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AWAY

This, the latest work of

Mhe Catholic Record. LONDON, SATURDAY, APR. 15, 1905.

RELIGIOUS OPPRESSION.

The individuals who are trying to kill us with their mouth take them- satisfaction not indeed of bigots, but selves too seriously. They are all of men of sense of whatever cast of solicitous for our welfare, but they should not think that they only are the custodians of law and justice in Canada. And if they must think so there is really no need of waxing boisterous over it. We regard it as a mere delusion to be suffered by those who know there is more hope of a fool than of a you. You will no longer be dispirited man wise in his own conceit. And to or irritated (if such is at present the hasten their return to their normal case) at finding difficulties in your way, state let us quote for them a few words of Dr. Thraendorf, a German-Protestant writer: Where the spirit of religious you will fall back upon yourselves; you indifference, the spirit of negation, gains the upper hand, there the life of a nation sickens in its innermost core. If the State, because it is not of any religion, will not allow children to be of any religion so long as they are in school, it adopts the old tyrannical principle of "whose the region, his the long suffering and magnanimous. religion" and falls below the moral level of Frederick the Great, who said: It is oppression if we deprive fathers of freedom to educate their children as they wish: it is oppression if we send children into a school of natural relig-

shall become Catholics like themselves. MISREPRESENTATION AND

ion when their fathers desire that they

about liberty and toleration, and many tinued to do so but for the clamor of unnecessary words anent the attempt of | the Roman Church." Catholics to enslave Protestants. All this senseless talk has served to bring home to us that there are individuals reason nor the most elementary rules of decency. Why did not our friends discuss the school clauses in a fair manner? Why did they prefer to further their views by misrepresentation and bigotry than by argument? Instead, however, of a dispassionate treatment of the matter we have had aggressive hierarchy:" appeals to prejudice, portentous resolutions from preachers, abuse and slander in order to force the Dominion Parliament to abolish the Separate schools in Alberta and Saskatchewan.

Despite the fact that these schools North America Act provides expressly for the continuance and that conse- but religion must have none. quently the constitutional rights of Catholics in the matter are beyond cavil, the bigots call upon the Government to wipe these schools out of existence, or to leave them to be dealt with by the Provinces. In one word they ask the Dominion Parliament to be recreant to its obligations and to stultify itself for their pleasure. And the Orangemen have given proof that they still adhere to the doctrine that no faith must be kept with Catho-

THE TIME FOR SPEAKING.

The Orangemen plume themselves on their superior enlightenment and tolerance, and wonder why we do not cheerfully endorse their self-given certificates of character. Now we do not claim such enlightenment as our friends rejoice in, but not being hopeless idiots we have learned from experience what Orange talk stands for. We are justified in saying, as every unbiased reader of history will admit, that a Catholic minority unprotected in its rights by law would be awarded little justice by the majority.

We have seen the Orangemen at work with his bullying and blustering methods. Their actions within the last few weeks reminds us of the tolerant citizens of Limerick who represented that "they were greatly damaged in their trade by the great number of Papists residing in the said city and alarm the introduction into the Autonpraying to be relieved therefrom. But as we happen to be at some distance from the Limerick of that time, and as we are not cursed by the penal code which Edmund Burke denounced as "the most proper machine ever invented by the wit of man to disgrace a realm and degrade a people," we cannot conceive why we should do the bidding of Orangemen, or be judged by their rules, or be rifled of our rights in the name of hypocritical gush miscalled deal-no favor but justice. To our readers we say in the words of New. tion to the Bill.

man: "There is a time for silence and a time to speak;" the time for speaking is come. And after ex horting them to know their religion. and to be able to explain the charges brought against the Church to the honorable gentlemen, to be sure, and opinion, he goes on to say: "And the immediate effect of your being able to do all this will be your gaining that proper confidence in self which is so necessary for you. You will then not have the temptation to rely on others, to court political parties or particular men: they will rather have to court in being called names, in not being believed, in being treated with injustice; will be calm; you will be patient. Ig norance is the root of all littleness: he who can realize the law of moral conflicts and the incoherence of falsehood and the issue of perplexities and the presence of the Judge becomes from the very necessity of the case philosophical

AN INDISCREET EDITOR.

The Springfield Republican says the Christian Guardian retorts sharply to Sir Wilfred Laurier's assertion that the lynchings, etc., are the fruits of the public school ystem. And as to the statement that Christian morals are not taught it replies that "the common schools of New England and of a number of other States were wont to We have heard a good deal lately teach religion and would have con-

Our contemporary forgot to tell its readers why the Roman Church clamored. Catholics protested because abroad who when anything concerning these schools were wont to teach the Catholics is at stake know neither Protestant religion: they refused to submit to what was a tyrannical infringement of their religious freedom. Our contemporary also informs us that the same reply holds good in this country so far as our Public schools are accused of godlessness."

Must we then infer that the Protestant religion is being taught in our hysterics over an "intolerant and Public schools? We fear that the editor in his eagerness to think any stick good enough to beat a yellow dog was indiscreet. He does not wish to banish religion from the school, but he insists that religion as he sees it is good like dogma, though he dogmatizes about a good many things, and with an assurance that a man with all antiquity have a standing in law and the British | behind him would never dare to assume. Science may have its dogmas

ESSENTIALLY DOGMATIC. We contend, however, that Christaught truth and condemned error will agree with us. But once again let us assure our friends that we have no intention of teaching dogma to Protestant children. The non-Catholic can teach religion as best suits him in his own schools. We admit that his and we beg to suggest to him that the sincerity of his pleadings for equal rights may be evidenced by an acknowledgment that we also have consciences that must be respected. But we fear it is hopeless to expect this from an editor who permits a reverend gentleman to say in his paper that the fied between two thieves, and exposed school Question is a contest of modern to the eyes of the multitude in their Christian statesmanship against the aggressive, sleepless, unscrupulous sinuosity of a hierarchy, ally of autoerats, sworn foe to light and liberty there dying, if they defy Him to save Himself as He saved others, if they blaspheme His holy name in His azony,

MINISTERIAL INTEREST.

The assembled ministers of the Methodist Church of Toronto inform Sir Wilfred Laurier that they view with omy Bill of that clause relating to Separate schools against the wishes and contrary to the vehement protests of the peoples most deeply affected in the for having turned our back upon Him, the peoples most deeply affected in the

recently that the members from Ontario and the state of t Assumed to take a great interest in it is because nothing but the death North-West affairs. If the people of of the Man-God in this world can the North-West were satisfied he did deliver us from eternal death in the not see why Ontario should be so tolerance. We merely ask for a fair greatly troubled about it. In the Even the inanimate creation seems to West there was practically no opposi-

BY LAW ESTABLISHED.

We are told that the Magna Charta of Canada is the British North America Act. " Under its provisions education is specified as one of the things entirely under provincial legislation and control." This does not state the matter accurately. According to the B. N. A. Act the Provincial Legislatures may exclusively make laws in relation to education provided that nothing in such laws "shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at

Such schools exists by law in the

North-West and the B. N. A. Act provides for their continuance. And yet the Premier is invited by some Canadians to violate the Federal Constitution. More than this, he is threatened with a defeat at the polls if he does not surrender the constitution of this country to religious fanatics the Dr. Sproule stripe, who, quote from Rossmore's repudia tion of Orangeism, are seeking to establish the worst mental slavery, and whose policy is solely negative, -- ever in opposition, ever seeking to sow dissension. It is a source of deep regret that individual moderate Orangemen do not think out such matters for themselves. To me they appear to be following blindly the lead of some few professional politicians, whose advice seems invariably to be the result of a contemplation of their personal interests and hardly ever the outcome of a desire for peace.

AT THE FOOT OF THE CROSS.

Antigonish Casket, " Mercy and truth have met each other: justice and peace have kissed."
(Ps. 84: II.) Ever since the fall of man there had been, as it were, a conflict between God's justice and His mercy. Justice demanded that man should suffer eternal punishment in satisfac-tion for his sin: mercy held back the avenging arm. Only Infinite Wisdom could reconcile the two. And this reconciliation took place when the Son of God became man and shed His ood, gave His life, died a victim His heavenly Father's justice, and ob tained mercy for us.

Man had sinned against God, and the

Man must give satisfaction, and that satisfaction must be infinite. To give this in inite satisfaction, the victim must be equal to God, therefore must be God Himself. And Jesus Christ is this victim. No satisfaction that we could make would be enough; there-fore He offered Himself to suffer in enough for our children. Nor does he like dogma, though he dogmatizes about a good many things, and with an asown sins but for ours. There was no sin in Him; it was impossible for Him to commit sin. He is holiness itself; in heaven He is adored by all the choirs of angels: it is the sight of Him which constitutes their happiness: when He appeared on earth, His Father bore witness to Him on the banks of the Jordan and on Mount Thabor, on the day of His baptism and on the day of His transfiguration; "This is my beloved Son in whom I am well pleased." But He took on tianity is essentially dogmatic, and we are sure that any reader of the New Testament who can discern that the the took on the Lord hath laid on Him the investment who can discern that the the took on the Lord hath laid on Him the investment will not save Himself and them. But in the Lord hath laid on Him the investment will not save Himself and them. But in the laid on the l Christianity as revealed to us in it, iquities of us all;" "He bore our sins taught truth and condemned error will in His body upon the tree." And under the appearance of a sinner, the justice of God struck Him. If Jesus is stripped of His garments, it is because He must pay our debt for having attached ourselves to the things of this world. If He is stretched upon the cross, if His limbs are pulled out of joint, if He is fastened not with belief is entitled to respect, rope but with nails, it is because He and we beg to suggest to him that the must pay the debt which we owe to God's justice on account of our sins o the flesh. If He obeys the orders of His executioners without the slightest resistance, without one word of complaint, it is because He has to pay our debt for all our sins of disobedience, all our murmurs and complaints

against the will of God. If he is cruci company, so that heaven and earth are witnesses of his shame, it is to pay our debt for pride and vanity. If they mock and jeer at Him as He hangs is because He must pay the debi which we owe to God on account of all the evil words which we have spoken. If He suffers that agonizing thirst, and gets nothing to relieve it but vinegar and gall, it is to pay our debt for al our sins of drunkenness. If he is allowed to feel as though He were utterly abandoned and cast off by His Heavenly Father, if no angel comes to comfort Him now, if He is delivered up new provinces of Alberta and Sask-atchewan.

The member from East Assinibola said

for having furned our back upon Him, for having forgotten Him completely, for having found our whole joy in things of the earth which God has

> world beyond the grave. How terrible is the justice of God! recognize it. For the earth trembled, the veil of the temple was torn in two,

the sun was darkened, the rocks were rent and the graves opened. What then should be the effect upon our hearts! It is true that the highest and best of all motives for obeying that the highest have been pierced with the nails. What have the grace to see the truth before and best of all motives for obeying the commandments of God is gratitude and love, but at the same time a holy fear of God's justice and of His punishments is very wholesome for our sculs. The lesson that we should learn from meditabing upon our Saviour crucified is that "it is a fearful thing to fall into the hands of the living God." We know that His justice did not spare the angels: "God spared not the angels that sinned, but delivered them to be drawn by infernal awful deed they had done; and the cen
have been pierced with the nails. Whatevered ever would be our feelings as we kiss the crucifix on Good Friday morning. If we are in the state of mortal sin, and pour feelings and the save the grace to see the truth before ever would be our feelings as we kiss the crucifix on Good Friday morning. If we are in the state of mortal sin, and the had only one interval of consciousnet feeling any contrition, our hearts must be harder than the last sacraments. The Rev. Edward hearts of many of those who took the living God." We know that His justice did not spare the angels: "God spared not the angels that sinned, but delivered them to be drawn by infernal wife dever would be our feelings then, the his death. She regards his couversion as a direct answer to her prayers.

Mr. Moody was ill only five days. He had only one interval of consciousnot feeling any contrition, our hearts must be harder than the last sacraments. The Rev. Edward McCarty, pastor of St. Augustine's their breasts in sorrow for the delivered them to be drawn by infernal wife over would be our feelings then, the state of mottal sin, and the case, and at that time asked for a priest, was baptized and received the last sacraments. The Rev. Edward McCarty, pastor of St. Augustine's the province of the beauty of the barder than the last sacraments. The Rev. Church, officiated at the function, our hearts of many of those who took beating the hearts of mortal sin, and the received and received and received the bard only one interval of consciousthe vered them to be drawn by infernal es to the lower hell unto torments."
when that thought fails to move but the sins of others, with such sh those who, dying without repent nee appear before Him in the dread-al Judgment Day bearing their own

f His justice in such a way as to forget lis mercy. We are surrounded by His lis mercy. We are surrounded by His nercy as the fish is surrounded by water. Into one place alone His mercy never enters —hell: because there is to one there to exercise it upon. But nowhere does God's mercy pour itself forth so abundantly as in the sufferings and death of our Saviour. Man could do nothing to save himself, therefore it was necessary that the Son of God should become man to suffer and die. It was necessary—yes, if God wanted to save us? But why did He want to save us? He might have get two offers and the save us? ave us? He might have cast us off ltogether; He might have let us lie in pit we had fallen into; He was not any way obliged to lift us out; our struction would not make Him any the less happy. Why, then, did He make this wonderful plan to save us? Simply because of his infinite mercy. He had no need to pity us, but He did pity us. The Son of God preferred to become man, and redeem us by shed-ing His life's blood, rather than that we should be lost eternally. He offered Himself upon the cross not merely as a rictim of justice, but also as a victim

When His life is drawing rapidly to a close, His mercy grows more and more active in these last hours. He atters a prayer, and it is a prayer of mercy; He makes a promise and it is a promise of mercy; He bequeaths a legacy, and it is a gift of mercy; He makes known His thirst, and, painful as this bodily suffering is, it is only an image of a thirst in his soul a thousand times more hunning a thirst which times more burning, a thirst which comes from His mercy. wickedness of that sin was infinite.

He prays, and it is a prayer of mercy, for He prays for the enemies who have persecuted him to death. He prays for the Jewish priests who have plotted against Him, for the false witnesses who have lied about Him, for the people who have insulted Him, for the Pilate who has condemned Him, for the Priate who has condemned Him, for the executioners who have crucified Him. If His enemies were showing some signs of repentance, we might not wonder; but they are not; they stand at the cross mocking and blaspheming Him. And in the midst of this He opens His lips, not calling on His Father to strike them dead with lightning, but herging Him to have mercy on them.

a little while the heart of one of them is touched; he admits that he and his companion have received what they deserved, but that Jesus is an innocent man; he responds to the grace which has been given him in answer to our Saviour's prayer; and now he gets more grace; all at once he sees that Jesus is more than man, and he speaks to Him as his Lord and King: remember me when Thou comest into Thy kingdom." Then the blessed promise of mercy leaps from the dying Saviour's lips: "Amen I say to thee, this day thou shall be with me in para-

dise."

He bequeaths a legacy, and it is a gift of mercy. He had no earthly property to give; His very garments are now being diced for by the soldiers. But looking down from His cross, He sees standing there His Mother and His beloved disciples. "Woman," He says, "behold thy son." And to St. John, "Behold thy mother." was not merely providing a home St. John at that moment stood there as the representative of all the disdid: 'From that hour the disciples took

He makes known His thirst. Nothing causes such a burning thirst as loss of blood, and now our Lord's body is drained almost to the last drops. But this badily thirst is only the image of a the least degree the bitterness of Tory thirst a thousand times greater, the thirst of His soul for our salvation. The work of redemption will not be accomplished till the hour of His death, and therefore, he has longed for that hour to come. Now it has come. "It is consummated." "Mercy and truth have met each other; justice and peace have kissed." He resigns His soulinto the hands of His Heavenly Father. spirit. And saying this He gave up the ghost." " Father, into Thy hands I commend my

awful deed they had done; and the centurion who drove his spear into the Sacred Heart was converted at that let us remember that "He spared His own Son. If He punished His one of the saints. If we are in the state of grace, then it is at the foot of the cross that we shall get the strength to persevere in the practice of virtue. I we are sor rowful or afflicted in soul or body, it is at the foot of the cross that we shall receive the grace which will make our sorrows and afflictions easier

to bear. Let us kiss the crucifix on Good Friday morning in the same spirit in which we would gladly have done it if we had been really present on Calvary, in the same spirit in which we shall wish to do it at the hour of our death. In done, and the good we have not done, shall terrify us; in that hour, the priest who stands beside our bed will hold the are solid on this question." who stands beside our bed will note the crucifix up before us; he will put it to our lips; he will bid us call upon the name of Jesus, our crucified Saviour; he will remind us of the lesson which the crucifix teaches, that if God be a God of infinite justice, He is also a God of infinite mercy. If we have studied well that lesson of the crucifix during life, we shall not forget it in the hour of death. The last words of our dying Saviour will be our last words, and we shall say with confidence: "Father, into Thy hands I commend my spirit."

"THE CURSE OF DUALISM."

When Lord Rosebery, by a very discreditable intrigue, become British Premier for a few months, it was as head of a Home Rule Government, kept in the Lich Notionalist yet. in office by the Irish Nationalist vote. Nobody was aware that Lord Rosebery, on accepting office, had practically pledged himself against Home Rule, but that was really what occurred; and so this trickster secured office and obtained the satisfaction of his ambition

he points out that no one need have any fear that the Liberal Party will again attempt to introduce "the curse of dualism" into the Government of the Empire. By "the curse of dualism"

And in the midst of this He opens His lips, not calling on His Father to strike them dead with lightning, but begging Him to have mercy on them. More than this, He even tries to excuse them: "Father, forgive them, for they know not what they do."

He makes a promise, and it is a promise, of mercy. He has been crucified between the comportunity arises for so doing. His references to Austria and Hungary, and to Norway and Sweden, are curiously perverse and beside the mark, for there has been no proposal to make the proposed legislature at Westminister.

But Lord Rosebery is not merely opposed to an "independent" legis-lature in Ireland; he is equally opposed to a subordinate legislature, and, in these circumstances, it is extremely dishonest that he should quote as parallels Austria and Hungary, and Norway and Sweden, while ignoring all the other parallels which are applicable and which have been so eminently suc

Canada is just now creating a new legislature in the North-West, in addition to the existing legislatures in Australia. The whole federal system of America is based upon local legisla-tures, and the same is true in South tures, and the same is true in South Africa, not to speak of Germany and Switzerland. But Lord Rosebery ignores all this, and, in his efforts to injure and misrepresent the Irish cause, he gives whetever weight, attaches the cives the represented County Kerry as a Liberal in Parliament. injure and misrepresent the Irish cause, he gives whatever weight attaches to his name to a deliberate fal schood.

The character of Lord Rosebery is gradually coming to be understood. In certain respects it would be too much her who had given a home to Him. to say that he has any character at all; St. John at that moment stood there but, as a politician, the Liberal Party will find that no drastic measure of re ciples of our Lord; our Lord wisnes that His Biessed Mother should adopt all of us as her children; that she should be our Mother and our intershould be our Mother and our intershould he wished all of us to be bands of a discredited trickster. such as this man Rosebery is now known

bostility to the Liberalism which Lord Rosebery is condescending enough to profess.-London, England, Catholic News.

A Prominent Brooklyn Convert. Quite a stir has been created in

church circles in Brooklyn, N. Y., by the announcement of the conversion, on his death-bed, of Leonard Moody, a well known real estate dealer, who had long been treasurer of the Brooklyn Tabernacle and one of the Rev. Dr. Christians .- The Missionary.

A World wide Battle.

In an article on the present agitation f the school question in Canada.

'All over the world the battle be-tween religious and secular education is becoming in a rapidly increasing degree the test of parties. In Ireland it rages on the university question: in England round the elementary schools. In France it opened the campaign against the Church, first attacked in the expulsion of the teaching orders, and in other countries, even if tempor-arily suspended, it is only in order that that solemn hour when we shall hear a the assailants may rally their forces for when the thought of the evil we have not done, and the good we have not done, the life in the day in the day in the day in the day in the foreign to find the evil we have a contract the assailants may raily their forces for the assailants may raily their forces for the assailants may raily their forces for a fresh effort. The laicization of the schools is always in the foreign the day of the evil we have nothing a first the day of the common and parties in different countries which have nothing else in common share this war-cry and

> A "Good Friday" Observance. A very beautiful and truly devout custom is that of keeping strict silence during the hours from 12 to 3 on Good Friday, in honor of our Blessed Saviour's agony apon the Cross.

Let us make the resolution to do this much for Christ our Lord. A good many of us, I fear, have been exceedingly selfish, indolent and undisciplined during the whole of Lent; but even in that case, let us not become despondent thinking about it, for what does St. Francis say? That sadness is of the devil. So we must not get out

CATHOLIC NOTES.

Notre Dame University this year has elected Mr. Thomas B. Fitzpatrick of Boston upon whom to confer its highest honor, the Lactare medal.

by one of the most disreputable in trigues in political history.

