LONDON SATURDAY, APRIL 7, 1906.

writer terms new devotions. He says there are too many of them. To his mind they are distracting and piety. killing, and to many without the fold a source of confusion. Our correspondent should not talk too dogmatically on this question. We have our Bishops to foster and to reculate or to repress devotional practices; and to them, and not to amateur reformers, do we look for guidance. Moreover, the non Catholic may not be so liable to be confused as our correspondent would have it; and if so he can, when he so chooses, find peace in books of instruction or a few minutes' conversation with

learned Protestants have, whilst in Italy-which has "new devotions," and whose people display their devotion in a way which we may not appreciateexpressed, not confusion but envy and awe. Did not Lord Byron, after years with Catholics who had their statues and wayside chapels and shrines, pray that his daughter " should be a Ronan Catholic, which I look upon as the best religion."

Let us, then, be sure, says Father Tyrrell, S. J., that if men o' intelligence, learning and good faith, hold aloof from us it is simply because that, of the countless aspects under which Christ and His church can be viewed, they have not yet caught that one in which their resemblance, or rather their identity, is so unmistakable. It is ever so with the seeing of likeness between face and face—what is missed by one thousands there is some one angle to be taken and the light breaks upon us ir. resistibly. We might call it chance were it not rather the free gift of God.

That not all Englishmen are disposed to regard the fashioning of battle ships, the rattling of looms, the display of wealth as signs of national stability may be seen in a volume of essays by Mr. Masterman, the literary editor of the London Daily News. Viewing the particular and special features of the age he says: "Here is a civilization becoming ever more divorced from nature and the ancient sanities. Society which had started on its mechanical advance and the aggrandizement of material goods with the buoyancy of an impetuous life, confronts a poverty which it can neither ameliorate nor destroy, and an organized discontent

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To him Rudyard Kipling continues "a strange shadowy life in an alien time." But it may be that the friend of Tommy Atkins is but resting from his labors. He has tried to do so much in the way of fiction and poetry and advising the British empire, that we do not wender at such a mournful production as his "Traffics and Discoveries." He may some of these days bid farewell to machine shops, mystical jargon, politics, to taking himself too seriously, and go out to Mandalay. Then he may not appear like one, as Mr. Masterman phrases it, "dancing and grimacing in the midst of set, grave faces of a silent company." And Mr. G. K. Chesterton tells us that partly from little history books and partly from the newspapers to which his lower nature was attract ed, and partly from the general talk of the modern world, he learnt to think of the Middle Ages as a period of blind and unconscious barbarity in which kings could not read or write, and nobody else could even those excellent little books from orig inal manuscripts which the late Prohave not been granted'! And the mo ment I read these words, my whole conception of the barbaric Middle Ages fell dead on the floor and has never moved again. It could not have been in a time of mere ignorant brutality that a man said that." And among other things of the Middle Ages it may

LONDON, ONTARIO, SATURDAY, APRIL 7, 1906

CATHOLIC ACTION.

SPEECH BY THE BISHOP OF SALFORD.

London, Eag., Tablet, March 10, 1906 The historic Free Trade hall in Maner was the scene of a crowded and enthusiastic demonstration by Catholic parents "in favor of Catholic teaching by Catholic teachers for Catholic chil-dren, in Catholic schools in England, under Catholic management." Indeed, so great was the press of people who so great was the press of people who had come together that an overflow meeting had to be held in the Grand Theatre. People foregathered early and from 7 to 7.45 were entertained with a selection of airs played by the with a selection of airs played by the band of St. Joseph's Industrial school, Longsight. Hymns were also sung, "Arm for the Deadly Fight," "Faith of Our Fathers" and "Come Holy Ghost, Creator, Come."

The Bishop of Salford presided over this magnificent demonstration and was oudly acclaimed when he rose to speak. For the account of his Lordship's speech and those which followed it, we are in debted to the very full report given by

The Manchester Guardian.
That meeting, said His Lordship, had not been called to find out what Catholics wanted. That they all knew very well. The meeting was called to en-able the Catholic laity of this great centre of Lancashire to put clearly before their rulers and their countrymen a statement of their rights and their conscientious convictions. had been critics of the Catholic educa tional policy in the past who had said that the whole movement was engin eered by the bishops and the clergy. Those who had lived in Lancashire during the rast few weeks would know that here, at least, it was a thoroughly that here, at least, it was a thoroughly popular movement. It was not the bishops and the clergy who had had to drive the people. The bishops and the clergy had had to hold the people the ciergy had had to hold the people back lest they should perhaps go too suddenly and too far. This movement was the outcome of the deep impres-sion upon their minds that they were standing before a grave crisis—perhaps the gravest crisis before which the Catholic church had atoud in this coun-Catholic church had stood in this country for the greater part of a century. The country, through the action of its governing powers, seemed committed to some kind of a recast of its element ary education system. It stood before three alternative solutions. To bor-row from Mr. Punch, the three solu row from Mr. Punch, that three solu-tions were "religious education, irrelig-ious education, and Birrelligious education." There was a powerful, or, at least, a noisy party in the coun-try who would substitute for our present system of elementary education one that should be entirely secular and free of all religious teaching. That was, of course, to Catholics an absolute

was, of course, to Catholics an associate impossibility.

THE LABOR PARTY.

It would seem that the great labor party, if not actually committed, were disposed to become committed to that policy of absolutely secular and irreligious education. It should be remembered that English Catholics in the ious education. It should be remem-bered that English Catholics in the bulk were a working population. It would be a matter for the serious and conscientious consideration of Catholic working people as to how far they should continue to co operate with a party that made an irreligious scheme of education one of the plants of its of education one of the planks of its platform. He should not discuss this topic further. He merely called the attention of the intelligent working population to the very serious problem before them.

BIRRELIGION. her institutions and be forgotten. And during the ages men, measuring things by human standards, have waited to see the fulfilment of the prophecy that selection of principles which should please everybody. It was quite clear that the former would not suit Catho-lics. For whom, then, was it to be? Was it to be for Christia's only, or for Jews and Christians? If it was for the whole community, were we going to force Jews to read the New Testament, or were we going to abolish the New Testament and make the Bible reading in our schools be only of the Old Testa ment in o der to satisfy the Jews, who had as much right to be satisfied as anyone else? Or perhaps, instead of that, we were going to have a State made religion. There was perhaps to be some selection of truths generally acceptable to everybody, so that all denomination ations should be able to receive smic ably, side by side, this new creed that was to be settled by Mr. Birrell and his friends at the Education office.

what catholics want.
"So far as we are concerned," said
he Bishop, "it was quite clear that the Bishop, "it was quite clear that the system of our religious teaching is one and indivisible. It is the deposit of the taith which has come down to us across the centuries, and which we are bound in conscience and before God to hand on unchanged and undiminished to the generations that come atter us. (Cheers.) This scheme may not suit other bodies. That is no busi-ness of ours. We seek to force no man's conscience. We wish the con-sciences of all to be respected. If any of our friends are content with the system of a State manufactured creed we certainly shall put no obstacle in their way of receiving it. But for us it is an impossibility. For us our minour maximum. (Cheers.) imum is our maximum. (Cheers) It only, therefore, remains that we claim that which alone can satisfy our consciences—the retention of cur Cath olic, dogmatic, teaching." (Cheers.) THE RIGHTS OF PARENTS.

In this struggle, the Bishop continued, not only were their convictions at stake, but grave constitutional issues were working themselves out. It was a question of the constitutional rights of parents, which hitherto had been taken for granted in this country, with

regard to the education of their chil- which they were not in sympathy. den. The rights over the education of the child did not belong primarily to the State. (Cheers) The State had a right to see that sufficient security of the state had a right to see that sufficient security of the state of the state of the security of the state of had a right to see that summer seed ar training was given to all children to make them fit and perfect citizens and able to compete with the children of other nations. There her rights ceased. She had no right to interfere with the religious and moral life of the school, provided that the school supplied a satisfactory system of secular teach-ing. (Cheers.)

PLAIN WORDS TO THE GOVERNMENT. "These," he said, "are the issues efore us. We were told the other day before us. that we were not going to return to 1870. For us it is not a question of re-turning to 1870. The question is 'Are we going to return to 1829?' because, let there be no mistake about it, if the

government now in power are going by their legislation practically to take from us our Catholic schools—(a voice: 'We won't let them,' and cheers)—if there is any idea of that in the minds of the government it would be a return not to 1870 but 1829. We should re verse that emancipation which O'Connell won for us in 1829 (cheers) and we might be entering again into a period of penal laws which, being more insidious, would be far more dangerous to the Catholic church than those laws and disabilities which existed up to

the great emancipation of 1829. NOT STRIFE, BUT PEACE. We have no disposition to show any hostility either to the government or to the great party which supports them. We are not seeking for strife, but for peace. The proof is very simple. It is a public secret that in the last election the vast bulk of the Catholic vote in this country went in favor of the party now in power. But when that vote was cast in favor of the Liberal party there was no idea of any attack upon our religious liberties by the party whose very watchword is 'Liberty.' Let our Liberal friends remember that our future attitude (and the day may not be very far off when our attitude may be of some importance) will depend upon the manner in which they are going to treat us in their forthcoming education legislation. (Cheers.) If their attitude is one of hostility, if they are really going to inaugurate what would be equivalent to a return to the bad penal times, then I need not suggest to them what will become of Catholic vote at the next election and many elections to come." (Cheers.) PARENTAL DUTY AND RESPONSIBILITY. Mr. James Hynes then moved the

following resolution: That we, Catholic parents of Manchester, Salford and district, recognizing that the duty and responsibility of ducating our children belongs to us, and to us alone, deny the right of any power to undertake this duty for us ex cept in accordance with our own religns conviction.

He submitted that the vast audience in that hall and the overflow meeting in the Grand Theatre were proofs of

in the Grand Theatre were proofs of the earnestness of Catholic parents in this matter. Their purpose was, he assumed, to do their level best to help Mr. Birrell to a satisfactory solution of this question. They believed he de-sired to do full justice to all parties, and they were arrivers to help him to sired to do full justice to all parties, and they were anxious to help him to do justice to Catholics and no: waste his time in bringing before the country a measure which would not satisfy the Catholics of England. (Cheers.) They wanted to make it clear to the Minister of Education that no attempt, at soluof Education that no attempt at solu-tion would satisfy Catholics that did not recognize the right of Catholic parents to educate their children in the faith of their fathers. (Cheers.) The right they claimed for themselves they willingly conceded to others. "We are not asking for privilege, but for justice all round." But it is said that if justice all round were granted it would lead to a multiplication of schools each under the control of its own nomination. That was not a very likely thing, for the projected solution the main likely to be satisfactory to most of the non Catholics, or to most of the Nonconformists at any rate. Nonconformists were satisfied with that solution there was no injustice to them. "But the solution

with that some "But the some suggested will not satisfy us. We de suggested will not satisfy us. We de right to educate our mand the right to educate our children in our cwn faith, in our own way, and we are determined to have that right if we agitate for years." (Cheers). They did not, Mr. Hynes continued, doubt the honor of the teachers, but it was impossible to keep the greatest reverence for the Holy down religious bias. While they had -too much reverence, in fact, to talk about it so glibly as some folk did— they were determined that lessons from the Bible should be given by those who believed in the Bible. (Cheers) Only the other day it was gravely stated in a letter to the Manchester Guardian that in one of the municipal schools a teacher when giving a Bible lesson, told his class that the story of the old his class that the story of a condition was a myth founded upon a crucifixion was a myth roars old. "fe Crucinxion was a mych rotated por fable three thousand years old. 'fe that the kind of religious education, 'Mr. Hynes asked, that will do for you, Catholic parents? (Cries of "No.") I should say not. We cannot have that kind of teaching foisted upon us, and our answer must be the same to every attempted solution — 'Catholicity for

Catholic children and no surrender. (Cheers.) Dr. Joseph Bradley seconded the re solution. He was astonished, he said, to find that anyone should deny the justice of the Catholic claim in this matter. To reject that claim would indeed thrust the Catholics back to the penal days, and they would have to sup-port their own schools as well as con-tribute to the support of schools with

cheers.

THE SCHOOLS A SACRED TRUST. Mr. T. Freeman Kelly moved : That we, the Catholic parents of Manchester, Salford, and district, re garding our schools, built at the cost of untold sacrifice, as a sacred trust to be defended and preserved intact hereby pledge ourselves to resist to the utmost of our power any settle-ment of the education question which takes away from Catholics the right to have for their children Catholic relig-

ious instruction during school given by Catholic teachers in Catholic schools under Catholic control. If, he said, Mr Birrell were present at that meeting he could have no doubt whatever what the Catholic parents of Manchester wanted in the way of educa tion for their children. They were told there must be a national system of edu

cation, there must be public contro', and there must be no religious tests in the appointment of the teachers. We were, it seemed to him, becoming phrase ridden; our policy, our ideas, our thoughts were being formed by phrases which people picked up one from another, the meaning of which they really did not understand. As to a of education, it was national system said to be bad statesmanship to establish Christian schools for the children of the two great religions of India. Were the Christians of England of less account, or did they deserve less con-sideration than the Hindoos or Moham medans in India? If it would be bad statesmanship in India to establish schools without any regard to the wishes of the parents there, surely it must be equally bad statesmanship in England equally oad statesmanship in England to establish schools without regard to the wishes of Christian par-ents here. (Cheers.) A statement more audacious than that which had been made in the public press, that the been made in the public press, that the State must decide what form of relig ious education shall be given, and that it did not depend upon the parents to settle the question, he had never heard. The doctrine that the child belonged to the State was simply a pagan docrine, and one which they, as Christians, could never consent to The child was the property of God, entrusted by the Almighty to its parents, and not of any collection of men, whether they be few or many, who associated themselves together and called themselves a State. (Hear, hear.) He was for the rights of majorities, but there was a limit even to the rights of majorities.

They might decide questions of trade, of the conditions of labor, of the terms of military service, but they had no right whatsoever to decide what religion a man should follow or how he should bring up his child. As to public control, the people pos sessed it now through the education committees, and "religious tests". was a cleverly devised phrase to injure them. What those who used injure them. What those who used it meant was that religious safeguards should be abolished. The parents had purchased the right to select their teachers. He wished to say nothing against Nonconformists in general, but there was an influential section who were expressed to religious teaching in were opposed to religious teaching in schools. They lived in and breathed the free air of the twentieth century, but they did not belong to it. were seventeenth century fossils— ('hear, hear,'' and laughter)—and they brought into the question the narrowness, the bigotry, and the inclerance that marked that bygone age He admitted that Nonconformists had grievances, especially in country parishes. Catholics stood for liberty, justice, and fair play. They asked for no more; they would take no less. (Cheers.) The case of the Catholic school was to a large extent part of the Irish question. If the Government that question all Christendom settle would bless them, but did they think they would succeed if, while they remembered the ills of Ireland, they heaped up fresh wrongs upon Irishmen in Great Britain? He would say to the Government, "Whatever yeu do, would say to do not touch the religion of the Itish people." (Oheers.) If they should unfortunately act otherwise they would enter on a course that would lead to their own destruction, and they would

into obscurity "unwept, un ed, and unsung." (Cheers) honored, and unsung." (Cheers)
Mr. Augustine Watts (Liverpool), who seconded the resolution, said he was proud to plead for Catholic liberty this temple of commercial freedom They were engaged in no selfish contest.
They were fighting, it was true, in
their own corner of the Christian
battlefield, and in saving, as they
meant to do, the Catholic household from the flames, they would rescue for the parents of the Christian fold and their dear little children the priceless heritage of the Christian name. He heritage of the Christian name. banish God from the schoolhouse and the hearts of the young to stand by the Catholics in this emergency, to pass a bucket, every one of them, in the con viction that if the Catholic house were ournt their own would go on fire. joined with the preceding speakers in declaring emphatically that in this matter there must be, and would be,

no surrender. The resolution was carried unanimous ly and with cheers.
NEW SCHOOLS.

Mr. P. Hickey next proposed the

following resolution:
That the inalienable rights of parents to have their children educated in the schools of their choice cannot be safeguarded if the parents are thwarted in their efforts to build new schools.

A fourth resolution, which he also moved, directed that copies of the resolution be forwarded to Mr. Birrell, sionary. moved, directed that

the President of the Board of Education the members of the Cabinet, and the members of Parliament representing Manchester, Salford, and the district. atholics, he said, would not submit to be at the caprice of any ten ratepayers or any such body in any part of the country. They took their stand upon the broad principle that they required a school, and if they required it they must have it. They paid for it out of their own pockets and did not ask that a cent or a stone should be contributed towards it. All they asked was that they should have the right to provide the educational requirements of their children without any unnecessary or unreasonable restrictions. There was a silver lining to the cloud, and he oped it would be found that their fears were not so well grounded as matters at present seemed to indicate.

Mr. J. Connolly seconded the resolution, which was passed.

A vote of thanks to the Bishop of Salford was moved by Dr. O'Flanagan and seconded by Mr. J. Parkinson and

The Bishop, in responding, said he was sufficiently rewarded by the magni-Acent demonstrations in the Free Trade Hall and the Grand Theat e of Catholic unity and loyalty. He did not believe that in the whole history of Catholicity in Manchester there had ever been such a demonstration as that which had been witnessed that evening. 'That is my reward, exceeding great, and I thank you for it from the bottom of my heart." (Cheers.)

CATHOLIC NOTES.

Cardinal Gibbons received a letter of congratulation from the Pope March 21 on the centennial of the cathedral.

Right Rev. Bishop Cameron, of Nova Scotia, celebrated his eightieth birth-day recently. Many more years may be be spared!

Dispatches have been received from China by the Congregation of the Propaganda in Rome, stating that five Marist missionaries have been massacred and their mission destroyed.

The Pope has complimented Cardinal Logue on his coming to Rome. He added: "We wish we could everywhere depend upon such loyalty as that in Ireland.

The Jesuit Fathers in charge of the Shanghai Catholic mission, in their recent annual report, announce an incresse of 6,375 converts received during the year 1905 into the church. The eleventh auniversary of the con-

secration of Most Rev. L. P. A. Lange-vin, O. M. I., D. D., of St. Boniface, Manitoba, was widely celebrated in the North-West last week. A mission for non-Catholies given this year by Father Younan, C. S. P., in the Paulist church, New York, has borne fruit already to the extent of

fifty nine converts received into the The recent British elections resulted in the return of seven Catholic mem-bers for England, being the largest number elected to the House of Com-mons for English constituencies since

the Catholic Emancipation Act, 1829 The Paulist Fathers Conway and Harney, have just finished a very suc-cessful mission to non Catholics in St. John's church, Indianapolis. Before the mission closed, forty one joined the Inquiry class and there was good pros-pect of doubling that number. — The Missionary.

