

The Catholic Record.

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, APRIL 15 1905

1382

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LONDON, SATURDAY, APR. 15, 1905.

RELIGIOUS OPPRESSION.

The individuals who are trying to kill us with their mouth take themselves too seriously. They are all honorable gentlemen, to be sure, and 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 man wise in his own conceit. And to hasten their return to their normal state let us quote for them a few words of Dr. Thraendorf, a German-Protestant writer: "Where the spirit of religious 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 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 religion when their fathers desire that they shall become Catholics like themselves."

MISREPRESENTATION AND BIGOTRY.

We have heard a good deal lately about liberty and toleration, and many unnecessary words anent the attempt of Catholics to enslave Protestants. All this senseless talk has served to bring home to us that there are individuals abroad who when anything concerning Catholics is at stake know neither 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 hysterics over an "intolerant and 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.

BIGOTRY STILL AHEAD.

Despite the fact that these schools have a standing in law and the British North America Act provides expressly for the continuance and that consequently 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 Catholics.

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 praying to be relieved therefrom. But as we happen to be at some distance from the Limerick of that time, and as we are not cured 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 tolerance. We merely ask for a fair deal—no favor but justice. To our readers we say in the words of New-

man: "There is a time for silence and a time to speak;" the time for speaking is come. And after exhorting them to know their religion, and to be able to explain the charges brought against the Church to the satisfaction not indeed of bigots, but of men of sense of whatever cast of 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 you. You will no longer be dispirited or irritated (if such is at present the case) at finding difficulties in your way, in being called names, in not being believed, in being treated with injustice; you will fall back upon yourselves; you will be calm; you will be patient. Ignorance 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 long suffering and magnanimous."

AN INDISCREET EDITOR.

The Springfield Republican says the Christian Guardian rebuts sharply to Sir Wilfred Laurier's assertion that the lynchings, etc., are the fruits of the public school system. 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 teach religion and would have continued to do so but for the clamor of the Roman Church."

Our contemporary forgot to tell its readers why the Roman Church clamored. Catholics protested because these schools were wont to teach the 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 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 enough for our children. Nor does he like dogma, though he dogmatizes about a good many things, and with an assurance that a man with all antiquity behind him would never dare to assume. Science may have its dogmas but religion must have none.

ESSENTIALLY DOGMATIC.

We contend, however, that Christianity is essentially dogmatic, and we are sure that any reader of the New Testament who can discern that the Christianity as revealed to us in it, taught 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 belief is entitled to respect, 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 School Question is a contest of modern Christian statesmanship against the aggressive, sleepless, unscrupulous sinuosity of a hierarchy, ally of autocrats, sworn foe to light and liberty and progress, reaching after another grab.

MINISTERIAL INTEREST.

The assembled ministers of the Methodist Church of Toronto inform Sir Wilfred Laurier that they view with alarm the introduction into the Autonomy 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 new provinces of Alberta and Saskatchewan.

The member from East Assiniboia said recently that the members from Ontario assumed to take a great interest in North-West affairs. If the people of the North-West were satisfied he did not see why Ontario should be so greatly troubled about it. In the West there was practically no opposition to the Bill.

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 the Union.

Such schools exist 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 of the Dr. Sproule stripe, who, to quote from Rossmore's repudiation of Orangism, are seeking to establish the worst mental slavery, and whose policy is solely negative,—over 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. 85: 10.) 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 satisfaction 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 blood, gave His life, died a victim to His heavenly Father's justice, and obtained mercy for us.

Man had sinned against God, and the wickedness of that sin was infinite. Man must give satisfaction, and that satisfaction must be infinite. To give this infinite 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; therefore He offered Himself to suffer in our stead. As He hangs dying upon the cross, He is suffering not for His own sins but for ours. There was no sin in Him; it was impossible for Him to commit sin. He is holiness itself; near the end of His life 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 two thieves. At first, they join in reproaching Him because He will not save Himself and them. But in 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 the cross in Jesus more than man, and he speaks to Him as his Lord and King: "Lord 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 shalt be with me in paradise."

He bequeaths a legacy, and it is a gift of mercy. He had no earthly property to give; His very garments are now being doled 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." He was not merely providing a home for her who had given a home to Him. St. John at that moment stood there as the representative of all the disciples of our Lord; our Lord wishes that His Blessed Mother should adopt all of us as her children; that she should be our Mother and our intercessor; and He wished all of us to honour her as our Mother, as St. John did: "From that hour the disciples took her to his own."

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 bodily thirst is only the image of a 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 soul into the hands of His Heavenly Father. "Father, into Thy hands I commend my spirit." And saying this He gave up the ghost.

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 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 souls. The lesson that we should learn from meditating 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 ropes to the lower hell unto torments." But when that thought falls to move us, let us remember that "He spared not His own Son. If He punished His Son, Who was bearing not His own sins but the sins of others, with such terrible severity, how will He not punish those who, dying without repentance appear before Him in the dreadful Judgment Day bearing their own sins!"

But God forbid that we should think of His justice in such a way as to forget His mercy. We are surrounded by His mercy as the fish is surrounded by water. Into one place alone His mercy never enters—hell; because there is no 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 cast us off altogether; He might have let us lie in the pit we had fallen into; He was not in any way obliged to lift us out; our destruction 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 shedding His life's blood, rather than that we should be lost eternally. He offered Himself upon the cross not merely as a victim of justice, but also as a victim of mercy.

When His life is drawing rapidly to a close, His mercy grows more and more active in these last hours. He utters 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 it is only an image of a thirst in His soul a thousand times more burning, a thirst which comes from His mercy.

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 Pilate 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 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."