He now appears in the city of London, and, addressing a more or less Liberal Unionist and Tory audience, May 14. Cardinal Gibbons will officiate Most Rev. J. J. Glennon, D. D., the new Archbishop of St. Louis, Sunday, and Archbishop Ryan will preach.

Following the example of Cambridge,

Oxford University has conferred on the distinguished English Catholic composer, Sir Edward Elgar, the honorary degree of Doctor of Music, -Antigonish

There is at present some talk of re-storing the ancient chateau of the Popes at Avignon, France. If done, it will be remodeled to suit the period of Gregory XI. The chateau is now used as a museum of religious art.

The death is announced of Rev. Wm. Neville, of the Oratory, Birmingham, at the great age of eighty nine years. He was private secretary to Cardinal Newman, and was appointed one of the Cardinal's literary executors. R. I. P.

The German Emperor has urged that a strict inquiry be made into the kill-ing of the German Franciscan by Greek monks at Jerusalem last month. It is intimated that if the Greeks are to blame he is resolved punishment shall On the King of England's recent

scholarship list appeared a record of the Sisters of Notre Dane, of which the Catholic body may well feel proud, they heading the list. The Christian Brothers secured the highest Catholic place among the men. Lord Kenmare, who died at London

recently, was a devout Catholic and took an active part in the reception Mgr. Ritchot, one of the ploneer

Catholic missionaries of western Canada, and for forty-three years parish priest at the French settlement of St. Norbert on the Red River, died March 16, after a long illness, aged 80 He was born at L'Assomption Qu tion College before coming west in 1862.

The Pope has sent his blessing to the Comtesse Clotide de Hamel de Manin, London, foundress of the "Universal Association of Catholic Children or the Universal Children's Crusade of Prayer" for the preservation of Christian education in Great Britain, Ireland, and in all civilized countries. The association was founded in 1897. and numbers at the present day two million little crusaders of different nationalities.

There are at present 340 young men studying in the Seminary Ruo de Bac, Paris, the famous missionary nursery of the Society of Foreign Missions. They are all for the missionary field. Founded in 1663, this noble institution has sent, since 1840, more than 2 000 priests to the Orient. Seventy seven martyrs are written on its golden book and of these two were executed by formal sentence for the crime of being

BEING A MEMOIR NOW FIRST PUBLISHED IT COMPLETE FORM OF THE RARLY LIFE AND ADVENTURES OF COLONEL SOILS, WOONSELL KNOWN AS SPANISH JOHN WHEN JAMES F THE REGIMENT IRLANDIA, IN SERVICE OF THE REGIMENT IRLANDIA, IN THE RING OF SPAIN OFERATING IN TAILY.

BY WILLIAM M'LENNAN.

VIII.

How I fixed in my attempt to recover the tolen money, and how Fither O'Rourke and I came face to face with unlooked for company in the lon at Portree. We, in company with my

pushed our way rapidly towards Knoi-dart. Although it had been perfectly plain to us both—for Father's O'Rourke had picked up no mean bit of soldiering in his campaigning—that any success ful stand was out of the question—fo the cordon was every day tightening round Lochiel, and, worse than this, some of the principals, like Lovat, were disheartened, and only anxious to make their peace on any terms—Murray, who was to some extent the representative of the Prince, was badly frightened, and moss of the Highlanders were wearying to return home. This was all patent to us, and yet we could not help feeling a sense of dejection with the most of whom knew no reason whatever for anything they did, beyond that they were ordered to it by their

will cheer a lagging spirit, and for the first twelve hours we had enough of it and to spare. But though at times and to spare. But though at times nearly surrounded, being able to scatter on any approach, we had an advantage over what troops we met, and were not slow to avail ourselves of our oppor-tunities. "Faith, I've not done mush running away since I was at school!"

Father O'Rourke declared; and, indeed, to see him one would swear he
had the heart of a school boy in him

However, we were soon beyond actual danger, and now made our way openly enough, until one evening we stood on the highway, and before us I pointed out to Father O'Rourke the chimnies of Crowlin, my father's house, which d left as a boy of twelve, six years

Eighteen may not seem a great age to my reader, and does not to me to-day, when, I can cap it with fifty years and more, but on that June day in the when I stood and knocked the year '46, when I stood and knocked the dust of the road off my shoes, I felt like a man who had spent a lifetime away from all he had known as a boy, and my heart grew so big within me that I could say the words, "There! that

Aye, Giovannini, and the man is blessed that has a Crowlin to come back

blessed that has a Crownin to come back to," Father O'Roucke said, laying his hand on my shoulder. "Oh, I don't mean that, Father; 'tis a poor place enough," I answered, for fear he should think I was vaunting it. And I didn't mean that either, vannini," he said, smiling. "But Giovannini,'

let us be going." So on we went, each familiar object breaking down the first feeling of separ ation until the years between vanished ation until the years between vanished before a voice within, saying, "I saw you yesterday!" as we passed the big rock by the bend of the road, and followed the little path with the same turns across the elds and over the brook, with the same brown water slipping between the same stepping-stones. "You crossed o'er stepping-stones. "You crossed o'e yesterday! You crosssed o'er yester day!" it seemed to say; and so on, until the dogs rushed out barking at us

from the house itself.

"Go in first, lad—go in. I'll stay
and make friends with the collies,"
said Father O'Rourke, seating himself, and I left him.

found my father sadly changed much more so than I had gathered from the news I had received; indeed, it was easy to see that his disease was fas nearing its end. He was greatly brightened by my return, and heartily wel-comed Father O'Rourke, the more so when he learned his true character. and they took to each other at once When I saw the great, bare house

all the more forlorn for the lot of rantipole boys and girls, children of my poor Uncle Scottos-wanting the feeling of a home, that somehow seems absent thout a wonan about-for my sister Margaret was the same as adopted by Lady Jane Drummond-and my poor alone, year in year out, I first realized something of what my absence had something of what my absence had meant to him, and of the effort it had cost him to send me away.

It was decided we should remain where we were for the present, until something definite was heard from the Prince, which might lead to further As it would only have courted danger, which I hold am an has no right to do, we put off our uniforms and soon were transformed by the Highland

To me it was nothing, this change to a kilt and my own short hair, replacing the bag wig with a blue bonnet, but Father O'Rourke would fain have returned to the cassock he had left behind him on head the still behind him on head him on head the still behind him on head the sti hind him on board the Swallow, and was most uncomfortable for many days he learned to manage the kilt three hundred? with decency, if not with grace," as he said himself. Oh, Isaiah, Isaiah (" he groaned;

"Hittle did I dream you were preaching at me when you commanded, 'Uncover thy locks, make bare the leg' (Discooperi humerum, revelacrura)," and he would pretend to cover up his great knees with his short kilt, to the delight he children, who were hail fellowwell-met with him from the hour of his

Many was the pleasant talk he had with my father, who was full of his re-membrances of Rome and the College he so loved in the via delle Quattro With him he stopped all his tomfooleries, and I was surprised to see what excellent reason he would dis Sat it must not be taken he only amused imself and my father, for more than weary journey did he make into the to minister to some wounded unthere in hiding, sore meeding piritual consolation he alone could

(the Soldier Priest) he was soon known and demanded far and near, and no re-quest ever met with a refusal, no matter what danger might offer.

I may mention it was now the com mon people began to speak of me as "Spanish John," a name that has stuck fast to the present; indeed, such names serve a purpose useful enough where a whole country side may have but one family name, and I can assure you, McDonells never wanted for Johns.
There were Red Johns, and Black Johns, and Fair Johns, and Big Johns, and Johns of every size and colour and deformity. Had they known a little more geographically, they might have come nearer the mark; but it is not for me to quarrel with the name they saw fit to fasten upon me, as most of them knew as little difference between Spain and Italy as between Mesopotamia and

The English were about at times and more than once we had to take to the heather, and lie skulking for days together in the hills; but no harm came to Crowlin. Indeed, I thought but little of the ravages committed, though they have been made much of since, for waste many a mile of country had helped to lay, and that a country like to the Garden of Eden compared with this tangle of heath and hill. It was only the fortune of war; and, after all, there was many a one who lived or without being disturbed, always ready to lend a hand to those less fortunate

Early in June we heard the news of the capture of old Lord Lovat, in Loch Morar and before the end of the month that Mr. Secretary Murray had also fallen into the hands of the Govern ment. About this time too we heard some ugly reports of one Allan Mc-Donald Knock, of Sleat, in the Isle of Skye, and though a cousin of our own it was said he was the head of the in formers and spies, and from the de-scription we suspected that Creach was his coadiutor.

As soon as our country began to get more settled, I resolved to go North and see if I could come on any chance of recovering the stolen money; for now the Prince would need it more than ever, as the last news we had of him was in South Uist, in great straits for every necessity. Accordingly set out alone, and on arriving in the McKenzie country, I put up for a night with a Mr. McKenzie, of Torridon, who had been out as a Lieutenant-Colone in my cousin Coli Barisdale's regiment. I made some inquiries, and found old Colin Dearg was still in the country, but was careful not to disclose the object of my visit, which was an easy enough matter, as our talk ran on the troubles of our friends and the Prince.

The next morning, while the lady of the house was ordering breakfast, I went for a solitary stroll, to turn over my plans and decide how I might best approach the matter. I had not gone far before I met a well-dressed man, also in Highland clothes, taking the morning air, and with him, after civil salutations, I fell into discourse about

former happenings in the country.

What was my astonishment to hear him of his own accord begin the story of the French officers who came to Loch Broom, and how the thousand guineas had been cut out of their portmanteau by Colin Dearg and the others, Major William McKenzie of Killcoy, and Lieutenant Murdock McKenzie, from Dingwall, both officers of Lord Cromarty's regiment.

spised through all the country for their behaviour; but had they only their pretty mess they made of the advice there would never have been word about it."

"Indeed!" said I, astonished beyond measure. "And pray, sir, what did you advise?"
"Och, I would have cut off both

their heads and made a sure thing of it, and there never would have been another word about the matter.'

curiosity, for I can assure you it gives a man a strange feeling to hear his taking off talked over to his face as a matter of course. "Who were they," I asked, "and

from what country? The oldest, and a stout like man, was Irish. The youngest, and very strong-like, was a McDonell, of the family of Glengarry, he answered. "How did they know the money

there? Did these officers speak of it? I asked, thinking I might as well get at the whole story.
"No," said he, "but another officer

who had been with old Cotin since the battle, went on board their ship when they lauded and told him the youngest one was sure to have money."
"Was his name Creach or Graeme,"

I went on. "I don't just remember, but his face was as white as a sick woman's," was the answer, which fixed my man for me

And what was done with the money?"
"Colin Dearg got three hundred

guineas, William Killcoy three hundred, and Lieut nant Murdock McKenzie " And what of the other hundred?"

"Two men who stood behind the Irish Captain with drawn dirks, ready him had he observed Colin to kill Dearg cutting open the portmanteau, got twenty five guineas each, and I and another man, prepared to do the like to the young Captain McDonell, he answered, very cool got the same. as if it were a piece of business he did every day.

'Now, are you telling the truth?"

I asked, sternly.

"As sure as I shall answer for it on the Last Day," he said, warmly.
"And do you know to whom you are

speaking? "To a friend, I suppose, and ne of my own name.

No, you damned rascal !" I roared. and caught him by the throat with my left hand, twitching out my dirk in my right, and throwing him on his back. "I am that very McDonell you stood ready to murder!" And I was within iritual consolation he alone could an ace of running him through the As the "Sagairt aut Saighdeir" heart, when I suddenly reflected that I

was quite alone, in a place where I was was quite aione, in a place where I was in a manner a stranger, and among people whom I had every reason to dis-trust. I got up, thrust my dirk into its sheath, and walked off without a word, leaving the fellow lying where I had thrown him.

I met Mr. McKenzie in the entry, who asked me where I had been. "Taking a turn," said I. "Have you met with anything to

vex you?"
"No," said I, smiling.
"Sir," said he, "I ask your pardon, but you went out with an innocent and harmless countenance, and you come in with a complexion fierce beyond de-

"Come, come, Mr. McKenzie," said I, laughing, "none of your scratinizing remarks; let us have our morning." "With all my heart," said he, pour-

ing out the whiskey.

I made some cautious inquiries about the man of my morning adventure, to which Torridon replied he was a stranger to the place, but he believed him to be probably a soldier in Lord

regiment.
as I could decently do so, I took leave of my host and hastened to put into execution a plan I had formed. TO BE CONTINUED.

ON EASTER EVE.

THE PRAYER THAT LISTENING ANGELS By Thos. D'Arcy McGee.

It was the evening before Easter and the air was quite chilly. In his one room, bachelor apartment, before a grate fire, old Patrick McNevin sat alone and gazed into the flames. The fire-light shone upon his grizzled visage, worn and wrinkled, and re-vealed an expression of intense sad-ness depicted there. A closer inspection would have discovered that tears stood in his deep sunken eyes.

The room in which he sat was bare and cheerless, and the simple furnishings were shabby, old and worn. A few chairs, a low bed in one corner in the opposite a deal table with a rud cupboard, were the principal article of furniture. There was a tattered rag carpet on the floor, and a portrait, family group in a black-stained, oldframe hung over the fashioned place; while on the opposite wall close together, overlooking the bed, were two old, dim, but once tawdry pictures—one, of the Blessed Mother, and the other of her Son. It was the season of great happi-

ness in the Christian world, and every one was filled with the joy that great feast ever brings with it. But Patrick McNevin was thinking now of his wife, long deceased, and his child who had been borne to the grave since last Easter and laid beside her mother. She was a daughter, the joy of his heart, and the comfort of his old age. All the rest of his children had left the parental nest but her, the youngest of seven, with her dead mother eyes, her voice, her hair; a duplicate in fine was this girl of the white complexioned pretty lass who five and forty years ago had yielded her heart rough, yet tender affections of Patrick McNevin.

He had but to look at this child, but hear her voice, and he was trans ported to that unforgettable scene, the happiest hour of his life, when he led his darling Mary to the altar. This daughter, in her eighteenth year, had been snatched away. That fearful spectre, consumption, had laid its gaunt hand on the tender flower, and rithered it; had carried her off and had broken an old man's heart.

And as he gazed into the fire his thoughts went back across the dead years. He seemed to stand beneath years. He seemed to brighter sky; the birds were singing; his senses were filled with the sweets of a bright May morning. An Irish landscape lay around him; the scent of Irish fields was in the air; quiet hills, the velvet vales and the shaggy glens of his native country I looked at him with a good deal of rose to view. He saw his grey haired sire, and his old mother, standing, tearful, in the cottage door, waving adieus to him, their eldest son, bound for America, the Eldorado of the emigrant. He heard the piercing wail of the younger children that went up from that simple home he had turned his back on forever. He felt some elation of heart that filled him fifty years ago as he strode forth to win a home in "the land of the free," for himself, for his father and mother. land taxed and persecuted into prema ture old age. Alas! how long that old father and mother had waited! How their hopes rose and fell alternately for weeks, for months, for years! they slept side by side in an Irish churchyard, and the one dream of their

poor, simple lives was never realized.

And now the scene was changed.

His wife, his patient, long-suffering helpmeet; his children, rosy happy, were gathered round that And, as he looked about him, on that bright array of happy faces, he felt nothing was lacking to make his joy complete. His heart expanded with feeling of pride—the pride of a hushand, of a father. But even as he looked, one by one they faded away, gazing wistfully and sorrowfully at him from the darkness, and he was alone. A great sense of loneline came over him, his heart throbbe with grief. Oh! why was he left, when all that he loved and held most dear in life had gone before!

These and many more things he saw in the fire. His whole life passed in review before him. A life of toil, silent suffering and sacrifice. His days had been spent; his fifty years of working life in the mines, those darkcaverns, where the sunshin never penetrates. And for what? Cui Bono?" for the right to live, to And for what? breathe, to eat and drink like the animal whose life his resembled, the mole.

The bells toiled midnight. He awoke from his reverie to the cold realism of his surroundings. A blank future lay before him, a dark past stretched behind. He stirred the dying fire.

pictures of the Blessed Mother and her Son and prayed; and that prayer, uttered in the fullness of his heart, knocked loudly at the door of heaven. He prayed for his dead wife and chil-dren; he prayed for his enemies; he humbly heaved for his enemies; he humbly begged forgiveness for his transgressions, but most of all for his ingratitude, and sent up thanks to God for the many blessings that had been showered on him, a sinful, wayward, rebellious child. And the angels turned their eyes from the golden streets and the glories of a rejoicing Paradise and leaned over the balus trades of heaven to look down on this trades of heaven to look down on this afflicted man of earth, kneeling in heartfelt prayer. And the Master's all-seeing Eye was averted from many a proud altar of worship to that simple. bare room, adorned with the stained pictures of the Blessed Mother and her Son, and the uplifed blunt hands, and the upturned face, glorified with resignation; turned lovingly to that poor man wrestling with adversity-nay, triumphant over adversity and all the sorrows of his life!

For hours the old man knelt and prayed. And he was comforted. His chalice passed away from him. Gethsemane was accomplished, and his Easter day dawned.

THE VITAL SPARK

REV. C. COPPENS, S. J.

The whole universe is full of action all heavy bodies act upon each other by mutual attraction, or gravitation; the ether carries light and heat to all portions of the world : all around us upon earth action assumes thousands of varieties of forms. We notice two gen eral classes of action to which all species may be reduced, namely, "living" and "non living "action. We are now to study living action. What is life? study living action.
Whence does it come? Whence does it come? These are the questions we are here to consider.

What is life? It is the power thing to perfect itself. It may do so in various ways; plants draw their nourishment from the soil and the air, and turn it into their own substance evolving themselves according to their species, and reproducing the same species in new plants or seeds; animals assimilate food for their growth, support and reproduction; the mind per-fects itself by appropriating truth, the will by embracing what is good. God has in Him the highest life; has He then the power of perfecting Himself? Not in the sense in which we have such power, but in a higher sense. By the one infinite act which is His very being, He is all-perfect. This statemen may be too abstract for many readers we do not need to dwell on it or ex plain it further, since we are talking here of created life, and in particular of plant and animal life.

Non-living things also act, but they act on other things, not on themselves thus moisture corrupts dead wood, the air corrodes iron, simple substances combine with each other to form nev kinds of matter. In this then co the exact difference between living things and those which have no life, that living substances can produce effect on themselves, while the others

cannot do so.