A colossal statue in honor of the Blessed Virgin Mary, Mother of God, is to be erected in Portugal. The State will defray half the expense, the postolate of Prayer the other half. It will be a national memorial in honor of her Immaculate Conception. Under this title she is the Patroness of the

Lusitanian kingdom. Most Rev. Archbishop Williams of Boston, the nester of the American Catholic hierarchy, celebrated last Sunday the fortieth anniversary of his elevation to the archepiscopate. venerable Archbishop will be eighty four years old next month and is now enjoying good health. He has been sixty years a priest.

Lord Brampton, once better known as Judge Hawkins, and a recent con ivert to the Catholic church, has made the handsome contribution of £1,000 to the building fund of the new Catholic Cathedral at Westminster. It is not the first evidence he has given of interest in the structure, because has also presented a side chapel at a cost of \$25 000.

For the first time in the history of the institution, the baccalaureate address to students of the Onio University this year will be delivered by a Catholic elergyman—Rev. Dr. D. J. Stafford of Washington. After the faculty and students have heard Dr. Stafford, they will awake to the fact that it was a mistake not to have invited a priest to address them long ago and to have kept it up during the inter-

vening years. The Annual Mission for non Catholics in the Paulist church, New York, was more than ordinarily successful. The Mission was given this year by Father Younan, C. S. P., and already fiftynine converts have been received into the Church as the result of his persuasive preaching. It is a significant com-mentary on the demand that there is for non Catholic Missions in every large city when, at the mere announcement of the mission, year after year, a large church can be filled with non-Catholics eager to learn of the teachings of the church, and that all the way from fifty to one hundred converts are ready for admission into the church. - The Mis-

The Catholic Record.

investigate and to kill many of the stories which do duty as history. It "NEW DEVOTIONS." would be well, for instance, to show A letter before us deals with what its how parliamentary government, of which we hear much now a days, was developed for the most part in England under Catholic auspices. He could point out that what is best about England comes down from the days when she was Catholic; and no Englishman could say as did Ruskin: 'Though millions of acres are covered with ripe, golden grain, our people die from want of bread." But even if he did this, some Englishmen would keep on declaiming against allowing French monks and nuns to settle in England and keep fellow-citizens.

As a matter of fact, some of the most

is self evident to another. Out of (" Hard Sayings, " page 415).

gall and vinegar for use in the future. which may yet prove the end of Western civilization. Faith in the invisible seems dying, and faith in the visible is proving inadequate to the hunger of

think. One day he picked up one of fessor York Powell edited, and opened it at a page in which an English Bishop of Henry III.'s reign was retorting on some of the foreign favorites : "And what do you suppose was the substance of the yell uttered by that dim barbarian. He shouted cut in a convulsion of rage something like the following words: 'You are arguing upon premises that

on forgetting the terrible physical and moral degradation of many of their INTERNATIONAL BLUFF. During the late war scribes ransacked the vocabulary of fulsome adulation to express their admiration of Japan and its people. Day after day the great English and American journals lifted up their voices in praise of the Mikado

be mentioned that they had critics of

nerit. A little more delving into the

past might inspire Mr. Chesterton to

and his subjects, and the little ones echoed it. The Japanese were so suave, so artistic, so industriou, so patient, so brave, etc , and above all so much in love with Western ideas. Lafcadio Hearn was a mine of purple adjectives to the scribes, and Sir Arnold's pastels in black and white were used on occasion. And so they patted the yellow-man on the back, and assured him in strident tones that he had earned a place at the council table of the nations. What the yellow man thought of the scribss is not recorded. It is significant, however, when we consider his tact and reserve, that he indulges in disparaging remarks anent the British army. Why, we wonder? He does not allow the white man to see how his mind works for nothing. In politics, as well as in business, he is honest when it pays. He plays the game, however the rules may run, to win. Wise men are speculating as to the nature of the game he intends to play, and the scribes who coddled the yellow man are putting their descriptive pens into

VAIN PHANTASY vs. TRUTH.

The Roman correspondent who sent out the story that the Holy Father had accepted the salary of the Italian gov ernment beguiled some editors into comments, complimentary, satirical and foolish, anent it. Taking for granted that man alone makes history they are certain that the day of the temporal independence of the Pope is over forever. So the Romans were certain that the first Pope would break himself against her institutions and be forgotten. And during the ages men, measuring things see the fulfilment of the prophecy that the church and its supreme pastor

would disappear. According to the editors it is foolish for the Pope to remain in the Vatican, and very foolish not to let the past bury its dead. Hence when they read the story they forthwith swallowed it, and fashioned " copy " hot with praise of the Pope's action. When we heard the story we looked up the following passage in Bishop Hedley's " Light of Life." (page 48):

Luc." (page 48):

"And we shall win in the fight over the Vicar of Christ. We shall win back his independence. No Catholic should be half-nearted in this. Nothing but the temporal independence of the Pope, under the guarantee of Europe, can satisfy either the Holy Father Himself, or the wishes and intentions of Catholics. As soon as the Catholics of Catholies. As soon as the Catholies of Catholics. As soon as the Catholics of Europe take the matter up it will be done. There will be no fighting, no bloodshed, no disturbance. It will be done by the votes of the millions, as soon as the milliors learn a little more expl citly the lesson of their faith.

There are Others.

The Rev. M. J. Jeffcott is one of The Rev. M. J. Joneost is one of the best known and keenest witted mem-bers of the Catholic clergy in Ostario. Up in his parish in Adjala, Simcoe county, a few days after Christmas, Father Jeffeott met a member of his look a property farmer who would a prosperous farmer who would naturally be expected to contribute generously to the Christmas collection, generously to the Christmas collection, which forms a very important part of the yearly revenue of the clergy. "Father," said the farmer. "I was not out on Christmas day," and thereupon handed the priest a dollar. Father Jeffcott glanced at the pairty contribution. "Well," he replied contribution. quickly, "You are not out much yet."

The Catholic paper is a champion of the church and a defender of the rights of her children. As such it ought to receive every aid and encouragement from priest and people.

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A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY. CHAPTER XX.

THE LODESTONE OF LOVE. Ere the end of the week a tragic in cident brought consternation to our little town of Le Detroit, and caused the hearts of the bravest among our small garrison to quail at the thought that the like might be the fale of any one of them.

One afternoon, as I passed through the gate, I was met by Sergeant Jean Joly. His usually jovial countenance wore a troubled air, and his manner was grave and testy, as though he had a load on his mind.
"What has gone wrong, Jolicour?"

I asked in surprise, so seldom was his good humor ruffled. "In faith, Monsieur Guyon, I have cause enough for despondency," he re plied, "and, since two heads are better than one, perhaps you will give me your counsel. On the one hand, I am loath to bring punishment upon the poor lad ; on the other, I can no longer neg-

lect to report the matter."
"You speak in enigmas," I protested. "Here it is, then," he went on The soldier La Girofle, disappeared this morning. You know, having been unsuccessful in his efforts to win for a wife the pretty waiting maid of Madame Cadillac, he is minded to wed the Indian maiden Mekaia, the Star-flower. Indian maiden Mekala, the Star-Bower. Father Constantin promised to marry them next Sunday. Well, when to-day the reckless fellow was missing, I bethought me he had slipped away to see his sweetheart, and 'twould be only a matter of some hours in the guard-house. He has not returned, and the girl brought berries into the settlement girl brought berries into the settlement to sell, this afternoon. She had hoped to meet the soldier, and had no knowl-edge of his whereabouts. O hers have deserted, but he would scarce be like to

" Many a man has felt like running away on the eve of his marriage, Jolicceur," I hazarded. The bluff sergeant laughed at the

jest, but anon shook his head sadly.
"I fear me the lad has been foully

It with," he muttered.
You have no choice but to make known his disappearance, that search may be made," I said with decision.
"His failure to return may mean that
the savages are planning another attack
upon the fort."

So I think, and I will delay no nger," answered Jolicour. The absence of La Girofle was accord longer,

ingly reported forthwith.

"If the churl turns up safe, as God
grant he may! I will have him in irons
for a month," declared La Mothe. for a month," declared La Mothe.
"Jean Joly, take two men and go in

search of him."

By dusk the party returned, and appeared before the Commandant, who had called together his officers, antici

pating ill tidings.
"Well," demanded Monsieur de Cadillac, as Jolicour and his mer saluted.

"Mon Commandant," began sergeant, his honest face working with emotion, "we have found proof that the soldier La Girofle was tortured an burned to death by the savages. About a league from here through the forest we came upon a cleared space where band of red men had evidently but few hours before held one of their terrible ceremonies. On the edge of the circle we found this." Thereupon he drew from the breast of his coat a fragment of a soldier's uniform, and laid it on the table before the Commandant. "In the centre of the ring was a stake; near it were a few charred bones and a heap of ashes among which, here and there, a spark still glowed. That was

Honest Jolicour, rough and stern a Honest Jolicour, rough and stern as he was at times, now drew a hand across his eyes. His voice had grown husky, and towards the last of his recital the words had come brokenly

from his lips. "Oar Indian guides told us this was the act of strangers, Outawas from the North who have been lurking in the neighborhood of late," he added after a

For me, I must acknowledge that my blood ran cold, but it was with horror, not fear. A wild eagerness to overtake these redskins who had done this terrible deed took possession of me; a flerce anxiety to hew them down with as little mercy as they had shown to our poor La Girofle; to torture and maim and slaughter them, as they had tortured and maimed and slaughtered; hurl them into the depths of the Inferno!

I glanced around, and saw similar emotion depicted upon the countenances of the officers about me, while the hand of every one grasped the hilt of his The frown upon the brow of our Sieur

was ominous as a thunder-cloud.

"These red demons have killed soldier of the king," he exclaimed "verily, the crime shall be well avenged."

Scarce had he ceased to speak when Scarce had he ceased to speak when into the room strode the Miami chief, Wingeezee, the Eagle, a commanding figure, wearing with the air of a prince his blanket of saffron color, in his hair had been saffron color, in his hair had been saffron color, when his feet.

his blanket of saffron color, in his hair three eagles' feathers, and upon his feet moccasins bright with porcupine quills. "My Father," he said, addressing the Commandant, for he knew enough

of our language and we of the Miami tongue to make the sense of his words intelligible, with the help no wand then of the interpreter De Lorme—" My Father, the Indians of Le Detroit mourn for their white brother, and would join in avenging his fate. Let my Father but lift his hand as a sign that it is his wish, and we will send into the forest a hundred brayes, to pursue and bring to vengeance the enemies who have put to death the soldier of my Father, the soldier of the Greatest of all Onontios, who lives be-yend the Wide Waters."

When the chief had concluded, Cadil-

lac rese to his feet.
"Wingeezee," he began with formality, "I thank you; your people do well to offer me aid at this time. My venge-ance upon those who have killed this

soldier must indeed be swift. The wrath of Onontio at Quebec, of the Great Onontio beyond the Mighty Waters, will be terrible when they hear waters, will be terrible when they hear of this act of our enemies. I accept your offer, knowing that you and the other warriors make it with a good heart. When daylight comes again, go therefore with your braves; pursue these treacherous Outawas, and wipe the good of a visterna.

these treacherous Outawas, and wipe then out of existence."
"it shall be done," replied the Eagle. "But, my Father, give us three or four Frenchmen to go with us, that these northern Outawas may know we are come to avenge the death of the soldier, not to make war for our-

The demand was an unwelcome one Eager to go as was every officer and soldier of the fort, with our ill paid garrison reduced by desertion and expiration of their term of service to the paltry number of fourteen, not a man could be spared.

I started forward. I started forward.

Let me go," I pleaded.

Mon chevalier waved me back.

No," he said curtly.

He had, however, decided what to do.

The voyageurs and courses de bois The voyageurs and coureurs de bois who as servants of the company en joyed the protection of the fort, had been put through military drill; of

service he would now avail. Therefore, concealing his momentary reluctance from the Indian, he an-Wingeezee, you ask but what is

just. When daylight comes again, and your braves are ready to set out, I will send with you eight good Frenchmen."

Forthwith the chief stalked away, to take back the message to the warriors who awaited him. When he was gone,

De la Mothe turned to the captain.
"Monsieur de Tonty," he directed, Monsieur de Tonty, ne directed, seemble the temporary servants of the company and call for volunteers; of these volunteers select eight good men and give them food and ammunition from the storehouse of the company, as is customary whenever their services are required in the cause of the king.

The expedition must start at dawn. An hour or two later, while our Sieur was dictating to me an account of the sad occurrence to be sent to Quebec, and I was taking it down as fast as night be, Monsieur de Tonty returned

"Monsieur le Commandant," he began, "I have to report that according to your orders, I called for volunteers from among the servants of the ompany. Some twenty men responded nd of these I selected eight."

Cadillac nodded his approval. " And they hold themselves in readi ness to start at daylight," he said. They are willing to set out, Mon-ur le Commandant, but there is

difficulty. Le Mothe shot a keen glance at his

captain. "Monsieur le Noyer maintains that "Monsieur le Noyer maintains that
the people of the company cannot be
drafted, even for the service of the
king, without his permission," con
tinued De Tonty, uneasily. "He forbids them to go a step from the fort
without his leave, and says he is not
decided that he will grant it."

I would have marvelled at my

brother's coolness under such irritation, had I not often observed before that in critical situations his anger was not wont to break forth in a flame, a at other times, but was rather like the

smouldering fire of a furnace.

"And what is your opinion of this position taken by Monsieur le Noyer?"

he inquired.
"I-I-do not see how the men be ordered out against the will of the commissioners," hesitated De Tonty,

commissioners, half heartedly.

"I will show you how it is to be done, then, monsieur," returned Cadil-done, then, monsieur," Have the men lac, with a sneer. "Have the me prepared to go, and tell Le Noyer equire his presence."

To this summons the ex-commissione

responded with an exceeding ill-grace, sauntering in from his dinner, flushed with wine and in disordered dress. "Monsieur le Noyer," said the Com-

nandant. "do you assert that I am not empowered to draft the servants of the company for the service of the king

without your permission?' thout your permission?
"Of a surety; I declare that you
"averred the have no such power," averred the arrogant knave, looking toward De

Tonty.

The latter avoided his eye, but the manifest sympathy between

not escape our Sieur. "Oh, ho, monsieur, had you a hun-dred allies here, your temerity should not go unrebuked," he said sarcasti cally. "I will teach you to mend your conduct, my little commissioner! You

the seditious, and have attempted to alienate others from their obedience. For this insolence and insubordination you will consider yourself under arrest nd will pass the next three hours in the sergeant's room. You may retire; Jean Joly, look to the execution of the

At daybreak the expedition set out; the wandering Outawas were overtaken, and the fate of poor La Girofle was avenged so promptly that the anticipated attack upon the fort was averted

The sullen Le Noyer, however, in stead of thanking Heaven that by the determined course of our Sieur we were saved from an imminent danger and perhaps thus his own precious had been spared, must needs consider himself more deeply wronged.

I have before set down that some times, when vexed with care, it was the wont of La Mothe to walk by the river, when all but the watches of the fort were asleep, save only myself also, who frequently bore him company. One night, when we thus paced the bank at the edge of the King's Garden, there was wafted to us on the breeze from the sands below, the murmur o voices, although the speakers seemed

to avoid a loud tone.
"What is this?" exclaimed my brother, stopping short.

"Two or more settlers, who having gone a fishing with a wine-jug, find themselves belated outside the palis-

memserves betated outside the pairade," I rejoined.
"No, those are not the accents of wine-bibbers," answered Cadillac; "there is plotting abroad."
Through the darkness we followed

the sout ds, and thus came suddenly upon some six or more of the company's voyageurs, who were manifestly making preparations to leave the fort.

The commissioner's cance was already The commissioner's cance was already in the water and well stocked with pro-

visions.
"What, he variets!" cried Cadil

"What, he variets!" cried Cadil lac, lustily. "Do you want to be shot as rebels, or hanged as breakers of the law; to have your heads placed upon pikes at the gates of the palisade?" Emerging as he did out of the blackness of the night, our Sieur must, indeed, have seemed to the men an apartite sent to style them down in deed, have seemed to the head of parition sent to strike them down in their wrongdoing, and they were scarce less appalled, I thought, than had it been so, when they found them selves confronted with the Commandant

in the flesh.

"Pardon, monseigneur!" implored
the captain of the crew, falling upon his knees in abject terror, his example being quickly followed by his mates. "Grace and parden! We were only carrying out the order of our masters the commissioners. Grace and pardon We are between two fires; as servan of the company, we are sworn to obey its officers under penalty of punishment by the civil law of Montreal. We mean no disrepect to the authority of Monsieur le Commandant; but what

"The poor knaves are in truth hard

oressed," I muttered aside to La Mothe; "I pray you be merciful." "If you do not wish to be instantly logged," said Cadillac, keeping the flogged man on his knees, "make a clean breast of this matter without delay. By whose order has this boat been provisioned and manned?"
"By the command of Monsieur le

Noyer and the other commissioners, gracious Sieur," replied the fellow, libly enough.

was to meet us here, and em bark with us by 2 of the clock," inter posed another as eager for elemency.
The villians could have overpowered
and murdered us; yet, despite the fact
that many nearer to Cadillac's own rank in life conspired against him, such wa the awe he inspired that never did hi

the awe he inspired that never did his own men or others, such as these, raise a hand to injure him.

Putting a silver whistle to his lips, he now summoned the guards, and gave the men into their custody.

Before the prisoners were marched away, however, he said to them—

"My men, your base offence merits capital punishment; but since you were not altogether masters of your own acnot altogether masters of your own ac tions, I commute the penalty to fine and imprisonment. See that you do not

ffend again. As for Monsieur le Noyer, when he came down to embark at 2 of the clock he walked into the arms of Jolicour and suffered another imprisonment, to-gether with his fellow commissioners, they having connived at his insubordin-

A few weeks later, Cadillac receive word from the company to send Le Noyer to Montreal, which he did forth-with. Le Detroit was as well rid of the little commissioner as it had been of Arnaud and Nolan.

These three pretty scoundrels, never theless, promptly set their wits to to be revenged upon the Commandan for his discovery of their villany.

