LONDON, SATURDAY, FEB. 25, 1905.

A DOOMED INSTITUTION.

It saves trouble to ascribe the poverty power. Of course you are, and if they of the toiler to rum. It also relieves respect, esteem and love you it reone of the anxiety of thinking about him, and tones down the repulsiveness a reward; but I mean more than this. of the pictures of the want of our breth-I mean they do not respect you, but ren. But granting this to be true, who they like you, because they think of are responsible in great measure for you as of themselves; they see no difthe saloons, the temptations and incentives to the intemperance which clothes many of the toilers in the vesture of poverty? We do not expect this question to be answered by the individuals who own them., They could give the public some information at least; but in communities in which the liquor interest holds power, and can make its influence felt at the polls, and is not chary of benefactions for political purposes, and in which the voter sees nothing but self on the horizon, this information is not desirable. Silence then is golden. Reformers may turn their guns on departed worthies or men of straw, and be acclaimed for energy and patriotism; to meddle, how ever, with actualities is to court contempt or the ire of those who have sundry gifts in their vest pocket or know how to get them. Should, however, a saloon seek to obtrude itself in a good residential quarter there is an outburst of pious talk and the good people who look at the situation through the glasses of self-interest see fearsome things and say so in a most edifying manner. And the prospective dabbler in drinks looks remember the mistakes of the past so elsewhere for a market. But he can as to avoid them in the future, but flourish undisturbed in the tenement slights and misunderstandings and indistrict, and hard by the homes of the juries should be buried in oblivion. poor put out his sign and do business. And here, by the way, we may remark that many an individual who is attired let questions pertaining to the common in fine linen and broadcloth, and whose weal be discussed and settled by others. wives and children have an idea of Because bigotry flourished here and looking up a family tree, owe their for- there, and may hap some of our detune to the dimes and half-dimes that parted brethren acquired a reputation are taken from the backs and out of the stomachs of the dwellers in the reason why we should look askance at drums and fifes, for marches and tenements. It is a poor business, and all without the fold. At any rate we

be found in it. lessening the number of rum-shops. He to do either must be charged to ouris not obliged to sign petitions for selves. liquor licenses, nor is he forced to give heed to the wheedling airs of those up a more decent way of gaining a livelow-man, never aid him to establish legitimate, is without honor, and is a Catholic name come and go. fraught with danger.

The Catholic Church, says Arch-Bishop Ireland, renounces her own life and principles when she ceases to combat with all her might intemperance in its causes and allian American saloon is her mortal foe; between the Church and the saloon there can be no truce. As a plain matter of fact the saloon is the personification of the vilest elements in our modern civilization. Whoever understands the force of public opinion among Catholics will easily read the signs of the times and perceive that among Catholics in America the saloon is a doomed institution, and saloon-keeping a disgraceful business from which Catholic instinct will shrink. Let us, he says, waste no words on the possible or ideal saloon. It will be time enough to discuss it when it will be discovered. The saloon as it exists to day trades in and battens upon intemperance, and at its door must be laid all the dire evils which accompany or follow from intemper-

The Catholic need not fear to echo the sentiments of his leaders. He may be styled a fanatic: but it is safer and more indicative of intelligence to stand by one's spiritual chiefs than by the liquor-dealer.

UNCOMPROMISING CATHOLICS. In the sermon Nature and Grace, Cardinal Newman says: Multitudes of those who never knew the Gospel will rise up in judgment against the children of the Church, and will be shown to have done more with scantier opportunities. What do you more than nature does? You do certain good things; what reward have ye? do not even the publicans so? what do ye do | Cauchy, the great mathematician: I more than others? do not even the heathen so? You have the ordinary virtues of human nature, or some of bors and their faults, too: what, are you better than they? Here is an also a Catholic, and should any one ask me the reason and should any one ask me the reason and should any one ask me the reason form its duty. The natives felt proud of Martyrs.

testants about you : I do not mean to say that you are not bound to culti-

vate peace with all men, and to do

them all the offices of charity in your

the fruit of preoccupations proceeding from birth, but the result of a most profound investigation. He would see now there have been engraved on my mind and forever, truths that are to me more incontestible than the squaring dounds to your praise and will gain you of the hypothenuse.

### CATHOLIC EXPRESSIONS.

Our separated brethren evince surprise at expressions which appear be-This is the very reason why they so often take your part, and assert or defend your political rights. And then, showing of the author and the class for which times in our devotional publications. how our civil rights may be advocated these publications are intended. We by Protestants without any reflection may not appreciate their mode of exon us and with honor to them, he says pression when dealing with things that we have much cause to be religious-it may jar on us in fact, but marked that, after all, we were th ashamed, and much cause to be anxious that is because of our viewpoint. A what God thinks of us, if we gain their man who meditates much on the Church is and what Catholics are bound to be, what bound to believe and to do.

We can meditate upon these words beginning the words that his words who accompanied thin, while to take a snap shot of our young Mashonas.

"On our way back we stopped at Empandeni, among the Matabeles. to be, what bound to believe and to do. and yet to him whose life's Empandeni, among the Matabeles.

We can meditate upon these words horizon is bounded by the world For the last years these people had with profit to ourselves. We should they may be dull and devoid of mean- proved untractable and were showing have our faith so stamped upon us as to ing. Or a student from a German musihave our faith so stamped upon us as to leave no doubt of it in the minds of the beholders. In our houses, and conversation and association with fellow-men, we should be known as unfellow-men, we should be known as unsuperscript the special of the should be known as unsuperscript. Our band has produced a complete change. During the two days we spent among them we sang High Masses, we this point in happy manner when she works. So much so that the young works. compromising Catholics. It is not our says that in Scotland they stand and Matabeles, seized with emulation, and business to veil Truth's nakedness with are prayed at, in England they sit and not -they kneel down and pray for them-

## CATHOLICS IN PUBLIC LIFE.

sions Catholiques :

AN INTERESTING JESUIT MISSION

The following interesting details are

Edouard Biehler, S. J., missionary in Lambezo, to the Journal Les Mis-

a despatch requesting us to g

sterling (about \$4,000).

ience what a railroad

Africa with a view of pacifying the minds, healing old sores and stimulating

the good will of all. He desired especi

ally to foster union between the differ-

ent races. This accounts for the serv-

ices of our band of Chisawaska being

required, for music has a soothing influence over the minds, and blends

together hearts as well as voices.
"Our band was expected to give the
Honorable Minister of the Colonies a

Edward VII.

these gentlen

institutions.

king, to meet Hon. Chamberlain, the representative of His Majesty, King Edward VII. The distance is 800

miles, but neither distance nor money

is an obstacle in the way for the chart-

ed company that bore the whole expense. The cost of the trip amounted

to more than eight hundred pounds

appreciate the work of our Catholic

"You may judge thereby how much ese gentlemen, although Protestants,

"The despatch was handed over to us

The distance

The art of forgetting is a valuable possession. It is well of course to Because we have suffered is no reason why we should isolate ourselves and the wonder is that any Catholic should should be able to stand up by this time. We have rights to exercise and oppor-The toiler can do something towards tunities to be lay hold of, and failure

In reading accounts of public meetings we have wondered often why some who aspire to comfort the thirsty of our college graduates were not mortal. He should advise them to take among the speakers or on the platform. Possibly they were too busy with other lihood; and should, if he loves his fel. things, or remembered unduly, or were too indolent to be present. And so himself in a business which, however, public deliberations graced by scarcely