To exercise this power of self evolu tion, the matter constituting the plant or animal needs a peculiar arrangement of its parts, an organization, which is different for every species. Theref of each species is only an outcome of the special organization; for instance, that one tree bears apples, another cherries simply because the fibres, roots, branches, etc., are differently built in the apple and cherry tree. But why are they differently built, except be-cause the life principle which built them was itself different? From the same soil different seeds will draw different organisms, each according to its own kind of life. The various

organisms are the results, not the causes, of the vital principles that con-Whence comes the life principle of any plant or animal? The question regards facts, not mere speculations or theories. Now it is a well known fact, universally acknowledged, that every plant and animal which comes into existence day after day all over the earth receives its life from a plant or animal of the same species as itself. All lilies grow from bulbons roots produced by other lilies, all corn grows from seeds produced by a corn stalk, all sparrows come from sparrows, eagles from eagles, etc., no exception ever

happened in our days. We will not discuss at present the Darwinian theory, which supposes that the species of plants and animals now existing have originated from other less perfect species by gradual trans-formations and the survival of the fittest organisms. We mean to go further back than the whole series of transformations, if there ever has been such a series; we mean to examine whence came the first living organisms, which ever communicated life to others. Could they have origin-ated from non-living matter? There was a time, not so long ago, when it was generally supposed that magots owed their lives to dead meat or cheese. If this can happen in one species of living things, it might, for all we know, occur in other species. But does it happen in any species? It does Italian poet and scientist, Francesco Redi, in the latter half of the seventeenth century (he died in 1698), showed that meat surrounded with very fine gauze so that insects grubs, but that grubs originated from the eggs deposited by insects. Thus he upset the theory of abiogenesis, or

spontaneous generation. But in the eighteenth century the use of the miscroscope discovered a great variety of minute organisms which seemed to get their life from dead matter. Steep some hay in water, and in a few days the water will swarm with countless animalcules swimming in all directions. The naturalists Need hem in England, and Buffon in France (died 1788), maintained that this was a

then arose. The Italian, (1739-1799), showed that no animalcules arose when the water was first boiled and then enclosed in a vessel made airand that these and then enclosed in a vessel made at tight. But he was answered that the precautions might prevent spontaneous generation by removing some of its necessary conditions, but did not prove its impossibility. Gradually, as the controve sy proceeded, it became more and more clear that generation never took place in the water that had been heated to 212 degrees, and was then took place in the water that has been the test of the series and was their cut off from the air, even if this were done merely by a ball of cotton woo inserted in the neck of the jar. If no wool was inserted you had plenty of living forms. The conclusion was that living forms. The conclusion was that the infusoria were developed from minute spores of plants or eggs of insects constantly floating in the air; these were killed by the great heat to which the water was raised, and new germs were kept suspended in the wool and could not reach the liquid. But on the other hand, if boiled milk was used instead of water, the infusorial processed. So separateous generation appeared. So spontaneous generation

vas not disproved. In the latter part of the nineteenth century the great and good Dr. Pasteur, the Catholic chemist, who has probably e more for genuine science than Haxley, Darwin, Spencer and a whole host of agnostic scientists have accom-plished, undertook to fathom the matter by the most convincing experiments He soon found that milk needs only to be raised ten degrees higher in temperature to kill the germs it may contain. The ingenious experiment which de cided the entire controversy was made as follows: Pasteur said to himself, it the germs floating produce the animalcules in the water or milk when they can get to it, and re main suspended in the cotton when thi is inserted in the neck of the jar, ther I may be able to catch those germs in the cotton. To trap this germ dust, as we may call it, he put some gun cotton into a glass tube which he fixed in the window of his room. By an aspirator the external air to pass for hours through the tube, so that any floating germs might be trapped in the cotton. Now gun cotton is soluble in alcoho and ether; and when the ball had been thus dissolved, a fine dust settled at the bottom of the mixture. In this dust the microscope discerned an immense num ber of spores of fungi. He had suc

in entrapping the germs of in fusorial life. The scientist went further. He put another ball of such dust laden cotton into a boiled infusion which had been kept away from the air and had been for eighteen months without signs of life, and in twenty-four hours he found the sterlized liquid full of living organisms. We can do no better than to give the value of these observations in the words of Huxley himself, who in his "Origin of Species" (page 78) gives this reluctant testimony. He says: "The results of M. Pasteur's experiments proved, therefore, in the most conclusive manner, that all the appearances of spontaneous generation arose from nothing more than the deposition of the germs of organisms which were constantly floating in the air* so that M. Pasteur arrived at last at the clear and definite result that all these appearances are like the case of the worms in the piece of meat, which was refuted by Redi. * * * The doctrine of spontaneous generation has received a final coup de grace." This

theory, like so many others, is now dead and buried. If then the first living organisms cannot arise, as nature is now, from non-living matter, where did they come from? Revelation answers distinctly that God created them. Science can-not prove that He did not. But if, for the present, we ignore all revealed doctrine and appeal to human reason alone, what does it tell us about the beginning or cause of organic life? Various sciences combine their positive testimony to assure us that this planet which we inhabit has been gradually cooling and that there certainly was a time when, as Tyndal express it, "the earth was a red-hot molten globe on which no life could exist." Some original thinkers have suggested that the first organisms may have been brought here on metoric stones from another star. But whence did they come to the metoric other star? For all heavenly bodies either are still, or at least were before, too hot for animals and plants to live on. Shall we say that the natural laws have undergone a change, and have lost the power of generation which they orly possessed? He would be rash man who would assert such a change in nature's laws. All the physical sciences base their teachings on the uniformity of the laws of matter. That the earth has lost much heat by radiation is certain, but no other loss of energy is claimed by any scien-tists; and a higher temperature than the present might account for the extinction but not for the generation of organic life.

The verdict of all the physical sciences regarding the origin of organic life is clear and emphatic; it says: There is no natural cause that either now or ever before could have pro duced it. Now the mental science of philosophy, which goes further than the physical sciences, steps forward and announces the axiomatic truth which all rational beings must admit, namely, that there must be a cause for the beginning of everything. If then there is a cause for the beginning of organic life, and that cause is not in the compass of nature, then it is above nature supernatural. And thus we conclude with Sir William Thomp son, or Lord Kelvin, the greatest scientist of this age, that science teaches the existence of the Creator This truth he declared emphatically as early as 1871 in his presidential ad dress to the British association. He repeated the same statement in the Nineteenth Century and After, fo June, 1963, in which he wrote "Science positively affirms creating and directive power." The occasion on which those words were written is memorable in the history of with grief—

He knelt down before the stained life. A lively, spirited controversy science that had poisoned the fountain

of philosophic thought during the latter half of the uineteenth century on the ene hand, and the deeper and more thorough study of nature which character zes the writings of the leading scientists of the present day. Of the former, the inddel school of science, the great Academic lan Brunetiere had just then said in his learned Revue des Deux Mondes that science was bankrupt. About May 1, 1903, Lord Kelvin, speaking before a 1903, Lord Kelvin, speaking before a meeting of the most prominent scientists in University College, openly and emphatically proclaimed that science clearly proves the existence of the Creator. He was attacked in the Times newspaper, and he answered his critics in the same residated. Then Mr. Knowles that periodical. Then Mr. Knowles, the edi-tor of The Nineteenth Century and After, requested the venerable leader of scientific thought to write for his magnizine a clear statement of his thesis.
The paper written in answer to this request leaves nothing to desired. It is the deliberate and mature conviction of the highest authority in science on this most important of all philosophic questions. He writes: "I cannot admit that, with regard to the origin of life, science neither affirms nor denies Creative Power. Science positively affirms Creative Power. It is not in dead matter that we live, and move and have our being, but in the creating and directing Power which science compels we cannot escape from the conclusion when we study the physics and dynam-ics of living and dead matter all around. * * * We only know God in His works, but we are absolutely forced by science to believe with perfect confidence in a Directive Power—in an influence other than physical, or dynamical or electrical forces. * * * There is nothing between absolute scientific belief in a Creative Power; and the acceptance of the theory of a fortuitions concourse of atoms. * * * Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He

STRICKEN WITH DREAD LEPROSY.

ing them could grow by mere chemical

believe that a book of Botany

'No, no more than I could

PLUCKY YOUNG BROTHER CONTRACTS TERRIBLE DISEASE IN MOLOKAI

COLONY. In a letter received in New York recently came the announcement that Brother Seraphin Van Koop, member of a wealthy Belgian family, who two years ago went to the Hawaiian Islands to take up the work begun by Father Damien in the leper colony of Molokai, has himself fallen a victim to the dis-

The letter came from the young missionary himself to Rev. John J. Dunn, head of the Bureau for the Propaga-tion of the Faith, the Catholic Missionary Bureau. Its text was as fol-

ows:
"I have at last summoned sufficient courage to write you a few words. For the last six months I have lived through days of such anxiety and melancholy that I had not the courage to talk with you. You will pardon me for not replying more promptly to your well wishes for a happy New Year. I feel it necessary at last to break the silence and let you know of my condi-tion. You will kindly break the news to my brothers and sisters, because I

cannot tell them myself.

"A little while after your last letter came I discovered that I had no feeling in my elbow. I remarked the Father Maxime, who commended me to go to our physician. After he had examined me he declared the want of feeling appeared to him to be a symp-tom of leprosy, but to make sure he

took from my elbow some pieces of flesh for microscopic examination. " After a few days he came to see m and informed me that very probably it would prove to be a case of leprosy. He did not care to decide definitely, however, as all cases of the kind are left to the doctors to Honolulu, to whom he suggested that I should go. Our Very Reverend Provincial had been stopping with us for a fortnight, and on his return to Honolulu I accompanied him. When we arrived there I was examined by Dr. Herbert, who also took a piece of flesh from my elbow,

causing me quite a little pain. The operation, however, brought no result. Two days later there was a similar operation with similar uncertainty. he following day I was examined another doctor in the hospital, brought in consultation a doctor of the board of health. This time a small piece of skin was taken from a red patch had appeared on my cheek, well as a piece from my forehead. both of these cultures they found microbes of leprosy. There is no doubt of it, I am a leper. These experiments were made on the 11th of the month. That very night I left the 11th Honolulu to return to Molokia, where I will be compelled to remain for

the rest of my days. "You may be sure that this last trip was not exactly a very pleasant one. Just as soon as I arrived at the Lazaratto House my first care was to turn over all my affairs of the house to Father Maxime, with whom I had lived up to that time. I then took up my residence in a little hut, where I must live alone. It is certainly a very great

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a valuable diet for children

The Most Nutritious and Economical.

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OTHER CONTRACTS SE IN MOLOKAI ved in New York

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APRIL 15, 1905.

thirty-first birthday. Until the day of his death, as he set forth, he will live alone in a little but of the leper colony. He can have no companions except those similarly afflicted, and as these are natives or Chinese these will be no-thing of companionship for him. Books he will have and letters from home, but he will have and letters from home, out he may never answer those letters ex-cept through a third person. Occasion-ally he will see a fellow human being, some courageous missionary who will come to take his place, but the dauger come to take his place, but the danger of infection is so great that they will only speak at a distance. Helplessness and the lethargy that accompany the disease will come upon him soon after the end of the first year. He will then only be able to crawl about the hut. Death will be a welcome release

SECRET SOCIETIES AMONG CATH-OLICS.

MISCONCEPTIONS EXPLAINED-DISTING-TIONS THAT SHOULD BE MADE.

There are some misconceptions, says the Dolphin for February, current among Catholics regarding the nature of the societies whose members pledge themselves to secrecy, when they profess at the same time so be faithful commun-icants of the Church. It should be understood that the obligation to observe secrecy concerning the deliberations or transactions of a society or corporation does not constitute a note which renders such a society forbidden, unless the secrecy imposed upon a member is absolute, so that it may not be revealed to even those who have a natival of the constitution of the local secrets of the local se ural or divine right to the loyalty and honest service of their subjects. Thus societies of Catholics who combine for the promotion of some worthy object might find it advisable to keep secret their deliberations, just as bank-ers in their financial operations, or officers of the army, observe secrecy, lest those who could injure their com-mon interests or take advantage of their position might anticipate and frustrate their legitimate plans of pro-moting secret corporate welfare. But moting secret corporate welfare. But this necessity of observing a secret can never extend toward those in proper authority, such as the rulers of religious or civil societies, whose object it is to safeguard the interests of their subjects. If the State is to protect its citizens against injustice, it must have the means to discover the perpetrators of such injustice—a means which it would be deprived of by a society that settle carry out its purpose of uncontrolled right or wrong, in the dark, or withdraw its members from the responsibility which they owe, as subjects and sibility which they owe, as subjects and parts of society, to the law. The same holds good in a more emphatic way with regard to the Church, constituted to direct not only the external acts of religious worship, but also the conscience of its members. Both the Church and the State have a prior and a superior right to the exactions of civil and religious responsibility which no private organization can undo or over-ride by straining the just freedom of its members to the possible disadvan-tage of the civil or religious community.

This applies likewise to the duty o loyalty, which implies obedience to law and which may never be so constrained within any private circle by absolute pledge of fealty to a private society as to withdraw itself from the obligation of observing the precepts of the authority which safeguards on the one hand the commonwealth and on the other the meral integrity and conscientious exercise of freedom in the individual.

Hence, no allegiance can be lawful before God which pretends to control the individual so exclusively as to take from him the right to communicate his thoughts or to submit his will to the legitimate authority of the Church or the State, which protects his interests, temporal and spiritual, on condition that he is willing not only to make, manifest the dangers which may threaten the commonwealth from indithreaten the commonwealth from individual malace, or negligence, or imbecility, but also to co operate, by obedience to the common law, in the defence which authority prescibes against a common danger; and in this freedom he may not be hindered by any private society that demands his allegiance under oath. ance under oath.

allegiance under oath.

The distinction between an oath of secrecy and opedience which is absolute and a pledge of secrecy and obedience which extends only to those who have no right, or reason to know, or to command, is not always clearly marked in the mind and conduct of men, especially young men who become members cially young men who become members of organizations wherein such pledges of organizations wherein such pleages of secrecy and loyalty are customary. And, indeed, there is danger in this confusion of principle, which would lead to a false loyalty, based upon unthinking enthusiasm, especially where a thorough knowledge of religious prin-ciples, by which the educated Catholic discriminates between his duty to God and his loyalty to his fellows, is lack-

ing.
Bishop Harkins of Providence, has well defined this distinction in a recent address to the Knight of Columbus, address to the Knight of Columbus, which contains at the same time a note of friendly warning to the members of the organization, in whose loyalty the Bishop has full confidence. He bids the members to keep guard, and rightly to understand their compact of secrecy. These is great danger." he says. the members to keep guard, and rightly to understand their compact of secrecy. "There is great danger," he says, "when total secrecy is imposed." Any seciety that will not reveal its secrets to proper authority, when required, is a danger to the State. History proves the truth of this statement." Turning the truth of this statement." Turning to the subject of absolute submission in advance, and by oath, to the dictates of an unknown superior, in the name of ciety, whether for good or for evil,

hop Harkins says: Another pitfall is blind obedience

will not forsake me."

The letter concludes with a request for prayers. Brother Seraphan Van Koop is twenty-eight years old. In all likelihood he will not live to see his all likelihood. In the day of the knights will be faithful to the control of the knights will be faithful to the day of the Church. the Church. Such societies will always have her approval in formal documents. And if the knights will be faithful to the Church and State, the Church will be ever ready to prosper their order. The knights have been most faithful heretofore, and there is no reason for believing that they will not continue

as in the past."
Referring to the words of the Bishop one of the representative knights at the banquet of the society pointed to the safeguards which the order has in its constitution; there is a clause in the constitution of the Knights of Columbus by which they are enjoined to reveal to the civil and ecclesiastical authorities the secrets of the order.

SPIRITUAL WORKS OF MERCY. In the fulfillment of the command-ment of loving our neighbor is contained not only the performance of the corporal, but also the spiritual works of mercy. These are: To admonish sinners; to instruct the ignorant; to counsel the doubtful; to comfort the sorrowful; to bear patiently with the

to pray for the living and the dead.

In the twenty-fifth chapter of St.
Matthew we read that the exercise
of the first-named bring no less a
reward than heaven itself. "Come, ye reward than heaven itself. "Come, ye blessed of my Father, possess the kingdom prepared for you. For I was hungry and you gave Me to eat," etc., If therefore, the doing of these cor poral charities merit such a reward, how much greater must be that which awaits those who practice the spiritual works of mercy, which relate to the soul? For in addition to saving one's own soul, what grander work is there for man to do than to assist in the salvation of the souls of others? And if the performance of the first merit heavan, surely faithfulness in the dis-charge of the second will be recom-

pensed with a greater degree of glory. It is to be feared, however, that in our day but little attention is given these great charities of the soul. It is to be feared that neglect of their obexception. For are we not all conscious of occasions when there was the commission of sin by administering a kindly admonition, and yet failed to do so? Rarely, indeed, do we ever hear of such acts upon the part of the laity. On the contrary, the sinner is permitted to beast of the most seras sins without the slightest correc-

Where opportunity presents itself we should even make sacrifices to offer needed instruction to those in ignorance. By so doing we may be the means of their salvation. Here is made means of their salvation. Here is made plain the grave responsibilities resting upon parents. They should not forget their duty in this particular, because one day God will require of them an ecounting for those committed to

That we should be eager to coansel those who are in doubt is evidenced by the words of St. James, chapter v. verses 19 and 20: "If any of you shall err from the truth, and any one convert him, he must know, that he who causeth a sinner to be converted from the error of his way, shall save a soul from death, and shall cover a multitude of sins." And as for com a multitude of sins." And as for comforting the sorrowful we should remember the admonition: "It is better to go to a house of mourning than to a house of feasting." Then, as to the troublesome. No doubt at times it is a difficult and trying task to bear with them. Yet it may be made quite easy to bear if we but consider our own

easy to bear if we but consider our own weakness and failings.

Finally, as to the forgiving of in-juries and praying for the living and the dead. As we hope for forgiveness from God for our many sins so should we forgive others. Never should it be evil for evil. For if it is, to what purpose do we pray "Forgive us our tres-passes as we forgive those who trespass against us?" Friend and foe should be included in our daily prayers. And particularly for the latter if we would imitate our Crucified Saviour on the cross. Of course for the dead we should eross. Of course for the dead we should never cease to pray. A greater charity cannot be done them, because it is only through the intercession of the living that they are to be released from their punishment and admitted to eternal happiness.—Church Progress.

A LABOR CONTRAST.

THE CATHOLIC CHURCH AND THE WORKING MAN.

Continuing his course of sermons at St. Mary's, Bradford, on Sunday last, Canon Simpson said the condition of the artisan in the days of the Catholic Guilds who one that offered a very strange contrast to the condition of the artisan at the present day. There was between the master and his men a strong spirit of brotherhood, and necessarily so because they were members of the same guilds, worshipped at the same Church, joined in the celebrations of the same feasts, walked in the same processions, and met together to determine the help to be given to the sic mine the help to be given to the sick and deserving ones of the Guild. There was no enmity between master and men. The trades fixed the wages of the men, and regulated the number of apprentices. Labor was regarded as a condition of God, and as necessary for the well-being of the State as the offices of a Prince, or a Mayor, or Ruler in the town or province. Those things which made the conditions of the working man hard at the present things which made the conditions of the working man hard at the present time were all taken away. Common funds for the relief of distress were provided by the Guilds. The widow and orphan were not left to cold charity, but were looked after by the rembers of the Guild. There were decent homes, vary little destitution. members of the Guild. There were decent homes, very little destitution, and very few unemployed. Whence came the change? The moment they removed the common principle of religion the Guilds went. What had taken the place of the old Guilds? An improvement of commerce as vast that te those who govern. Authority and its correlative obedience are necessary to society. But no obedience directed against Church and civil authority is permissible. There is a higher law, contrary to which no society can claim

to the old craftsman it would appear as a fairy dream, but a system of com-merce tyrannised over, ruled, dominated by two masters—Capital and Credit. The old master had disappeared to give place in the main to another kind of Master, the shareholder of a of Master, the shareholder of a company — the shareholder who knew not those in his employ. He had no concern for the workers, his main con-cern was whether the undertaking was a profitable one or not. His eye was cast on the dividend, and to obtain that, too often, the working man had to suffer by a lower wage. The working-man, indeed, was free to make his contract. He was not free from wants. To obtain these he was under the op-pression of two mighty mill-stones that ground him competition amongst his fellow workers for the wage that would give him a home and food, and compe tition from the rivals in trade. working-men at the present day had to fight the huge companies for wages, sanitary workshops, and provisions in case of accident. All thinking men at the present day said the condition of things, the relation between labour and capital, was deplorable. But how to change it? Our Lord left a Church with principles which, it carried out, would lead to peace and happiness of the community. So long as these principles were recognized so long did the wheels of society run smoothly. The Catholic Church saw the evils, and she never ceased to lay down the principles of justice and the dictates of morality. If

IMITATION OF CHRIST.

there were injustice and oppression the Church used her influence and voice against them. That was her mission,

and as far as she could she was using her voice and her influence on behalf of the working man.—London, Eng., Cath-

THAT THE GRACE OF GOD IS NOT COM-MUNICATED TO THE EARTHLY-MINDED.

If thou perfectly overcomest thyself, thou wilt with more ease subdue all things else.

The perfect victory is to truimph over

ne's self.
For he who keepeth himself in subjecrer ne who keepeth nimself in subjection, so that his sensuality is ever subject to reason and reason in all things obedient to Me,—he is indeed a conquerer of himself and lord of all the

If thou desirest to mount thus high, thou must begin manfully and set the axe to the root, that thou mayest root out and destroy thy secret inordinate inclination to thyself and to all selfish

and earthly goods.

This vice, by which a man inordinately loveth himself, is at the bottom of all that which is to be rooted out and to be overcome in thee : when this evil has been once conquered and brought under, a great peace and tranquillity

But because there are few who labour to die perfectly to themselves, and who fully tend beyond themselves; therefore do they remain entangled in themselves, nor can they be elevated in spirit above

themselves.

But he, who desireth to walk freely with me, must mortify all his wicked and irregular affections and must not cleave to anything created with any

DIVORCE IN OLD TESTAMENT.

Editor Freeman's Journal; Q. Is there any Divorce Law in the Old Testament?

Does not the Old Testament say some

but a statement of the case, viz:. If a man sends away his wife; if she marries another; if this second husband divorces her or dies, and she is free again. That is the case. Deut. xxiv., 4, gives the law. The woman's first husband can never have her for his wife again. Deut. xxiv., 4, is sometimes, but improperly, called a Divorce Law; it is a punishment for divorce. A man may wish to get back again the woman that loved and married, but if he has put her away, and she marries another, even after this second union is dissolved by death, he cannot have

his wife back again. Did Moses command a man who wanted to get rid of his wife, to give her a

bill of divorce? No. Putting away wives was an evil that existed before the Mosiac law, and giving the rejected wife a bill or letter stating that the husband had no further right to her, and that she was free, was a custom not introduced or commanded by the Mosiac law, it existed before it.