One day De la Mothe sat at his writing table in the salon of his new manor, scratching away with his quill, wherewith he had such unusual facility as a soldier, and I was engaged in making copies of the letters he ha

making copies of the letters he had already prepared, as was my wont. Because of the pleasantness of the air, the door leading out upon the gallery was lett open, and several times, as I raised my eyes, I noted a long, slanting ray of sunlight that played about his head and fell attwart him as about his head and left advant frame.
Why was it that the sharp, lance like sunbeam suggested to my mind an Indian tomahawk; that, instead of my brother's dark thick locks (he had laid aside his peruque), I saw in a sickly fancy the ghastly adornments of a savage scalp-

belt ? Impatient at myself, I rose to shut to

the door; but, looking up, he said—
"Nay, nay, leave it ajar. The sunlight is cheerful and not at this hour over warm, and the scent of the flowers Gaspard tends with such care is sweet as it comes to us on the breeze. To think that we have already nearly seen the last of the Moon of the Maize

These balmy days for us are numbered; soon enough shall we be forced to shut out the cold and the snow."

At his protest, I sat me down again, and applied myself anew to my task. But ever the cruel sunbeam, glancing about the head and shoulders of our Sieur, distracted me from my occupa-tion, and though I strove to banish the thought of ill by seeing in its brilliancy an augury of honors and fortune to be showered upon my brother thus in a golden profusion, still the long, sharp ray of light tock on to my mind a form

menace.

For a time we worked in silence. at once darkness entered through the dorway, as if Destiny swiftly crossed the threshold and with an eager hand

weapon of the savage.

Cadillac lifted his head quickly, and

Without, on the gallery, stood a stranger, whose shadow, thus projected into the room, had interrupted us.

The fellow who intruded upon us in

this fashion was a swarthy, keen eyed Canadian, clad in a surtout of blue cloth that reached below the knees, and elk - kin trousers ornamented with fringe; around his waist was fastened a worsted sash of scarlet color amid the folds of which was thrust a broad hunt. ing knife, and crowning his shock of black hair was the jaunty red cap of the

wood ranger.

"Sans Souci, my trusty coureur de bois," exclaimed Cadillac, with the rare, bright smile of welcome that was as cordial of Chatreuse to the hearts of those who served him faithfully, and caused him to forget his sometime

aughtiness.

'Sans Souci, and returned so soon,''
continued La Mothe, as his messenger
came in and strode to the table. 'You must have especial news wherewith you

have hastened back from Montreal, giving yourself only time at the taverns on the way to quaff a cup for refresh-ment and another for good speed. As for trading, my faith, your customers for once must have got good bargains, since you tarried not to haggle. But have a care, have a care, or you will feel the company's bludgeon about your

ears."
A man must live, monseigneur, maugre the company," returned Sans Souci, taking the 200d-humored con descension of our Sieur as it was meant, for, all the world knows, a coureur de bois acknowledges no trading laws but those he makes for himself.

"What would mon Sieur say to it if I

were to swear that upon this last trip I have not traded to the value of a sou, and sea ce have delayed for refresh-De la Mothe shook a finger at him in

ieprecation.
"I should say, I would as soon expect you to turn monk, Sans Souci, and eschewing all the follies of the world

bind yourself to sobriety and obedi-Sans Souci chuckled with merriment at the portrayal of himself in so unlikely "Ha, ha, ha! the wit of mon Sieur is

as keen as the edge of my knife," he cried, drawing the sleeve of his blouse across his eyes to wipe away the tears of laughter that gathered therein. "I will wait till I am sick to do penance in sackcloth and ashes. But what I have teld to mon Sigur is true. Moreover, I told to mon Sieur is true. Mor did not go at all to Ville Marie.

"You did not go to Ville Marie," repeated Monsieur de Cadillac, now grown grave, as he fixed upon the wood ranger a look of stern inquiry.

"What, then, of the packet of letters

I gave into your keeping to be de-livered to certain parties there? Also the documents for the directors of the company, and the mail to be forwarded to Monsieur de Vaudreuil?"

"Monsieur de Vaudreuil?"
Monsieur de Cadillac will be angered, yet I intrusted them to an other," rejoined the coureur de bois, unfinchingly.
"Sacre!" ejaculated La Mothe, push

ing back his chair and glaring at the ranger. "Sans Souci, is it in this manner you repay my confidence? Is it thus you execute the commission for which I paid you double? Are you, the coureurs de bois, become so lawless that there is not one among them wor thy of trust?"
"Monsieur de la Mothe may upbraid if he will, but I ask that he

hear me," protested Sans Souci, folding his arms and tossing his head in an aggrieved fashion.
"Eh bien, what have you to say?'
demanded my brother wearily, leaning
an elbow on the table, and resting:

finger upon his temple, as is a habit with men of a reflective turn of mind.

"I did not go to Ville Marie," pro ceeded the coureur de bois, meeting the steady scrutiny to which he was subjected, "because at Fort Frontenac because at Fort Frontenac learned something which I felt should be known to the Commandant of L Detroit.'

"Ah!" The exclamation broke fro Cadillac like a sigh. "You must have remained some time at Fort Frontenac,"

remained some time at Fort Frontenac,"
he said inquiringly.
"Only so long as to make sure, to
acquire all possible information," an
swered Sans Souci. "Here is my news
for mon Sieur. The Iroquois are planning a descent upon the Indians of Le
Detroit; the Commandant at Fort Frontenac says he is powerless to prevent
it, but to my mind it looks as if, since
the company cannot have their way at Fort Pontchartrain must needs be abandoned. Their messergers may come to warn you, but I have come first."

fortitude of the stoutest heart! But Cadillac was a man of indomitable will; in his youth he had set out

to corquer fortune, and never, until his last breath, did he acknowledge himself varquished.
"Sans Souci," he said at length slowly to the man, who stood motionless at his side, regarding him with serious attention,—"Sans Souci, forget my hasty words of blame. You have rendered a great service to me, to Fort Pontchartrain, to the king. I will see

that it is well rewarded.' "It was for mon Sieur alone I did it," replied Sans Souci, stretching out is hands with the ardent demonstra-

his hands with the ardent demonstra-tion natural to the people of New France, as to their forefathers of Nor-mandy and La Bretagne. "Chut! Thou art a good fellow," returned Cadillac, much moved. "Come, now thou shalt tell me all thou hast learned of this matter, and how it

came to thy knowledge. Meantime—''
He rang a little silver bell that stood n the table close at his hand, and

on the table close at his hand, and Gaspard appeared.

"Gaspard," said he, "have ready meat and wine for Sans Souci presently, the best that the larder and cellar afford." When Sans Souci had told his story

and was gone with the major domo to partake of the cheer of the manor, my brother sighed once more. He was, in truth, as near to losing courage as I had ever seen him.
"Normand," he said, pushing his chair out of the sunlight, as if its long bright lances were indeed levelled against him—" Normand, shut to the

d or."
I did so, and resumed my place.
"I meant that Fort Pontchartrain should be to the Iroquois as a mailed hand holding fast closed against them the Gates of the Northwest," he continued.

"But now, when there is war again between England and France, and with our Outawas disaffected since they accepted the invitation of the English

ly over these matters.
Some minutes passed thus; then of a sudden, our Sieur sprang to his feet and began pacing the room with rapid strides. His despondent mood had passed, and he was once more full of

would fight it still!" he burst out.
"Good courage breaks ill luck; soldiers in peace are like chimneys in summer; small as is our garrison, 't is as well that their arms should not gather rust. I will conciliate our savagas by presents, but I will also savages by presents, but I will overawe them by my authority. company has persecuted me, deprived me of my prerogative of trading with the Indians, and sought to wrest from me all my rights and privleges.

Nevertheless, I shall vanquish them in the and and a lights. Nevertheless, I shall varquish them in the end. And if the Ircquois come, we shall be ready for them."

He threw back his head and drew forth his sword, as if impatient to be at his foes without delay. But,

at his foes without delay.
there being no ene save
self in the peaceful salon, self in the peaceful salon, and no sign of an enemy without, either on the green or upon the sunlit expanse of the strait as far as the eye could see, with an impetuous ejaculation he dropped the blade back into its sheath and continued his reging of the floor. and continued his pacing of the floor.

A few moments later, Sans Souci re

turned. As he came, drawing the sleeve of his blue blouse across his lips, after a last generous draught from the wine cup, he stammered effusively—
"Pardon! I forgot to tell Morsieur de Cadillac another morsel of news that I gathered in my absence. At Fort Frontenac I learned that Madame de

adillac and her children, with some Cadillac and her children, with some lady or maid, I know not who, are on their way back to Le Detroit."

La Mothe stopped short and stared at the coureur de bois in blank amaze-

ment.
"A likely tale," he said scornfully. "Madame Cadillac and her party are not to come until the spring." "Ay, so it was to be, no doubt," insisted Sans Souci. "But Madame la Seigneuress became alarmed; she encountered some hostility toward Monsieur le Commandant at Quebec, she heard that the disgraced commis sioners were plotting against him, she

sioners were plotting against him, she was not centent to remain away any longer. A brave lady is madame, and she believes, I trow, that when a man is pushed by his enemies, his wife should be at his side."

"My noble hearted Therese," mur mured Cadillac to me under his breath; "nothing short of bolts and bars could keep her from setting out to join me, if she thought I was in trouble. Heaven reward her for her loyal love! And yet, womaulike, she must needs And yet, womaulike, she must needs add to my predicament by rushing into the midst of the danger! My God, Normand, if she should fall into the hands of the Iroquois, if my children

should become the victims of these merciless red hounds!" Overcome with emotion, he sank into a chair and covered his eyes with his

For me, my heart was torn with rage;
I felt a sickening anxiety for Therese
and her children. Barbe also was to
have returned with them. Was it not
she of whom the coureur de bois had spoken as being the companion of my sister? There surged through my soul a wild longing to be off down the lakes and through the forest; to search the wilderness that lies between Le troit and Montreal, to rescue woman who was to me more than all the world besides, from the danger that menaced her; to protect and fight for her single handed against all the Iroquois of the land, and bring her to Le Detroit in safety. At the same time a horrible dread came upon me lest even now I should be too late, while as I now I should be too late, while as in glanced about the room, as one who seeks a weapon for his foe, the sunlight streaming in at the window, took to my disordered fancy, the aspect of a bright lock of golden hair. Was the ruthless hand of a savage to be laid upon the

shining hair I loved so well?
"Barbe, Barbe!" I excla I exclaimed in a frenzy, snatching at my r pier.

And then my anger turned against the coureur de bois. I leaped upon but La Mothe the next mon wrested him from me and shook the poor wretch until I have since marvel

led there was any breath left in the at length, having flung the fellow from him with such force that the sturiy left these helples women, my wife and her friend, my beloved children, to make their way into the very ambushes

of the terrible Iroquois?"

The hand of Sans Souci sought his knife, but fell to his side again empty,

knife, but fell to his side again empty, as he scrambled to his feet.

"Monsier de Cadillac wrongs me," he stated sullenly. "I thought it best to come on; but I have already told him that I sent him a messenger down to Montreal. There is in the woods no better man than he. I bade him travel sight and day and arrived at Ville night and day and, arrived at Ville Marie, to seek out Madame Cadillac at once, or if she had departed, to follow her, to advise her return to Quebec; but if she would not, to attach himself to her escort, and lead them through the forest by a way known only to the coureur de bois."

" Sans Souci, forgive me," said Cad illac, with impetuous chivalry, laying a hand upon the woodsman's shoulder: "I was beside myself with anxiety.
You shall lead a party, headed by Monsieur Guyon, through the woods or by
the waters to meet the travellers who are so dear to me, and if they reach Le Detroit in safety, I will bestow upon you the best farm in my gift, should you be minded to relinquish your roving life and cultivate the soil like a Christian."

"Monsieur le Commandant has my thanks," answered Sans Souci. "If another had used me thus, he should our Outawas disaffected since they accepted the invitation of the English and went to Orange, this news threatens serious consequences."

He lapsed into a melancholy cogitation, no doubt planning what to do; and I fell silent as well, thinking bitterly over these matters.

Some minutes passed thus; then of a state of the state o rior hangs her beautiful crow black hair I know the fury that possesses the heart of a man at the dread of such a fate for passed, and he was once more full of the woman dear to him. As for the land—when I have found that fiend of an Iroquois, when I have hewn him

down as one hews wood for the burning, then will I remind Monsieur de Cad-illac of his promise. But, until then, Sans Souci cannot keep away from the forest and the lakes; his own heart bids him avenge the fate of his Indian wife, but ever across the waters and from the glades and thickets he hears from the glades and threstes he hears her sweet voice calling to him. The soft breezes seem like her spirit passing near him: the plash of the woodland springs is like the music of her laugh; at evening the light of the stars shinat evening the light of the stars shining through the trees minds him of the
brightness of her eyes; the fallen
leaves rustled by the wind bring back
to him her footfalls. And ever she
bids him for her sake to save any
woman, of high or low degree, who
may be in danger from the Iroquois,
Is it to be supposed, then, that I would
abandon so noble a lady as Madame
Cadillac to the mercy of these savage Cacillac to the mercy of these savage

As he thus defended his conduct, the rude woodsman seemed transformed by the emotions that stirred his rugged nature, while his rude eloquence astonished us.

"Sans Souci," I said, taking from my belt a Spanish dagger cased in sil-ver which had been given me by my uncle Guyon of old—"Sans Souci, I uncle Guyon of old—Sans Sued, I too wronged you in my thoughts. I too fancied you had failed to warn my sister and the fair lady who is perchance her companion, a lady far dearer to me than my life. Accept this, a fit gift for a brave man, as a token that there is no ill will between us."

At my words and act, the surliness of his manner vanished, and he grasped

the coniard with delight.
"My faith, a fine dirk monsieur," he cried. "I will remember nothing save that you gave it to me, and it will, in my hand, be ever at the service of the

lady."
And after this gallant speech, having promised to set out with our expediti in two hours' time, he took himself off.
When he had gone, I set to gathering together cordials and such delisacies as might refresh the ladies upon

their journey, my own preparations being scon made. "Will they return to Quebec, or will they come on that is the ques-ton?" mused La Mothe, al ud.
"If I know my sister Therese, she

wiil never turn back, unless it may be for the sake of her children, I replied. "You are right, Normand. Therese may send the children to Quebec, but she will come at all hazards," he added

presently.
"As for Madame de Chateauguay, why should she run so immense a risk? T was a strange whim that prompted Twas a strange with that produced her to choose a home with Therese in the wilderness; but now, 'twere better assuredly, that she should remain either at Beauport or with the family of De Longueil. Better far," I echoed, honestly

hoping for her sake that she had so decided. But, alack, how selfish we are even in the affections we esteem our oblest! While I reasoned thus, my Therese would dare, why might not Barbe?" And then again it cried out in apprehension of the perils of her hould she be so rash as to under-

way, should she be so take the voyage.

"At last I see how the wind blows," and the smiling: "and the continued my brother, smiling: "and now I bethink me, Therese would fain have opened my eyes some time since." "My sister ever loved a romance,"

I answered with heat. Our Sieur laughed.

Be that as it may," he responded "I venture not a hazard as to whether the fair Chatelaine inclines to you, since the heart of a good woman is as since the heart of a good woman is as the seclusion of the forest. But this I can tell you, Normand; the love of a sweetheart falls very far short of the devotion of a wife, and I doubt if your lady would come so far to see you slaughtered by the Iroquois."

I think she will not come; why torted testily to his grim jest. "Per-chance the companion said to be with should she in Heaven's name? Therese may be only my sister's waiting maid. Still, I shall on toward Montreal until I meet Therese or obtain some news of herself and Barbe, by which my future course may be deter-

"Yes, yes, I knew I could do no better than to send you," replied my " Had you not, I should have desert-

ed and gone, anyhow," I declared dercely.

Thereat he laughed again.

"Ay, ay, he who has love in his breast has spurs to his heels," he said.

"And I wager you will find Madame de Chateauguay if she be on the way hither, for love is the lodestone

TO BE CONTINUED.

THE INVIOLATE WORD. A writer in the Sunday School Times

ays:

"In the light of bible usage, the words are the words of Jesus, and as such they should be allowed to stand just as they are without being garbled so that they may mean anything or nothing to some child of grace whom God is trying to lead up into higher paths of right-cousness."

"The comment is from a correspondent and refers to the beatitude "Blessed are the pure in heart," which the editor of the Times had endeavored to explain in a previous issue. It is good Catholic doctrine to accept the words of Jesus just as they are. Our divine of Jesus just as they are. Our divine Lord said, "This is my body," This is my blood." We go not comprehend the awful mystery, but we take Him at His word, and by many of our non Catholic brethren are called blasphemers therefor. We can not accept or reject as fancy dictates.—Catholic Union and Times.

and Times .

This is Certain. No matter what the exponents of higher criticism may say about the Bible, the loyal Catholic, relying on the authority of the church, will never "waver in his belief that the Sacred Sepiptures are divinely inspired and Scriptures are divinely inspired and have God for their Author."—Sacred Heart Review.

After that she was going to read an essay on "The Nebalous Phenomena."

essay on "The Nobilous Phenomena.
It was a very nebulous subject to
Andy. He knew much more about laying bricks and making money, but he
bobbed his head very knowingly when

Norie made known to him the title of

the work she had laboriously compiled

from some of the standard encyclopaed ias. He was gratified to think that a

daughter of his knew so much about things that he never heard of, and he

pictured to himself the great sensation she would make with a French song and

that essay. The whole town would be at her feet and raving about her! He could hardly be blamed for feeling

could hardly be biazed for feeling quite elated as he proudly marched down the aisle of the Town Hall, with Mrs. Andy by his side. They were semewhat late, but she had caused delay on the plan that the distinguished are never on time, and, more translated was verying a clorious crea

over, she was wearing a glorious creation made especially for this night at such an expense that every one must

see it. Of course, only a late arrival could accomplish this.

They were seated just as the piano struck up a march to accompany the graduates to the stage, and Andy, with

contented smile on his face, turned

around to get a glimpse of the fair procession and especially Norie. But

a reprimand from his very correct con-sort re-directed his face to the front. Ah, there she was leading off the

she know about the nebulous pheno mena? What did she know about

French songs? Wait till Nora stood up with a voice like a thrush's, and that girl with the essay on "Time is Money" would be sorry that she ever

'She is going to sing now," whis-

pered Mrs. Andy, and Andy craned his neck to see how she looked on the

The next number on our pro-

"The next number on our pro-gramme," announced the master of ceremonies, "is a French song by Miss N. Glorianna McGinnis." Andy's face assumed a look of sur-prise, then indignation, then anger. "What did he call her?" he said to

Mrs. Andy.
"N. Glorianna. It's that way on the

orogramme."
"It's all your fault, woman. Let me

"Be quiet. Where are you going? Listen to her. She's singing."
"I don't give a hang," said Andy.

All eyes were turned upon Andy, for

always borne, with never an attempt to

Smother it with high-falutin titles.