## SCIENCE AND THEOLOGY.

Commenting on an assertion of a Chicago professor that certain chemical Loharmachurg, he hastoned to another than the comment of the comment substances coming together under certain conditions do and are bound to produce life, Mr. George Harvey asks: Why drag in the theologians? All that an intelligent modern theologian would care to say is that God is everywhere, and the creative action penetrates and is coextensive with all substances. Professor Matthews may be a better chemist than theologian, but if his chemistry is sound, it can  $\mathbf{v} \in \mathbf{x}$  no sound theology, and Lord Kelvin, the greatest authority in physical science, in England, says: I cannot say that with regard to the origin of life, science neither affirms nor denies creative power. Science positively affirms creating and directing power which she compels us to accept as an article

The scientist who confines himself to his own field, that its phenomena and their laws, will not clash with the theologian who knows his business. But as a theologian may in mistating an opponent's views or in demolishing in a lew sentences and entirely to his own satisfaction a philosophical system that took years for its upbuilding, cause trouble. So also a scientist who leaves facts for metaphysical speculation. Comte tells us that the search for on frenzy. causes first or final is something utterly inaccessible if meaningless. Tyndall, too, speaking for science, declares that the questions of origin and destiny dies without an answer, without an echo without an answer, without an echo upon the infinite shores of the unknown.

And here let us put before our readers the words of a Catholic scientist, am a Christian : that is, I believe in the Divinity of Jesus Christ, with Tyco Brahe, Copernicus, Descartes, Newton, together with the great astronomers,

LONDON, ONTARIO, SATURDAY, FEBRUARY 25 The Catholic Record. other grave matter against you, that I should give it with pleasure. He beyond all expression at the success of their own Thomas and the success of their own. They did not think that the sons of their own downtrodden race were capable of such marvellous things. As for the white people they expected As for the white people they expected to behold young negroes dancing and gamboling at the sound of cymbals, files and drums; but how great their astonishment; when they saw our young Mashonas reading modern music with case, observing time and expression, and playing all the instruments of a first class military band. They excited such enthusiasm that, at Mafeking, the soldiers had to draw a cordon around them to protect them from being very nigh crushed and suffocated by the

conspicuously in all the official cere-monies, and the Honorable Minister congratulated us most warmly. He laughed when Father Sykes, S. J., reawful Jesuits who are accused of all from everywhere. He showed us exsupport by giving them a false impression in our persons of what the Catholic think the while that his words who accompanied him, wished to take a

very little appreciation for the devotedof our Fathers in their behalf. are prayed at, in England they sit and not wishing to remain inferior the are prayed for, and in Catholic churches Mashones, begged our Fathers to found among them, similar institutions. They set to work in earnest, and to-day they have a brass band which promises very

much for the future.
"You must not think, however, that orr children spend their time at music. No, this is an accessary matter. Their time is spent at school, in the fields, in the woods and in the shops. Music is only a recreation—a rest—something which draws them together and occupies

their hours of leisure.
"Lastly, I wish to add that their \* Last year, a high official of Cape Colony, Lord Grey, whilst visiting Rhodesia, did not fail to honor us with success did not puff them with pride. As soon as they returned home, they settled down to their daily work with visit. He was delighted with our ork and did not hide his admiration. their usual simplicity. Their true and sincere piety shields them against the What surprised him especially was our brass band. It is composed of our young negroes, and numbers forty brass sting of vanity."

### and BISHOP LEGAL ON THE SCHOOL QUESTION.

ninety performers. With this, as you see, we can noise our fame abroad. We take from the Free Press of this city a Press Despatch from Mon-treal, dated Feby. 14th which states The task, in the beginning, was a hard one; but as our natives have a great that "all the important points dealing with the interesting school question in in the North-west Territories were taste and facility for music, I succeeded by degrees in polishing them, and now they play really well. We have High Masses in music, and during processions, the band accompanies the hymns. Everything goes on splendidly. I have just taught them the "Soldiers' Chorus" Irem Faust, with words adopted in touched upon in an interview accorded a reporter to-day by Bishop Legal of Saint Albert, N. W. T., who is at present visiting his superiors in this city. Bishop Legal is the highest Catholic ecclesiastical dignitary in the Territories, and is at the head of the largest frem Faust, with words adapted in honor of Pius X., and they sing and ies, and is at the head of the largest play it with spirit and harmony.
"What struck His Lordship's attendiscese in point of population in the entire country which it is proposed to sub-divide into Provinces. When he tion most was the parade in which the band figured. More than two hundred speaks on this important question he voices the opinion both of church and young negroes went through a number of military exercises at the sound of music, with most remarkable precision of his people. He certainly has the strongest views on the School Question, and claims he is in a position to know what is best for his people, seeing he is just completing his twenty fifth year in the West.

"'It is just like this,' he says. "At Johannesburg, he hastened to speak to him about it. Forthwith, we received

present we throughout the Territories, and, I may say that we get along splendidly. There is never the slightest trouble beween the different denominations. system of purely Separate schools is the only one that can be called national the only one that can be called national in this country. It so bappens that the population is made up partly of Protestants and partly of Catholics, and matters must be so adjusted that no religion can dictate to any other. From a Catholic standpoint there cannot be appropriate to any such exercise as a partral not be any such system as a neutral school system. Once it is made neutral at 430 p. m. Immediately I summoned our young negroes from the fields, the shops and the schools, and at 7 p. m. the same day. from our standpoint it may be regarded as Protestant. The commissioners would be for the most part Protestat 7 p. m. the same day, 80 children were installed in 2 large wagons, furant, the teachers would be Protestant, and the books Protestant. In the edu-cation of our children we desire to look nished by the Government and drawn, each of them, by sixteen mules. We had to reach Salisbury to take the train. It was the first time in their to the religious as well as to the men-tal training. In the districts in which Catholics are not numerous, if a Catholic school is established it always means lives that my young lads were to travel on a railway. You may imagine how joyful they were, and I felt no less so uite a burden for the small number, but they have always shown themselves willing to bear it. It is true that the Catholic population is only about one in joyful they were, and I fell no less so in procuring them this pleasure. Towards 10 p.m. we reached Salisbury. The next day we started out for Bula-wayo, 300 miles distant. Our youngsters Catholic population is only about one in four in the Territories, but we cannot see that any improvement can be made to the present system. We do not desire any, and do not expect any will be forced upon us. If any change were to be introduced we would go on fighten till we grain secure straight Separhad plenty of time to learn by exper-Balawayo we were received with much enthusiasm. Our boys played the most beautiful airs from their repering till we again secure straight Separ toire. The outbursts of joy bordered schools, just as Manitoba is go to fight till the minority gets it right.

My opinion is that in the Territories "We left afterwards for Mafeking there will not be any change to the present system."

"Bishop Legal is accompanied by "Bishop Legal is accompanied by Father Leduc, his Vicar-General, who has been in the West for forty years. Father Leduc has just as strong views on the subject as his Bishop. From the manner in which they discuss the ques tion, they seem to be fairly certain that the Dominion Government intend to protect the intents of their people.

On receiving some little attention from others, as a drink when thirsty, or such like, we should lovingly con-

### THE D'YOUVILLE READING CIRCLE.

Members were invited to bring their friends to the meeting on Feb. 7th, when there was a digression from the usual routine. Current events were but briefly menioned. Anything relating to Austria

The Pathfinders of the Great West" by Miss Leut was reviewed. The book has a definite aim, viz., to prove that the honor of discovery does not belong where we are accustomed to pay it.