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at the foot of the cross as the sacred Body is taken down, and that the Blessed Mother speaks to us and tells us that we may kiss those feet which have been pierced with the nails. What ever would be our feelings then, the same should be our feelings as we kiss the crucifix on Good Friday morning. If we are in the state of mortal sin, and perform this sacred ceremony without feeling any contrition, our hearts must be harder than the hearts of many of those who took part in the crucifixion. For we read that the multitude returned to the city beating their breasts in sorrow for the awful deed they had done; and the centurion who drove his spear into the Sacred Heart was converted at that very moment, and is to day honored as 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. If we are sorrowful 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 that solemn hour when we shall hear a voice speaking within us, "Prepare to meet your Judge;" in that solemn hour when the thought of the evil we have done, and the good we have not done, shall terrify us; in that hour, the priest who stands beside our bed will hold 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, became British Premier for a few months, it was as head of a Home Rule Government, kept 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 by one of the most disreputable intrigues in political history.

He now appears in the city of London, and, addressing a more or less Liberal Unionist and Tory audience, 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" he means, a legislature in Ireland for purely Irish affairs.

It is not so long since Lord Rosebery announced that he had washed his hands of politics, but he is still ready to intrigue and to show his anti Liberal proclivities when the opportunity 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 for Ireland equal to the Imperial Legislature at Westminster.

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 legislatures, 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 whatever weight attaches to his name to a deliberate falsehood.

The character of Lord Rosebery is gradually coming to be understood. In certain respects it would be too much to say that he has any character at all; but, as a politician, the Liberal Party will find that no drastic measure of reform will ever be carried if Lord Rosebery's views are to have influence in Liberal circles. It would be an evil day indeed for Liberalism, if the control of the Party should fall into the hands of a discredited trickster such as this man Rosebery is now known to be.

It is interesting, however, to note that this opportunist confession of faith by Lord Rosebery has not reconciled a single Unionist, nor qualified in the least degree the bitterness of Tory hostility 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.

Talmage's closest friends. His wife and daughters had been Catholics for several years, and it was Mrs. Moody's daily prayer that her husband might have the grace to see the truth before his death. She regards his conversion as a direct answer to her prayers. Mr. Moody was ill only five days. He had only one interval of consciousness, and at that time asked for a priest, was baptized and received the last sacraments. The Rev. Edward McCarty, pastor of St. Augustine's Church, officiated at the funeral services, which were held last Saturday. Mr. Moody was a prominent citizen and churchman.

A World wide Battle.

In an article on the present agitation of the school question in Canada. The Tablet, of London, makes the following thoughtful observation: "All over the world the battle between 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 expansion of the teaching orders, and in other countries, even if temporarily suspended, it is only in order that the assailants may rally their forces for a fresh effort. The laicization of the schools is always in the forefront of the radical programme, and parties in different countries which have nothing else in common share this war-cry and are solid on this question."

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 upon 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 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 of patience with our poor selves for in nearly every case, the spirit is willing. It is the flesh that is weak.

CATHOLIC NOTES.

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

The pallium will be conferred upon Most Rev. J. J. Glennon, D. D., the new Archbishop of St. Louis, Sunday, May 11. Cardinal Gibbons will officiate 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 Casket.

There is at present some talk of restoring the ancient chateau of the Popes at Avignon, France. If done, it will be remodelled 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 killing 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 follow.

On the King of England's recent scholarship list appeared a record of the Sisters of Notre Dame, 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 given Cardinal Vanutelli on his visit to Ireland last August. The deceased earl was eighty years old, and at one time represented County Kerry as a Liberal in Parliament.

Mgr. Ritchot, one of the pioneer 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 years. He was born at L'Assomption Quebec in 1820, and was connected with L'Assomption College before coming west in 1862.

The Pope has sent his blessing to the Comtesse Clotilde 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 over two million little crusaders of different nationalities.

There are at present 340 young men studying in the Seminary Rue 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 Christians.—The Missionary.

APRIL 8, 1905.

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There are, besides, many other con... siderations which must be taken into... account, such as whether the boundar... ies of these other Provinces would need... to be adjusted in 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 fol... lowing rhapsody in regard to this ques... tion:

"The childish statement of Sir Wilfrid... Laurier that Quebec and Ontario... should be consulted cannot be accepted... otherwise than as a direct insult to... every citizen of the Province. The... Northern boundaries of Quebec and... Ontario already have connection with... the Hudson Bay, and the only Province... entitled to Keewatin Territory is Mani... toba."

We fear the honorable gentleman had... taken his ginger too strong or too hot... when he uttered such a thing. Next... time a little lime juice might moderate... it.

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 mat... ters? He should be outspoken instead... of making his official utterances in... riddles.

It may be a shrewd reading of the... riddle if we cite the following passage... from a recent issue of the Winnipeg... Tribune:

"This supposed denial of Manitoba's... demands is rank discrimination for... which no reason whatever can be... assigned, except, I fear, that 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 fail... ure to render 'justice' to Roman... Catholics. The more people have con... sidered the question, the angrier they... become etc."

Many supporters of the Manitoba... Government have also stated that one... or more Bishops of the North-West in... formed 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 ap... peared, evidently as a joke in the Soleil... of Quebec, of date Feb. 11. This ex... tract was read in Parliament by Mr... W. F. Maclean of South York:

"The school legislation of the little... province (Manitoba) is not of a nature... to attract the immigrants who are

citizens of the Dominion, we must do... one of two things, accept and bow... graciously to the unfair policy of Sir... Wilfrid and his Government, or show... by some distinct action that we are... loyal to our Province, and that we are... sensible to the injustices being per... petrated upon Manitoba by the atti... tude of the Dominion Government in... respect to the extension of our... boundaries as well as other matters. I... certainly think the best means of in... ducing 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... equal rights with the citizens of other... Provinces in this Dominion. . . Who... can give a single reason why our... boundaries should not be extended in... common with the new Provinces being... formed?

