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BOOKS, ORDO,

ENTS OF THE 1909 ISSUE. of Catholic Progress. By Tide Came in. By MARIO

rds of Wisdom. ar. By MARY T. WAGGAMAN. FOUR

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VOLUME XXXI.

LONDON, ONTARIO, SATURDAY MARCH 6, 1909.

A Litany of Every Day.

Not that there be less to bear, Not that there be more to share; But for braver heart for bearing, But for free; heart for sharing,

Not for scenes of richer Not for paths of lighter duty; But for clearer eyes for seeing, Gentler hands, more patient being,

Not that joy and peace enfold me, Not that wealth and pleasure hold me; But that I may dry a tear, Speak a word of strength and cheer On the way.

Not that I may sit apart, Housed from hurt of fling and smart; But that in the press and throng I may keep a courage strong, Here I pray.

Not that I at set of sun Measure deeds of greatness done; But that when my feet shall pass To my low tent in the grass

One may say:
"Speed thee well, O friend, who gave Freely all thy heart did crave; Love and truth and tenderness, Faith and trust and kindliness, In thy day."

-SHARLOT M. HALL

"A Farewell."

" My fairest child, I have no song to No lark could pipe to skies so dull and

gray; Yet, ere we part, one lesson I can leave

For every day.

forever One grand sweet song."

## ARE YOU A SOCIALIST ?

In our last letter we promised that we would give some consideration to the doubt, whether after another generthe doubt, whether after another generation of neglect there may be sufficient manhood left worth saving, if men do not learn in time to look into the mirror of unselfishness without being ashamed:

This is our subject to-day.

The greatest obstacle to the development of manhood is, in the eyes of those was a large observed, the course of the

who have observed the course of the who have observed the course of the world, that fateful weakness which subjects freeborn men to the tyranny of "public opinion;" and the meanest fledgling in the brood of this nest of infamy is the common, current slogan of the sluggards; "Every man is entitled to his opinion."

to his opinion. Before men have learned to stand on their own feet, and to know their own minds, it is futile to essay a reform. And before we see plainly into some certain fallacies, and have accounted them fallacies, every attempt at learning to think our own thoughts, and owing that they are our own, amounts to no more than to sowing wheat among the cockle; sprouting a-plenty; but no

cars.

The war-cry of liberalism quoted above has obtained such vogue that there are not many men who have not carved their own "In Memoriam" into ts "bark." In fact, there is little doubt

But despite it all, that popular adage is the pillory of freedom of thought—the pride of man—and of integrity of sentiment—the boast of the public—and a ghastly monument erected over the tomb of common sense. It has conthe tomb of common sense. It has con-tributed more to the perpetuating of the prevailing confusion of ideas on man and man's object and aim than all other varnished lies that have been inentel to cover up the wickedness that resuscitated Pied Piper, Liberal-

A brief consideration of the frivolous liberality of this by-word of cowards who are afraid of the consequences of their own reasoning will convince, we trust, any sensible man that our contention, though seemingly crude, is never-theless reasonable and just.

theless reasonable and just.

To allow every man to hold and to express his own opinion irrespective of the qualification of the man for having an opinion worth a pinch of salt, and irrespective also of the nature of that opinion, whether it be founded on reasonable argument, or simply on that snan's ignorance or prejudice, is giving unwarrantable latitude of operation and induence to the worst inclinations with influence to the worst inclinations with which man may be afflicted; to the proneness to deception, hypocrisy and lying. In the train of this triple al-lance of mischief would follow blasphemy, revenge, perjury and murder. It is only the professional thug who claims such unrestricted license in prac-

Szolgosz-to quote only this instance for its newness—was of the opinion that Mr. McKinley stood in the way of prosperity as he conceived it; Szolgosz killed the President, and the government struck back at Szolgosz: we did not take kindly to such open practicing

of one man's opinion among us.

But if man is entitled to his opinion no matter what it may be, this privilege amounts to nothing if he may not act on his opinion. So either such opinions a

But then—shall a few select men dic-tate our opinions to us?

No; not any single man, nor any num No; not any single man, nor any num-ber of men together, shall try to impress us with their superior wisdom! It is not what any man, even the wisest, may deem proper and prudent, that shall govern public thought and public ex-

pression of thought; no, no man as such is wise enough to follow the labyrinthic by-ways of human thought and senti-ment, and ready at all times to forstall all manner of reasonable doubt as to his being rightly understood; no, and again,

But what will and must be accepted as the standard of thinking and feeling about man and man's affairs as a socia-ble being is incontrovertible Truth in the form of such solid principles as have been deduced from the rock-bottom Foundation of moral truth: "The good must be done, and the evil must be avoided." Then we shall live and be avoided. Then we shall five and not by the whims and fancies of unripe journalists still carrying the warmth of the school seat on their seats, and by the swarm of self-constituted promoters and reformlen, fresh from the crib, with the undigested hash of new fads and "philoso-

The "opinion" to which Mr. McKinley's life was sacrificed, and to which the murderer felt himself "entitled," had been blown abroad in a certain portion of the public press for some years before it ripened its fruit in the breast of the assassin.

But immediately the objection is raised: "Opinions are harmless as long as a man does not act upon them to the

as a man does not act upon them to the detriment of the rights of others."

Do noble things, not dream them, all day long:

And so make life, death and that vast

And so make life, death and that vast that need it so sorely? Is our neighbor for his mere privilege of being our fel-low citizen so strongly entrenched in the fortress of his civic liberties that he must be severely left alone even in his wickedness? Are men spiders housed wickedness? Are men spiders housed away in the recesses of their traps lying in wait for unsuspecting prey? The broom is a thorough cure of the predatory habits of the "polypodous" marauder in his dusty castle; why should not a generous dose of timely discipline work the cure of rampant deviltry in the form of "private opinions" stored up under the adamantine dome of the social mule?

There are subjects which allow There are subjects which allow a divergency of view, but there are also subjects which absolutely forbid liberties of position towards them. But upon examination it will be found that those subjects, which present a different aspect to different eyes are in themselves and of their nature either of little or no importance to man as related to man, or do not enter deep into the interests of common life. Thus it makes practically common life. Thus it makes practically little difference what one may think of the theory of Copernicus—men did live and love before it was advanced : or of the relations of Antony and Cleopatra, or of the historical claims of the Ody says etc. of the Part it makes a world of the ody. sey, etc., etc. But it makes a world of difference what, e.g., a businessman may think of the tables of arithmetic and of the obligation of honesty in his dealings with his customers; or, what an author with his customers; or, what an account may think of the rules of grammar; or, an artist of the canons of established esthetics. Nor is there much of a cry necessary to convince sensible men that the difference between the practical its "bark." In fact, there is little doubted but that some of our readers are startled at the audacity of the scribe who dares to level a mere quil at so strong and time-honored a "finger-post of modern difference between the practical politics of a modern Democrat and a Republican is so insignificant that the preponderance of the one persuasion over the other would constitute a danger

to the commonwealth. But in view of the consideration pro-But in view of the consideration proposed, the license of every vagabond for an opinion of his own, paraded mid the batrachian pibroch of our patent patriots. "Every man is entitled to his opinion," surely ought to be curtailed. An honest opinion is based on good reason. Hence to accord the privilege

of an opinion on a certain subject to anybody not even slightly acquainted with the intricacies of reasoning that may be involved in the forming of an opinion on that particular subject is a perversion of the idea of liberty.

For instance: It is customary in cer-For instance: It is customary in certain quarters nowadays to respect the opinion of a cobbler, let us say, on the requirements of education more highly than that of a professional pedagogue. Why? 1. Because the cobbler enjoys the liberties of the American citizen as much as any paysnaper in the Land of much as any newspaper in the Land of the Free. 2. Because education is the profession of the "pedagogue"—and professional men have made themselves at arms with the old champions of truth, and of salvation by truth! o ridiculous in these days of education al experimenting with the flower of the they have brought down the scorn of the masses on the heads of the whole fratern-

ity of professional men. There must be a standard of valuation for every human activity, or we are hopelessly delivered up to slavery under hopelessly delivered up to slavery under the mesmeric eye of every quack who may happen along the way. The Ameri-can public has canceled all moral values, has put morality on the bargain counter to be "thrown in" with every luxury laid out for sale.

We ween we have reached bottom in the study of religion, and have found that bottom to be of earth earthly; we have climbed the highest pinnacle of fame; we have traced the sinuous course truth; have reformed logic—for we had to would we keep up the pretense of the beginning the men who them upside down, and have turned Heaven the beginning the men who them th

When will we understand!
We have unhinged the vertebrae of staff correspondent in our spinal column in paying homage to our spinal column in paying abinage to the "opinion" of every knave, black-guard and soppy-shocked "sa-ior" of our religion and our institutions; and yet we are forced to increase the capa-city of our almshouses, our insane asy-lums, our prisons, and our criminal courts can scarcely handle their busi-

ness prae multitudine? We have dispensed ourselves from the first, and from the remaining nine Commandments in the name of "liberty to all alike," so that we may not be hindered from raising a generation of hale, hearty and healty youngsters, who need fear no God, love no father, tolerate no check; who are blase, fresh, fit, and fat and ferine to do honor to the mothering of a cannibal. Where is it to end?

courts can scarcely handle their busi-

It is a sad sight to witness the univer-sal decline of the virtues of our fathers —who were not angels by profession by any means; but it is a disheartening sight to see such mischief abetted with an impotent nod of the head by the members of the Household of Faith. We Catholics can perhaps afford to allow ers generally who owe nothing to recommend them as leaders, but a surplus of "brass" and bluster, but who are swolother side of the fence; but we can ill afford to give it countenance by practical approbation or participation. What spells simply ruin for the outsider, spells. pardon the harsh word, damnation for ourselves; not merely destruction, but downright damnation, because no man lights a candle and hides it under a

The most pernicious "opinion" of those which are "the privilege of every man" is that which holds that every father is at liberty to make of his child what he pleases. But he is made a dupe even in this. The State allows him to think so; but that is the length of his liberty here as elsewhere; the State does the educating itself after a caretally derived scheme, with a decided fully devised scheme, with a decided squint at an ulterior object.

We may well despair of the public at large mending its ways; but shall the salt of the earth not try to make its sav-ing power felt? Shall we allow our salt to become insipid, and to be trodden under the feet of the procession hurryng on towards inevitable destruction. Must a Catholic household be in every particular a reproduction, with the added zeal of the ambitious imitator, of the households of such as have not enough religion to be ashamed of? Must we be Sunday Catholics only in order to be up-to-date week-day citizens?

O the detestation of the thing! For the doubtful "respect" of those whose mental and moral poverty should elicit the tears of sympathy from our eyes, we cast aside the insignia of the portion re-

What has here been said may hurt. But it may also hurt a sick man to take a stealthy look at his face in the mirror. and there to discover the handwriting of the grim Reaper. But if there is any vitality at the command of nature, he must submit to treatment, lest he hasten the approach of his fatal day, instead of once more disappointing the yawn of the

Those who must put pathos in their voices when declaiming that "every man is entitled to his opinion," speak exclusively for themselves; else whence

did with themselves, and to make a marked distinction between "opinions" and opinions, and between those sub-jects which must be embraced with a hearty conviction, and those which allow our insufficiency to experiment with

their application.

We are not now offering or suggesting a remedy for the evils we are expos-ing: the surgeon must first lay bare the injury; healing will come by the vigor of nature and the skill of the nurse. But

"A man is indeed entitled to his opinion"; but so is an ass entitled to a at experimenting with the hower of the opinion; but so is an ass entitled to a nation, and with educational fads, that kick—as long as he kicks the air, or the other man.

GALLUS PUGNAX.

President Roosevelt's Tribute to the Irish,

The annual meeting of the American-The annual meeting of the American-Irish Historical Society was held in Washington recently. At a reception tendered the members in the White House by President Roosevelt, who has been an active member for years, and who boasts that he has Irish blood in his yeins, the Chief Magistrate of the nation paid a notable tribute to that race.

"It is a mistake to suppose, as is often fame; we have traced the sinuous course of all experimental science; nay, we have damned philosophy and all manner of speculative search into the depths of truth; have reformed logic—for we had truth; have reformed logic—for we had

Weekly (London paper), gives the fol-lowing interesting sketch of the famous Father Bernard Vaughan, S. J., as a preacher at the Church of the Jesuit

Fathers, Farm St., London:
The Church of the Jesuit Fathers is The Church of the Jesuit Fathers is in a mews, and passing it casually you would probably take it for a Dissenting Chapel of the days before chapels took to calling themselves churches and imitating cathedrals in their externals. It is true that it is faced with stone, and that it suggests having broken out at odd moments into little mid-Victorian-Cathetragues. Gothic turrets. It is all hedged about with stables, and as I approached it on a Sunday afternoon the stable next door was open, and a man in his shirt-sleeves as washing down a carriage on the olible stones. There is a curious old-orld flavor about Farm Street. It is ormally, or should be, quiet and slumb ous, the haunt of leisurely men wearing aiters and chewing bits of straw.

But on Sundays, especially becomes at once a thoroughfare and it becomes at once a thoroughfare and a centre, a converging point for cabs and carriages and electric broughams, and very well groomed pedestrians in silk hats or "busbies." If you follow them into the Church of the Jesuit Fathers, you very soon forget all about Farm street and its grooms and hay-trusses. The interior of the church, if not, perhaps, architecturally beautiful, is at least very impressive, more especially in a fading light, when its upper half is lost in gloom, only punctuated by the pale glimmering of stained glass, while all the thickets of gleaming marble columns, the gilded shrines and altar-pieces in the side chapels, are emphasized by electric snines and aftar-pieces in the side chapels, are emphasized by electric lamps. The high altar above is in sharp contrast, all of silvery purity, white stone, white flowers, the tall, white shafts of candles, the gleam of silver, the white robes of attendant ilver, the white robes of attendant acolytes, all bathed in a silvery light, coming from some hidden source on

either side.

THE CONGREGATION. It is a very Catholic congregation in more senses than one, including almost every grade of society, from the very rich down to the very poor to little old charwomen, young girls with the facial neckness that is to be found nowadays nowhere but in orphan schools, curious shabby foreigners with swarthy faces. They are curiously sombre in their They are curiously somered and dress, both rich and poor alike. Standing behind them, they loom beneath the ing behind them, they loom beneath the electric light like a black sea, with only an occasional note of brighter color—an ostrich feather, or a pale-blue hat, floating above them. Very devout, too, kneeling and rising, crossing themselves or bowing with a machine-like regularity, that yet is not at all mechanical. They bave acurious suggestion of unity. Ity, that yet is not at all meenanical.
They have a curious suggestion of unity,
so that it is difficult to think of them as
individuals, or, indeed, in any other
sense than as one body, moved by one sense than as one body, moved by one thought, dominated, especially this latter, by one master-mind. You can feel, too, that this one body is come for one purpose; that it is expectant of one moment; that the preliminary part of the cowing the charting the intoning and service, the chanting, the intoning, and the music are but incidental, that they alone would be powerless to arouse such

clusively for themserves, the rancor against him who dares to voice an opinion opposed to theirs, especially on matters of positive religion and its just demands? Whence the scorn against the defender of a strict and practical morality, on the part of the professional infidel? Whence the discording of the public roustabout for decreacy, purity, humility, and all the other adornments of Christian life?

Toleration of men is noble; but toleration of error is as great an evil as error and the practice of the most in and the practice of the most in the congregation settle down to their duty of concentration. You can see at once the reason for this as soon as all the face you would have looked for, knowing him by reputation only. I should myself, that is to say, have pictured a lean, ascetic, deep eyed Savonarola. Instead I saw a man of comfortable proportions, his face smooth, clean able proportions.

Some of the questions were asked. Not a levely the doubt on the congregation of the prices and the congregation of the proportions and the congregation anticipation.

THE PREACHER. one finding the world a cheerful place on the whole, impressed by the virtue on the whole, impressed by the virtues of humanity, regarded in the right light, rather than obse-sed by its wickedness, especially the wickedness of its upper classes. As soon as he opened his mouth to speak I found it easy to reconcile expectation with realization.

SLEDGE-HAMMER ORATORY.

For there is nothing mild or gentle For there is nothing into your His words, his very voice, have all that sledge-hammer vigor that I had looked for in his face. Art and nature, or so it seemed to me, united towards this result. For he is above all things an orator, of the old school indeed—that is to say, he is no believer in half-tones, in compromises, half-truths, in sublety of gesture or expression. He manages his voice as can, I think, no other preacher of our time; he leaps at once from an awed whisper to a that makes the church re-echo; his voice trembles at times as though he were about to burst into tears. He were about to burst into tears. He will rush onward to a pause, hang upon it, while all the congregation hangs upon it, then burst suddenly into a vehement exhortation, so that you catch your breath. I think this is acquired rather than natural. I am at least con-vinced that these lowerings of the voice, the dramatic pauses, leading to sudden outbursts of sound, are pre-ordained; it is as though you could see him filling is as though you could see an all she has lungs in readiness, while he pauses. So again he can suggest his meaning by his tone of voice, so that, I mean, even a foreigner who understood not one word of what he was saying could follow his of what he was saying could follow his discourse from the first word almost to the last. He makes great use of gesture, both of feature and limb. He has one favorite trick of lifting his eyebrows, pursing up his lips, and at the

in the privilege of scratching their sores! FATHER BERNARD VAUGHAN AS A same time frowning. His hands are selsame time frowning. His hands are seldom at rest, and always when he moves them it is violently, abruptly, flinging them in the air, throwing them to right and left, bringing them down with a crash upon the pulpit rail. When they are brought to rest, it is done abruptly, too. When he has flung them in the air, to held the thorn addenly as by word of

he halts them suddenly as by word of command, and then brings them down again, not gently, but with another rush. His voice, when he so pleases, can be sympathetic, even tender, but mostly he prefers it to be rough, harsh,

SAW PRIEST FOR FIRST TIME. MISSIONARY'S VISIT CAUSED MILD SEN-

To reach Butler, O., one travels seven-teen miles south from Mansfield over the B. & O. The town has a population of about one thousand. Most of these people saw a Catholic priest for the first time last week. Hence, when a series of lectures by a priest was advertised it of fectures by a priest was advertised it caused a mild sensation. After the Opera house had been secured some tried to intimidate the owner. They assured him they would not trade at his store if he rented his building for this purpose. However, the \$25 proved to

be the stronger argument and no effort was made to break the contract. FIRST MASS IN BUTLER. Mass was celebrated in Butler for the first time in its history, on Sunday, February 6. An altar was erected in the home of Mr. Harvey Solomon. Mr. Solomon is not a Catholic, but his wife

Solomon is not a Catholic, but his wife is, and it was through her efforts that the mission was secured.

The people of Butler had secured all their information about the Catholic Church from men like J. D. Williams, who sometimes styles himself "Rev." and sometimes "Prof." and represents himself as an ex-priest or student for the priesthood. Williams lectured to these people for a week, delivering tirades against the Catholic Church, her pretended doctrines and practices, her clergy and Sisterhoods, until their minds were thoroughly poisoned by this "odorous evangelist."

odorous evangelist."
Although a "big meeting" was going on in one of the three local churches, the opening lecture on "Divorce and Race Suicide" was listened to by an audience that filled the Opera house, which has a seating capacity of four hundred. Not long ago one of the local ministers had the temerity to speak on "Race Suicide" and he was promptly nvited to leave.

The people of Butler have two great

doctrines, "prohibition" and "sanctifi-cation." They even refuse to use wine in the Communion service. Unfermented grape juice is used instead. Thursday they voted the town "dry." That was a blessing, because it was the only "wet" town in that vicinity and hence there was much drinking there.

"SAVED." Their doctrine of sanctification is curious one. They come to know posi-tively that they are saved and then no matter what they do it does not consti-tute a sin, because they comm t the act against their will. When they become conscious of the fact that they are saved, it causes them to shout. One lady assured the writer that she could

"Why do Catholics weep at a birth and rejoice at a funeral?" gested that perhaps the questioner witnessed the funeral of some one's mother-

"Why do you bury a dollar, a candle aud a hatchet with Catholics?

"Is there any truth in the statement that Catholics put money in the casket of the dead to pay their way through purgatory? If so, how can the money pay the way of the spirit from earth to heaven, and into whose pocketbook does he money go after the spirit has passed

through purgatory?"

"When the priests get old why are they taken over to Europe, and what is done with them there ?"

PREJUDICE EASILY DISSIPATED. Many called at the house to see the altar and have the Mass and vestments explained. Before the end of the week even the most radical and bigoted became very friendly, and gave up their

a desire to become Catholics.

The minister who was conducting the big meeting" hinted to some of his numbers that he would have Rev. Mr. Stephano, who claims to be an ex-priest, lecture the following week! Some of his best members declared that if he did this, they would ask him to take their names from the church books. Mr. Williams would wonder what had pappened if he tried to lecture in Butler

Unfortunately there are not enough Catholics in Butler to organize a parish and build a church. Several good gas

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A contributor to the New York Sun is of the belief that if anything should be stable, that thing is religion. Steadfast faith and confident hope, the qualities which make religion stable are the property of the Catholic Church alone. The writer says: "Such religions as Christian Science

may have a temporary success, but it will not be lasting. Mankind has reached too high a stage of intellectual development to pay much heed to new pro-chets. It has seen too many of them come and go and their teachings die out for that. It knows that if religious truth exists at all it exists in one of the ncient faiths.

"Protestantism showed its inherent "Protestantism showed its inherent weakness by trying to compromise in the beginning with the agnostic host. Catholicism, with the great wisdom that has guided it through other crises, has made no compromises. It has recognized such men as Huxley, Maudsley, etc., in their true light, as enemies who would tear it up by the roots if they could. It has carefully watched the course of the agnostic leaders, while committing itagnostic leaders, while committing itself neither to one side nor the other. It has taken no serpents to its bosom There has been no 'Theology of an Evo-lutionist' emanating from the Papacy.

lutionist' emanating from the Papacy.
"What has been the result of these
different policies? Protestantism to-day
is rapidly passing. The Protestant
clergy are engaged in all kinds of quackery to sustain themselves, a sure sign of
religious decay. The Emmanuel movement, of which we hear so much now, is
a specimen of this. Many of them, particularly the preachers in the feshioushle ticularly the preachers in the fashionable churches, have no more religious belief than the people over whose heads they reach. Protestantism was never any thing else as a religion than an intelligent absurdity, bottomed on free thinking. Twenty-five years hence and it will be as dead as the dodo. By that time the religious element in it will be drawn into Catholicism, the rest will pass on to agnosticism, and the two real

antagonists, the Catholic Church and agnosticism, will be facing each other. "The Catholic Church, too, probably, has a considerable number of sceptics among its clergy, but they are not allowed to feed upon the body of the Church. The Church shows that it still possesses vitality by weeding them out as soon as they show their heads. Catholicism, while it is losing a certain portion of its membership to agnosticism, Protestantism. Protestantism, on the other hand, is steadily losing ground

everywhere and gaining nowhere.