"N. Glorianna," he muttered angrily.

"N. G., that's what it is, an'

grily. "N. G., that's what it is, an' they're all N. G. It's too many airs they're gettin'. But this is the end. I'll show them that Andy McGinnis is

ooss, an' that he'll have no upstarts in

While he waited for the return of the

women his anger increased in propor-tion, and he flashed indignant glances

at them as they entered the house with enough flowers in their arms to stock a

trembled all the way home in fear of papa's indignation, but they were hurt most by the fact that his rude behavior

of the town and bring eternal oppro

brium upon them.
"Aren't they lovely?" said the

sweet giri graduate, holding out a bunch

of r ses by way of an attempt to soften

his wrath.

"No, they ain't," said he tartly;
"they're glorious gloriannerous. So you did the dirty work on your old

work it back on you. You pack up as soon as you like. Ye'll move back to the old house. I'm going to sell this

But the imploring voice smote upon

hardened ear.
"Papa!" he sneered, "Call your

old man father. I gave ye all ye wanted, an' now ye repay me by bein upstarts. Pretty soon ye'll be changin the name of McGinais. Ye're ashamed

ashamed of me. Go on now, no more talk. Ye'll pick me up in the morain'. Go on now, 1 say."

The two women retreated, but not in jay. There was a heavy weight upon their hearts. Oh, the awfulness

upon their hearts. Oh, the awfulness of it! What would people say? Go back to the old cottage and leave this

fine palace? Ah, death was better a thou-and times. Glorianna felt bad, but her mamma felt a thousand times

worse. Her dreams of the social which

were, alas! in vain. Neither slept much

that night, and Andy knew it. He was

unflinching Glorianna.

his house.

place. "Andy!"
"Papa!"

graduated.

out of this.'

with the Mayor's son! She

GLORIANNA McGINNIS.

"Andy," said Julia Reilly to her brother in-law, Andrew McGinnis, as the christening party marched up the street; "Andy don't raise a row before the priest about the name."

Andy looked defiance and disgust,

but maintained silence—a silence so ominous that the wily Julia was inspired

to change the base of her appeal.

"Andy, dear," she asked persuasively, "wasn't Nora always a good wife to

"Never a betther, Julia," he agreed heartily, thrown off his guard for a moment by a wave of tender feeling towards the mother of the pink and bundle they were taking to the

church.
"Sure, then, you wouldn't want to break her heart. An' she says to me comin' out, she says. 'If Andy won't let me call the darlin' Glorianna it'll break me heart.' An' she cried that hard! 'God forgive me!' she ejacuhard! lated to herself.

"She cried!" exclaimed Andy, repenting bitter opposition. "Well, I never made her cry before, an' I won't do it now. You can give the middle name Glorianna—ob, but it's disgrace name Glorianna—oh, but it's disgrace ful!—an' I'll give the first name Hon ora. But it's against ne principles, Julia, an' I'll always call the child Nora. It was good enough for me own mother an' for her mother an' it'll be good enough for me child. Ye can call her caything you want, but I acall her caything you want, but I acall her anything you want, but I never

Further discussion was prevented by their arrival at the parochial house. It was well for Andy's principles that the slippery-tongued Julia did not have time to work upon his softened mood. She might have persaaded him to repudiate the name Honora alto-gether. He had accepted Glorianna though with a feeling of guilt, and now, as he sat in the office waiting the coming of Father Doyle, his heart re-proached him with a thousand reasons proached him with a thousand reasons against sanctioning the assumption of such a name. The entrance of the priest at this critical moment drove from his mind all method of argumentation and cast an indefinable fear upon him. What would he say to such a name? Ah, there he was asking the question. "What name are you going to give

her, Andy?"
"Yes, father," Andy stammered, his

heart beating wildly as he strove to de fer the humiliating moment. "What name, I asked?" kindly ven tured the amused priest again.
"Oh, the name! Yes, father, Honora

after me-father-mother-I mane. The priest wrote it down. Julia gave the excited Andy a nudge. Sure enough, he had forgotten the second "That's the first name, Father. An'

me wife wants a second one."
"Well, what is it?" asked the priest,

The look disconcerted Andy. His lips seemed to struggle with something, and then he blurted out "Honora Glor Father Doyle almost dropped his pen,

and a faint smile showed upon his face
—a smile that Andy felt was leveled at him for his folly in calling the child such an cutlandish name. "It isn't me, Father Doyle," he pro tested, in self excuse. "It's them

tested, in self excuse. "It's them women. They would have it, an' pushed me to give it. I don't blame you if you refuse to take it." |||Father Doyle continued to snile, but wrote down the name, though in his heart he agreed with common serse

Andy. So the child was baptized, and her father drew a sigh of relief as the door closed behind them. "I knew you'd make a fool of me," he said bitterly. bring me before the priest an cover me with confusion and disgrace. But ye'll carry it no further. I'll never the child anythin' but Nora, nor will the rest of ye, if I'm to be master

And Andy kept his word heroically, as we shall see later on.

* * * * * * *

Honora Glorianna grew as all youngsters grow. For little Nora, as he called her, Andy had planned a future of unalloyed bliss. He had already picked out the place in the parlor where, in the near future, the child would in the near future, the child would be drumming scales on a fine big square piano that he had in his mind's eye. piano that he had in his minds eye With this end in view, he had applied himself more than ever to his daily to for the advent of the first child had taught him the great lesson of providing for the future of the charge that he, in his true, child like faith. ing for the future of the charge states, in his true, child-like faith, believed God had entrusted to him. More than ever was he a home man, delighting in the company of his wife and child and the company of his wife and child and refraining from the crowd that was

happiest over the bettle.
So it was that when Andy's Norie could look back to two sisters and as many brothers, all of them with names in no way approaching the style of Glorianna, her father's porseverance and shrewd ability had placed him in partnership with O Malley, the contractor, and on the high road to presperity. It was no surprise to Andy himself. He had promised it to himself, and he had kept his promise. It was not the only promise he had kept for as you passed by his still unpretentious house you might hear the sound of the piaro at which the prodigy of a could look back to two sisters and a tious house you might hear the sound of the piaro at which the prodigy of a Norie was doing her best to try the patience of her neighbors. But Norie was really a smart child, and her success in school, as in music, would have delighted the hear; of a father less dotting then Andy. It was the essence doting than Andy. It was the essence of happiness to him to sit on the piazza while Norie within wrestled with a popular song or two step. When any one passed the house and looked towards it at the sound of the music Andy's bosom swelled with pride, as much as to ay, "That's the daughter of Audy to say, "That's the daughter of Audy McGinnis." But Andy's adoration for Norie was not a little due to the lact that she was the child of his victory after what was once his miserable determined. that she was the child of his victory, after what was once his miserable defeat. There was never a mention now of Glerianna. For upwards of two years the women folk had endeavored to use exclusively the name of their own choice, but Andy was not balked by their persistency. He was inity as

persistent. He had set out to win the day for Nora as against Glorianna, and he would succeed in the effort or die. And he had succeeded. He had tried everything in his power to make the name ridiculous-in which effort he was nobly seconded by all the boys in town. With the abundance of ridicule and the counter efforts of Andy in calling the counter efforts of Andy in caring the little girl Norie whenever he had a chance, even in times unrecessarily. Glorianna soon lapsed from popularity, and finally b came a bit of ancient his tory, and when Honora Glorianna was conducted to school for the first time her name was entered on the books as plain Norie McGinnis, with not even an initial letter to mark the ruin of the glory that had been. So it continued during the child's preparatory studies, a name as unpretentious as the sweet aced girl who answered to it: and even when she entered the high zchool she was still Norie McGinnis, the girl that sang like a nightingale and played the piano like Paderewski. But at this very

time began the evolution of Noria.

Everything that Andy had touched became on the instant gold. He had built a new house, one of the finest in the town, and ten times better, he boasted, than the O'Brien mansion This fact alone would have turned a more settled head than Andy's. But not so with him He was still unpretentious Andy, respected on all sides for his honesty and above all, for his democratic manners, despite his money. Mrs. Andy, however, was more p one to social aspirations, and felt in duty bound to preserve the honor of the noble family name by the assumption of airs quite at variance with her meagre education. Andy noticed this shortly after he had moved into his new palace. He had been contented where but Mrs. Andy has nagged at him till, in sheer desperation and to have peace at home, he followed out her every desire is hell-like and to have peace at home, he followed out her every desire is hell-like. sire in building an up to date mansion of which she was extremely proud and he supremely ashamed, except for the fact before stated, that it beat the residence of the O'Brien's.

He did not feel at home there. It

seemed to him to be beyond his element, even though he could afford it, and, above all, he feared the evil influence it might bave in the education of his children and its tendency to make them consider themselves of a superior mould, and thus assume airs which, to Ardy, were detestable in an extreme degree. The idol of his heart, Norie, he trusted, would keep her simplicity in the new house, although he had his fears, seeing the added airs of his wife when she came into the place of her ambition.

"Don't be Laving the people laughin' at you," he said to her. "Sure, every body knows you were poor Nora Reilly when I married you without a cent no more nor meself. Don't be givin' bad example to Norie and the childer. I'll not be bringing them up Yankee dudes, nor sports. Now mind that, Nora, an

quit your nonsense. Nora was impatient at these obstacles Nora was impatient at these obstacles to her social advancement. The point she aimed at was very high, so high that she almost became dizzy as she yearningly looked to it. If worse might come to worst, she was not averse to being content with the social superiority of Newport, though, to tell the truth, she did not shudder a bit at the possibility of being translated to the truth, she did not shudder a bit at the possibility of being translated to foreign soil and in close proximity to the throne. The newspapers had done this. Mrs. Anly had read so much about the fads of the wealthy, their social ways and aspirations, and she had come to this that there alone way had come to think that there alone was nad come to think that there alone was happiness, and here alone the great destiny of the McGinnis family. To Norie she had confided her heart's desire; and though the more sensible daughter had smiled at the carcer marked out for how the revealed continuous transfer. marked out for her, she nevertheless was dreaming dreams hardly less start-ling than those of her fond mamma. It

was not surprising that when Mrs. Andy reached this stage of deliriun her reached this stage of defirtual her thoughts should revert with such a pang of regret to the ill-fated day when she stopped calling her child by the glorious name of Glorianna. Why, she reproached herself, had she ever relinquished that name? How suitable the world he now, when the Mcquished that name? How suitable it would be now, when the Mc-Ginnises had advanced to such a state of sceial superiority! Honora, Nora, Norie, none of those would look stylish in fine society. True, McGinnis was rather common and Irishy, but after a while she would remedy that. A little hyphen with the aid of her maiden name would make good style out of the plainness and Reilly McGinnis would be as aristocratic as any Ginnis would be as aristocratic as any hyphenated combine in America. scheme was also confided to winsome Norie, with the result that next day— it was Norie's last year in the high school—the subscription to one of Norie's letters were tremblingly an o graphed Honora Glorianna. A week later, with all conviction accruing from mamma's persuasiveness, Honora had dwindled down to a mare initial and by its side, in courageous attitude, stood Glorianna. It was a rapid trans-

formation, of course, but then it was of me now because I'm an ignorant only a month to graduation, and if anything was to be done it had to be done quickly, or a golden opportunity was gone forever.

Honora Glorianna, however, was not satisfied with signing hers it in this sweet, romintic manner. Her dear girl friends wao, needless to say, were legion, and, much to Andy's disgust, nearly all "high-tened Yanks" were nearly all "high tened Yanks" were persuaded to address her in fend familiarity as Glory. This, be it said, was all foreign ground, never within the democratic companionship of Papa McGinnis. That would be the end of it if he even heard of it, and Glorian and McGinnis. That would be the end of it if he ever heard of it, and Glorianna happy in the thought that he was knew it. With her brothers, who were as Andy, and her sisters, who were not yet old enough to acquire the working in the morning he rapped on the airs of a princess, Glorianna was abridged to Nance or Nancy, some times much to her discomfiture, though abridged to Nance or Nancy, some times much to her discomfiture, though when her father was present she seemed to delight in such truly com

heard her father turning to the stairs. It was all lost. He was getting his re "Father," she called out in despera

lon; "come here!"

Andy heard the voice and turned tion :

"What is it?" he asked sharply. The indignant papa, the iron ruler entered and was immediately assailed with feminine argument. The face of the sweet girl graduate of last night was now tear-stained and pained in expression. In his heart Andy was accessive to the best but still proclemting. sorry for her, but still unrelenting. She threw herself at his feet, and, grasping his hands, poured out a tor rent of invocation. She would never do it again: no never, never. She would do this. She would do that. The promises came so fast Andy lost count of them. Like an immovable judge he

" Will you promise never to use that name again?

"Yes, oh, yes," interspersed with sobs. Will you promise to leave off yer high tened airs?"
"Yes, oh yes," interspersed with

tears "Will you promise to do all I tell you about the company you keep, an'

"Well thin," decided Andy, " if so I won't be too hard on you. You need n't pack up this time. But (it was an awful but) if ever again—you know was handsome—the handsomest there, Andy knew—and this was a joy to his what that means. I'll go now an' send away the movers, but—go on now an' heart. The programme began but he paid little attention to the speakers. tell it all to your high-toned mother. I'll have a word with her by-an'-by The heavy essay which a fair girl was sending forth as a message to the world on the subject "Time is Money" seemed very puerile to him. What did

meself.' With the same dignity wherewith he had entered he now left the room. But when the door closed behind him the dissolved and a broad smile illuminated the face of the democratic Andy.-St. Patrick's.

Once more the season of Lent has come, and is now nearing its close. Holy Week is with us with its bitter passions and sad recollections of a God having suffered and died to re-generate mankind. Easter, the most glor-ious festival of the Christian calendar is but a few days off, when the fulfill-ment of Our Lord's promise to His disciples, when conversing with them in Galilee, He said: "The Son of Man Galilee, He said : shall be betrayed into the bands of small be betrayed into the hands of men and they shall kill Him and the third day He shall rice again," will be commemorated. Speaking of this day, His Eminence Cardinal Gibbons, said: "The resurrection of Christ is the most signal and splendid evidence of "I don't give a hang," said Andy. "She's disgra ed me. Let me out, I His divinity. It is the keystone in the arch of faith, as it is the most brilliant luminary in the constellation of Chris-tian festivals." Since that eventful he had taken no pains to moderate his expression of wrath. Mrs. Andy heard tian festivals." Since that eventful day, now nearly two thousand years years ago, many heretics have proclaimed dogmas antagonistic to the Resurrection, but their theories were ill founded, and won the distinction of discountenanced oblivion. But the great truth lives and grows with time. The most profound reasoning of the heretic philosophers could not perthe subdued laugher about her, and her face was flushed with stame. But that did not subdue her husband. He took his hat and started for the door, while Mrs. Andy became deeply in terested in the programme, to the accompaniment of a French song of the heretic philosophers could not suide mankind against this dogma. The mission of the Son of God was not to be thwarted by clever explanation. Andy went home immediately. He felt disgraced. He felt that he was beaten. He had killed that name once, beaten. He had killed that name once, and here it was cropping up again with new vigor, and with not even a men tion of the name which his mother had

of doubting Thomases.
"God's mission was to be fulfilled, and in the Resurrection the crowning achievement in His eventful career was to be actualized. In the church it is a day of great rejoicing. It signalizes God's triumph over satan, and marks man's emancipation from the bondage of sin. Moreover, it is the season of

spring with its lessons of life and Nature's re-awakening.

The manifestation of the indestructible life and the ward form that suggests the wonderful cause that set in operation these beau tiful phenomena of nature. The sause no other than the crucified God, Who rose again, on the third day, and to again on the third day, and to Whom nations will raise their voices in glad Hallelujahs on Easter

All creatures are living in the hand of God; the senses perceive only the action of the creature, but faith sees the divine action in all things. Faith realizes that Jesus Christ lives in all things and the He market the care and the He market the care and the control of the care and the things, and that He works through all ages; that the least moment and the smallest atom contain a portion of this hidden life, this mysterious action Father Faber.

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Was In Untold Misery.

Was In Untold Misery. 8
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slergy throughout the Dominion.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905.

To the Editor of the CATHOLIC RECORD.

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is mouely defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and is will do more and more, as its wholesome influence reaches more Catholic bomes.

Monores

I, therefore, earnestly recommend it to Cathdip families.

With my blessing on your work, and best
wishes for its continued success,
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

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

To the Editor of The Catholic Record, London. One:
Dear Sir: For some time past I bave read your estimable paper, The Catholic Record, and congratulate you upon the manner in the matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend to the fathful.
Blessing you and wishing you success.

thful.

Ing you and wishing you success,
Believe me to remain,
Yours fatthfully in Jesus Christ
† D Falconio, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, APRIL 7, 1906.

PRINCESS ENA'S CONVERSION.

Some of the papers, and especially those which are always desirous of tak ing a shot at the Pope and the Catholic church, are still occupying themselves in howling against the Princess Ena of Battenberg for abjuring Protestantism and becoming a Catholic, and even King Edward VII. does not escape the vindictiveness of the ultra champions of Protestantism on account thereof.

Thus, the Toronto News says : "That King Edward as the official head of the church of England should have consented to his niece paying such a price for the attainment of a Queen's title, seems beyond compre hension. Is there any wonder that the Protestants of the Empire are dismayed? or that the enemies of the church of England find their hands strengthened with a weapon wh the demand for the disestablishment of the State church? If a girl brought up in the Protestant faith by prelate of the church of England can o easily condemn all ber relatives and all the of the British realm to eternal damnation with such light-heartedness, what hold can the church have upon the masses ?"

The Presbyterian says on the same subject:

"One cannot read the oath taken by the Princess Ena of Battenberg on becoming a pervert to Rome, and abjur ing the Protestant faith as the condition of becoming Queen of Spair, out a feeling of indignation and shame We seem to be suddenly transported from the twentieth century back to the dark days of the middle ages. The marvel is that those in authority should have permitted such a humiliating surrender as the price to be paid for an effete crown.

The Presbyterian agrees with the the Princess will be a new weapon in that the Catholic Church re the hands of those who are clamoring gards as within her fold those who for the disestablishment of the church of England, as having lost its influence | baptized, and have lead or are leading with the masses. And so it is agreed by these ultra

champions of Protestantism that King or permitted the conversion of his niece! Is this the freedom of conscience which ultra - Protestantism allows, with all the prating we have been accustomed to hear to the effect that true Protestantism allows the full est liberty of conscience to all? But we were never deceived by these hollow professions of liberality; for does not the Scotch National Covenant of 1580 to 1651 declare that.