Miss McCullough read a really lendid paper on Franc Schubert. splendid paper on Franc Schubert.
Why is it that almost everyone in
whom burns the spirk of genius must
serve his apprenticeship in the school serve his apprentiseship in the school of sorrow and suffering, from which alas! he is after never graduated until he enters the "great beyond?" Such, indeed, was the story of Franc Shubert. Wealth and high rank had no need of him. They saw nothing but his shabby coat, not knowing that it covered that which all their wealth and social position could not buy. His music does not bear that decidedly German cast noticeable in so many of the great German composers, and it has the great German composers, and it has many bright touches, though his life was so sad. At his early death, was so sad. At his early death, Schubert left over six hundred songs besides a treasury of instrumental music. For illustration, the paper was followed by an instrumental and a vocal number from the Schubert collection. A poem addressed to St. Mary's at Oxford kept in mind the usual Oxfora study.

Oxford study.

Mrs. O'Hearn who has travelled extensively in the East, gave a half hour talk on oriental life, as she saw it, with eastern women.

We may well consider our lot "cast in pleasant places " and can never be too thankful for our Christian religion with its high ideals of womanhood.

Scenes in Ceylon and India were described. We seemed to see the every day life of the poor people, the unhappy condition of the women (veritable slaves they are, indeed, the beggars, the gorgeous temples with taeir idol to honor Buddha, one of which idol cost \$1,000,000 all subscribed by votaries. The Buddhist priests are very important class. One refus absolutely to so degrade himself as to have his picture taken with a woman delphia, this time giving noonday lecn the group even though she was an American and a stranger. Bathing in ness people are willing to give up a the sacred river is another important portion of their noon hour to listen to religious exercise and one where are seen many heart-rending scenes among the sick, the maimed and the deformed. So thickly populated is the country that one sees almost all the time a

moving throng of people.

Poor women and girls do all the hard work while the men and boys amuse themselves. Women of the upper classes are always veiled when in public and are such slaves to caste, custom and protected that the ware left very little. and rules that they are left very little scope for the exercise of their own free will. One wonders which, after all, is

will. One wonders which, after all, is the happier class.

Naturally we were interesed in the story of an American woman who left freedom loving America to go to India and become a Buddhist priestess. One can hardly find any reason for such a step unless it be to win notoriety.

step unless it be to win notoriety.

The talk was interesting and much appreciated. One who has lived among its votaries and seen its effects on their lives could give us truths about Bad-dhism that will be of great benefit in

our Oriental study.
On Feb. 27th Rev. Dr. O'Boyle of the University will lecture on the Gaelic Revival.

### IS CHRISTIAN SCIENCE CHRIS-TIAN?

Rev. Walter M. Drum, S. J., writes on Christian Science in the February

Catholic World: Catholic World:

"The third point of Mrs. Eddy's departure from the teaching of Christ is the doctrine of sin and all its consequences. To Christ sin was a dreadful reality. He knew that 'by one man sin entered into this world, and by sin death; and so death passed upon all death; and so death passed upon at men' (Rom. v. 12); and again that the wages of sin is death' (Rom. vi. 23). The real distinction between body and soul in man was pointed out again and again by Christ. He bade the apostles: Fear ye not them that kill the body, and are not able to kill the soul ' (Matt. x. 28). He urged them to handle His x. 28). He triged to the control of valence of the infection of sin, widespread effects. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us' (I John i. 8). We that are sick have need of the physician not only of the body (Matt. of the episcopal office.

ix. 12), but especially of the soul.

"Christ came as the great physician to cure our souls; 'to save sinners' (I Tim. i, 15). 'He had delivered himself for us, an oblation and a sacrifice to God' (Eph. v. 2). 'He hath borne our infirmities. . . He was wounded for our iniquities, he was bruised for our sins' (Is. liii. 4). So completely did he take to Himself the flesh of sinners, that St. Paul says: 'Him who knew no sin, He (God) hath made sin for us' (II. Cor. v. 21). Surely Christ did not think sin an unwelling when the control of (II. Cor. v. 21). Surely Christ did not think sin an unreality, when 'he gave himself a redemption for all' (I. Tim. ii. 6). He did not redeem us from an unreality, but 'from the curse of the law, being made a curse for us' (Gal. iii. 13). He satisfied for realities when the there can sine in the Body man the He 'bore our sins in His Body upon the (I. Pet. ii. 24) of the Cross. He merited for us real grace to save us from real blemish of soul and real torment of hell. He suffered others to as it is.

look on Him as a sinner (John ix. 24), to erneify Him as a malefactor.

"Not only did Christ merit for us the remission of sin, and satisfy fully for the punishment due us on account of our sins, but he left means of applying to ourselves His merits and satisfaction. These are the church and its sacra ments, prayer, and penance. It is not enough that he has suffered, and merited grace and satisfied for sin; we, too, must take up the cross and follow Him (Matt. xvi. 24). We, too must merit grace and satisfy for sin. He calls the sinner to penance (Matt. ix. 13), and says that 'there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who

part from holiness,' then there is no fin in theft, blasphemy, adultery. Mrs. Eddy says: "When he sins, man must assert there is no such thing as sin. Then the ten commandments are only delusions. Not all; Mrs. Eddy respects two that are real: "Thou only delusions. Not all; Mrs respects two that are real: shalt not use tobacco!' 'The shalt not use tobage !' 'Thou shalt not drink strong drinks!' In very truth Mrs. Eddy says right: 'The "How few think rightly of the thinking few How many never think who think they do!"

### CATHOLIC NOTES.

Mgr. Cerebotani, of Munich, the inventor of a new wireless telegraphy system and a geodetic apparatus will shortly leave for London, to submit his inventions to the Admiralty.

Most Rev. Dr. Healy Archbishop of Tuam, Ireland, has sent a letter of thanks to the Robert Davis Associa-tion of New York for the \$1,000 sent to him for the relief of the famine-

New York Apostolate band is again tures. Throngs of non Catholic busian explanation of Catholic truths. Twenty-one converts have already been received.—The Missionary.

A Southern Catholic contemporary, noting the talk in Alabama of raising a monument to the memory of the Rev. Abram J. Ryan, the poet priest of the South, says: "We trust the talk will result in a definite movement, not confined to the state of Alabama. The entire South will honor herself in honoring one of her most gifted and devoted sons."

Father Delabar, O. S. B., gave missions at Dade City and Ehren, Florida, while Father Bresnahan has given mis-sions at Armstrong, Lake City, Live Oak and Madison, Fla. He received five converts and left fifteen under in-struction. These missionaries are enabled to carry on the missionary work through the \$500 that is given to each of them each year from the funds of the Catholic Missionary Union.

Miss Mary Hassibald, the Swedish-American convert, has received the veil from the hands of Cardinal Macchi among the Brigittine nuns. mony was performed in the Church of Santa Brigida, Rome, and there the nun will pass her life in strict enclos-Pope Pins X. sent an autograph member of the community. Her main purpose in entering so strict an order was to bring her native country, Sweden, back to the true faith.

News comes from Mishawaka, Ind. that as a result of the fearless crusade conducted by the Rev. C. L. Stuer, not a drop of liquor has been sold in that city for two Sandays. Because public intoxication and fights were common on Sanday, Father Stuer took up the case in person. John Van Bellehan defied the priest, and sold lignor on Sunday. He was arrested, and his fine and costs amounted to \$309. To each of the four charges Father Stuer was the complaining wit-

On Feb. 15, St. Peter's Cathedral, Cincinnati, was the scene of one of the most impressive ceremonies of the Catholic Church. His Eminence, Cardinal Gibbons, with all the pomp and solemnity of the Roman Pontifical, invested Most Rev. Henry Moeller, D.

