
asked Patrick that the years taken
from his own life, if God so willed
it, might be added to the age of his
son, Aengus, whom also Patrick ordained a priest. Moreover, Patrick,
with his own hand, wrote a Catechism
Albebot as it is called of the

or Alphabet, as it is called, of the Christian Doctrine for the young priest, that he might first be instructed

others, and he added that holy Bishop

of their seed would be there for ever

of their seed would be there for ever.
It is clear that the Saint greatly loved
this holy Senach, the Bishop, with his
virgin daughter, Mathona, and her
brother, Aengus. I am inclined to

think he spent the whole winter of 440.

441 with them at Aghagower, and he came to love the place greatly, and

" I would choose," he said. " To remain here on a little spot of land. After faring round churches and Waters, I am weary, and would go no farther."

It was no wonder, indeed, he was

weary, for he was then advanced in years. He had preached the Gospel

years. He had preached the Gospier and founded churches from Slemish in Antim to Tara, and from Tara all the way across the country to the far West. Seven years he had already

spent founding churches, and crossin

rivers, living for the most part in the open, oftentimes in great hardship and much suffering. Would God permit

with the Lamb of God and His Holy

family, beside that pleasant stream, and within the shelter of these encircling hills? But no; such was not God's high will. The angel came to

"Thou shalt have everything, round which thou shalt go, Every land, Both mountains and churches,

Both mountains and churches, Both glens and woods, After faring round churches and waters, Though thou art weary, thou shalt go."

heavenward in the blue distance over the western sea—beautiful at all times,

but especially when the sinking sun lit up its rugged flanks with a glory that seemed to pour down from heaven itself

upon the Holy Mountain. There he would commune alone with God, like Moses on Sinai, like Elias on Carmel, like the Saviour Himself on the Judeau hills; there he would fortify his soul

Patrick and told him :

to spend the remnant of his days

God's will.

rished to remain there, if it was

imself, and be thus qualfied to teach

retained the old name, Aghad

rtite, is extremly interesting.

RCH 11, 1905.

at me, but my twilight ws the noontide sun, y fellow man. May I or Him? Ah, my God, and Donald dropped the table and buried hands. Sobs, uncon-

ad struggle last. The was so silent its upright preiful sleep ha oked out from now, they turned crucifix that hung on

died," he whispered.
It I was not ready for his thoughts turned to ner, whose gentle heart indeed, to his father, boy, and then back to ays, his happy youth, yes, he had always

the vista of memories, des: "Mother, I want too."

He looks again at the gh expecting the Vith a gentle is of the librar the One Who the large-eyed v the world od; and now what a plan is father and a l of hiding in imself in his

ng the hosp the sick poor and incurable to the heather on. Instead nfidelity. loving servi him a foretainess, and, in onsecration with st

IN THE FAR WEST.

JOHN HEALY, D. D. give a sketch of S e Holy Mountain for all Irishm rs regarded as the nd. I shall only postle's footsteps nown as West Masent would be imp GH MAYO TO TH nich still bears his a, near Headford.

a, near Headford, in the ty Galway, the Saint Mayo, most probably at there was an ancient and ver the Black River. In then called Conmaicne, that he founded four-cores; and as stone wa y were doubtless built of One was called And may be Donaphpatrick er is called the Small ch—cellola media—which

be graveyard remains.
en went northwards into
en. This we take to be
lain between Hollymount
farra. We are told that
re two brothers, chiefs of
one of whom—Derglamdisman to slay Patrick, but
ther, Luchta by name, for
her between the blessel
ring him that there would
ded priests of his race there
t the seed of thy brother,
ill be accursed and soon
He left there a priest,
the site of his church. It
y somewhere near Bally.

k then went westward to \$ Tobar Stringle in the must have passed by the since called Tobar Patrick; not stay there on his first place. The name Stringle pted into "Triangle," and the told, he spent two Sur-

indsor salt

re—That's Sure.

e told, he spent two Surit is not stated that he there. A little later of the church at Ballintober.

ch—cellola media—which
Kilmainebeg. It is ere name in Irish, and the
d there probably marks
the Patrician Church.
It as Nuns the Sisters of
of the Hy Ailell—that is
aarony of Tirerrill, in the
conaghpatrick. He also
re churches in the same
went westward, even
but they canuot now be
teturning, he proceeded
agh Cerae, and founded a
a mile north of Kilmaine. a mile north of Kilmaine, to Hollymount. It still ent name, for Kilquire is form of the Cuil Core of Armagh. We are told lived to the control of the control tized very many in that loubtless the Holy Well The old church, howtirely disappeared, and be graveyard remains.

for the great work before him; there by would pray for the people whom, in his own words, "the Lord had given him at the ends of the earth," and not for them only, but for their children down to these latest generation at the day of door. day of doom. PATRICK AND THE BLESSED TROUT. Patrick had a great sympathy, not only with men, but with the lower ani-He noted two trout that frequented the streamlet still flowing by the roadside. They became his pets, and even these he parted from with regret. From the earliest Christian days the fish was a sacred symbol. The Apostles were at first fishers in the waters, and afterwards became fishers of men. The very letters of the word, in the Greek alphabet, were holy symbols, and hence, the trout living in the wells and streams, whose waters were used in Baptism, had themselves something of a sacred character, and the acts and sayings of St. Patrick gave encouragement to this idea, which has not yet disappeared from the minds of our nearly.

our people.

Patrick made a short excursion northat Aghagower tells me they are there wards to Magh Raithin, which is the plain around Islandeady lake; but it was a short visit, although he founded a church there, for it is immediately added in the Book of Armagh that he went to the men of Umall, that is to Aghad Fobair, where, as the Book to Aghad Fobair, where, as the Book to Armagh was written, Aghad Fobair, of Armagh was written, Aghad Fobair, now strangely corrupted into Agha wards to Magh Raithin, which is the plain around Islandeady lake; but it

the base of the mountain. There his car driver, Totmael the Bald One, sickened and died, rather suddenly it would appear, and there they buried him in the ancient Irish fastion, raising a great carn of stones over his grave, which is, I believe, still to be seen. The simple people of Murrisk had at the time little or no idea of a resurred ion of the dead; so Patrick, standing by the great carn, said: " Let him resi ere until the world's end, but he will be visited by me in those last days and raised from the dead.

PATRICK ON THE MOUNTAIN.
Thereafter, Patrick, we are told scended the summit of the mountain, and remained upon it forty days forty nights-that is the whole of Lent -but as a fact he spent more than forty days and forty nights on the Holy Hill, for he ascended it, we are told, on Shrove Saturday, i. e., the Saturday before Ash Wednesday, and remaine there until Holy Saturday, the eve of Easter Sunday. We can even fix the Easter Sunday. We can even fix the exact year and the day of the month on which St. Patrick ascended the Reek. The Annals of Ulster, under date A. D. 41, have this important entry-" rdained forty-second Bishop of the Church of Rome, and Patrick the Bishop as approved in the Catholic Faith." here is also a sentence in the Triparite Life which belps to explain this ry. It is this—"When Patrick Cruachan Aigle (that is on -" When Patrick was Reek), he sent Munis (his nephew) to Rome with counsel for the Abbot of Rome "—that is the Pope—" and relics were given to him" to carry home to

Patrick.
Now, St. Leo the Great was conse Now, 55. Let the Great was conte-erated Pope in Rome on the 29th Sep-tember, in the year A. D. 440. Croagh-patrick was a long and, at that time, a very difficult journey from Rome, so that news of the new Pope's election could hardly reach Patrick in the far West before the early spring of the folowing year. As soon as the news did reach him on the Reek, he felt it his duty to send off at once his own nephew Bishop Munis, to congratulate the new Pope, to give an account of his own mison and preaching, and to beg the Pope's blessing and authorization to continue his work. This authority Munis readily received from the Pope, with many relies for the consecration of the altars in the new churches which Patrick was founding in Ireland, and we hear of him on his return journey at Clonmaenoise. That is the meaning of the phrase — that "Leo was ordained that research Bishop of Rome and forty-second Bishop of Rome, and Patrick the Bishop was approved in the Catholic Faith" in Ireland. It is an exceedingly important statement and, as might be expected, Protestant writers as might be expected. Processian writers have not called attention to its full meaning. It is a very interesting fact connected with the history of this Holy Mountain that it was from its summit St. Patrick sent this wise message to Rome, and got back the Pope's bless-

W THE SAINT LIVED ON THE REEK. The Tripartite tells us that during the time Patrick was on the Reek, he abode there in much discomfort, without drink and without food from Shrove Saturday to Holy Saturday. There can be no doubt the saint must have spent those days on the great mountain's summit in much discomfort. He was exposed, day and night, to all the fury of the elements—wind and rain, sunshine at times, but not improbably much snow and hail also in the early months of spring. He had the poor shelter of four stones round about him; and at night, when he sought to rest, his head was Though thou art weary, thou are the shape of a rude cross—great dissoaring hills, across its estuaries and plains, through its roughest woods and glens, from the very summit of the shape of a rude cross—great discomfort surely of body, and no doubt, too, much anguish of mind; but it is too, much anguish of mind; but it is by the Cross the saints reach their personance of the northern seas, through the plains of Kildare and the hills of Wicklow, over all the Munsters to the Shannon mouth—he was to go over them all preaching and baptising—but they were all to be and draids; both, it is said, deem us from their consequences. Such a one will be moved to repent his faults. He will be contrite and with a repent of the same great age of one hunlived to the same great age of one hunlived t demons and druies; both, it is said, lived to the same great age of one hundred and twenty years, and the sepulchre of both, the exact spot, no man knows — for, although we know that Patrick was buried at Downpatrick, his hand.

With sorrow, therefore, but in perfect obedience he went still farther west to surmount that soaring cone that he saw so often from Aghagower, rising the exact spot has been unknown for many ages, even from the day of his burial, for it was deliberately concealed lest his body might be stolen.

TO BE CONTINUED. QUESTION BOX.

The Guiden. Question. What is Lent and how

hould we observe it?

Answer. During the present month Answer. During the present month the forty days of Lent begin. Ash Wednesday falls this year on the 8th day of March. The time of Lent is a time of reculiar graces. These are, indeed, days of salvation if they are observed in the spirit of the Holy Church.

The question is often asked why Lent is instituted at all? The word Lentitself is derived, some say, from the German werd Lenz, which, in the older forms, really meant to lengthen, because it is the springtime, when the days lengthen, and in these lengthening days there is a sign of the ending of the winter months and the preparation for the resurrection of nature. So, too, Lent is to us the preparation for the resurrection of nature. So, too, Lent is to us the spiritual preparation for the Resurrection of Christ, by which Resurrection, resurrection and eternal life are made possible to us all. Thus we learn that the Holy Catholic Church instituted the time of Lent for many reasons. The

generally; but Scripture says of Him that He became like man in all things, except in sin. He certainly felt hungry and thirsty, and He did not fast as a penance, but to obtain graces for us from His Heavenly Father, to give us strength by His example to resist the desires of the flesh and courage to persevere in the struggle with sin and

the Lenten regulations have been so modified that the keeping of them really involves no great sacrifice. If, however, it seems impossible to keep the fast, the thing to do is to ask one's Father Confessor how to keep Lent. eep the fast, even if we find the fasttry die fasting and abstaining does not did as the fasting and abstaining does not did affect our health or interfere with our use the fasting and abstaining does not affect our health or interfere with our labors, it must be performed as part of our observance of Lent, for, after all, it is expected that it will not be easy will save nearly all of your sickness. for us and that it will cost us hardship. It it were no trouble, wherein would be the merit of fasting and wherein woul penance? St. John tells us there is no truth in him who says he is without sin, and surely daily experience proves that this is true. We are all sinners, and therefore we must all be penitents and keep the regulations of Lent as well as we can. With a little good will much can be done that seems difficult much can be done that seems difficult and always invossible at first themet.

are to tast with all our being. We are to mind our eyes, our ears, and especially our tengues, by avoiding with unusual care all useless talk and gossip. It is very difficult when we have nothing special to say and nothing that is worth saying not to become more or less reprehensible in our talk. If we speak of others we tend to blame them more often than to praise; if we speak of things that have happened, the tendency is constantly to exaggerate or to undercate, and when we try to keep within the true and charitable limit in all things, we are so confined that there is very little left to say. A certain silent old lady was once asked why she spoke so little, and she related that when she was twelve years old she sufwhen she was twelve years old she suffered from a severe illness, which for a ime threatened to deprive her entirely of speech. Then she made a vow that if she recovered her speech she would never again say an unkind word of any-

body or anything.
If it should be impossible for you to deny yourself flesh food there is all the more reason why you should be careful. to find other ways of denying yourself and fortifying your soul against the

temptations of the world.