Does not Deut. xxiv., 1, say: "Let him write her a bill of divorcement?" The King James version says it, and

The King James version says it, and our Douay version something similar; "He shall write a bill of divorce," that is not what we find in the Hebrew or Greek, but the following:
"When (or if) a man take a wife, and have her, and she find not favor in his eyes, for some uncleanness, and he writeth her a bill of divorce, and he giveth is into her hand, and he sendeth her

it into her hand, and he sendeth her out of his house," etc.

And (et) has dropped out of the Vulgate; leaving it out changes the sense, and makes it appear that the bill of divorce was a Mosiac enactment.

Did not the Pharisees, speaking of law of Deut. ask: "Why then did Moses command to give a bill of divorce or to put away?"

That is what the Pharisees said (Mattxix., 7,) but they misrepresented the Mosiac law, for neither is there a command to give a divorce bill, or a com

mand to put away.
Was divorce lawful, under the Mosaic law? Its lawfulness is not expressed, nowhere it is said, may a man put away his wife but since it is said " if a man put away his wife, etc." is not its lawful-ness implied?

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Was it lawful, without a distinction, would be misleading. Good things are called lawful, the law upholds them. leaving the sacred edifice; and that Some bad things are also called lawful the law permits them, for greater evils would ensue if a vigorous effort were made to suppress them. Slavery for a long time throughout the world has been lawful. Prostitution in some countries is lawful; women engaged in this nefar ions business receive licenses and are protected by the law. Now, in which sense was divorce lawful under the Mosaic law, as a good thing, or as an evil like slavery and prostitution, that had to be tolerated? As an evil that was tolerated. We have Christ's words for it: "Moses, by reason of the hardness of your hearts, permitted you to put away your wives." (Matt. xix., 8)

Have we anything in the Old Testa-nent to show that divorce was considred merely an evil that was tolerated. Yes. A woman divorced from her husband who married another was con-

sidered and called a polluted thing. That is the reason alleged for not alowing her former husband to take her back at any further time, if she becomes free. "She is defiled, and is become abominable before the Lord" (Deut. xxiv., 4) Such a woman in the eyes of the Mosiac law was simply a tolerated adulteress. The same Hebrew word translated, defiled here, is that used in Lev. xviii., 20; Numb. v., 13, 14, 20, of the defilement of adultery. (See Driver, Deuterenomy, pp. 269-273.)

In Mal. ii., 16, divorce is condemned without any qualification: "I hate put-ting away, saith the Lord God of Israel." (Rev. Prot. version.)

Are any men mentioned in the Old Testament, who put away their wives? No. Abraham, very much against his will, for the sake of peace, sent Agar away (Gen. xxi., 11-14.) Michol, the daughter of Saul, loved David (I. Kings xviii., 20, 28.) Saul gave her to David his wife?

No.

What do you call Deut. xxiv. 1 4; is not that a Divorce Law?

No. I call that a penal law; a punishment inflicted on a man who divorces his wife. Duet. xxiv., 1.3, is not a law.

BEAUTIFUL.

Our Parish Calendar of Lawrence, Mass., says: "The doctrine of the Real Presence teaches that the entire substance of the Body, Blood, Soul and Divinity of Our Saviour is present under the visible form of Bread as soon as the bread has been blessed and conas the bread has been blessed and con-secrated by a properly ordained priest. This change of bread into the Blessed Sacrament or Holy Eucharist, as it is then variously called, is effected during the daily sacrifice of the Holy Mass. This belief is the cause of the use of fine and costly vestments in ministra-

and the product itself can tell you more than we. So we ask you to let us buy you a bottle—a full-sized bottle—to try. Let it prove that it does what medicine can that it cannot kill. The reason is that not do. See what a tonic it is. Learn germs are vegetables; and Liquozone that it does kill germs. Then you will —like an excess of oxygen — is deadly

that it does kill germs. Then you will use it always, as we do, and as millions of others do.

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Catarrh—Cancer
Dysentery—Diarrhoea
Dandruff—Dropsy

tions at the altar; it is the reason why every earthly art is pressed into service for the decoration of its walls and the designing of its appointments.'

A SPRING NEED

THE INDOOR LIFE OF WINTER IS HARD ON THE HEALTH.

Not exactly sick—but not feeling quite well. That's the spring feeling. The reason—close confinement indoors during the winter months, breathing the impure air of badly ventilated houses, offices and workshops. The trouble may manifest itself in a variable appetite, little pimples or erup-tions of the skin, a feeling of weariness and perhaps an occasional headache, or twinge of neuralgia or rheumatism. Perhaps you think the trouble will pass away-but it won't unless you drive it out of the system by putting the blood right with a health giving tonic. And there is only one absolutely certain, blood renewing, nerverestoring tonic—Dr. Williams' Pink Pills for Pale People. Thousands of grateful people have testified that these pills are the best of all spring redicine. these pills are the best of all spring medicines. They actually make new blood; they brace the nerves and strengthen every organ of the body, They make tired, depressed ailing men, women and children bright, active and strong. Mrs. N. Ferguson, Ashfield, N. S., says: "For the benefit it may be to others I take much pleasure in saying that I have found wonderful saying that I have found wonderful benefit from the use of Dr. Williams' Pink Pills. When I began taking them I was so badly run down that I could scarcely go about the house. I was also troubled with palpitation of the heart and weak spells, but the pills have fully restored me and I am now

enjoying better health than I ever expected to have again."

If you want to be healthy in spring don't dose yonrself with purgatives—they only weaken—they can't cure. Don't experiment with other so call tonics. Take Dr. Williams' Pink Pills Abraham it was an unwilling separation, and in the case of David it was merely an outrage perpetrated on both David and his wife, by Saul.—J. F. S., in N. Y. Freeman's Journal.

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LETTER OF RECOMMENDATION. Ottawa, Canada, March 7th. 1900. ditor of The Catholic Record

ne Editor to condon Ont; ar Sir: For some time past I have read estimable paper, The CATHOLIC REC RD. congratulate you upon the manner in Your estimable paper, The Arthur and congratulate you upon the manner in which it is unblished.

Its mater 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,
Blessing you and wishing you success.

ssing you and to remain.

Believe me to remain.

Yours faithfully in Jesus Christ.

† D FALCONIO Arch, of Larissa.

Apost. Deleg. LONDON, SATURDAY, APR. 15, 1905.

HIS EXCELLENCY, THE PAPAL DELEGATE, AND THE MANI-TOBA CATHOLICS.

Every few years a wave of bigotry sweeps over portions of this country, and to outsiders it might seem that the Province of Ontario especially is a pool of ignorance and prejudice, but in reality the storm centre is in the city of Toronto.

It is a blessing the great daily news papers of that city have scarcely any influence in the country, otherwise there would be frequently a religious war and neighbors would be carrying shot-guns to murder one another.

We have recently had two elections, and, wonderful to relate, the demon of strife and bigotry did not appear, and sensible people were congratulating themselves that we were likely to enjoy a long term of peace and good will.

But lo ! the Prime Minister of Canada introduced a bill in Parliament creating two new provinces and guaranteeing the continuation of Separate schools therein, and immediately the Toronto Globe and Mail and World unite to denounce the measure and to arouse the meanest kind of bigotry against everything Catholic.

However the people of Ontario have become accustomed to the hysterical literary gymnastics of these papers. especially on the question of Separate schools and the ordinary common sense citizens refused to respond to the bitter and fanatical appeals.

But something must be done! A bright and brilliant idea is hit upon. If Protestants will not rise in their might over Separate schools, a stronger dose must be produced. His Excellency the Apostolic Delegate must be held up to the public as a danger to the Canadian Constitution.

be brought before the bar of the House | Canadian belongs to a proud and of Parliament in O tawa ; that he must be driven out of the country, and be an tested on the battle-field as well as object of scorn and ridicule for inter- within the halls of Parliament, and fering in the government of Canada.

And what is the awful crime deserving this terrible punishment? What out. And among these men Sir Wilfred law of God or man or country has His Laurier occupies no mean place. He, Excellency broken. The Papal Delegate held a private

interview with the Attorney General of waves sweeping out from the lodges, Manitoba and suggested it would be a and heard the cries of those who begood thing for all concerned if the held in it a menance to liberty. But Manitoba Government restored to the his courtesy was unruffled, and his Catholics at least a small portion of the views unchanged. He was too good a educational rights of which they had pilot to blanch at the moment of been robbed by the civil authorities of danger, and he was sure of his ship. that Province.

Surely, the request was a very fair the people. Hence he would not bar and moderate one! But we are in- ter principle for expediency. No formed His Excellency should not have would be purchase power at the exhinted anything about boundaries. He pense of right. He showed his faith in could not do otherwise since Manitoba | the spirit of justice that has ever dis wanted to secure a portion of territory tinguished the Canadians, and in doing where Separate schools already existed so he added to the treasure store of the it was necessary to protest against the noble words and deeds that can be dis-Catholics losing that right by joining played in all their untarnished splen-Manitoba.

And here is the whole case about we are. which the big fuss is made! Could anything be more ridiculous and malic- our standard bearer. We praise him

No doubt His Excellency took it for and has been a worthy exponent of granted that this member of the Man- Canadianism. We praise him because itoba Cabinet was a gentleman, a man he proclaims that our nationality rests of honor and truthfulness and decency, upon equality and justice, and that the and he treated him accordingly; but if fall of a people begins not by the the Hon. Mr. Campbell, Attorney Gen- annihilation of an army but by eral of Manitoba, is a specimen of the the effacement of its character honorable statesmen of that Province through the invasion of egoism with all sincerity from such honorable to our hearts and conscience. He

Macdonald asked Archishop Tache to leave Rome and to return to Canada to help to put down the Riel rebellion in 1870? There was then no cry of Papal aggression and interference with Cana dian affairs. On the contrary the members of the Government of that day were very glad to secure the influence of the great Missionary-Bishop in the crisis that faced them.

The honorable predecessors of the Hon. Attorney General of to-day showed their gratitude by breaking the most solemn pledges given by the Imperial and Dominion Governments in favor of minorities. And yet we are told that the Catholics should be thankful and satisfied and delighted, and should ask no guarantee of their present rights from the Federal Government!

All this bluster and insult to Catho lics and to the Papal Delegate will have no effect in Canada where the guilty parties are known, but such things do much harm outside the Dominion. Strangers reading those Toronto papers might conclude that Toronto is the whole Province of Ontarlo; that Canada is a second Russia, and that a religious war is about to take place from the Atlantic to the Pacific; whereas the truth is neighbors are living in peace, there is prosperity in the land, and there is no other country in the world where people of all classes enjoy more freedom and protection than in this broad Dominion in which we live.

His Excellency the Apostolic Delegate is a man of culture, of prudence and of vast experience, and therefore will easily understand that the generous and fair-minded citizens of Canada must not be judged by the ravings and ignorance and bigotry of a few newspapers in the city of Toronto.

CANADA'S GREAT PREMIER. Great men are they who see that spiritual is stronger than any material force-that thoughts rule the world. These words recur to us as we read the speeches of Sir Wilfrid Laurier. They are vibrant with elequence, worthy indeed of the orator who is renowned for beauty and impressiveness of diction, but, above all, they are alive with the patriotism which would fain bind class to class with the golden chain of love and justice. And this for the glory of Canada. While other nations are struggling onward to the light, we, whose feet are on the path of eivilization, know that nothing can stay our progress but a temporizing with ignoble hate and selfish interests. With a heart pulsing with vigorous life and with knowledge that the fabric of Canadianism, which we would fain uprear, must, if permanent, be based in equity and justice we part company with bitterness and rancour and take all Canadians to our hearts. Their rights are ours-their conscientious claims are ours-and, against the aggressor, from within or without, we are ever ready to give our meed of resistance. For we glory in the name of Canadian. It is our heritage. It has been borne, and proudly, by explorer and missionary-by those who blazed a path through the wilderness, and wrested from it a home-by those who welded us into one commonwealth. Its very mention recalls the deeds that, gem like, encrust the pages of our We are seriously told that he must history. Suffice it to say that the generous race, whose fibre has been whose pride is neither in its census or cities, but in the kind of men it turns too, has been tested. He saw, when he introduced the Autonomy Bill, the

> dor to the stranger as proofs of what We have then a right to be proud of because he has kept our credit fleckless

He had confidence both in himself and

- and he claims he is - then we pray and scepticism. His appeal is rulers may the good Lord deliver us. speaks not as the leader of a party, but Where was all this wrath and hatred as a Canadian, who knows and loves

void of truth we should not countenance it for a moment. But, winged with principle, and cast by a man who has given of his best for the good of Canada, it will go straight to the heart of every true Canadian. There are outcries thereat, and misrepresentations of it: for Prejudice dogs the steps of some. But all this is frivolous and un worthy of the citizen who is hampered by no restrictions save that of honor and virtue, and whose heritage of freedom is bulwarked by the law. Justice sentinels the rights of all. Our route is along the highway of liberty, and our watchword is respect for law, consider ation for anything that is dear to the heart of any Canadian, however lowly. and unceasing and relentless warfare against any factor that seeks to put a barrier between class and class. "Our flag is the symbol of our strength and unity, of justice, prosperity and peace. It guards our commerce, protects our industry, and is the aegis of our liberties. There is but little room for discord or dissension, or strife, or for these irreligious follies that so often embitter social relations in the home countries." Thus is the lesson he would have us take to heart -the teaching that will be accepted by the true Canadian. This is the doctrine that he of the silver tongue, who has charmed audiences here and abroad, and whose gracious courtesy is ever at the service of an opponent, and whose prowess in debate and at the council board is acknowledged, would have us learn. His tones indeed ring firm and true, and around about him is the majesty of the law. He fronts the future undismayed. However the skies may lower, he will stand for justice and equality, as beseems a man to whom principle is dearer than position. And we have no doubt as to his triumph. Canadians are too libertyloving to allow the man who champions its interests to suffer at their hands. and too intelligent not to understand that the public man who scorns all pettiness and subterfuge, and whose utterances are keyed to what is just and becoming to freemen, should be supported. Thanks to him we shall be able to say:

That awful ind pendent on to moorew
Whose yesterdays look backwards with a
smile."

In a word, Sir Wilfred is a great Canadian, without fear and without reproach. He has proclaimed anew one charter of liberty, so that all may see and rejoice, and in his shield we may read: "God, country, the

A FALSE ALARM.

The Christian Guardian tells its eaders that it has frequently been pointed out that the Separate school will have a tendency to keep out in tending settlers across the line. We have no doubt, it says, "that it may work in this direction, for the feeling in favor of a national school system and against the parochial school is very strong throughout the Unit d States.'

While reading this patriotic outburst we are reminded of the words of the celebrated Mr. Littimer: "Gentle men," he said, "I wish you a good morning, and hoping you and your families will also see your wickedness and amend."

We are to blame for the mournful tone of our contemporary. If one could see eye to eye with him in the school question, and re-echo his teachings anent it, Canada would be a very desirable place for settlers from across the line. It is too bad that they must turn elsewhere because we persist in maintaining our right to educate our children with our own money, and in conceding a similar right to other Canadians. But then all settlers may not be fearful of us. They may also have an idea that a country whose statesmen are not dominated by either lodge, preacher or prelate, is sufficiently at tractive for the average adult, and they may be able to gauge the sincerity of the individuals who, while solicitous for the welfare of the settler, attempt to despoil the settled.

Our contemporary fails to give the true reason of its regard for the pros pective settler. It ignores the fact that though Alberta and Saskatchewan have had Separate schools for thirty years they have not been deprived of the benefits of immigration.

Our contemporary knows that the Protestant can have in the new pro vinces the school he prefers, and he knows too that the Catholic has always been mindful of the conscientious claims of his Protestant neighbor. Why then should the settler be alarmed?

THE BEST INTERESTS OF CANADA.

But does our contemporary mean that we should be guided in the settlement of this question by what our neighbors may say against the Separateschools? Must we follow timidly in the wake of the people of the United States, or go our own way confident of our ability to solve any problem that

at the feet of the secularist and the cannot be surrendered. He believes bigot so as to be instructed as to how his children should be educated? Now, let us assure our friends that our children's rights will not be sur- that conflicts with his conscientious rendered. We make no claim in favor of them that will be denied by fairminded Canadians. We refuse to acknowledge the right of the secularist to tax us for what will yield us no return. Our views on this question may not find favour in the eyes of our contemporary, but we can neither abandon them for that reason nor ac quiesce in the policy advocated by it. And, furthermore, in insisting that our children shall be taught to know God and His law in the schools we are pleading for the best interests of Canada. The Protestant Guizot says that "religion is not a study or exercise to be restricted to a certain place and a certain hour: it is a faith and a law which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence upon our minds and lives."

HEARTILY COMMENDED.

Now is it true that the sentiment in favour of the national school is so strong throughout the United States as our contemporary would have it? Let us see. At a memorial service after President McKinley's death Rev. Dr. Montague Geer of the Episcopal Church spoke as follows:

"Oar godless system of education is a far worse crime than slavery or intemperance. I believe the United States are suffering from the wrath of God to-day, because our people have consented to the banishment of Jesus Christ from the daily lives of our children. If to day Christ were on earth and should enter almost any public school-house in the country, the teacher acting on his instructions, would show him the door.'

A few years ago the Brooklyn Eagle which is edited by one of the most distinguished publicists in the United States, declared that the great company of educators and the whole American community need to be sternly warned that if morality cannot be specifically taught in the Public schools without admitting dogma, then religious dogma may have to be taught in them. It will not do to say that this kind of instruction belongs alone to the family and the Church. We are within measurable distance of the time when Society may, for its own sake, go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality, letting that factor do it in its own terms and teach therewith whatsoever it lists.

Says President Eliot of Harvard 'The Public schools are defective, barren in moral results, and from ; secular standpoint are far below the schools of Germany." As far back as 1880 Richard Grant White declared in the North American Review: "If the Public school were what it was set up to be, its fruits would by this time be manifest. After fifty years of common schooling, our large towns swarm with idle and vicious lads and young men who have no visible means of sup port. Crime and vice have increased puri passu almost with the development of the Pablic school system. Filial respect and parental love have both | pelled from France, and will make pos-

The Rev. J. Minot Savage said: "If I were a Catholic as I am a Protestant, I would regard it as intolerable tyranny to be compelled to support or send my children to schools which I could not use in conscience."

We might multiply these quotations, but let these suffice for the present to show that the National school system, as it is in the United States, comes in for hearty condemnation by Protestants.

NOT TO BE DISREGARDED.

We are willing to admit that our Public school system differs from that described in the quotations as given above. We do not wish to animadvert the statement that morality is adequately provided for in the Public school as it is at present. All we desire to call not be so energetic in trying to force their views upon us, to cease attempting to make us swallow their theories. and to admit that we have rights that must not be disregarded.

OUR MOST PRECIOUS HERITAGE.

They tell us that text books of morality can be issued to satisfy all classes. We have nothing to say against any text-books that our friends may accept. The Catholie, however, who may be pardoned for knowing what he needs in this matter, cannot have a text book of morality that is not based on the docthat they know and practise it. He believes that the charter of the family's of Rome when the late Sir John A, his countrymen. Were that appeal de- may affect us? Must the Catholic sit rights. He believes that these rights that the preachers who are agitating as a Province, and our standing as free

that his conscience is entitled to respect. He can neither be coerced nor persuaded into embracing anything claims. And while having as much regard for Provincial rights as his neighbors, he has yet to learn that the Provinces may despoil him of his rights in educating his children.

BIGOTRY STILL LIVES.

It does not reassure us to say that the sturdy good sense of the West may be safely trusted to do justice to all. For we remember how the Catholics of Manitoba fared at the hand of our separated brethren; how after having been given to understand that the " sturdy good sense" of the lawmakers of that Province would be a barrier to oppression, they were yet abused harried by politician and and preacher. We remember how the ex pounders of equal rights strove to destroy Catholic schools in Ontario, and that in the teeth of a Dominion enactment. Nor are we able to discover in many of the motions of non-Catholics against Separate schools any evidence that bigotry is extinct in Canada. Is it, then, saying too much that the rights of the minority of Saskatchewan and Alberta must be protested from possible aggression by something more solid and enduring than sturdy good sense of any Canadian. viz, by an assurance from the highest authority in Confederation.

A BIGOTED EDITOR.

The editor of the official organ of the Methodist Church is perturbed over the situation. In his present excited state he sees things that "aint so" and raises scruples dark and vice for the pleasure of solving them. The average Canadian knows nothing of the "sinister influence of the Catholic Church upon public men and public life," and does not believe that in the present question the forces of clericalism are arrayed against the forces of spiritual. intellectual and political freedom. He may possibly rate all this as clap-trap and it may cause him to exclaim with the late Canon Farrar : " are the socalled 'religious' champions to be forever as they are now in many instances, the most unscrupulously bitter and the most conspicuously unfair ?"

A RELIGION OF DIVISION.