"It will not be many years before it will be evident to all that the last great stand for religion is to be made by the Church of Rome."

CATHOLIC NOTES.

The York Manufacturing Company of Saco, Me., has offered to contribute \$25,000 toward the erection of a Catholie Church in that town. There is no church there at present.

Rev. Frederic L. Odenbach, S. J., of St. Ignatius College, Cleveland, and Rev. Ferdinand Guicheteau, S. P. M., of St. Vincent de Paul French church in New York, have the distinction of being the only priest astronomers in America. In Europe there are several otable astronomers who are Catholic priests.

The Dominican Fathers will soon establish a new house of their order in Oregon. Some months ago they secured a tract of land beautifully situated on the west bank of the Willamette river two miles above Oswego, and it is their intention to build there immediately a novitiate and a college for their students.

A Catholic priest recently baptized, in the jail at Great Falls, Mont., Albert Howard, the sixteen year old leader of a gang of train robbers who held up a passenger train on the Great Northern railroad last May. It was discovered that, until this priest began to instruct the young brigand, he had never even heard that there was a God, although he had been to school.

Archbishop Ireland preached last Sun-Archibishop ireland preached age Sunday in the English Church in Rome, San Silvestro in Capite. The edifice was crowded with practically all the members of the American and English colonies. Many members of the Roman nobility and persons prominent in Roman society were also present. The Arch-bishop left Rome this week. He will visit France and Ireland before return-ing to this country.

From Ambryn Islands in the South Pacific ocean news comes of the drown-ing of Father Perthuy and Sister Marie Clement, Catholic missionaries, and some Kanakas. The Sister, exhausted while clinging to the wreckage of the cap-sized whale boat, asked the priest to adminster the last sacrament to her. She died soon afterward, and while the priest was administering the sacrament to one of the Kanakas, he himself expired.

A writer in the Sacred Heart Review tells of a singular occurrence at the Home for Destitute Catholic Children in Boston. On being invited to Benediction, the writer was told that the "babies" would sing, and thought the usual choir of children was meant; but no—for the first time in the home, and perhaps for the first time on record, babies all under six years of age sang at Benediction. Father McCarthy, from the Cathedral, officiated, and a dozen little tots sang out, brave and true, the "O Salutaris," the "Tantum Ergo" and the responses and, after Benediction, the "Adeste Fideles." We are assured that the words were distinctly said, and

the most approved pronunciation of the

Irish Booklets, nicely tied r friends on St Patrick's Day. RY MISS JANE PORTER.

CHAPTER XXX. CONTINUED. Wallace took the scroll, and read as -"Our trusty fellows will bring you this, and deliver copies of the same to the rest. As we shall be with you in four-and-twenty hours after it arrives, you need not return us an answer.

army of our liege lord is now in Lothians, and passes through those cheated counties, under the appellation succors for the Regent, from the Isles. Keep all safe; and himself nor any of his adhersafe; and ents shall have a head on their shoulders by this day week."

Neither superscription, name, nor date was on this letter; but Wallace the handwriting to be that of Lord March. "Then we must have traitors even within these walls!" ex-claimed Mar. "None but the most powerful chiefs would the proud Cos patrick admit into his conspiracies; and what are we to do? for by evening the army this traitor has let into the heart of the country will be at

cried Wallace; "thanks be to God, and this guardian angel," clasping Helen's hand, "we are not to be intimi-dated by treachery. "Let us be faith-ful to ourselves, my veteran friend, and all will yet go well. It matters not who the other traitors are; they will soon discover themselves, and shall find us prepared to counteract their machinations. Sound your bugles, my lord, to the heads of our council.

At this command, Helen arose; but, replacing her in her chair, Wallace exsight of such virgin delicacy, braving terrors of the night to warn betrayed Scotland, nerve every heart with re-doubled courage to breast this insidious

The lords Bothwell, Lochawe, and och were the first that obeyed the They started at sight of Helen; but Wallace related the cause of he appearance, and the portentous letter was laid before them. All were acquainted with the handwriting sf Lord March, and all agreed in attributing to its real motive his late solicitude to obtain the command of the Lothians.
"What!" cried Bothwell, "but to open his castle-gates to the enemy."

And to repel him, before he reaches ours, my brave chiefs," replied Wallace summoned you! not make this attempt without tremen dous powers. He knows what he risks nen, his life, and his honour. We must therefore expect a stand adequate to his danger. Lose not then, a moment even to night, this instant, go out, and bring in your followers. I will call up mine from the banks of the Clyde, and be ready to meet him ere he crosses the

mobles thronged in; and Helen, being thanked by them all, became so agitated, that, stretching out her hand to Wallace, who was nearest to her, sh whispered. "Take me hence." H read in her face the oppression her odesty sustained in such a scene; and with faltering steps, she leaned upon his arm as he conducted her to an interior chamber. Overcome by her former fears, and the emotions of the last hour, she sunk into a chair and burst Wallace stood over her. As he looked on her, he thought, aught ion earth ever resembled the be-leved of my soul, it is Helen Mar! And all the tendorness which memor gave to his wife, and all the complac-ency with which he regarded Helen, beamed at once from his eyes. raised her head-she felt that look-it thrilled to her soul. For a mome every former thought seemed lost in the one perception that he then gazed or ber as he had never looked on any woman since his Marion. Was she then

The impression was evanescent. "No ne!" said she to herself; and, waving her hand gently to him, with her head bent down, "Leave me. Sir William Wallace. Forgive me; but I am exhausted; my frame is weaker than my She spoke this at intervals and Wallace, respectfully touching the she extended, pressed it to his it. "I obey you, dear Lady Helen: and when next we meet, it will be, I hope, to dispel every fear in that gentle She bowed her head without looking up; and Wallace left the room.

CHAPTER XXXI.

TRRACHERY OF LORDS ATHOL AND BUC-

Before the sun rose, every brave Scot within a few hours' march of Stirling,
was on the Carse; and Lord Andrew
Murray, with his Clydesdale men, was
resting on his arms, in view of the city wails. The messengers of Wallace hastened with the speed of the winds east and west; and the noon of the day saw him at the head of thirty thousand men, determined to fight or die for

When the conspiring lords appeared on the Carse, and Mar communicated to them the lately discovered treason, they so well affected surprise at the contents of the scroll, that Wallace might not have suspected their connection with it, had not Lord Athol declared it altogether a forgery, and then added, with gether a forgery, and then added, with bitterness, "to gather an army on such authority is ridiculous." While he spoke, Wallace regarded him with a look which pierced him to the centre; and, the blood rushing into his guilty heart, for once in his life he trembled before the eye of man. "Whoever be the de-generate Scot to whom this writing is addressed," said Wallace, "his basenes shall not betray us farther. The troop of Scotland are ready to meet the enemy and woe to the man who that day deserts his country!" "Amen!" cried Lord his

his men for the expedition, in an affect-ed chafe, he complained to Badenoch of the stigma cast upon their house by the Regent's implied charge. "But," said he, 'he shall see the honour of Cummin emblazoned in blood on the saeds of the Forth! His towering pride heeds not where he strikes; and this comes of rais-ing, men of lew estate to rule over ing men of low estate to rule over princes!" "His birth is noble if not princes; royal," replied Badenoch; "and before this, the posterity of kings have not disdained to recover their liberty by the sword of a brave subject." swered Athol, "but is it customary princes to allow that subject to sit on their throne? It is nonsense to talk of Wailace having refused a coronation. He laughs at the name; but see you not that he openly affects supreme power that he rules the nobles of the land like a despot? His word, his nod, is sufficient! Go here, go there—as if he were absolute, and there was no voicein Scot-land but his own! Look at the brave Mack Callanmore, the lord of the wes of Scotland, from sea to sea; he stands unbonneted before this mighty Wallace, with a more abject homage than ever he paid to the house of Alexander. you behold this. Lord Badenoch, and net find the royal blood of your descent boil in your veins? Does not every look of your wife, the sister of a king, and your own right, stamped upon your soul, reproach you? He is greater by your strength. Humble him, my brother be faithful to Scotland; but humble its

Lord Badenoch replied, with the tran quility belonging to his nature: "I see not the least foundation for any of your charges against Sir William Wallace. He has delivered Scotland; and the people are grateful. The nation with one voice made him their Regent; and he fulfils the duties of his office, but with a modesty, Lord Athol, which I must affirm I never saw equatled. I dissent from you in all that you have said, and I confess, I did fear the blandishing arguments of the faithless Cospatrick had ersuaded you to embrace his pernicio treason. You deny it; that is well.

Prove your innocence at this juncture field, against Scotland's enemies and John of Badenoch will then see no impending cloud to darken the honour the name of Cummin !"

proud dictator!"

The brothers separated; and Athol, calling his cousin Buchan, ew device, to counteract the vigilance of the Regent. One of their means was to baffle his measures, by stimulating the less treasonable, but yet discontented chieftains, to thwart him in every motion. While Athol marshalled his rebellious ranks—some to follow his broad treason in the face of day, and others to lurk be hind, and empoison the council left in Stirling—Wallace led forth his loyal chieftains to take their stations at the heads of their different clans. Sir Alexander Scrymgeour unfurled his golden tandard: Lochawe and Bothwell, with right of the Regent. others, rode on the While he gave these orders, other Lord Andrew Murray, with Sir John Graham, and a levy of young knights kept the ground on his left. Wallace looked around. Edwin was far away and he felt but half appointed, when wanting his youthful sword-bearer. As the Regent moved forward, the

heralds blew the trumpets of his ap proach; and a hundred embattled clan appeared in the midst of the plain, awaiting their leaders. Each chieftain advanced to the head of his line, and stood to hear the charge of Wallace cried he, "treachery "Brave Scots!" cried he, "treachery has admitted the enemy, whom resolute patriotism had driven from our borders. Be steady in your fidelity to Scotland and He who has hitherto protected the just cause, will nerve your arms to lay nvasion and its base coadjutors again

The cheers of anticipated victory ourst from the soldiers, mingled with the clangour of their striking shields at the inspiriting voice of their leader waved his sword to the chief tains to fall back toward their legions while some appeared to linger Athol, armed cap-a-pie, and spurring his roan into the area before his Regent demanded in a haughty tone, which of the chiefs, then in the field, was to lead the vanguard.

"The Regent of Scotland," replied e asserting the majesty and you, Lord Athol Wallace, for once asserting the n of his station; with the Lord Buchan, are to defend your country under the command of the brave head of your house the princely Badenoch." "I stir not from this spot," returned Athol flereely strik-ing his lance to its rest, "till I see the honour of my country established in the eyes of the world, by a leader worthy of her rank, being placed in her

"What he says," cried Buchan, "I second." And in the same spirit, chief-tain of Ellerslie, exclaimed Lord Bute, "do I offer to Scotland myself and my Another must lead the van, or retire from her standard." "Speak on!" cried Wallace, more sur-

orized than confounded by this extra-

ordinary attack.
"What these illustrious chiefs have uttered, is the voice of us all!" was the general acclamation from a band of warriors, who now thronged around the ncendiary nobles.

"Your reign is over, proud chieftain!" rejoined Athol; "the Scottish ranks are no longer to be cajoled by your affected moderation. We see the tyrant in your insidious smiles; we feel him in the potism of your decrees. To be thus bidden by a man of vulgar blood; to present him as the head of our nation to the king of England is beneath the dignity of our country, is an insult to her nobles: and, therefore, in the power of her consequence, speak, and again demand of you to yie the vanguard to one more worthy dalen, I swear," added he, holding up Serts his country!" Amen!" cried Lord his sword to the heavens, "I will not Mar. "Amen!" sounded from every stir an inch this day towards the enemy, unless a Cummin or a Stewart lead our

fore demand to follow a more illustrious eader to the field.

"The eagles have long enough followed their owl in peacocks' feathers," cried Buchan; "and, being tired of the game, I, like the rest, soar upward again!"
"Resign that baton!" cried Athol;

"give place to a more honourable leader!" repeated he, supposing that he had intimidated Wallace. But Wallace, raising the visor of his helmet, which he had closed on his last commands to his generals, looked on Athol with all the majesty of his royal soul in his eyes: said he, "the voice of the three "Earl. estates of Scotland declared me their Regent; and God ratifed the election. by the victories with which He crowned If in aught I have betrayed my trust, let the powers which raised me be my accusers. Four pitched battles I fought and gained for this ry. Twice, I beat the representa tives of King Edward on the plains of Scotland; and a few months ago, I made them fly before me on the fields of country. them fly before me on the fields of Northumberland! What, then, has be fallen me, that my arm is to be too short to meet this man? Has the oil of the Lord with which the Saint of Dunkeld anointed my brows, lost its virtue, that should shrink before any king in Christendom? I neither tremble at the name of Edward, nor will I so disgrad my own (which never man who bore it

I remain, and I lead the vanguard! Soldiers, to your duty!" As he spoke with a voice of command, several chieftains fell back into their panks; but some made a retrograde motion towards the town; Lord Bute hardly knew what to think; so startled was he by the appeal of the Regent, and the noble frankness with which he main-tained his rights. He stood frowning s Wallace turned to him, and Do you, my lord, adhere to these violent men? or am I to consider a chie who, though hosti'e to me, was generous in his ire, still faithful to Scotland, ir spite of his prejudice against her leader Will you fight her battles?"

ever degraded by swearing fealty to a

foreign prince) as to abandon, at such a crisis, the power with which Scotland

leave the cause of their country let them go and so divest themselves of noble blood:

has invested me.

Whoever chooses to

"I shall never desert them," replied Stewart: "'tis truth I seek: therefore Stewart: "tis truth I seek: therefore be it to you, Wallace, this day accord-ing to your conscience!" Wallace bowed his head, and presented him the truncheon round which his line of battle was wrapped. On opening it, he found that he was appointed to command the third division; Badenoch and Bothwell, to the first and second; and Wallace imself to the vanguard.

When the Scots arrived, they in ormed the Regent that the English army were near the boundary of Linlithgow and, from the rapidity of their march, must be on the Carron the same evening. On this intelligence, Wallace put his troops to their speed; and, before the sun had declined far towards the west, he was within view of Falkirk. But just as he had crossed the Carron, and he Southron banners appeared in sight. Lord Athol, at the head of his rebellious colleagues, rode up to him. Stewart his appointed station; and Badenoch, doing the same, ashamed of his prother's disorder, called after him to keep his line. Regardless of all check, the obstinate chief galloped on, and ex tending his bold accomplices across the path of the Regent, demanded of him, on the penalty of his life, that moment to relinquish his pretentions to the van-

I am not come here," replied Wallace ram not come nere, replied wallace indignantly, "to be ray my country! I know you, Lord Athol; and your conduct and mine will this day prove who is most worthy the confidence of Scotland." "This day," cried Athol, "shall see you lay down the power you have usuawed." own the power you have usurped."
It shall see me maintain it to your confusion," replied Wallace; "and were you not surrounded by Scots of too tried a worth for me to suspect their being influenced by your rebellious example, I would this moment make you feel the arm of justice. But the foe is in sight: do your duty now, sir earl; and, for the sake of the house to which you belong, even this intemperate conduct shall be forgotten." At this instant, Sir John Graham, hastening forward, exclaimed The Southrons are bearing down upon us!" Athol glanced at their distant host, and, turning on Wallace with a sarcastic smile, "My actions," cried he, "shall indeed decide the day!" and, striking his spurs furiously into his horse, he rejoined Lord Badenoch's

Edward did indeed advance in terrible array. Above a hundred thousand men swelled his ranks; and with these were united all from the Lothians and Teviotdale whom the influence of March and Soulis could bring into the field. With this host, and a determination to conquer or to die, the Southrons marched rapidly forward.

Wallace had drawn himself up on the scent of the hill of Falkirk, and planted flanked by the legions of Badenoch. Lord Athol, who knew the integrity of his brother, and who cared not how he removed an adversary from Edward, and censor from himself, had given orders to his emissaries; and, the moment when the trumpet of Wallace sounded the charge, and the arrows from the hill darkened the air, Badenoch was stal bed through the back to the heart. Athol threw himself on the perpetrator, and, wounding him in the same vital part, exclaimed, holding up his dagger, "Behold the weapon that has slain the assassin hired by Sir William Wallace! Thus it is that his ambition would reb. Scotland of her native princes. Let us fly from his steel to the shield of a king Tears were course.

Badenoch's eye followed that of Wallace, and his suspicions fixed where the Begent's fell. For the honour of his blood, he forebore to accuse the earl; but, for the same reason, he determined to watch his proceedings. However, the hypocrisy of Athol baffled even the the processing of the hypocrisy of Athol baffled even the three transfers of the men had seen their leader fall; they doubted not the words of his brother; and with a shout exclaiming, will ever vanish. A single box of Dr. A. W. Chase's articulated, "Others may have fallen, but not mortally like him. Life may have fallen, brother; and with a shout exclaiming, will ever vanish. A single box of Dr. A. W. Chase's articulated, "Others may have fallen, but not mortally like him. Life may have fallen, brother; and with a shout exclaiming, will ever vanish. A single box of Dr. A. W. Chase's articulated, "Others may have fallen, but not mortally like him. Life may have fallen, but not mortally like him. Stewart. "It is," was the reply: "At this command bodily labor, his indomitable energy in overcoming difficulties, his stalwart policy. At this one incident, we see exhibited in his honesty and skill.

In this one incident, we see exhibited in his honesty and skill.

A single box of Dr. A. W. Chase's dispute, so general was the confidence in his honesty and skill.

In this one incident, we see exhibited in him have a cases, was invariably the end of the dispute him. In this one incident, we see exhi

penetration of his brother; and, on his retiring from the ground to call forth his men for the expedition, in an affected chafe, he complained to Badenoch of the common ranks of the people. I there the common ranks of the people. It has been considered to be a second of the common ranks of the people. Cummins, galloped towards the South-rons, and with loud cries of "Long live Edward !" threw themselves

at once into their arms. knowing but they might be hurried into similar desertion, hesitated in the charge he commanded them to make; and, while thus undecisive, some obeying in broken ranks, and others lingering, the enemy advanced briskly up, surrounded the division, and slew its leader. His faithful Brandanes, seeing their commande trampled to the earth, fell into confusion and the whole division sank shock of the Southrons. Meanwhile Bothwell and his legions were engaged with the Earl of Lincoln, amid the swarms of a deep morass, and equal peril engulfed them both. The firm battalion of the vanguard alone re-mained unbroken, and stood before the pressing thousands of Edward without receding a step. The archers being lost by the treachery of the Cummins. all hope lay on the strength of the spear and sword; and Wallace, standing im-movable rank after rank of his infantry was moved down by the Southron arrows fell, their comrades closed over them, and still pres the same impenetrable front. The King of England, indignant at this pause in his onset, accompanied by his natura brother, Frere de Briangy, and a squadron of resolute knights, charged against the Scottish pikemen. Wallace descried the jewelled crest of Edward, and, rushing forward, hand to hand engaged the king. Edward knew his adversary, not so much by his snowwhite plume, as by the prowess of his arm. Twice did the claymore of Wallace strike fire from the helmet of the onarch; but at the third stroke, the glittering diadem fell in shivers to the ground, and the royal blood of Edward followed the blow. He reeled; and another stroke would have settled the freedom of Scotland for ever, had not the arm of Frere de Briangy passed be-tween Wallace and the king. The combat thickened. A hundred weapons eemed directed against the breast of the Regent, when, raising his sword with determined stroke, it cleft the visor and crest of De Briangy, who fell lifeless The cry that issued from the Southron troops at this sight, again nerved Edward: and, ordering his reserve t Edward; and, ordering his reserve to advance, he renewed the attack, and assaulted Wallace with fury. "I will reach him yet!" cried he; and, turning to De Valence, he commanded that the new artillery should be called into action. A general blast of all the trumpets in the Southron army blew the war-wolfs sent forth showers of rehot stones into the midst of the Scottish battalions; and the reserve, charging round the hill, attacked them in flank and accomplished what the fiery torrent had begun. The field was heaped with dead, but no confusion was there—no, not even in the mind of Wallace, though, amazement and horror, he beheld the saltire of Annandale, the banner of Bruce, leading onward the exterminating division! Scot now contended with Scot

—brother with brother. These valiant spirits, who had left their country twent years before to accompany their chief to the Holy Land, now re-entered Scotland, to wrest from her her liberties. A ming-ling of tartans with tartans, in the grasp of reciprocal death; a tremendous rus of the flaming artillery, which swept the Scottish ranks like blasting lightning, for a moment seemed to make the reason of their leader stagger. Twice was the norse of Wallace shot under him; and on every side were his friends wounded and dispersed. But his horror at the seene passed away in the moment of perception; and though the Southron and the Bruce pressed on him in overwhelm ing numbers, his few remaining ranks obeyed his call, and, with a presence of mind and military skill that was ex-haustless, he maintained the fight till darkness parted the combatants. Edward cave command for his troops to rest till morning, Wallace, with the remnant of his faithful band, slowly recrossed the Carron, that they might also repose till dawn should renew the con-

Lonely was the sound of his bugle, a he blew its blast to summon his chieftains around him. Its voice pierced the hills; but no answering note came. direful conviction seized upon his heart At this instant Scrymgeour hastened forward. "What has been the fate of this dismal day?" asked Wallace. "Where are my friends? Where Graham, Bade-noch, and Bothwell? Where all, brave noch, and Bothwell? Scrymgeour, that I do not now see?" He rose from his seat at the sight of an advancing group. It approached near, and laid the dead body of a warrior before him. "Thus," cried one of the supporters, " has my father proved his love for Scotland!" It was Murray who spoke. It was the Earl of Bothwell that lay a corpse at his feet!
"Grievous has been the havoc of Scot on Scot!" cried Graham, who had

seconded the arm of Murray in the con-test for his father's body. "Your steadtest for his father's body. "Your steadiness, Sir William Wallace, would have retrieved the day, but for the murderer of his country: that Bruce, for whom you refused to be our king, thus desstroys her bravest sons. Their blood be on his head! Power of Justice, hear and let his days be troubled, and his death covered with dishonor!"