It is the desire of the Church to turn our minds especially to the contempla tion of the sufferings of our Lord Jesus Christ. We should never forget the hardships and sufferings which He voluntarily assumed in order to teach and save us; but at this time we should meditate upon them more frequently and more devoutly. We should contain the beautiful and solid denying template the humble and self-denying life of the Saviour, and gain strength from this contemplation for the trials of our own lives, and we should ask His forgiveness for all the manifold transgressions by which we ourselves have

contributed to His sufferings. Above all things the contemplation of the passion of our Lord Jesus Christ should make us bear cheerfully what ever troubles and tribulations have befallen us, for these enable us to be more like Him. We should really be grateful to the Mercy of God for sending them to us, if we are true followers of Christ. If we only face our difficulties bravely, God, Who permits them,

a one will be moved to repent his faults. He will be contrite and will be glad to do penance and to suffer crosses and he will yearn to be united with Him, Who has done so much for us.

Perhaps you are one of those who are satisfied to limit themselves to the com-mand of the Church, which says that we must receive at least once a year Perhaps, however, you receive the Holy Eucharist oftener. Nevertheless, prepare yourself especially well, no matter how often your receive, for your Easter confession and Communion and for the holy feast of the Resurrection. The greater preparation is time of penance, the greater will be the benefits received from the sacraments, and the casier it will be to remain Steadfast during the rest of the year. Pray for those who are negligent and lukewarm in regard to the sacraments, that they may be sure not to neglect the holy time of Esster. It is for things like these that Hely Church has instituted Lent. Let us fulfil, as far as in our power, the regulations and com-mandments of the Church during this time, and we will be able to join with joyous heart in the "Alleluias" of Easter .- Christian Mother.

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this country and others. We cured all kinds of germ diseases with it—thou-sands of the most difficult cases obtain-We should not hastily conclude for ourleives, that it will be impossible to try it at our expense. Test it a

Kills Inside Germs.

Liquozone is not made by compoundbe the penance for our sins? Or is it possible to feel that there is no need of penance? St. John tells us there is no lead to penance? St. John tells us there is no lead to largely every gas—by a process re-

much can be done that seems difficult and almost impossible at first thought. It must be remembered that we are not to fast only with the taste and the appetite; that is, we are not only to deny ourselves certain foods, but we are to fast with all our being. We are to mind our even one care and cannot

no harm. The simple answer of the Catechism also says, "Serve God."
Do we do it? Yes, in a kind of half-hearted way. We try to serve God and Mammon, we serve others. We try to serve ourselves, our souls are served last, if at all. Perhaps this is why " Many are called but few are chosen. So then the simple life, spiritually, is to love and serve God. It is the most important thing we have to do on this earth, and if it is seriously and faithfully done, we may be sure of the second part of the catechism answer, "be happy with Him forever in the next world."

" Materially the life simple means to get rid of everything around us that we do not really need. There is so much we do not really need and it unconsciously occupies our minds and hearts. We brought nothing into this world and we can take nothing out of it, why spend our lives surrounded by nuch useless baggage that binds us "the one thing necessary.-The Guidon.

Not on the Programme.

The absence of the religious element the public school is not more con-peacus there than in some so-called Evangelical churches." Let the L v-"Evangelical churches." Let the L ving Church, an organ of the High
Church wing of Episcopalianism, illostrate this by one of its modern instances: "A certain family of the
Church living less than a thousand
miles from Chicago, had become
'miffed' over some trifie and had gone
'miffed' over some trifie and had gone one of the denominations. there, a youthful member of the house-hold heard no longer the prayer Book service with its impressive teachings, and the child formed the idea that nany of the moral restraints were expected of him any longer. One day he was found swearing like a Mexican he was found swearing like a mexican sailor. His father and mother were shocked at what they heard. 'What do you mean by this language?' said the mother; 'don't you know you are breaking one of the Ten Command-ments?' 'Oh, bosh,' replied the boy; where we go to church now, they don't

If all Catholics gave back to God one tenth of their income, as the Jews were commanded to do, the priests would never have to use the word

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Dr. Williams Pluk Flits have saved hundreds in Canada from consumptives' graves. No other medicine does this work so speedily and so well. Mrs. Jane A. Kennedy, Douglastown, Que, spiritual preparation for the Resurrection, wells and streams, whose waters were used in Baptism, had themselves something of a sacred character, and the determined and sayings of St. Patrick gave into of Christ, by which Resurrection, and eternal life are made possible to us all. Thus we learn that the Holy Catholic Church instituted the time of Lent for many reasons. The time of Lent for many rea

There lies the great value of Liquozone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is the is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact that gives Liquozone its worth to humanity. And that worth is so great that, ity. And that worth is so great that, we have spent over one million dollars we have spent over one million donars to supply the first bottle free to each sick one we learned of.

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good.

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In honor of Him, then, we should keep the fast conscientiously and all the more willingly, because in these days the Lenten regulations have been so modified that the keeping of them really involves no great sacrifice. If,

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ONDON, SATURDAY, MAR. 11, 1905. OFFICIAL.

LENTEN REGULATION FOR 1905. The following are the Lenten Regula tions for the Diocese of London: 1st All days of Lent, Sundays ex

cepted, are fast days.

2nd By a special indult from the
Holy Sec, A. D. 1884, meat is allowed
on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday. 3rd The use of flesh and fish at the

me time is not allowed in Lent.
The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting ford during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year b

those who cannot easily procure butter.

Pastors are required to hold in their respective churches—at least twice in the week during Lent—devotions and instructions suited to the Holy Season and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the Diocese By order of the Bishop,

D. J. EGAN Secretary.

In this issue we publish a lengthy account of the Consecration Ceremony of the Right Rev. Dr. Scollard, Bishop of Sault St. Marie. It must be grati fying to His Lordship to note that he begins his career in the larger field under happy auspices; for few possess in such a degree the respect, the esteem and the friendship of his fellow-Catholics, from the highest dignitary in the Church to the humblest of the flock. More than this, on many an occasion has he received evidence of the great respect in which he is held by those not of the household of the Faith.

The new Bishop is, physically as well as mentally, thoroughly equipped for the arduous labors of the extensive diocese of Sault Ste Marie.

That his years may be many to carry on his holy work is the sincere wish of the publisher of the CATHOLIC RECORD.

PROTESTANTISM AND THE MAR-RIAGE TIE.

A striking illustration of the laxity of the divorce laws of some of the United States took place at Grand Rapids, Michigan, recently. A young woman said to be from some province of Canada came to Grand Rapids a little over a year ago, on December 17th, 1904, was married to a chance acquaintance after a

short flirtation. Her husband aban-

doned her next day, and on December

21st she obtained a divorce from her faithless spouse.

On the same day, when she procured the divorce decree, a friend of her husband was also in the same court seeking a divorce from his wife, which was procured immediately after the woman from Canada obtained her decree. These two divercees struck up an acquaintance while in the court room, and though one might well suppose that both should have learned from experience the danger of marrying on so slight an acquaintance, they left the court room arm in arm, and were married in Marshall, Michigan, on the following day, December 22nd.

Such disgusting scenes are of frequent occurrence under the divorce laws of the United States, and show that the resolutions adopted by the meeting of ministers in New York City last summer, have not operated as a bar to the scandals of divorce, and that the ministers of the various sects concerned in passing these resolutions are by no means bound by them. Ministerial meetings may pass resolutions such as those adopted by the New York ministers, but there is no authority in the Churches concerned to enforce such resolutions.

One of these resolutions was to the effect that "ministers should be enjoined by their respective Churches to refuse to unite in marriage any person or persons whose marriage such ministers have good reason to believe is for bidden by the laws of the Church in which either party seeking to be married, holds membership."

Another resolution adopted was "that

the executive committee be authorized to prepare and issue at their discretion, a declaration and appeal to the public as to the sanctity of marriage and the grave dangers of existing laxity in the frequency of divorce."

Of what avail are such resolutions, where there is no authority in the Churches to insist upon their observ

ance? Every minister who deems it right, or rather, we should say, who is tempted by a good marriage fee, will follow his own course in regard to the celebration of marriages, and the pretence that there is such a thing as "the sanctity of marriage," such as is spoken of in these resolutions, is a mere farce. Protestantism has reduced marriage to be a mere temporary civil contract, and it is no wonder that Protestant ministers are to be found who will celebrate the marriages of those who apply to them without enquiring whether they are in accord with the law of God or of their own Church. The authority of the Church counts for nothing in the matter, for according to the now commonly accepted practice, the Church has nothing to do with the marriage tie. The wonder is that the State still permits ministers to celebrate marriages; for why should they have this authority if the State can grant divorces, or if marriage is not a divine institution which man has no authority to annul.

The practice of these Churches and their ministers is in direct controvention of the words of Christ: " what God hath joined together, let no man put asunder." They have in practice yielded to the State all control ever the marriage tie, and have thus resigned all right to regard it as a sacred institution.

How different was the practice of the Apostles of Christ who made laws for the observance of the people, and were authorized to declare in regard to such laws: "It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things." (Acts xv.)

Even in "necessary things," the ects have yielded to the state legislatures all the authority which they ever claimed to possess to make laws for the guidance of their people and especially in this most important matter of morals, the sanctity of the marriage tie. It is well known, however, that the Catholic Church has maintained the law of God, even refusing to yield one iota to the lasciviousness of kings and emperors, such as Lothaire II. of Lorraine in 866. Henry VIII. of England in 1534, and Napoleon I. in 1810. On the other hand, Protestantism

was inaugurated in England by the divorce of Henry from Queen Catharine, and the same precedent was followed by the pseudo-court which pronounced his divorce from his second wife, Anne Boleyn, the primate of Canterbury presiding over the court which gave the decree of divorce. Polygamy was also sanctioned by Luther, Melanchthon and other Protestant leaders who in 1540 give permission to Philip, Landgrave of Hesse, to have two wives at the same time, without any divorce. These facts are of themselves sufficien to show that the pretence that the Reformation was proclaimed for the restoration of good morals, was a mere sham, as the Reformation sanctioned the two great evils which have destroyed as far as it was possible to do so, the sanctity of marriage.

PREMIER M. ROUVIER'S POLICY.

It has been supposed that the new ministry of M. Rouvier in France will follow the same general lines of policy as were laid down by M. Combes, and in fact the announcements made by M. Rouvier himself would lead to the same conclusion, but as a matter of fact there is already seen a great difference between the acts of the two Governments.

There was indeed one point on which M. Rouvier declared that he would not follow the course of his predecessor in office: this was the spy system inaugurated by the Combes Government, and carried to a most disgraceful extreme by the two members of the Government who presided over the army and navy affairs respectively, General Andre and M. Pelletan. These two Ministers made use of the machinery of the Masonic lodges to ferret out the private affairs of officers been supposed to have been instituted for the defence of the nation against enemies from within and without, but not against the people themselves of France, and much less against the brave defenders of the national honor. But by means of the Masonic spies set upon the tracks of the officers of the army and navy it was ascertained whether the latter frequented the churches, went to receive the sacra. ments of the Christian religion, sent their children to Catholic schools, or recited in their homes the beautiful devotion of the Rosary; and if they were caught doing any of those things,

which all good Catholics practice, they were degraded from their rank on some silly pretext, or, at least, they were stricken off the lists for promotion in the services, and any less deserving candidates were promoted in their places, provided only the latter were loud in their professions of Atheism.

Under such circumstances the efficiency of both arms of the military service necessarily deteriorated rapid ly, until the plan was exposed in the Chamber of Deputies, whereupon there was raised such a storm of indignation that M. Combes was obliged to throw overboard the two offending Jonases, in order to make himself secure in his position as Premier. But even this did not save the astate M. Combes, who was well understood by the French public to be the chief sinner in the whole transaction; for whatever may be the apathy of a large proportion of the French people when religion is attacked, the nation has a quick percep tion of the relations of cause and effect. and it easily traced the evil it detected to its source, and the majority of which M. Combes boasted as being at his back to support him, dwindled down to an actual minority in the Chamber of Deputies within a few days. The election of M. Paul Doumer to the presidency of the Chamber, while the Government candidate, M. Brisson, was left in the mire, indicated that the days of M. Combes had passed, and that it was time for his Government to resign.