"There is no other face of kirk, no other face of religion than was presently at that time (the reign of James VI.) by the favor of God established within this realm: 'which, therefore, is ever styled God's true religion, etc., which by manifold acts of Parliament, all within this realm are bound to profess, to subscribe the articles thereof, the Confession of Faith, to recant all doc Confession of Faith, to recant an dec-trine and errors repugn int to any of the said articles. And all magis-trates, sheriffs, etc., are ordained to search, apprehend and punish all con-

Especially does the Covenant declare that even the King's licenses are cancelled and of no force which "hinder the execution of the Acts of Parliament against papists and adversaries of tle

true religion." These and other similar clauses were enacted at the desire and with the approval of the General Assembly in 1581, 1638, 1639 and 1640.

We are not surprised, therefore, that these journals, animated with this spirit of intolerance, should desire to which editors, such as those of have the liberty of the Princess Ena the News and the Presbyterian, restricted; but King Edward has very enter upon a crusade of misrepre-

wisely paid no attention to the inter. meddlers who have entered a solemn protest against the conversion of an English princess to the Catholic church. However, the protestors appear to have forgotten that the Princess Ena was not a Presbyterian, but a member of a church which was just as odious in the eyes of Presbyterians as the Catholic church itsel since the Sunday when Jane Gedles threw her stool at the head of the Dean of Edinburgh for reading the English church service in the Cathedral of that city, and thus roused the city to arms in order to resist the introduction of prelacy into Scotland. The Presbyterian editor especially, has very suddenly become a zealot for the church against which his forefathers

fought and bled. The whole row made by the New and the Presbyterian is based upon a false version of the oath taken by the Princess, which false version the News published.

The true reading is :

"I, Ena, having before me the holy gospels which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman church holds, believes and teaches, agains which I grieve that I have greatly against erred, inasmuch as I have held and be-lieved doctrines opposed to her teach-ing, I now with sorrow and contrition uch as I have held and he or my past errors, profess that I be-leve the Holy Catholic Apostolic Roman church to be the only and true church established on earth by Jesus Christ, to which I submit myself with my whole soul. I believe all the articles of faith which she proposes to my belief, and I reject and condemn my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she com-mands me."

Here are enumerated the chief articles of the faith of the Catholic church, after which the profession of aith closes thus:

"I believe in everything else that has been defined by the sacred canons and by the General Councils, and particularly by the Council of Trent, and de livered, defined, and declared by the Council of the Vatican, especially con-cerning the primacy of the Roman Pontifi and his infallible teaching and authority. With a sincere heart, there fore, and with unfeigned faith, I detest and a jure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman church. So help me God and these holy Gospels which I touch with my hand.

This is the same declaration which the church requires from every convert to the Catholic faith, and it is known that the Princess Ena made it from her heart, as she is a firm believer in the Catholic church. What the journals above mentioned assert regarding its being "the price paid for a queen's crown," or "an effete crown" as the Presbyterian states the case, is blunder against the princess. Neither is there anything which can be wrested to mean [that "all the heretics of the British realm (are consigned) to eternal damnation," as the News asserts.

It is true that heresies and sects are condemned, just as St. Paul condemns them, but there is no mention of the persons who outwardly adhere to these heresies. The necessity of faith in the Catholic church is proclaimed, because Christ Himself says: "He that be lieveth not shall be condemned;" and the Apostle of Christ declares that "without faith it is impossible to please God." But it must be remembered are in good faith, if they have been moral lives, being truly and perfectly contrite for their past sins. Hence she does not exclude from the pale of Edward should not have consented to salvation "all the princess' rela tives," if they fulfil these conditions Here we must add that the Church of England also excludes from salvation those who do not hold the Catholic

faith, thus: "Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which Faith, ex-cept every one do keep whole and un defiled: without doubt he shall perish everlastingly." (Athanasian Creed in Book of Common Prayer.)

The Presbyterian Confession of Faith has also:

"The visible church, which is also Catholic or universal . is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salva-(Chap 25)

By what rule of logic are Catholics to be condemned for announcing a truth, while Anglicans and Presby terians are to be landed for holding the same dootrine ?

We may add that King Edward could not control the future accomplished Queen of Spain in the matter of religion. It is, therefore, the most extrem folly to blame him in the matter Should the result be the disestablish ment of the church of England, we very much doubt whether the editor of the Presbyterian would regret it so profoundly as he pretends. Of one thing Catholies have abundant reason to complain, namely, the alacrity with

tation of the Catholic church Carely, if ever, will such papers make correction or an apology for such slanderous assertions. Their consti tuents love to see the Pope abused and they cater only to their tastes.

"THOU ART PETER."

An Ottawa paper gives a short report of a sermon preached a few days ago in the Eastern Methodist church by the Rev. J. Tallman Pitcher, on the text " Thou art Peter and upon this Rock I will build my Church." (St Matt. xvi. 18.)

The preacher declared that "the alleged strained interpretation placed on this passage, which has rended the Christian church, is not justified, and appealed to the subsequent career of Peter as showing that the pre-eminence given to him in the church is not thereby supported. "In fact," he continued, "there is no evidence to show that Peter ever ordained any one, which, if true, does away with the chain of Apostolic succession direct from one person. Paul, the greatest of all apostles, in the conspicuous place occupied in history, and in the extent of his mission, and the authority of his letters, was not ordained by Peter, nor by any one ordained by Peter. If Peter ordained, it was a prerogative shared in equal right by others."

The reference of the preacher to strained interpretation is evidently meant as a denial of the Catholic interpretation according to which Christ appointed Peter the head of His church, and the foundation on which His church was built. This is no strained interpretation. Peter, in the language in which our Lord spoke, meant simply a rock, and our Lord gives this name to the Apostle, who was before this called Simon, evidently for the purpose of signifying the office conferred upon him, as the Rock upon whom the church is built, and promises that against both Peter and the church the gates of hell shall not prevail, for the church itself depends upon its foundation for its strength against the assaults of the powers of darkness implied by the gates of hell.

There is no other interpretation possible for this passage, with the demonstrative pronoun pointing out the Rock which has just been spoken of. Thus it is true that Christ is the invisible Head of the church, but Peter is the visible Head representing Christ Who is in Heaven.

Rev. Mr. Pitcher takes great pains to show that Peter has no authority above the other Apostles, and with this purpose in view he calls Paul the greatest of all Apostles."

We do not deny that St. Paul's labors in the cause of Christ were very great. But the supreme authority in the church depends, not upon the amount of personal labor performed, but upon the institution of Christ, and it is not asserted that such words as Christ spoke to St. Peter were addressed to any other Apostle, even to St. Paul.

It was necessary that there should be a head of the church for the pre servation of the true doctrine of Christ for the inculcation of Christian morals, and the right observance of Church dis

cipline. Thus under the Old Law there was a high priest to whom with the proph and Sanhedrin, according to Josephus difficult causes were referred. In every modern church, also, there is a chief officer of some kind, who has a certain authority which is not to be contravened, even though it has been conferred upon him by men. The Methodists have their Chief Superintendent (r Bishop, according as they call themselves Wesleyan or Episcopal; the Presbyterians have their Moderator; the Anglicans their Primate, or chief Archbishop, and so with the rest. The necessity of a chief officer or president is thus admitted; and it cannot be supposed that Christ left His church with out a visible head. If He had done so it would have been necessary for the church itself to have appointed such a head as soon as possible after Christ's ascension into heaven. From the single fact that this was not done, we must in fer that Christ left them a head, and that head could not be any other than Peter, on whom Christ conferred the headship of the church in the clearest

words. It is further to be remarked that the words of our Lord are the consequence and reward of Peter's strong act of faith. Jesus had just asked His Apostles what was the opinion of men regarding Him, and they had told Him Some say that Thou art John the Baptist, and others Elias, and others

Jeremias, or one of the prophets." " Jesus saith to them : ' But who do you say that I am?' Simon Peter. answering said : 'Thou art the Christ the Son of the living 'God.' " The article the is prefixed to the title Christ in the original Greek, but is not in the Valgate Latin, because the Latin language has no equivalent for it. It emphasises the office of our Lord as the expected Redeemer : Ri Our Lord here speaks prophetically.

Messias Who was to save mankind, and in return for this Confession, Jesus says: 'Blessed art thou Simon Barjons, (Son of John) because flesh and blood hath not revealed it to thee but My Father Who is in heaven. And I say to thee, that thou art Peter, etc.'

There would be no reward if Christ had merely changed the Apostle's name. The whole matter becones clear if we interpret, as it should be interpreted, that Christ makes Peter the very foundation of His church.

The matter becomes the more evident when we notice that there is a clear reference made by our Blessed Lord to His parable in the sermon on the mount where He describes the wisdom of the man who " built his house upon a rock, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock." (St. Matt. vi. 24, 25.) Thus was the Catholic church, the house built by our divine Redeemer, built upon the rock Peter, and it has not fallen, though the storms of nearly one thousand nine hundred years have beaten against it.

It is evident that the strained interpretation is that which Rev. Mr. Pitcher puts upon the text, making it a mere sound of empty words.

The words immediately following will be equally empty, according to Rev. " And I will give Mr. Pitcher: to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatso ever thou shalt loose upon earth, it shall be loosed also in heaven." But in the Catholic interpretation all is clear and vigorous-the plenitude of power in the government of the church estab lished by Christ is given by Him to St. Peter, and the power, not only of forgiving sins, which was given to all the Apostles before Christ assended into heaven, but of removing all obstacles to salvation, and whatever is done in this respect by Peter is ratifled in heaven. All the sophistry of Rev. Mr. Pitcher cannot change the evident sense of the great authority conferred

apon Peter by our Blessed Lord Himse f. That this was the meaning attached to these words from the beginning of Christianity is clear from the teaching of the earliest fathers of the church, who with one accord acknowledge Peter as Head of the church and that his authority is transmitted to his successors in the Apostolic See of Rome.

St. Ignatius, a contemporary of the Apostle St. John, and the disciple of that Apostle, addressed an epistle to the church in Rome in which he says : "This church presides in the country of the Romans, all-godly, all-gracicus, all-blessed, all praised . . . and have ing first place in the love with the name of Christ. "

This great saint and martyr, in addressing the other churches, as those of Ephesus and Magnesia, says "t'e church which is in Ephesus, in Magnesia, etc." Only to the See of Peter does he say, " which presides."

Tertullian said, about A. D. 197, "Peter was called the rock whereo the church was to be built: he obtained the keys of the kingdom of heaven, and the power of loosing and of binding in heaven and on earth." (De Præscrip-

In another place:

"If thou thinkest heaven closed, remember that the Lord left here the keys to Peter, and through him to the church.

We might quote very many other passages from the early Christian writers, but we shall conclude this part of our article with the following from St. Cyprian, who wrote about A. D. 250:

"For first to Peter on whom He bailt the church, and from whom He appointed and showed that unity should spring, the Lord gave this power that that should be loosed in heaven which He should have loosed on earth, etc.' (Letter to Jubianus.)

Again, the same St. Cyprian writes " They (certain schismatics) dare to carry letters to the chair of Peter and the head church whence the unity of the priesthood took its rise."

It would be a strange thing if w had to look to the disciples of John Wesley for the correct interpretation of this passage of holy Scripture, when we have the testimony of the early Fathers and martyrs of the church, who wrote at a period when confessedly the Church, suffering under pagan perse oution, was in its primitive purity.

John and Charles Wesley came seven teen centuries too late to be the exponents and interpreters of what Christ taught His Apostles, which is "the faith once delivered to the saints."

But this text is not the only one which proves the office of the Headship of the church to have been conferred on Peter. In St. Luke Ivi. 31, 32, we and Christ telling St. Peter that the efforts of satan are specially directed against him (just as are the Rev. Mr. Pitcher's efforts);

" And the Lord said, Simon, Simon satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and you being once converted, confirm thy brethren."

The temporary fall of Peter by denying his master is here referred to, and his quick conversion. But after this conversion, he is to be the confirmer of his brethren, the other Apostles. We find these words fulfilled by the prominent part taken by Peter in the work of the church, especially after the Ascension of Our Lord, as we read in the Acts of the Apostles from chapter 1 to 15.

Peter in fact dogmatically pronounce that the place of Judas must be filled, and that this is the meaning of a passage in the Book of Psalms: another take his bishe pric." (Acts i. 15 20) Accordingly, Matthias was elected to fill the vacancy.

Peter is the spokesman of the Apo: tolic body, and in his sermon on the day of Pentecost he again interprets the Holy Scripture, dogmatically announcing that the prophet Joel spoke of the miracle of the gift of tongues to the Apostles which was witnessed by a great multitude of people from all countries, when the audience heard spoken in their own tongues the wonderful works of God. (Acts ii. 14 40) It is a wretched pretence of Rev.

Mr. Pitcher that Peter ordained none, and therefore there is no Apostolic succession. Peter and the other Apostles were ordained by Christ, and from them the Apostolic succession has

been kept up in the Catholic church. Even Paul and Barnabas received their ordination before going forth to spread the gospel of Christ, but we are not told specifically whether it was Peter or some other Apostle who ordained or consecrated them to the Episcopate or some one who had been ordained or consecrated by the Apostles. But they were undoubtedly properly ordained (Acts xiii, 3.) as they afterward "ordained for them priests in every church." Thus the precept was obeyed which St. Paul announces that no man taketh the honor to himself but he that is called by God; as Aaron was.'

The Rev. Mr. Pitcher knows well that he has assumed the Apostolic office without apostolic succession, and he would therefore gladly have it to say that there is no such thing as Apostolic succession. He is exactly in the position of Core (Korah) Dathan and Abiron who rose up against Moses and Aaron, and dared to assume the office of the priesthood, against the law, and were for this reason openly punished by Almighty God, "The earth broke asunder under their feet : and opening her mouth devoured them with their tents and all their substance. And they went down alive into hell." (Num. xvi. 31-35.) Or "into the pit," as the Protestant version has it.

It will be seen from our explanations that though the other apostles had the same-episcopal functions with St. Peter. to him alone was the headship of the church of Christ given. There are many other evidences of this truth both scriptural and traditional, but we cannot give them in the present article.

DESPATCHES FROM ROME.

We have had within the last few days sample of the fictitious or distorted lews items which the Roman corres pondents of the press, and in fact those of other European capitals, are so fond of telegraphing to the papers of Great Britain and America, where the Catholie church or any distinguished ecclesi

astics are concerned. It was stated in a despatch from Rome of March 26th that Archbishop Ireland of St. Paul, Minn., had failed to reach Rome, where he had been expected to arrive some days previously and that there were rumors that he had hidden himself in a Carthusian monastery in order to escape the annovance of the persistent efforts of Mrs. Storer to have him made a Cardinal. It was added that should be come to Rome and visit the Holy Father, he will not come away with a Cardinal's hat.

While it is quite true that Cardinals are not appointed by the Holy Fath in the manner in licated in this despatch, it is evident that the story as related by the press correspondent is meant to imply that the Archbishop is in bad odor with the Holy Father, and will, on that account, be ungraciously received in audience with His Holiness-an insinuation for which there is no foundation, as the Archbishop is known to be in great favor at the Vatican; and this has always been the case, notwithstand. ing that the newspaper correspondents have frequently indicated the contrary. But, as a matter of course, not every Archbishop who is in high favor will therefore, be appointed a Cardinal.

The insinuation contained in the despatch above referred to is but shortlived, as another despatch has been sent dated a day later than the previous one, in which it is stated that the Archbishop arrived in Rome on March 27th from Paris. During the day he visited the American Ocllege, and also the College of the Propaganda, where he was warmly greeted by Cardinal Gotti. His Grace has already asked to be received by the Pope in a private audience, and no doubt he will be at empt to carry on their operation.

accorded an audience without delay. and will be most cordially welcomed by the Pope. We do not hesitate to say that the story of his concealing himself in a Carthusian monastery to escape the consequences of Mrs. Storer's importunity is a fable.

A MATTER OF THE GRAVEST IMPORTANCE.

We desire to direct the attention of our readers to a timely and interesting address recently delivered by the Bishop of Salford, England, at a large and representative gathering of Cath olics in Free Trade hall, Manchester - together with stirring resolution moved by Catholic parents at the same meeting in regard to their duty and responsibility to their children. This article will be found in another column under the title "Catholic Action." The object of the assembly was to enable the Catholic laity to voice their rights and their conscientious convic tions in the matter of Christian education. It was truly a note worthy demonstration in favor of relig ious training. His Lordship put the case in a nutshell when he declared that in this grave crisis, nothing less than the retention of Cath olic dogmatic teaching will satisfy the consciences of the Catholic laity. We trust the outcome of the warfare now going on in England will be, as the Bishop of Clifton said in his Lenten Pastoral referring to this all-important question, to avert such a national disaster as the threatened secularization of the schools of the land, and to preserve intact for Catholic parents the rights which they hold in trust from God over the religious education of their children.

A WILY SWINDLER.

British Columbia, Alberta, and Manitoba were thoroughly canvassed last November by a soi-distant mission ary from Macedonia who called himself the Rev. J. A. Day, D. D., and professed to be gathering funds for the support of an orphanage in that much suffering province of Turkey, in which children were kept whose parents had been foully murdered by the Turks. The orphanage was said to be established at Ashata, Rogea, Macedonia, and the fictitious missionary stated that he was authorized to find homes in Canada for the little ones, and to collect money for the much deserving institution in which they were being cared for.

Every town of importance, and many parts of the country where the people were most thriving were visited by this personage, who was allowed to preach in the Methodist church at Rossland and in other places. We are told that his description of the wrongs of the Macedonian Christians, and of the sufferings of the poor orphans, brought tears to the eyes of the least sympathetic people in his audiences. Children under ten years of age, he said, could be had for nothing, but for those who were between ten and fifteen it was necessary to pay \$50 for the'r nassage to Rossland.

Altogether, about \$500 were collected by this glib tongued pseudo-missionary in Rossland, and about \$20,000 through the three provinces named, but one of his victims, after some delay which the orphan for whom he had paid \$50 did not make his appearance, wrote to the orphanage to ascertain when he might expect the boy he had paid for. He received a few days ago a reply to the effect that there is no such orphanage as that for which the collections were made, and that no such person as the Rev. J. A. Day is known to the clergy or people of the locality. The police of Rossland are now endeavoring to find the impostor, who has probably taken himself to some part of the United States, where he will endeavor to play over again the same trick which suceeded so well in our North-West.

It must be an easy matter to perpetrate such frauds as this where every one who wishes to do so may take upon himself the character of a minister of the gospel, if he has only a smooth tongue, and "the gift of the gab wery gallopin," as our well-known friend Samuel Weller would say.