"The position of Manitoba entitles... it to first consideration, Manitoba... being the experiment through and by... which the value, the resources, and the... greatness of all that territory par... ticularly the Hudson's Bay Com... pany had 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 unjust 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... sented in an interview given by Hon... Mr. Rogers to a reporter of the Mail... and Empire, as published in that paper... and we must say that the hon. gentle... man's declamation reminds us more... strongly of the ravings of the redoubt... able 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 peer... less maiden Culecina 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 Manitoba a... part of the territory of the Dominion... Surely, then, there is no particular... hurry 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 con... sidering carefully, how far the Domi... nion should proceed towards granting... Manitoba what it asks, or rather, what... the Manitoba Government asks in the... name of the people of that Province.

But has not Sir Wilfrid Laurier already... informed the Manitoban Government... that he will consider their demands in... conjunction with representatives of the... Government of that Province, and also... of the Provinces of Ontario and Quebec... which border on the territory sought... equally with Manitoba itself?

There are, besides, many other con... siderations which must be taken into... account, such as whether the boundar... ies of these other Provinces would need... to be adjusted in 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 fol... lowing rhapsody in regard to this ques... tion:

"The childish statement of Sir Wilfrid... Laurier that Quebec and Ontario... should be consulted cannot be accepted... otherwise than as a direct insult to... every citizen of the Province. The... Northern boundaries of Quebec and... Ontario already have connection with... the Hudson Bay, and the only Province... entitled to Keewatin Territory is Mani... toba."

We fear the honorable gentleman had... taken his ginger too strong or too hot... when he uttered such a thing. Next... time a little lime juice might moderate... it.

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 mat... ters? He should be outspoken instead... of making his official utterances in... riddles.

It may be a shrewd reading of the... riddle if we cite the following passage... from a recent issue of the Winnipeg... Tribune:

"This supposed denial of Manitoba's... demands is rank discrimination for... which no reason whatever can be... assigned, except, I fear, that 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 fail... ure to render 'justice' to Roman... Catholics. The more people have con... sidered the question, the angrier they... become etc."

Many supporters of the Manitoba... Government have also stated that one... or more Bishops of the North-West in... formed 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 ap... peared, evidently as a joke in the Soleil... of Quebec, of date Feb. 11. This ex... tract was read in Parliament by Mr... W. F. Maclean of South York:

"The school legislation of the little... province (Manitoba) is not of a nature... to attract the immigrants who are

peopling this district. The North-... West has its Separate schools. Mani... toba has abolished them. Every good... act has its reward, every bad act its... chastisement. Manitoba will remain... lowest with her pretentious school... law."

We confess that Manitoba deserves... some punishment for its duplicity in... the past, but the Dominion Government... 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... Maclean himself admitted that he had... interpreted wrongly the Siele's article. It... is needless to say that the story... about the offer made by Catholic Bishops... to the Manitoban Government is too... ridiculous to be seriously refuted. At... least let those who have told it give... some proof of its truth first. We class... the tale with that which the Mail and... Empire has dinned into the ears of its... readers to the effect that the Apostolic... Delegate, Mgr. Sbarretti, is in constant... close conference with Sir Wilfrid... Laurier in regard to the educational... clauses of the Autonomy Bill.

The stories all belong to class of poli... tical roboracks which an Iago or Cal...iban can invent, but which need no re... futation. It is stated on apparently good... authority that Premier Roblin actu... ally asked the Lieutenant Governor to... dissolve the Legislature so as to give... the Government an opportunity to... ascertain the will of the people on the... question of extension but that the... Lieut Governor would not accede to the... request, as the state of the question... does not call for any such manifesta... tion 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 Laurier will go on... with the consideration of the Autonomy... 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... that Catholics in general are not in... favor of Separate schools. This was... the contention of Col. S. Hughes in the... House of Commons on the evening of... the 4th inst. during the debate on the... Autonomy Bill. He quoted to this... effect the Rev. Jeremiah Crowley, who... is a suspended priest formerly of the... diocese of Chicago, but who has been... 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 Catho... lies of America endorse the Catho... lic parochial schools. The single fact... that there are a million pupils at these... schools, which are maintained by the... Catholics of the country at a cost of... \$25,000,000 paid freely, while they are... obliged also by the law to pay for the... education of their Protestant neigh... bors' children, sufficiently refutes... Crowley's assertion. A million chil... dren fairly represent all the Catholic... children within a reasonable distance... of the parochial schools, as these schools... do not exist in localities where Catho... lies are few and scattered, and only a... certain percentage of the Catholic... children can possibly attend them.

MR. SBARETTI AND HIS MALIGNERS.

In another article in this issue, under... the heading Manitoba and the Auton... omy Bills we make certain comments... upon a statement of the Hon. Robert... Rogers of Manitoba, in which it was... insinuated that Mgr. Sbarretti, the... Apostolic Delegate, who is residing in... Ottawa, had attempted to coerce the... Manitoba Delegates to the Dominion... Government into granting the Catholics... of Manitoba justice, as a condition on... which the Dominion Government would... grant an extension of the boundaries... of that province satisfactory to the... provincial Government.

Since that article was written, a... statement was issued by Mr. Rogers... which does not change the situation as... explained in our first article.

Mr. Rogers explains that himself and... Mr. Campbell both being members of... the Manitoba Government, went to... Ottawa in February on an invitation by... Sir Wilfrid Laurier, to lay before him... the demands of Manitoba for an exten... sion of the boundaries of that province... on the East, North and West. They... arrived in Ottawa on the 16th, and were... received by Sir Wilfrid Laurier on the... 17th, when they had a conference. At... the end of this conference Sir Wilfrid... told the provincial delegates that later... on he would give further information... of what would be the final decision.