It is M. Doumer's declared political creed that there can be a Moderate yet truly Republican Government without the Socialist party which he considers to be a dangerous element to hold the reins of Government in their hands. M. Doumer not only condemned the spy system, but he declared the policy of the Government to end the Concordat with the Pope to be disastrous to the best interests of the nation.

M. Combes placed himself entirely at the disposal of the Socialists, because he believed that they would support him loyally, but even some of the Socialists come to the conclusion that he is not a safe leader, and on a test vote of confidence in the Government, voted against him, leaving him with so small a majority that he felt he could not carry on the Government any longer with the present Chamber, and for this reason he resigned, leaving M. Rouvier to construct a new Ministry.

Notwithstanding the Socialists hope that M. Rouvier would be compelled to adopt their policy, he has already departed from the example of M. Combes so far that the chief difficulty between the Church and the State has been removed.

It was the contention of M. Combes that the Pope should not refuse to accept any candidates for the Episcopate whom the Premier might name. The Pope should have no alternative. but must make any one a Bishop who might be named by the French Premier. This the Holy Father Leo XIII. refused to do, and Pius X. has followed the same course as his saintly and wise predecessor. The Popes have never admitted that any secular power has the right of appointing Bishops, and as M. Combes wished to name for the vacant bishoprics certain objectionable personages, the Pope refused to appoint such, and there was a deadlock. A large number of episcopal sees have thus remained vacant for severa years; but now M. Rouvier has consented to nominate persons whom the Holy Father will accept, and thus one of the greatest grievances under which the Church has been laboring will be removed without further delay. This may reasonably be taken as an indication that the deadlock between the Church and State will exist no longer; and though the religious schools are still closed, we may presume that as one most serious grievance under which the Church has labored has been redressed, the other grievances will also be soon removed, and the cordial relations which have in the past existed between the Holy Father and the French Government may be restored. The Rouvier Government will certainly be less bitter against religion than was that of M. Combes. But the Catholic party of France proposes to make a determined effort at the next general election to select more moderate deputies than now compose the majority. It is confidently expected that by this course the compact Socialistic party will be disorganized, and that a moder in these two departments which have ate Republican party will assume the reins of power, as has been the case already in Italy, owing to the fact that the Catholic party took a hand in the recent Italian elections, not indeed generally throughout the country, but in several localities where Catholic

sentiment is strong. "A little leaven leaveneth the whole mass," and thus the election of a few Catholics and moderate Ministerialists has had already a wonderful effect in moderating the attitude of the Italian Chamber towards the Church. It is expected that a similar result will follow a similar policy in France, even though the success should be only partial.

SPECIAL PRIVILEGES. Speaking of the Autonomy bill, Mr. Goldwin Smith says:

"The entire separation of the Church and the State, and the perfect equality of all religions before the law, are perhaps the clearest gain made by Hu-manity in its transition from the old world to the new. Of this principle the concession of special privileges to the Catholics in the question of Public schools is manifestly an infraction We go backward in this respect, while France and other nations in the old world go forward."

The venerable Professor here makes an advancement which it is proposed to

consider in the light of facts. As was stated in the RECORD of the 25th ult. "Special Privileges" were granted to the Protestant minority in Lower Canada as a condition of their acceptance of Confederation. Alexander Galt, who, with Sir John Rose, represented that minority in the Government of (old) Canada and who took an active part in the preparation of the Articles of Confederation, in a speech delivered at Sherbrooke while the project of Confederation was being considered, used the following words:

"It must be clear that a measure would not be favorably entertained by the (Protestant) minority of Lower Canada which would place the educa-tion of their children and the provision for their schools wholly in the hands of a majority of a different faith. It was clear that in confiding the general subject of education to the local legisla it was absolutely necessary it should be accompanied with such re strictions as would prevent injustice in any respect from being done to the Accordingly section 93 of d North America Act United enacts: In and for each province the Legislature may exclusively make laws in relation to Education, subject and according to the Provisions of subsec

"(1) Nothing in such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the Union.

"(2) All the powers, privileges and duties at the Union by law conferred and imposed in Upper Canada in the Separate schools and school trustees of th be and the same are hereby extended to the dissentient Protestant of the Protestant and Roman Catholic subjects in Quebec.'

Of course it may be argued that this was only placing the Protestant minorities in Quebec on the same footing as the Catholic minority in Ontario but it must be remembered that Sir Alexander Galt in the same speech said in order to give the Protestant minority the fullest control: "It was the determination of the government to bring down a measure for the amendment of the school laws before the Confederation was allowed to go into existence," and such amendment was made accordingly to suit the views of the minority.

But the demands of the Protestant minority went further, and Sir Alexander Galt on the same occasion, while disclaiming any apprehension that the Catholic majority of the province would deal unfairly with the Protestant minority in the matter of representation, said : "With reference to these electoral limits it was absolutely necessary that they should be in the first place, determined by the legislature of Canada as now constituted, for there would be no legislation for Lower Canada until after the Confederation had gone into effect."

Accordingly, again, Section 80 of the B. N. A. Act, after prescribing the number of members to be elected for the Province of Quebec, and as to the alteration of the limits of electoral divisions, enacts: Provided that it shall not be lawful to present to the Lieutenant Governor of Quebec for Assent any bill for altering the limits of any of the Electoral divisions or districts mentioned in the second schedule to this Act unless the second and third readings of such bill have been passed in the Legislative Assembly with the concurrence of the majority of the members representing all those Electoral divisions or districts, and the Assent shall not be given to such bill unless an Address has been presented by the Legislative Assembly to the Lieutenant Governor stating that it has been so passed."

The Electoral divisions named in the schedule were those in which the majorities were Protestants and are the counties of Pontiac, Ottawa, Argenteuil, Huntington, Missisquoi, Brome, Shefford, Stanstead, Compton, Wolfe and Richmond, Megantic, and the town of Sherbrooke; and they are still so constituted.

Here certainly were " special privileges" with a vengeance. In the first of Lower Canada was amended to suit the views of the minority, and to insure them against any adverse action by the Catholic majority when the subject of education would come under the control of the local legislation. In the second place there were twelve constituencies converted into what may be termed a special reserve for the Pro-

out a parallel in the history of any country.

The Professor is further represented

as suggesting " that Canada should go to the British Parliament and have the education clauses stricken from the British North America Act." While he was about it he should have included the clause relating to the Electoral Divisions. H.w would the Protestant minority of Quebec receive such a proposition as regards their educational and representation rights?

THE AUTONOMY BILL.

The Autonomy Bill of the two new Provinces of Canada which are to be established in the North-West, the boundaries of which were given in last week's issue of the CATHOLIC RECORD, has created quite a flutter in many quarters, owing chiefly to the clause whereby Separate Schools are provided for in the future of these Provinces. We are not surprised at the position

taken by the Orange Lodges against this feature of the Bill, for these organizations are always opposed to anything which it is supposed will grant freedom of action or an equality of rights to Catholics to any extent how ever inconsiderable. We confess, how ever, that we are surprised that the Rupert's Land Anglican House of Bishops which assembled last week at Winnipeg for the purpose of electing a Metropolitan for Canada, after doing the business for which it assembled, went out of its way by adopting a strong resolution, nominally against "any Federal interference in the educational questions of the new provinces." These resolutions declare that "it is the unanimous feeling of the House that it would be greatly to be deplored if Parliament should do anything to take away the rights of the new Provinces to manage their own educational legislation, and affirming the opinion of the House that it is within the rights of those provinces to direct their educational systems without dictation from the Dominion."

The Presbytery of Winnipeg, some Baptist Ministerial Associations, the so called Evangelical Alliance of Halifax, and a number of Orange Lodges, following the lead of the Orangemen of York County, have pronounced strongly to the same effect.

Is the question of Separate schools religious or political? If it be a religious question, it is a piece of tyranny on the part of the sects or denominations mentioned to endeavor to force upon Catholics and Protestants alike, whose religious belief is different from theirs, a system of education to which the latter conscientiously object, for the reason that religious teaching is excluded therefrom. Their evident object is to force their religious belief upon those who differ from them-a tyranny against which all lovers of religious liberty should protest.

But if we examine closely the resolu tions which these associations and religious bodies have passed, we shall observe that they put the matter solely upon political, and not on religious grounds. They object that provincial autonomy should not be restricted by the Dominion Government. By what right, then, do these religious bodies interfere with a question which they themselves admit to be pure ly a matter of politics? We say without hesitation that these religious bodies have issued their decrees on a matter which is entirely beyond their jurisdiction. They proclaim their own condemnation by attempting to impose their political views upon the entire population of the Dominion. They should confine themselves to preaching the Word of God.

But let us enter into the intrinsic merits of the case. Many Protestant bodies, equally with Catholics, admit that religious education should be given to children along with their secular studies. The provincial and general synods of the Church of England held in Toronto and elsewhere have over and over again pronounced in favor of religious education in the schools, and declared its necessity, and have petitioned successive Governments in Ontario to grant the Church of England Separate schools. It is certainly not because of any

hostility shown by Catholics to their desires, but because of the opposition of the Protestant denominations to these demands that they have not been acceded to, and still more because members of that Church are or have been themselves very much divided in regard to the expediency of such demands. It is surely very much out of place and most inconsistent for the Rupert's place, as already stated, the school law Land Bishops to endeavor now to deprive Catholics and Protestants of the Northwest of the privileges they at present enjoy to establish Separate schools. We might here quote the arguments used by many of the clergy of the Church of England, but we shall content ourselves with a couple of quotations on this point. The first will be from a speech made by the testant minority; a fact possibly with- Rev. Canon Burke who at the Provin-

cial Synod held in 1898 said, while advocating the establishment of Anglican Separate schools :

"We owe a debt to a person who is tolerably well known, namely, the Pepe of Rome, for the help he has given to religious instruction in the religious instruction in the Pablic Schools of the Province of Quebec. It was the insistence by that Church upon religious training going hand in hand with secular knowledge which had awakened the people, and now they have in the Schools under the Pretestant Committee of the (Quebec) Council of Public Instruction, a regular course of religious instruction which meets the needs as far as Quebec is concerned. Pablic the needs as far as Quebec is concerned It seems almost a pity that the Pope did not do for Ontario what he has done for Quebec." He continued:
"The insistence (of Oatholics) upon
the training of the moral and religious side of the youth commands my admir

The Rev. D. Williams of Stratferd. now the Rt. Rev. Bishop of Huron.

"Now there is no difference of opinion as to the need of religious instruction in the schools. A few years ago there was a great diversity of opinion in regard to it. Now there is a general secognition of the need of the case, gard to it. and I propose something practical, oping the Synod will carry it.

The synod asserted in strong terms the principal advocated, and in this agreed with the General Synod of Winnipeg held in 1896. How then can the House of Bishops of Ruperts Land now back down from the position taken by the whole Church of England in Canada but a few years ago? May we not justly infer that this unreasoning inconsistency arises from pure hostility to the Catholic Church and Catholic Education?

The Baptists as a body have never, so far as we are aware, favored relig. ious teaching in the Public Schools, neither have the Presbyterians in any official way, though we know that many Presbyterian clergymen have from time to time expressed themselves to be in favor of this as a means of giving the rising generation a moral training on solid grounds.