The editor tells us that we gloat over the divisions of Protestantism. What has this to do with the school question? As however he brings up this point let us inform him that he ought to know that leading Protestant divines are in accord with Dr. Schaff when he says that the number of sects is much too large and a reproach to the Christian name and his own Wesley: What wonder is it that we have so many converts to Popery and so few to Protestantism when the former are sure to want nothing, and the latter almost to

\$15,000 OF PUBLIC MONEY. The editor informs his readers there

is a great probability that the proposed legislation will attract the reactionary religious organizations recently exsible their enrichment out of public lands and public funds.

Now the memory of that little gift of \$15,000 from the city of St. Thomas to the Methodist College for Ladies should cause our friend to sing softly on publie funds.

DESPICABLE CONTROVER-SIAL MISSILES.

Do the reasons for which the religious organizations were expelled from France commend themselves to him? If they do he is not among the self respecting Canadians who, however they be may be opposed to the Church refuse to fight it with weapons forged and fashioned in infidel work-shops. Supposing, however, the religious do people the Territories, is there any need to worry? Must they if they contribute their meed of brawn and brain their attention to is that they should to the upbuilding of Canada, be counted as nought because they happen to be Catholics. Are the legislators of whose sturdy good sense we hear not a little, so careless in the discharge of their official duties as to allow any settler, whatever his race or creed, to meddle with the public funds? Surely the gentleman goes far a field for controversial missiles.

"PERSONAL LIBERTY."

Some of our friends are surprised at our attitude and aggrieved that we do not laud their methods. They do not wish to be discourteous, but they deem trines of his faith. He believes that his it a duty to put on the market a new religion is the most precious heritage of | brand of "personal liberty" which his children, and that his duty is to see has been commended by sundry lodges and preachers. It is composed of bluff, bluster, prejudice and misrepresentaliberty comes from God, and that the tion and is warranted as just the State cannot in justice trench upon its article for the individuals who believe

the atmosphere are the only qualified teachers of the meaning of personal liberty. We cannot say that it has a soothing effect on our neighbors. Truth to say it seems to have a tend. ency to excite outbursts of rage against the politicians who dare to differ from them and to induce frantic ravings against the Church. It looks as if our brethren were willing to endorse Hallam's dictum that persecution is the deadly original sin of the reformed Churches. It seems to blind them to the fact that the personal liberty of about 42 per cent. of the population of Canada must not be measured by the standards of Orangemen and Ministerial conclaves. Our regard for and services to liberty are not writ in water on the pages of history. And in this country we have given examples, which may well be imitated by our brethren of that spirit of tolerance which is born of

AN ESSENTIAL IN EDUCATION.

Christian charity.

In a New England Protestant journal, edited by George J. C. Colby, appeared some time ago an article 'The Religion of the Future," in the course of which the writer says :

"But there is one church that dates from St. Peter and not Horace Mann which makes religion an essential in education, and that is the Catholic Church, whose brotherhoods and priests, sisterhoods and nuns, imprint their religion on souls as indelibly as the diamond marks the hardened glass. Are they wrong? Are they stupid not if a man be worth more than a dog, or the human soul with eternity for duration is of more value the the span of animal existence for a day.

We submit the above to the consideration of non - Catholics. And the sects should not forget that they have an opportunity to test in the new provinces their inherent strength and vitality.

MANITOBA AND THE AUTONOMY BILLS.

There is a new sensation let loose apon the Canadian public in the matter of the autonomy and extent of the North-Western Provinces, new and old.

As our readers are already aware, the two new Provinces, which are to be called Alberta and Saskatchewan are to be separated from each other by the 110th degree of Longitude, west of Greenwich, and both will be bounded on the north by the 60th degree of north Latitude, according to the Autonomy Bill presented to the House of Commons by Sir Wilfrid Laurier. Both will be bounded on the south by the boundary line between Canada and the United States, which at this particular place is the 49th degree of north latitude.

The western boundary of Alberta will be formed of the present western boundaries of Alberta and Athabaska, which constitute the eastern boundary of British Columbia. The eastern boundary of Saskatchewan will be the present eastern boundaries of Athabaska and Saskatchewan, and will turn to a westerly direction at the nothern boundary line of Manitoba, and will follow the northern and western boundaries of Manitoba till it reaches the international boundary, the 49th parallel of North latitude.

It will be seen by a glance at the map that Alberta will include the whole of the present Alberta Territory. about half of Athabaska, and a small part of the present Saskatchewan and Assinibola Territories. The Province of Saskatchewan will include a little half of Athabaska and the greater part of the present Saskatchewan and Assiniboia.

These two provinces will comprise 550,345 square miles of territory, which will be nearly equally divided between the two, as will also the present population, giving about 250,000 souls to each Province.

Most reasonable persons would suppose that a bill dealing with so large a territory would be an important enough matter for Parliament to consider by itself, without dealing at the same time with the question of changing the boundaries of the other provinces of the Dominion; but the Government of Manitoba, of which Premier Roblin is the principal member, appear to be of a different opinion, and are clamoring for the extension of Manitoba's boundaries so that this province may extend to Hudson Bay. The Hon. Robert Rogers, the Manitoban Minister of Public Works, has put on his war paint, and speaks in a most decided manner to the effect that Manitoba will not endure the injustice which the Dominion Government is inflicting on it by making new provinces without extending Man-

Mr. Rogers declares that to express its dissatisfaction on account of the way in which Manitoba is being treated, he is urging Premier Roblin to dissolve the Manitoba Legislature and to appeal to the electorate : for, he says :

" If we are to maintain our position

loyal to our Province, and sensible to the injustice petrated upon Manitobi tude of the Dominion G respect to the extens daries as well as oth certainly think the best dicating our sentiments dissolving the House, every citizen of the Prov voice and say in respect conditions. As Manito qual rights with the ci vinces in this Dominic can give a single re-boundaries should not b nmon with the new P "The position of Ma it to first considerat, being the experiment t which the value, the rese reatness of all that sed from the Hudso pany has been proven. dents endured all the h early pioneer life to de result, and now that the all the territory as pur Dominion is acknowled

> Government of Canad This is the kernel of sented in an interview Mr. Rogers to a report and Empire, as published and we must say that t man's declamation ren strongly of the ravings able knight-errant, Don beating his head against cipices of his native co his respect and affection less maiden Culcinea d of anything else.

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Mr. Rogers admits t was the Dominion and n which paid the hard c the present province part of the territory of Surely, then, there is burry that the Domin should extend all at ndden the boundaries of which owes its exister legislation. It is a ma sidering carefully, how ion should proceed to Manitoba what it asks. the Manitoba Governo name of the people of But has not Sir Wilfred informed the Manitob that he will consider t conjunction with repre Government of that Pr of the Provinces of Ont which border on the t equally with Manitoba There are, besides,

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references of Mr. Roy there are "other p question. What are ters? He should be o of making his offici

It may be a shrew riddle if we cite the from a recent issue

"This supposed der demands is rank di which no reason w assigned, except, for reason put forward Wilfrid's personal org Manitoba must be pu her national school poure to render 'jus Catholics. The more sidered the question, become etc."

Many supporters Government have al or more Bishops of t formed the members Government that the extension of Territo they will satisfy the Province by passing Catholic Separate Sc The Tribune here peared, evidently as of Quebec, of date

tract was read in I W. F. Maclean of So "The school legis province (Manitoba) to attract the imcitizens of the Dominion, we must do

respect to the extension of our boundaries as well as other matters. I

pertainly think the best means of in-

dicating our sentiments would be in dissolving the House, and allowing

every citizen of the Province to have a

voice and say in respect to the present conditions. As Manitobans we have

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er says :

"The position of Manitoba entitles it to first consideration, Manitoba being the experiment through and by which the value, the resources, and the eatness of all that territory purchased from the Hudson's Bay Com-pany has been proven. Manitoba resi-dents endured all the hardships of the early pioneer life to demonstrate this result, and now that the greatness of all the territory as purchased by the Dominion is acknowledged the world over, it is indeed more than manifestly unfair and urjust that our Province should not obtain at the hands of the Government of Canada, just treat-

> This is the kernel of the case as pre-Mr. Rogers to a reporter of the Mail and Empire, as published in that paper, and we must say that the hon, gentleman's declamation reminds us more strongly of the ravings of the redoubtable knight-errant, Don Quixote, while beating his head against the rocky pre cipices of his native country to show his respect and affection for the peerless maiden Culcinea del Toboso, than of anything else.

Mr. Rogers admits that at least, it was the Dominion and not the Province which paid the hard cash which made the present province of Monitoba a part of the territory of the Dominion. Surely, then, there is no particular burry that the Dominion Government should extend all at once, and on a sudden the boundaries of that Province. which owes its existence to Dominion legislation. It is a matter worth considering carefully, how far the Dominin should proceed towards granting the Manitoba Government asks in the name of the people of that Province. But has not Sir Wilfred Laurier already Government of that Province, and also which border on the territory sought,

equally with Manitoba itself? There are, besides, many other con iderations which must be taken into account, such as whether the boundaries of these other Provinces would need to bere adjusted it Keewatin and perhaps other territory should be annexed to one or more of the Provinces, all of which matters requires time and deep thought.

Mr. Rogers bursts forth into the following rhapsody in regard to this ques-

The childish statement of Sir Wilfrid Laurier that Quebec and Ontario should be consulted cannot be accepted Ontario already have connection with the Hudson Bay, and the only Province ntitled to Keewatin Territory is Mani-

We fear the honorable gentleman had taken his ginger too strong or too hot when he uttered such a thing. Next

But there is something further in the references of Mr. Rogers. He tells us there are "other matters" in the question. What are these other matters? He should be outspoken instead

riddle if we cite the following passage

"This supposed denial of Manitoba's demands is rank discrimination for which no reason whatever can be assigned, except, forsooth, it be the reason put forward recently by Sir Wilfrid's personal organ in Quebec that Manitoba must be punished because of her national school policy and her failure to render 'justice' to Roman Catholics. The more people have considered the question, the angrier they become etc."

Many supporters of the Manitoba Sovernment have also stated that one or more Bishops of the North-West informed the members of the Manitoban Government that they would have the extension of Territory they ask for if they will satisfy the Catholics of that Province by passing a satisfactory Catholic Separate School Law.

The Tribune here refers to what appeared, evidently as a joke in the Soleil of Quebec, of date Feb. 11. This extract was read in Parliament by Mr. W. F. Maclean of South York:

peopling this district. The North-West has its Separate schools. Mani-toba has abolished them. Every good citizens of the Dominion, we must do one of two things, accept and bow gracefully to the unfair policy of Sir Wilfred and his Government, or show by some distinct action that we are act has its reward, every bad act its chastisement. Manitoba will remain by some distinct action that we are loyal to our Province, and that we are sensible to the injustices being perpetrated upon Manitoba by the attitude of the Dominion Government in lowest with her pretentious school law."

We confess that Manitoba deserves is not likely to inflict it just now-but perhaps intending immigrants will do so by settling in a province which will give even justice to its people. Mr. interpreted wrongly the Siecle's article. It is needless to say that the story some proof of its truth first. We class readers to the effect that the Apostolic lies of the Dominion be regarded with Delegate, Mgr. Sharetti, is in constant the respect due to so large a body close conference with Sir Wilfrid of citizens? Laurier in regard to the educational clauses of the Autonomy bill.

The stories all belong to class of political roorbacks which an Iago or Caliban can invent, but which need no refutation.

It is stated on apparently good authority that Premier Roblin actusented in an interview given by Hon. ally asked the Lieutenant Governor to dissolve the Legislature so as to give the Government an opportunity to in any way conflict with the liberties ascertain the will of the people on the of Protestants. The Protestants, not question of extension but that the only of this province, but of the whole Lieut Governor would not accede to the request, as the state of the question gard to the kind of education they give does not call for any such manifestation of the people's will. The whole matter, indeed, may be regarded as a noisy bluff on the part of the Manitoba Government, and there is little doubt that Sir Wilfrid Lurier will go on with the consideration of the Antonomy Bills, independently of Premier Roblin's course, It will then be time enough to consider the Manitoba Keewatin question.

> COLONEL HUGHES ON THE SCHOOL QUESTION.

There is no statement more fre quently made by the Orange and other opponents of Catholic education than Manitoba what it asks, or rather, what that Catholics in general are not in favor of Separate sschools. This was the contention of Col. S. Hughes in the House of Commons on the evening of informed the Manitoban Government | the 4th inst. during the debate on the that he will consider their demands in Autonomy Bill. He quoted to this silenced for cause. In revenge, this man has been endeavoring to create all the mischief he can by misrepresenting the Catholic Church, and the Catholic School system. Crowley's statement is that "not 5 per cent. of the Catholics of America endorse the Cath olic parochial schools. The single fact schools, which are maintained by the \$25,000,000 paid freely, while they are obliged also by the law to pay for the education of their Protestant neighrthern boundaries of Quebec and of the parochial schools, as these schools do not exist in localities where Catholics are few and scattered, and only a certain percentage of the Catholic

children can possibly attend them. The colonel "also questioned the statement of the Minister of Justice to time a little lime juice might moderate the effect that 41 per cent. of the population of Canada desire Separate

schools." In regard to this we have to say that we are pretty intimately acquainted with a large part of Ontario and Quebec, and we know tolerably well what supof making his official utterances in port is given by the Catholics of these provinces to the Catholic schools. which the Dominion Government would It may be a shrewd reading of the There are a few localities where from grant an extension of the boundaries motives of pure opposition to the of that province satisfactory to the prorom a recent issue of the Winnipeg ecclesiastical authorities, or on account of some personal grievances, real or supposed, a very small number of Cathelic malcontents send their children to the Public, in preference to the Separate schools. But we know also that there are Protestants who prefer the Separate to the Public schools, and send their children to them accordingly. The to Roman fact remains that Catholics, almost without exception, are in favor of Separate schools, not from any hostility to the Public schools which Protestants prefer, but because in the Separate schools their children will be instructed in Catholic faith and morality, which would not be the case if they were sent to the Public schools. Throughout Ontario, it is a thing almost entirely unknown that Catholics who are near a Separate school, support the Public school in preference thereto. We say, therefore, that it is perfectly true that 41 per cent of the population of Canada are in favor of Catholic or Separate schools. The Catholic population of the Dominion is

are entitled to some consideration in regard to the character of the education to be given. In Ontario and Quebec it is well

understood that the rights of both

Catholic and Protestant minorities have been carefully guarded, even to some punishment for its duplicity in the extent that these rights have been the past, but the Dominion Government guaranteed by the Constitution, of the Dominion, and cannot be injuriously affected by Provincial legislation. In these and other parents or guardians of such number of provinces and territories consideration Maclean himself admitted that he had is given and has been given to the wishes of Jews. Germans. Mennonites and Doukhobors, as well as to French about the offer made by Catholic Bishops Canadians, in the matter of their to the Manitoban Government is too special views on the education of their ridiculous to be seriously refuted. At children, and the Protestants of Queleast let those who have told it give bec have been always treated as the specially favored children of that the tale with that which the Mail and Catholic province. Why, then, should Empire has dinned into the ears of its not the views and wishes of the Catho-

> We do not complain of any want of liberality on the part of the bulk of tate the obtaining of the object for the Protestants of Outario, who have and efficiency of Catholic schools : but if this has been done, it has been in spite of the most noisy opposition on Sir Wilfrid Laurier to make this offer, the part of certain factions whom thus to coerce Manitoba into a change we will not name here. We shall only say that our Separate schools do not Dominion have complete freedom in rethat they have established a very successful school system for themselves, so regard; but we say that there is no justice in their attempting to force us to eliminate religion from our school

right to use. conjunction with representatives of the effect the Rev. Jeremiah Crowley, who threat to have the Orangemen arm conference or meeting. is a suspended priest formerly of the to prevent the Catholics of the new of the Provinces of Ontario and Quebec, diocese of Chicago, but who has been provinces of Alberta and Saskatchewan from obtaining freedom of education. This threat was made before, and yet the Separate School Bill of 1863 was passed with a fair majority of the members of Parliament of Ontario, as well to education." as of Quebec. A certain member of that there are a million pupils at these did not prevent the settlement of the persons whatsoever, and there was, an Apostolic Delegate, Mgr. Falconio. Catholics of the country at a cost of Hughes' threats will not terrify us Sharetti's inquiry. Mr. Campbell bors' children, sufficiently refutes onel who makes the threat has been action on these lines would be politi

> MGR. SBARETTI AND HIS MALIGNERS.

In another article in this issue, under ditions which existed in Manitoba." the heading Manitoba and the Autonomy Bills we make certain comments of Manitoba justice, as a condition on oppose such annexation. vincial Government.

which does not change the situation as explained in our first article.

the Manitoba Government, went to Wilfrid Laurier, and Hon. Chas. Fitzthe demands of Manitoba for an exten- colleagues any authority of the kind. sion of the boundaries of that province of what would be the final decision.

to the Manitoba school laws, whereby additional rights would be granted to the Catholics of that provinces.

The clauses proposed by Mgr. Sbaretti were the following:

"Add to section 125 (b) "And when in any city or town there shall be 30 or more Roman Catholic children, and also 30 or more non Roman Catholic children, or in any village more than 15 of each of such classes, the trustees either such classes, provide separate accommodation for each of such classes and employ for them, respectively, Roman Catholic or non-Roman Catholic teachers."

The next clause begins with the words Add to 48 (b), "And when in any district there shall be 15 or more Roman-Catholic children, and also 15 or more non-Roman Catholic children,

The remainder of this clause is identical with the clause preceding.

Mr. Rogers states that Mgr. Sbiretti urged the acceptance of these clauses, saving that their adoption would faciliwhich the two delegates have come to that the latter had been authorized by in the school law of the province, in order to obtain the concessions which that province demanded from the Government of the Dominion.

It will be noted that Mr. Rogers states that the two Manitoba delegates were their children, and we believe fully and gives the impression that both were present at the conference.

teaching of religion, and we have fre invited Mr. Campbell to call to see him part therein. quently expressed ourselves to this as he had met this gentleman before, effect. We do not desire at all to and that Mr. Campbell did call as was force them to adopt our views in this desired. With Mr. Rogers, Mgr. Father in spiritual matters which con-Sparetti says he had no communication whatsoever nor did he see him.

It appears, therefore, that only Mr. curriculum. It is our desire and de- Campbell was present at the conversaall our provinces, and to the attain- understood his statement to mean that which, as free citizens, we have the part. It now appears that he was rewe are not surprised at his implied from it, and was not even asked to any

Mgr. Sbaretti admits that he invited Mr. Campbell, the Attorney General of Manitoba, to call upon him, and that he asked "if something could not be

In this free country, every man las Quebec Jesuit claims, and now Mr. therefore, no impropriety in Mgr. from claiming what is just toward the made no promises, but Mgr. Sbaretti minority in our new Canadian prov. told him that "from the point of view inces-even though the doughty Col. of the Manitoba Government some conspicuous for his might, if we are cally expedient, and would tend to Rome and pay a visit to the Pope. otherwise than as a direct insult to every citizen of the Province. The Northern boundaries of Onebec and object, as Catholics in any territory are already arranged, and the same

west of Manitoba have already made | tertains great respect. strong protests against such annexation-a fact which bears out fully what taken on the occasion of this visit Since that article was written, a Mgr. Sbaretti said, and there is no statement was issued by Mr. Rogers reason, nor has any proof been offered, protectorate of Catholics in the Eastfor the assertion that Mgr. Sbaretti ern non - Christian countries, an office had any authority to speak in the name which has hitherto been filled by France, Mr. Rogers explains that himself and of the Dominion (Government. He Mr. Campbelt both being members of never claimed to do so, and both Sir fulfil any longer on account of her Ottawa in February on an invitation by patrick have declared positively that Sir Wilfrid Laurier, to lay before him he had never got from them or their

The dates given in connection with on the East, North and West. They the event prove that this is the truth. arrived in Ottawa on the 16th, and were | The interview was held between Mgr. received by Sir Wilfrid Laurier on the Sbaretti and Mr. Campbell on the 23rd 17th, when they had a conference. At of February, according to Mgr. Sbar- the case that the meditated transferthe end of this conference Sir Wilfrid etti, and as neither Mr. Rogers ner told the provincial delegates that later | Mr. Campbell has denied this date since on he would give further information it was mentioned, this must be received as true. Now at this time two days had ever. Mr. Rogers declared that during the elapsed since Sir Wilfrid announ ed his time when he and his colleague were policy regarding Manitoba's extension. waiting for this decision, they received | It cannot be extended westward accordrequest to call upon the Apostolic ing to Sir Wilfrid's announcement on Delegate, Mgr. Sharetti, and that the the 21st of February, because the terriconference asked was held accordingly. | torial Legislatures concerned have ob-We are then told that during this jected to be absorbed into Manitoba. "The school legislation of the little province (Manitoba) is not of a nature to attract the immigrants who are to attract the immigrant who are to attract th

northward and eastward, in conjunction with the Manitoba Government, and representatives of Ontario and Quebec-a very reasonable announcement, as we think, but an announcement which has no connection with anything which the Apostolic Delegate said to Mr. Campbell. There could be absolutely no implied dependence of Sir Wilfrid Laurier's announcement, on the success of Mgr. Sbaretti's representations to Mr. Campbell, inasmuch as Mgr. Sbaretti spoke two days later. But even if the two events had happened on the same day, Feb. 21, as Mr. Rogers endeavors to make it appear, there could be no connection without a great effort of the imagination on Mr. Rogers' part.