Mr. Rogers declared that during the... time when he and his colleague were... waiting for this decision, they received... a request to call upon the Apostolic... Delegate, Mgr. Sbarretti, and that the... conference asked was held accordingly.

We are then told that during this... conference Mgr. Sbarretti asked the... Manitoba delegates to add two clauses

are entitled to some consideration in... regard to the character of the educa... tion 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... the extent that these rights have been... guaranteed by the Constitution, of... the Dominion, and cannot be... injuriously affected by Provin... cial legislation. In these and other... provinces and territories consideration... is given and has been given to the... wishes of Jews, Germans, Mennonites... and Doukhobors, as well as to French... Canadians, in the matter of their... special views on the education of their... children, and the Protestants of Que...bec have been always treated as the... specially favored children of that... Catholic province. Why, then, should... not the views and wishes of the Catho... lies of the Dominion be regarded with... the respect due to so large a body... of citizens?

We do not complain of any want of... liberality on the part of the bulk of... the Protestants of Ontario, who have... indeed done much for the improvement... and efficiency of Catholic schools; but... if this has been done, it has been... in spite of the most noisy opposition... on the part of certain factions whom... we will not name here. We shall only... say that our Separate schools do not... in any way conflict with the liberties... of Protestants. The Protestants, not... only of this province, but of the whole... Dominion have complete freedom in re... gard to the kind of education they give... their children, and we believe fully... that they have established a very suc... cessful school system for themselves, so... far as secular education is concerned.

We do consider that they have made a... mistake in practically eliminating the... teaching of religion, and we have fre... quently expressed ourselves to this... effect. We do not desire at all to... force them to adopt our views in this... regard; but we say that there is no... justice in their attempting to force... us to eliminate religion from our school... curriculum. It is our desire and de... mand that we Catholics shall have... to the fullest extent the liberty of... teaching religion in our schools in... all our provinces, and to the attain... ment of this end we shall labor with... all our might by constitutional methods... which, as free citizens, we have the... right to use.

We know Colonel Hughes of old, and... we are not surprised at his implied... threat to have the Orangemen arm... to prevent the Catholics of the new... 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 as of Quebec. A certain member... of Parliament now dead made a simi... lar threat at a more recent date, but... he did not prevent the settlement of the... Quebec Jesuit claims, and now Mr... Hughes' threats will not terrify us... from claiming what is just toward the... minority in our new Canadian provin...ces—even though the doughty Col... onel who makes the threat has been... conspicuous for his might, if we are... to credit his own statements made in... "letters from the battlefield."

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We are then told that during this... conference Mgr. Sbarretti asked the... Manitoba delegates to add two clauses

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

The clauses proposed by Mgr. Sbar... etti 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... shall, if requested by a petition of the... parents or guardians of such number of... 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... etc."

The remainder of this clause is identi... cal with the clause preceding.

Mr. Rogers states that Mgr. Sbarretti... urged the acceptance of these clauses... saying that their adoption would facili... tate the obtaining of the object for... which the two delegates have come to... Ottawa. He puts upon the Apostolic... Delegate's words the interpretation... that the latter had been authorized by... Sir Wilfrid Laurier to make this offer... thus to coerce Manitoba into a change... in the school law of the province, in order... to obtain the concessions which that... province demanded from the Govern... ment of the Dominion.

It will be noted that Mr. Rogers states... that the two Manitoba delegates were... invited to confer with Mgr. Sbarretti... and gives the impression that both... were present at the conference.

Mgr. Sbarretti, however, has given to... the public a different version, which... we have no doubt is true in every re... spect. His Excellency states that he... invited Mr. Campbell to call on him... as he had met this gentleman before... and that Mr. Campbell did call as was... desired. With Mr. Rogers, Mgr. Sbar... etti says he had no communication... whatsoever nor did he see him.

It appears, therefore, that only Mr... Campbell was present at the conversa... tion, and that Mr. Rogers' implied... statement that he was also invited and... present is not true. Yet every one... understood his statement to mean that... he was telling a conversation at which... he was present, and in which he took... part. It now appears that he was re... lating a conversation in which he had... no part whatsoever, as he was absent... from it, and was not even asked to any... conference or meeting.

Mgr. Sbarretti admits that he invited... Mr. Campbell, the Attorney General of... Manitoba, to call upon him, and that... he asked "if something could not be... done to improve the conditions of the... Catholics of his province with respect... to education."

In this free country, every man has... the liberty to make such an enquiry of... members of the Government, or of any... persons whatsoever, and there was... therefore, no impropriety in Mgr. Sbar... etti's inquiry. Mr. Campbell... made no promises, but Mgr. Sbarretti... told him that "from the point of view... of the Manitoba Government some... action on these lines would be politi... cally expedient, and would tend to... facilitate the accomplishment of his... object, as Catholics in any territory... which might be annexed to Manitoba... would naturally object to losing the... right they had to Separate schools, and... to be subjected to the educational... conditions which existed in Manitoba."

The sense of Mgr. Sbarretti's words is... clear. He does not speak as authorized... by Premier Laurier or the Dominion... Government; but as an observer of... events he knows that the Catholics of... the territories which Manitoba desires... to annex will naturally object to the... school laws under which they would... come by being so annexed, and would... oppose such annexation.