But be it so that these denominations are of opinion that there ought not to be any religious teaching in the schools. have they the right to force their opinions upon others whose convictions are otherwise? Have they the right to tell Catholics that the latter must adopt their convictions in regard to

how children should be educated? We say that this would be an intolerable tyranny, and that Catholics and Protestants also if they desire it, have an inalienable natural right to have schools in which religion shall be taught, and they should not be subjected to any penalty for maintaining such schools. Now, if they are taxed for the education of the children these who do not want religious teaching, while they are taking care that their own children are instructed religiously and morally as well as secularly, they are made to bear unjust burden. And it is not enough that the direct taxes levied for education be given to the schools to which the taxpayers send their children, but these schools are equally entitled to share in the indirect taxes levied through Customs duties, inland revenue, revenue derived from public lands applied to school purposes, and all public grants to schools, for the reason that the taxpayers share the burdens from which such revenues

We willingly admit that it is right the State should assist education, but in so doing it should be careful not to infringe upon the rights and duties of parents to educate their children in religion and morals; and, therefore, schools in which religion and morality are taught should not on that account be put at a disadvantage in comparison with those in which these subjects are neglected. On the contrary, religious schools should be the more favored if any favor is to be shown. We know that in a country like ours where there are so many denominations it is difficult, and perhaps even impossible, to show special favor to denominational schools; but at least, these should not be put into a worse position than schools from which all religious teaching is excluded. It is, therefore, the right even of a religious minority to receive its due proportion of any aid which may be given by the State to promote education, and this aid should be given according to results, at least in the secular branches. More than this, we do not ask for the Separate or minority schools of the Northwest, but with anything less than this we cannot be satisfied, because it would be a gross injustice.

The Orange Lodges are making special efforts to inflict this injustice on the Catholic schools of the new provinces. We would remind the Government and Parliament that these Lodges while professing to favor equal rights to all, are and always have been hostile to the granting of justice to Catholics, and therefore no attention should be paid to their resolutions, which are begotten of the spirit of hatred and persecution. We must here remark that Dr. Sproule, who masquerades under the fantastical title of Grand Sovereign of

to the Orangemen to ri dare the Government The Hon. Mr. Clorar called the attention Semmons to this attemp and condemned it as i are certain that the Grand Sovereign-gra estimation than our gr King Edward VII .- w upon the Governmen well that as a political ism has been practical than a generation.

which they are aimed. BLESSED ASHES

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Assners' cruel edic

weeping, many using ashes for their to the holy Mardochaid cloth, strewing ashe In the prophecy 217. 34, we read: herds, and cry: an selves with ashes, flock;" and again, that famous prophet my face to the Lord and make supplication sackcloth, and ashes. Jesas the prophet protect to them; and (iii. 5 claimed a fast," and was clothed with ashes." What say in ashes." What say Himself, (St. Matthe Ninive shall with this generation demn it : because the the preaching of Jon: greater than Jonas he Now we, Christi sit in sackcloth ne longer wail aloud such violent sig grief las the -de. Our grief and shewn in more quie the Church of God monial certain traces earliest times; she these evident toke that we are God's one family from the world. Far back b Daniel and Mardo leads us; for what priest says as he olic at his feet? he says to

at the mere word of This ceremony con of penance, prayer s marked with a cert Masse blessed ashes al,"as we say—a mea dessing is the inte gives us of magnifice lineage, the treme lineage of the Cath es without flaw str and to the primal cr Just as the Church oliest act, the tr chizedeck, our praith, so she keeps monies, the blessing waxen candles,all of them, that sh the Most High, and is the family of the of God. Let us los these sacramentals, the ashes, prize the olee in the very to All these are litt Catholicity, little Mother the Church ragrance of holines velous inherent fo from our hearts as Heart Review.

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the Orange Order, besides opposing the educational clauses of the Autonomy Bill, has issued an inflammatory appeal to the Orangemen to rise en masse and dare the Government to pass the Bill. The Hon. Mr. Cloran very properly called the attention of the House of Commons to this attempt at intimidation, and condemned it as it deserves. We are certain that the bravado of this Grand Sovereign-grander in his own estimation than our gracious Sovereign King Edward VII .- will have no effect upon the Government, which knows well that as a political power, Orangeism has been practically dead for more than a generation. Dr. Sproule's threats will fall harmlessly to the ground without striking the target at which they are aimed.

BLESSED ASHES AND THEIR MEANING.

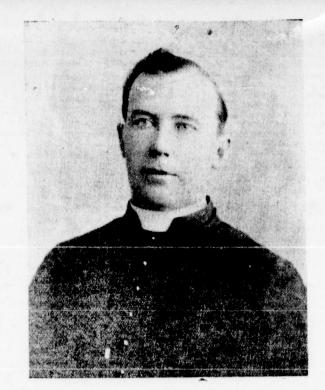
The Catholic ceremony of blessing ashes on the first day of Lent and placing them in the shape of a cross on the foreheads of clergy and laity is ertainly not an obsolete one, nor a saint survival or relic of ancient days Anybody who has ever visited a Cathoffe church on Ash Wednesday and seen the multitudinous throng of old and young, rich and poor, pressing for-ward to the altar-rail to receive upon their brows the sacred sign will be speedily convinced that he is looking upon something that is by no manner of means discarded, except among those who have also discarded the authority of the Vicar of Christ.

be specially convinced that a lop is belong one who shared and in the property of the Victor of Christ, and the state of the state of Christ, and the christ, and the state of Christ, and the state

gives us of magnificent delight in our lineage, the tremendous, unequalled lineage of the Catholic Church, which goes without flaw straight back to Eden and to the primal creative hand of God. Just as the Church daily names, in her holiest act, the tremendous sacrifice of the Mass, Abel, Abraham, Melof the Mass, Abel, Abraham, stor-chizedeck, our progenitors in the faith, so she keeps, in annual core-monies, the blessing of ashes, of palms, of waxen candles,—signs and tokens, all of them, that she is the spouse of the Most High, and that her household is the family of the saints, the chosen of God. Let us loyally then receive these sacramentals, press forward for the ashes, prize the blessed palms, rejolee in the very touch of holy water.
All these are little symbols of our
Catholicity, little graces from our
Mother the Church, redolent with a fragrance of holiness that has a marvelous inherent force to dispel evil from our hearts and homes.— Sacred Heart Review.

Begin at Home.

If Catholics knew their faith as well If Catholies knew their faith as well as they know other matters of lesser importance there would be less prejudice against the Church. Explanation, not controversy, is the most cofficient method of meeting the objections of non-Catholies. Prejudice melts away before the truth simply and attractively presented. Catholies have a great work to do in this regard, but they should begin at home. They must inform themselves before they can instruct others.—The Volce.



RIGHT REV. D. J. SCOLLARD, FIRST BISHOP OF THE NEW DIOCESE OF SAULT SIE. MARIE, ONT.

THE CONSECRATION CEREMONY.
It is doubtful if St. Peter's cathedral has ever accommodated such a large number of propies at there were present this morning at the consecration of His Lordship Bishop D. J. Scolard, to the See of Sanit Ste, Marie, and no doubt the interest in the event was accountated by the fact that the one who was being elevated to the priesthood was a scn of Petorboromch county.

doubt the interest in the event was accentuated by the fact that the one who was being selevated to the priesthood was a scn of Peterborough county.

As the hour for the beginning of the ceremos approached, a hush of expectation settled upon the vast congregation that filled the sacred editics. To the solem notes of the organ, the grand procession emerged from the vestry, through the eastern door. It was headed by the cross-hearer, followed by the sanctuary boys. To these succeeded the clerky and prelates, to the number of ninety, robed in all the schendid vestments of their several dignities. Last of all came the consecrating protate, the Grace Archbishop Gauthier, who blessed the people as he passed by. The procession moved southward down the eastern asist, and advanced by the central asist by the sanctuary, where as many as could find a pice, took their places within the rails. The other clery took seats provided for them in front of the sanctuary. With a thoughtful delicacy of consideration those associated with the arrangements for the ceremonies had provided seats, next to those occupied by the clerky, for the father and mother of Bishop Scollard, and other members of the family

Those assisting Archbishop Gauthier were His Lordship Bishop O'Connor, of Feberiorough, first assistant to His Grace, who had for the members of the family

Those assistant as the His Grace, who had for the members of the family

The Bishop-lect has on the his hope the conservation of Pembrooker, assistants, Rev. Fathers L. The Bishop elect was presented to him The apps to its first of the conservator took his seat before the altar, and the Elshop elect was presented to him The apps to its first of the altar, and the Rishop lect was recembed to him The apps to its of the conservator took his seat before the altar, and the Elshop elect was presented to him The apps to its of the conservator took his seat before the altar, and the examination followed.

The examination being closed, the assistant Bishops led the elect to the conser

tor and after Mass continued as usual the Consecrator giving his bissing, and sat him self b fore the alar, the newly consecrated prelate also sending himself b sfore his altar. The sermon was presented by the sale and as a masterly effort. He referred to the new Bishop in complementary terms, and expressed his pleasure at being in Peterborough to assist at the consecration of one whom he held in such high esteem as Bishop Scollard.

His bext was "Ask the Father and He will give you the Holy Ghost, Who will abide with you forever, words taken from St. John's Gospel. The words of this text were uttered by Christ on that solamn Thursday evening previous to His passion. He h d given the apostles to understand that He was soon to take His dapature and as a consequence sorrow filled their hearts, but these words were uttered as consolistor to His Apostles. Christ wanted to impress them with the great anlagonism which exists between Christ and the world. He said that if the world haved them it hated Him also, hence the old opposition of the world towards the Church.

The world he referred to however, was not the world of literacure, or of art or science, for all of these the Church fostered. Neither did He refer to the form of Gove nment, although in the early stages the Church suffered persecution. The world He referred to was the lust of the eye, the flesh and the price of life. These all pass away, but those who do the will of God shall shide forever. The Church was instituted for this purpose and it will continue so to the most of the world. The shall passed was the condition of the world and although men may kill the bedies they cannot kill the speaker, could truly say with the Divine man the Holy Gh st that the members of that Church in high and they find and died for it, and sent the Holy Gh st that the members of that Church in high and they find and the world. They had come there for a high and holy purpose, that of the imposition of hands of the Shop was a sendence on the community of the spirit of the worl

THE OLD AND NEW DIOCESE—THE ROLL OF BISHOPS—SKETCH OF NEW PRELATE,
TO day, Feb. 24th, 1995, has a double significance to the Roman Catholic population of the diocese of Peterborough since it makes not only the 23cd year of the existence of the diocese. But also make the division of the diocese and the consecration of the first Bishop of the new ecclesiastical constituency Division is regarded generally as a weakness, but in this case it ruresents new elements of strength, new progress, a new centre of spiritual development and corporate growth of the Church Catholic

A shortsketch of the diocese of Peterborough will not be without interest. In .882 the diocese of Peterborough was exceeded by a Papal Bull, and was composed of territory formerly forming part of the Archdiocese of Kingston, and the missionary diocese of Northern Ontario The parishes at that time composing the diocese — in addition to the vicariate of Northern Canada, were, with their priests, as follows: Peterborough, Rev. Fath r Lynch; Dourc, Rev. Father Reitty; Lindssy, Rev. Father Shafford; Emily Rev. Father Connolly; Ennismore, Rev. Father Keitty; Lindssy, Rev. Father Shafford; Emily Rev. Father Connolly; Fencton Falls, Rev. Father Rown; Coopurg, Re

Campbellford, Rev. Father, (now Archdeacon)
Casey.

To mention the name of the first Bishop of the diocese of Peterborough, Bishop Jamot, is to suxgest the idea, that, in becoming a separate diocesan entity, the district composing the See of Sault Ste Marie, in a sense is merely coming to its own again, for eight years before the diocese of Peterborough was instituted, the region now included in diocese of Sault Ste Marie was practically a separate diocese with, for its episcopal head. Right R. v. John Francis Jamot, vicar Appathic of Northern Canada, and who in 18 2 became the first Bishop of the diocese of Peterborough. He was consecrated at the parish church of St. Peter in Vinculia, thenefor ward to be St. Peter's Cathedral During the four brief but busy years of his episcopate Bishop Jamot, the well-beloved did a noble work for the diocese, the most locally conspicuous being the restoration of the Cathedral church. He entered with his wonted z-al upon the herculem task of organizing his vast

conspicuous being the restoration of the Cathedral church He entered with his wonted z-ai upon the herculean task of organizing his vast diocese much of which was familiar ground to him, with such effective results that he left a harmonious and well ordered diocese with faithful priess and devoted flocks to his successor, for on May th, 1885, he passed to his well-earned rest.

THE SECOND BISHOP.

After an interregum of one year, during which the late Very Rev Vicar-General Laurent of Linday, administered the diocese, Right Rev Bishop Dowling, who was consecrated in Hamilton, on May 1st was installed as Bishop in Peterborough on May 3d, 1887. At the end of two years this prelate was translated to his native diocese of Hamilton, and the episcopal vacancy thus created was filled by the appointment of Right Rev. Richard Alphousus [O'Connor, the present several Bishop who was consecrated and installed as third Bishop who was consecrated and installed as third Bishop of Peterborough on Wednesday, May 1st, 1889.