Messra. Sproule, Foster, McLean and others representing the Orange make it appear that Mgr. Sbarretti interfered unduly in the affairs of Canada, and therefore ought to be recalled by the Holy Father, Pope Pius X.

There was no interference more than indeed done much for the improvement Ottawi. He puts upon the Apostolic make, that is to ask respectfully from a Delegate's words the interpretation high official in the Government of the country for a measure of justice and fairness to the Catholics of the country. Such requests or petitions are made every day to our Dominion and provincial Governments, and are in almost every instance treated with respect.

Hon. Mr. Rogers has not treated Mgr. Sharretti with due respect, as he invited to confer with Mgr. Sbarretti, has misrepresented his requests. As Mr. Rogers was not a witness to the interview, he is not qualified to speak Mgr. Sbarretti, however, has given to of it at all; still less pardonable is he far as secular education is concerned. the public a different version, which for his malicious construction of it, We do consider that they have made a we have no doubt is true in every re whereas he endeavored to make it mistake in practically eliminating the spect. His Excellency states that he appear that he was present and took

Mgr. Sharetti is in Canada, purely as the representative of the Holy cern the Catholics of Canada. He is not accredited to the Government of the country nor responsible to it. But there are matters which arise within mand that we Catholics shall have tion, and that Mr. Rogers' implied the Church itself, sometimes, perhaps, to the fullest extent the liberty of statement that he was also invited and matters of dispute, the settlement of teaching religion in our schools in present is not true. Yet every one which is greatly facilitated by the presence of representative of the Holy ment of this end we shall labor with all he was telling a conversation at which | See of Rome. For this and other reaour might by constitutional methods, he was present, and in which he took sons it is very desirable that we should have at hand a representative of the lating a conversation in which he had Holy See, and as such, Mgr. Sbaretti's We know Colonel Hughes of old, and no part whatsoever, as he was absent presence is most desirable, and all ing his intended tour. Catholies, Bishops, priests and laymen welcome him to the country, and respect him both for his personal qualities and as the Pope's representative.

The Dominion of Canada, especially the Catholics of Canada, feel highly done to improve the conditions of the honored by the Holy Father that he Catholics of his province with respect has sent his representative to live among us, thus giving us a standing equal in this respect to that of the Parliament now dead made a similar the liberty to make such an enquiry of Catholics of the United States who are threat at a more recent date, but he members of the Government, or of any much more numerous and who have also

> ROYAL VISITORS TO THE POPE. It is stated that during the present month both King Edward VII. and the

Kaiser William of Germany will visit

The details of the visit of the Kaiser ceremonial will be followed which was would naturally object to losing the observed on the occasion of former visits. right they had to Separate schools, and to be subjected to the educational conman Embassy which is regarded as state of life has attached to is privileges right they had to Separate schools, and The Emperor will start from the Ger-German territory, and not from the The sense of Mgr. Sbaretti's words is Quirinal Palace, where the King of clear. He does not speak as authorized Italy resides. By this means, accordupon a statement of the Hon. Robert by Premier Laurier or the Dominion ing to international usage, he avoids Rogers of Manitoba, in which it was Government; but as an observer of any recognition of the Italian monarch insinuated that Mgr. Sharetti, the events he knows that the Catholics of as having any sovereignty over the Apostolic Delegate, who is residing in the territories which Manitoba desires Pope or the Vatican. He will go to Ottawa, had attempted to coerce the to annex will naturally object to the the Vatican in his own carriage, escorted Manitoba Delegates to the Dominion school laws under which they would by German troops, and there is no Government into granting the Catholics come by being so annexed, and would doubt that he will be cordially wel comed, as he is held in high esteem by As a matter of fact the territories | the Pope, for whom the Kaiser also en-

> It is even stated that steps may be towards giving Germany the official but which France cannot satisfactorily hostile attitude toward the Church and the Holy See. If this transference takes place, as is expected, it will be a very long time before this office will be restored to her. German prestige has risen high in the Eastern countries during recent years, while that of France had fallen in the same proportion. In ence should take place, the prestige of Germany will become still greater and that of France be diminished more than

Pope Leo XIII. was very unwilling to take the decisive step of making this transfer, but the breaking up of diplomatic relations between France and the Holy See, together with the expulsion of religious orders from France. appear to have forced Pope Pius X. to

the Concordat by France, the disestablishment of the Church in France and other acts of persecution have operated in the same direction, as it is quite incongruous that a nation which persecutes the Church at home and heaps indignity after indignity upon the venerable Supreme Head of the Church should be regarded as its protector in foreign countries.

It has long been known that Germany has been anxious to replace France in this office of the protectorate; but the Holy Father would not accede to the change, until the conduct of the French Government toward the Church became actually bratal in its violence, and disregard of the rights of religion.

The Emperor's visit to Rome is expected to take place about April 16th. King Edward's visit to the Eternal section of the people of Ontario have City will take place about the end of made themselves very busy in trying to the month. On the occasion of the King's last visit, the British Protestant Association made a strenuous but unsuccessful attempt to deter him from visiting the Holy Father, having had the impudence to telegraph to him when every resident of Canada is entitled to in Rome its indignation at the proposition to visit the Pope. No attention was paid to this protest, and his Majesty made the visit according to the programme which had been laid down. The details and manner of the visit will be similar to what has been arranged in regard to the Emperor

> It is scarcely probable that the Protestant Association will expose itself to receiving another snub similar to that which it brought upon itself when the King was last in Rome, and it is most likely there will be no such protest as was then made, though the Kensitites and the Ulster Orangemen may show their teeth again. Their protests, however, if they make any, will be as fruitless as they were before.

It has been reported that King Alphonso of Spain is soon to visit Rome, but this is now positively denied. Alphonse is to make a great tour visiting in succession Paris, London, and Berlin; but as there has not been any reconciliation between the Pope and the King of Italy, and as Alphonso is a Catholic sovereign, he will not take any steps or make any visit which would imply acquiescence in the usurpation of the Pope's States by Italy. Assurances have been sent to the Holy Father to the effect that he has no intention of going to Rome dur-

Mr. Belcourt, a member of the Ottawa Parliament in discussing the Autonomy bill, classed the Toronto Globe as a renegade Liberal. The Rev. Editor of the Globe tries to excuse him on the ground that he is a Frenchman and does not know the meaning of the English word renegade. Judging from the very able speeches made in English by the French members on both sides of the house it is evident that the Rev. Editor of the Toronto Globe could not only learn the proper use of the English language from these French gentlemen, but a great many other things of at least equal importance-for instance, justice and charity.

THE CHRISTIAN VIEW OF

Bombay Catholic Examiner, "maintains the price to be paid for them—a some-thing to conquer or to sacrifice for the sake of the the something to be gained. The dispute about the failure of marriage really resolves itself to this - that wh the marriage state requires certain poculiar virtues, there are many who marry and yet are destitute of these virtues. No man ought to marry unless he is resolved to strive after the virtues proper to his state, wit a fair prospect of achieving them. Nature has not provided that all men are fit for the married life. These must make themself fit or else abstain. Of course preaching on the subject is easier than practice. But it is well to reiterate the fact that marriage is a failure only because Christian virtue. is wanting; and it will not tend to the promotion of high moral standard in human character to make marriage displuble as soon as it is found to involve

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

SY A PROTESTANT THEOLOGIAN. CCCXLVII.

Catholic papers in this country ought to be as careful in the statement Protestant facts as this Review aims to be, and as some other Catholic publications try to be. Otherwise they wil be called to a stricter account, and no unreasonably, than Protestant publica-tions blundering over Catholic facts. As fully five-sixths of our people are in a general way attached to some form of Protestantism, Protestant facts are much more easily ascertainable here than Catholic.

For instance, I saw some time since in a Catholic paper a statement, doubt-less true, that some fifty millions out of our eighty millions have no definite Church connections, in other words, are not communicants. What does another Catholic paper do thereupon but translate this into the astonishing people never enter a church !

Whatever other evidences there may be that Christian belief is declining among our people (and in 1801 infidelity was rampart throughout the country, headed by a President who, somewhat covertly, accuses the Saviour of being a benevolent charlatan and philanthropic impostor), it is certain that the fact that not much more than one-third of our people are Christian com-municants is no sign of such a decline. This is a much larger proportion than a hundred years ago. Indeed, in the prime of Massachusetts Puritanism, mays Hildreth, the communicants never unted to one-fourth of the adult population.

Count Gasparian, a distinguished French evangelical, writing about us in 1801, is enthusiastic over it as a sign of the revereuce for religion among the Americans, that only one fourth of them count themselves worthy to approach the Holy Communion. He intimates his grief that in France such multitudes of unconverted Protestants take the sommunion as a matter of course, and holds up American example to them in the hope of bringing them to a holy timidity, that they may be saved from the sacrilege of which they are so

the sacrilege of which they are so largely guilty now.

It must be remembered that in the Protestant bodies which are specifically termed "evangelical," Church membership bears very much the same relation to non-communicant attendance, that among Catholics the monastic bears to the secular life. As we know, the technical term for both is the same, "a profession of religion." a profession of religion."

It is strange, though, how hard it is, ven for bodies which are both territorially and socially intermingled, to apprehend one another's doctrinal position. Thus, I see it stated that Dr. Rdward Everett Hale in one of his books says that the orthodox Congressions and the state of the st gationalists hold their clergy to be mediators with God. Now the Congationalists hold their clergy to be mediators with God. Now the Congregationalists do not even admit that their clergy are of a different order from the laity. Each minister is now required to submit himself to admonition or excommunication by a congregation of laymen. Sacerdotal intercession, in every form, is a doctrine atterly rejected by them. They admit intercessors, but only on the ground of peculiar nearness to God in prayer. peculiar nearness to God in prayer.

Even the Methodists, although inter

communicant with the Presbyterians ean not be trusted to set forth Calvin isn with ordinary correctness. From John Wesley down, you will find them saying: "Calvinists believe that, no matter what the elect may do, they must be saved; and that whatever th reprobate may do, they must be damned." You can not get them to admit that Calvinism teaches, as it does, that predestination to the end ncludes, as of course, predestination to the means, and that, as salvation arily involves a voluntary accept accept the sanctifying Spirit, no one can be elect who is not at death regenerate and in the course of sanctification. On the other hand, as damnation necessarily involves alienation from God, no one can be admitted as representations. mitted as reprobate who, at death, is found humbly soliciting Divine grace. Yet I doubt whether you can persuade one Methodist in ten, even educated to admit that Calvinism teaches that election to salvation includes inherently election to previous regeneration and holiness, that he who dies in wick edness is certainly damned, and that he who dies in active faith is certainly

Then if bodies constantly interchang ing religious offices find it so hard to anderstand one another's doctrinces, we can easily see how next to impossible it is for the most American Protestants to understand RomanCatholic positions.

I once gave my parish in Iowa a lecture on the Catholic Church. They expressed great satisfaction with it, but a leading young man, the son of a clergyman, remarked to ma:"I never before conceived that the Catholics believe with us con serning God, Christ, the Spirit, Crea tion, Providence, Redemption, Renewal, Holiness." Even then he had not got Holiness." Even then he had not got so far as to see that, as Luther says, it is not they who believe with us in these points, but we who believe with them. As a Catholic matron in a Protestant hospital remarked of the sermens which she heard there: "I believe all that I hear, but I do not hear all I believe."

I may remark that a Princeton student in my congregation assured me that his instructors there had already apprised him of the fundamental soundnes of Rome.

Therefore it is not the extreme ignorance of average, and even of more than average, Protestant writers on Catholic ism which principally involves them in moral blame, provided they have a good temper. For instance, by no conceiv-able possibility could a Lansing come to know anything whatever correctly. He is not to put together. Moreover, as President Cleveland intimates, his cravresident Cleveland intimates, his crav-ing for notority is simply invincible. I doubt whether he could any more be restrained from rattling off exhibitions of absurdity for the public than he could be kept from crying out for water in the wilderness. And as Popery is

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were the same of the same

the stock piece with us for those who can not draw public attention otherwise, it is probably as inevitable for him to lecture upon it as for a Norway lem-ming, born in the Dovrefeld, to head straight for the Atlantic, whose bene volent waves soon cover these innocent but annoying little pests with a wel come oblivion.

To be sure, what he says is full of male volence, or rather would if it be were not so inconceivably shallow. When not so inconceivably snallow. When you read John Christian, you read something that is absolutely devilish. Lansing, perhaps, would be devilish if he could, but he does not know how. There is not enough of him for the pur-

There is one exception, howeve Christian's bad eminence. He has so atrociously slandered one of the holiest and purest of men that, unless he re pents before he dies, I am afraid that hell is waiting for him.

I have already described this abomin-

able calumny, but it ought to be brought up before his face repeatedly, as Dr. Dippel assures us that Czar Peter's ghost informed him that his Peter's ghost informed him that his wicked deeds were always pictured out

before his eyes.
Benedetto Odescalchi, Pope Inno cent XI., is, as I have already quoted from Herzog-Plitt, a man of the most eminent holiness and the purest moral-ity. In his capacity as Prefect of the Roman Inquisition, he has drawn up the decree Sanctissimus Dominus noster of March 2, 1679, condemning sixtyfive propositions of false morality.
The twenty-sixth of these is this: "If any one takes a false oath sportively, or with a mental reservation, he is not guilty of perjury." To maintain this detestable opinion, says this holy Pope, shall henceforth incur excommunica tion. Whereupon Lansing, representing to his readers this thesis as the Pope's own, exclaims; See what kind of morality Pope Innocent XI. sets

To accuse a man of saying what he has never said is very wicked. To distort the meaning of his actual words is wiekeder. To quote his words pre-cisely, and then to turn his solemn condemnation into a public commenda-tiod is the very height of calumnious iniquity. Of this superlative degree of slanderousness Isaac J. Lansing is guilty. Therefore, unless he repents, the lowest of the three infernal circles appointed for the slanderers undoubted ly expects him.

CHARLES C. STARBUCK.

Andover, Mass.

LEARN TO LET GO.

A LITTLE SANE PHILOSOPHY FOR EVERY DAY USE.

The person who wants to be healthy, morally, mentally, physically, must learn to let go, writes Evelyn Pickens in Medical Talk. Let go of the little irritations and the petty vexations that cross your path every day. Don't take them up and pet them and nurse them and brood over them. They are not worth while. Let them go. That little difference that exists be-

tween yourself and neighbor, that you argue and bicker over every time you meet, drop it, let it go. You can't afford to lose a good neighbor, or a friend, by simply hanging on to some difference of opinion, and spending your time quarreling over it instead of enjoy ing each other and talking about the things on which you do agree. Don't argue with any one anyhow. It will do no good. And remember, please er, that arguing means certain death to love and friendship. You may think not, you may hope to accomplish something by arguing, but you will accomplish nothing but a loss of respect for each other and the total destruction of those kindly feelings that once existed. Respect each other's opinions and let go the arguing.

That little hurt that you got from a

friend, perhaps it wasn't intended, go. Refuse to think about it. Let go of that feeling of hatred you have for another, the jealousy, the envy, the malice, let go such thoughts. They are foul and unclean and you should refuse them habitation within your thought or memory. Sweep them out of your mind and you will be surprised what a clearing up and reinyoating effect it will s it was, but no matter, let it Refuse to think about it. Let go ing up and rejuvenating effect it will have on you, both physically and mentally. It will be like ridding the system of poison, for such thoughts do act as poison, diminishing the secretions of poison, diminishing the secretions of the body, clogging up the organs, and vitiating the whole system. Let them ge, let them go; you house and shelter them at a deadly risk.

But the big troubles, the bitter dis-

appointments, the deep wrongs, the heart-breaking sorrows, the tragedies of life, what about them? Why—just let them go, too. Drop them, softly, may be, but surely. Put away all regret and bitterness and let sorrow be only a softening memory. Yes, let them go

It is not so hard after you once get in the habit of doing it—letting go of these things. You will find it such an easy way to get rid of the things that mar and embitter life that you will en-joy letting them go. And then when you no longer give any time to vexa-tions and worries and irritations, to hatred or envy or bitterness, and waste no more time talking about this, that, or the other ailment, then you can give the whole time to useful thoughts, healthful thoughts. You will find the world such a beautiful place. You will love it simply for the warm sunshine, for the blue skies, and for the store that for the blue skies, and for the stars that shine at night. It will all be beautiful to you because you will be free to enjoy it, free in mind and body. You will no longer be depressed with unwholesome thoughts; and your mind will become buoyant and clear and strong, and you body will respond with a vigor and vitality and vivaciousness that will make mere existence a pleasure.

Hast thou heard a word against thy neighbor, let it die within thee. And believe not every word there is not that slippeth with the tongue, but not from the heart. For who is there that hath not offended with the tongue?—
(Eccles. 17.)

FIVE-MINUTES SERMON.

Palm Sunday.

HARDNESS OF HEART. To day if you shall hear his voice, harden no your hearts.

These words, my dear brethren, are taken from the beginning of the office recited by the clergy on this and the following days, up to Holy Thursday. They entreat us not to let this time, precious above all others, go by with out making the use of it which Our Lord means that we should make; not to let Him show His love for us without giving Him love in return.

out giving Him love in return.

"Harden not your hearts." How is that we harden our hearts? It is by putting off our repentance; by clinging to the world and its pleasures, to the gratification of our sintul passions, and waiting for some time to come when it will be more convenient to give them will be more convenient to give them up, or when we shall feel more strongly moved to do so. We think that this time will surely come, that the stream of God's graces will be uninterrupted, and that when necessity urges we can avail ourselves of the one that happens to be then within our reach as easily as we could have done of the many that went by long ago.

went by long ago.

But, my brethren, this is a great and a terrible mistake. It may be, indeed, that God in His goodness and mercy has many graces yet in store for us equal in themselves to those which we have had; but if we have despised and had; but if we have despised and neglected the past ones they will not be the same for us as those were which went before. A word of warning, a single prayer, the sight of the crucifix of Our Blessed Mother, a pious picture, of Our Blessed Mother, a pious picture, a Agnus Dei, is enough to move the innocent soul of a child to the love of God; the most powerful mission sermon often fails to make any impression on one who has spent his life in sin. It is not the grace that is wanting on God's part. No, He is there in His power; His arm is not shortened; He is still mighty to save. But His voice seems to the deaf ear of the sinner faint and indistinct; His message is the same old story. Yes, it is the same old story; it story. Yes, it is the same out story, must be the same, for there is but one. Name under heaven whereby we can be saved, only one Gospel which we can preach, and the sinner has heard it so often with indif-

ference that its interest is gone. Then—most dangerous delusion of all—he comforts himself with the hope that at least he will die in the grace of God that the transition of the state of God that the state of Go that at least he will die in the grace of God; that somehow or other he will, as he passes from life to death, be brought from death to life. He forgets that the sacraments were not given to give repentance to the sinner; no, they have for their object to give pardon and grace to those who have repented. Do you think it is of the slightest use to anoint with oil the senses of server who. anoint with oil the senses of a man who lies unconscious, and who has not, while he had the use of his mind, turned really and truly away in his heart from his sinful life? The priest does it, in-deed, in hopes that he may have re-pented; but how faint is that hope for those who have suddenly been stricken down! And even if there is more time; even if some sort of confossion can be made, is it so sure that the hardened heart, which has all its life loved and clung to its sins, will now love God and hate sin? God's mercy is great, it is true; He may now give extraordinary graces, but He is not bound to do so; and if the ordinary ones have failed before, they may also

fail now. Yes, my brethren, now is the time-s better time than your last hour. Now in this Passion season the Precious Blood of Christ is flowing more freely for you than you can expect ever to find it again. Listen to His voice now; do not wait till it becomes fainter. If you have not spent Lent well so far, come now and make the most of the help so abundantly given you in these holy days. Harden not your hearts any longer; it is a dangerous game to

THE POWER CARDINAL MANNING LOVED.