Father Hickey, V. G., the newly-appointed Condition to Bishop McQuaid of Rochester, N. Y., is forty-four years old. He is a native of Rochester and received his primary education in the parachial schools of that city. He gained his ecclesiastical training at St. Andrew's Seminary, Rochester, and St. Joseph's Theological Seminary, Troy, N. Y. On March 5, 1884, he was ordained to the priesthood in the Cathe dral at Rochester by Bishop McQuaid He is now rector of the Cathedral. He succeeded Rev. J. P. Kiernan as vicar-

It is a duty to have one's conscience nstructed; it is a duty to apply for such instruction to the divinely appointed teachers of morals; but, when a person must instantly decide an ethical question, he is bound to obey his conscience,

test work of ir, is rew on fice. Mailed ne dollar. ED

vulsions e, Crm.

BRING A MEMOIR NOW FIRST PUBLISHED DO COMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF COLONEL JOHN MODSELL KKOWN AS SPANISH JOHN, WHEN LIEUTENANT IN THE COMPANY OF ST. JAMES & THE REGIMENT BLANDIA. IN THE BERVICE OF THE KING OF SPAIN OFERATING IN ITALY

BY WILLIAM M LENNAN. III.

### 1743-1744.

Of the soldiering Father O Rourke and I did in the R zimen Francia tegather; how we fared at the Battle of Verlett, and quit the arm, divij d under the walls of Rome, during which time I wan more than one promotion.

"There's a whirring noise across the night.
The Wild-G - 89" are a wing.
Wide ov reas they take their flight.
No will they come with Sprinz.
Blownigh, blow low, come fair, come foul,
No d night will they shalk.
Ill they do if their grey for the blue and the

buif ne R giment et Barke!

"All Spain and France and Italy
Have on hed to our name!
The burning sums of Africa.
Have set our arms at time!
But to-night we toust the morn that broke
And wakened us to fame!
The day we beat the Germans at Cremona!

· Would you read our name on Honour

k not for royal grant;

1) 18 witten in Cassano, Ancey, and Alicant. Saragossa Barsiona— Whorev.r dang.rslurk. You will find in the van the blue and the buff Of the Regiment of Bucke!

"All Spain and France and Italy
Have echood to our name!
The outning sums of Africa
Have set our a.ms affiame!
But to night we toast the morn that broke
And wakened us to fame!
The day we beat the Germans at Cremons.

" Here's a health to every gentleman Who follows in our trata! Here's a health to every lass who walts

Here as heatin to every Till we return again! Here's confusion of the German horde, Until heir knavish work Jestepped by the sight of the blue and the buff Of the Regiment of Burke!

'All Spain and France and I sly

Have conced to our name!
The burning successful Africa
Have set our arms aftern!
But to right we to sat the nearn that broke
And wakened us to fame!
The day we beat the Germans at Cremona!

In the little inn at Narni, in com pany with six young gentlemen volun-teers who had been enjoying a furlough in Rome, I sate and roared out the me they were glorious, and the ai divine. At all events, the song was an improvement on many that went before

and followed after.

I was prepared, in a measure, to meet with much looseness among gentlemen, whose many vicissitudes and harassing calls on their temper and endurance may excuse a heat and vivacity of languere that would not be fitting in an ordinary man. Indeed, my Uncle Scottos swore whenever his pleased him, and no one ever thought the worse of him for that. But here were boys, none of them much older than myself, using oaths that fairly made my blood cuidle, with all the asgrance of a Field-Marshal at the least and besides this, they did their best to make out they were practised in blackest vices. Indeed, so ribald did they grow that I felt it did not beme to sit quiet and listen to such

wickedness.
"Gentlemen," I said, "my Uncle Scottos served in this regiment when it was part of the Irish Brigade, led by Colonel Walter Burke himself, and it was then held that no officer under the rank of Lieutenant had the privilege of swearing or using loose language; and I make oold to say it was a wise regu-lation, and one which I would like to see in force now."

These very fitting observations were greeted with a roar of laughter, at the end of which Mr. Fitzgerald, an ensign, said, with a mighty air of gravity Your Reverence is perfectly right the same rule is still in force, and most strictly observed; but the truth is, strictly observed; but the truth is, that, like, like his Sacred Majesty, James III., our rightful positions are are not fully recognizedde facto, as you Collegioners say, we are only En signs and Cadets, but de jure, we Captains and Lieutenants in all the different degrees-just as Your Reverence is in the company of coarse, com mon soldiers, instead of hobnobbing the heads of the Sacred College And his ribalary and other holy men."

was rewarded with a burst of laughter.
"Mr. Fitzagerald," I retorted, "you can spare your gibes on me. I neither understand nor like them. But if any of you think you can better me in a bout at single-stick, I II shew you I can take a drubbing without grumbling from any of you who can give it me."

But Mr. Fitzgerald excused himself, as he had no skill except with the Mr. O'Reilly, who would have had no mean play had he been schooled by such a tutor as my Uncle Scottos. Then they challenged me to the small sword, thinking it my weak point, but I held my own as easily as at the other; and after this, if any one attempted to draw me on with "Your Reverence," I had only to answer "Single stick" to turn the conversation. Let a lad put take advantage of his early opportunities and he need not make a poor shewing in any company.

On our arrival at Paro, I was sented to His Excellency General Mac-Donnell, in command of the Irish troops in the Neapolitan service, which then consisted of the Regiments Hibernia and Irlandia, the latter including the remnant of "Burkes," in which I was entered as a cadet in the Company of St. James, under Colonel Donald Mac Donnell, his brother Ranald being Captain en second.

The first injunction laid on me by the al was to dine every day at This, of itself, was forward was forwarding me at once into public notice, as he was constantly surrounded by Spanish noblemen and officers of note in the army, to whom he always introduced me as a young Scotch Highlander from the college in Rome, strongly recommended, come to acquire some knowledge of military affairs. Here I met his brother, Major General Mac Donnell, who was allowed to be the best foot officer and engineer in Spain, Sir Balthasar Nihel, our General of brigade,

fulfilled his promise of fitting me for a soldier, for I was allowed to go out on active service whenever a company or battalion was given its orders, my duty being to report faithfully to the Gen eral every transaction that happened to the command I was in.

I made many and pleasant acquaint-ances, not only in our own troops, but also among the Neapolitans and Spaniards, who formed the bulk of our was railidly getting on with army, and my education, a much easier task than out to me at College.

. O'Rourke, now Father O'Rourke, probably through the high favor h held in the Santi Apostoli, had joined us as Chaplain—although, I believe, such a course was unusual from the Propaganda-and was soon friends with Though he had lost nothing of his old lively disposition, he was a different man from what I had ever seen him when he stood up in his robes before us at the Holy Office of the Mass.

No one who has not seen it performed in the open field, for men who, by their very calling, should have a more lively sense of the uncertainities of this life, can have any idea how grand it is in its simple surroundings. The altar is raised beneath an awning, and the service goes on before the kneeling men, without any of those distractions which meet one in a church; the Host is elevated to the roll of drums, the celebrant is half a soldier, and his acolytes cadets. Surely no more grateful seris ever offered to the God of Battles.

I shall not attempt to go into the detail of my experience in the army; it was that of a lad well introduced and handsomely befriended, and hundreds have gone through as much, and me but perhaps it would be hardly honest to pass over my first trial under

In the spring of '44 our army marched along the Adriatic, by way of Ancona and Loretto, to cover the Kingdom of Naples on that side. The Austrian van-guard came to an action with our rear pefore we reached Loretto, and pressed hard. Father O Rourke and I were marching side by side with O'Reilly, Fitzgerald, and some other young gent'emen near the Colonel.