As a matter of fact the territories... west of Manitoba have already made... strong protests against such annexa... tion—a fact which bears out fully what... Mgr. Sbarretti said, and there is no... reason, nor has any proof been offered... for the assertion that Mgr. Sbarretti... had any authority to speak in the name... of the Dominion Government. He... never claimed to do so, and both Sir... Wilfrid Laurier, and Hon. Chas. Fitz... patrick have declared positively that... he had never got from them or their... colleagues any authority of the kind.

The dates given in connection with... the event prove that this is the truth.

The interview was held between Mgr... Sbarretti and Mr. Campbell on the 23rd... of February, according to Mgr. Sbar... etti, and as neither Mr. Rogers nor... Mr. Campbell has denied this date since... it was mentioned, this must be received... as true. Now at this time two days had... elapsed since Sir Wilfrid announced his... policy regarding Manitoba's extension. It... cannot be extended westward accord... ing to Sir Wilfrid's announcement on... the 21st of February, because the terri... torial Legislatures concerned have ob... jected to be absorbed into Manitoba. But... Sir Wilfrid promised that he should... consider the question of extension

northward and eastward, in con... junction with the Manitoba Govern... ment, and representatives of Ontario... and Quebec—a very reasonable an... nouncement, 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 depen... dence of Sir Wilfrid Laurier's announce... ment, on the success of Mgr. Sbarretti's... representations to Mr. Campbell, inas... much as Mgr. Sbarretti 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.

Messrs. Sproule, Foster, McLean, and... others representing the Orange... section of the people of Ontario have... made themselves very busy in trying to... make it appear that Mgr. Sbarretti in... terfered 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... every resident of Canada is entitled to... make, that is to ask respectfully from a... high official in the Government of the... country for a measure of justice and... fairness to the Catholics of the coun... try. Such requests or petitions are... made every day to our Dominion and... provincial Governments, and are in al... most every instance treated with re... spect.

Hon. Mr. Rogers has not treated... Mgr. Sbarretti with due respect, as he... has misrepresented his requests. As... Mr. Rogers was not a witness to the... interview, he is not qualified to speak... of it at all; still less pardonable is he... for his malicious construction of it... whereas he endeavored to make it... appear that he was present and took... part therein.

Mgr. Sbarretti is in Canada, purely... as the representative of the Holy... Father in spiritual matters which con... 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... the Church itself, sometimes, perhaps... matters of dispute, the settlement of... which is greatly facilitated by the... presence of representative of the Holy... See of Rome. For this and other... reasons it is very desirable that we... should have at hand a representative of... the Holy See, and as such, Mgr. Sbarretti's... presence is most desirable, and all... Catholics, Bishops, priests and laymen... welcome him to the country, and re... spect him both for his personal quali... ties and as the Pope's representative.

The Dominion of Canada, especially... the Catholics of Canada, feel highly... honored by the Holy Father that he... has sent his representative to live... among us, thus giving us a standing... equal in this respect to that of the... Catholics of the United States who are... much more numerous and who have also... an Apostolic Delegate, Mgr. Falconio.

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... Rome and pay a visit to the Pope.

The details of the visit of the Kaiser... are already arranged, and the same... ceremonial will be followed which was... observed on the occasion of former visits.

The Emperor will start from the Ger... man Embassy which is regarded as... German territory, and not from the... Quirinal Palace, where the King of... Italy resides. By this means, accord... ing to international usage, he avoids... any recognition of the Italian monarch... as having any sovereignty over the... Pope or the Vatican. He will go to... the Vatican in his own carriage, escorted... by German troops, and there is no... doubt that he will be cordially wel... come, as he is held in high esteem by... the Pope, for whom the Kaiser also... entertains great respect.

It is even stated that steps may be... taken on the occasion of this visit... towards giving Germany the official... protectorate of Catholics in the East... ern non-Christian countries, an office... which has hitherto been filled by France... but which France cannot satisfactorily... fulfil any longer on account of her... 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... the case that the meditated transfe... rence should take place, the prestige of... Germany will become still greater and... that of France be diminished more than... ever.

Pope Leo XIII. was very unwilling... to take the decisive step of making this... transfer, but the breaking up of dip... lomatic relations between France and... the Holy See, together with the ex... pulsion of religious orders from France... appear to have forced Pope Pius X. to... this alternative. The breach of faith... implied in the threatened annulment of

the Concordat by France, the disestab... lishment of the Church in France and... other acts of persecution have operat... ed in the same direction, as it is quite... incongruous that a nation which per... secutes the Church at home and heaps... 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 brutal in its violence, and... disregard of the rights of religion.

The Emperor's visit to Rome is ex... pected to take place about April 16th.

King Edward's visit to the Eternal... City will take place about the end of... the month. On the occasion of the... King's last visit, the British Protest... ant Association made a strenuous but... unsuccessful attempt to deter him from... visiting the Holy Father, having had... the impudence to telegraph to him when... in Rome its indignation at the propo... sition to visit the Pope. No atten... tion 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... William.

It is scarcely probable that the Pro... testant 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 Konsittes... and the Ulster Orangemen may show... their teeth again. Their protests, how... ever, if they make any, will be as fruit... less as they were before.

It has been reported that King Al... phonso of Spain is soon to visit Rome... but this is now positively denied.

Alphonso 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... ing his intended tour.

Mr. Balcourt, 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 Eng... lish 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 impor... tance—for instance, justice and charity.

THE CHRISTIAN VIEW OF MARRIAGE.

"The Christian view," says the... Bombay Catholic Examiner, "maintains... that life is a probation, and that every... state of life has attached to it privi... leges the price to be paid for them—a... something to conquer or to sacrifice for... the sake of the something to be gained... The dispute about the failure of marriage... really resolves itself to this—that while... the marriage state requires certain... peculiar 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, with... a fair prospect of achieving them... Nature has not provided that all men... are fit for the married life. Those... must make themselves 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... dissoluble as soon as it is found to... involve the exercise of self-control."