When the late Cardinal Manning was a priest under Cardinal Wiseman was a priest under Cardinal wiseman some persons charged against him that he had "a love of power." In his reply (only recently for the first time published), addressed to the great Cardinal, he said:

"I would ask to know what there is in my card or present sets to chert he is in my card."

in my past or present acts to show that I have enriched myself or acted in man's path, or deprived him of any due, or sought honors, titles, or promotions or indulged in the arts of ambition, or or induged in the arcs of ambition, or made the elevation of myself the end of my actions? At least they who know my past trials will hardly think this of me, If by love of power any of these things are meant then I leave myself in your Eminence's hands, and to the judgment of the Holy See and of Him Who I hope will give to my actions a better name and in my life will read a better intention. But I will make a free and frank confession There is a power I earnestly desire, strive and pray for. It is the power to make a reparation for years spent in ignorance (the years of his life as a Protestant) which I trust I can say before God was not voluntary; to spre in England the knowledge of the O he linguant the knowledge of the One holy Faith; to make others partakers of the grace I have myself received; to win back as many souls as I can to the unity of the Church, and to promote in every way with greater devotion of life and efficacy of labor the salvation of souls."

Truly this was the desire of the illustrious "Workingman's Cardinal," as all his life in the Catholic Church abundantly demonstrated.—New York Freemans Journal.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires bouching the tongue with it occasionally. Price \$2.

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PIPED ORGAN.

The Episcopal R corder says : It is a question whether Mgr. Doane's vision of heaven established the truth of Roman dogma. But we all believe that a soul trusting in there deem-ing blood of Jesus Christ may be saved, notwithstanding errors of belief, due to misunderstanding in other matters. So an error ridden Romanist may live a holy life and be saved. But his certainty of heaven does not establish his infallibility of belief in all questions. One thing is certain, a vision of heaven at the point of death is not consistent with the Roman doctrine of Purgatorial

The last sentence will not not be ac cepted by any thinking person on the ipse dixit of the Recorder editor. He will have to show the physicial as well as the metaphysical conditions which establish, in his mind, such an inconsistency as he dogmatizes about. And then, having done this, he will have to establish the fact of his own infallibility in definition of doctrine-the same infallibility which he denies to the Pope. If an "error-ridden Roman-ist" may be saved, notwithstanding his belief in error, why do Protestants send out hosts of missionaries to save what is in no danger of lose? If want of politeness in language when referring to others' religion were a cause of dam nation—and we are not by any means certain that it is not, since it indicates want of charity, without which St. Paul declares one cannot be saved, no matter how great his virtues otherwise, and his sacrifices—then we fear many of our non-Catholic friends are in a

of our non-Catholic Iriends are in a very dangerous way.

The Christian Advocate says:

"The Bishop of Liverpool at the Anglican Church Congress declared that union with Rome, as Rome is at present, would postpone indefinitely the reunion of Christendom. He says this must be confessed sadly but declsively. the Pope thinks that union with the Church of England as the Church of England is at present, would post-pose indefinitely the reunion of Christendom."

Upon this the Christian Advocate asks: "Then, why say anything about it?" This is practical "horse sense," but it is hardly good Christian-ity. "The Pagan system," says Hazlitt, "reduced the gods to the human form, and elevated the pioneers of inanimate nature to the same standard." So the non Catholic system thinking would reduce religion to the level of a mathematical exercise The Reformed Church Messenger

"Dr Fischer, regular pastor of a church in Berlin, insisted at the recent meeting of the "Protestanten Verin" was high time to stop the worship of Jesus, as He was only a good man. Thereupon members of his own congregation and consistory sent a complaint to the proper Church government, and the United Parochial Sociement, and the United Parochial Socie-ties of Berlin have issued a declaration against such errors. But the Liberals of a German capital think it very narrow-minded to interfere with a man's "freedom of censcience." As in all similar cases the services of Dr. Fischer are said to be very poorly attended. Of course! Those who believe what Dr. Fischer believes don't go to church, and those who believe what the Bible

and those who believe what the Bible teaches can find better preaching in other churches."

It is high time for persons who claim the right of private judgement. as Luther did, to discover to what such teaching leads. But men like Dr. Fischer are perfectly justified in drawing salary for betraying their trust. ing salary for betraying their trust, so long as they can find congregations simple enough to pay for pulling down the fabric of Protestant faith instead of upholding it. — Philadelphia Catholic Standard and Times.

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CONTINENT

The lay theological of the Chicago 'Ournal makes this plea for Lent:
"During the winter now happily passing it has been needful to eat a great deal of meat and other strong food in order to supply the heat re-quired for the body in its annual con-flict with the forces of frost. Such a diet prolonged into warm weather means nothing less than overtaxed digestion and a weakening of all human powers of resistance. Nothing can be better for the average man and woman than to go without the quantity of heavy food demanded during the cold weather in order to prepare for the spring and summer. Fish, the most easily obtained, substitute, naturally suggests itself, with greater quantities of the lighter vegetables. Study your own face and figure in the mirror; if you find there signs of self gratification ence, no matter what it is, You will you will be happier for it no less than yourself."

Give Holloway's Corn Cure a trial, It re moved ten corns from one pair of feet with out any pain. What it has done once it will do again.

do again.

THE DEMON. DVSPEPSIA.—In olden times it was a popular belief that demons moved in visibly through the ambient air, seeking to enter into me and troublem. At the present day, the demon, pupposia is a tlarge in the same way, seeking beliated in the same way, seeking beliated in the same way seeking beliated in the same way, seeking beliated to the same way, seeking beliated in the same way, seeking beliated to the same seeking seek



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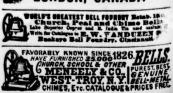
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The truly successful, helpful, he who has the power of automating the machinery of life, what the school, the college, the corress, the court room, or the sick He is the really successful marks the power of scattering sund inspiring a spirit of helpfulne aroung agreement wherever he goes encouragement wherever he goes makes you feel a little more deter wakes you reed a fittle matter that the determination of the battle of little more ambitious to get on a more willing to wrestle obstacles, to overcome obstructi Twelve Things to Remember

The truly successful, helpful

Twelve things to remember Twelve things to remember.
The value of time, (2) the succeptseverance, (3) the pleasure of particular the worth of character, (6) the of kindness, (7) the influence sample, (3) the obligation of duthe wisdom of economy, (10) the of patience, (11) the improvement of the wisdom of the patience, (11) the improvement of the patience of patience, (11) the improven lent, (12) the joy of originatin A Youthful Delusion.

Among the fond fancies of chil

belief that when "grown ere will be no more lessons to no more commands to obey, no solding to endure. They will longer children in the nursery, in the schoolroom; therefore the ofree, independent, above rebu befree, independent, above rebi-beyond coercion. It is a helf-lief, lending them the aid concerning the wherewith to assist patience the dark days of the actual, in ation of the cloudless skies of the And it is about as baseless as the wreaths of the morning. As if we ever free from rebuke, lesson and, coercion ! Done for Duty.

No work that is sincere and No work that is sincere and and done for duty's sake is by divinity. "Work is worship a deep saying of the old "What would you wish to be of ne asked a wise man, someone asked a wise man, knew that you were to die in t ten minutes?" "Just what doing now," was the significant although, at the time, the meither praying, nor singing hym was merely feeding a horse. This opher knew that the path of set the path of safety. He saw ii up by the motive that he h Not only should all work in this high spirit, but it should dene in joy. Every work of should be tinged with the wa No work is tr of his heart. mless joy is builded into it.

The Most Efficient Work We need to practice the conwhich is not the contentment ess, but the freeing oursel acs, but the Ireeing oursel entaigling vanities, petty worries and anxieties, which he in our real life-work. The so bition to be condemned is which egotism and vanity fig conspicuously, and in which n the praise and admiration of the alth, and personal aggran are the objects sought, rather power to be of use in the wor a leader in the service of hand to be the noblest, best, efficient worker that one can

Trained Through Promoti Railways, express and enterprises are getting to be mere in favor of taking very y through successive promotion higher places of trust. They class works best, and men t for vacancies in such enterg ome banks, for instance, a exorably to one rule in the They will take into their em youths that are beginning careers, and their promotion a regular system, as in an arm This practice seems to be g for the growing difficulty t

tached and shifting men fin The Optimistic Habit When John Richard Green lish historian, was so poor th the depth of winter he could and eight of winter he could a fire, he used to sit by hearth and pretend it w "Drill your thoughts," he "shut out the gloomy and bright. There is no wisdon

philosophers will allow."

The man who can drill his so as to shut out everything pressing and discouraging and the bright side even of his r and failures, has mastered th happiness and success. He himself a magnet to draw cheer, brightness, and good him. Every one is pleased His presence is like a sunl

There is no accomplish touch of culture, no gift add so much to the alchemic life as the optimistic habit— mination to be cheerful and matter what comes to a matter what comes to a snooth rough paths, light places, and melt away obsta-sunshine melts snow on the side. I have just received a br

from a poor colored boy who his way through college, we saith and cheerfulness, eve has been in actual want fe clothing, would put many a to shame. I have seen clothing, would put many a to shame. I have seen a to shame. I have seen struggling to get a footiall sorts of jobs,—shovellining wood, delivering launding for books, or magaz travelling long distances country on foot, because have money to pay railroad aever a complaint of his it passed his lips. On the case where the seen in the midst of his struggi was so radiant, his step s whole bearing so joyful, thought he was going to CHATS WITH YOUNG MEN.

of inspiring a spirit wherever he goes; who makes you feel a little more determined

little more ambitious to get on and up, little more willing to wrestle with abstacles, to overcome obstructions.—

me in the battle of life, a

The truly successful, helpful soul is the who has the power of automatically siling the machinery of life, whether in the school, the college, the counting reen, the court room, or the sick room. He is the really successful man who has the power of scattering sunshine, of inspiring a spirit of helpfulness, of engaggragement wherever he goes; who 5, 1905. VMENT

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Twelve Things to Remember.

Twelve Things to Remember:

Twelve things to remember: (1)
The value of time, (2) the success of perseverance, (3) the pleasure of working, (4) the dignity of simplicity, (5) ing, (4) the character, (6) the power of kindness, (7) the influence of example, (3) the obligation of duty, (9) the wisdom of economy, (10) the virtue of patience, (11) the improvement of talent, (12) the joy of originating.

A Youthful Delusion.

A Youthful Delusion.

mong the fond fancies of children is belief that when "grown up" to will be no more lessons to learn, there will be no more lessons to learn, no more commands to obey, no more solding to endure. They will be no longer children in the nursery, pupils in the schoolroom; therefore they will be free, independent, above rebuke and be free, independent, above rectars and beyond coercion. It is a helpful be-lie, lending them the aid of hope wherewith to assist patience during the dark days of the actual, in expec-tation of the cloudless skies of the ideal. tation of the cloudless skies of the ideal.

And it is about as baseless as the mistwreaths of the morning. As if we were
ever free from rebuke, lessons, command, coercion!

Done for Duty.

No work that is sincere and useful and done for duty's sake is barren of dirinity. "Work is worship," was a deep saying of the old monk's. "What would you wish to be doing?" someone asked a wise man, "if you new that you were to die in the next ten minutes?" "Just what I am doing now," was the significant reply: although, at the time, the man was although, at the time, the man was meither praying, nor singing hymns, but was merely feeding a horse. This philoswas merely feeding a horse. This philosopher knew that the path of service is the path of safety. He saw his path it up by the motive that he had in it. Work is dull indeed unless we can see upon it some light from the skies.

Not only should all work be done in this high spirit, but it should also be

should be tinged with the warm color of his heart. No work is true work mless joy is builded into it.

The Most Efficient Worker. We need to practice the contentment which is not the contentment of inert sess, but the freeing ourselves from mess, but the freeing outsetve from entangling vanities, petty cares, worries and auxieties, which hamper us in our real life-work. The sort of am-bition to be condemned is that in which egotism and vanity figure most conspicuously, and in which notoriety, the praise and admiration of the world, wealth, and personal aggrandizement are the objects sought, rather than the power to be of use in the world, to be a leader in the service of humanity, and to be the noblest, best, and most efficient worker that one can be. - Suc-

Trained Through Promotion.

Railways, express and telegraph empanies and other great commercial enterprises are getting to be more and mere in favor of taking very young and inexperienced men and training them through successive promotions to the sigher places of trust. They find this class works best, and men that apply or vacancies in such enterprises are

very likely to be disappointed.
Some banks, for instance, adhere in-Some banks, for instance, adhere ineverably to one rule in this regard.
They will take into their employ only
youths that are beginning their
careers, and their promotion follows in
a regular system, as in an army.
This practice seems to be growing in
favor. It accounts in large measure
for the growing difficulty that unat
lacked and shifting men find to get

tached and shifting men find to get

The Optimistic Habit.

When John Richard Green, the Eng-lish historian, was so poor that even in the depth of winter he could not afford are depth of winter he could not anorm in fire, he used to sit by his empty hearth and pretend it was aglow. Drill your thoughts, he would say, shut out the gloomy and call in the bright. There is no wisdom in shutting one's eye than your copybook philosophers will allow."

The man who can drill his thoughts, so as to shut out everything that is desing and discouraging and see only the bright side even of his misfortunes and failures, has mastered the secret of happiness and success. He has made aimself a magnet to draw friends, cheer, brightness, and good fortune to him. Every one is pleased to see him. His presence is like a sunbeam on a

There is no accomplishment, no touch of culture, no gift which will add so much to the alchemic power of ife as the optimistic habit—the determinition to be cheerful and bappy no matter what comes to as. It will smooth rough paths, light up gloomy places, and melt away obstacles as the sunshine melts snow on the mountain side.

I have just received a bright letter I have just received a bright letter from a poor colored boy who is working his way through college, whose simple faith and cheerfulness, even when he has been in actual want for food and clothing, would put many a philosopher to shame. I have seen him, while struggling to get a foothold, doing all sorts of jobs,—shovelling coal, sawing wood, delivering laundry, canvassing for books, or magazines, often ing for books, or magazines, often tavelling long distances about the country on foot, because he did not have money to pay railroad fare,—yet mever a complaint of his hard lot has Passed his lips. On the contrary he has radiated hope and contentment. has radiated hope and contentment, and when I first saw him—he was then in the midst of his struggles—his face was so radiant, his step so alert, his whole bearing so joyful, that I really thought he was going to tell me that

some one had solved his problem of a college education by giving him money to defray his expenses. He is now in his last year in college and ranks well in all his classes, having taken first prize several times during

his course.

This poor colored youth has something infinitely more valuable than money,—a cheerful, hopeful, contented mind. It is the optimistic spirit that accomplishes. Optimism is the lever of civilization, the pivot on which all progress, whether of the individual or the of the nation moves. Pessimism is the foe of progress. Gloom, despondency, lack of courage, failure of heart and hope—the whole miserable progeny of pessimism,—are singly or collectively pessimism,—are singly or collectively responsible for most of the failures and unhappiness of life. Long live the optimist! Without him the world would go backward instead of foward. In spire of all the beauties of earth and the without the modeline of his and sky, without the sunshine of his face this world would be a dreary prison.-Success.

Some Helpful Thoughts

There is no more beautiful illustra-tion of the principle of compensation which marks the Divine Benevolence which marks the Divine Benevolence than the fact that some of the holiest lives and some of the sweetest songs are the growth of the infirmity which unfits its subjects for the rougher duties of life.—Holmes,

Industry, honesty and a desire to make one's self useful are to-day, as they always were, the stepping stones to success.—Sicred Heart Review.

No creature should ever find himself so occupied with the duties of life that he finds no time for his greater duties to his Creator.

No single great deed is comparable for a moment to the multitude of little gentlenesses performed by those who scatter happiness on every side, and strew all life with hope and good cheer. Happiness is a great power of holi-

ness. Thus kind words, by their power of producing happiness, have also a power of producing holiness, and so of winning men to God. In sour dealings with the souls of

check, by severe requirement or nar row caution, efforts which might otherwise lead to a noble issue; and, still more, how we withhold our admiration from great excellences because they are mingled with rough faults.

Great Men's Ages.

Leo XIII was sixty eight when he was elected Pope and ninety four when he died, and his pontificate was studded with great works done for religion and humanity.

Johann Kepler was fifty nine years old when he gave to the world him experience.

mistress.

"Oh, was it? I cannot remember," said Cora carelessly. "Well, you cannot go, so it's no use your thinking about it." he died, and his pontificate was studded with great works done for

when be gave to the world his discovery of the law of the distance of the planets from the sun.

Francis Bacon was fifty nine years old when he published his "Novum Organica".

Organum.'

Pierre Gassendi was fifty eight years old when he published

Otto von Guericke was forty eight years old when he invented the air

pump.

Johann Rudolph von Glauber was fifty five years old when he discovered sodium sulphate (Glauber salt.)

Sir I-aac Newton was forty four years old when he published the law

of gravitation.
Gottfried Wilhelm Leibnitz was fifty four years old when he was commis-sioned to establish the Academy of

Science in Berlin.
Antonius van Leeuwenhoek was eighty three years old when he discovered bloed corpuscles, infusoria,

Rene Reaumur was forty seven years old when he brought out his theremom-

eter. Benjamin Franklin was forty six years old when he invented the light-

ning rod. Joseph Priestley was forty one years old when he discovered oxygen. Jan Ingenhouse was forty nine years

old when he discovered the respiration of plants. years old when he di covered hydro-

Christian Huygens was sixty one years old when he published his theory of the undulation of light.

Count Berthollet, Klaproth, John Dalton Gay Lussac, Count Rumford (Benjamin Thompson,) Weehler, Liebig, Alexander von Humboldt, and, in fact the majority of the eminent chemists and appropriate that the contract of the con ists and physicists did their most important work in advanced years.

A "No Chance" Governor.

"My purpose was to make good in the town where I was born,—make good for myself and the folks; and I did."—John A. Johnson, the new governor of Minnesota.

ernor of Minnesota.

This young man, born in poverty, cradled in want, hemmed in on every hand by seemingly insurmountable obstacles, and without friends or opportunity for education or advancement of any sort, has added one more name to the glorious roll of American boys with "no chance" who have conquered adversity and who have conquered adversity and risen to distinction. He has proved again that the world stands aside for a determined soul, and that success is in

the man, not in the chance.

There were probably thousands of boys and girls in Minnesota complaining that they had no chance to get a liberal education or a start in the world when the boy, Johnson, was struggling to carry the burden which his ne'r co well tather had dropped upon the shoulders of his mother and upon the shoulders of his mother and himself—the support of the entire family. Intensely interesting is it to read how this lat of eight or nine helped his mother, who took in washing, and, later, at the mature age of thirteen, proudly insisted upon her giving up working for strangers, while he toiled in the village store during the day and in the evening in the local he toiled in the village store during the day and in the evening in the local printer's office, carrying mail or par-cels to outlying houses,—denying him-self, and making great sacrifices in order that his mother's burden might be lightened, his fire younger bectage. order that his mother's burden might be lightened, his five younger brothers and sisters to be led, clothed, and educated.

In spite of his desperate struggle

with want, this boy never lost courage or self-reliance. He saw in the midst of it all a chance for a noble career. Where others saw only mediocrity or

where others saw only mediocrity or humdrum lives he saw opportunity for great things. What did he care for obstacles? He felt that he was greater than anything which could get in his path. Not even when shivering in the cold of a northern winter, for lack of clothing, and the family burden pressed more and more heavily upon flowers were now arranged. They were not amassed in hopeless confusion as if beauty were attained by quantity but they were treated sympathetically an always seemed in their right pressed more and more heavily upon his shoulders, did he waver. He pushed ahead and "tried to make good." No responsibil ty frightened him. A chance was all he wanted. He did not wait for it; he made it.

People who are made of the right kind of material do not make excuses : they work. They do not whine, they keep forging ahead. They do not wait for somebody to help them; they help themselves. They do not wait for an opportunity; they make it. Those who complain of no chance confess their weakness,—their lack of efficiency. They show that they are not equal to the occasion—that they are not greater than the obstacle that conforts them—O. S. Marden in Spaces. fronts them .- O. S. Marden in Success

OUR BOYS AND GIRIS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Crucifixion.

A FOOL'S PARADISE. "Yes," interrupted Cora. "Of course, I understand—you said she was

" Very ill, mademoiselle," said Del-

"Very III, materials."

phine emphatically.

"People of that kind always exag gerate," said Cora to herself; then she said aloud: "It would be absolutely said aloud: "It would be height of impossible, Delphine, in the height of the season; there's the drawing room next week and Lady Gorton's at Easter,

you must come with me there."
"But Parker," ventured Delphine losing all hope by Cora's tone, which she had learnt by experience to interpret rightly.

pret rightly.
"Parker!" exclaimed Cora, "why you know she never can do my hair as I like, and Dawson will be going at Easter with Miss Charrington and Miss Violet to Devonshire, so it's no use thinking of her. No, it's quite impossible, and considering that I spared you

for a week not long ago—"

"A year," said Delphine faintly,
and wondering the while if she should
lose her place for arguing with her

her mistress too well to hope that she would put herself to any inconvenience for her sake. But it was a good place, and her high wages enabled her to send regular postoffice orders to the little house on the Route de Martain at Avranches every quarter.