This strikes me much like a good imitation of running away, General McDonell of Scottos," said he, at which we only groaned, for the day was hot and we could not understand why the enemy should be allowed to annoy as in this fashion; indeed, we were to trongly impressed by the same thought answer his challenge as it deserved.

But the answer soon came in an order or a reinforcement, and we all besieged the Colonel-who was good-nature itself and treated us like his own children-or permission to join. "Run off, then, for permission to join. "Run off, then the lot of you, and let the Germans see what your faces look like," he cried, laughing: and off we went, overjoyed

at our good fortune.

The required troops were halted and formed, and at once marched to the rear; the moment we saw the confusion and terror there and heard the groans of the wounded as they were roughly orne on with the hurrying mass, th took on a different look. What added to it was that, for some time, we had to stop and allow our people passage in a narrow way, and, by the balls that ng over our heads and the went whistlin cheering of the enemy, we knew they

were coming on with a rush. Suddenly a man near me sickening kind of grunt and tumbled down in a heap, like a pile of clothes. My heart thumped as if it would burst through my ribs and my head swam so I could hardly see. O Reilly, who was beside me, and, I suppose, moved by the same feeling as myself, put out his hand, which I grasped tightly, and there we stood with our pale faces, when, to our great relief, some old hand just behind us began to sing in a low voice, "The Day we Beat the Germans at Cremona"; then, at the same critical moment, came the sharp command, "Advance, quick!" and we were saved from a disgrace that we were saved from a disgrace t would have been worse than death.

we rushed in some kind der. I suppose, but I do not Out suppose, remember anything but the great blue back of the grenadier in front of me, and how he worked his shoulders as he ran. Then came the ord "Halt!" and almost as quickly Fire!" My piece went off with the others, and when the smcke cleared I had my senses again about me and could see the enemy about one hundred paces ahead of us checked by our fire. the enemy retired, whereon we rejoined our own army and encamped for the

That night in the General's tent after dinner he called me to him and asked, "Well, my lad, have you smelt powder to day?"

"Yes, sir," I said, "and plentifulls."

"What, sir," said he, "are you

wounded?"
"No please your Excellency," answered, feeling somewhat ashaned I had not attained his full approbation in

bringing back a whole skin. Sir," he said, sternly, "you will er smell powder until you are wounded. But in order to give you a better chance, and as a reward for not running away, you will be rated as Ensign to morrow in the place of poor

Jamieson, killed this afternoon."
So I won my first promotion for not being brave enough to take to my heels. where my heart was during the first part of the engagement at least; I never had the courage either to ask O'Reilly what his feelings had been when he held out his hand to me.

"Well, well," said Father O'Rourke, when I told him of my good fortune, "Jeremiah was far sighted when he prophesied 'the wild asses shall stand in the high places' (et onagristeterunt in rupibus). 'Tis Drum-Major they'll on rupibus). 'Tis Drum-Major they'll be making you next, and never a step for me, though I've the hardest and most dangerous work in the world trying to keep your heathen souls out of the clutch of a bigger enemy than Prince Lobkowitz himself. But 'tis a althasar Nihel, our General of brigade, and many others.

Colonel MacDonnell most handsomely

family party you are, anyway—here's a less that before many years the party you are, anyway—here's a less that before many you are, anyway—here's a less that before many years the party yo

Colonel, and a Captain and a Lieuten ant, and that poor little orphan, Angus, you left behind in Rome, and now they just needs make an Ensign of you Faith, you're so plentiful hereabouts, I begin to believe the story that you had boat of your own in the

"Indeed we had not, Father O'Rourke," I returned, indignantly, "that was the McLeans."

"Oh, well, McLeans or McDonnells tis all one. And Noah showed his wisdom there, too, for had he let any more Highlanders into the Ark, they' have been sailing it themselves inside of a month, for they've a rare scent for he went on, wit all the high places,' of his Irish laughing. And I a roar of his Irish laughing. A went off angry, but thinking strange it was so sensible a man in many things should find a pleasure in this childish way of jesting on any subject, and should so often choose me for his funning, who didn't relish it at

Colonel Macdonnell confirmed my rank as Engign on the morrow, and for days we were hard at it marching across Italy to cover the northern frontier of Naples, next the Ecclesiastical States on the Mediterranean, where we got news that the Austrians were advancing in force under Prince Lobkowitz and the famous General Browne. had an army of forty-five thousand men Austrians, Hungarians, and Croats, while we were joined by thirty thou-sand Neapolitan troops, under King Carlo, so our forces were fairly equal. We took possession of the town of Velletri, within the Pope's dominions, the king making his headquarters in the Casa Ginetti, a handsome modern palace fronting on the principa quare, while our army occupied the evel country and the heights above. square, white our army occupied the level country and the heights above. The Count di Gages was at the head of the Spanish, and the Duke of Castro pignano of the Neapolitan, troops, each

taking command day about. By some oversight the enemy were allowed to gain possession of the heights Monte Artemisio and Monte Spina, which cecasioned great inconvenience to us, as by this means they commanded the high-road to Rome, and cut off our supply of water by the duit which fed the great fountain in the principal square, so that we were obliged to search for water every even ing at the cisterns and fountains about the country, or at the river, which ran in the great ravine between the two main armies, which lay about four miles asunder. To add to this, there was constant and severe enough fight ing almost daily, but without any result proportionate.

About an hour before daybreak one morning, being on sentry, I was alarmed by the tramping of horses and the still en advancing towards my post. challenged, and was answered by Lieutenant-General MacDonnell, whose I knew, and he knowing mine called out:

"Is that you, McDonell?"

"Yes, your Excellency," I answered. "Get yourself relieved then, and While the relief was coming, I asked,

Where is your Excellency going?' To beat these rascals from their post," and nothing more was said until

got relieved and joined.
Off we went in the darkness, General bidding me lay hold of his stirrup-leather; and as we went, he explained our object was to carry a battery of four eighteen pounders near-est our camp. This we did with a rush, receiving only one discharge, and cap turing near three hundred mea, who had hardly time to strike a blow. Then, seeing that the battery could not be maintained for a moment, being com-pletely exposed to the heights, he without waiting for orders. acted into three column and instantly led them against Monte Hot work we had of it for Artemisio. two hours, but at it we kept until we whose force on Monte Spina, seeing our success, retreated to their camp, of which we had a full view, and which seemed to be in great confusion.

The General formed us up without hesitation. "Your work is only half done, my lads! Here's for another touch of Cremona!" and down the hill we swept on the enemy, shouting the song of the old regiment: but never waited for us, deserting their camp and taking post in a wood hard It was a disappointment, but by. other was quick on its heels, for now who should ride up but an aide de camp with the most positive orders from the General in-command to retreat. I heard a general officer swear for the lirst time !

However, there was nothing to be done; the camp was fired in as many places as possible, and we reclimbed Monte Artemisio and held it until relieved by the engineers under Major-General MacDonnell, who at once set about fortifying it with strong batteries, whereon we returned to camp. and the General to headquarters.

There was some talk, we afterwards heard, of his exceeding orders, which were to take the first battery only, and in a mixed army like ours it will be readily understood there was always a certain jealousy of any personal suc cess : one would have thought it was an

or to have beaten the enemy. How far would you have General, had you not been recalled? sked the young Duke of Alba, anxious to settle the matter.

"To the devil, your Highness, if necessary," the old soldier answered.

TO BE CONTINUED.