Thus in the short space of seven years the

Alphousus [O'Connor, the present a vered Bishop who was consecrated and installed as third Bishop who was consecrated and installed as third Bishop who was consecrated and installed as third Bishop of Peterborough on Wednesday. May 1st, 1859.

Thus in the short space of seven years the third Bishop had occupied the episcopal throne and the present distinguish d incumbent has come May 1st, been for sixteen years the head of the diocese, which has so grown in importance, and in the demands upon the energies of its opiscopal administrator that its division was imperative. If Bishop O'Connor has any inclination to complain of the necessity of the division of his diocese, he has chiefly himself to blame. He has during the past five lustra, thrown himself so energetically into aggressive apostolic work in the development of his diocese that he has subjected himself to the amiable retribution of having created more work, or occasion for more work, than one man, be the spirit ever so willing, is humaniy capable of doing.

A BECORD OF EXPANSION.

At the same time, the expansion of settlement, the growth of population has been great, and the growth of the Catholic population has proceeded pari passu. The multiplied wants of the northern portion of Bishop O Connor's field, of a religious and educational character, have constituted a sufficient raison detre of a new diocese. More detailed resoons justifying the creation of a new diocese, are furnished by a brief review of the rapid growth of the new district, and of what has been accomplished under the regime of Bishop O Connor. During that time 72 churches have been built, 49 which are within the limits of the new diocese of Sault Ste Marie. In addition 22 other churches have been constructed and 3 of these are located in important to was of the new diocese of Sault Ste Marie. In addition 22 other churches have been orected and 3 of these are located in important to was of the new diocese of the prefixes and missions Catholic schools were established where the children re

Sault Ste Marie, Ont.

May it please your Lordship—We, the priests | Paid Catholic Record London.

LICO RECORD.

Ithing in the same of Old and the Acastle symptomic other incidence and incident. The properties of the control of the Common of



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T. EATON C'LIMITED TORONTO CANADA

The Republican correspondent reproaches Rome that, notwithstanding her assumption of primacy over the Church, she has not even secured good morals, or anything even remotely re-sembling the kingdom of Heaven on

How does she compare with Protestantism? Was the Reformation, morally, an improvement upon her control?

We must not lay too much stress upon the high moral standard which, according to the emphatic testimony of the great French Jesuit Bourdaloue, was maintained by the Huguenots of the seventeenth century. A dissentthe seventeenth century. A dissenting minority, closely watched by a hostile majority has every incitement to live well, be they Calvinists, Jews, Jansenists, or Transylvanian Socinians. The vast throng of merely nominal Christians is naturally found in the

Christians is naturally found in the sunshine of public favor.

How was it in Switzerland, where Calvinism gained the predominance, yet leaving 40 per cent. Catholic? Undoubtedly Calvin, unlike Luther, proposed a high moral standard, and it is probable that in the first enthusiasm of probable that in the first enthusiasm of the rew movement Geneva, at least, was exemplary in morals. Now, how-ever, as the Swiss Calvinist Dr. Philip Schaff attests, the moral standard of the two religions is about the same.

Allowing for the ferocity which distinguished Scotland in the sixteenth century, there is no doubt that the Presbyterian Reformers were very citious for the moral elevation of the people at large, and that their efforts re not without result. Yet in view of the severely, I may fairly say savage ly, legalistic methods they employed ly, legalistic methods they employed, we can not be surprised at the hideous array of hideous facts recorded by Chambers, and I believe by Buckle. In our time, unquestionably, Scotland is a land in which any one may find himself much at ease, and will meet with multitudes of eminently excellent people. Vet we must not forget that people. Yet we must not forget that unchastity is far more prevalent than in Catholic Ireland; that there is a great deal of gross intemperance; and that, as to the frequency of crime, the Spectator has compared Catholic Bosnia with Presbyterian Edinburgh, much to of the former. the advantage of the former. True, crime especially concentrates itself in

Cotton Mather declares that New England was peopled by a sifted seed of grace gathered by God out of three kingdoms. Surely then she ought now to stand on a very high mount of moral excellence. Yet Colonel Higginson re-marks that the influx of Catholic Irish has raised the standard of chastity. It murder of unborn children is too common to be urged against reception into Church membership. Moreover, the confessional gives opportunities of dealwith individual conscience here which the pulpit does not.

The remark of the Christian Register, quoted by the Independent, that the growth of Catholicism in New England in no way lessened the force of practical Christian living and aims, may be commended to the correspondent as proof that the coming in of Rome among us has at least not put farther off the kingdom of heaven on earth.

As to the severance of Germany from Rome we have the emphatic and re-peated testimony of Luther himself, that it resulted in the precipitate ruin national morality. Says he in one place, we are seven times worse; in another, we are ten times worse; in another we are a hundred times w than we were under the Pope. In other words, the collapse of German virtue is complete. Nor does he leave us in doubt as to the cause. When he argues with his disciples that they ought, by virtuousness and benevolence to express their gratitude to God for the easy terms on which he has shown that they may be justified—rather at vari ance with St. Peter, who declares that "the rightcons shall scarcely be saved" -he complains that they retort upon him: You have convinced us that God cares not very much for love or good works. Very well; we will show that we are good Christians by being equally indifferent to them. And he declares that they are quite as good as their word. What a generation are we bring-ing up, says he, of thieves, robbers, liars, tornicators, adulterers, drankliars, tornicators, adulterers, drank ards! He does not include murder, o which the Germans, like the Euglish

and beg; and begging is the end of it

The native German honesty seems to have largely recovered itself as early as 1600, as Shakespeare bears witness, but to the old Catholic standard of liberality they have never returned. Lutheran and niggard are still almost equivalent terms until they come over to this more freehanded land. One thing, however, I will say for them: they are more liberal to orphan-house than to anything else, and thei orphanages are admirably controlled.

Luther, whose inborn frankness o speech was often too much for policy repeats, without contradicting it, the language held by the Saxon Protestants about the Reformers. Why could you not have let us alone? they complained. When we were in the Catholic Church you know, we were living in piety and Christian brotherhood. You have taken from us all our old virtues, and what one good thing have you supplied to us to us in their stead? This was a ques-tion easier asked than answered. Like Dante, in the autechamter of hell, he

" stayed not, but gave a hasty glance, and passed on."

believe that there can be no doubt of the perfect unity and steadfastness of Calvin's doctrinal convictions from the time of his leaving France till his death. Moreover, the contemptuous silence in which, for instance, the Catholic Dictionary passes over the foul charges made against his life by doubly apostate monks and frenzied Lutherans, I believe to be thoroughly warranted. As to Luther, there can be warranted. As to Luther, there can b no doubt that he was invincibly de-voted to his own antinomian theory of Justification, and that he would have been quite as ready to slap St. Paul in the face as to slap Melanchthon—"colaphos tuli "—had the Apostle ventured

aphos tuli "—had the Apostle ventured to remind him that availing Faith is that which "worketh by love." As he wrote to Tetzel, it was not what the Dominican had said about Indulgences that caused the breach. "The child had quite another father."

Yet when we come to the rest of Inthon, earsten it is sometimes rather. Luther's system, it is sometimes rather hard to put perfect faith in his sincer-For instance, when he denounce Mass as "an abomination and idolawhich ought not to be tolerated try, even for a little while, though the world

should go to ruin over the refusal, we can not forget, that after he had de finitely abolished the Mass in Wittenberg, he to the elder religion, saying sarcasti cally to his frightened hearers: "After all, what harm will the Pope's Mass do

Most of his people, as he himself owns (I am speaking only of Witten-ber), would have been perfectly ready o accept his suggestion of return, they have had any confidence that, after having landed them in hopeless entanglements, he would not have doubled back upon himself again.

Surely such a way of dealing does not argue a very great seriousness of belief. Nor can we easily take it as honest conviction when he declares that no many or to Christendom (his clear vision foresaw the Thirty Years' War), could justify any toleration, however rest ed, of the religion which he himself had professed until he was nearly forty years old. He is ready to see more than half the population of his country swept away, as happened in fact, and to see Europe involved in threes of a more al struggle of a hundred years, rather than so much as to consent that True, the monks and nuns still left in the monasteries should stay there for awhile, or that those who were content with Communion under one kind should be allowed to receive it until final order was taken. No: it was not their conscience that should determine, it was his, and this evidently a fictitious one. No one who knows Luther even moderately well, and knows how little, at may have lowered that of temperance, yet undoubtedly the former is the higher virtue. As to honorableness in business dealing, that has never been a distinguishing excellence of Puritanism.

I need not speak of divorce, while the murder of unbern children is to compare the property of the property of the property of the property of unbern children is to compare the property of th proscribing all those who did not care to become Utraquists, and should have really believed that the Gospel would perish wherever the Cup was not found, purely incredible. We can believe but it is to much to ask us to believe it of a man so free and easy in all matters of outward administration as Martin Luther. We might as well believe in of Henry Ward Beecher, whose stron religiosity and coarse morality remind

> One thing we may perhaps admit that Martin Luther had come at least to believe that the universe revolved around his throne of power. " seated in the sides of the North," and that the slightest relaxation of the requirement of absolute obedience to him, in the minutest particular, would be ruinous -at least to Martin Luther.

as, in a lower range, of the Wittenberg

I think that it may be pleaded with onsiderable likelihood that Germany, even under Alexander VI., was not so far from the kingdom of heaven on earth as under the Pope of Wittenberg. CHARLES C. STARBUCK.

Andover, Miss.

REMARKABLE COMMENTS.

Remarkable indeed, considering their source are the comments of the London Saturday Review on the beatificaion of the Cure d'Ars:
"The beatification is a popular one

n the Catholic world over if the life of were more widely known. * * * Except for one or two abortive attempts o retire into solitude, he never went outside his parish. He never said or

One must admit that it is one of the secrets of the strength of the Roman Catholic Church that she can point to a recent confessor of the type of the new Blessed. The subjugating

IMITATION OF CHRIST.

THAT A MAN OUGHT NOT TO ESTEEM HIMSELF WORTHY OF CONSOLATION, BUT RATHER DESERVING OF STRIPES Humble contrition for sins is an ac

ceptable sacrifice to thee, O Lord,-of far greater odour in thy sight than the burning of frankincense.

This is also that pleasing ointment. which thou didst wish to be poured upon thy sacred feet; for never hast despised a humble and contrite heart.

Here is a sure place of refuge from the face of the wrath of the enemy. Here whatever has been elsewhere contracted of uncleanliness is amended and washed away.

FIVE-MINUTES SERMON.

First Sunday in Lent.

THE MERIT OF FASTING AND ABSTINENCE Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume and where theves do not break through nor steal. For where Thy treasure is, there is Thy heart also. (Gospel of Ash-Wednesday)

If any one of us, my brethren, should e asked what is the object of this holy season of Lent on which we are now entering, or what is the reason why it has been appointed, the answer would probably be that it is in order that we nay do penance for our sins. Penance punishment inflicted on ourselves i atisfaction for those offences for which we feel we have so imperfectly atoned and to obtain from God those graces which we so greatly need: this, per-haps, is the idea uppermost in most

ole's minds when Lent comes round. Well, this is no doubt a reason, and a good one, not only for what we have to do in Lent, but for a great deal more that we may do, not only now, but al through the year. Few even of those who lead good lives do penance enough for their sins, even as it is; almost all to before God with a large account un-mettled in this matter. How much worse would it be if there was no Lent, if the church never insisted on our chastising ourselves in any way, and semed to treat such chastisement as of consequence! The very notion of would drop from our thoughts, as it has indeed long ago from the minds of those who have separated from the Church and ceased to possess the true

This is, then, a good reason for Lent : but there is another which we are not so apt to think of, and which, for this very reason, I would like to emphasize.