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCCXLVII.

Catholic papers in this country ought to be as careful in the statement of Protestant facts as this Review aims to be, and as some other Catholic publications try to be.

For instance, I saw some time since in a Catholic paper a statement, doubtless true, that some fifty millions out of our eighty millions have no definite Church connections, in other words, are non-communicants.

Whatever other evidences there may be that Christian belief is declining among our people (and in 1801 infidelity was rampant 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 more than one-third of our people are Christian communicants is a sign of such a decline.

Count Gasparian, a distinguished French evangelist, writing about us in 1891, is enthusiastic over it as a sign of the reverence for religion among the Americans, that only one-fourth of them count themselves worthy to approach the Holy Communion.

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.

It is strange, though, how hard it is, even for bodies which are both territorially and socially intermingled, to apprehend one another's doctrinal position. Thus, I see it stated that Dr. Edward Everett Hale in one of his books says that the orthodox Congregationalists hold their clergy to be mediators with God.

From the Methodists, although inter-communicant with the Presbyterians, can not be trusted to set forth Calvinism 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 the reprobate may do, they must be damned."

Then if bodies constantly interchanging religious offices find it so hard to understand one another's doctrines, we can easily see how next to impossible it is for the most American Protestants to understand Roman Catholic positions.

Therefore it is not the extreme ignorance of average, and even of more than average, Protestant writers on Catholicism which principally involves them in moral blame, provided they have a good temper. For instance, by no conceivable possibility could a Lansing come to know anything whatever correctly.

the stock place 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 lemming, born in the Dovrefeld, to head straight for the Atlantic, whose benevolent waves soon cover these innocent, but annoying little pests with a welcome oblivion.

To be sure, what he says is full of malice, or rather would it be more correct to say, unconceivably shallow. When you read John Christian, you read something that is absolutely devilish.

I have already described this abominable 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 wicked deeds were always pictured out before his eyes.

Benedetto Odescalchi, Pope Innocent XI., is, as I have already quoted from Herzog-Plitt, a man of the most eminent holiness and the purest morality. In his capacity as Prefect of the Roman Inquisition, he has drawn up the decree Sanctissimus Dominus noster of March 2, 1679, condemning sixty-five propositions of false morality.

To accuse a man of saying what he has never said is very wicked. To distort the meaning of his actual words is wicked.

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.

That little difference that exists between 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 enjoying each other and talking about the things on which you agree.

But the big troubles, the bitter disappointments, the deep wrongs, the heart-breaking sorrows, the tragedies of life, what about them? Why—just let them go, too. Drop them all, regret and bitterness and let sorrow be only a softening memory.

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 enjoy letting them go. And then when you no longer gives any time to vexations 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.

Therefore it is not the extreme ignorance of average, and even of more than average, Protestant writers on Catholicism which principally involves them in moral blame, provided they have a good temper. For instance, by no conceivable possibility could a Lansing come to know anything whatever correctly.

FIVE-MINUTE SERMON. Palm Sunday.

HARDNESS OF HEART. To day if you shall hear his voice, harden not 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 treat us not to let this time, precious above all others, go by without 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.

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 neglected the past ones they will not be the same for us as those were which went before.

Then—most dangerous delusion of all—he comforts himself with the hope 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.

Yes, my brethren, now is the time—a better time than your last hour. Now in this Passion season the Precious Blood of Christ is flowing more freely than you than you can expect ever to find again.

THE POWER CARDINAL MANNING LOVED. When the late Cardinal Manning was a priest under Cardinal Wiseman some persons charged against him that he had "a love of power."

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, so long as they can find congregations simple enough to pay for pulling down the fabric of Protestant faith instead of upholding it.

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A FEW FALSE NOTES FROM THE 400 PIPED ORGAN.

The Episcopal R order 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 deeming blood of Jesus Christ may be saved, notwithstanding errors of belief, due to misunderstanding in other matters."

The last sentence will not be accepted by any thinking person on the issue of the Recorder editor. He will have to show the physical as well as the metaphysical conditions which establish, in his mind, such an inconsistency as he dogmatizes about.

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."

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GOOD FOR THE BODY TOO.

The lay theologian of the Chicago Journal 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 required for the body in its annual conflict with the forces of frost."

Upon this the Christian Advocate asks: "Then, why say anything about it?" This is practical horse sense, but it is hardly good Christianity.

Dr. Fischer, regular pastor of a church in Berlin, insisted at the recent meeting of the "Protestant Verein" that it was his time to stop the worship of Jesus, as He was only a good man.

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, so long as they can find congregations simple enough to pay for pulling down the fabric of Protestant faith instead of upholding it.

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CHATS WITH YOUNG M

The truly successful, helpful man who has the power of automation, the machinery of life, what he does in the school, the college, the court room, the office, the factory, the really successful man has the power of scattering and inspiring a spirit of helpfulness, encouragement wherever he goes.

Twelve Things to Remember. Twelve things to remember: (1) the value of time, (2) the success of perseverance, (3) the pleasure of doing, (4) the dignity of simplicity, (5) the worth of character, (6) the influence of kindness, (7) the obligation of economy, (8) the wisdom of patience, (9) the joy of improvement, (10) the joy of originating, (11) the joy of inventing, (12) the joy of doing.

Among the four faculties of the mind, the belief that we are more less to be more to endure. They will be children in the nursery, in the schoolroom; therefore they are free, independent, above reproach, beyond coercion. It is a help, leading them the aid of wherever to assist patience.

Done for Duty. No work that is sincere and done for duty's sake is barren. "Work is worship," a deep saying of the old.