"My brave friend!" replied Wallace " his deeds will avenge needs not further malediction. Let us rather bless the remains of him who is gone before us in glory to his heavenly

y from his steel to the shield of a king and a hero."

The men had seen their leader fall; level doubted not the words of his level but he gracued his had a not answer Waller.

Wallace saw that filial tenderness yearned for the moment when it might unburden its grief, unchecked by observation. He arose, and, making a sign to his friends, withdrew towards his men. Having despatched Graham on the duty of seeking a reinforcement for the morning, and sent Scrymgeour, with a reso-lute band across the Carron, to bring in the wounded (for Edward had encamped his army south of the field of action), he course towards a ford, near which he supposed the squadrons of Lord Lochawe must have fought. When he arrived at the spot where the river-is arrived at the spot where the narrowest, he descried a solitary warrior on the blood - stained bank. stopped. The man approached the margin of the stream, and looked towards the Scottish chief. "Who art thou?" cried the warrior, with a voice of con

The enemy of England !" cried the chief.

"Thou art Wallace !" was the reply ; none else dare answer the Lord of Carrick and of Annandale with such bold-

Every Scot in this land," returned Wallace, "would thus answer Bruce, not only in reference to England, but to himself; to that Bruce, who, now satisfied with having abandoned his people to their enemies, has stolen a base fratricide, to slay his brethren in their home. To have met them on the plain of Stanmore would have been a deed his country might have bewailed; but what orror, what shame will be theirs, when they know that he came to ruin his own rights, to stab his people in the very bosom of his country! I come from gazing on the murdered body of the virtuous Earl of Bothwell; the Lords Bute and Fyle, and perhaps Lochawe, have fallen beneath the Southron sword and your unnatural arm; and yet you de-mand what Scot would dare to tell you he holds the Earl of Carrick and his co-

adjutors as his most mortal foes?"
"Ambitious man! Dost thou flatter
thyself with belief that I am to be deceived by thy pompous declamation? I know the motive of all this pretended patriotism. I am well informed aim of this vaunted prowess; and I came, not to fight the battles of King Edward, but to punish the proud usurper of the rights of Bruce. I have gained my point. My brave followers slew the Lord of Bothwell: my brave followers made the hitherto invincible Sir Wallace retreat! I came in the power of my birth right; and, as your lawful king, I comnand you this hour to lay your rebel sword at my feet. Obey, proud knight! or to-morrow puts you into Edward's hand; and, without appeal, you die the

"Unhappy prince!" cried Wallace; is it over the necks of your most loyal subjects that you would mount your throne? How have you been mist How have you strengthened the hands of your enemy, and weakened your own by this day's action! The cause is now, probably, lost forever; and from whom are we to date its ruin, but from him to whom the nation looked as to its appointed deliverer! nce honored name will now be regarded with execration !"

TO BE CONTINUED.

LINCOLN'S CENTENARY.

CHARACTER STUDY OF GREAT INTERES TO YOUNG AND OLD. Sacred Heart Revie

In the life of Abraham Lincoln we find the following incident which gives a striking idea of some of the remarkable characteristics of the great figure that dominates the history of the United States through some of its most momentous years. Lincoln was, one day in his early manhand, working in the woods splitting rank, when a mesa Mr sage was brought to him from John Calhoun, County Surveyor in the Sangamon county, Illinois, offering him the position of deputy surveyor. With Lincoln, Mr. Calhoun had little, if any personal acquaintance, for they lived twenty miles apart. Lincoln, however, had made himself known by a meteoric race for the legislature in 1832, and Calhoun had heard of him as an honest, intelligent, and trustworthy young man. lalhoun, however, was a Jackson m and L ncoln was for Clay; why should a Democratic official offer him a position of any kind?

Lincoln immediately went to Springfield, and had a talk with Calhoun. would not accept the appointment, unless he had the assurance that it involved no political obligation and that he might continue to express his political opin-ions as freely and frequently as he chose. This assurance was given. The only difficulty then in the way was the fact that he knew absolutely nothing of surveying. But Calhoun, of course, understood this, and agreed that he should have time to learn.

With the promptness wherewith he always undertook anything he had to do

Lincoln procured Flint and Gibson's treatise on surveying, and sought Mas ter Graham for help. At a sacrifice of some time, the schoolmaster aided him to a partial mastery of the intricate et. Lincoln worked literally day and night, sitting up night after night until the crowing of the cock warned him of the approaching dawn. So hard did he study that his friends were greatly concerned at his haggard face. But in six weeks he had mastered all the books within reach relating to the subject-a task which, under ordinary circumstances, would hardly have been achieved in as many months. Reportthe amazement of that gentleman,) he was at once assigned to the territory in the north-west part of the county, and the first work he did of which there is any authentic record was in January,

Much of the Government work had been rather indifferently done; there were frequent disputes between landcases, was invariably the end of the difficult cases of indigestion and dyspep-

itical integrity, and that special characteristic of sterling honesty that won for him the soubriquet of "Honest Old Abe." Let us now trace in some detail the life and character of this remark-able man, who will be found to be in many more ways than those already mentioned, a pattern for the young men of to-day.

HIS CHILDHOOD.

Abraham Lincoln was born in a little, ne-roomed cabin near Hodgensville Ky., Feb. 12, 1809. His father Thomas Lincoln; his mother, Naney Hanks. Four years after their son's birth, the parents moved to a place on Knob Creek, some miles away, and there the child began to go to school. "A. B. C. schools "as he sometimes called them. His first teacher, Zachariah Riney, was an Irish Catholic. In 1816, the Lincolns moved to Indiana and the little boy wielded an ax to hely clear the land on which Thomas Lincoln built a log cabin fourteen feet square open to the weather on one side, and without windows or chimney; and there the future President of the United States slept upon a heap of dry in a narrow loft at one end of the cabin to which he climbed by means of pega driven into the wall. It was some time before his father succeeded in building a permanent log house; and this part of the childhood of Abraham Lincoln was indeed one of poverty and priva

He was once asked if he remembered anything of the War of 1812, and he re-plied that he was coming home from fishing one day, and he gave his fish to a soldier whom he met, nother had said that everybody should be good to the soldiers. It was an early lesson that he carried into splendid practice many years later, in the Civil War of 1861-5 when he was comnander-in-chief of the United States Army and Navy.

To his early friend, Joshua F. Speed

Lincoln entrusted the simple story of the death of his mother in the autumn of 1818. She called him to her side laid her hand on him, and said : going away from here, Abe, and shall not return. I know that you will be a good boy; that you will be kind to Sarah nd to your father. I want you to live as I have taught you, and to love your heavenly Father." Then he saw Thomas Lincoln hew a casket and lay the body of the beloved wife and mother away the low prairie hills without even a par son's prayer stern discipline of isola So deep did this enforced neglect eat into Abraham's soul that he indited his first letter to the Reverend David Elkins, at Little Mound, Kentucky; and Mr. Elkins, three months later, rode over a hundred miles to gratify this ser be said over his mother's grave.

In the fall of 1819, Thomas Lincoln

married a widow with three children, and she brought consolation becoming a real mother stricken home, becoming a real mother to her step-children. To her and to his own mother. Mr. Lincoln paid grateful tribute as to the main influences in shaping his character.

LINCOLN'S YOUTH.

By and by, the boy "hired out" to the neighbors, bringing in to his father twenty-five cents a day, working as hostler, wood-chopper, carpenter, hewer of wood and drawer of water. He was not "above" doing anything useful and kindly, and he never lacked a job. manners" too. At the huskinghad " bees, the spelling-chools, and the like, his good nature, his many jokes, his noticeable talent made him the life of these occasions. He always "spelled down" everybody; he has left it on record; "I never went to school mor

than six months in my life." When sixteen years old, he began t earn money of his own, working a ferry boat across the Ohio River. Two pas-sengers once paid him a half dollar each for sculling them and their trunks to a steamer. When President, he told the incident to several members of his Ca "Gentlemen," he said, "you may think it was a very little thing, and in these days it seems to me a trifle; but i was the most important incident in my life. I could scarcely credit that I, than a day-that by honest work I had earned a dollar. The world seem fairer and wider before me. I was

## The Uses of Bile in Digestion.

Bile is quite as important as are the gastric juices in the process of di-gestion.

Chronic indigestion disappears when an active liver supplies bile in suf-ficient quantities. You think of bile as something dis-

agreeable and poisonous, something to be well rid of. In the blood the bile is poisonous and harmful, but the liver takes the bile out of the blood and pours it into the intestines, where it fulfils a without bile human life is short; for,

Bile hastens the passage of the food along the alimentary canal. Bile neutralizes the acid which passes

from the stomach to the intestines.

Bile prevents the fermentation of food in the intestines, which in turn causes gas, wind, flatulency.

Bile, in short, is Nature's cathartic

and maintains a regular and process of digestion and of elimination of was e matter by way of the bowels. But to have a regular flow of bile the liver must be kept healthy and active and just here is where Dr. A. W. Chase's Kidney-Liver Pills come in, for they are definite, specific and direct in their

action on the liver.

It is only by setting the liver right that constipation can ever be cured. It is only by making the liver healthy that biliousness and bilious, sick headaches can be thoroughly overcome. It is only that the most can be thoroughly overcome. owners about boundary lines. Lin-coln's verdict, when called on in such by making the liver active that the mo-

him with a Orleans, Lin work the fro month and h was twenty-tral Illinois. ham left be pleasant on trouble nev help he cou drunkard of as well he ered him u side where him on his shelter and cruelty to country chi wrote essay harangued whenever h dumb creat asting imp and coura; Stories of h ed up in Abe w

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says:

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that special chartrace in some detail ter of this remarkbe found to be in han those already for the young men

LDHOOD. was born in a little, near Hodgensville, D. His father was his mother, Name

rs after their son's moved to a place on miles away, and gan to go to school. irst teacher, Zachar-Irish Catholie. moved to Indiana. vielded an ax to hely fourteen feet square ner on one side, and chimney; and there lent of the United heap of dry leaves one end of the cabin ed by means of pegs neceeded in building nouse; and this part ouse; and this part of Abraham Lincoln

ed if he remembered ar of 1812, and he re s coming home from d he gave his fish to ne met, because his hat everybody should soldiers. It was an he carried into spleny years later, in the 1-5 when he was comf the United States

iend, Joshua F. Speed.

poverty and priva

the simple story of the autumn led him to her side, aim, and said: "I am here Aba and shall here, Abe, and shall ow that you will be a u will be kind to Sarah r. I want you to live you, and to love your Then he saw Thomas sket and lay the body fe and mother away lls without even a par ern discipline of isola d this enforced neglec a's soul that he indited to the Reverend David Mound, Kentucky; and months later, rode ee months later, rode niles to gratify this ser

mother's grave. 1819, Thomas Lincoln w with three children, ht consolation to the becoming a real mother ren. To her and to his . Lincoln paid grateful he main influences in acter.

that at least a prayer

LN'S YOUTH.

e boy "hired out" to the ging in to his father is a day, working as hosper, carpenter, hewer of r of water. He was not anything useful never lacked a job. too. At the huskingng-chools, and the like re, his many jokes, his nt made him the life of He always "spelled dy; he has left it on reer went to school more s in my life."

n years old, he began to his own, working a ferry Ohio River. Two pas aid him a half dollar em and their trunks to a em and their trunks to a en President, he told the eral members of his Cabmen," he said, "you may very little thing, and in eems to me a trifle; but it important incident in my mportant incident in my scarcely credit that I, earned a dollar in le nat by honest work I had lar. The world seem der before me. I was

## ses of Bile Digestion.

as important as are the ces in the process of digestion disappears when

iver supplies bile in suf-intities. of bile as something dis-d poisonous, something to . In the blood the bile is

d harmful, but the liver out of the blood and pours ntestines, where it fulfils a

nt mission.
le human life is short; for, as the passage of the food mentary canal. alizes the acid which passes

nach to the intestines.
nts the fermentation of food
lines, which in turn causes ort, is Nature's cathartic ns a regular and healthful gestion and of elimination ter by way of the bowels.

re a regular flow of bile the be kept healthy and active e is where Dr. A. W. Chase's er Pills come in, for they are ecific and direct in their e liver.

by setting the liver right action can ever be cured. Its naking the liver healthy that and bilious, sick headaches oughly overcome. It is only he liver active that the most es of indigestion and dyspep-

box of Dr. A. W. Chase's or Pills at 25 cts. a box will you of their extraordinary e pill a dose, at all dealers, on, Bates & Co., Toronto, more hopeful and confident being from

At nineteen came his first experience that time. of the outside world; a Mr. Gentry sent him with a load of produce to New him with a load of produce to New Orleans, Lincoln going as how hand, to work the front oars, at eight dollars a month and his passage back. When he was twenty-one his father moved to central Illinois. The memories that Abraham left behind him in Indiana were pleasant ones. The man or woman in the state of the line of the load of the load of the latter of the latt pleasant ones. The man or woman in trouble never failed to receive all the help he could give. Even a worthless drunkard of the village called him friend side where he lay freezing, and carried him on his back a long distance to a shelter and a fire. The thoughtless cruelty to animals so common among country children revolted the boy. He wrote essays on "cruelty to animals," barangued his playmates, protested whenever he saw any material protection. parangued his playmates, protested whenever he saw any wanton abuse of a dumb creature. This gentleness made a lasting impression on his mates, coupled, as it was, with the physical strength and courage to enforce his doctrines. Stories of his good heart and useful life night be multiplied, but they are sum-

Abe was the best boy I ever saw or ever expect to see. To se excellent stepmother lived to be ninety-three years of age, to outlive in fact, the dutiful son who loved her truly.

Waen Abraham Lincoln, twenty-one would want a marky handed from his

years old, went empty-handed from his home, to work for himself, one of the first things he did was "to split four hundred rails for every yard of brown jeans dyed with white-walaut bark that would be necessary to make him a pair of trousers." He was, we are told, without trade, profession, land, patron or influence; but standing six feet four, he could out lift, out-work and outwrestle any man he came in contact with. His strength won him popular-ity; but his good-nature, his wit, his ity; but his good-nature, his wit, his skill in debate, his stories, were still more efficient in winning him good-will. Yet such were the conditions of his life at this time, that, in spite of his popularity, nothing was open to him but hard manual labor. To take the first job which he happened upon, and make the most of it, thankful if thereby he had been dead been dead and words. earned his bed and board and yearly suit of jeans, was apparently all there was before Abraham Lincoln in 1830, when he started out for himself. He was a farmhand, rail-splitter, river boatman, storekeeper, pilot, and then a cap-tain of militia in the Black Hawk Indian War, in the year 1832. In that war, his men learned that he would not war, his men learned that he would not permit dishonorable practices. One day a helpless Indian took refuge in the camp, and the soldiers determined to kill him, although he had a safe conduct from General Cass : but Lincoln boldly took the man's part, and though he risked his life in doing it, he cowed the company and saved the Indian.

LINCOLN THE LAWYER. While Mr. Lincoln was still a deputy surveyor, he was elected to the legislature, and in his autobiographical notes written in the third person, he says: During the canvass, in a private conversation, Major John T. Stuart (and of his follow candidates) encourof his fellow candidates) encour aged Abraham to study law. After the election he borrowed books of Stuart, took them home with him and went at them in good earnest. He never studied with anybody. As he tramped back and forth from Springfield, twenty read sometimes forty pages or more on the way. The subject seemed to be never out of his mind. It was the great absorbing interest of his life." He was the exemplification of the rule he gave later, to a young man who wanted to books and read them carefully. Work, work, is the main thing." But how did he, who himself tells us that he never went to school for more than a year in his whole life, have the courage to choose a learned profession? He age to choose a learned profession? He had had few books in his youth, but he replied the young man. "I know Mr. Kingsbury," said Lingard them the result is said Lingard them the result is said by the replied the young man. had had few books in his youth, but he cad them thoroughly,—the Bible, a chistory of the United States, a Life of Washington Pilowin's Progress Lives the car Washington, Pilgrim's Progress, Æsop's Fables, and he borrowed many others and made long extracts from everything

Hindrances that would put many Butter and the track did not hinder him. He had a turkey-buzzard pen and brier root ink, and when he had no brier root ink, and when he had no case, but will give you a little advice the second support of the se aper he would write on a board and paper he would write on a board and keep his selections until he got a copy book somehow. He used the wooden dre-shovel for a slate, and covered the logs and boards around him with figures logs and boards around him with figures way."

for which we will charge you nothing you seem to be a sprightly, energetic man; we would advise you to try your hand at making \$600 in some other way." ogs and boards around film when had a book in and quotations; and he kept a book in He knew how to try a case without he crack of the logs in his loft, to read as soon as daylight came. Indeed he rarely went to work without a book, and he utilized his spare moments, even then, for reading. His father gave him little consumers to the his state of the state tittle encouragement, but his step-mother did all that lay in her power to advance him, and he rarely copied anything that he did not take it to her and

ask her opinion. When he was about eighteen years old, a copy of the "Revised Statutes of Indiana," with the United States Constitution and the Declaraton of Inde-pendence prefixed to it, came into his ossession, and he read and re-read it. nmentaries in a barrel of rubbish. "I began to read those famous works," he said. "The more I read the more intensely interested I became. Never in my life was my mind so thoroughly absorbed. I read until I devoured them." While his autebiographical notes tell us that he never studied law with anyone he had attended to the state of the responsible to the responsibl with anyone, he had attended court sessions, and once he heard Breckenridge in a hotly contested murder case, in the Boonville court house, Indiana, and tong afterwards in the White House he

if I could ever make as good a speech as that, my soul would be satisfied, for it was the best that I had ever heard."

the study of grammar. He walked seven or eight miles to debating clubs. In short, he was self-educated, and he never finished his education; to the night of his death he was a learner, an inquirer, a seeker after knowledge, never too proud to ask questions, never afraid to admit that he did not know.

residence in Springfield and soon be-came junior partner in the firm of Stuart and Lincoln. Later, he became partner of Stephen Logan, the leading lawyer of the circuit if not of the State, who had a positive genius for develop-ing legal 'talents, and whose example and instruction had probably an im-

beyond the mere question of bread and butter involved. Properly attended to, faller justice is done to both lawyer and client. An exorbitant fee should never be claimed. As a general rule, reversible to the first was inbred, for Thomas Lincoln was inbred, for Thomas Lincoln to account of slavery."

In the campaign of 1840, Mr. Lincoln was one of the first West. client. An exorbitant fee should never be claimed. As a general rule, never take your whole fee in advance, nor any more than a small retainer. When fully paid beforehand, you are more than a common mortal if you can feel the same interest in the case, as if something were interest in the case, as if something was still in prospect for you, as well as for your client. And when you lack interest in the case, the job will very likely lack skill and diligence in the performance. Settle the amount of fee and take a note in advance. Then you will feel that you are working for something, and you are sure to do your work faithfully and well. Never sell a fee note—at least not before the consideration service is performed. It leads to negli-gence and dishonesty—negligence by losing interest in the case, and dishonesty in refusing to refund when you have allowed the consideration to fail."

He had no patience with the often ex pressed opinion that honesty was not compatible with his chosen and beloved profession and his words in this regard are worthy to be written in gold on the

walls of our la v-courts: walls of our law-courts:

"Let no young man choosing the law
for a calling yield to that popular belief, (that honesty is not compatible
with its practise). If, in your judgment, you can not be an honest lawyer,
resolve to be honest without being a ment, you can hoose without being a resolve to be honest without being a lawyer. Choose some other occupation rather than one in the choosing of which you do, in advance, consent to be a

In those notes to a law-lecture, pre-

In those notes to a law-leavine, pre-pared about 1850, he said:
"Discourage litigation. Persuade your neighbors to compromise whenever you can. Point out to them how the nominal winner is often a real loser—in fees, expenses, and the opportunity of

business enough.
"Never stir up litigation. A worse man can scarcely be found than one who does this. Who can be more nearly a

eoln, "and he is not the man to have cheated you out of a cent. I can't take the case, and I advise you to drop the subject." And it was dropped.

"We shall not take your case," he said to a man who had shown that by a legal technicality he would win property legal technicality he would win property worth \$600. You must remember morally right. We shall not take your case, but will give you a little advice for which we will charge you nothing.

He knew how to try a case without making it a personal issue between counsel. He could utter effective replies without insulting his opponent, and during his practise he never a made an enemy in the ranks of the profession. No one but a lawyer can appreciate what this means; but it requires generate the titing means; but it requires generated an ordinance of special and six weeks later that State what this means; but it requires generosity, patience, tact, courtesy, firmness, courage, self-control, and a big-mindedness which few men possess. Yet, day after day and year after year Lincoln met all sorts and conditions of lawyers at a time when they were all young, ambitious, and keen to succeed, without embittering any one or forfeiting his self-respect. Not many members of the profession can show an equal record; certainly none of the Springfield bar certainly none of the Springfield bar has left a similar reputation.

STEPS TO THE PRESIDENCY.

told that famous lawyer: "I felt that in the preceding speech of an opponent, if I could ever make as good a speech and had stood near silently with folded arms. When his opponent, who had changed his politics and been appointed Register of the land office, ceased to

speak, Lincoln replied: "The gentleman commenced his speech by saying that this young man would have to be taken down, and he was sorry the task devolved on him. I am not so young in years as I am in the tricks and trade of a politician; but live long or die young, I would rather die now than, like the gentleman, change my politics and simultaneously with the change receive an office worth \$3,000 a year, and then have to erect a lightning rod over my house to protect a guilty conscience from an offended God." It so happened that Lincoln's opponent had, so happened that Lincoln sopponent had, over his house, the only lightning rod in town, and Lincoln had seen it for the first time only the night before. His ready wit seized on the opportunity offered to point his reply; victory was complete, and his friends victory was complete, and his friends. victory was complete, and his friends bore him from the court-house on their

shoulders. In that Assembly, to which he was then elected, were a future President, and also a future candidate for the ing legal talents, and whose example and also a future candidate for the same up in what his stepmother said of same up in a cross word or look, and never refused, in fact or appearance, to do anything I requested him I never gave him a cross word in my life. His mind and mine, what little I had—seemed to run together. He was here after he was elected president. He was a dutiful son to me always. I think he loved me truly.