This reason is the one suggested by esday, which you have just heard not up to yourselves treasures on; . . but lay up to yourselves earth; . . but lay hy treasure is, there is thy heart

Brethern, we should have no trouble at all in getting to heaven if we only really wanted to get there. Of course in one way we do want to get to heaven; that is, we all want to save at all in getting to heaven if our souls from the eternal anguish and misery of hell, and we know there is nothing for us but heaven or hell in the end. But I am afraid that many Christians, especially when they have health, strength, and plenty of this world's goods, have really very little wish give them up, in order to pass, even could they do so at once, to those joys which the heart of man cannot conceive. No, their treasure is in this world; all their idea of happiness is founded on the pleasures which they have had, are having, or hope to have in it. Their treasure is here, and, as

our Lord says, their heart is here too I think, then, that this other great reason and object of Lent, of which have just spoken, is that we may do something to change this state of things; that we may get our hearts off this world, and see our real treasure in Heaven, get to know it and love it, and have our hearts there with it. while from worldly pleasures, but to try to cease loving them, and to care for something better. We must love and care for something; let us try now to get the right object for love.

Now, what is this that we should

ve : what is our treasure in heaven ! It is our Father Who is in Heaven, and who is Heaven itself. Brethren, it is not so hard to love God as some people think. We can all try to do a little, at any rate; I mean to love God, not by ing His commandments, but to love Him in the same way as we love those things which are lovely and attractive here. Come to him now, this Lent; that, above all else, is what it was made for; come to church not only to hear a sermon, but to pray, to get near to God, and to bring Him into your hearts. Shut the world out of your heart, that He may come in. Ask Him Then, when He is really your treasure. He will draw you where He is; you will not have to try to get to Heaven; you will go there of your own accord. To die to the world and ife: and Lent was made to give this

TEMPERANCE NOTES.

life to our souls.

Drunkenness is like a weed. grows easily, and is hard to eradicate

At the Mine Workers' Convention at amendment was adopted excluding bartenders and saloon-keepers from membership. On Monday one Patrick Dolan, of Pittsburg led a movement to have this amendment deferred for a year. W. H. Haskins, of Ohio, led the year. W. H. Haskins, of Ohio, led the years was farged and the debate. amendment was adopted excluding bar-

Aristians had flocked to some an of the desert, simply to see him and hear him and take counsel with charge of assault with intent to kill, the same of their charge of assault with intent to kill, the same countries are some countries. ed. There has been a growing tendency to regard drunkenness simply as a disease. That a craving for alcoholic lorce of sanctity is as old as the hills and as enduring."

liquor may approach the nature of of a disease is not to be denied. But the indulgence of action for which every person must be held strictly responsible. — Watchman.

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MONSIGNOR FALCONIO TO NEWS PAPER MEN.

RECEIVES AN OVATION AS ONE OF THE SPEAKERS AT THE NEW YORK PRES CLUB DINNER.

Mgr. Falconio, the Apostolic Delegate, was one of the speakers at the anent Roosevelt and many distinguished ublic men. His Excellency received hearty welcome from the dred newspaper men and their guests. His speech was voted one of the best of the evening, and his auditors evienced their appreciation by frequent

Mr. John A. Hennessy, the toas!master, introduced Monsignor Falconio as the representative of the greatest empire of peace in the world. Hennessy remarked that he had no hes itancy in calling upon the Delegate to speak, for he knew that a Catholic olergyman was never at a loss for a

message appropriate to the occasion.

"It may be very well," said Monsignor Falconio, "for Mr. Hennessy to ay such things of one who is to speak

But speaking in a foreign tongue did not embarrass Monsigner Falconio, for, as many of the diners put it, he made a rattling good speech" in English. "I beg," said the Delegate, " to r

turn my sincerest thanks for the honor you gentlemen of the press have done me in asking me to your dinner. In honoring me you have honored our Holy Father, the Pope. Every year since I came to this country as Apos-tolic Delegate I have received an in-Heretofore circumstances prevented my acceptance, yet I could not but appreciate your courtesy.
"Permit me, gentlemen of the press,

to tender you congratulations upon the esteem it which you are held. fact that the President of the United States is to be your honored guest to night shows how highly appreciated is the work of the press. This appreciation is due to what is accomplished by the press, its great influence on the formation of the nation's character. No one can doubt the noble mission Divine Providence has granted to the That mission embraces every press. thing relating to the life of the nation. To elevate man's condition on earth should be the constant aim of the press. But the press must not look alone to the material betterment of man. The for mation of man's moral character must not be overlooked. You know well all worldly influence falls into insignificance when compared with honesty justice and morality. strives to make men worthy their country and their religion it is surely the agent of Divine Providence. A press free and inde-pendent which is conducted on such principles as these is a blessing to a

country. "This Republic in which you live, thanks to the special favors of Divine Providence, is great, powerful and wealthy. Nowhere is liberty so true as Providence, is great, powerful and wealthy. Nowhere is liberty so true as in the United States of America. What influence, you may ask, has brought about this state of affairs? We can trace the country's greatness back to the Christian and civic virtues of your ancestors, their honesty of morals, their solid character, their earnest endeavor to make a land free and independent. As long as these virtues shall be your inheritance you have nothing to fear. No earthly power will be able to check the progress of the United States. But should you lack these virtues no roaring of cannon will be able to avert the country's decay. Remember that the most powerful nations that forgot their God fell. That such may not be the fate of the United States should be your earnest prayer. You must watch lest your material prosperity lead you into moral relaxation. As long as the press strives to promote morality as well as prosperity you will have no

thing to fear, "Gentlemen of the press, Divine If it does what is right God will bless you; your country will prosper and God will help you to continue your glorious mission."

When Monsignor Falconio sat down the banquet hall rang with applause. The demonstration in his honor was a

Happy he who speaks little; for words beget accidents, gloom, and interior trouble.—B. Henry Suso.

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avoided for a few days.

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the Judges ordered over 500 boxes of the medicine for prisoners appearing in the Courts in 1904 - Official Reports establish 80 per cent of cures with With the public and official endorsa-

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MARCH 11, 190

CHATS WITH YO To be successful in l and his work and do it.

Work is the law of price of food, a safegua olace in sorrow, and "Blessed is the mar Carlyle, "who has four If he has an occu-likes, that is useful bring him in an adequa keeps him happily bu

enial work is enjoyme How important it be that we should find at kind of work that is fit will make us happiest For it is just as true work makes men miser ting work makes them h all seen, humanly spea peg in the round hol comfortable it is itse comfortable it makes how it strives to fit, ceaseless effort, yet no at. One of the most square pegs in round he who is trying to do a vis not suited. There is uncongenial work that other vital misplacements the most constant the majority of us, ar ease in our work, li much all friction for the greatest importa

outset we choose the we are adapted. But how make sure ing aright? that is ourse, with the best us make mistakes, a absolutely sure way anything in life befo successes that follow our best judgment g failures, and any one intelligently tries to path for himself is m out right than the along as chance direc rules may be stated, young people to choo First. Do not dri

proportion of the fai

rom the loose and

policy of taking up which offers first or in the way of empeople think too l think at all, do it to ficially, about the perform in life. The great questions that lously wrestled with with the angel at many young people with it! Life seem but a merry haphazone is to take what thing as readily as to luck for results, much about resul thousands of young ployment whose of them is that it is n sible and convenie labor and thought to consider any of into the first gap young people drift, irresponsible fashio most serious que humanity has to de sometimes, that the also the best. But not go into it with We should not dri nto it. Second. Make

the guideposts of I which God has set show its bent, the which it should successfully pursu tastes, even if he admit that he has Generally efficiency lies in tastes. The thing est are the thing he most likes to do facilities disclose rule, quite early i hood; so that a y penchant or a Take stock, then et their general your employment bent. Do what y and most at home what you do most Third. One mo

of your talents or

the best advice. those whom you of those whose s sincere. If possi tastes you feel ar The best advice have succeeded ailed. This may but it is not. Th whose advice is asking. But one succeeded, or one failed, is always ful man will tell the man who ha valuable bits of is to keep in the Find your wor you possibly career. Then pr

bring you contempetence.—Cathol Formi What we show character-a cha is beautiful, and faith. By this member, I do no character of a in the world and positions. Take Chancellor of th

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"don't dare to take the name of the tak m." companying me to the door and insisted laim, whether it was for the financial with my unaccomplished deeds? The last Pure—That's Sure.

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hat's Sure.

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days. "Blessed is the man," says Thomas "Blessed is the man," says Thomas Carlyle, "who has found his work."

If he has an occupation that he likes, that is useful to others, that bring him in an adequate support, that keeps him happily busy, he has found one of earth's chief pleasures: for considering week is enjoyment.

genial work is enjoyment.

How important it becomes, therefore, that we should find at the outset the kind of work that is fittest for us, that will make us happiest throughout life. For it is just as true that unfitting work makes men miserable as that fitting work makes them happy. We have all seen, humanly speaking, the square peg in the round hole—seen how uncomfortable it is itself, and how uncomfortable it makes the hole; seen how it strives to fit, with painful and ceaseless effort, yet never does nor can it. One of the most distressing of all square pegs in round holes is the person who is trying to do a work for which he is not suited. There is more chafing in uncongenial work that in almost any other with mist missequent. he can a work

outset we choose the work for which But how make sure that we are choosing aright? that is the question. Of course, with the best intentions, all of us make mistakes, and there is no absolutely sure way of determining anything in life beforehand. Still the successes that follow from the use of our best judgment greatly exceed the failures, and any one who honestly and intelligently tries to choose the right path for himself is more likely to come out right than the one who blunders along as chance directs. Three simple rules may be stated, which should help young people to choose their life work

First. Do not drift into it. A large proportion of the failures in life comes from the loose and lazy and careless policy of taking up permanently that which offers first or is readiest to hand in the way of employment. Young people think too little, or, if they think at all, do it too lightly and superficially, about the work they are to perform in life. This is one of those great questions that ought to be seriously wrestled with, as Jacob wrestled with the angel at Peniel; yet how with the angel at Penier; yet how many young people simply play tag with it! Life seems to them nothing but a merry haphazard game, in which one is to take what comes along—one thing as readily as another—trusting to luck for results, and not thinking much about results anyway. Thus thousands of young men drift into employment whose only advantage for them is that it is near at hand, acces-sible and convenient. It would cost labor and thought and possibly delay to consider any other "opening," so into the first gap that offers these young people drift, and in this childish, irresponsible fashion settle one of the most serious questions with which humanity has to deal. It may chance, sometimes, that the nearest thing is also the best. But even so, we should the property of the proper

not go into it without serious thought. We should not drift into it, but steer Second. Make a careful inventory second. Make a careful inventory of your talents or tastes. These are the guideposts of life. They are signs which God has set up in your nature to show its bent, the general direction which it should most naturally and successfully pursue. Every one has tastes even if he is too modest to the sun, as simply as flowers do, that sweetly bloom, and sweetly die, and successfully pursue. Every one has tastes, even if he is too modest to admit that he has talents or "facul for happiness.—Dorothy Fenimore. admit that he has talents or "faculties." Generally speaking, a person's efficiency lies in the direction of his tastes. The things he will always do best are the things, or kind of things, he most likes to do; and these likes or facilities disclose themselves, as a rule, quite early in life, often in child. facilities disclose themselves, as a rule, quite early in life, often in childhood; so that a young person without a penchant or a "bent" is a rarity. Take stock, then, of your talents, and let their general character determine your employment in life. Follow your bent. Do what you feel most equal to and most at home in. Do, not necessarily what you would most love, but what you do most love to do.

Third. One more simple rule: Seek

Third. One more simple rule: Seek the best advice. Seek the advice of those whom you know you can trust, of those whose sympathy is close and sincere. If possible, go to those whose tastes you feel are similar to your own. The best advice comes from those who have recorded and those who have The best advice comes from those who have succeeded and those who have failed. This may seem like a paradox, but it is not. There is a middle class, those who have done "so-so" in life, whose advice is scarcely worth the asking. But one who has emphatically failed, is always a source of helpful and trustworthy advice. The successful man will tell you what to do, and the man who has failed will tell you what not to do, and both are equally valuable bits of advice; for it is quite as important to keep off the rocks as it is to keep in the current.

Find your work, therefore, as soon as

Find your work, therefore, as soon as you possibly can. Decide on your career. Then prepare for it, go at it; keep at it. It wisely chosen, it will bring you content, esteem and a competence,—Catholic Columbian.