The Most Efficient Worker. We need to practice the contentment which is not the contentment of the flesh, but the contentment of the soul, the contentment of the spirit, the contentment of the heart.

Trained Through Promot. Railways, express and other great companies and other great enterprises are getting to be more in favor of taking very experienced men and training through successive promotion higher places of trust. They plan works best, and men they train.

Some folks, for instance, are so ready to one rule in their youth that they are beginning careers, and their promotion is a regular system, as in an army. This practice seems to be favored for the growing difficulty of teaching and shifting men in work.

When John Richard Green, a historian, was so poor that the depth of winter he could not afford to buy a coat, he used to sit by the fire and pretend it was "Drill your thoughts," he would shut out the gloomy and bright. There is no wisdom in being one's own philosopher.

There is no accomplishment of culture, no gift of life as the optimistic habit—manner to be cheerful and matter what comes to us, smooth rough paths, light places, and melt away obstacles, sunshine melts snow on the side.

Have just received a brother from a poor colored boy who has been through college, who has been in actual want of clothing, would put many a shame, I have seen struggling to get a foothold on foot, because they have money to pay railroad fares, a complaint of his he has radiated, hope and confidence in the midst of his struggle was so radiant, his step was whole bearing so joyful, that thought he was going to

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CHATS WITH YOUNG MEN.

The truly successful, helpful soul is he who has the power of automatically calling the machinery of life, whether in the school, the college, the counting room, 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 encouraging wherever he goes; who makes you feel a little more determined to overcome in the battle of life, a little more ambitious to get on and up, a little more willing to wrestle with obstacles, to overcome obstructions.—Success.

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) the worth of character, (6) the power of kindness, (7) the influence of example, (8) 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. Among the fond fancies of children is the belief that when "grown up" there will be no more lessons to learn, no more commands to obey, no more weeping to endure. They will be no longer children in the nursery, pupils in the schoolroom; above rebuke and beyond coercion. It is a helpful belief, leading them the aid of hope and strength to assist patience during the dark days of the actual, in expectation of the cloudless skies of the ideal. And it is about as baseless as the mist-dreams 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 divinity. "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 knew 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 neither praying, nor singing hymns, but was merely feeding a horse. This philosopher knew that the path of service is the path of safety. He saw his path in up by the motive that he had in it. Right is dull indeed unless we can see it as a light from the skies.

Not only should all work be done in this high spirit, but it should also be done in joy. Every work of a man should be tinged with the warm color of his heart. No work is true work unless joy is built into it.

The Most Efficient Worker. We need to practice the contentment which is not the contentment of inertness, but the freeing ourselves from antagony vanities, which hamper us in our real life-work. The sort of ambition 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.—Success.

Trained Through Promotion. Railways, express and telegraph companies and other great commercial enterprises are getting to be more and more in favor of taking very young and experienced men and training them through successive promotions to the higher places of trust. They find this system works best, and men that apply for vacancies in such enterprises are very likely to be disappointed.

Some banks, for instance, adhere invariably 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 a large measure for the growing difficulty that untalented and shifting men find to get work.

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

The man who can drill his thoughts, so as to shut out everything that is depressing 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 himself 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 dull day.

There is no accomplishment, no touch of culture, no gift which will add so much to the alchemical power of life as the optimistic habit—the determination to be cheerful and happy no matter what comes to us. 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 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 travelling long distances about the country on foot, because he did not have money to pay railroad fare,—yet never a complaint of his hard lot has passed his lips. On the contrary he 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 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 responsible for most of the failures and unhappiness of life. Long live the optimist! Without him the world would go backward instead of forward. In spite of all the beauties of earth and sky, without the sunshine of his face this world would be a dreary prison.—Success.

Some Helpful Thoughts. There is no more beautiful illustration of the principle of compensation 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 unites 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.—Sacerd 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 holiness. Thus kind words, by their power of producing happiness, have also a power of producing holiness, and so of winning men to God.

In our dealings with the souls of other men we are to take care how we check, by severe requirement or narrow 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 stamped with great works done for religion and humanity.

Johann Kepler was fifty nine years old when he 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 Organum."

Pierre Gassendi was fifty eight years old when he published his atomic theory.

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 Isaac Newton was forty four years old when he published the law of gravitation.

Gottfried Wilhelm Leibnitz was fifty four years old when he was commissioned to establish the Academy of Sciences in Berlin.

Antonius van Leeuwenhoek was eighty three years old when he discovered blood corpuscles, infusoria, etc.

Rene Reaumur was forty seven years old when he brought out his thermometer.

Benjamin Franklin was forty six years old when he invented the lightning rod.

Joseph Priestley was forty one years old when he discovered oxygen.

Jan Ingenhousz was forty nine years old when he discovered the respiration of plants.

Henry Cavendish was fifty three years old when he discovered hydrogen.

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), Woechler, Liebig, Alexander von Humboldt, and in fact the majority of the eminent chemists 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,—and I did."—John A. Johnson, the new governor of Minnesota.

This young man, born in poverty, cradled in want, homed 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 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 lay on the shoulders of his mother and family. Intensely interesting is it to read how this lad 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 mail or parson's office, denying himself, and making great sacrifices in order that his mother's burden might be lightened, his five younger brothers and sisters to be fed, 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 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 his shoulders, did he waver. He pushed ahead and "tried to make good." No responsibility 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 ability. They show that they are not equal to the occasion—that they are not greater than the obstacle that confronts them.—O. S. Marden in Success.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY.

By LOUISA EMILY DOBRIE. The Crucifixion. A POOL'S PARADISE.

"Yes," interrupted Cora. "Of course, I understand—you said she was ill and—"

"Very ill, mademoiselle," said Delphine emphatically.