It rarely happens that such frauds as this are perpetrated upon Catholics, as such impostors would almost certain ly be detected by the Bishops and priests of the dioceses into which they would intrude themselves, for they would be unable to produce the authoritative documents which should attest the character and standing of any person who might attempt to pass himself as a priese coming from a distant country. Nevertheless Catholics should also be wary not to be imposed upon by such characters who, from time to time, endeavor to take advantage of public credulity. In no case should these itinerant mendicants be trusted, if they have not obtained the approbation of the Bishop of the diocese and the pastor of the parish in which they

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PROSPERITY AND CHRISTIANITY.

It is not so very long since it used to be seriously urged as an argument against the Catholic church that where ever the church flourished the nations were not prosperous as a rule, while prosperity was the dominant note in the history of the nations that fell away from the church at the time of the religious revolt in Germany. The obvious answer to such an argument, our brethren who are supposed to read the Scriptures so faithfully seem to the Scriptures so laithfully seem to have missed entirely, or had they for gotten that He said when on earth, The poor ye have always with you"? and when the disciples of John the and when the disciples of John the Baptist came seeking for some sign of His mission and asking Him what they should tell John, His answer was: "Tell him the blind see, the deaf hear, the lame walk and the gospel is preache the lame walk and the gospel is preached to the poor." Poverty is the most glorious note of the church — the one picked out by Christ Himself to distin-guish her. When the largest propor-tion of the church shall cease to be poor there will be danger just ahead.

on the other hand, there is perhaps no better illustration of how much of awful suffering and distress so-called prosperity may cover, than is to be found at the present time in the large cities of the English-speaking people. It has been shown that more than one in five of all those who die in London in recent years die objects of charity in some respect or other. Either they in some respect or other. Either they owe their medical attention at the end in some respect of votes.

In some respect of votes.

In some municipal arrangement by which a city physician or a visiting nurse calls on them, or they are the subjects of help by some charity or church organization, or finally they are buried by the aid of the public authorities or of some fraternal organization, barring which there would have been only the pauper's funeral. The conditions are a little bit better as yet in this country. In New York, it is said, that only one out of seven of those who die are the subjects of charity. Verily, is it true that the poor are always with us.

Nothing is sadder, however, than to consider that this poverty affects the

consider that this poverty affects the hildren even more than it does the adult population. Last winter a long, time student of social conditions in New York City startled thinking America cans by stating that there was 75 000 children attending the public schools who had not had their breakfasts be fore going to the morning session, and that there were at least double that number who did not have sufficient nutrition to enable them to pay such attention to their studies as was expected of them. Investigation was carefully made and it was found that perhaps this state of affairs was not quite so bad as had been pictured, though there was no doubt that in certain parts of the city a great many of the children went to school with nothing better than a cup of coffee and a small piece of bread as the only nourishment that their parents could afford to give them. Almost needless to say, education conducted under such circumstances, far from doing any good, is rather likely to be a source of serious harm to these growing children, who need all their energy for the mere physical effort of increasing in strength nd in stature.

Almost worse than the conditions with regard to nutrition are those which obtain in the matter of the air that such children are compelled to breathe. Not infrequently is it found that all the children of the family must sleep in a single room and that from three to six, thus crowded into a room which never sees a stime of sunlight, is not a surprising discovery. Under such circumstances it is not to be wondered at that many of the children should be slugg'sh and that the number of those who are backward in their studies and require special teachers and special methods is always on the It is from this stratum of our population that the future generaour population that the fature genera-tions of this country are mainly to be raised. It has been said by one of the most distingui-hed of our sociologists that more than 50 per cent. of the future population in this country is coming from the lower 25 per cent. of the present population.

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e and they These are pictures that show what a hideous whited sepulchre so called prosperity may be. When men are thinking only of themselves and are careless of those through whom their money is made, then conditions de velop which are typical of the selfishness of the man who knows not God because of the man who knows not God because he thinketh not in his heart.

The brotherhood of man is lost sight The brotherhood of man is lost sight of in the midst of the strenuous strug gle for ever increasing wealth which is so characteristic of this generation, and the consequence is a time of misery than the consequence is a time of the product than profounder and more widespread than perhaps the world has ever known. How different it all is from the time when, through the kindly influence of the church, there were not only the Sundays as days of rest, but at least ball as many days more — nearly another day every week — on which for various devotional reasons, the work men were supposed to rest from labor, and when, after attendance at church and when, after attendance at course services, there were the mystery-plays on the green outside of the cathedral or in the market-place, and when all the land was full of that laughter and good fellowship that is characteristic of the children of Grd. We talk of the hardships of the medieval serfs, but they do not compare with those of the poor dwellors in our cities in this

poor dwellers in our cities in this machine-made civilization.

Never was there more need for charity—meaning thereby not so much the giving of money as the extending of a helpful hand and human sympathy— as there is now in this so called age of prosperity. The Catholic church is the only one that still maintains an influence over the great mass of the lower classes, and that sympathy must be increased and broadened in every way in this hour of trial when Social-ism is and account to the sympathy and the socialism is endeavoring to win followers and disclaiming any good influence on the part of the church. Catholis countries with their lesser material prosperity, are infinitely above ours in the possi-bilities for contentment and happiness that even the poorest classes have, and

comething of that must be made to ob tain even in the worst parts of the slums of our large cities for the sake of the brotherhood of man that is in Christ.-Catholic Union and Times.

THE GOOD SHEPHERD AND THE HIRELING.

A "special to the Catholic Times," writing on the recent "Auti Christian Outbreak in China," thus notes some difference between Catholic and non-Catholic missionaries in that region of

"The Catholic missionary to China becomes a Chinaman, throws in his lot with his people, never dreams of a com-fortable retirement in Europe. As a rule he lives far away from the treaty ports, and no gunboat can come to his protection. In time of trouble he sticks to his post, and throws in his lot with his people. They are ready to die with hin and for the faith he has taught them, as so many native Catholics did during the Boxer rising, when an act of apostasy would have saved their lives. I know that among the Protestant misionaries there are many devoted men but I know also that hampered with wives and children many among them, even though they themselves might take risks, are afraid to imperit the lives of their families and to expose women to the horrors of a Chinese ris-ing. A friend of mine, an officer of a steamer on the Yangtse River, wrote to me during the Boxer outbreak words of fierce contempt for the American Protestant missionaries who crowde his steamer as she went away down the river, and he added words of praise for the Catholic missionaries who no more dreamed of flight than our officers on the Northwest frontier of India think of going away to Labore or Kurrachee when the tribe men are up in a ma along the boarder. "These men are of," he said, "just when their people need them most. The Catholics are stand-

of course the Catholic missionaries must and do "stand their ground." The good shepherd "stands his ground" gives his life for the sneep, but the hireling seeth the wolf coming and flieth because he is a hireling.—N. Y.

Freeman's Journal.

THE POPES AND MEDICAL SCIENCE.

The Journal of the American Medical Association has the following edi-

torial on the subject: Few things have been more encouraging in recent medical literature than the renewed attention which is being paid all over the world to the history of medicine. Nothing is more chastening than to find how many of the discoveries that are thought to be very modern are only rediscoveries of the principles that were discussed by men many centuries ago, practically applied in their teach ings and in their practice and then forings and in their practice and other tor-gotten because of changes in the theo retic point of view in medicine. An other interesting phase of this subject has been the larger sympathy that has developed for these early workers in medicine and the realization of how much they accomplished and under what apparently discouraging circumstances. Indeed, until recently, when the works of the old masters have been more read, the old-time medical curricula in the universities were so little understood that it was considered that certain phases of scientific medical work were

not touched on at all.
"Perhaps the most striking example of this is to be found in the impression conveyed by practically all histories of medicine published in English that during the fourteenth and fifteenth centuries there was little or no de velocuent of the spinner of sustempt in velopment of the science of anatomy in Christian Europe because the practice of dissection was under ecclesiastical censure. The supposed decree by which this fatal obstacle of anator was created was pointed out very de finitely, and it seemed to be clear that it had prevented all dissection. it had prevented all dissection. As a matter of fact, however, the history of the fourteenth and fitteenth centuries shows a continuous series of anatomic developments of high order, in spite of the supposed papal legislation against it. Further investigation shows that the defeatable have forbid cree which was supposed to have forbid den dissection really forbade quite a different practice, and on very justifiable grounds. Pope Boniface VIII. prohibited the Crusaders from cutting up the bodies of the dead friends in the East and boiling them in order to bring the bones home for hurial in Europe. It is easy home for burial in Europe. It is easy to understand how many serious evils might follow from this unbygenic practice and how eminently commendable was the premulgation of this law. It seems especially fortunate that it should have been misconstrued into an attempt to prevent the development of the science of anatomy along the only lines in which such development is really possible—those of actual dissection and practical demonstration. home for burial in Europe.

which such development is to and practical demonstration.

An examination of the decree itself brings out these facts very clearly and the history of anatomy in the centuries immediately following this promulgation shows the rest. Within a few years after the issuance of the decree Mondino did his great work in dissection in Italy and published a text book which was the guide for dissectors for nearly two centuries. A corresponding state of affairs has recently been shown to exist with regard to the false impression that alchemy, the mother science of chemistry, was also forbidden by the ecclesiastical authorities. Investigation shows this second supposed decree ham pering the development of the great science to be quite as much misconstrued as that with regard to anatomy.

as that with regard to anatomy.
"Alchemies" were forbidden, but it "Alchemies" were forbidden, but it is clearly stated just what chemical process were intended by the word alchemies. Many of the alchemists pretended to make gold and silver, and found a number of dupes who were quite content to give them real gold and silver for the supposed precious metals that they could manufacture. Alchemies of this kind were forbidden, but nothing else The Pope who issued the decree was himself one of the most carnest students of chemistry of the

time, doing excellent original work, time, doing excellent original work, and published a volume in which he demonstrated the impossibility of the transmutation of metals. Professor Alibutt, in his address on the historical relations of medicine and surgery at the Congress of Arts and Science, held at St. Louis in 1904, mentioned a neit at St. Louis in 1994, mentioned a little book on eye diseases written by this same Pope, John XXII., which con-tained some very practical directions in regard to the treatment of ordinary

affections of the eye.

"The general histories of medicine published in English still continue to repea; these erroneous statements with repeat these erroneous statements with regard to ecclesiastical interference which did not take place. As a matter of fact, the whole attitude of the ec-clesiastics of the time was in favor of the development of a scientific teaching of all kinds, and they were promisent in their encouragement of universities. The grateful acknowledgement of what was accomplished within these earlier ages and the recalling of it to modern generations will only make clear how slow is human progress and how much even the best advantages are likely to sink ieto obscurity if they are negle for some passing favorite theory. This of itself should be enough to bring us to do justice to the grand old men of the olden times who accomplished much with inadequate means, and often under discouraging circumstances, for the development of the sciences whose full fruition was so delayed for so many cen

ALL BACHELORS A MENACE.

INDISPOSITION TO HOME BUILDING IS THREATENING THE HUMAN RACE.

"The worst evil threatening human or The worst evil threatening human society to day is not the hasty or misjudged marriage but the growing indisposition to marriage at all, especially on the part of those who are best able to assume its burdens, "said Rev. H.
P. Smyth at St. Mary's church, Evanston Ill, Smyday night in speaking on con, Iil., Sunday night in speaking on "Marriage and Mixed Marriage."

"This is not a new evil in the human mily," he continued, "although it is family," he continued, "although it is comparatively new in Christian society. Greece and Rome each saw its very existence threatened by bachelorhood and childless marriages. This condition came, too, not in the days of struggle but in the midst of prosperity and affluence. One patrician family after another died out through limiting offspring to one or two; and death, which does not always respect human arrangements. coming respect human arrangements, coming for that one or two. Similarly with us. The twin evils, bachelorhood and su families, did not threaten in the time of the nation's upbuilding, but now, in a condition of unexampled success.

DEFLECTION FROM THE TRUTH. "Men wonder that we should copy paganism so accurately. But we have simply eliminated that without which nothing better than paganism is pos-sible. What is paganism but a deflec-tion from the truth an abandonment of religion? So until we restore marriage to its original place and put it once more under the shield and pro tection of religion society must drift.

"It will not be denied that human

ciety is founded upon the family and that the family is based upon marriage. The superstructure may not be as stable as the foundation but can never be more so. Hence society at large can not be better than its ideas of marriage. Marriage is a contract between two, but Christians must hold that the Omnipotent is also a party to it.

That society is interested no one questions. Society has its civil side and its religious side. That will scarcely be controverted. Civil society or the state has cut a sorry figure in its dealings with the marriage tie. Even the license bureau is largely a humbug. It does not quite justify its own exist-ence. Needless to say, any one can get a licence who knows how to go

MARRYING PARSONS AND JUSTICES. "And common law marriages, which presuppose no license, are not ques-tioned. The state authorizes ordained or licensed ministers of the different re ligious bodies as well as judges and flustices of the peace to tie the knot. How can the proper attitude be shown except through judicious inquiry into the character and condition of those who would enter into the sacred bond s? It is obvious that many of those whom the state authorizes to unite in marriage institute no such inquiry and are patronized because they don't.

Among the greatest enemies of so cial order to-day may be reckoned the marrying parson and the marrying justice of the peace. Armed with state authority, these human harpies infest county court buildings and excursion boats seeking to traffic in the holy institution prop. which society rests. stitution upon which society rests.
What care they for the future of the unfortunate couple whom a holiday sentiment has brought to them. "

WHY DID SHE WEEP?

The Congregationalist, with truly Christian spirit, asks:
"Princess Ena, fiancee of the King

Christian spirit, asks:

"Princess Eas, fiancee of the King of Spair, wept, it is said, during the formal process of conversion to Roman Catholicism. Why?"

One does not require to be a mind reader to discern that the query is propounded in querulousness. Tears may spring from sorrow, they may gush forth from very j.y. Possibly however, the questioner is so pure that he knows not the burdening weight of deadening sin. Possibly he is so hardened that joy, the "viewless spirit," touches not his calloused heart.

When one enters the Catholic Church brazenly, with no sign of sorrow, it is safe to say the conversion is not a heart-cleansing one. It is a solemn matter cleansing one. It is a solemn matter.

safe to say the conversion is not a heart-cleansing one. It is a solemn matter to become a Catholic. It is a time for reflection; it is a time when one must look deep into the conscience; it is a time when one must pray fervently for that saving faith which Christ alone can give; it is a time when one often is forced to put acide tenderest worldly ties; it is a time, too, when hate finds place in the heart of a cherished friend and the convert is looked upon by so-called Christians as looked upon by so-called Christians as a renegade, who by some peculiar hypnotic power exercised by some one,

nas become a veritable idolator.

Princess Ena simply has followed in the footsteps of many eminent men and women who have come into the church not with a boisterous "Glory, hallilulia!" not with a resounding "Amen!" but with deep contrition for the frailties of the past. This contrition may have started the silver tears to the royal eyes. The tears no doubt were those of joy conceived in the thought that God in His divine mercy had given the prospective queen grace to say "Lord, I believe; help Taou my un

Long-suffering and patient is ou gracious Saviour. May He give the new convert strength to be steadfast; may He give her courage to put off all worldly desire; may she be enabled to say, as did Father Faber, to friends who are still in the dark: "The Good Shepherd wants you to be of His sheep with His one fold; why do you linger perishing outside? Why do you want to be one of His sheep, but outside His fold?"—Catholic Union and Times.

NOT WHAT THEY CLAIM TO BE.

N. Y. Freeman's Journal. Milwaukee, Wis., March 17, 1906. Editor Freeman's Journal:

Dear Sir :- Two Chaldeans, the Rev. Father Anthony Zaya (also Ziya) and the Rev. Deacon John Zaya are now on their way East, having passed through here on their way from St. Paul. They pretend to collect for the building of a Catholic orphan asylum in Kurdistan the former having been destroyed by the Turks. Although these men were allowed to collect in two Western Dioceses, being given permission in writing by the respective Bishops, I consider them to be frome. m to be frauds-that is, schismatics, not Catholics, if they are clergymen at all. They have no letters from either their Catholic patriarch, Jos. Emmanuel Thomas of Messal, or from the Propa-ganda. Yet the rule strictly demands that. They show a letter, in French, from the Metropole Abraham V. Sahak, Simonaya of Kochanes, in Kurdistan, dated Dec. 12, 1904. Now, there is no dated Dec. 12, 1904. Now, there is no such diocese, nor such bishop given in the Roman "Gerarchia," nor in the "Missiones Catholicae," published by the Propaganda. But if you refer to Herder's Hirchenlexicon, Vol. iii, col. 42t., you will find that Kochanes is the present seat of the Schimetia Chaldeau. resent seat of the Schismatic Chaldean Archbishop, and that these Archbishops have for centuries always taken the name of Simeon, which I suppose, is the above Simenaja.

The letter bears a rubber stamp seal

giving the name as Kosaanes, the Arch giving the name as Rosaanes, the Arch-bishop being called 'Regl episcopus,' which I suppose was meant for "arch-episcopus," but misunderstood by the good rubber man. The stamp, which can be made anywhere for 25 cents, is new and fresh, and cannot possibly be two years old, like the letter. Moreover, the letter is written, gramma and context, in such a manner that if written by that "Regi episcopus" we can only pity the dicess over which he rules. In a word, everything points to a forgery; yet that letter is absolutely the only authorization those

men can show.

There are more of such men making the rounds in the States, some of them Catholics, but without authorization. Would it not be well to have their names published in the press ?

Sincerly yours, (Most Rev) S. G. Messmer.

UNAUTHORIZED PRAYER.

CONDEMNATION BY THE BISHOP OF LIVERPOOL.

London Eng., Catholic Herald The Right Rev. Dr. Whiteside, in a otter to the clergy of the diocese of diverpool, says: "A number of our Liverpool, says: "A number of our people have been annoyed of lake by ople have been annoyed of take by deliving through the post copies of cayer, to the multiplication and dismination of which extraordinary comises are attached. It is well that may should be protected from this evil understand that they who disseminate such prayers are doing wrong. They are disobeying the laws of the church, which forbid anyone to circulate prayers which have not clearly received the express approbation of ecclesiastical authority. Furthermore, in the case of these prayers owing to the conditions attached to them, still greater wrong is done by distinctly encouraging what savors of superstition. It would be well to adv.se those who have received, or who may receive, copies of such prayers, to have them destroyed at once. "

second week after Easter.

Brantford Expositor.

Brantford Expositor.

Father Enclert will have every reason to the would have only the kindest of manners. His past week has he been honored by the Catholic past week has he actice. You will, therefore, let them derstand that they who disseminate

An Notorious Impostor Dead.