Abe was the best boy I ever saw or ever expect to see." To is excellent stepmother lived to be ninety-three Presidency of the United States; six future U. S. Senators, eight future members of the National House of Representatives, a future Secretary of o hitting."

In Lincoln's notes to a law-lecture, left among his papers, he writes:

Orleans, though we may rather say that

> gress, frankly announcing his desire and managing his own canvass in the State. It was not, however, until 1847 that his wish was granted him, and he went to Washington to enter Congress; but with Taylor's inauguration, March 4, 1849, his career there ended, for he made the declaration not to be a candidate again. For a few years he gave almost his whole time to his profession, but in 1854 he came back to the politi-

When only twenty-two years old, Lincoln had made a statement which he was coln had made a statement which he was to repeat in personal practise in 1856. Presenting himself as a candidate for the legislature, in 1832, he had said: "Considering the great amount of modesty which should always attend youth, it is probable I have already been more presuming than becomes me However, upon the subjects of which I have treated, I have spoken as I have thought. I may be wrong in regard to any or all of them; but, holding it a sound maxim that it is better only sometimes to be right than at all times sometimes to be right than at all times to be wrong, so soon as I discover my opinions to be erroneous I shall be ready to renounce them." And now in 1856, Lincoln, finding that he could not fight against the extension of slavery under the name of a Whig any longer, re-nounced that political party and openly acknowledged that he should work with the Republican party. And that speech, whose burning eloquence made it your neignbors to composite whose burning enoquence made it interpretation and the opportunity of being a good man. There will still be business enough.

A worse States, we won't go out of the Union, and you shan't! Slavery must be kept out of Kansas! Kansas shall be free," that speech, so men declared, put Lincoln on the track for the Presidency.

> coln, began to ask questions about him, and then his history came out; a pioneer home, little schooling, a few books, hard home, little schooling, a few books, hard labor at all the many trades of the frontiersman, a profession mastered o' nights by the light of a friendly cooper's fire, an early entrance into politics and law—and then twenty-five years of infaw—and then twenty-live years of in-cessant poverty and struggle. The homely story gave a touch of mystery to the figure which loomed so large. Men felt a sudden reverence for a mind and heart developed to these noble propor-tions in such unfriendly surroundings. He became a national figure, when fifty He became a national figure when fifty years of age; and in 1860, he was nominated candidate for the presidency by the entire Republican Party, and wor

passed an ordinance of secession and passed an ordinance of secession and began to organize an independent gov-ernment. Before the year closed, the small garrison at Fort Sumter in Charleston harbor, under Major Ander-son's command, was all that remained in South Carolina under the Stars and Stripes.

The Confederacy was forming, and the President-elect could not yet take the President-elect could not yet take action. He made preparations for his leaving home; settled up his law business, saying to his partner, "How long have we been together?" "Over sixteen years," was the reply. "We've never had a cross word during all that time, have we?" Lincoln said. He went to Coles County, to bid farewell to his aged stepmether. On Feb. 11. 1861, he

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"My friends, no one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and to the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being Who ever attended him, I can not succeed. With that assistance, I can not fail. Trusting in Him, Who can go with me, and remain with you, and be everywhere for good. My friends, no one, not in my situam, Who can go with me, and remain th you, and be everywhere for good, as confidently hope that all will yet well. To His care commending you, I hope in your prayers you will com-end me, I bid you an affectionate fare-

A sob went through the crowd as Mr. incoln's broken voice asked their rayers, and a chocked exclamation, We will! We will!" answered him. All over the country the people were touched, as the speech was telegraphed to them. He had appealed to one of man's deepest convictions, the belief in a divine Providence Whose help is given o those who ask it in prayer. to those who ask it in prayer. This new president, they said, was not only a man who had struggled in life like ordinary people but he was a man who believed, like them in God, and who was not

hamed to ask for prayers.
LINCOLN THE MASTER OF MEN. The President-elect reached Washington, Feb. 23, 1861. On March 4, he was inaugurated. In the inaugural address. Mr. Lincoln said: "In your dress, Mr. Lincoln said: "In your hands, my dissatisfied fellow-country. nen, and not in mine, is the momentous ssue of Civil War. The Government will not assail you, unless you first assail it. You can have no conflict, without being yourselves the aggressors. You have no oath registered in heaven to destroy the Government, while I shall have the most solemn one to preserve, protect and defend it." He ended with the now famous words. "I am loathe to close. We are not enemies, but friends. We must not be enemies. but triends. We must not be enemics. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land will yet swell the chorus of the Union

on the platform erected on the east portico of the Capitol, he was carrying a cane and a little roll that contained the manuscript of his address, and he the manuscript of his address, and he looked vainly for a spot on which to place his high silk hat. Mr. Douglas, the political antagonist of his whole public life, the man who had pressed him hardest in the campaign of 1858 and 1860, was seated just behind him, and now stepped forward and took the hat from his hand. "If I can't be President," he whispered with a smile to a cousin of Mrs. Lincoln in the party. "I can at least hold his hat. It more than one month later, the bom-bardment of Fort Sunter was begun, and therewith began the Civil War which was to bring into full play, Lincoln's wonderful characteristics of

command over himself and command over his fellow-men.

President Lincoln had called about President Lincoln had called about him, for the members of his first Cabinet, William H. Seward of New York, his Secretary of State; Edward Bates of Missouri, Attorney-General; Caleb B-Smith of Indiana, Secretary of the Interior; Gideon Welles of Connecticut,



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same time, will am bentison of one visited by its latter, who can be visited by its latter, who can be visited by its latter, who can be proved its latter. Simple and modest as Lincoln was in his demeanor, he was one of the most self-respecting of rulers. Although his kindness was proverbial, although he was always glad to please and unwilling its latter, who can be usually instanted by its latter, who can be usually instanted by its latter, who can be used to prove the latter of to offend, few Presidents have been more sensible of the dignity of their office, and more prompt to maintain it against encroachments. He was at all times unquestionably the head of the Government, and though not inclined to interfere with the routine business of the departments, he tolerated no insubordination in important matters. At sely interested spectator, while twentyone time, being conscious that there was an effort inside of his Cabinet to

The doctor forgot his visitor while he force the resignation of one of its members, he read in open Cabinet, a severe reprimand of what was going on, mentioning no names and ordering peremp-torily that no questions should be asked and no allusions be made to the inci-dent then or thereafter. But the rela-tions between several of the members were always unfriendly, and no President without the tact, patience and forbearance of Lincoln could have con-trolled them. He treated them all with unvarying kindness. Four had been his rivals for the Presidential nomination,-Seward, Chase, Camero and Bates; and the entire Cabinet, when first planned, included no intim-ate friends, no personal adherents, not one individual with whom he ever had confidential relations. It took time for these men to understand that they had a master in the western "child of the soil," the rail-splitter, the selfeducated lawyer, who was at their head. Seward, for instance, at once assumed that he was himself a sort of Prime Minister with independent and autocratic powers; he sent agents on foreign missions, he made pledges on beand hearthstone all over this broad and hearthstone all over this broad will yet swell the chorus of the Union, will yet swell the chorus of the Union, half of the President without consult-half of the President without consulting him, he did not hesitate to permit ing him, he did not hesitate to permit half of the president without consulting him, he did not hesitate to permit half of the president without consulting him, he did not hesitate to permit him the consulting him he did not hesitate to permit him the president without consulting him he did not hesitate to permit him the president without consulting him he did not hesitate to permit him here. be, by the better angels of our nature."
A simple act of courtesy that occurred on that occasion must not pass unon that occasion came forward on that occasion came forward presume that he, and not Lincoln, was presume that he, and not lincoln the presume that he are the presum the final authority. At last, on April 1, 1861, he submitted what has been called the most extraordinary proposition that appears among the archives of the Department of State, "Some Thoughts for the President's Consideration," well suited to be dated on All Fools' Day, and reminding one of the President's now famous aphorism: "You can fool all the people some of the time, and some

of the people all the time : but you can not fool all the people all the time. CONTINUED NEXT WEEK.

## WIT AND HUMOR.

"No," snapped the sharp-faced woman at the door, "I ain't got no food for you, an' I ain't got no old clothes. Now,

"Lady," replied Harvard Hasben. "I could repay you well. Give me a square meal and I'll give you a few lessons in grammar." - Catholic Standard and Times.

Auto manufacturer-Yes, sir : you and depend on it; the machine we make is all right. We stand right back of every one we turn out.

Customer—Do, eh? Well, believe

that is safer than standing in front of 811 on 81F 8 1/2 one.

A clergyman thought it his duty to speak to a lady who unhappily lost her faith in Christianity, and after a few arguments he ended by saying: "Well, you will go to hell, you know, and I shall be very sorry, indeed, to see you

Mrs. Lomas.-I don't see what she wanted to marry him for; he has a cork leg, a glass eye, as well as a wig and lates teeth.

Mrs. Smith.—Well, my dear, you know that woman always did have a

hankering after remnants. BTF 8 % BTF

SUSPICION.

On his return home one night a law-yer said sadly to his wife: "People seem very suspicious of me. You know eld Jones? Well, I did some work for him last month, and when he asked me for the bill this morning I told him out of friendship that I wouldn't charge him anything. He thanked me cordially, but said he'd libe a receipt."—Phila-delphia Catholic Standard and Times.

UNNECESSARY NOISES. The celebrated soprano was in the middle of her solo when little Johnny said to his mother, referring to the conductor of the orchestra, "Why does

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that man hit at the woman with his

stick "He is not hitting at her," replied his mother. "Keep quiet." "Well, then, what is she hollerin' se

for ?

WHERE JUDGMENT COUNTS. Pete," the White House bulldog, had a habit of going away with a nonchalant manner and re-appearing all chewed up. One day last summer he returned from one of these trips while the President was at a tennis game with the French ambassador, Assistant Attorney-General Cooley, and Secretary Garfield. Pete limped up to the wire netting, looking for smypathy. He got it from M. Jusseraud. "Mr. President," said the ambassador, peeringthrough the netting,

"your dog seems to be a poor fighter."
"No," replied Mr. Roosevelt, looking thoughtfully at his lacerated pet, "he's a splendid fighter, but he's a poorjudge of

### FATHER WOULD HELP.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

The old man's countenance fell, but he spoke of courage and patience and perseverence. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried

bent his skilled energies to his task; but hardly had he closed the door on the last patient when the old man burst

forth:
"I thought you told me you were not
"I thought you told me you were not doing a thing! Why, if I had helped twenty-five people in a month as much as you have done in one morning I would thank God that my life counted for something.

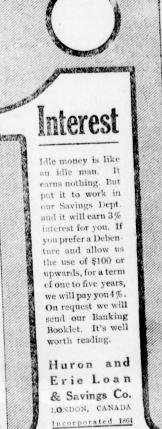
"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow men? Never mind about your money; go right along at this work every day. I'll go back to the farm and gladly earn money to support you as long as you live—yes, and sleep sound every night with the thought that I have helped you to help your fellow men.

"Stands Scotland Where it Did."

No, happily; even Scotland is changing in religious matters, the old bigotry and intolerance being largely things of the past. The Government has made a graceful acknowledgment of the changed conditions and of the growing enanged contains and of the growing importance in numbers and wealth of the Catholics of Scotland by appointing the first Catholic judge in Scotland since the "Reformation" in the person of Mr. Campbell, K. C. Mr. Campbell was a distinguished student of Edinburgh Academy and University, and has prac-tised at the Scottish Bar for over thirtyfive years. His appointment is very popular among the lawyers of Edinburgh, and is sure to give much gratification to the Scots Catholics.—Catholic News.

It is a fact verified by many bitter exer periences that a Catholic cannot be happy or fortunate who neglects the Church and her sacraments.



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James Power of St. John. Agent for district of Nipssing Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Follow-promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaching the more Catholic homes. I therefore, earnestly recommend it to! Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ.

Donatus, Archibishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey

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

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

LONDON, SATURDAY, MARCH 6, 1909.

### A SASKATOON PARCEL.

Saskatoon paper. It is entitled: "Who was responsible?" Its pretensions are extensive in time and subjects, covering as it does nearly all Church history and diving into theology and Scripture without fear or discretion. It is a comment upon the righteous claim which Cardinal Gibbons demands of the critics of the Church: "It is not just or fair to hold the Roman Catholic Church responsible for those acts of her children which she disowns. You must first bring forward some authentic act of her Popes and councils sanctioning the policy of vengeance." Attacking this, the correspondent brings in a multitude of names, a motley mob of irrelevancy. Let us enumerate them. First we have the much paraded St. Bartholomew's massacre, then the pretended slaughters of "Bloody Mary, Guy Fawkes, Alva, Torquemada, Dominic." Six general councils come in for a brief and unreliable reference. The syllabus of Pius IX. Is quoted. Popes innumerable—Gregory VII, Innocent III, Paul III, and Pius X are all arraigned. St. Dominic and the Albigenses receive special mention. Oliver Cromwell, it is claimed, checked the Pope by a simple threat. There follow several texts from Scripture to prove that Rome is Babylon. The correspondent has the effrontery to quote St. Peter as stating in his first epistle, ch. x. 13., that Rome and Babylon are identical: " The Church that is in Babylon elected together with you saluteth you." We find it hard to see a connection here with the idea upon which the correspondent insists. The Immaculate Concaption and Papal Infallibility next appear. Idolatry and the mutilation of the commandments come as a final charge against our holy Church. When people throw mud there is no use belittling the quantity or being particular about the quality. The above list supplies a loose large parcel distinguished only for its Althy attributes and unpleasant antiquated odor. It reminds us of the mixture prepared by the witches and the storm they stirred on the midnight heath:

The very ports they blow,
A.I the quarters that they know
I' the shipman's card."

Most of the historical references are a mere confusion of names in whose eventful lives religion was less a factor than the individuals' political ambitions Let us touch upon the hackneyed St. Bartholomew's massacre. In the first place this correspondent exaggerates beyond bounds the number of victims, placing them at one hundred thousand. Masson, gives the number at ten thousand. Comparing the two, the first is from Prefixe, who may have had an interest in exaggerating a policy of cruelty. The Calvinist martyrologist who puts the number at thirty thousand when he goes into details presents us with only fifteen thousand one hundred and sixty eight, and when he gives the names can furnish us with only seven hundred and eightysix. This writer, who was engaged in perpetuating the memory of those whom he regarded as martyrs, could only muster the eight hundred. Most likely this number is below the mark. His estimate of fifteen thousand one hundred and sixty-eight is, we contend, an ex-

Many stant passions of humanity." Catholics were amongst the victims. Neither Catharine dei Medici nor her son, Charles IX., was a zealot in the cause of the faith. Catharine never studied the good of a kingdom to which she was really a stranger, nor the preservation of a faith which never controlled her heart. Nevertheless, she prevented France from falling to pieces. She was so little hostile to the reformed doctrines that she often listened at meals to Calvinist sermons. Charles IX. was not prompted by religion. He needed no such motive to rouse him against the Huguenots. They had pletted to kidnap him; they had drawn whole provinces into rebellion; and what was most odious to Frenchmen they had summoned the aid of foreigners against the country. Lastly, this correspondent lays stress upon the conduct of the Roman court when it learned of the catastrophe. Gregory XIII. proceeded processionally to the church of St. Louis, and rendered thanks to heaven. A medal was struck commemorative of the event. The Pope, writing to the king, congratulating him was merely express ive of gratitude for the escape of the royal family from a Huguenot conspiracy. When the whole truth was afterwards disclosed the Sovereign Pontiffby his words and bulls showed his horror of what certainly was a fearful crime. Throughout France and in Paris itself the Catholic masses acted in a manner which showed that their religion was not a prime agent in the affair. Calvinists in numbers found safety in convents and monasteries. At Lisieux the Bishop saved many. At Nimes, where the Huguenots had twice massacred the Catholics, the latter abstained from revenge. Instead of religion having We have received from a friend a letcaused this massacre, we may safely conter which appeared in a late issue of a clude with Count de Falloux that considering the state of men's minds religion alone could have prevented it. Instead of a court such as did exist-instead of Catharine dei Medici suppose a Blanche, and instead of Charles IX suppose a St. Louis XI. on the throne. this slaughter would not have been

CREATION A METHODIST MYTH. Let not our readers imagine that we propose to solve the problem of how God created the world. We find Goldwin Smith throwing aside the Old Testament as it were a mere bundle of contradictions. Genesis comes in for special attention from a Rev. Mr. Jackson, a Methodist minister of Toronto. who is about to take up a professorship in Victoria College. This gentleman is if not orthodox, at least elastic and accommodating. We were always taught that the gate is narrow, and that it cannot be widened. This gentleman is tender in his sympathy. "It is hardly less than cruel," he says, " to allow young men and women to grow up in the belief that the early chapters of Genesis are literal history and afterwards send them to a university." There is, thinks the coming professor, a growing class who are driven "silently and sadly to surrender the faith of their fathers because that faith has always been presented to them bound up with doctrine concerning man and the universe which they now know to be false." That is going very far. What is the solution? Notha re-statement of her faith by this Church so-called "in terms which do not clash with that wider knowledge into which the author of all truth is today leading men." These earlier chapters of Genesis were not science. Nor are they history. Further the preacher went maintaining that a precise theory of the origin of the universe and of man and of sin is no essential part of the Christian faith. For men who profess to lead others to express themselves as satisfied with indefiniteness shows a want of knowledge and a lack of confidence which are as misleading as they are inexcusable. To pander to pet theories, to offer science a seat in the temple at the expense of silent consent to the demands thereof, will never win respect or safeguard truth. Nothing pertains so closely to the essence of the Incarnation and the Redemption as the knowledge of man and of sin-as well as of the universe. When the pseudoreformation nailed its faith to the Bible, leaving out of the question tradition and a living teacher, the sophism lay in the evident fact that the Bible was not, and never could be, its own interpreter. Studies turned from theological to physical subjects. The Bible had no protector. As natural sciences advanced criticism increased. The focal light of geology and kindred matters was brought to bear upon the Old Testament. God's sacred volume was the mockery of selfish science or the poetry of myth. Without power the pretending Churches could not save it. Without learning they could not vindicate it. Now at last they throw the aggeration. Religion had nothing to do Bible to the mob, they abandon their with the massacre. In this deadly own faith, they are ready to sacrifice struggle "we recognize not the crimes Bible, faith and all for the sake of num-

of a sect or the follies of a court or the bers. Willing to restate their faith, "In ascending the genealogical scale of

Bible, for it alone has been the silent eldest of this kingdom belonged probwitness of their confusion. No doubt there are difficulties in holy Scriptures. Man of himself, by private judgment, These animals probably produced a unassisted by the Divine Spirit who group of fish, this a higher group and so wrote them, cannot explain them. Nor is man's reason the measure of their truth or the standard of their explanation. Creation is the simple first statement of God's relations with his creatures. To undertake an explanation of some of the details mentioned by Moses would involve any one in difficulties. This difficulty must not be considered the outgrowth and product of science. As far back as the time of St. Augustine explanations of the way God created the world varied. Whether the term days meant long indefinite periods or whether they consisted of twenty-four standard hours was discussed with as much ability and with as little positive conclusion as to-day. Concerning the creation of man and the origin of sin, we fear, if their restatement is left to this indifferent and irreligious generation, all religion will have perished. Whatever else may be debated God's Word is eternal. Whatever postulates science may demand it must bare its head and bow its knee before revelation. None hath known the mind of the Lord; no one hath been His counsellor. Biblical difficulties cannot find their solution by trimming sails to scientific theories of popular opinion. Private judgment is fast tearing every leaf in that sacred volume which it stole from the living church of God three hundred years ago.

DARWIN'S CENTENARY.

We are in the midst of centennials. Lincoln and Darwin followed each other in almost the same week. Tributes eloquent and deserved were laid upon the tomb of President Lincoln without facing the serious problem which his untimely death left unsolved - the negro question. Whether the time is not opportune to ask ourselves the question, as Catholics, whether we are lifting our little finger to help in the solution, need not surprise us. All time is opportune for the salvation of souls. This poor population of millions are not far away, living in ignorance and dying outside of the Church, whilst the efforts to convert them are feeble, spasmodie and unworthy of being called zealous. We are thinking just now, however, about the second centenary-that of Darwin, whose coming marked in the opinion of his admirers an era in philsophy. It is a saying of charity that nothing except what is good should be told of the dead. Centenary celebrations cannot be governed by this rule. We should be sorry to wrong the dead. Had Darwin been allowed to rest in his grave his hundredth anniversary would have passed as other days. His disciples have thought it well to remind the world that such a man lived and by his genius and theory solved the problem of our origin. Many collateral questions found their light through the same source. In fact Darwinism is to modern philosophy what Platonism was to ancient. Darwin has always more credit for his theory of evolution than he ever deserved. Half a century before his "Origin of Species," appeared Lamark, la French scientist, who strove to explain the origin, differences and generation of animals upon an evolutionary hypothesis. In England Darwin comprising all the facts which it underhad forerunners, amongst whom may be mentioned Malthus, whose theory of population, vicious though it be, is nevertheless an important element in the Darwinian theory. Darwin did not at first touch the question of creation. Some of his disciples were bolder. Then the master laid aside all reserve, taught that man was but an educated monkey, that the transforma tion was accomplished by the law of natural selection and other factors, just as reptiles and birds represent the gradual transformation of insects, mollusks and fish. Not only, according to Darwin, were man's organic attributes and structure derived from the ape, but al the constituents of his moral, intellectual and religious order. The moral law, which implies an essential difference between virtue and vice, is nothing more or less than the transformed instincts of animals. Moral duties are nothing but certain instincts formed and perfected by unconscious natura selection. It was sweeping in its statements. It was equally destructive in its operations. Religion was the poetic explanation of dreams: the temple must go. Morality is instinct; virtue is no better than vice, and duty is selfimposed. The foundation upon which Darwin erected his theory was the variability of man in his bodily conformation as well as in his mental faculties. In order to establish scientifically that man is descended from the monkey it is sufficient to show that in man are certain variations transmissible to his descendants without it being necessary to

show that these variations and their

transmissibility are limited. Here is Dar-

win's weakness and sophism. He says:

ably to a group of marine animals like a certain one known at the present time. on till we come to mammalia. Then we come at last to the monkey, from which is derived man, the wonder and glory of the universe." It is thus based upon probablism at every step. It throughout in close relationship with materialism and atheism. When religious sentiments and moral duties are confounded with animal instincts; when knowledge and sanctity, liberty and reason, the pride and boast of human history, are the monkey's inheritance we feel that if Darwinism marks a period it is one of retrogression and failure The Darwinian theory is unsound. Its basis is gratuitous hypothesis. It affirms the existence of a protoplasm to which human experience cannot testify, for no one ever saw a protoplesm. Nor is there any greater reason for attributing the origin of animals to this imaginary protoplasm than of attributing also the origin of the vegetable kingdom. The difference between the highest vegetables and the lowest animals is no greater than that between brain cells in the monkey and those of man. Equally gratuitous is the assumption of the natural selection as the efficient cause of the production of species. Selection pre-supposes the primitive lifegerm. It can no more produce two dif-

ferent species or transfer from one to another than it could produce the original life-germ. All the points in the universe do not make a line. All the cells in all the brains of all creatures would never make one creature, much less one man. It is as impossible to de rive a man from a mollusk as to form a triangle out of mere points. Let us explain the triangle by natural selection The point, in virtue of natural selection changes itself into a line, the line into an angle, and finally the angles, urged by the same natural selection, unite and form the triangle. An easy explanation is no science. By what intrinsic neces sity does the point change into a line ? It is the same in regard to the origin of man. If natural selection, plus other similar suppositions, such as hereditary force adaptation, and sexual choice can produce more or less important varieties in individuals and species, never can a type be found or a new species be scientifically recognized. It can never be demonstrated that selection is sufficient of itself to form a new species. Another internal, specific principle, latent though it may hitherto have been, is at work actively intervening in the change of species. Darwin's analyses are insufficient, his inductions incomplete, his generalizations unwarranted. It is to anthropology that Darwin's theory is so disastrous and humiliating. All the materialism in the world cannot obliterate the spiritual element, still explain its orgin and destiny. Personality, conscience, abstraction, language remain inexplicable upon materialistic lines or the principle of natural selection. Darwin's theory is rather an a priori concept than a well-grounded theory. It is opposed to the best philosophical principles of every age. Atheistic in its tendency, it is opposed to Christianity. It sins by its elemental fault in claiming that life springs from the non-living. It sins by defect in not akes to explain. It sins by excess in allowing the introduction of useless elements. There is no evidence of the progress of the species. The sponge is sponge—the monkey a monkey, to-day as a thousand years ago. It will take countless centuries of Darwinian celebrations to make a man out of an ape.