Forming Character. What we should care to form and preserve in ourselves is the Catholic character—a character as distinct as it

fulfillment of all the duties of his state
of life. No wonder when God called
him higher to be a confessor and
martyr, he was so ready, so happy, to
obey the call.
This Christian character consists in:
(1) Fidelity to duty—giving to all their
due; (2) freedom from human respect—
readiness to confess the truth to prac-

aue; (2) freedom from namen respect-readiness to confess the truth, to prac-tice religion openly; (3) love of the poor, self-denying alms-deeds, and (4) good habits. It is wonderful how large a share in the Christian character is owing to good habits. It is quite a distinctive feature, contrasting with the fits and starts and whims and moods—good moods and bad moods, pious moods and worldly moods—all things by turns and nothing for long, which we see in the uniformed charac morning and night prayers; the regular frequentation of the sacraments; the daily Mass. We heard only yesterday of a gentleman who regularly walked eight miles on a week day to hear Mass. It was his habit, and he never

The Thing That Counts.

What is a man good for when you can not tell where he stands, or wha he stands for, or whether he stands for anything or not? Of what use can a man be when he has betrayed his other vital misplacement, because work is the most constant concern of life for the majority of us, and if we are not at ease in our work, life will be pretty much all friction for us. So, it is of the greatest importance that at the arrange of the greatest importance that at the subject we choose the work for which large in the greatest importance that at the subject we choose the work for which large is the subject we choose the work for which large is the subject we choose the work for which large is the subject we choose the work for which large is the subject we choose the work for which large is the subject we choose the work for which large is the subject with the subject we have the work for which large is the subject with the subject work in the subject with the subject work is the subject with the subject work in the subject with the dearest friends, when he has sold out when he is known to stoop to anything which will give him a seeming personal advantage? Would any one trust a Judas who has batrayed his Marter? a Benedict Arnold who has sold his

ountry?
People do not put their confidence in property or in position; they put it in the man. That man only is rich who has the confidence of his fellow men, who has never betrayed his trust, who has never gone back on his word, or smirched his honor, and who can look his conscience squarely in the face

without flinching.

There is only one thing that persists hrough all history, and through all hanges, which not only is not tarnished or dimmed by time, but will grow brighter through all eternity, and that is character. Nothing can annihilate it; nothing can stop its onward march and its increasing power. It is a living principle, as indestructible as the laws of mathematics .- Success.

Some Helpful Thoughts

The times call for men—men who are manful, dependable, capable—whom God and men can trust in the dark to fight, or to work, or to be, on and on till the morning breaks or the end

Try to be something in this world and you will be something. Aim at excellence, and excellence will be attained. This is the greatest secret of success and eminence. "I can not do it," never accomplished anything. "I will try," has wrought wonders .-

It is not a very difficult matter to find the good in others—and there is some good in every one—some ray from the Divine countenance illumines the face of every creature made to the "in age and likeness."—Mary Doran.

There is this difference between those two temporal blessings, health and money: money is the most envied, but the least enjoyed; health is the most enjoyed, but the least envied; and this superiority of the latter is still more obvious when we reflect that the poorest man would not part with health for money, but the richest would gladly part with all his money for health.

We must have faith in our own mis-We must have faith in humanity, faith in the possibilities of an imperfect race, which has been in the process of training all these centuries and which is still very imperfect, but capable of growth and development. We must lso have faith in the existence, wisdom, power and love of God .- Rev. U. S. Kriebel.

Envy is a most fatal evil; when it reigns in a soul, it troubles, blinds and excites it to every excess. It is from self love that envy springs, and it is the love of the common welfare that combats and destroys it.—St. Anthony

Let us be steadfast for the right; but let us err on the side of generosity rather than on the side of vindictiveness towards those who differ from us as to the method of attaining the right. -Theodore Roosevelt.

Let us live to-day, and enjoy all its benefits. Let us live to-day, and be true to all its responsibilities. Let us live to-day, and use all the strength that we have to make this day the most complete day of our lives.—Evelyn

God orders our lives, when we do not interfere with His Providence. What matters, then, what happens to us, since we are in our Father's care?

Wasted Energy.

Wasted Energy.

Just look back over the day and see where your energy has gone. See how much of it has leaked away from you in trifles. Perhaps you have wasted it in fits of fretting, fuming, grumbling, fault-finding, or in the little frictions that have accomplished nothing, but merely rasped your nerves, made you irritable, crippled you, and left you exhausted. You may have drained off more nerve and brain force in a burst of passion than you have expended in character—a character as distinct as it is beautiful, and which is entirely built upon the foundation of the Catholic faith. By this Catholic character, remember, I do not in the least mean the character of a recluse or a devotee. You see some of its very finest examples in the world and in those filling worldly positions. Take for instance, Blessed Thomas Moore while he remained the Chancellor of the realm. Witness his loyalty to his sovereign, yet openly putting God first on all occasions; his sterling integrity; his conscientious

of your employees.

Much of the worst kind of energydissipation is not what is commonly called "immoral." It is often the result of ignorance, carelessness, or neglect; but it is dissipation, all the same. A great deal of energy is wasted same. A great deal of energy is wasted in working without system, and in not getting hold of the right end of a thing at the start. Many of us so completely exhaust our strength in useless worry and anxiety, in anticipating our tasks, and anxiety, in anticipating our tasks, and anxiety, in anticipating our tasks, and anxiety in anticipating our tasks. exhaust our strength in useless worry and anxiety, in anticipating our tasks. and in doing our work over and over again mentally before we begin, that we have no force left for the actual work when we come to it. We are like its way to a fire, and arriving with no power left to throw water on the flames.

OUR BOYS AND GIRLS STORIES ON THE ROSARY

> BY LOUISA EMILY DOBREE. Carriage of the Cross. LUCY'S CARRIAGE.

However she was near the little hurch and went there daily to obtain he help she knew was hers if devoutly

Lucy had no time now for her paintlog, and she would look regretfully at her palette and brushes and long to be able to use them. All her money had to go towards the housekeeping, for though this she could not legally have been made to do still she did it, as she been made to do still she did it, as she was bound by another law which dictates the principles of good for evil, and to those who obey it generously bring happiness and peace. For Lucy was happy, though it might surprise many to hear that she was, and in self-denial and self-sacrifice she was discovering town hitherto uninown.

covering joys hitherto unknown.

One November aft rnoon she had been out shopping and was tired. To lay out money to the best advantage, and make the most of every sixpence, was a new experience to Lucy, and one which was certainly not very congenial. However, it had to be done, for Mrs. Gregory's health was very bad: delicaties had to be procured for her, and there were many mouths to feed on the small income which, but for her own money, would have been quite inadequate to meet even the expenses of their poor kind of living. Every penny of Mrs. Gregory's money was gone, very little remained of her husband's, and the latter complained rather doubted his statement, as she saw at once that the man was lazy and idle, preferring to stay at home, grumbling and complaining, to trying to get

employment.

Although the consciousness of doing right and the fast that she was sacrificing herself brought spiritual happiness, yet there were many days and hours when the burden of life was very heavy, and she longed for the charming life she had had for those delightfut two years with the Madisons. She heard constantly from them, and the letters dated from all those places she had so wished to see, roused all the old de sires which certainly there now seeme very small chance of ever being ful-filled. The Madisons had remained abroad, and as Lucy walked along she was thinking to herself that the three years since she had left them were the

ongest of her life.

Happily now she had done with teachof useless fancy work, and spent hours making and remodeling her clothes so as to succeed in looking smart. Both girls were absolutely commonplace and unintellectual, enduring Lucy's presence rather than liking it and resent ng all her well meant efforts at friend-

liness.

Mrs. Gregory, with her bad health and weakness of mind and body, was a pitiful little object, and Lucy's heart went out to her in her need, while Mrs. Gregory depended and leant on her health and heart on her health and health even more than she knew.

But it was not a cheerful home, and poor Lucy was very depressed and felt very lonely as she walked through the November greyness, and thought it was rather emblematical of her life. Carrying the cross is not easy work, and Lucy found that hers needed all her courage and all the spiritual helps that she could obtain. However, she knew well that the crosses which Almighty God lays upon His children are the best and the most fitted to develop in them all those graces which are so pleasing in His circle. She thought of a passage in His sight. She thought of a passage she had been reading in one of Father Grou's works, where writing of the Way of the Cross he says:
'The necessity of carrying our cross

consists in receiving patiently, as from the hand of God, all the adversities which happen to us, whether they come from natural causes or from the malice of men or through our own fault. These crosses from the hand of Gcd are very frequent; the more He loves us the more crosses He will send us, because they tend to detach us from earth and to attach us to Him; and they are more especially calculated to sanctify us because they are not our own choice, and for that reason are more mortifying.'

As Lucy opened the hall door and entered the shabby little house with its worn-out oil-cloth, old mats and general appearance of poverty, Delia ran forward to meet her. The girl was tall, with narrow blue eyes and a great mass of pinewood coloured fringe hanging untidily over her low forehead She looked frightened, and her face was very white. The Gregory girls always spoke of and addressed their stepmother as mamma, having some absurd idea that it was more refined to do so.

"Mamma is so queer, Lucy, do go to her. Father is out and Bella has not come back yet."
"Where is she?" "In her room.

Lucy quickly divested herself of her

helped you in any way or accomplished anything. No: you only lost your energy and self-control, your self-respect, and the respect and admiration of your employers.

Quickly sending Delia off for the doctor, she returned to the room where Mrs. Gregory lay white and apparently half conscious. It was a stroke of paralysis, so said the clever young doctor whom Lucy knew well by sight and name, as he was a Catholic and whose place in church was not very far graver under the shadow of the trial that had come to Mrs. Gregory. Be-sides her speech being much affected, one side was completely helpless, so that she needed constant watching, eareful nursing and help

careful nursing and help
"Do you think her very ill?" asked
Lucy after a few days, when a slight
change became apparent, and Mrs.
Gregory could speak a very little more
distinctly.

TO BE CONTINUED.

Archbishop Mes mer Says Treating Causes Much Eyil.

Milwaukee, Feb. 9. - Archbishop Milwaukee, Feb. 9. — Archishop Messmer is heartily opposed to the treating habit, which he believes is responsible for much of the evils from the use of liquor. He said to-day that he was deeply interested in stopping treating. It is, he said, a bad custom. In 1892 at a meeting of German Catholics in Louisville he introduced a resolution against treating, and the Young is in Louisvine as introduced a vaso ion against treating, and the Young in's Society voted they would never to or accept a treat. "The Cath-ic Church," said he, "does not ich that it is wrong to drink if one aps within bounds. It is not wrong take a glass of whisky unless the rson knows he is weak and likely to Then total abstinence is a duty.

"Perhaps in the whole history of in-tolerance there has been nothing worse than the policy inaugurated and carried out by Combes and his Infidel associ-ates," says the Catholic Universe. Other tyrants have attacked and persuted the Church, but these sought a overthrow of religion and the de-ronement of God Himself. It was e old French Revolution awakened to ew life, but equipped to carry out its urposes with more studied and system-tic methods."

Honor St. Joseph

The month of March is the month of Joseph, and during it we are asked holy Church to give him special mor and to invoke his prayers ourselves and for the Church large. As the head or foster-ther of the Holy Family, St. Joseph as its protector and provider, and so the Church places him over all her wildren the one great Christian family. children, the one great Christ'an family under the title of Patriarch of the Universal Church.

MOTHER'S ADVICE.

"I would advise mothers to stop dosing their little ones with nauseous eastor oil and soothing stuffs, and use only Baby's Own Tablets." This is the advice of Mrs. Joseph E. Harley, of Worthington, Ont., who has proved the Tablets the best medicine in the world for the troubles that afflict young children. Mrs. Harley adds: "My little one has had no other medicine but the one has had no other medicine but the Tablets since she was two months old, and they have kept her the picture of good health." These Tablets are good for children of every age, and found a situation as clerk in a small office, while Delia, sharing her father's dislike to work, read novels, did bits of useless fancy work, and spent hours making and remodeling her clothes so making and remodeling her clothes so article of opiate or harmful drug in particle of opiate or harmful drug in this medicine. Sold by all dealers or sent by mail at 25 cents a box by writ-ing the Dr. Williams Medicine Co.,

Brockville, Ont.