A dispatch from London, England A dispatch from London, England, announces the death of Edward R. Donkin, the self-styled "Bishop of the Independent Catholic Church," who left the city over a year ago after a term in the work house and who had here a long record of impostures and crimes. Donkin was one of the boldest impostors who ever tried to deceive impostors who ever the to decerve the public in this city. For a time he had quite a following at his "chapel" on Erie street, where he was known as "Dom Benedict Donkin." He afterwards nade himself a Bishop, and used the title when occasion favored. all his tribe, however, he harmed no one so much as himself, and died poor and outcast.

POPE PIUS PAYS A BEAUTIFUL

TRIBUTE_TO IRELAND. Cardinal Logue, Primate of all Ireland, has just had his special audience with the Holy Father. That which was given him the morning of the recent consistory was merely a ceremonious meeting. The Cardinal presented His Holiness with the Peter's Pence of the Archdiocese of Armagh and with 25,000 francs collected in his own and some of the other dioceses in Ireland for the distressed Calabrians. offering of poor Ireland's money for Calabria deeply touched Pius X., and Calabria deeply touched Pius X., and he spoke quite enthusiastically of Irish faith, devotion and generosity. "Oh," exclaimed the Sovereign Pontiff, "if all countries were like Inclead I. countries were like Ireland, I should have little trouble in the Catholic

What is true of the Irish in Ireland, America and Australia is true also of the Irish in Rome, for the Vatican has no sturdier, no more unselfish children in the Eternal City than the exiles, clerical and lay, from the "Land of Faith"—and well the Quirinal is aware of the fact.

Postponed.

Rev. Father Twomey, of Belleville asks us to say to our readers that the Grand Drawing of the Tombola in aid of St. Michael's church, has been post poned until May. When the drawing takes place the list of the prize winners will be published in the CATHOLIC RECORD.

God always wills and effects that God always wills and successful which contributes most to our sanctification, provided meanwhile we yield the divine action. Faith ourselves to its divine action. never doubts it; the mere unbelieving, rebellions, despondent and wavering the senses, the louder Faith cries, "This is God! All is well!"

Covetousness must be a great sin since it takes up two of ten command-

DIOCESE OF HAMILTON.

The devotion of the Forty Hours' began last week in St. Patrick's church Hamilton, and will be continued in the other city churches. The preacher who is conducting the exercises, assisted by the city clergy is Rev. Father Sullivan O. M. I, from Lowell, Mass. He preached the sermon at High Mass at St. Patrick's last Sunday, His Lordship the Bishop was present at the thone and also satisfied at Vespors and carried the Blessed Sacrament in procession at the closing exercises. NEW PARISHES AND NEW SCHOOLS IN THE

Two new parishes and new schools in the Diocese.

Ann's, East Hamilton, and another at Hespeler.

Three new Catholic schools have been tately established—at Mount Forest, Kenilworth and Chepstow mission—and two more are to be rected, one at Proton and another in the new parish of St. Ann.

CLERICAL CHANGES AND APPOINTMENIS.

The following appointments were announced on the Feast of the Annunciation of the Blessed Virgin, viz: Rev. P. Doncan of Dunoville, transferred to St. Mary's cathedral, will be Superintendent of September 19 and the Sep CLERICAL CHANGES AND APPOINTMENTS.

WONDERFUL EFFECT OF FRUIT.

"Fruit-a-tives" (Fruit Liver Tablets) are concentrated fruit juices. And it is these fruit juices that cure Constipation, Biliousness, Headaches, Indigestion, Palpitation of the Heart and all Troubles of the Stomach and Kidneys. A. leading Ottawa physician discovered a process by which he could combine the juices of Apples, Oranges, Figs and Prunes and by adding another atom of bitter principle from the Orange peel, completely change the medicinal action of the fruit juices, giving the combination a far more powerful and more beneficial effect on the system. "Fruit-a-tives" are tablets made of this combination of fruit juices-and they have made most wonderful cures of Stomach, Liver and Kidney Troubles and of Blood and Skin Diseases. 50c a box .-- Ask your druggist.

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Easter Bells. Send 25 cents and we will send you 5 Easter Bells. regular price 50 cents, only ten gross at this price. Don't delay and be disappointed. Write at once. The Brantford Artificial Flower Co., Brantford, Oat.

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@---

A CANADIAN CONCERN

Easter Cards at the Catholic Record office: 5. 10, and 15 cents each.

a silver fruit basket as a token of their esteem. Tuesday afternoon the children of St. Joseph's school and the pupils of St. Basil's Christian Destrine class, who attend the Collegate, assembled in St. Joseph's school to do honor to their retiring superintendent. The children had a very neat programme prepared, and during the course of the programme, three young pupils came forward to read an affecting address and to make a presentation of a set of silver spoons, forks and knives. Those making the presentation were Clara Cabill, Mary Brohman and Josephine Mullaney. On Wednesday afternoon the school children of St. Buil's assembled to do him honor. An excellent programme was randered and a beautiful address was read by Gertrude Schuler, Eddie Maloney and Lenore Hargadom, to which Father Englert feelingly responded. The pupils then presented him with a set of breviaties and a silver tray. Last evening quite a number of men assembled in the Young Men's Catholic club room to bid Father Englert farewell Father Lennon came down from Guelph hospiral for this reception, and in his speech he made a very feeling reference to Father Englert. He had, he said, been a good, earneed worker, and it was with deep regretithat he received the news of his removal. Father Cummings, who acted as chairman, then called on the gentlemen of the club, and Wm, Gilligen and Thomas Lackey came forward and read a suitable address, after which they made a presentation to Father Englert detuct they made a presentation to Father Englert die bond in the regret that he heft fire club, and M. J. O'Donohue, Father Englert, in his reply, stated that he had never spent a happier time than he had in Brantford, and it was with regret that he left the city. He had found commings, and for the people of Brantford he would have only the kindeet of memories. His



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FIVE-MINUTE SERMONS. Palm Sunday.

SPIRIT OF HOLY WEEK.

Think diligently upon him that endured

The week which we this Sunday

enter upon, my dear brethren, is called Holy Week; and of all the many sacred

easons which the church has set apart

this is by far the most solenn and sacred. Everything which it is within

the power of external rites and cere-

monies to do has been done by the church in these services, in order to

bring home to her children the great lesson which this holy season should

teach. And while it is true that the

church has not made attendance obliga-

tory under pain of mortal sin, yet it

would argue a very poor and ungrate-ful spirit, and one but little in accord-

ance with that of the church, if any one should without good reason neglect

Now, what is the truth which these

services have it for their object to impress upon our minds? No other

than that fundamental, distinctive truth—the Passion and death of Christ,

its reason and effects. The church

greatest interest - an interest

And, first, as to those who are in the

habit of going frequently to the sacra-

ments, who understand their great value, and find in these means of grace their chief consolation in the midst of

the troubles and cares which surround

them. For these the commemoration of the Passion and death of Christ can

of the Passion and death of Christ can-not but be profitable. The author of "The Following of Christ" tells us that we ought not to consider so much the gitt of the lover as as the love of the giver. And we all know that we esteem the trifling present made by a dear friend more than much more costly

things which we have ourselves bought

or earned. Now, the sacraments are not merely inestimable treasures in

themselves; they are also tokens and pledges of the love of Him who institut

ed them, bought by Him at the cost of His own most Precious Blood, given to us to show us His love to us. Every

and established and bestowed upon him out of love; and if he wishes to

know how great that love was he ought to have a lively sense of what it cost

our Lord to merit those graces for us

ely, His bitter passion and death.

But there are many who neglect the sacraments, who come to them but soldom, perhaps only to their Easter

Communion; perhaps not even to that What is to be thought of those who

act in this way? Certainly, however

smart and keen and intelligent they may be, or fancy themselves to be, in lower matters which are nearer to

them and fall beneath their senses- in

money getting, in trade, in art, in literature — such men show but little

price paid by our Lord to those sacra-ments, I have but little doubt that

they would be led to form a truer notion of their value and importance.

I wish I could conclude without

alluding to another class which, though I trust it is not numerous, yet does exist—I mean those who do not neglect

the sacraments, but those who do worse; who projane them. Those who

worse; who protate them. Those who make bad confessions, who conceal mortal sies, who have no sorrow for their sins and no purpose of amendment, who make the infinite mercy and goodness of God a reason and pretext for wallowing in vice and sin—what shall be said of these? We know that our Lord is reigning now gloriously in heaven; that nothing which we can do can cause him less or pain; yet it is

can cause him less or pain; yet it is also true that those who act in this

way do all that lies in their power to

trample under foot that Precious Blood which was shed for them. But while there is li'e there is hope, and if even

those would devote this week to medi

tation on the Passion of our Lord, they

might form a just estimate of what their souls cost our Lord, and turn to

which surpasses every other.

to be present.

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THE TRUTH ABOUT THE CATHO LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXCVIII.

Professor Foster, or rather the Pres-byterian church, which, by publishing his book, makes herself responsible for the truth of its main propositions, is very indignant at having it said that Luther, and the other Reformers, deny that salvation can be found in the Cath

As I have shown repeatedly, the British Protestants, English and Scotch, were enraged to hear it said that "Papists" could be saved. The continental Reformers were less severe.

Calvin, for instance, censures those who say that any particular Catholic, even the great leader of the League, is lost. How, he asks, can the Pope be anti-Christ, if he does not sit in the temple of God? Therefore there must be many true churches and true Christ. be many true churches and true Carls tians among the Papists. Accordingly, he directs, if there are no Reformed ministers at hand, let our people take their children to the priests to be

Following Calvin, the Huguenots allowed that Catholics could be saved. Therefore, although they excommunicated Henri Quatre on his turning Catholic, they could not pretend that they had thereby cast him out of the kingdom of God. They might have said, indeed; "So libidinous a man as Henry is not likely to be in a state of grace now, and he was not likely to be grace now, and he was not likely to be in a state of grace when he was with us. His real religion is probably summed up in his reported exclamation: 'Paris is worth a Mass!'

As Luther also held that anti-Christ must be found in the church, not out-side, and would have it that the Pope is anti-Christ, he was logically bound to is attronrist, he was logically bound at treat Catholics as possible Caristians. And in fact in his later years he does. Says he: "Many and mighty saints have remained under the Pope." Also: "The Papists have the authentic Creed, the authentic Sacraments, the authentic Christianity. Moreover, we have derived these from them."

However, in the height of his career, e says: "I will not have my doctrine he says: "I will not have my doctrine judged of any man, not even of angels; hoever does not accep; my doctrine can not be saved."

Now since, as Professor Foster rightly says, in Johnson's Cyclopedia, the Catholic doctrine of Justification is sounder than Luther's, and since Baxter declares that he can not dis-cover the essential difference between the Catholic and the Calvinistic doc trine of justification, an opinion to which Mohler also seems to incline On the contrary, Mohler says that Calvin "perfectly coincides" with Luther.—Ed. Review) it follows that Luther, in his prime, sent to damnation the wiser part. If he did not hold out in this perverseness, so much the better for him. But Professor Foster ought to have stated that he came to this more reasonable charity only in his old

Let any one read Luther's glorifica-tions of a faith "before love and with-out love," a faith entirely compatible, as he declares, with concubinage and manslaughter, and public falsehood, and then read the General Laynez' ex position of Justification before the Fathers of Trent, and I think be will be well disposed to agree with Foster in putting the Jesuit, as to this point, above the Reformer. No wonder Luther talks about "my doctrine." It certainly is not Christian doctrine. As to Luther's declaration that it was lost after Paul's death, and had been afresh revealed to him, that is simply a specimen of his incomparable im pudence. It is not strange that he is not willing to have his doctrine tested, either by men or by angels, for it would stand the trial very ill indeed. John Wesley is fully warranted in describing Martin's famous commentary on the Martin's famous commentary on treat. Galatians as "that dangerous treat-

A Methodist friend of mine, who de tests the A. P. A. and all that rabble, but who evident'y thinks it a point of religion to stand by Luther through thick and thin, contends that Wesley did not get Luther's real point of view, that if he had, he would have admired his work on Galatians as much as Pro testants generally have done.

True, give to Luther's words a 'non natural sense,' of which a very large part of them stand so fearfully in need, and you may make him agree with Caland you may make him agree with or vin or Baxter or Laynez or Paul, or anybody. However, John Wesley is too clear headed a man for that style of proceeding. He takes Luther's words in this work for what they mean; and what they mean, as concerns justifica-tion, is anything but edifying.

Moreover, Wesley had been so much in Germany that he had had a good opportunity of learning what the results of Luther's teachings really were. He finds the fruits of loose living every where in the German Protestantism of that time. Even Zuzendorf and the early Mo avians, although Wesley nowhere charges them with ill living, yet, standing on the doctrinal basis of Luther's teaching, even aggravated his theoretical Antinomianism. Zizzendorf was a much better man than Luther, a was a much better man than Luther, a man of saintly face and saintly life (although Octinger declares that he is nobody alongside of Ignatius Loyola), but he even outgoes Luther in declaim-ing against the law of duty as being held binding on Caristians. True beheld binding on Caristians. True be-lievers, he explains to Wesley, in the conference at London, do nothing be-cause they are bound to it As if filial cause they are bound to it. As if filial obedience, in man or angel, can ever be a mere form of self pleasing, divorced from reverent regard to the Infinite and Perfect Will!

Whatever fault may be found with John Wesley, he has at least saved the whole body of his followers, earlier and later, from any taint of doctrinal Antinomianism. His early asceticism, although afterwards moderated, always and the same and the same and the same are always as the same and the same are always as the same are always remained a saving salt in his influence The best Methodists remind us of hin, but they do not remind us in the least of Martin Luther. The type is wholly different. The more completely they hold themselves aloof from the burly

blackguard of Wittenberg (admiring always, of course, his great genius and such works of his as "The Freed m of a Christian Man") the better it will be for their reputation. After all, while they have a right to recoil from the "horrible decretum," they belong to Calvin's wing of Protestantism, not to Luther's.

Luther's.
Either alternative, of course, still leaves them the inestimable privilege of vituperating "the Papists" to their heart's content—a privilege, it is true, which my learned friend is by no means inclined to use.

It is lamentable how sometimes, when people are committed to some one are committed to some one are committed.

people are committed to some one as a saint, who is not a bit of a saint, whatever else he may be, they will defend things in him from which they would recoil with horror, if they were said or done by another man.

For instance, if, when this friend took

his wife, some one had suggested that, if she should ever fall, say into leprosy, or into hopeless insanity, he would have a right to put her away, as being no longer his wife, and to take another, so that if by some miracle she were recovered she also would be free to take a new husband, he would have struck down the rile are proporter of an exit down the vile prompter of an evil thought. Yet, when Luther says the thought. Let, when hather as a same thing, he finds in it nothing amiss! He explains that in such a case the wife is to be regarded as dead! This he says, not of himself, for he would rather die than forsake a wife whom he has taken "for better for worse, in sickness in health," but as being under the tem-porary obsession of an evil spirit, known on earth as Martin Luther. What he may be known as now, I can not say, not entertaining intelligence with

Pandemonium.
I may remark that when I communi cated this thesis of Luther's to another friend, also a clergyman, but who, not being a theological professor, was free to use his moral judgment, he only re-marked, "What inhumanity!" and turned away in disgust. So would any one who does not reason in this way Luther is a saint and apostle; the true Gospel, after being well nigh list for ages, was revealed anew to Luther therefore Luther, though possibly cap-able of some trifling slips of opinion, is not capable, in a vital manner, of saying anything evil or substantially false. Therefore, although our humane and Christian instincts, left to themselves, would abhor any man who should giv us leave to repudiate a wife for involun as leave to reputate a wife for involut-tary maladies, yet, when this otherwise detestable doctrine is propounded by the canonical and can nized authority of Martin Luther, we must humbly submit ourselves to it as wholesome and

tion everything else, and applies her-self exclusively to tracing the steps of her Lord and Founder from His entry I have read Dr. Sheldon's defense o Luther's behavior in the matter of the Landgrave's bigamy, and must say that into Jerusalem in the midst of acclama tions and rejoicings, to the entomb while it does not make matters one whit better for Luther, it does make them a good deal worse for Dr. Sheldon. He body in the Sepuichre of Joseph of Arimathea. Now, every one must have, necessarily has, in these events ctually thinks (and so does my friend) that Philip would have done much bette had he followed Martin's advice, and, concealing his bigamous marriage, have left the world to believe that the young Margaret was not his wife, but merely his concubine! And this is supposed to be a vindication of Luther! Bigamy, declared by Luther to be very undesirable, but not sinful, is to be covered rom the scorn of the world by the pre tended immorality of an evangelical prince, who declares that he has resorted to polygamy in hope of escaping from his promiseuous unchastity, but who is urged by the two Martin Luther and Bucer, to pretend to the world that he is still involved in the immorality, as he is in fact in the resulting discases from which he is struggling to escap Moreover, he is not merely to leave the world to misinterpret him if it will, but is to protest solemnly, as before and men, "that he knows that Christ has abolished polygamy, and restored the original covenant between one man and one woman, and that it is a foul s'ander to suppose that he, a Christian simply his concubine, such as God of old allowed his friends to take." This lying and shameless declaration Bucer had drawn up and urged on the Land grave, and when Philip refused to sign it, Luther scornfully remarked that a Protestant who would shrink from "a good plump lie" for the benefit of the true religion, was a contemptible crea

And this is supposed to be a vindica-tion of Luther and Bucer and Meianc-thon and Bugenbagen!

CHARLES C. STARBUCK.

Andover, Mass.

THOUGHTS FOR LENT.

I O Christian, thou hast but one oul! If that be lost, all is lost; there but one death; if bad all is soul! bad.

Thou hast only one Judge from Him there is no appeal.

If I. Thou hast only one sentence to hear; it will be either "Come ye blessed," or "Depart, ye cursed." IV. Thou hast but one eternity awaiting thee: if this be not happy, then thou shalt be unhappy forever.

V. There is but one heaven: excluded from this hell will be thy inevit

All created things could not fill your heart, for its capacity is greater than anything which is not God. The will of God, alone shall be your fulness. of God, alone shall be your fulness and it shall leave no void in your soul

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Young Street, Toronto. References as to Dr. McTaggart's profession standing and personal integrity permitte

by:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross ex-Premier of Ontarlo.
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CHRISTIAN EDUCATION.