A SPLENDID BOOK. The Catholic people throughout the United States and Canada have been awaiting with much interest the publication of the official proceedings of America's First Catholic Missionary Congress. Seldom has there been an assemblage of this character which embraced so many churchmen and laymen holding distinguished positions in spiritual and temporal affairs. Headed by the eminent prelate who presides at Washington as the Apostolic Delegate, there were seventy-seven Archbishops and Bishops, clergy which might be counted by the hundreds and laity by thousands. These came from every section of the United States and Canada, the latter country being kept well to the front by the Archbishop of Toronto, Right Rev. Mgr. McEvay, whose every energy is at all times thrown into any work which has for object the glory of God's kingdom upon earth. So much was his presence at the Congress appreciated that the sterling advise him to join one or the other of words which he uttered are pressed the great political parties and cease unbetween the covers of the book. This meaningless and unnecessary agitation. inconsistency of Orange orators, especihonor is likewise accorded the courtly He is a man of goat ability, and no and brilliant Apostolic Delegate of doubt means well, but playing Papineau is exceedingly comical. The Orange-Washington. Representing the laity will redound not the greatness or from Canada Sir Charles Fitz- glory of his creed or country. We have patrick gave our American bro- a third party of one in the province of

instigations of fanaticism, but the con- they must be prepared to rewrite the the vertebrate kingdom we find that the men of Canada are cast. The volume just issued will for generations remain a classic and should be in every Catholic home in the land. Its study will be an education as well as a delight. The work is published by the firm of J. S. Hyland & Co., 325 Dearborn street, Chicago, and is sold in cloth at \$2.50, moroeco \$3 and full morocco \$4. For our Canadian readers it is worth while mentionthat the manager of the great house named, Mr. J. J. Sheehy, is a native of Peterborough. It is a pleasure to see Canadians holding such high places in the great; Republic. Orders for the book may be sent to the CATHOLIC RECORD office.

> ITALY AND AUSTRIA. A quarrel is likely between Italy and Austria. For a long time the Italians in the Austrian empire have been agitating for an Italian University. As the Italians are strong at Trieste they wished the institution placed there. The proposition was favorably received and assurances were given the Italian Minister of Foreign Affairs that this solution would be adopted. The Emperor and his advisers changed their mind and have decided that the Italians are to have their University at Vienna. It is evident that the question is an internal one, and that Italy as a nation has no word in the matter. A complication has arisen. Signor Tittoni, the Italian Minister of Foreign Affairs, threatens to resign, official papers declare that the Triple Alliance cannot stand in the face of such conduct, and a general anti-Austrian campaign is rag ing through the press of Italy. Much of it is traceable to the international anti-clericalism. The anti-clericals of Italy seek union with those of France. This union can best be brought about by breaking the Triple Alliance. In the meantime they do not lose the opportunity of striking the Vatican by proclaiming that the responsibility for the change in the University rests on the Vatican and the Austrian Catholics. There is another purpose in this argument. The Franco-Italian Block is preparing for some coming elections which will be served by any pretext, however absurd, so long as it is an attack on the Vatican. The fact is that it is the Pan-German party in Austria which has been opposing the Italian element. This party wants absolute dominion of the German race over the Adriatic. And this same party, consisting of rationalists and Protestants, is opposed to papal Rome as the centre of Latinism.

> > ANSWERS.

We have been asked whether there is any prohibition forbidding a member of a family in which insanity has appeared from becoming a priest or a nun. There is a canon to that effect, although cases of dispensation are not unfrequent. It

rests with a Bishop to decide whether a candidate of this category should be advanced to the holy priesthood. So far as religious communities are concerned they also have a similar rule which serves more as a protection than prohibition. These candidates are not thereby legislated against. Prudence will convince those who reflect upon the subject that to place the grave responsibility of the priesthood or of the religious vows upon one or other concerning whom there is not the moral certainty that they will through their ordinary

natural life be able to fulfil the duties,

is too serious to run risks. Another correspondent wishes to know how our Blessed Lord and His Apostles were clothed. With the exception of the seamless garment which our Lord Himself wore, and for which, as the Gospel tells us, the soldiers cast lots, we have no definite information

about our Lord's garments. There was also a coat which our Saviour wore. Upon the occasion of the woman touching the hem of our Lord's garment we may conclude that this was a cloak peculiar to the Jews. It was a square piece of cloth surrounded with a fringe. and at the corners adorned with tassels of threads or strings, and was worn over the shoulders. It was a mark of profound respect to touch either of the lower tassels. The seamles linen cloth is still preserved at Aix-la-Chapelle. The garments divided were the sandals, girdle, outer-robe and head-dress. The tunic or inner garment was of one piece.

It was not divided. Such a tunic was

worn by the High-Priest.

THE AVERAGE CANADIAN will look upon the course of Mr. Henri Bourass with regret. Had we his ear we would thers an example of the sterling mould Ontario also, but most people do not carried bannerettes upon which mottoes in which representative Catholic lay- take him quite seriously.

CIGARETTE SMOKING among boys is. we regret to say, growing apace in some localities in the Dominion. Toronto is given as an example in which the consumption of cigarettes by boys is simply enormous. The law is doing something to check the evil, but the solid work for its suppression should be done in the homes and in the schools. Anti-cigarette leagues amongst the boys would be a movement in the right direction.

THE REV. PERCY STICKNEY GRANT, pastor of a non-Catholic church in New York, was recently interrupted in one of his sermons by a member of the congregation. The reverend gentleman entered into a eulogy of President Roosevelt, calling him one of the four great presidents. "I make a point of order," was the interrupting criticism, We think the conclusion arrived at by most people is that both gentlemen were out of order. It is too bad that so many clergymen of the sects relegate to the Old Curiosity Shop scriptural texts and have put in their place racy comments on current events.

OUR CONTEMPORARY the New World of Chicago, gives a very complimentary notice of Mr. Thomas A. Dalv. poet humorist, in connection with his recen appearance at the auditorium of the Fordham University. Mr. Daly is a graduate of that celebrated seat of learn ing. The New World truly says that Mr. Daly will make a host of friends who love him for the smiles he has made and the fun he has given. This, we may add. is the case wherever he goes or whereever his books are read. His recent visit to London has left pleasant memories.

WE HAVE SEEN some St. Patrick's day postcards the designers of which must be of a very low grade in the scale of humanity. Some of them are manufactured in New York; others, we think in Germany. Most of them represent the Irishman as an ill-looking savage always, of course, bearing an intoxicated appearance and ready for a fight. This is the very reverse of the real Irishman. The best way to put a stop to this nuisance is for the Irish race the world over to refuse buying these pictures and to take away their patronage from the stores which deal in them."

MRS. W. H. VANDERBILT has given \$1,000,000 for the erection of four model tenements for persons suffering from tuberculosis. They will be erected as an annex to one of the New York hospitals and a moderate sum will be charged tenants. The most modern achievements of science will be used to combat the dread disease. Mrs. Vanderbilt's scheme is philanthropy of a most commendable character. If Messrs. Rockefeller and Carnegie were to pare down their benefactions to universities and public libraries and follow the example of Mrs. Vanderbilt, by donating funds for the relief of our common humanity, a greater measure of glory would be theirs.

MR. JAMES M. McLAUGHLIN, of Boston, a member of the Church Music Commission of that archdiocese, recently read a paper on "Gregorian music in schools." This is a subject worthy the consideration of our Catholic educationists. Oftentimes we have heard prominent personages express re ret that so little attention was paid to music in the schools. There are many subjects which might be pared down to make room for it. The boy and girl who intend to make their way in the world in some commercial pursuit have devoted much time to studies which are of little or no use to them in after life. Had they received a musical training, even were it only of a primary character, many a time it could be utilized to advantage.

THIRTY-ONE confectionery dealers in Montreal have been fined \$50 each for selling brandy chocolates. The fines were imposed merely on the charge of selling liquor without a license. The case, however, has a more serious aspect than that of the ordinary offence. There is quite a difference between the giving of liquor to a habitual drinker and the training of the child's taste to the use of intoxicants. No doubt the judge was handicapped by the law. He imposed the maximum sentence. Thereshould, we think, be a special enactment for offences of this kind-the infliction of a very heavy penalty for the first offence and imprisonment for the second. While it is quite proper to punish the retailer, what, we ask, is going to be done with the manufacturer? To our mind he is the greater offender.

PRONOUNCEMENTS made by Orange representatives occasion no little fund of amusement at times. The brilliant ally when out on a 12th of July foray, men of Liverpool recently protested against Mr. Redmond's Catholic Relief Disabilities Bill. In procession they were inscribed such as "Protestant men for Parliament." "We William the Third." monarch and liberty to motto is especially rich a these staunch defender religious liberty have in ing of such to themselve fessing to embrace all the words of the the Orangeism is a roaring i IN ST. PETER'S CAT

Wednesday, the Rector, ward, preached a sern home to the hearts of the subject was the observa clear language he dre those who should ful rigors of the Lenten s whom the Church, as exempted from the fast ally who are in the vi at this time of the y thought. Some might sacrifice in one direct another. The young t bar-rooms, billiard-room rooms would find then everything that goes t zenship were they to rule of life during th and, still better, were in the same straight AN ENTIRELY NEW ! cialism has made it

Montreal. Two doct with selling cocaine through an agent. thirty cases against t against the agent. further tells us that the Montreal Polycli headquarters at the M macy. Their headqu the Montreal gaol, will, if convicted, be infliction of a fine in be a punishment not Farthermore, wa tru fession, a most honor prising men of the acter, will expel the membership. They the ranks of the Even the " wine cle them askance. A HOTEL-KEEPER

become wrathy beca selling liquor to a man gave his age a he was barely seve the "wine clerk's" the little lad was ington. No matte there will be prec tached to the "wine tion of things in Ho ous. While the bar not be open after 7 Hull they are doing into the night, dou lows oftentimes b for bumper after 1 beverage which so der them very un Canada. Somethin done quickly, to the drinking play Gretna Green for he cannot live w when the bottles

> A CATHOLIC D SOLEMN OBLIGATI

Catholics posse security of certain salvation, provid teachings of thei Jesus Christ. confidence begot fallibility. If a it must be liable to err, it cannot able logic that : against a Chur infallibility, and outside the Catl

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servation of their holy religion is con-cerned. The children have not the opportunity of frequenting a Catholic school, and there is that gradual but

school, and there is that gradual sure drifting away from the true fold.
When the children educated in such conditions have grown up to young men

and women, a mixed marriage will put the final seal on this work of destruc-

tion. But is there any means of pre-venting such a fatal issue? Possibly it

would be too much to expect a total and complete remedy for the existing

evil, still the latter might be lessened

to a great extent. The grand preventive seems to be a Catholic education.

The children of to-day will be in years

The children of to-day will be in years to come the leading members of the new communities they will be what they, have been made during the years of their school-training. I am well aware that it is impossible in many instances

for the new comers to give their chil-dren the advantage of a Christian edu-

cation. But if those institutions which

are especially created and destined for

achieved. But alas! Their existence

is nothing but a continued struggle for

eaders in the realm of material specu-

Whatever is given is strictly

western Church will be entrusted one

day. Yours respectfully in the Lord, REV. W. BRUCK, O. M. I.

THRILLING CHAPTER FROM MESSINA.

ESCAPE OF TWENTY-SIX SISTERS OF

and thus enabled to do their

such a purpose were supported more

3, 1909. for Parliament." "We want another William the Third." "A Protestant ng boys is monarch and liberty to all." The last ace in some Toronto is motto is especially rich as showing that ch the conthese staunch defenders of civil and religious liberty have in mind the grantys is simply somethin. ing of such to themselves only while prolid work for lone in the the words of the theatrical people, Anti-cigar-Orangeism is a roaring farce. boys would direction.

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IN ST. PETER'S CATHEDRAL, on Ash Wednesday, the Rector, Rev. J. T. Aylward, preached a sermon which went home to the hearts of the faithful. His subject was the observance of Lent. In clear language he drew a picture of those who should fully observe the rigors of the Lenten season, and those whom the Church, as a loving mother, exempted from the fast. Those especially who are in the vigor of life should at this time of the year take serious thought. Some might make a little selfsacrifice in one direction and others in another. The young men who visit the bar-rooms, billiard-rooms and the poolrooms would find themselves richer in everything that goes to make good citizenship were they to adopt a different rule of life during the Lenten season and, still better, were they to keep on in the same straight path all the year

AN ENTIRELY NEW brand of commercialism has made its appearance in Montreal. Two doctors are charged with selling cocaine in the streets through an agent. There are over thirty cases against the doctors and ten against the agent. A press despatch further tells us that they are officers of the Montreal Polyclinic and have their headquarters at the Mount Royal Pharmacy. Their headquarters should be in the Montreal gaol, and we trust they will, if convicted, be sent there. The infliction of a fine in such cases would be a punishment not fitting the crime. Furthermore, we trust the medical profession, a most honorable one and comprising men of the very highest character, will expel these persons from its Even the " wine clerk " would look at them askance.

A HOTEL-KEEPER IN Hull, Que., has become wrathy because he was fined for selling liquor to a minor. The young man gave his age as nineteen, whereas ment of business transactions,—of bold enterprises, of skillful management of business transactions? His man gave his age as nineteen, whereas he was barely seventeen. We suppose the "wine clerk's" charge will be that the little lad was unlike George Washington. No matter what the outcome there will be precious little glory attached to the "wine clerk." The condition of things in Hull is simply scandalous. While the bar-rooms in Ottawa may not be open after 7 p. m, on Saturday, in Hull they are doing a circus business well into the night, double rows of young fellows oftentimes being seen clamoring for bumper after bumper of that awful beverage which sooner or later will render them very undesirable citizens of Canada. Something should be done, and done quickly, to release the city from the drinking plague. It is a sort of Gretna Green for the man who thinks he cannot live without the wet goods when the bottles are locked up tight in

#### A CATHOLIC DUTY : TO BE WELL INFORMED.

SOLEMN OBLIGATION TO APPRECIATE THE WHAT AND WHY OF THEIR FAITH.

Catholics possess a feeling of absolute security of certainty unfailing, and they have not a single doubt regarding their salvation, provided they are true to the salvation, provided they are the to the teachings of their Church, the spouse of Jesus Christ. Theirs is a sweet, calm confidence begotten of the truth of in-fallibility. If a Church be not infal-lible, it must be fallible; if it be fallible, it must be liable to err; if it be liable to err, it cannot save me certainly, and if it cannot save me certainly, my future must be doubtful. Such is the inexor-able logic that appeals with awful force against a Church that does not claim infallibility, and hence the great unrest outside the Catholic Church, for where there is no infallibility there must be much unrest. Unrest impels investiga tion and discussion, and to meet the exigencies of both, as well as to repel erroneous views of Catholic belief, Catholics must appreciate the what and

why of Catholicity.

This is not a counsel; it is a solemn obligation. One ignorant Catholic can do more harm than a thousand infidels. A need of the times is an enlightened Catholic laity. Knowledge of profound theology is not necessary. An intelligent appreciation of the general doc-trines of the Church will be sufficient, and this the Catholic laity should have.

GOD THE TEACHER OF MANKIND. WAS THE LESSON UNDERSTOOD? During the last few years we were the needs of a certain part within the Church of God is sent to the waste-basket with a sneering," "Let each diocese look after its own needy institutions?" Perhaps you overlook that such dealt out many a hard lesson by our Heavenly Father, and yet we may ask how many there are that have really taken to heart these same hidden and fessing to embrace all humanity. In still so manifest lessons and warnings? tions?" Perhaps you overlook that such an appeal is sent out from a newly settled district where conditions are by no means the same as in a well populated Catholic country. All is to be created. Nothing but the bare prairie greets the poor settler at his arrival. He has to lay the foundations for his own little home. A chapel is needed, a school, a residence for the priest, a shelter for poor destitute or neglected children, but all these different works prove a burden beyond the bearing capacities of the recently settled district. Who shall help if not our Catho n Europe have demanded a whole of victims! Failures in crops, failures in business have brought on every branch of industry a heavy depression. Damages caused by fire, by water, by hurricane would be represented by as-tounding figures, and yet, is the lesson heeded by those for whom it was in-tended? It seemed as if Almighty God wanted to assert once more in the most emphatic manner His right over man and his actions. He is still and capacities of the recently settled dis-trict. Who shall help if not our Catho-lic friends in better parts in the coun-try? Here is a large field for the lav-apostolate. No sacrament of holy orders ever will be the Sovereign Lord of the whole creation. He is still the ruler of the Universe, no matter how desperately fiendish powers fight to banish Him from this world, especially from part of the Church to preach the gospel every human heart. As of old, so to day God proclaims His absolute do main: "I am the Lord thy God, thou shalt not have strange gods before Me!" For the last few years God has unceasingly called back to man's memmite towards the establishment of God's kingdom in these newly settled districts. How many a dollar is daily squandered in a frivolous manner, how many a dollar is daily wasted, yea, worse than this, spent in a manner most injurious both to soul and body! and that same money rightly spent, would have been ory this great and fundamental com-mandment. Moreover, His voice seems to be overheard. The lesson, though exceedingly bitter and imparted with Behind all these terrific events, we are prone to see nothing but quite natural happenings. Things are, after all, so easily explained, but the true cause is overlooked. The first commandment may take a more actual form in the words of our divine Saviour: "No man can serve two Masters, God and mambraic an serve two Masters and Scholar astonishing clearness, is not understood. can serve two Masters, God and Mam-mon!" This is clear. The "Mam-mon" is now-a-days that strange god which receives the worship of the human heart. Money is God's greatest and most powerful rival in these present Man's life seems altogether taken up by speculations, by planning new methods and schemes to increase his pecuniary income, to increase the pile of those precious "rags" wherein all his affections seemed to be wrapped up. But how many there are who never give the slightest thought to the fact that it will not profit a man anything if he "gaineth the whole world but suffereth the loss of his soul!" Poor soul! It looks like a negligible quantity! Eternity—man's destiny beyond the grave—are things for which there is no room in one's mind. Not only is the question of the dread inmembership. They are out of place in the ranks of the average gentleman.

Even the "wine clerk" would look at the state of the wine clerk are the state of the st wealth—does it ever occur to him that even these are a blessing of a just God, just remunerator of good and evil?
Alas! Such ideas look rather
too childish for men of the twengranery is groaning under the crushing weight of thousands of bushels of golden weight of thousands of business of golder grain, but all this is the reward for his personal prudence in having the seeding and harvesting done at the proper mo-ment, and in cultivating his lands in the

cause, as usual, the means are wanting. This is certainly a sad condition, and so far there is little hope that matters most advantageous manner! Nothing is capable of rousing within his mind the will soon assume better shape. The world is so indifferent to-day. The fact that hundreds of Catholic idea that all comes from the hands of our heavenly Father, Who lets his sun shine both over the good and the wicked. Wait!—God will have His own time! children will be lost to the Church for He will teach man a lesson, a grand lesson. He will bring it home to his way ward mind in the most forcible manner, that He has not as yet abandoned the claim to be the only one to whom divine.