## Missions to non-Catholics.

"It is the hope of the non Catholic mission movement," says the Missionary, " to make the paths plain to all-to make so clear the porch of th to make so clear the porch of the Church that every wayfarer may find it, and so pleasing that he will see in its pleasures an irresistible invitation to stay and enjoy them. This is a large contract, and it may take some years to accomplish it. But enough has been done to assure us that more will be done, and enough has been done to convinc s a us that before many years the paths a will be so lighted that no longer will SUBLIME DEVOTION.

Pranslated for the Catholic Mirror from the French.

It was in the month of January of " terrible year.'

In a little village, a few miles from Mans, Father Lefrancois had just flu-ished saying the Mass. He was taking off his sacerdotal vestments when a woman whose face was bathed in tears, entered the sacristy and threw hersel knees, exclaiming:

Oh! wretches will shoot him!

"Shoot him! Who?"
"My husband! my poor Victor!" And the sobs of the unfortunate woman

The priest, with tender sympathy, pressing 'he trembling hands of the poor woman in his, bade her rise and hen offered her a chair :

" Bat how, your husband ?" Yes, because several Unlans were killed last evening by the Francs-Whereup tireurs. Whereupon the Prussia caused lots to be drawn this morning . . there are three to be shot. My husband is among the number. Save him, Reverend Father!

"But in what way?" replied the priest, whose enotion grew deeper and

do not know, Father, but for heaven's sake save the father of my

children.' Father Lefrancois said no more With head bowed down he began to re flect. His heart was broken at the thought of the great misfortune visited upon his parishioners. But, what could he do to save them all? God alone can touch the heart of the enemy.

And yet, how could be let this weep ing woman go away, who, in all confidence, come to ask him to save her

He knew well, this Victor Dubuisson. He was one of those workmen who had wandered away from the path of salvation, misled by reading bal books and frequenting grogshops, and who looked upon the clergy as an enemy. On more than one occasion the good Father had to complain on account of Duquisson's waywardnes. But, at this time it could not be considered: "I must could not be considered: "I must save him at any price," he muttered. Then raising his head:

"Well, let us go, courage, my poor Henrietta; God is good; hope and

Father Lefrancois hasti , put away his vestments, and after spending a quarter of an bour before the tabernacle in prayer, left the church and proceeded to the court house, the captain commanding the platoon of of Uhlans was stationed, after captur-

ing the village without striking a blow. After some parley, the priest was passed into the council chamber. He stood erect, with a note in his hand from one of the staff officers, while the captain was dictating orders to two nonemmissioned officers. Presently the ficer looked at the priest squarely in the face, for he had boldly planted himself before him—Father Letrancois was a man of fine stature—and in a gruff tone of voice, said to him in

"What brings you here, Monsieur le Cure ?' The priest, with a slight tremor in

his voice, replied:
"I come to ask you to spare the inhabitants of this village... they

are innocent."
"Not entirely so. They encourage those Francs tireurs, who are killing our men daily. It must end, and a lesson be given to the other villages who might also be tempted to offer their ospitality to these irregular soldiers Moreover, I have my orders.

Father Lefrancois tried to argue the case, but all his pleadings made no impression against the unrelenting logic of the German. Finally, con-vinced of his powerlessness, he made an effort to save one of the men conhusband of the unfortunate Henriette. "Grant me at least the pardon of Dubuisson. He has five little children

and is anticipating the birth of the sixth child.' I wish I could, Monsieur le Cure, but I cannot do it. I repeat, I bave formal orders from Prince Frederick Charles. I must obey. I am a soldier. Turee Uhlans were killed, three

Frenchman must be shot. The law is severe, but it is the law." The priest, inclining his head for a moment, did not utter a word. He asked God to come to his aid. Sudhe raised his head, his face

betrayed a sudden pallor: Captain, will you accept me as the victim in his place?"

This time the officer looked upon him

with sympathy upon the priest who was After a pause, anxious for an answer.

the captain finally said:
"Monsieur le Cure, it is a very serious question to ask. You are still young, perhaps you have a mother of ng, perhaps you have a mount of m you are the support and the joy the honor . . and yet you to die . . . in the place of wish to die . . . in the place of another . . Consider well . . "I have considered the matter.

The pastor should give up his life for his flock. The disciple is surely not above the Master. Captain, I beg

Without answering, the officer went to his desk and began writing. Then arising from his seat he presented to the priest a sheet of paper

"Here is the urgent order granting Dubuisson's liberty in compliance with your request to take his place.' And in a grave tone of voice filled emotion, he added:

"Monsieur le Cure, you are a brave man; do you wish to grant me a sig-nal honor? Allow me to shake you by the hand, for it is the hand of a hero shall be privileged to clasp."

Father Lefrancois extended his hand

widely opened to the captain, who squeezed it warmly without uttering a Happy in the sacrifice he was about

to make, the good priest, with a light step, hastened to the little schoolhouse where the prisoners were detained.

At the doorstep he was confronted by the officer of the post-a giant, red

tears, the unfortunate prisoner seized the priest's hands, exclaiming: " Pardon me, Father, pardon me for the wrong I have so often sought to

"Do not say a word about that, my friend," said the good priest. "I come to inform you that you are free. You can go and see your wife and chii-

And then quietly he informed him that he was pardoned on account of his family. They then left the school house together and proceeded to the humble home of the Dubuisson's. When they entered, Dubuisson's wife, surrounded by her children, was pray-

ing and crying.
Cry no more, my good Henrietta, God has heard your prayers and those of your little angels: I bring your husband back to you. He will not be

Husband and wife then threw themselves in each other's arms, cheek cheek, silently crying, while the children jumped about the room in joy, clapping their hands.

Finally, the woman said, how can we thank you. And yet, without you

The priest, profoundly touched by his stirring family scene, replied : 'Your happiness is my reward. My friends, love each other tenderly. Let each one of you be good Christians. God never abandons those who trust in Him and love Him. Pray for your pas

He then shook them by the hands, kissed the children and hastened to re torn to the school house to take Du

ouisson's place. He placed himself between the aged Vigneron, a veteran gendarme, and the young Couraud, a maker of wooden shoes. Vigneron was swearing between his teeth, Courand was crying. Father

Lefrancois took each one by the arm and said:
"Cheer up my dear friends, swearing, no tears. Confidence in God. Let us show to the world that we are Frenchmen, and let us stand firm

this night."
"Ha! What of that! Press in with us against the wall," muttered the old gendarme.
'Yes. I will, in Dubuisson's; place

you understand he has a wife and chil Carried away by enthusiasm the old soldier taking the priest by the hand,

exclaimed:
"Ah well! Monsieur le Cure, I did not expect this from you, you have a brave heart. This action reconciles me fully with the priests. Oh! certainly, we will hold together. I never was afraid to die."

With a smile on his face, Father Le-françois thanked the old man for his kindly sentiments, then turning to Courand asked him if he would like to make his confession. The young man

Well! and you, Father Vigneron do you not desire to do as much ? "Oh! me, you know Father, I am

is quite a while since not devout ; it have brightened my kettle, but if it will please you.

"It will be a source of very great

pleasure, my friend, for if I cannot save your body, I will have at least the joy of preparing your soul for heaven. Then the veteran gendarme, placing himself upon his knees, said, "I am ready," while the eyes of the priest vere filled with tears of joy.

After regenerating and comforting ese two souls by divine grace, Father Lefrançois returned to his house, hav ing been paroled until the time set for the execution, which was to take place at 5 o'clock in the evening.