The Rev. Louis S. Walsh, D. C. L. of the Catholic Free Schools of the Archdiocese of Boston, gave a notable sermon on Christian education notable sermon on Christian detactions at the laying of the cornerstone of St. Mary's School, in Fall River, Mass., by the Right Rev. Bishop Stang, on Sunday, March 18. Granting even that the secular public school does all for the public temporal well-heing that for the pupil's temporal well-being that its advocates claim, the duty of Catholic parents, as Father Walsh urged with emphasis, is still to provide an education for their children in which the latter's spiritual interests are not jeopardized for any worldly considera-tion. Said Father Walsh:

"The Poritan and Pilgrim deserve credit for giving to our noble state such a foundation, but they were not the originators of the idea, for it was ne of the many fine ideals that they brought over from old Catholic Eng-land, hence it was and is a Catholic

"The non-religious - or so called, but misnamed, non-sectarian—system was adopted about seventy years ago. Two or more generations have been educated under it, and with what re-

I we put the Catholics in a group by themselves, the people, men especi-ally, of the state and country are no longer a church going people. Where and when do legislators now consult the rights of God and of religion in making he capital laws of the land? Is the Christian idea of Sunday not fast disappearing? Who hesitates to sneer at the majesty of the law on statute book in court or in trade, unless the strongarmed hand is there to inspire fear of

It is but fair to prelude Father Walsh's answer by the statements of two representative Protestant clergy-

men on the self-same day.

The Rev. S. S. Seward of New York, preaching in the church of the New Jerusalem, pleaded for the restoration of "the missing link" (religion)—which makes earth life the preparation for

Heaven.

6 While disclaiming pessimism and boldly declaring that divine forces are already at work that will reform and regenerate society, he pointed out that the millennium has not yet arrived— there seems to be 'something rotten in Denmark,' and that God seems to be forgotten in these days as an active factor in the affairs of men. He illus trated this by the tendency to resort to 'egislation, and a multitude of outward reforms to right the wrongs of the world instead of appealing to moral or spiritual principles.' The Rev. Charles Stelze, secretary of

the church and labor department of the general Presbyterian body, speaking at the First Presbyterian church in St. Louis, made these significant state ments:
"Who has not been appalled by the

tremendous growth of Sociali m? In our own country the growth in the last four years has been saven fold. If it increases in the same ratio in the next eight years the Socialists will be able elect a President.

economic value of Socialism, this fact remains—that Socialism is becoming to thousands of workingmen a substitute for the church. The labor question is definitely and morally a religious problem. The Socialist may retort, however, that his tenets receive encouragement

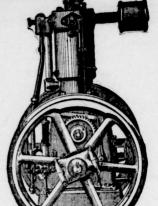
from the equally irreligious worship of money and material success which pre-vails among us, and will grimly indicate the eminent Sunday school man, John D. Rockefeller, of Standard Oil notoriety, with his billion dollar fortune. Father Walsh, with even keener eyes

for the evils of the time, and not less love for his country, does not hesitate to put the blame squarely on the seventy years of secularism in the pab-lic schools, by which two generations at time a man goes to confession, every time he receives Holy Communion, he is receiving that which was instituted least have gr wn up in an atmosphere from which all positive Christian ideas are excluded.

"Ah! if the old church had not kept

Massachusetts; in that golden inscrip-Massachusetts; in that golden hasrip-tion had not been written over her school houses; if that invigorating spirit had not been the sap and life of her system of education, to day Chris tian civilization in any tangible, visible torm would be a by-word in our noble common wealth and the ancestors of Puritan days would rise up to rebuke, perhaps even to curse the degenerate sons who removed the corner stone from the sacred edifice of school and college nd university."

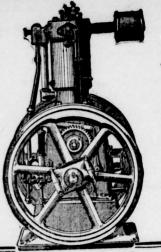
literature — such men show but little sense and understanding about things which are of real importance and value. In what way may these duller and obtuser minds learn to appreciate these higher things? Certainly the price given for a thing by a prudent man is a good means of learning what it is worth. Now, if those who neglect the sacraments, who make but little of them, would during the week apply themselves to the consideration, of the price paid by our Lord to those sacra-Oh, the ineffable peace that is ours when faith has taught us thus to see God through all creatures as through a transparent veil! There is nothing Faith does not penetrate and overcome, it passes beyond all shadows and through the darkest clouds to reach Truth; clasps it in a firm embrace, and is never parted from it.



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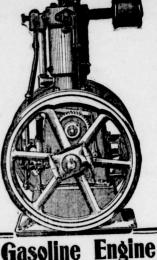
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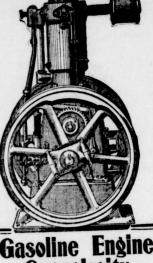
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We someti foolish talk being what men, for inst "things we fathers wer-to any of you that I have the proper s them, they

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CHATS WITH YOUNG MEN.

We sometimes hear a great deal of foolish talk about opportunities not being what they used to be. Young men, for instance, are apt to think that "things were different when their fathers were young." I want to say to any of you who harbor such an idea that I have never seen a time in my life so promising as this very present. To the man who is looking for them in the proper spirit, opportunities are on every side. For the man who is fit for them, they abound. them, they abound.

Energy Necessary for Effective Work The ap to date employer does not want people around him who have gons to seed. He is looking for the to seed. He is looking for the force that does things, the power which moves vigorously forward. It takes live steam to move machinery. It can not be done with the exhaust; and if you indicate by your appearance that you are only the exhaust of age, the energy, no one will look to you ective work.—Success.

Have the Courage to Fast, The time for the yearly fast t at the church commands its members to observe in penance for sin, is here. Young man, in penance for sin, is here. Young man, have the courage to keep it. Observe the fast. Learn to suffer: Practice self-denial. Mortify the flesh. You pamper your stomach all the rest of the year and are its slave. Now be its master. Give it only as much food as the rules of Lent allow. You have no right to dispense yourself. Don't be a coward. Have some "grit," some self-control, some fortitude, some faith—observe the fast!

The Elements of Success. HON. MAURICE D. FLATTERY.

The first essential to success is honor able ambition and determination to excel in that particular calling for which the individual is best suited. It is well that man should possess confidence in as ability and always consider himself the equal of any man in his particular line of work and those with whom he

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SS ROE has to associate.

In his experience he found it more difficult to find men capable of filling positions highly remunerative than those to which a moderate salary was attached. In large corporations the employe is master of his own salary; if he makes himself indispensable to his employers his compensation is proemployers his compensation is unlimited.

employers his compensation is all limited.

It is folly for young men coming to this country to look for light positions with no prospects of advancement. Labor has a dignity of its own—especially skilled lator—and a thousand expert mechanics are far more valuable to the material prosperity of a country than the same number of lawyers.

One of the best means to success is temperance, in every sense of the word. As a professor of hygiene and physiology for ten years Mr. Flattery related his experience and said he invariably found the use of alcohol to be injurious to the human system. Drinking for social amusement should be discouraged among young Irishmen and other forms of among young Irishmen and other forms of enjoyment substituted. Tobacco smok ing is also injurious to health, but not to the same extent as alcoholic beverage. Besides, the amount of money watted on both should receive due considera-

Young people should practice economy and never live up to their mears. They should save a little and invest that little carefully. Young men coming to this country, should study the conditions which make it so prosperous.

Advice to Bachelors.

The following original description of the perfect wife is taken from a book by the late Max O'Rell, the French humorist, just published in Paris:

"Marry a woman," he writes, smaller than yourself. Do not marry a woman whose laugh is forced and does not spring from the heart, but marry a woman who enjoys a joke and looks at the bright side of everything.

"Marry a girl who is a bit of philoso pher. If you take a girl to the theatre, and on hearing there are no seats in the stalls or circle, she gaily exclaims:

"Never mind. let us go into the gal Advice to Bachelors.

pearing in neglige.

"Marry a girl who cares a lot for father, who won't let him go out without seeing that his clothes are imraculate, who, when at length satisfied with papa's appearance, kisses him before he goes off—that girl will make a model wife."—Catholic Citizen.

The Canadian Boy. One of Detroit's milliotaire manu facturerers, Joseph Boyer, who employs a thousand skilled mechanics, has been interviewed by the Detroit Free Press on the all-absorbing topic of "Success in Life." Here is an extract complimentary to Canadians:

in Life." Here is an extract compilementary to Canadians:

"Joseph Boyer likes young men, who, as he says, have to scratch gravel." 'They bring up finelyoung fellows in Canada, he says, 'I like them because they are not afraid of hard work. It is the greatest mistake to say anything against Canadians. Look over the list of successful Detroiters, the hig men in many other lake cities. over the list of successful Detroiters, the big men in many other lake cities, and you'll fird a lot of Canadian boys. They were brought up to work. Hot house children never did amount to anything anyway. It is good for the United States that these boys come here. They are hardy, frugal and in dustrious. They are prudent, do not spend more than they make. It is bad for Canada to bave her best young men coming to the States.'"

Canadians who have remained at home Canadians who have remained at nome, and it is not overweening national conceit to attribute it to the impress of their native country. The testimony of Ame icans who are in a position to of Ame icans who are in a position to judge is that Canadian boys are, as a rule, of superior character and habits. They find then selves in a preferred position when they enter the United States, and, allowing for the inevitable exceptions, they forge to the front in every walk. So much for the influence of Canadian home training and perhaps the greater simplicity of Canadian life. The Detroit man is right when life. The Detroit man is right when he says it is bad for Canada to lose so much of her best young manhood, but the remedy is being supplied. Canada is becoming the land of opportunity, and young Canadians of brains and energy are finding their field at home.

-London Advertiser. The Useful Citizen Referring to a series of Lenten ser-mons which Rev. Francis T. Morin is giving in St. Patrick's church, Colis giving in St. Patrice's centers, Sor-imbus, Ohio, our esteemed contempor-ary the Columbian, says "they are dis-tinguished for their practicality, good sense and general helpfulness. In his sermon at the High Mass last Sunday on "The Model Young Man" Father

on "The Model Young Man" Father Moran said:
"Our youth of to-day will be our men of to-morrow. The term is used indefinitely as designating all those who have not as yet attained to middle age. They will shape our policy, roll up achievements, determine the world they live in; they will be our rulers. As our youth, so the future. Men are not formed in a day Evil does not become good or good

future. Men are not formed in a day. Evil does not become good or good evil over night. If the future is to be secure, our youth must be trained. The foundation must be assured. "The time of training is brief. Willing or not, we are pushed along. The one who has been wise is prepared and becomes the leader or steady plodder; the other who has dawdled or blodder; the other who has dawdled or frittered away his opportunities be-comes the careless, the indifferent, the comes the careless, the indinerent, the irresponsible man, and is not considered for serious affairs. He does not count. If we are to count in the future, now is the day of preparation. To be the best kind of a full grown we must be the best kind of a young man.

"Our model young man is recognized more by the expression of his thought than by his dress. He may be good looking or otherwise, but he has an open eye and countenance. He is a gentleman and does not go where he would be ashamed to be found.

would be ashamed to be found.

"He approaches the sacraments regularly and as a matter of course. He is not an expert on sporting news, but he keeps fairly abreast of the times and likes good reading. He has even learned to open that best of books next to the Scriptures 'The Imitation of Christ,' and has found a model there for his own living. Yet it is likely that he is an athlete. He certainly has a vigorous body. Manly and tem perate, he delights in good associates. He stands for the church. Loving his home he is often there evenings. He home he is often there evenings. He respects womankind, remembering his mother. He loves his sisters and very often accompanies them when they go out. He is self-made and has a definite aim, and occupies such position as his abilities warrant. He may not be a pro-fessional man or a high salaried corporation president, but station in life does not necessarily enter into the equation not necessarily enter into the equation of a model young man. Such a young man does good wherever he is. He is an edification to those who know him and later in life is the useful citizen."

OUR BOYS AND GIRLS. POPE PIUS X. AS A BOY.

Our boys and girls will, we are sure Our poys and girls will, we are sure, like to read these pretty stories of the early life of our dear Holy Father, Pope Pius X., which we take from our esteemed contemporary, the Sacred Heart Review. His good mother died in 1896, and the oldest sister. Theresa, remembers pher. If you take a girl to the theatre, and on hearing there are no seats in the stalls or circle, she gaily exclaims:

"Never mind, let us go into the gall tery." Marry her. It will be easy to live happily with a girl willing to sit even on the back of benches with her husband.

"Do not marry a woman who has the fast ways of what is called 'smart society.' If you go to pay a visit and must wait half an hour while she fin ished her toilet, do not marry her. But if she comes to you immediately, her hair put up in a hurry, but neatly and simply dressed, she is a girl of common sense. Marry her, especially if she is not too prolix in her excuses for appearing in neglige.

"Marry a girl who cares a lot for father, who won't let him go out without seeing that his clothes are immaculate, who, when at length satisfied with and the oldest sister, Theresa, remem-

the mother lies buried, where the little pleasant cottage that roofed them all still stands. She remembers when Giuseppe—when only seven years old —was taken away from the parochial school to far away C.sialfranco. That was a long journey of fourteen miles, and she remembers how they all kissed and the little hear good has and watched the little boy good bye and watched him go down the dusty road with the priest who held his hand.

riest who held his hand.

"It all happened because Giuseppe was a great scholar. The mother was proud of it, but the father was unhappy.

Hendel to may quite a deal of money proud of it, but the father was unnappy.
He had to pay quite a deal of money
for the boy's school expenses. He used
to grumble. But says Theresa, he went
to work in his field a mile away, before
daybreak, and worked later than any
one, and sent the money. The father
died a few months after the little boy

went away.

"There was a little family of girls left—six of them—and one boy, in addition to Giuseppe, who was at school. Then the sacrifice fell hard upon them all. There were years of bleak poverty that all the sisters remember. Most anything anyway. It is good for the United States that these boys come here. They are hardy, frugal and in dustrious. They are prudent, do not spend more than they make. It is bad for Canada to bave her best young men coming to the States."

Mr. Boyer speaks from experience as a large employer of labor in a city where there is said to be more Canadians in proportion to the whole population than in any other American center. The success of Canadians across the line has been a source of pride to

triumphs, the homecoming of the young priest to say his first Mass, the letters that were such great events, good deeds and brotherly—simple things; yet across them you may discern, better than from all the official hierarchies, what manner of

JOHN BOYLE O'REILLY. Only a fallen horse stretched out there on the

road. Spretched in the broken shafts and crushed by Only a fallen horse, and a circular ing eyes
Watched the 'frighted teamster goading the beast to rise. the heavy load; a failen horse, and a circle of wonder-

DYING IN HARNESS.

may discern, better than from all the official biographies, what manner of man Gluseppe Sarto was."

Theresa showed Mr. Thompson the yellow sheet of paper on which their dear boy had written out for the loved ones at home the Latin praises given him when he was fifteen years old, at the Padua seminary. Tears came thick to her eyes as Mr. Vance Thompson read it a'oud. The other home letters Giuseppe had taken for himself when his dear old mother diel, a ter seeing him once in his gorgeous vestments as Hold! for his toil is over-no more labor for him.
See the poor neck outstretched, and the patient eyes grow dim:
See on the friendly stones how peacefully rests the head—
Tainking, if dumb beasts think, how good it is to be dead: After the weary journey, how restful it is to With the broken shafts and the cruel load-waiting only to die. him once in his gorgeous vestments as Patriarch of Venice. That yellowed Watchers, he died in harness-died in the Patriarch of Venice. That yellowed copy of his school boy praises, made by his own hands for the family to see, told how the boy was eminently distinguished in religion; noted in philosophy as a rood thinker, and for earnest search after knowledge, and for wide research; eminent in Italian for his easy style and his acquaintance with classical authors; eminent in the Latin tongue for his fine translations. nd straps-burden killed him: one of the Fell and the burden killed him: one of the day's mishaps—
One of the passing wonders marking the city

Latin tongue for his fine translations, and in Greek for his sound knowledge

of grammar; and so on with history and mathematics and the sciences. Do you

bad the prime had the wagon. I remember he had money and we were very happy. First, though, mother made us all stay in the garden and she stood in the street and met him alone. He gave

her the money and we had supper that night. Mother got the meat from old Parolin's father—in this very place. I

never thought I'd marry Parolin then. We were so poor, and Parolin had the

nearers of the word.

A toiler dying in harness, heedless of call or goad. Passers, crowding the pathway, staying your

atops awhile.
What is the symbol? Only death, why should we cease to smite.
At death for a beast of burden? On through the busy street.
That is ever and ever cchoing the tread of the burrying feet. What was the sign? A symbol to touch the no taught in parables speak in parwonder that Theresa wiped her eyes | Does He W wonder that Theresa wiped her eyes and no one spoke for a minute, and that it was Theresa who spoke then in her faint, clear old voice, and said:

"I remember that very well. When he came home from Padua because he had the 'primo'—he came all the way by the diligence." I meanwher

the rock is wasted-on heedless f men. f men.
and sow and grasp and lose—labor
p—and then
priz:! A crowd in the street of That gath Then for choing tread— crushed by the heavy load is there harress—dead!

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the Pape to give His blessing to the congregation, which would be done at the close of the
service.

Referring to the Pope, the Bishop said that
although sevenly years of sge, he was a powerful man, very active, and a wonderful man in
his place. He had worked among the people
as curate, B.shep, Archbishop, Cardinal Patriarch and Pope, and that he was wrapped up
in the people of Canada to whom he had sent
his special blessine. He had impressed very
forelbly on the Bishop the desirability of build
ing schools and churches, so that the rising
generation could keep their faith before them.
One of the greatest tributes to G d's work,
concluded the Bishop, was the building of such
a church as had just been completed so the
people could share in the honor and giory that
came from it.

The Bishop closed with pronouncing the
Papal Benediction.

At Vespers the church was packed to the
doors, and many could not gain admittance.
Father Teefy again preached the sermon.

After the sermon Bishop McEvay referred
kindly to the efforts of Father Teefy, and also
spoke of when he himself was a pupil at the
coil ge where Father Teefy was a teacher. He
again thanked the people for such a grand
turnoul, and puid a flattering tribute to the
cor ractore. Mesers. Blonde Box., and the
strentered by St. Joseph's choir, under the
leadership of Miss Kare Carlin, The music
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good and in keepirg with the solemnity of the
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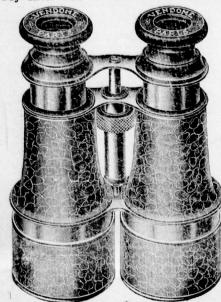
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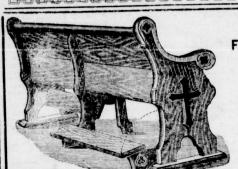
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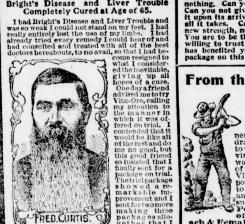
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