Grant, God, that al! may at last realize claim to be the only one to whom divine the greatness of the work that only wants their co-operation to be accomhonor is due. The relations between God and man seem to be identical to plished. Let all understand that a Christian must take to heart the inter-ests of the universal Church, and that those that exist between two contracting parties. Does not our Lord say?
"Give, and it shall be given unto you?" all are to some extent at least "their brother's keeper." Let us loyally ac-Give to God the honor and glory to which He is entitled and He will not withold His reward, a reward that will outweigh all you may ever have done to further His honor and glory amongst your fellow-beings. But God seems to ask more: "Give and it shall be given unto you!" If any one says he loves God, and hates his brother, he is a liar, he is not true to His God. To hate his brother is substantially the same feeling leaders in the realm of material specularity. Let us loyally accomplish our part in that divine "contract." and no doubt our Heavenly Father will do His part. "Give and it shall be given unto you." A kind provise moved into another room. Had she remained where she was, she would have been among the ruins—not a stone remained of it. I bless the good God, and better the highsounding theories of our modern leaders in the realm of material specularity. brother is substantially the same feeling that was voiced in the words of the first murderer: "Am I my brother's keeper?" In other words: What obligation is In other words: What obligation is there for me to look after my neighbor, to help and assist him? My dear reader, the answer cannot be doubtful. If God has blest you with earthly goods, it is with the intention that these same goods should be the means whereby His Providence administers to the daily wants of those from whom He has withheld such blessings. Indeed I know that this is a sore spot and I hardly dare touch it. Give and it shall be given touch it. Give and it shall be given unto you! Give! this means: part with a tiny share of those goods to which your heart clings so strongly. In your parish the work of your zealous pastor is often hampered for lack of the necessary means to carry out plans he would never have thought of had he not counted

never have thought of had he not counted on your generous co-operation. Are you going to disappoint him? Give! Give with a lavish hand, you'll never miss it. God gave you what you have, that in your own turn you may be a dispenser of His blessings! Make it a rule never to refuse any call as long as your means allow it and when help is really needed. Perhans you might answer that means allow 16 and when help is ready needed. Perhaps you might answer that such a rule would soon make you poorer than a beggar. Do not be afraid! The One Who said, "Give" also added: "And it shall be given unto you?" How? Sparingly? No?—but a measure over-flowing and pressed down! Thus do not

member of the Universal Church, and member of the Universal Church, and as such you must have at heart the ex-tension of God's kingdom here below. How many appeals, sanctioned by the lawful ecclesiastical authorities, stating "January 2, 1909.

"My Most Honored Mother:
"Once again has our Immaculate
Mother shown us that 'her eye is ever
on us.' While the civil and the military hospitals at Messina are no longer but a heap of ruins, all our Sisterstwenty-six in number—are saved, and we can say miraculously. From the hospice as yet we have heard nothing. Father Mansini, Superior of the Missioners in Catania, went to Messina to find out the Sisters' whereabouts, but, although he was assured of their safety, notwithstanding the complete ruin of the hospice, no one can tell where they are, and there is no possibility of getting to the hospice, situated in a suburb of Messina, as no streets or ways remain
—nothing but complete ruin. Our
Sisters of the civil hospital are distributed in the different houses of Catania, and can hardly yet realize their pre is necessary, no special mission on the servation. As yet we have no details of the terrible events they have gone through. Sister Olive has arrived with a ship full of wounded sufferers, and from her we have heard of the miracul-ous events at the military box is required, men and women, young and old, poor and rich, all may take their share, all are able to contribute their mite towards the establishment of God's ous events at the military hospital.

"Most honored mother, the miracle of the Sister suspended on a beam with her soup pot in the time of St. Vincent was repeated in a still more marvelous manner. Of nine Sisters, seven were in chapel fell in, respecting only the ernacle, a statue of Our Lady Imthe chapel fell in, respecting only the tabernacle, a statue of Our Lady Immaculate and a statue of St. Jude. Having reached the courtyard, they knew not how, where daylight began to appear, they raised their eyes, almost blinded by the thick dust, accompanied by the statement of the statement blinded by the thick dust, accompanied by iterrential rain. All that remained of their magnificent hospital were a few pieces of wall here and there. Their hearts sank, thinking of the two Sisters bed-Sister Dupouchel, the night Sister, and Sister Zaccarino, who was ill. But our Immaculate Mother was

watching over them.

A TERRIFYING SPECTACLE. "After looking about everywhere, the Sisters at last distinguished a handker-chief waving on the third floor. This Sisters at last distinguished a handker-chief waving on the third floor. This was from Sister Dupouchel. The shock had awakened her without in the least troubling her. Feeling something fall troubling her. Feeling something fall on her bed, she drew the cover over her head, never dreaming of an earthquake. After a while, shaking the cover and looking out, she was surprised to see the sky above her through the bear which, instead of crushing, had protectwork on a larger scale much evil could be prevented and much good would be to? Still calm and confiding in God, ed her. But where had the roof fallen to? Still calm and confiding in God, she looked around her—nothing but space. At her feet and on the right of her bed the wall remained standing, supporting the beams, which at the opposite end leaned on a wall much further off. Of the floor nothing remained but what was sufficient for her bed to stand on. The position of Sister Zaccarine was still more terrifying. a mere existence. They are doing all they possibly could be expected to do. Yet far more has to remain undone be-Zaccarino was still more terrifying. Under her bed was emptiness—only the beams supporting her bed remained.

A SOLDIER'S HEROISM.

"At 1 o'clock the soldiers arrived. They shuddered when they saw the two Sisters, realizing the difficulty, nay, almost the impossibility, of saving them. One, however, exclaimed, 'I'll die if need be, but I must save them.' And he disappeared amid the heaps of ruins, the fragments of wall, the hanging beams, catching on to everything he met with at the peril of his life. He reached the height, miraculously guard-

heart is in anguish, and will be until I hear reliable news about the hospice. Oh! what a terrible spectacle to see the crowd of poor unfortunates arriving, distracted with sorrow, crushed, deformed lation and enterprise. There is the key to all real and permanent success.

Before terminating this chat, let me at least mention a worthy cause amongst many others where your help would be appreciated. I mean the Orphanage at and wounded. It is now 2 o'clock. I received this moment a letter from our dear Sister Marguin, the resuscitated Sister, which I send on to you. I re-main at the foot of the cross so quickly Prince Albert where sixty-four children receive to-day the inestimable blessing of a Christian education. My only deraised up beside the cradle of our Infant

of a Christian education. My only desire is to offer the same advantage to any Catholic child in the west if the means to support them were assured. But the condition is at present not very encouraging. All the expenses connected with the education of these children have to be horsely the Lagitation. "January 6 .- Since the writing of the above letter we have heard all the Sisters of the hospice are saved. The seminary at Reggio is much damaged, but the Vincentian Fathers have not nected with the education of these children have to be borne by the Institution.
At last the burden becomes too heavy.
Who is disposed to assist us in the good work? Anything will be gratefully rebeen hurt."

### CHURCH EXTENSION. THE CHILD'S APOSTOLATE.

The Child's Apostolate is the latest department of the Catholic Church Ex-

ceived. Whatever is given is strictly used for the one great purpose we always pursued during the last nine years. The extension of the kingdom of God and the preservation of the Catholic faith especially amongst our children to the hands of whom the destinies of this greater. Church will be entrusted one department of the Catholic Church ex-tension Society. The Rev. R. F. Flynn, whose paper on "The Mission Parish," created so much favorable comment at the first American Catholic Missionary the first American Catholic Missionary Congress, has volunteered to take charge of the work. The object of the Child Apostolate is to enroll every Catholic child in the country as a mem-ARVELOUS CIRCUMSTANCES ATTENDING

ber of the Extension Society.

"Suffer the little children to come unto Me," is the command of Christ Himself. Our parochial schools are the greatest force in the world, working for the accomplishment of this great and what. We must not merely know what we believe. We must also know why we believe. The acquisition of the what. That acquisition is easily obtained. Ten minutes a day devoted to no fer minutes a day devoted to featholic belief will in a short time store the mind amazingly and enable the reader to give a good account of Catholic belief will not not prover be mind amazingly and enable the Treader to give a good account of Catholic belief will not not prover possible occasion. Try it, and, to keep yourself informed or receily on every phase of modern thought, support a Catholic paper; it is your duty.

The many to make the mind and the control of the appeals from abroad? But what about appeals from abroad? Try it, and, to keep yourself informed correctly on every phase of modern thought, support a Catholic paper; it is your duty.

The many to mean the arm of the appeal schools are the greatest force in the world, working for the accomplishment of this great end, the schools flourish, we where reader to go and other that august well for the future should the find a militant spirit of religion in the distribution of the appeal from pover is hour owns, but it is a screed duty for your diocese, the sail cost of life in the earthquake that destroyed Messina, Reggio and other in loss of life in the earthquake that destroyed Messinas, Reggio and other it alian cities and towns, but it is an accomplishment of this great end, the accomplishment of this great end, the screen control of the appeal from pover is hove where restricted that it is a sour hypothesis supposes—be an account of the appeal from pover in the accomplishment of this great end, the screen control of the future betto and uninjured. It is a serie of the destroyed Messina, Reggio and other in loss of life in the earthquake that the screen control of the appearation of the appeal from pover is he destroyed Messina, Reggio and other in loss of life in the earthquake that the accomplishment of this greater percentage of oughts and towns, the find a militant spir

order at Paris, a copy of which has been received by a Sister of Charity in St. Joseph's Hospital, this city, form a thrilling chapter of the history of the disaster. The letter was as follows:

"Luneary 2 1009

"Elaparary 2 1009 season of Lent be an excellent way to start? If a mite box were in every room of our Catholic schools, the pennies col lected might not be much in the aggregate, but surely it would be a pertinent lesson to the children and would bear nuch fruit in their after lives.

The poor box is the most neglected part of the Church. Perhaps the greatest cause for this is the fact that many of the poor boxes in the churches are half concealed since some of those who think themselves very poor are no patient enough to wait until the offer ings can be distributed, and have fallen into the habit of helping themselve

into the nabit of heiping themselves whenever they can.

Many pastors are placing Extension collection boxes at the door of their churches, over which is placed a picture of the chapel car that makes both the box and cause it represents conspic-uous. Two parishes are already paying life memberships from the offerings placed in these boxes. We have plenty of boxes and plenty of pictures and would be glad to send them to any pas-

tor who cares to have them.

With Lent here, many are looking for a novel way to deny themselves. The dispensations of our Holy Father n regard to fasting are so generous that many people are at a loss to know what to do for Lent. Would not a mite box for the family be a reminder of the holy season, and en-able the members of the household to do some material good by a little self-sacrifice? This mite box could be sent to us at Easter, and its contents applied to the Bourgade mission school, or any other charity you would designate.

A YOUNG PRIEST IN THE WEST. A young man was ordained in the East last June who was advised, if he wished to live, to go out West. had a letter from him recently in which he described his sanctuary as "a perfect gem," and the rest of his church as "a holy fright." In one of his letters he stated that every time he gave Benediction the add extension because he had been because the sale of the sale o diction the old ostensorium brought back vividly the picture of the gorgeous one back East in the chapel of the one back East in the chapel of the seminary, and then—" as I would look down the little church at the dilapidated pews, I could not help but see that something is lacking in our work for the upbuilding of home missions. Any priest who has not been in the missions can never appreciate what Church Exten-

called on a twenty-mie sick call after finishing my two Masses here, and it was 1:30 p. m. when I got into the saddle. I had to be back at 7 o'clock for the ser-mon and Benediction at L——, and so I took the shortest trail, and kept the spurs tickling the horse's ribs all the time until we came to the G——River, and as it is swift, it never freezes thick in the middle. Well, to make a long story short, the horse broke through and both of us fell into the river, which was only four feet deep at the ford. I got a little wet, but here I am again done up drinking virgin oil of pine and pure glyceping and whatever the does. and as it is swift, it never freezes thick 

ever, and will leave for C—— Saturday morning or break a leg. I got that fine coat sent by Miss C., of Chicago, and have written a letter of thanks for it, but I don't know how to thank you and the society for all that you have done

for me."

AN OPPORTUNITY. A lady all the way from Idaho called at the office of Church Extension. She is located in a thriving part of the state where they have a resident pastor and a beautiful little church. They now want an academy and hospital and are willing to give five acres of land, and raise from \$15,000 to \$25,000 for any community of Sisters who are willing to good to the state of the s ing to go out to their state. Will any community take the offer? — Catholic

Editor Freeman's Journal

Rev. Dear Sir,-Will you please write an article for the Freeman's Journal ex an article for the Freeman's Journal ex-plaining and telling what non-Catho-lies who belong to the soul of the Church lose by not belonging to the body of the Church by becoming mem-bers and what they would gain by doing

Most respectfully.

Petaluma, Cal.

Let us try to make it clear by an illustration. Suppose you are an Irishman or a Frenchman. You have studied the principles and history of this Republic; you admire and fully approve of them. In a word, you belong to the soul of the Republic. Do you not see soul of the Republic. Do you not see the difference between you and the foreigner who has been naturalized and belongs to the body of the Republic? Does not the latter possess rights and advantages that you do not? Rights

that your mere approval of republican principles does not secure to you.

It is the same in regard to the Kingdom of Christ. He who has been initiated or naturalized into that Kingdom, the Church, who is a citizen of it, is under its protection and is supplied with the means of salvation which its divine Founder has left to its keeping and guardianship.

The non-Catholic who believes in

God and in the divinity of Christ, must if he belong to the soul of the Church-

## TRAIN FOR BUSINESS

Most men train their brains and almost entirely neglect their bodies. They do not seem to realize that keenness of judgment and clearness thought depend as much on the body as on the brain itself. Any man cam prove this to his own satisfaction by attempting to decide a weighty business problem while suffering with an acute attack of indigestion or a violent spell of billousness.

The amount of work that the brain an do depends much on the healthulness of liver, bowels, kidneys and

"Fruit-a-tives" are fruit juices in "Fruit-a-tives" are fruit juices imatablet form. They act directly on liver, bowels, kidneys and skin—and enable these vital organs to rid the system of all impurities. Thus the blood will be kept pure and rich, the brain active, digestion sound, and life made pleasant. "Fruit-a-tives" are now put up in two sizes—the new 25c box as well as the regular 50c size. If your dealer does not carry them, write Fruit-metives Limited, Ottawa.

The fact that our Lord established His Church as a means of salvation is proof conclusive that we should be in it. He who has not that desire belongs not to the soul of the Church; nor is he in the way of salvation.—N. Y. Free-marks largers. man's Journal.

### BISHOP DRAWS THOUSANDS.

REMARKABLE MISSION FOR NON-CARE OLICS HELD IN MAMMOTH AUDITOR-

IUM IN DENVER. Bishop Keane, of Cheyenne Wye., addressed audiences of seven thousand and eight thousand persons nightly in and eight thousand persons nightly in the remarkably successful mission for non-Catholices given last week in Denver under the auspices of the Knights of Columbus. Bishop Keane gave the lectures in the Denver Anditorium, one of the biggest assembly rooms in the country, and it seemed as if the whole city flocked to hear him. The newspapers have been full of the mission, which is spoken of as one of the most remarkable religious revivals ever witnessed in the West, It was announced by the Knights of Columbus in their courteous letters of invitation to their courteous letters of invitation to all the ministers and non Catholic congregations in the city as a movement against agnosticism and atheism in which all Christians should co-operate.

Bishop Keane's lectures were on fun-damental Christian truths and were lucid, eloquent and non controversial. He was besieged with questions and his answers were one of the features of the answers were one of the features of the mission. The young prelate broke down Thursday evening under the strain of the week but was able to resume on Friday evening. It was something of an oratorial feat to It was something of an oratorial leaf to make the voice penetrate into every corner of the vast hall, but Bishop Keane was heard distinctly in all parts of the auditorium. The Denver

### A Deserved ebuke.

A Protestant contemporary in a review of a recent anti-Catholic novel says: The power of the Society of Jesus is felt crushingly throughout the story. In the persecutions of a young priest who enters the story and who leaves the Church of Rome, the vengeance of the priests on one who leaves their ranks suggest that the priests of the Society of Jesus have never read the Bible enough to discover "Vengeance is Mine,

saith the Lord."

Doesn't it also suggest that neither the young woman who writes the story nor the person who thus reviews it, knows enough about the Ten Commandsaith the Lord." ments to be aware of "Thou shalt not

bear false witness against thy neighbor."
We can not understand how people posing as Christians can coolly sit down to the very unChristian occupation of weaving a tissue of falsehoods about that BELONGING TO THE SOUL OF THE CHURCH.

Great Company of Jesus whose motion always and everywhere has been "the greater glery of God."—S. H. Review.



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ages express reols. There are might be pared it. The boy and ke their way in nmercial pursuit time to studies use to them in eceived a musical only of a primary me it could be onery dealers in

ned \$50 each for es. The fines were charge of selling . The case, howaspect than that . There is quite e giving of liquor nd the training of ise of intoxicants. s handicapped by he maximum sentthink, be a special of this kind-the vy penalty for the risonment for the quite proper to vhat, we ask, is

nade by Orange on no little fund es. The brilliant e orators, especith of July foray, al. The Orangecently protested s Catholic Relief procession they on which mottoes

"Protestant men

the manufacturer?

greater offender.

Second Sunday in Lent.

OUR TWO ENEMIES.

My dear brethren: The two great obstacles to the service of God, which come from ourselves, are sluggishness and cowardice. We are beset with temptations, harassed by passions, and subject to sin; but, more than these, of ease and cowardice take posses sion of our hearts. We are tempted to doubt whether we can free ourselves from our difficulties; we forget the words of the Apostle: "This is the will of God, your sanctification." Since, then, my dear brethren, God wills our sanctification, we too should will it, for God is realy to bestow upon us the code is ready to bestow upon us the means to attain it. So that far from being discouraged by the evils that surround us, and the spiritual difficulties under which we labor, we ought rather turn to God full of courage, having confidence in His promise that He will not deny us the grace necessary for us to

obtain eternal life. And so our Lord addresses to each of us the words of this day's Gospel: "Arise. and fear not," words which show what ought to be our part, our attitude what ought to be our part, our actions in the work of salvation. To each one of us He says: "Arise!" Arise from the dominion of your passions! Cast off the works of darkness! Throw off your self-imposed shackles of cowardice and fear! Be vigilant! Be free! Be what your baptism demands of you-children of God, co-operating with His grace in the work of your salvation. Do you not remember the days of your innocence? Were they not happy days? Have you found in the pursuit of sin and the gratification of your passion the peace which you enjoyed in the days in which you served God? No! There e for the wicked; there is no peace for the sin-burdened conscient peace is only through the Holy Spirit. Peace is His fruit—peace with ourselves and peace with God.

All the things of earth are as nothing compared with the peace of a good con-science. The indwelling of the Holy Spirit in our souls is a foretaste of the life of glory hereafter. We may lose riches, we may suffer dishonor, men may deprive us of our possessions and our good name, but they cannot rob us of God's holy Spirit. Him we may possess without fear of loss unless we ourselves without lear of loss unless we ourselves are guilty of infidelity to His voice. Courage, then for God is with us! And if God be with us, why should we fear? For who is God? Who is there like to God? Is there any in heaven, or or earth, or under the earth, that can stand against His almighty power? Whom do we fear? Is it satan? Long age Whom ago God's holy angel overcame him. Is it the world? Our Lord tells us: "I have overcome the world." Is it ourselves? Are we then such slaves to our passions that we can no longer exercise our reason, no longer make use of God's grace? Surely, things are not so bad with us as this! We can overcome our passions, we must overcome them. God's grace will not be denied us. We should "arise, and fear not," we should have courage, we should trust God. And conquer we shall if we but use the means that God in His mercy has put at the abominable claims of Henry VIII. our disposal. We shall conquer if we turn to the fountain of grace and drink deeply of its waters. If, in other words we are constant in prayer and the use of

the sacraments. These are the arms with which God designs that we should fight! These are the arms which He has blessed! These are the arms on which He has impressed the sign of His almighty power. Armed with these and confident in Him Who gave them to us, victory shall be ours. Arise, then, my dear brethren, and east off fear! Put on the armor of light and follow after the banner of our breathing of the Holy Spirit. Who breathed where He will," we shall find friends. Yet the heart of this man was breathed where He will," we shall find friends. Yet the heart of this man was been supported by the burden light. the voke sweet and the burden light. Arise, and fear not."

#### PUT THE MISSIDNARY SPIRIT INTHE SCHOOL.

Not a little attention was attracted to our article recently under the cap-tion, "Do Oar Catholic Schools Catholi-It questioned the advisability following too closely the secular nethods of the Public school and it es and stories among the Catho nildren, and it urged the Sisters ouse a missionary spirit among the

Among the results that will be quick ly attained by this effort will be to take the child out of his narrow environment and give him a broader view of th Church Catholic. To Catholicize the for the struggling non-Catholic who i deprived of the blessings of a sacra mental church, for the heathen who awaiting the Gospel message with it needs the Church for the salvation of his race. The child will the better appreciate what he himself possesses en he realizes how others have been

Moreover a secondary result will be the fostering of missionary vocations. There must be found thousands of  $\Lambda$  mer can missionaries in the next generatio if the Church will encompass her divinc-ly appointed mission. American senti-ment and thought, if it be permeated with Catholic religious opinions, will do not a little to spread Christianity throughout the world. The child will see Africa and listen to the cry of its million of souls. His sympathy for the suffering Caurch abroad will compel him to respond all the more readily to the ery of the Church at home. He will grow up a broader and more Catholic man. Organized effort will not be necessary to convince that child, when he

zealous as the best, because he has been zealous as the best, because he has been trained to look upon the Church with a Catholic eye. He realizes quite as keenly as any theologian that Christ died for the soul of the heathen and the non-Catholic and that Christ cries out for these souls. He knows that Christ will have none of His professed love unless He loves those for whom He died.

If non-Catholic missionary organiza-tions are able to arouse such enthusiasm in foreign and home missionary enterprise through the medium of their Sunday school why cannot we utilize our parochial schools to the same purpose? If so much money is spent in the endeavor to propagate missionary ideas mong the people of our country why should we ignore those who are to be the bulwark of Catholicism of to-mor row? We read the following in the daily press: "Responding to the wishes of Bishops and priests respecting the crusade against tuberculosis, and realizing how important a part teachers ca in this crusade, the Christian Brothers, under the direction of their head Superior at Ammendale, Md., have entered resolutely into the movement. It is difficult to read this calmly when hear so much about the lack of mis sionary spirit among our Catholic people. Get into the school. Our Catholic schools have done a wonderful work. They are the backbone of American Catholicity. All credit to the men who made the sacrifices to build them up, but they will the more effectually attain the purpose of so much money spent and so many sacrifices made if more of missionary teaching is infused into the class room. They will really Catholicize the child.—The Missionary.

### CATHOLIC NOBLEMEN.

One of thg brightest ornaments of his ge, writer, philosopher, jurist, Lord Chancellor of England, Sir Thomas More illustrated every phase of the in tensely intellectual age in which he lived, but incomparably higher than any tribute or fame which his merely mental powers won for him, is nobility and constancy of soul which made of him one of God's martyrs. With everything that the world can and constancy of soul which give within reach of his hand, he put it all away and gave up his life uncom-plainingly for the Faith and walked to the scaffold with a smile. He loved God better than all things else, and happily unlike his predecessor in office ose to serve his God as he had served his king.