Signals of Danger.—Have you lost your appetite? Have you a costed tongus? Have you an unpleasant taste in the mouth? Does your head ache and have you dizz ness? If so, your stomach is out of order and you need medicine. But you do no! like medicine. He that prefers sickness to medicine must suffer, but under the ctroumstances the wise anal would procure a box of Parm less Vegetable Pills and speedily get himself in health, and strive to keep so

The Most Popular Pill.—The pill is the

Strive to Keep so

The Most Popular Pill.—The pill is the matepopular of all forms of medicine, and of pills the most popular are Parmelee's Vegetable Pills because they do what it is asserted they can do, and are not put forward on any fluttious claims to excellence. They are compact and portable they are easily taken, they do not manesate nor gripe, and they give relief in the most stubborn cases.

Why go limping and whining about your corres when a 25 cent bottle of Holloway's Com Cure will remove them? Give it a trial and you will not regret it.

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Now is the time to secure the CHATHAM INCUBATOR

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

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lays, except the Saturday of Ember week and Holy Saturday. 4. Fish and fish are not allowed at the same

4. Fish and fish are not allowed as the same
as, i.

6. The use of milk, butter, cheese and eggs
is allowed on all days.
6. The use of dripping or lard (not such is
allowed as a condiment in preparing food on
all days except (sood Friday.
7. Those exempted from fasting are: all
persons under twenty one, and over six y
years of age, the sick and infirm, women carrying or nursing infants, all employed at hard
labor.

abor.
3. All who cannot fast should give more abundant alms, be more assiduous in prayer, and attend more frequently to their religious duties so as to make up for the want of corporal mortification.
N. B. Further dispensations, when occasion requires, may be obtained from the respective pastors who are hereby empowered to grant taym.

Pactors who are hereby empowered to grant blam.

Pactors are requested to exhort the faithful to abstain during Lent from all public amusements and to assis, whenever possible, at the evening devotions held in their respective parish chirches. At these public devotions the reduction of the Holy Rosay, followed by Benediction of the Blessed Sacrament, is recommended for Sunday and Wednesday evenings and the Stations of the Cross for Friday evenings. A short and suitable instruction or a meditation on the sufferings of Our Lord should accompany the devotions. Further more, parents should be exhorted to observe the plous custem of holding private family devo ions every evening at home during this hely season. Such devotions are very editying and may consist of the reading of the Lives of the Saints or other pious books, followed by evening raceilly should be afforded the faithful for the early parformance of their Easter duty dering the course of this holy season.

By order of the Bishop of Hendeson.

Chancellor.

To the Reverend Clergy of the Diccese of

To the Reverend Clergy of the Diocese of

Hamilton.

Very Raverend and Reverend Fathels—The holy season of Lent, now near at hand, should be observed by all the children of the Church sa a time specially devoted to prayer, penance and good works. It is also a fitting time to direct attention to certain duties that should be performed, as well as certain dangers that are to be avoided.

DUTIES TO BE PERFORMED.

31. The Essier Duty is of strictholigation, and the time for performing it expires on Trinity Sunday.

the time for performing it expires on Trinity Susday.

9. Pastors will give every facility to their people for the Easter Confession by holding Missions if necessary, in their churches, or calling in neighboring priests to assist as extra ordinary Confessors.

8. Great care should be taken to see that no sick or infirm person is deprived of Easter Communion, and for the cot venience of those too far distant from the Church, stations should be given where the people may hear Mass and receive Holy Communion.

4 In cities and towns the Linten devotions are obligatory on Wednesday and Friday evenings and in country churches at least once a week. In the later case the Rosary may be mass,

Mass.

5 Parents should keep strict watch over the class of reading in which their children induge. They should see that no immoral or dangerous books are read. Moreover, every family shauld subscribe for a Catholic paper or magazine.

6. Pastors should encourage and foster religious vocations amongst worthy young per sons in their parish, and parents should be reminded that it is a special blessing and one of the greatest honors of a family to have a daughter consecrated to God in the service of religion, or as on raised to the sublime dignity of the priesthood.

to, or a son reactive to the priesthood.

DANGERS TO BE AVOIDED.

1. During Line all public amusements are to be avoided, and Pastors should recommend the plous practice of abstaining from all intoxicating liquors, in honor of the Sacred Thirst of our Lord upon the Cross.

2. The faithful are also to be frequently warned against Sacret Societies. Under the head of Secret Societies are included:

(a) Societies which demand the observance of secrecy to such an extent that it must not be disables and that high full subtrictly in Church.

of secrecy to such an extent that it must not be disclosed to the rightful authority in Church of secrecy to such an extent that it must not be disclosed to the rightful authority in Church or State

(b) Which exact from their members an oath or promise of blind and absolute obedience.

(c) Which make use of a Ritual and Ceremonies; since such practices are, a travesty on the priesthood and true religion.

(d) The Free Masons, Odd Frlows, Knights of Pythis and Sons of Temperance, which are condemned by name. No Catholic may join, or remain a member of any of the above mentioned or kindred societies.

3, In the case of societies of doubtful character, Catholics are to be dissuaded from joining them, and, if already members, must be ready to sever their connection with them should such societies come under the ban of the Church.

ready to sever their connection with them should such societies come under the should such societies come under the ban of the Church

4. Should a Pastor judge that a Catholic or organization would be beneficial he may apply to the Bishop for permission to introduce to into his parish; but no such society should be established without the Episcopal permission. It will be the cuty of the Pastor to provide a chapital for every such society. No Society not approved by the Oranary, shail be allowed to wear regalla at Church or Cemetery, or Catholic funerals,

5. Bazawra and picnics are not to be held in future except the written permission of the Bishop is obtained, and all public dancing parties, under whatever name purporting to be held under the patronage of the Church or O' Catholic Societies, are six cit forbidden.

6. Any Catholic living within three miles of O Catholic Societies, are six cit forbidden.

6. Any Catholic living within three miles of a Catholic Separate School and refusing to support the same, or sending his children to a public school, must be denied the Sacraments. In case of exceptional hardship for the children, the Pastor will submit the case to the Bishon, who will decide what is to be done.

7. Pastors should frequently preach to their people on the cvils of mixed marriages and warn the young against the danger of Keeping company with those who are not of our faith 8. Funerals, when at all possible, should take place in the forence, and with Mass. Plowers at funerals, except in the case of children under seven years of ago, are to be discouraged. and the unchristian custom of bringing them into the Church on such occarions should be discontinued. Furthermore, it is expressly forbidden by the Rubries to thrape or deco atte the alvar or candel siteks at Funeral or Requiem Masses, or to allow hymns in the vernscular to be sung at any high or solem Mass. The proor rublems of mourning at Requiem Masses are the black antependium and purple well providing the sabern sels con a faile massed Sacr

DIOCESE OF ST. ALBERT.

DIOCESE OF ST. ALBERT.

The occasion of the return of Bishop of Legal of St. Albert to his dlocese after an absence of seven months was the cause of much rejoicing in St. Mary's parish, Calgary, on Sunday, the 25th inst. The pealing of the chimes of the crand new bells, were the first heralders of the glad tidings to the Catholic population of the city.

His Lordship during his absence paid the usual visit to His Holiness, Pius X, from whom he received much encouragement, kindness, and fatherly affection and who manifested very great interest and concern in all his Lordship had to tell him of the wonderful growth and development of his diocese.

The convent pupils and the Reverend Mothers were the first to extend to His Lordship the giad hand of welcome: here the Bishop, the clergy and many of the parishioners were entertained by the pupils to one of those rare and intellectual treats which seldom await a person except in an institution like a convent.

DIOCESE OF HAMILTON.

Official.

REGULATIONS FOR LENT TO BE READ BY THE REVEREND CLERGY FOR THEIR RESPECTIVE FLOCKS AT ALL THE MASSES ON QUINGUES AND ALL THE MASSES AND ALL THE MASSES AND ALL THE MASSES AND ALL THE MASSES AND

To The Right Rev. E. Legal, Bishop of St.

Mary's May's To The Right Rev. E. Legal, Bishop of St. A'b'r:

My Lord-On behalf of the parishioners of St. Mary's Calgary, we extend to your Lord-ship at very sincere and heartfeld welcome home from your lorg and we hope very pleasant tour to your dear native land and the Etynal City of Rome.

Dubtless your Lordship, in the course of your travels has seen beautiful churches, rich and grand congregations, the world's advancement and culture, and the latest improvements in the arts and sciences. Yet we hope and feel that all of these combined did not asseyour love and regard for your own peoplements in the arts and sciences. Yet we hope and feel that all of these combined did not asseyour love and regard for your own peoplements in the arts and sciences. Yet we hope and feel that all of these combined did not asseyour love and regard for your own peoplements in the arts and sciences. Yet we hope and feel that all of these combined did not assey our love and regard for your own peoplements in the way for home. Now, my Lord though you have been far away from St. Mary's parish we have very great pleasure in conveying to your Lordship the assurance that our very dear and zealous. Father Lemarchand has been guiding and conducting the affairs of the parish in an eminently successful and practical way, and that new surpless in the way of public improvements will be in store for your Lordship and the people of the parish in the shape of a beautiful parochial hall.

Hoping that Your Lordship will enjoy your stay in our city, and that we soon again will have the pleasure of welcoming you to open up our new hall.

In behalf of the varishioners, J. W. Costello, J. R. Miquelon. D. J. Lucy.

In the afternoor, the very zealous pastor, the visiting Fathers and His Lordship to a very enjoyable bacquet. The banquet hall was very tastefully decorated, and after all had partaken of the good things, then another address of welcome was presented by the choir, which was again very ably responded to by His Lordship.

Were the particula

hair respective positions.

Benediction by His Lordship and sermon in the evening by FathertLacombs brought this happy, eventful day to a close, thanks to R.v., Father Lemarchand who attended so faithfully to every thing so that all was highly oreditable to those connected with this thrice memorable day.

A PARISHIONER

WHAT SIR ALEX GALT SAID.

Editor Citizen —Referring to your comments in my letter on the above just allow me to say

control to the above just allow one to say that I cannot agree with you and must there to red to the lot of the province in virtue of its gleiation effected by the legislature of United Color of the lot of the province in virtue of its gleiation effected by the legislature of United Color of the lot of lot of lot of the lot of lot of

need have no fear. But what about "Vested Rights?"
As to your remark that "there is no Separate school system in Nova Scotia which was also a party to the original agreement" all I can say is that possibly had there been a Galb among the representatives of the Maritime Provinces when the agreement was being entered into a different state of affairs might prevail in that province and also in New Brusswick. The minorities in these provinces might have been protected as were the minorities in Lower Canada. Your obedient servant,

BRANNAOH.

We think our correspondent misses the

A CRADLE SONG,

Rock a-by, baby, the sun's in the west, Dear as you are to me, God loves you best. Close to my heart is your golden head pressed, Sieep, little baby, the sun's in the west. Earth is God's rootstool, and Heaven His

Earth 18 Out a lovescope throne.

Still H 1 is near when I leave you alone Twilight is falling, and playtime is gone. Sleep, for the sun's going down, little one. Rock-a-by, baby, the moon's in the sky, Silver that turns into gold, by and by, Crickets are crooning their soft fullaby, Sleep, little baby, the moon's in the sky, —ANON.

LEIGHTON.—At Mack ys station, Ontarion Feb. 25th, 1915, a daughter to Mr. and Mrs. J. Deighton.

MARRIED.

MCRAE MCINTOSH— At St Columba's Church, Bernien, by Rev. D. A McRae, on Jan. 31 1915. Mr. Angus McIntosh to Annie Teresa McRae, on applier of the lake John J. McRae, of West Williams.

HENNESSY — Died on the 2nd Con., North Oxford on Feb. 19.h, Miss Margaret Hennessy aged fifty-four years. May she rest in peace! O'CONNOR — On February 2nd, 1905. Mrs. Mary A. O Connor, widow of the late Elw. O'Connor, of St. Paul. Minn, aged seventy-two years. May she rest in peace!

McMillay-On January 26, John G. Mc-Millan, Parkhill, Ont., aged eighty-seven years. May be rest in peace! EMERSON —At Owen Sund, Feb. 25th, 259
Bay St., James Emerson, youngest son of Lawrence P. and Henrietta Murphy. May be reet
in peace!

CONNOLLY—In this city on Feb 15, 1805. Mr. Cornelius Connelly, in his sixty ninth year. Mas he rest in peace! THE BEST SCHOOLS AND ACADEM

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