After partaking of a little nourish while waiting for Vespers, he put his affairs in order, made such arrange ments as were necessary, wrote his testament and then went to the church. On his knees before the tabernacle, where the God of love was con fined, he said:

"In three hours I shall die! Is it possible that I shall die at the age of forty years, in good health and full life, in the place of some one else And yet, I must. Should not the Good Shepherd offer his life for his flock? Jesus, my Master and my examplar, You to whom the sorrows of the agony in the Garden of Gethsemane are so well known; You who at the approach of death endured all its terrors even unto the bloody sweat, come to my aid, sustain me to the end and acce sins and the salvation of France.'

While Father Lefrancois thus drew on the Heart of Jesus for that courage necessary to die happy in the place of one of his parishioners, the people of the village and surrounding country poured into the church as if the occa ion was one of great solemnity. When the clock struck 3 the edifice was filled to its utmost capacity. In presence of the great misfortune which crushed the village, the most incredu-lous joined with the most fervent of the congregation and grouped them selves around the man who represe one felt at that supreme hour the nee of imploring Divine assistance.

The good priest, who had retired

to the sacristy, emerged therefrom robed in his surplice, preceded by the to the altar boys and singers, and then Ves pers began.

After the Magnificat, Father Lefrancois, forged his way through the rowd of faithful worshippers, ascended the steps of the pulpit, and in a slow but grave tone of voice said :

"My very dear brethren, I am, indeed, happy to see you meet this evening in so great a number at the feet of the God of mercy. United in heart and soul, we shall pray for those condemned to death; the favor has been granted me of securing Dubuisson's pardon, but I could not obtain the release of the brave Vigneron bearded and red haired—to whom he and young Conraud, I have seen them, handed the order. After reading it I have reconciled them with our good

God. They are ready to die as Christians and as Frenchmen." the officer said to the priest deferentially.
"Please enter, sir."
At the class door father Lefrancois
the officer of the guard to

tians and as Frenchmen.
Then, with great simplicity, but
not without warmth, he addressed them on the subject of duty, the sacrifices of life and the love of country. He pointed out how God rewarded for all eternity those who in order to faithfully discall Dubuisson.

Overwhelmed, his eyes filled with charge their duties did not even fear He concluded by quoting the words of the holy liturgy : les coeurs." These word les coeurs." These words caused chill to run through the congregation many of whom present were inclined to upon the ideal side of the present life in that which constitutes its enjoy. pent, At that moment, ever voice, understood that there was an something greater and better the goods and pleasures of this world.

The benediction given, Father Le. francois, turning toward the congrega-

Now we will sing the De Profundis for those who will presently fall under the fire of Prussian bullets."

And then he intoned in a firm voice the doleful chant, the assistants re-sponding. Finally he blessed the people, exhorting them to be calm and resigned, inviting each one to retire to his or her home and there remain in order to avert further trouble. His object in thus speaking to them was to spare his dear flock sight of the tragic death of their pas tor and the consequent explosion of wrath such a tragedy would provoke. This hero had concealed from them his

When the church was emptied Father Lefrancois came out alone, slowly crossed the courthouse place which was deserted and reached the schoolhouse ere his two condemned companions

were waiting for him. An unforseen circumstance caused the delay of the execution of the three martyrs until next morning. This was

heir salvation. Toward midnight, during a thick fog, a small body of Francs-tireurs, led by an intrepid commander, entered the village unnoticed by the enemy's senti nels, killed the guards at the court-house and set the prisoners free. It was not until the morning following when the inbabitants of the village, which had been cleared of the enemy by a battallion of chasseurs and pied learned that their pastor was con-demned to be shot by the Germans in place of Dubuisson. Then they rushed in a body to his house to congratulate and thank their beloved pastor for his sublime devotion.

He was not at home. Father Lefrancois had already gone to the church, and to it the crowd rushed. In seeing this enthusiastic mass of people pour-ing into the house of God without readily understood what had happened. Then rising from his knees and turning toward the people, he exclaimed "Be calm, my friends, be calm, I en-

treat you. Well! yes, God, Who holds in His bands life and death has preserved me to remain longer with you, the object of your affections. Always pray to God that I may continue to do my duty among you as your

And, falling on his knees, he began in a loud voice the Master's prayer: 'Oar Father, Who art in heaven.

WHERE THE LAST STAND WAS MADE FOR THE OLD FAITH IN ENGLAND.

A writer in the Evening Post, New York, describing some country comm ities in England, says of the hamlet of Sampford Courtney, Devonshire, that it lies with its cottages of yellow deep-thatched and with outer stairways, looking much as it must have looked when the Devon folk gathered there to make a last stand for the Old Faith.

"In that very church, whose fine perpendicular tower overlooks the hud-dled cottages," says the writer, " was the new English service Prayer Book of Edward VI., read to a murmurous congregation on a fair Whit-Sunday in the year 1549. On the next day the people went to their priest and called on him to sav Mass as of old. They would keep to the old and ancient religion as their fathers before them had done.' The flame of revolt, once kindled, spread to Exeter and through all the country. The Catholic insurgents, in the vigorous language chronicler, Hoker, could not 'abide to hear of any other religion than the one they were first nuzled in. Wherefore, to keep and observe that was their only endeavor, and in respect thereof they regarded not king nor keisar, passed not for kin nor friendship, regarded not country nor commonwealth, but were wholly of the opinion of the rebels and would have no reformation in re-

ligion. " The stand for the ancient faith and the ancient language was all in vain. Lord Russell, seconded by the Carews and Courtneys-great Devon namesput down the rebellion. Russell re-lieved Exeter, which had been straitly besieged by the rebels, and stamped out the last embers of the revolt in the very town where it had first been kindled."

For some three hundred and fifty years the gray old church of Sampford Courtney has been given over to Pro-testant worship, yet even now it is not hard to call back that far off time when people, defrauded of their ancient faith, rose against the armed might of the anti-Catholic Government in tempt to win back their spiritual herit-

Some day, Catholics devoutly believe, the old faith of which the English people were robbed in those days as of old in England.-Sacred Heart Review.



FEBRUARY 25, 1905. IF SCOTLAND WERE CATE THE FRUITS OF THE REFORMA

THE FRUITS OF THE REFORMA By a Convert.

Long ago in boyhood, while si the Calton Hill and gazing on t of Holyrood Abbey, St. A Chapel, and thinking of those rose, Dryburgh, and Jedburgh that unused little chapel on the Book. I nondered this question Rock, I pondered this question had no delight for me: they sp had no delight for me; they sign of failure, of men's hard height by some age when religion we real, art more precious, God's Conce in their aisles God's gestolled, His praises sung, and maidens, young men and and maidens, young men and met there to worship Him, the and rest, the sinful to find for Now the bats and owls lodge niches bereft of saints, and dark weeds cover the grav Christian souls who sleep Often, pondering these thing ered through the streets of E Old and New, and wondered a place of rest could now Few and far between they church gates were securely be Sunday to Sunday, eloquently silent language that t ant religion was limited to the week, and so only in the church I could find what I so there I used to rest and pray These churches had a stration for me, even in the Protestant days; there was light burning before the al

us Jesus was there; there same statues—Jesus pointi Sacred Heart, telling the w to seek for rest, and I was in those olden days; there always with the same glad come, and sometimes with Jesus, holding out His litt boys like Himself and bi take heart again. But the were far apart, and for th hidden away, and I used Will those old ruins ever again, and will the poor bout them learn to go the find in them rest for souls?" A Protestant la ter's wife, once said to me are worried or sad we go olic church and pray. asked, half wondering at l another that I was not si practice, and adding, "I your husband's church ; there and pray?" the same," was the answer all the week it is locked thow in Catholic churche

ething we have not go traveller poe When a traveller toe haven to Dieppe he notice the harbor of the latter above him on the cliff, a of Calvary. There is Ou Cross, there is Mary and hand, and no matter who his religion may be, the at once a call to religiou that he has come to a belief in God and calling Again, as he wanders the and passes a way little peasant boy is al his basket on his arm; beside him on the gro down and says his pra he rises the look on hi old, that God ha child. Did Scotland eve like these ? Yes, once