Because he was a man of wide attainments, jealous of anything that threatened the Church's honor, unsparing o those, who choosing her as their inherit ance, were unfaithful to their trust, it has been attempted to make him out a sympathizer with heresy and schism, to array him by the side of the shifty and brilliant Erasmus. That he did deplore the ecclesiastical evils of his time is certain. Many other holy men did the same. But that he had no sympathy with the breaking of the Church's unity, the attacks against the Pope's supremacy and the execrable policy of his king and the Lutherans is best proved by the fact that he died on the scaffold rather than give his adherence or assent

and the break with Rome.

His character and mind embraced the circle of the excellence. He was of a could shake. His was the keenest lega mind in the England in his day and the most lofty office to which a jurist could aspire. He was a philosopher and ob-server of human nature of the highest order. He was a writer of solid worth and sprightly style, whose works are still read with keen delight by those who appreciate good literature. His wit east a golden sunshine over all he did and wrote. He was a clean gentle-Lord. He has gone before showing the way: we have but to follow. He fought the fight. He overcame the world, the flesh, the devil. So, too, may we if we are faithful followers in the way of the Cross. If we earnestly study the life of our Lord and are watchful for the breathing of the Holy Spirit, "Who high that he had a smile even for his

It requires true greatness of soul and enduring patience to lead a people in an almost hopeless cause, to battle against overwhelming odds for years, to resist day after day each new assault of an inquitous government on liberty of onscience and the Church's rights, neither O'Connell nor Windthorst ded for the Faith which they so unflinchingly defended. Doubtless both would have gladly died on the scaffold for their high principles, but this was not demanded of them. It was demanded of Sir Thomas More.

What a test it was from which he emerged so triumphantly; the close friend of the king, the Lord Chancello of England, the possessor of great wealth and high honor, the father of a charm-ing family that he loved tenderly. Any one of these tests would have been errible one for many great men. A about him were conforming to the royal will, his friends were caring for their own safety. The enervated nation folowed the lawless whim of their master. Almost alone, Sir Thomas More calmly and without hesitation set out on that bitter path which leads up to martyr-dom, and awaited the end-as the martyrs awaited it in the amphitheatre of the

What matters it that there were ther great minds in the England of that day! All their greatness is dwarfed, all their attainments and powers spoiled by there religious cowardice and land betrayed the Faith for pelf, they chose money instead of the Truth, and sold their eternal birthright for a mess of pottage. Mean, craven-hearted

Mr. Wm. STINSON,

reaches man's estate, that he must help the Church suffering. He will be as TRENCH'S REMEDIES Ltd., Dublia

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weaklings they obeyed the behest of the beastly king. It was left for Thomas More, the finest gentleman of them all the brightest mind, the cleanest heart, to show to Almighty God, to the England of that day and coming centurie the ideal of an English Catholic noble

He redeemed, so far as in him lay, his time. That time must, for men of honesty and faith, remain forever shameful. It was not the pride of race, the passion of a mistaken creed, the turmoil of war that tore England from the unity of the Church, it was the unbridled lust of a bad king and the cowardice and avarice of English nobles and lowest and worst of all the unbelievable sycophancy of unworthy churchmen. All the futile claims of Anglican "continuity," all the labored, partisan books, all the argument that can be gathered will not suffice to wipe that damning fact away. To all their fine spun theories, their frantic attempts to bolster up an imssible cause, the reply is: Sir Thomas No man in England knew the truth better than he, no man had more to lose by his refusal to conform, no man was better fitted than he to see through the national and ecclesiastical maze of the difficulty, and he hesitated not a moment and ascended the scaffold rather than assent to the lustborn heresy forced upon the people of England by that royal blob "of lust and blood," Henry VIII., the pope of Englishmen. Every Catholic in the world may well bow in respect to the name of Blessed Sir Thomas More.—Boston Pilot.

### NEWER CATHOLIC HISTORY.

Serious Catholic thinkers and students are often asked whether they believe in all the wonderful legends of the saints and all the wondrous miracles and actions that are attributed to them. Of ourse the answer to this is, we believe in those that are historically well founded, while we refuse to credit those that are evidently the result of that well - known tendency to myth-making, to the weav ing of stories around favorite subjects so common to humanity, that has oc-curred in every age of the world and in country and that probably will continue until the end of time.

After all, our own history, though all of it has occurred right under the eyes of the American people, is too full of myths for us to think that everything that happens to get into print or that has been accepted by many generations must surely be true. We no longer bemust surely be true. We no longer be-lieve in the story of Washington and his neve in the story of Washington and his hatchet, and there are many other ex-amples of the same kind in American history. Long ago Froude said, "His-tory, when it is interesting, is almost sure to be untrue and whenever it is abso lutely true it is almost as sure to be un interesting." People will weave poetic fancies about their heroes and make their histories interesting in spite of truth and its sacrifice.

A much more scholarly and critical temper of mind with regard to the lives of the saints and the legends and their wonderful acts has come up in recent years. Just as soon as hagiography which is the long Greek name for writings about saints, came to be considered from a serious scientific standpoint i was inevitable that many of the pretty stories should be proved to be without foundation. The Bollandists, that is the Jesuit Fathers who under Father Bol-lands began the writing of the lives of all the saints for every day in the year over two centuries ago, at once found it necessary to strip off many of the legends. Over and over again stories have been found to be mere inventions.

Buring the persecutions we know that the Catacombs. As those were all underground it was necessary to use lights during the This was not because of any conscious

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vish to deceive, but because of the tendency to embroider around any subject that we are interested in. After a time we take our own stories seriously. We tell them originally nearly always as illustrations, and are surprised to have them come back to us after a time as osper truth. This new movement in Catholic Church has been particularly marked in recent years at to the pruning away of many things that were stumbling blocks to many people because of the evident impossibilities of their happening by natural causes and the improbabilities of a miraculous in-

erference.

In the recent number of the Month, the Jesuit magazine of England, there is an exposure of one of these bogus bio-graphies of the modern times with an introduction that calls attention to many other similar exposures. This introduction calls particular attention Father Delehaye's "The Legends of the Saints," which was published last year by Longmans and which furnishes critical material for obliterating many legends that have been hitherto observed. Some years ago Father Pollen, the English Jesuit, called attention to spurious records of Tudor martyrs. A whole series of lives had been invented for records of the series of for people who never existed, details were so circumstantial that it was impossible to believe it.

With this happening in comparatively recent centuries, it is easy to under stand how old-time legends have grown Sympathy with this critical search truth will make people much more in touch with real Catholic thought at the resent moment than the acceptance of old-time legends as an exercise of faith. Legends must be founded on good historical evidence or else they would be better disbelieved. We have plenty of exercise for our faith without them. Buffalo Catholic Union and Times.

## WHY LIGHTS ARE USED.

"Why does the Catholic Church use lights in her services?" was a question recently asked the San Francisco Leader. The editor, Rev. Father Yorke, answered "During the persecutions the Roma

services. This use was continued after the persecutions had ceased, both in waren of the persecutions at for symbolic reasons. In the first place Christ is the Light of the world and as He is present on the altar the candles symbolize that presence. Secondly, it appears to be a natural instinct in man to use lights as a sign of joy. Towns and houses are illuminated on the occasion of great victories, and when people entertain visitors it is customary to decorate apartments with many lights. For this reason the Church uses lights even during the day. Just as the altar is built in the shape of a tomb, so the lights recall the days of the Catacombs and just as people adorn their houses with lights to welcome their guests so the Church adorns her altars to welcom our Lord.
"In early times the candles were not

placed on the altar but on the ground on each side or else were held by the min-isters. After the eleventh century like the Cross they were placed on the bie and sometimes at the corner of the altar itself. A lamp known as the Sanc-tuary Lamp burns day and night before the Blessed Sacrament."

## To Fight Socialism.

A battle against socialism was begun at the recent convention of the German Catholic Verein in Cleveland. It appropriated \$25,000 to be used to prepare young men to direct the German Catholies of America in a ceaseless fight against socialism and other forms of modern error. The new school will afford an opportunity to its students for full investigation of sociological ques-tions. The Central Verein has half a tions. The Central Verein has half a million members. It is stated that one hundred and

twenty-five socialist organizers are con-stantly on the road, sending itemized reports weekly to the Chicago headquarters; every night in the year be-

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tween three and four thousand meetings are being harangued by socialist agita-tors; and it is estimated that the periodicals of the party now reach between two and three million readers. Hence the timeliness of the action taken by the Central Verein is apparent.

God loves you more than your mother, and He is more powerful. Oh, then, spend our day calmly and tranquilly, with a thosand times more security than when you were a child and felt your mother



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CHATS WITI

MARCH 6, 19

Young men will attend the exercis to amend their liv ments and—after so return to their It takes grit as

The first rule an observed by a mi virtuous is—avoid Think of that ru sions of sin. Kee sons, the places, the already led you to as if leprosy or Avoid the occasio

A missionary suggestions to you'keep in" with Go 1. Be careful and evening pray key to the treasu and ye shall rece 2. Often call

pointed for you not when, nor wh you know; that if you will be lost the state of gra forever.
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3. Never her Sundays and h By uniting our h ful in offering u the Mass, we off adoration to Godown upon ourse ings of Heaven.
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> for "he that I perish in it." 6. When yo thoughts say q help me!" Th till you have Remember tha 7. If you a into sin, be beg pardon o opportunity t

start again in "He that end, he shall h 8. Go to C our souls are strengthened the Sacred Christ.
"He that shall live by

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MARCH 6, 1909.

observed by a man who desires to be virtuous is—avoid the occasions of sin.
Think of that rule — avoid the occa-Think of that rule — avoid the occasions of sin. Keep away from the persons, the places, the practices that have already led you to do evil. Shun them

already led you to do evil. Shun them as if leprosy or smallpox were there. Avoid the occasions of sin.

A missionary gives these practical suggestions to young men who wish to "keep in" with God.

1. Be careful to say your morning and evening prayers; for prayer is the key to the treasures of Heaven. "Ask and ye shall receive," says our Lord. and ye shall receive," says our Lord,

Often call to mind that it is ap-Often call to mind that it is appointed for you once to die—you know not when, nor where, nor how; only this you know; that if you die in mortal sin, you will be lost forever; if you die in the state of grace you will be happy tower.

"In all thy works remember thy last end, and thou shall never sin. (Ecclus,

the Mass, we offer, 1st, an act of infinite adoration to God; and 2nd, we bring down upon ourselves the choicest bless-

ings of Heaven.
A dark cloud hangs over the Catholic who neglects Mass.
4. Be careful about what you read,

for bad reading is poison to the soul. Provide yourself with Catholic books.

Take a Catholic newspaper.

5. Remember that a man is known by his company. Keep away from the saleon. Beware of the familiar comsaleon. Beware of the laminar com-pany of persons of the other sex. Remember what you promised at the mission, and fly from the danger of sin: for "he that loveth the danger shall perish in it." (Ecclus, iii.)

6. When you are tempted by bad thoughts say quickly, "Jesus and Mary, help me!" Then say the "Hail Mary" till you have banished the temptation. Remember that God sees you at every

If you are so unhappy as to fall into sin, be not discouraged; quickly beg pardon of God, and seek the first

beg pardon of God, and seek and seek opportunity to go to confession, and start again in a new life.

"He that shall persevere unto the end, he shall be saved." (Matt. x.)

8. Go to Confession and Communion at least once a month. By confession

at least once a month. By contession our souls are cleansed from sin, and strengthened to resist temptation. By Ommunion our souls are nourished by the Sacred Body and Blood of Jesus "He that eateth Me, the same also

shall live by Me." (John vi. 58.) Keep Your Opinions to Yourself.

The story is told of a bright young clerk, who recently was dismissed from a large retail establishment. "After this week, John, we shall no longer need your services," said the

manager.
"But—but why, sir?" said John, amazed. "You are not reducing the force, and my work has been satisfactory, hasn't it?"

tory, hasn't it?"
"I have no fault to find with your work," said the manager, seriously. "but there is a very important fault for which I am compelled to dismiss you."
"What is it, sir," said John.

"You do not keep your opinions to yourself," said the manager, and then his opinions had done for him. John his opinions had done for him. John was quick in his judgment of men and was quick in his judgment of men and rather prided himself upon it.

The store a week, he had the store a week, no had in the store a week and firmness. One thing led and firmness. One thing led was Phyllis' and firmness. before being in the store a week, he had formed an opinion about everybody in it, down to the least of the errand boys. Then he had stated these opinions to one and another, and as a result every one disliked him cordially. Some had refused to work with him on account of what he said about them, and this had brought the matter to the manager's notice. It also had heen reported to him that John had expressed opinions freely as to the management of the business. One thim pled the Holy Book: "Woe to them that ware faint-hearted. . . Woe to them that are faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that it is a faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that are faint-hearted. . . Woe to them that faint-hearted. . . Woe to them that it is a faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that it is a faint-hearted. . . Woe to them that faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that it is a faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that it is a faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that are faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that are faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that are faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them him that John had expressed opinions freely as to the management of the busi-ness, the mistakes, that, in his judgment, were being made, and the im provements that ought to be carried out. John had aired these opinions outside the store, and they had been heard and repeated by some one in a

"We cannot keep you here, John, for these reasons," concluded the manager. "But you are a clever fellow, and I am as you choose, but don't mention them anybody, and you'll succeed all right. You're not the first one we've had to send away for the same reason Some of them never learn better, but I believe you will.

John did. But his story is only another incident proving the old old truth that the tongue is an unruly member. The boy who hopes to succeed in life,

must learn to control his tongue. Starting Out in Married Life.

It is the happiest, most virtuous state of society in which the husband and wife set out together, and with perfect sympathy of soul, graduate all their expenses, plans, calculations, and desires with reference to their present means and to their future and common interests.

Nothing delights man more than to enter the neat little home of the young people, who, within perhaps two or three years, without any resources but their own knowledge and industry, joined heart and hand, and ergaged to share tegether the responsibilities, duties, interests, trials and pleasures of life. The industrious wife is cheerfully employing her hands in domestic duties, putting her house in order, or mending her husband's clothes, or preparing the dinner, while replace that the difference of the state of dinner, while perhaps the little darling sits prattling on the floor or lies sleep-ing in the cradle, and everything seems preparing to welcome the happiest of bushands, and the best of fathers, when

CHATS WITH YOUNG MEN.

Young men will flock to a mission,
Young he evergises regularly, resolve

but her, and love forever.—Burns.

Young men will flock to a mission, attend the exercises regularly, resolve to amend their lives, go to the Sacratos amend their lives, go to the Sacratos are turn to their ways of sin.

It takes grit as well as grace to stay It takes grit as well as grace to stay and bright prospects are all here. But it has become a prevalent sentiment that a man must acquire his fortune before he marries—that the wife must have no sympathy nor share with him have no sympathy nor share with him have no sympathy nor share with him in the pursuit of it—in which most of the pleasure truly consists-and the young married people must set out with as large and expensive an establishment as is becoming those who have been wedded for twenty years. This is a lot that is very unhappy. It fills the community with bachelors, who are waiting to make their fortunes, endangering virtue, premoting vice: destroys the true economy and design of the domestic institution, and it promotes inefficiency among women who are expecting to be taken up by men who have fortunes and passively sustained without any care or oncern on their part, and thus many a wife becomes, as a gentleman once marked, not a 'helpmeet,' but a 'help-

The Fourth R.

Some one suggests that another "R' be added to the immemorial "three R's Never neglect to hear Mass on more ithan all the others put together. No young man is well educated unless that the put he is trained in righteousness and uses his knowledge daily. Education with out character means only a half-edu No young man is well educated unless he is trained in righteousness and uses

> Easy Money. "Easy money" is the kind that always comes to the other fellow.—Catholic

OUR BOYS AND GIRLS

She's so timid." "She's so time.
"I like a girl to have some spirit.
Comments came thick and fast from
the group of school-girls who stood under the elm tree on the corner watch ing the new girl pass quickly down the

"I wouldn't be surprised to learn that a good deal of spirit lies beneath Phyllis Corrigan's retiring manner," chimed in

clear, firm voice.
"You always do find something to like everyone, Katie," spoke up another

girl. "We'll all find something to like in Phyllis, when we know her better, Janet," Katie replied. "There's one thing she can do. She can sing. Miss Sarah has asked Phyllis to sing at the musical.'

musical.

'Hearing is believing; it doesn't seem possible that Miss Shyness can ever summon up enough courage to sing alone before the school," Janet declared
"Are you coming, girls?"

Meanwhile Phyllis, going on her way alone, was having a hard battle to keep back tears. "They don't like me. They don't mean to count me in. I might be a strange animal, the way they look at me and hold themselves aloof," she was

me and nou nemests along saying to herself.
"Phyllis! Wait a minute, please,"
Katie came hurrying after her, smiling and breathless. "How fast you waik! I don't wonder you always have a beautiful color in your cheeks, taking such strenuous exercise. I wanted to tell you how glad I am you are going to sing at our musical."

"You don't know how glad I am to sing.

use my voice my nervousness will in time doubtless disappear. And I feel she is right, for as soon as I have sung the first few notes I lose all distrust of

the first few notes I lose all distrust of myself and have no fear."

The academy was all activity and excitement on a certain afternoon when the older pupils were to give a musical for the benefit of the fresh air fund. The assembly hall on the second floor, decorated with flowers and palms and draped with flower, was filled to its utmost sure this lesson will be enough. In your next place, have as many opinions the programme with a piano solo.

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After this, one performer followed another, and was applauded and encored. Finally, it came to Phyllis' turn.

Phyllis appeared on the platform, a slight, girlish figure, her eyes, dark and shining, scanning the audience half fearfully. Katie, in the fifth row, smiled up at her, and the accompanist struck the first notes of the song. At first, Phyllis' voice wavered uncertainty, then rallied, and soon filled the room with its sweetness. A burst of applause greeted the singer, and then a smell of smoke permeated the room, and many in the audience arose and looked anxiously around. The children occupying the front rows of chairs felt the uneasiness in the air, and some of them stood up. At this moment a puff of smoke came up of educatian—Right living. It would be a good climax "R," for it counts more than all the others put together. At this moment a puff of smoke came up from a register in one corner of the room, and instantly a terrified voice

"Fire! Fire!"
Simultaneously, Miss Grant appeared on the platform, and, calling for order, declared there was no fire. Another puff of smoke seemed to give the lie to her statement, and there was a mad rush for the door. A panic was imminent, when suddenly there rang out above the upwar a clear, full voice "Fire! Fire!" above the uproar a clear, full voice

The audience turned, and seeing Phyllis standing on the platform smiling and singing as if there was nothing to be frightened about, was somewhat reasured, and the struggling at the door

ceased.

"Join the chorus," Phyllis waived an invitation.

Without a tremor the sweet, firm voice went on, and the spirit of the singer made itself so felt that many voices actually did join in the chorus. When it was over, Miss Grant explained that the janitor had been burning rubbish in the furnace, adding:

"At no time was there real danger save that of a panic on the stairway; and this Phyllis, by her prompt action, averted," and she smiled appreciatively upon Phyllis.

Then she added earnestly.

"Had you not accustomed yourself to singing in public you could hardly have done what you did. It always pays to study the art of self-control."—True

"Had you not accustomed yourself to singing in public you could hardly have done what you did. It always pays to study the art of self-control."—True

Self-Consciousness and Conceit. Speaking about self-consciousness how closely it is allied to self-conceit In many instances we meet people who are musically talented and who either deem it a great honor to exercise their gift for the pleasure of others or who want others to think that they are much more gifted than they really are and refuse the request to sing or play,

giving some insincere excuse.

The world would be much happier if The world would be much nappier in people did not overrate themselves, but, instead, were content to do their best. A girl who can sing or play well, and who does so freely and with pleasure upon being asked, may not elicit the admiration due to a Patti, but her admiration expressions manner will win I love to sing." And now all trace of generous, unconscious manner will win bitterness had left Phyllis' voice and for her the love of others and make her her eyes reflected the smile lighting Katie's face. "Could you—we are near my home—do you mind coming in Mamma my home—do you mind coming in Mamma a lack of self-conceit is greater than fine clothes or good looks, for it gives possessor an unrestrained individual-

Let every boy, let every youth lay to heart—as he remembers the life-work appointed to him—these dread words of the Holy Book: "Woe to them that are faint-hearted. . . . Woe to them that have lost patience."

stinct, which, it followed faithfully, will lead to a certain eminence; to eminence in learning, in wealth, or in statesman-ship; to eminence in art, in poetry, in eloquence, in business, according to one's

chosen sphere of labor,
Look forth upon the various walks of
life, you will find that the men most successful in every employment, are the men who have put their heart in their men who have put their heart in their work; who have begun with determina-tion to do, as did the great King of Juda, who "wrought that which was good and right, and truth before the Lord his God . . . desiring to seek his God with all his heart; and he did it and pros-

THE SCHOOL AND THE HOME.

How many people, we wonder, realize that from every class of educators, east and west, teachers in universities and in and west, teachers in universities and in schools, teachers in high schools and in low schools, administrators in education as well as instructors, that everyone who has written about education in the last year or two has written in very critical spirit, has condemned many of the present-day educational methods and has pointed out, above all, our failure to secure results. The last of the and has pointed out, above all, our failure to secure results. The last of the critics is almost more striking than most of the others because of the position he occupies. In The Popular Science Monthly for January there is an article on "The School and the Family," written by Prof. Cattell, who is editor of the magazine. Prof. Cattell

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1000 · 1 is also editor of Science, the official organ of The American Association for the Advancement of Science. Because of this position he is probably better known by scientists in this country and in Europe than any other American scientist. He is professor of Psychology at Columbia University, and has been for nearly a score of years one of our most prominent educators. His ideas with regard to our preser't school system certainly deserve the weightiest attention. What he has to say is utterly condemnatory of our present school is also editor of Science, the official or Roman Catholic Church is peculiarly Purgatory Upon Earth.

ly condemnatory of our present school system and, above all, strange to say of a modern psychologist, utterly con-demnatory of its failure to teach relig-The Cross, says Fenelon, is like a pre cious relic which we must treasure; but love without the cross is like a mere ious principles and to train people rather than merely give them education. charm, and will prove deceptive. The Prof. Cattell says that "people are much more what they feel and do than Cross humbles our fine sentiments, our consoling fervor. How small we feel what they know," yet all our attention is concentrated on the purpose of making them known. He considers that what when we have suffered for a long time and have me, with many difficulties and people believe and there conduct in life

by the school, meaning by that the place

where information is given, and lessen the influence of family life, just by that much do we injure feeling and conduct and the product of these two, which is character. A school that teaches reverence and respect for parents, for elders and for authority, is an addition

elders and for authority, is an addition

to the family life and not a substitute for it. This is the difference between

he parochial and the ordinary schools.