"People of that kind always exaggerate," said Cora to herself; then she said aloud: "It would be absolutely 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.

"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 your 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 mistress.

"Oh, what is it? I cannot remember," said Cora carelessly. "Well, you cannot go, so it's no use your thinking about it."

Delphine did not reply. She knew 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 post-office 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 tempered 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."

"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—"

"Oh, don't please," said Cora, "no details; I do not like to hear about these 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 Lily Charrington.

"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 these 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 Lenore will send my dress in time," said Lady Charrington, "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 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 flushed 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.

The scene that evening in the flower-decked ball-room was very lovely, for there had been an artistic mind to devise and skillful hands to carry out all the beautiful designs in which the flowers were now arranged. They were not amassed in hopeless confusion, as if beauty were attained by quantity, but they were treated sympathetically and always seemed in their right 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 conservatory under shadowy palms, near beautiful blossoms of rare plants, the two "alone together," as the expressive Irishman has it.

Cora chatted on, for she was always voluble, and Giles listened and put in a word now and then. He was often silent, unless started on a pet topic, and his general characteristics contrasted strongly with those of Cora.

"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 wasn't a great deal more to do to be 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?"

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Advertisement for Surprise Soap. A Yard of flannel is still a yard after washed with Surprise Soap. Its pure hard Soap—thats why. Don't forget the name—Surprise.

Advertisement for Incubators. Now is the time to secure the CHATHAM INCUBATOR. If you put it off until the last moment, the chances are that you will not be able to get them, as their past success has proven them to be the best in the market and this spring's sale promises to assume enormous proportions, and those who delay in securing Incubators or placing their orders may not be able to secure them. Come early and avoid the rush. N. S. CORNELL, Mgr. No. 9 Market Lane - London, Ont.

Advertisement for Liquor Habit. LIQUOR HABIT PERMANENTLY CURED. Good News. To all men and women who have become enslaved by the soul destroying vice of drunkenness, and to those who are on the way of becoming slaves to drink, here is indeed good news. ARCTOS will quickly and permanently destroy all taste for liquor. It is a sure and lasting cure as hundreds can testify. Can be administered unbeknown to the patient. Quickly restores shattered nerves, tones the appetite and digestive organs and rehabilitates the entire system. ARCTOS is guaranteed to cure. Money refunded in case of failure. Price of ARCTOS two dollars per treatment. Sent by mail, securely sealed, to any address. Register all letters containing money. Mention Catholic Record. The Victor Medical Company, Toronto, Can.

Advertisement for Rupture Can Be Cured. RUPTURE CAN BE CURED. at home WITHOUT Pain, Danger, or Time From Work by the WONDERFUL DISCOVERY of an eminent Toronto Specialist. Rev. E. D. SHEPHERD, Harrow, Essex County, Ontario, whose portrait here appears, is cured at 66 years, by the great Discovery of the Rupture Specialist, Dr. W. S. Rice, 21 East Queen St., Block 214, Toronto, Ont. To all Ruptured sufferers, who write at once, Dr. Rice will send FREE, his BOOK, "Can Rupture be Cured," and a FREE TRIAL of his DISCOVERY. Do not wait, write to-day.

Advertisement for Baby's Own Tablets. VALUABLE TO MOTHERS. Baby's own Tablets are for children of all ages—they are equally good for the newborn babe or the well grown child. They will promptly cure colic, indigestion, constipation, teething, troubles, diarrhoea, and simple fever. The Tablets break up colds, prevent croup, and promote healthy sleep. They are guaranteed not to contain a particle of opiate or any of the poisons found in so called "soothing" medicines. Every mother who has used these Tablets speaks of them in the highest praise. Mrs. T. Thelick, Pittsburg, Ont. says: "I have used Baby's Own Tablets with the most satisfactory results. I can recommend them to all mothers as a remedy for teething and other troubles of childhood." You can get the Tablets from any medicine dealer, or by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont. A MAGIC PILL—Dyspepsia is a foe with which men are constantly grappling but can never exterminate. Subdued and to all appearances vanquished in one, it makes its appearance in another direction. In many the digestive apparatus is as delicate as the mechanism of a watch or scientific instrument in which even a breath of air will make a variation. With such persons disorders of the stomach issue from the most trivial causes and cause much suffering. To these "Pain-killers" Vegetable Pills are recommended as mild and sure. Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

Advertisement for Alabastine. When You Think of Your Walls and what it will be best to do with them this spring, think about Church's ALABASTINE and if you don't know about it, and the artistic effects you can get with it, at less cost than with wall-paper, paint or kalsomine, write us for booklet "The Alabastine Decorator's Aid," sent free. Remember, too, that ALABASTINE will not annoy by rubbing and scaling off, which is characteristic of all kalsomine preparations. ALABASTINE is handy to get, as it is for sale by hardware and paint dealers everywhere. ALABASTINE is mixed with COLD WATER, and READY FOR USE IMMEDIATELY. ALABASTINE is easily applied. Anyone can put it on—no one can rub it off. All communications promptly answered. Address The Alabastine Co. Limited, Paris, Ont.

Advertisement for Windsor Salt. is all salt—pure, clean, crystals, and nothing but salt.

Vertical text on the far left edge of the page, including "APRIL 15, 1906.", "INVESTMENT", "AMERICAN", "LIFE", "PRESIDENT", "NATIONAL", "WINDMILL", "PUMPING", "MURKIN", "FIRE", "CANADA", "INSURANCE", "CORPORATION", "MANAGING DIRECTOR", "INSPECTOR", "REGISTERED", "OFFICE", "TORONTO", "1826 BELLS", "CO. (INC.)", "N. Y. BELLMETAL", "AND PRICES FREE".