Breakfast that morning was a very lively meal, though they had to have it in the library, the dining-room being in the hands of decorators. Lady Charrington, who was fat, good tem-pered and stupid, congratulated her niece very cordially, and then gave herself up to her breakfast.

"Such a dreadful railway accident, mother," said Violet looking up from the Morning Post. "Really—where?" asked Lady

Charrington.
"On the A. and L. Railway." aske "Many people killed?" asked Lily.
"Fourteen, and twenty five injured.'

"I am glad it was not the Irish Mail," said Cora blushing as she spoke, "for Giles might have changed his mind and come earlier than he

said. "Yes, it is fortunate."
"It is a shocking accident," said Violet, who was very much alive and

interested in all that was going on.
"One poor man—"

"One poor man—"
"Oh, don't please," said Cora, "no details; I do so hate to hear about those dreadful things."
"I rather like it," said Violet, "it's

exciting."
"It always makes me feel so comfortable and glad that I am not one of the victims," said Lady Charrington. ctims," said Lady Charrington.
"One must hear about such things,"

"One must hear about such things, said Violet laying down the newspaper." It does not affect me as it seems to do you, Cora."
"Of course, I am sorry for the people," said Cora, "but my hearing

all those horrid particulars won't help them one bit, and I cannot bear it. I am not an artist like you, Lily, but I do like all the beautiful things of life, and I hate what is sad and gloomy and

ugly."
"I hope Madame Lenere will send
my dress in time," said Lady Charringmy dress in time, said Lady Charling, "ton," she is usually to be depended on."
"The drawing-room will look lovely," said Lily; "the idea for it delighted me. Miss Hart has such good taste one can trust her."

So they chatted on of indifferent things and as the morning were away

things, and as the morning wore away a batch of cousins came, all bent on seeing Cora; and there were more presents to look at, a great deal of talk, and in the afternoon visits to be paid, as well as looking in at a couple of "at

homes."
Just as Cora came down to the ballroom that evening, arrayed in all the glory of the most costly simplicity, her cheeks flashed with expectation and happiness, she saw Giles coming

up the stairs.
Giles Vandeleur was a well-looking man, with a grave, face, steady blue eyes, and his longish hair gave him rather the look of an artist. Being a man of large independent means, he devoted himself to art as much as he liked, loving it for its own sake, and making it very much his world.

places. The vast rooms thus adorned formed a fitting background for the exquisite dresses, gleaming jewels and many fair faces, which rivalled the flowers in loveliness. Cora enjoyed dancing for dancing's sake, but still, after an enforced absence which had seemed so long, the most delightful part of the evening was certainly that when they sat in the conserva-tory under shadowy palms, near beautiful blossoms of rare plants, the two "alone together," as the expres-sive Irishism has it.

Cora chatted on, for she was always voluble, and Giles listened and put in a word here and there. He was often silent, unless started on a pet topic, and his general characteristics con-trasted strongly with those of Cora.

lecked ball-room was very lovely, for

there had been an artistic mind to de-vise and skillful hands to carry out all the beautiful designs in which the

"Now you are back in town you will stay here, I hope," said Cora; "no more running away, sir, to Irish estates

-do you hear?"
"I do. I was obliged to go this time. It's a bore being a landowner in Paddyland; there was a great deal more to do than I anticipated, and I am not satisfied that I left everything as it should be Somehow or other my agent, who is a plausible Johnny, isn't quite the man to my liking. However, I have done what I can and shall not trouble further.'

"You are rather an absentee landlord, are you not ?'

TO BE CONTINUED.

HOW ARE THE DEAD RAISED UP?

Year by year as the glorious festival of Easter comes round, in which we joy fully celebrate the triumphant Resurrection of Our Lord and Saviour Jesus Christ, the old question still arises and in many minds comes to the fore (apparently requiring a repetition of the old answers,) "How do the dead rise again and with what manner of body shall they come?" To those who have not studied the subject, and who are not properly instructed, it seems quite incredible that these bodies should ever be revived and reunited to the soul in eternity. How is it possible, they ask with confirmed incredulity, for these mortal bodies which die, go to corruption and are scattered sometimes to the four winds of heaven, sometimes devoured by animals on the land or in the sea, to be gathered together again to form the original body?

St. Paul the Apostle calls such objectors foolish and he proceeds to show them how entirely they are mistaken. He does so by a striking and most con-vincing illustration from nature. The seed which we sow or plant is not the grain that is reaped and gathered into barns. On the contrary that seed dies -rots- and it mingled with mother earth. But out of the disintegrated elements springs the germ of a new body which grows and flourishes and produces the new grain which is reaped and gathered by the husbandman.

That process of reproduction is of course a mystery. We know not how it is done. We can only say with the apostle: "God giveth it a body as He will!" The resurrection of the human body involves no greater mystery than this. The Apostle says it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.

Here is where the objectors to the recurrection of the body, make their

resurrection of the body make their mistake—they fail to realize that the body that will rise again is not the corrupt, decayed, natural body of flesh and blood, but a spiritual body of which we know nothing, except that Almighty God, in His own time and way, will raise it up from the gross elements which have been dissolved and scattered to mingle with mother earth.

Our Lord rose with a spiritual body, without the ordinary process of dissolution. The nature of that body is indicated by His occasional sudden disap-pearance from sight, and by his appearance on more than one occasion in the room where His disciples were as-sembled while the doors were shut. He appeared to eat and drink as usual and appeared to eat and drink as usual and His Body had the power of resistance. But eating may have been in appear-ance only as was the case with the Archangel Raphael who, after making himself known to Tobias as a celestial inhabitant instead of a young man, said to him: "I seemed indeed to eat and to him: "I seemed indeed to eat and drink with you, but I use an invisible meat and drink which can not be seen by men."

The objections to the resurection of the body are founded rather upon ignorance than upon knowledge. The fact is we know nothing about the real nature of matter. We know there is an essential difference between matter and essential difference between matter and spirit, but of the essence—the substratum of matter—we know nothing; and as to the spiritual body—how it is, where it is, how it will be raised up—all this is reserved to the wisdom and power of Almighty God, Who will accomplish His own purposes in His own time and way. But of the fact itself to are well assured and way well. we are well assured, and we may well join with the Apostle in his exulting and joyful anticipation: "When this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in vic written: Death is swallowed up in vic-tory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin, and the power of sin is the law, but thanks be to God Who hath given us the victory through Our Lord Jesus Christ.'

Never esteem anything as of advantage to thee that shall make thee break The scene that evening in the flower- the word or lose any self respect





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Looking back on their lives from the bed of death, and from their place in Heaven, the servants of God see that what they could least spare out of their life would be its crosses.—Mother Mary Loyola in "Hail! Full of Grace."

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THE SCHOOL QUESTION.

Editor Ottawa Journal .- Your article which have appeared, and especially more than some articles which have appeared, and especially more than some which have been published in the columns of your morning contemporary, places the School questions. tion on a somewhat higher plane than usual. It is possible to comment on it in a like candid and impartial spirit. On the one hand stands a force which demands that the processes of education in respect of purely material requirements must be accompanied by specific instruction in religious dogma."

That is quite correct. Education without religion produces, by universal consent of all educated human beings with any faculty for reasoning, nothing but moral mischief. Even as education it is incomplete, since to leave out of it its most essential element is extremely illogical. But all religion is dogma and to be le rned must be taught. be taught it must be taught. To be taught it must "specific," or it would not be taught at all. That is the Catholic position. Indeed it is the logical posit on of all denominations, or there would be no denominations at all nor would there be Presbyterian Methodist, Baptist and Anglican leges all teaching dogma, specifically

and authoritatively.

To deny to Catholics the right of teaching dogma, in their Separate schools, when it is a matter of conscience with them, and when, by the nature of their organization and unity, they are in a position to avail them-selves of it, is nothing less than sheer persecution. To insist on them accepting common schools when, as everyone knows, these are in affect Protestant schools, is persecution. There is no way out of that conclusion.

Then you say as follows :-

Then you say as follows:—

"On the other hand there is a habit of thought, not so often aggressively asserted in the discussion of affairs of state, but calculated none the less to exercise a potent influence in the sclution of such problems as that which confronts parliament and perple to day. It cherishes the idea that the faith is begotten, nurtured and illuminated in the home, first and best; that the faith imbibed at the mother's breast, explained at the mother's knee and at the father's right hand, is carried from this first of human sanctuaries into the outer world, for which the school is the first course of preparation; and that in that outer world an essential of civil freedom is separation of Church and State This form of belief is quite as sincere as the other, and is morever, whole-hearted in its challenge to a comparison of the moral and spiritual results of the two systems."

That the idea you thus express is

That the idea you thus express is "not so often aggressively asserted" is hardly correct. It is, in fact, the stock-in trade of most agitators on the subject. Let me examine it for a moment. When you talk of a faith "begotten, nurtured and illuminated in the home" and "imbibed at the mo the home "and "imbibed at the mother's breast, explained at the mother's knee and at the father's right hand " are you not drawing rather a fancy picture? Let your mind dwell a moment on such experience of life as most of us possess in some degree. How much of this imbibing, this teach ing, this home influence, really exists as a matter of fact? Think of the tens of thousands of poor families, ignorant, anxious, weary with work, or idle, indifferent, careless or worse; how much "home influence," how much "imbibling" or teaching of any sort is common among them? Again, think of the thousands of families in which the father is a mere agnostics, or a schoffer, or too busy, or bored, in which the mother is a mere worldling, devoted to nothing but dress ciety and amusement, and having very little knowledge to impart-how muc

William

into different rooms, part developed and part left undeveloped. This is not true. It assumes that religion is something apart from life. This assumption of religion is wholly pernicious."

"The Outlook," a prominent Protestant journal, says editorially: Most of the graduates of the graduates.

of the graduates of our schools and colleges pass through a course of study in which religion is ignored. Its place is largely taken by philosophy and ethics; the result is that the student earns to know, think and feel independ ently of any recognized religious ele-ment. Religion which is at once the mainspring of life, is suffering from a disaffection which arises from the pres ent isolation of religious instruction.

ent isolation of religious instruction."

The Churchman (Protestant Episcopal) says editorally: "Of one thing we are sure, if we leave God and Christianity out of the daily round and common task of the school it will be the rare home and exceptional Sunday school that will supply the deficienty and the Sa'e will suffer in its citizenship."

Speaking before the Ministers' Institute (Unitarian.) of Worchester, Mass., President Elliott said: "I think Worchester, that Unitarians ought to take thought for the education of their children as Unitarians. * * Hence the importance of founding schools where Unitar an children can be taught to face the Unitarian way.

LAURIER'S CHARGE.

Speaking upon his bill in the House of Commons providing for Catholic schools in the two new provinces of North-West Canada, Sir Wilfred Laurier took occasion to castigate the educa-tional system of the United States, He charged our lynchings, murders. homicides and divorce evils to the absence of religious teaching in our Public schools. An occasional secular and almost all the sectarian press have been saying in return seme harsh

things about the Premier.

Yet there is no denying the truth
of some assertions which Sir Wilfred made. A comparison of the two countries along these lines is certainly not to our credit. The social condition of civil society in Canada does excel. In the matter of lynchings, murders and divorce Canada cannot compare with this country. During the past week the courts of St. Louis alone have probably granted more divorces than the whole of Canada in the past year.

But as to the other crimes named. For each million of population in the Inited States to day there are four and a half times as many homicides and murders as there were twenty four years ago. Escape from the odium years ago. Escape from the odium thereto attaching is sometimes sought in the assertion that immigration is responsible for these figures in a large neasure, because of the character of hose it brings to us.

The assertion, however, is not in accord with the truth. As a matter of act, statistics sustain the counterassertion that the immigrant is peace ful and law-abiding for a long period after arrival. And further, that what-ever of disrespect for the law the latter develops is copied from those

who are native to the soil.

Hence Sir Laurier naturally and with much grounds for truth charges the crimes enumerated to our Public system of education. Where the fear of the law substitutes the reverence for God, and where the dread of the punishment fixed by the statute supplants the pen alty for the infraction of the command-ments, there is little hope to suppress

worked much mischief the ravages of the publican's trade in that country have worked still more. If Ireland tomorrow were able to choose between the abolition of landlordism or the stamping out of the whiskey trade, she would gain immeasurably, both economically and morally, by choosing the latter. Both indeed are great evils, but of the two by far the more distructive from every point of view, is the whiskey trade. Where the land lord slavs ten the publican thousands the whiskey trade. Where the lan lord slays ten the publican thousands-London, England, Catholic News.

A silent change comes over Christians who thus devote themselves to the suf-fering souls; and, in reward for their charity, they insensibly acquire spirit ual instincts almost as keen as those of the holy sufferers themselves. A like change may be said to come to souls who practice true devotion to the Blessed Virgin, with its singular power to draw us nearer to God.

SEPARATE SCHOOLS.

switch the mother of any or bound, in decreased accordance to making a separate the state of the public system of the conditions of the post and the public system of the conditions are too greater than the property of the conditions are too greater than the public system of the

Brantford. The address was beautifully en-grossed, and was signed by all the officers of St. Basil's Court.

grossed, and was signed by all the officers of St Bissi's Court.

When the address was read Mr. T Cronk. Diff. C. R., presented Fisher Savage with a set of olstocks and py faither Savage with a set of olstocks and py faither statement of the theological beautifully bound edition of the theological statement of St Thomas Aquinas Intellegation of St Thomas Aquinas Intellegation of the BRIGHT SPECCHES DELIVERED.

BRIGHT SPECCHES DELIVERED.

Rev. Father Savage made a suitable reply, After thanking his fellow members heartly for their kindness, he said the articles given him would be used in administration of the sacraments, and be always a remembrance of his friends in the Catholic Foresters. He felt flattered in the selection of the works of the gratest theologians and doer 0 set the church.

Ha congratulated the members of the court on the signs of progress and advancement he noted, and assured them of his high appreciation of their kindness to him.

R v. F thera Dayle, Cleary and Cummings when made shot a addresses, and Rev. Father L mon sent an expression of the regret he f. It a not being well enough to take part in the proceedings.

one being went enough to take year of one edings. Several of the members of the court also excessed the pleasure they telt in the event and ingratulated Father Savage on his elevation, the priesthod. Then a little time was into friendly infercouse, and the members threat after receiving the benediction of the court priest.

oung priest. Rev Father Savege leaves to day to take up its duties at St. Mary's Cathedral, in Ham-

The funeral of Mrs. Egan, an cld and highly estended resident of St. Mery's, Oat, and mother of Rev. D. J. Egan of the Cathodral Lundon, took place on Sunday h. April from the family residence. Solema Messach by R. v. J. T. Aylward, teetor of the Cathodral form the family residence. Solema Messach by R. v. J. T. Aylward, teetor of the Cathodral with R. v. J. Noenan Dublin, as deacon, and Rev. J. Hogan. Strathrov subdeach, and Rev. J. Hogan. Strathrov subdeach, and Rev. J. Hogan. Strathrov subdeach, and reserved a voice from Heaven saying to me, Write blessed are the dead who die in the Lund From heneforth now, saith the spirit, they may rest from their labors for their works follow them. (Apoc. chapter 14 verse 13. The pastor, Rev. P. Brennan, also referred in a few well-chosen words to the beautiful life and edifying death of her whose remains were that day to be consigned to mother earth. A large congregation, many of whom were non Catho lies, were in attendance. There were also present: Rev. Fathers McGee, Laurandeau, Emery, Stanley. Tobin, Duan, Hogan, and Brennan.

SEPARATE SCHOOLS.

Ell'or World; From Chapter 221 of he recited "And attrappeding S parts echools," I New York and the spillation in writing of live or more head of continuing the consistency of the property of the propert



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in the late Federal election. In fighting against adverse circumstances he showed a pluck and courage worthy of his "great Grandsire." Orillia is justly proud of her distinguished citiz n. Judge Guna stands for all that is synonymous of the highest integrity; his late opponent declaring that now that the "Judge was in it, we would have a clean election"—a certificate well and retood and appreciated by all who know him. Mr Gunn, always a consistent Catholic, has been for many years a subscriber to the Record.

----A novelty in Canadian maps is the "handy-as-a watch" map of Manitoba, issued by the Stovel Company of Winnipeg. These up to-date engravers and map publishers are the first in Canada to introduce the wax process of engraving maps—a method used in the making of most of the fine, modern atlas maps. Printed in eight handsome colors, indexed and folded to vest pocket size, and enclosed in a handy, durable cover, this little convenience should mee; with a ready sale at the small price at which it is offered—fifteen cents.

FOODS AND FOOD PRODUCTS.

Prof Gray's Lecture Before the National History Society of Montreal.

MMENSE VALUE OF THE ELECTRICAL PURI Prof. M A. Gray, chemist, lectured last night on 'Foods and Food Products,' in the Nationa History Society rooms

Fri. M. A. O'ay, cominst, recurrent as anguar on Foods and Food Products,' in the National History Society rooms.

The lecture was most exhaustive and instructive, dealing with the growth of wheat, its constituents and the electrical treatment of flour. Mr. Gray remarked that but little could be said cor cerning the percentage of nourishment contained in the different grades of our North Western hard wheat, as it varies from year to year.

North Western hard wheat, as it varies from year to year.

Speaking of chemical experiment, Mr. Gray pointed out what had been done in this line in regard to wheat, during the last ten or twelve years in the different experimental stations of the United States. It was but very recently, however, that laboratories had been established in connection with flour mills, but they have already demonstrated their utility.

As to the purification of flour by electricity the speaker remarked that it is about two years since this method was adopted and the development has been wonderful. A beautiful silvery whiteness is produced by subjecting flour to air which has been passed through a faming electrical discharge. The flour has also, as a consequence, better keeping qualities and commands a better price. The Oglivie Flour Mills Company, he said, was the only firm in Canada and one of the first in America, to make use of this purifying and sterilizing process.

GIBBONS—On March 28th, Mrs. Gibbons, a native of Mayo, Ireland, aged 91 years. May she rest in peace!

NEW BOOKS.

Rights of our Little Ones; or First Principles on Education in Catechetrical Form By Rev. Jas. Conway, S J. Third edition, Publishers Banziger Bros. Price 15 cents.

Socialism and Christianity. By Right Rev. Wm Stang. D. D. Bishop of Fall River. Published by Benziger Bros. Price \$1.25.

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WANTED TO KNOW THE WHERE—abouts of brother and sister of James Warrell who all came to Canada about eighteen years ago. Last seen in Kingston Oat., at that time. Address, Jas. Warrell, Madoc, Ont., 1382.2

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repute. He is, so his frien averse to the methods of r tion and of personaliti spoken in no uncertain responsibility of the man and moulds public opini gentleman stands for fa frank discussion of every taining to the common we merits. We do not, ho that his admirers will red editor who is now battlin rights of the minority the lofty ideals, who is oppose worthy of a lover of truth We do not question his s moment. Nor do we wis our astonishment at a undoubted ability demen like the small bigots who in We make no comment or under the banners of Hughes and Dr. Sproule is a rather curious occ gentleman of academic sensitive conscience. We when he has time that he may begin stand that education even when manufactur Toronto News, are not be accepted by all Canad Mr. Willison takes hims too seriously as a politica he undertakes to dicta

how our children must During the debate on Act, 1902, in the British F Wm. Ansen, Conservative Oxford University, said: "But I do feel that re

ing is a matter of the grance to the country not o its effect on character ground of justice to the appears to me that if the child from the parent d wakeing hours, and take tion to be administered parent may justly deman some portion of that ti should receive the relia should receive the relig which the parent desir bring him up in the re the parent. I understar of the Bill is that every the religious teaching sires, if there are erov justify the building of a s

MR. WILLISON'S

Said Mr. Willison rece has to be done is to rem porters of the bills at the Many no doubt will forg forget." From this we gentleman was in angry judicial temper on which store was not in work seems to us that he ove power. He may have those who believe that either fools or serfs, to the bigot, and to be bulli by the Orangeman, but that the constituents of who support Sir Wilfri not be affrighted at the Willison. It is idle to must walk in the path him. That path may st friends: it does not su loss of time to assure us of national schools is suited to this country. says Dr. Schaff, which i altogether, would raise infidel generation o animals and would prove than a blessing. An

consideration for the ri

a respect for the consc

who believe that a mar traitor to his God to be

Mr. Willison and his fri

a platform of their ov Wilfrid Laurier may sa of another great states

stand upon the const no other platform. I with absolute disregard sequences. No man can

and no man can fall suffer or if he fall in constitution of his cour WHO ARE RESP Our friends the edit " sectarian " agitation fomented by Protestar religious associations. Their protests again clauses have been coulanguage, and the editor

them in such a manner susceptibilities. They about clerical influence sive and intolerant his