At last all the world is waking up to the necessity for the introduction of those principles into education for which we have struggled for so long and

at such an expense to ourselves. In the

past we have met with derision and opposition for our good work in the matter

but now there is coming a definite re-cognition of the fact that the great

American ecclesiastics of the Catholic

Church knew much better what they

were about than the educators who were

osed to know all about

supposed to know an about education, and so we have schools that do not pervert and destroy home influence. How much there is to think of and be thankful for in all this.—Buffalo Union and

The Indispensable Church.

In a recent number of the Outlook appears the following admission of Amer-ica's need of the Catholic Church. The

Ave Maria, quoting it, says that when Mr. Roosevelt comes back from Africa and settles down to editorial work on

and settles down to editorial work on the Outlook, we may expect to find many such statements in its pages: "But America to-day stands in peculiar need of that contribution which the Roman Catholic Church is peculiarly fitted to furnish. For the chief peril to America is from discrepaiging forces

America is from disorganizing forces and a lawless spirit—not from excessive

and a lawless spirit—not from excessive organization, but from disorder and disorganization. One of the chief lessons Americans need to learn is reverence for constituted authority and willing obedience to law. This lesson the

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Suffering is a purgatory mercifully given to us in this life. But how few suffer it in the manuer of the holy souls whom God purifies in the other world. How few suffer as they do, without seektheir long time of waiting, without an effort to shorten their probation, with a enort to shorten their probation, with a peaceful and ever increasing peaceful love, with a pure joy in the midst of their agony; and finally, with a humility which forbids the very thought that they are suffering great things for God.

Let us try to lay the foundations of such a purgatory while we are in this

To Merchants

ance of right actions in after life. "The school supercedes the Church as a socializing factor to the injury of the And others, we have received from Germany 200 gross of Shamrocks, they retail at 5 cents each, and we guarantee them a quick seller. We will send postpaid 12 dozen for \$1.00. Your profit is \$6.20 on a gross. Write at once the Brantford Artificial Flower Co., Box 45, Brantford Ontario. All this is refreshing, because it is a reaction against the evil tendencies of school life, which constitute the reaof school life, which constitute the residence sons for our parochial schools.

It has long been recognized that our Public school system, instead of encour-Brantford Ontario.

aring respect for elders and for parents and for those in authority, rather fosters a pernicious spirit of independence. The family life is the foster-mother of reverence and respect. Just as much as we replace the home by the school, meaning by that the place. A pleasant word turneth away the

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### DIVORCE IS A CANCER.

DISHOP DONARUE DENOUNCES OUR LAND MARRIAGE LAWS.

Chicago, Feb. 16 .- "Divorce is eat-Chicago, Feb. 16.—"Divorce is eat-tag into the very vitals of the land. Un-less, his cancer is cut out of this nation, it, together with the greed of wealth and the mad craze for pleasure, will wreck the United States and we shall fall back

Bishop Patrick James Donahue of Wheeling, W. Va., last night made that declaration at Orchestra Hall as the ofimax to a spirited attack on divorce and on socialism. The Bishop was the speaker of the night at a benefit given ppeaker of the night at a benefit given by the Catholic Woman's League for the three-day nurseries maintained by the deganization. It was estimated that 800 was cleared for the nurseries. Bishop Donahue dwelt upon the recent divorce statistics published by the cederal authorities, and continued:

These figures, due allowance being made for increase in population, are nothing short of appalling. Many of these divorces were obtained for cruelty, for desertion or for sentences to imprisonment. In a recent case in New nment. In a recent case in Nev York the judge pronouncing the decree descended from the bench and on the same day married the divorced woman to another man. They all belonged to the 'tour hundred.' In the distinguished wedding party the great majority-men and women - had themselves been

divorced.
"The marriage tie held by the founders of our republic as sacred has now be

of our republic as sacred has now become almost a joke.

"But where, I ask, is the warrant in
God's word for the numerous causes of
divorce considered sufficient by legislatures and tribunals—drunkenness, desertion, cruelty or non-support. No state tion, cruelty or non-support. No state
haw yet provides for divorce for 'general
cussedness' or being 'just ornery' or for
being 'no good,' but they are getting
pretty close to these delectable goals.

"I have heard of a wife seeking a sep-

\*\*ration from her liege lord, not by rea-\*\*en of cruelty to herself, but to her \*\*endle, by throwing him in the fire. The goodle, and possibly a canary, repre-mented the whole family of another who sought a separation because her hus-band would not allow her to go to the St. Louis exposition, and a husband quite recently in New York sought his freedom through the intervention of the courts because madame insisted on let-ting her pet dog first taste of the var-Zous dishes before being set on the table. Every frivolous, childish, trifling cause

Bishop Donahue dealt with socialism at great length and insisted that social ism spells atheism and that it "is utterly opposed to the law of God"

"If I understood the socialists' doctrine as to marriage," he said, "they would simply abolish it and substitute tree love. Indeed, some of their leading exponents have reduced this doctrine to To minds imbued with Christian ideals their theories are inexpressably shocking. In West Virginia, at least, any socialists putting these doc-trines into effect are put in jail. It will be a long time before the American mecople will recognize this business of affinities, trial marriage and the entering apon promiscuous sex relations.

#### SOURCE OF CONTRADICTIONS AMONG THE SECTS.

Dr. Campbell, a Protestant minister Saimself somewhat famous by his novel religious speculations and oratory, has out loose from all denominational relaas and assumed the leadership of a organization called " The Progre He tells his hearers that he does this unwillingly because of the unvielding attitude of existing ecclesastical organizations which had forced m into a position he had not wished to

This is the old, old story, the pretext of very heretic since Christianity began. It was the pretext of Luther, Calwin and other so-called reformers who found the Catholic Church unyielding the their will and new notions and placed to become a Catholic. For thirty-four to become a Catholic. For thirty-four to become a Catholic extraording the propagation of the \*unvielding " they, like Dr. Campbell, stian Church would mot humbly kneel and accept them as its teachers and their vagaries as ultimate truths. The reformers thought they had fixed things and left nothing further to be desired. And in their rough though frank way they consigned to hell Tre all who did not see things as the was them. But they were egregiously instified their revolt justified equally the revolt of others against their teach ings. This principle is the source of all the variations, contradictions and changes which make up the history of Protestantism with its thousand or more

warning sects.
Dr. Campbell says "the issue is be tween dogmatic and undogmatic Christianity," and he advocates the latter life does not perceive that his position involves a contradiction; for in stating at he affirms a dogma, his dogma, namely That dogmatic Christianity must be re Sected. His meaning is—though he ap mitimate analysis—is that all dogmar should be rejected except his nex should be rejected except his new dogma, or that of the Progressive Leagne, that there should be no dogmas.

He says the days of denominations are
ever. Here again he errs, and proves his error in the very act of establishing a new denomination, namely, the Po

gressive League.

He tells us he wants "practical Christianity disjoined from irrational theo-

e know of no one, no sect that wants We know of no one, no sect that wants practical Christianity joined with irrational theology. It would be very irrational in any one to claim to hold and follow Irrational theology. We think there is none who does. Against whom then is the doctor contending, or is he only beating the air oratorically?

It would be interesting to see how Dr. Dampbell would teach practical Christianity disjoined from dogma. The fol-Seeing imaginary dialogue may throw some light upon it.

Campbell: My dear Thief, why did

grow steal that \$100 ?

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Thief: I took it sir, because it gives me pleasure to possess it. But why do you call it stealing? What do you

you call it stealing? What do you mean by "stealing?"
Campbell: Stealing is to take wrongfully what belongs to another.
Thief: Is it true that it is wrong to take in the way you call theft?
Campbell: Yes, it is true.
Thief: There you have a dogma, and you tell me my conduct should be disjoined from dogma. I choose to follow

joined from dogma. I choose to follow your teaching for the present. You will therefore keep your dogma disjoined when talking to me. Now tell me with out dogma why it is wrong to commit what you call theft and what I call tak-Campbell: There is a God above

you Who says: Thou shalt not steal.

Thief: My dear sir, I have just rejuested you to keep your dogmas joined," but you seem unable to do so, though you require others to do it. Now please give me a touch of your practical Christianity." It might throw me light into my undogmatic mind. What does it teach on the subject? Campbell: It teaches that theft is

vrong, sinful. Thief: So, then your "practical Christianity" is as inconsistent as you are yourself, since it starts out with a logma, namely, that theft is wrong, sinful. The \$100 are in my pocket and will stay there until you discover some way of giving me a reason for its wrongfulwithout having recourse to dogma

Now let me turn teacher for a moment and tell you that you can no more disassociate your actions or tell the right and wrong of them without reference to and wrong of them without professional dogmatic truth than you can disassociate arithmetical operations from mathemati-cal principles on which those operations rest for their validity. - N. Y. Free man's Journal.

### SOME NOTABLE CONVERTS TO THE CHURCH.

The conversion to the Church of in dividuals is now so common in all non-Catholic countries as hardly to excite notice. It is only when a whole family are received at the same time that public attention is attracted. We have had occasion many times, says the Catholic Transcript of Hartford, to chronicle the simultaneous submission of several Protestant ministers; but a letter from London recently informed us of conversion of an entire community of Anglican nuns. They were received into the Church in a body, with their superioress at their head. Mass has been said in their convent, and we that all will continue their religious

Certainly some of us old Catholics have reason to be edified by the conduct of those who have not had the inestimable blessing of being born in the true fold; and yet after many struggles, trials and dire temptations have entered the and dire temptations have energed the Church. Only the other day I heard of a striking instance of this sort, viz.: An Episcopalian clergyman of high standing in his ministry, as well as society, has given up a life of opulence and luxury to become a student in one of the occlesiastical colleges in the of the ecclesiastical colleges in the Eternal City, where we all know even young men find it pretty hard; and this convert makes himself one with the young students in whose class he must take his place and begin at the foot of the ladder in his theological course, taking part in their games, recreations and never intrudin; on, or going to the

to become a Catholic. For thirty-four years he has used his whole extraordinary strength for the propagation of the Baptist religion. The step he now has taken is the result of long and earnest studies. He has resolved to devote for the rest of his life his talent and experience to the Catholic Church against which he has fought for a generation.

Dr. Samuel Joseph Limerick, a prominent physician of Seattle was received into the Church on Nov. 11, at the St. James' Cathedral, by the Rev. W.

James' Cathedral, by the Rev. W.

Quigley, of Hilman.

The Rev. Alvan Doran of Philadelphia, has entered the Apostolic Mission ise at Washington to take a course of special training for missionary work. Father Dorar, it will be recalled, is a rather Dorar, it will be recalled, is a convert from the Episcopal Church. He went to Rome after a course at Overbrook seminary and was ordained there. Until now he has been laboring in the Philadelphia diocese and showed a special aptitude for missionary work which he will take up after his studies. which he will take up after his studies

in Washington.
As a result of a two week's mission in Philadelphia by the Jesuit Fathers, a convert's class of one hundred and forty

convert's class of one hundred and forty members was started. Of this number fifty are non-Catholics, the others being neglected or neglectful Catholics.

In his address delivered before the Missionary Congress in Chicago, the Very Rev. A. P. Doyle, C. S. P., rector of the Apostolic Mission House at Washington, gave the number of recorded conversions in the United States ed conversions in the United States luring 1906 as 25,056.

during 1906 as 20,056.

His Holiness the Pope has appointed Mr. Humphrey Page, a judge of the High Courts, Tasmania, and now a resident in Bruges, one of his private than erlains. Mr. Page, who is a con-



vert, was notable during his long period of residence in Tasmania as a practica of residence in Tasmania as a practical Catholic who freely associated with his fellow Catholics of every social grade, in every society and every work which made for the promotion of Catholic interests. Another gentleman on whom a similar honor has been conferred by the Holy Father is Captain Wakefield. In the Tranpist monastery at Bethse-In the Trappist monastery at Bethse-

mane, Ky., the sub-master of novices is the Rev. Albert Biddle, who is a great-great-grandson of the Right Rev. Willgreat-grandson of the Right Rev. Whit-iam White, the first Bishop of the diocese of Pennsylvania of the Pro-testant Episcopal Church of the United States and second Bishop of that de-nomination. Twelve years ago Father Albert became a convert and joined the Trannist Order. Trappist Order.
Miss Olive Risley Seward, who died

last week in Washington, was the daughter of the late Hanson R. Risley, New York, who about the beginning of the Civil War was appointed Registrat the Civil War was appointed Registrar of the Treasury and removed with his family to Washington, where he continued afterward to reside. He was a close friend of Secretary William H. Seward, and although his daughter Olive had reached adult age Mr. Seward persuaded Mr. Risley to consent to his adoping her as his daughter. She was afterwards known as Olive Risley-Seward. Brought up in the Risley-Seward. Brought up in the Risley-Seward. Brought up in the Episcopal faith, she several years ago became a convert to the Catholic Church and was received in membership in Rome, Italy. She actively engaged in Church work, especially in the improvement of the facilities for the education of girls. She gave much time and effort toward assisting in raising funds for the establishment of Trinity College in Washington. She was a woman of attractive personality and possessed much literary talent.

#### The Preacher Who Will Never Lack Hearers.

The Inter-Ocean is moved to commenthe Rev. Dr. Munhall, of Philadelphia, for his views on the still opportune sub-ject of non-attendance at church. Says

r. Munhall:
"People don't care two raps for the preacher's opinions. What they want is to hear the voice of God speaking to discourage hearts and grief-burdened souls. It is God's message and not the preacher's that the people want to hear. Give them that message and there will be no lack of hearers."

The Chicago journal fully endorses that opinion, and, after condemning the preacher's seeking to speak with author ity on matters foreign to his calling, adds:

"When the preacher speaks of what he does know—of what he must be as sumed to know, else is his office an inhuman mockery, and his presence in it a blasphemy—when, with a faith that knows no wavering and with the fear of God that is the beginning of wisdom, he delivers God's message—he speaks as one having authority, and he is heard gladly, and will never lack hearers, be ause to discouraged hearts and griefourdened souls his voice comes as th

Not disedifying reading to find on the editorial page of one of our leading secular journals.—Ave Maria.

### GAELIC SALUTATION AT THE ELEVATION OF THE HOST.

Canon Courtenay Moore, Protestant rector of Mitchelstown, Cork, has an interesting letter in a recent issue of the Guardian, of London, in the course

of which he says:
"I have been told by an Irish solicitor a member of the Roman communion, that a distinguished English non-Conformist on a tour in Ireland Mass in Killarney, and when the Host was elevated he heard a poor Kerry peasant saying devoutedly: 'Cead Mille Failthe ribh Slanuightheoir an domhain.' Out of cur osity he inquired into the meaning of the sentence, and when it was explained to him he was so deeply affected by it that he went over to Rome in consequence. I can-

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not give the date of the incident, nor

can I offer any opinion as to the preval-ence of repeating this most devout and touching Irish formula by Irish-speaking people when assisting at Mass. To judge from Provost Ball's lettter, it was apparently a congregational act in

was apparently a congregational act in Gaelic-speaking districts some half

century or so ago. The revival of the study of Irish may tend to preserve and

revive this touching national and original feature of purely Irish worship. But the origin of the phrase connects

it with a salutation specially for Christ-mas Day, and as such it has existed in

Ireland for many centuries. I will make inquiries as to its non-rubrical use in the service of the Mass from my old

Irish-speaking parishioner and friend.
"I may add that the following tradi-

"I may add that the following traution is current among the Irish Roman Catholic peasantry in Munster: Our Blessed Lord, meeting His Blessed Lord, meeting His Blessed Lord, was the way, said: 'A

Mother walking by the way, said: 'A thousand welcomes to you, dear Mother! she replied: Ten thousand welcomes to

you, dear Son, for the mother has for the child ten thousand welcomes for the one

LEFT TO NANCY HANKS--AND GOD.

The following travesty on our educa-tion fads which the Boston Transcript publishes from the Universalist Leader is so good and true that we give it the

benefit of our circulation:

"What would modern educational experts have made of Lincoln if, as a baby,
perts have made of Lincoln if, as a baby,

he had been put in their care? They would probably have started him on sterilized milk, clothed him in disin-

fected garments, sent him to kinder-garten where he would have learned to

weave straw mats and sing about the 'Blue Bird on the Branch.' Then the dentist would have straightened his

teeth, the oculist would have fitted him

with glasses, and in the primary grade he

diagrams the difference between a cow and a pig, and, through nature study he

gentleman; at ten he would know more than the old folks at home; at twelve or

fourteen he would take up manual train-

ing, and within two years make a rolling pin and tie it with a blue ribbon. In the

high school at sixteen, where in four years he would learn that Mars was the

have been, but we can't help feeling thankful that Lincoln's training and

education were left to Nancy Hanks-and God."

LOURDES THE HOPE OF FRANCE.

HAS CURED THOUSANDS OF HER CHIL-

EIDREN, WILL CURE THE NATION HER-SELF, SAYS FATHER O'NEILL, C. S. C.

Preaching in the college Church at

of Lourdes was duly observed, Rev. Arthur Barry O'Neill, C. S. C., said:
"Lourdes is a standing, permanent, palpable and convincing object-lesson in

the supernatural. Did time permit, it would be a labor of love to venture a prophecy as to what it will achieve during its second half century. Let this much at least be said: Within the

past five decades Our Lady of Lourdes

has cured thousands on thousands of France's children; within the next five she will undoubtedly cure

france's children; within the next five she will undoubtedly cure France herself. The philosopher stu-dent of contemporary history who has convinced himself that Catholic France

is in her death throes, and that the eldest daughter of the Church is hence-

forth to be merely a by-word for re-proach and scorn, has, I am confident, quite misread the signs of the times. I defy any Catholic, however pessimis-tic, to kneel, as I have done, within

that sacred grotto and still despair of

France's rehabilitation in her old-time

Slap Him on the Back.

JAMES WHITCOMB RILEY.

ld meet a fellow man with trouble's flag

nd slap him on the back, and holler, " How

ay,

ays are bright and sunny, and some al

the pores se the Lord's opinion doesn't coincide with

But always keep rememberin', when cares your path

That God has lots of sunshine to spill behind the

I with rain, est how it ought to be, for when the

roll by just how to 'preciate the bright and g sky, ake it as it comes, and don't sweat at

day. Don't talk in graveyard palaver, but say it right out

That God will sprinkle sunshine in the trail of every

cloud. This world at best is but a hash of pleasure and o

like he didn't have a friend in allethe

hand so warm he'll know he has a

Christian glory."

Notre Dame, Ind., on Feb. 11

ould have been taught by pictures and

that the child has for the mother!'

### Jaffar.

BY LEIGH HUNT. affar, the Barmecide, the good Vizier, the poor man's hope, the friend without a peer, laffar was dead, slain by a doom unjust; and guilty Haroun, sullen with mistrust of what the good, and e'en the bad might say, ordained that no man living from that day should dare to speak his name on pain of death. All Araby and Persia held their breath.

All but the brave Mondeer—He, proud to show How far for love a grateful soul could go And facing death for every scom and grief (For his great heart wanted a great relief). Stood forth in Bagdad, daily in the square When once had stood a happy house, and there, Harangued the tremblers at the scimitar On all they owed to the divine Jaffar.

Bring me this man," the Caliph cried; the man Nas brought, was gazed upon. The mutes began to bind his arms. "Welcome, brave cords!" cried he From bonds far worse Jaffar delivered me; from wants, from shames, from loveless household lade a man's eyes friends with delicious tears; testord me, loved me, put me on a par Vith his great self. How can I pay Jaffar?"

aroun, who felt that on a soul like this roun, who left that on a soul like this e mightiest vengeance could but fall amiss, w deign'd to smile as one great lord of fate ght smile upon another half as great, said. "Let worth grow frenzied if it will; e caliph's judgment shall be master still, and since gifts so move thee, take this gem, the richest in the Tartar's diadem, do hold the giver as thou deemest fit."

if the difficult of the friend. He took; and holding if ght toward the heavens, as though to meet his star. tar, ned, "This, too, I owe to thee, Jaffar."

MEEHAN.—In this city on the 26th\*of Feb., Mi trick Meehan, aged seventy-nine years. May hi d rest in peace!

MARRIAGE. LENNON-COLLINS.—At the Church of the Immacu late Conception, Buffalo, N. Y., by Rev. Dr. Donohu on Jan. 27, 1909. Mr. Patrick J. Lennon, of Stratford Ont., to Miss Bridget Collins of Buffalo.

"N. T." wishes to express her gratitude for a favo ceived from the Sacred Heart.

### TEACHERS WANTED.

WANTED, TWELVE CATHOLIC TEACHERS for Saskatchewan. Must hold first or second r Saskatchewan. Must hold first or sec rofessional certificates. Salaries from \$5: r month. Duties to commence April Apply at once to L. L. Kramer, Box 1, Sask. 1585-3, would have learned that the catbird did not lay kittens. By the time he was eight he would have become a 'young

A CATHOLIC TEACHER WANTED FOR A. R. C. Separate school, No. 5, Sombra. Holdin first or second class professional certificate. Dute to commence at Easter. Apply stating salary, qualifications and experience to Michael Conlon, For Lambton, Out. 1585-4f.

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years he would learn that Mars was the reputed son of Juno, and to recite a stanza from 'The Lady of the Lake.' Then to College, where he would have joined the glee club and a Greek letter fraternity smoked cigarettes and graduited, and then become a clerk in a beneaver ediese and rover never do any WHITE ROSE COMB LEGHORNS. FIRST prize in Boston. First prize in Ottawa. Pric-per setting (one dozen) \$\$1.50 F. O. B., London Canada. &R. Johnston, 491 English St., London bankers office; and never, never do any-one any harm! Well—perhaps—we don't know and can't tell what might

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

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