On the Road to Queen opposite the furthest lo you will find a waysid ruin, but a witness of th Thither formerly came on their way to Dun for a safe passage at Firth. They were goi the shrine of St. Ma they got their first glorious abbey tower rested the body of the saintly body rested on and here her son, St. and prayed. No wone make one's heart bleed Lo they not also spea of a shrine that' one presence there no long were Catholic, would speak of Christ and Hi Calvary on the cliffs a Not far cutside E

substantial, not altog ing, the poorhouse It is only one of man tended by the chari man's home, where in life he and his family declining years. No self a scene, once writer, in the town Here in a miserable idirty street, an old ridden, has nearly days of life; his paralysed, is no le herself and him the rent, unpaid fo he says that as he l he can wait, and v For days the poor of on bread and wat day which now, also relieving officer is only say, "Come The old woman to " Can I ta for I cannot part w MOTHER DIED ON I

against the regularity won't be for look woman: "Job to go, and we honest lives, but leave our bed and house." We cou testantism providas this, but wait, thing? Off we g before long carried off the and all, and when days later, I saw old lady whispere she do be a kind he actually kis been kissed sinc other case. A li suddenly left org

Remembering J

" No, no, we can

, 1905.

from them his

mptied Father

in heaven. STAND WAS OLD FAITH

ning Post, New ountry commun of the hamlet of vonshire, that it yellow outer stairways athered there to e Old Faith. rch. whose fine

erlooks the hud-he writer, "was vice, the first d VI., read to a n on a fair Whit-9. On the next their priest and Mass as of old. old and ancient ers before them of revolt, once Catholic insurg-inguage of their ald not 'abide to ion than the one at was their only r keisar, pass dship, regarded monwealth, but ion of the rebels

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devoutly believe, he English people days will again England.—Sacred

rocer for Salt Table Salt.

THE FRUITS OF THE REFORMATION.
By a Convert.

Long ago in boyhood, while sitting on the Calton Hill and gazing on the rains of Holyrood Abbey, St. Anthony's of Holyrood Abbey, St. Anthony's Chapel, and thinking of these of Melrose, Dryburgh, and Jedburgh, and of rose, Dryburgh, and Jedburgh, and of that unused little chapel on the Castle that unused little say were the Sister. "God, Who takes care of human sparrows," won't say no to little birds; and away they go to that happiest of homes, where Christ and Christ's love is taught both by word and deed. If Scotland were Castle olic, should we need the workhouse? We did not need it before the Reformation, and if men had really Ohristian hearts would we need it now?

We now turn to watch the little ones as they wend their way to school, and, in imi and maidens, young men and children, met there to worship Him, the weary to met there to worship inthe, the weary to find rest, the sinful to find forgiveness. Now the bats and owls lodge in those niches bereit of saints, and the dank, niches bereft of saints, and the dank, dark weeds cover the graves of the Christian souls who sleep beneath. Often, pondering these things, I wandered through the streets of Edinburgh, Old and New, and wondered where such a place of rest could now be found. Few and far between they were; all church gates were securely locked from Sunday to Sunday, eloquently proclaiming in silent language that the Pectest Sunday to Sunday, eloquently proclaiming in silent language that the Protest ant religion was limited to one day in the week, and so only in the Catholic church I could find what I sought, and there I used to rest and pray.

These churches had a strange fascintian for me, even in those far-off

These churches had a strange fascination for me, even in those far-off Protestant days; there was the same light burning before the altar, telling us Jesus was there; there were the same statues—Jesus pointing to His Sacred Heart, telling the weary where each to rest, and I was often weary to seek for rest, and I was often weary in those olden days; there was Mary, always with the same glad look of welcome, and sometimes with the Child Jesus, holding out His little hands to boys like Himself and bidding them take heart again. But these churches were far apart, and for the most part hidden away, and I used to wonder.
Will those old ruins ever be built up again, and will the poor living round about them learn to go there again and about them learn to go there again and find in them rest for their weary souls?" A Protestant lady, a minister's wife, once said to me, "When we are worried or sad we go into a Catholic church and pray." "Why?" I aked, half wondering at learning from another that I was not sincular in my asked, half wondering at learning from another that I was not singular in my practice, and adding, "Have you not your husband's church; why don't you go there and pray?" "Oh it is not the same," was the answer; "besides, all the week it is locked up, and somehow in Catholic churches there seems something we have not got."

When a traveller toes from Newhaven to Dieppe he notices on enteriog

haven to Dieppe he notices on entering the harbor of the latter place, high up above him on the cliff, a representation of Calvary. There is Our Lord on the Cross, there is Mary and John on either Cross, there is Mary and John Cross, there is Mary and John had, and no matter who he is or what his religion may be, the wayfarer feels at once a call to religious thought, and that he has come to a land professing the prayer. belief in God and calling him to prayer. Again, as he wanders through a foreign town and passes a wayside shrine a little peasant boy is also passing with his basket on his arm; putting it down beside him on the ground, he kneels down and says his prayers, and when he rises the look on his terminal when he rises the look on his face is a sign, as of old, that God has spoken to the child. Did Scotland ever witness scenes like these? Yes, once she did!

On the Road to Queensferry, if you Climb the Bank on the Left opposite the furthest lodge of Dalmeny, you will find a wayside cross, another ruin, but a witness of the ancient Faith. Thither formerly came many a pilgrim on their way to Dunfermline to pray for a safe passage across the stormy Firth. They were going to worship at the shrine of St. Margaret, and here the sarine of St. Margaret, and here they got their first glimpse of those glorious abbey towers under which rested the body of the saint. Here her rested the body of the saint. Here her saintly body rested on its last journey, and here her son, St. David, also knelt and prayed. No wonder if these ruins make one's heart bleed and we feel sad, but they not also speak of a faded faith, of a shrine that once was there, of a presence there no longer? If Scotland were Catholia, would she give us educated children such as these we might ask, what has she or any other Protestant land gives us in place of these, but we forbear, contenting ourselves only in saying, in religious times and aided by religion these mighty deeds were done, and that education without religion will never, we Do they not also speak of a faded faith, of a shrine that once was there, of a presence there no longer? If Scotland were Catholic, would they once more speak of Christ and His love as does the Calvary on the cliffs above Dieppe?

Calvary on the chins above Dieppe r Not far outside Edinburgh stands a substantial, not altogether ugly build-ing, the poorhouse of Craiglockhart. It is only one of many in our land, intended by the charitable as the poor man's home, where in the winter of his life he and his family may spend their declining years. Now picture to your-self a scene, once witnessed by the writer, in the town of Portsmouth. writer, in the town of Forsmouth Here in a miserable room, in a dark and dirty street, an old man, long bedridden, has nearly come to the list days of life; his poor old wife, half paralysed, is no longer able to keep herself and him. The landlord wants the rent, unpaid for many weeks, and he says that as he has many such cases he can wait, and will wait, no longer. For days the poor old couple have lived For days the poor old couple have lived on bread and water, tearing the evil day which now, alas! has come. The relieving officer is there, but he can only say, "Come into the House." The old woman tries to beg a favor first. "Can I take our feather bed, for Leapnet part with it? for I cannot part with it? MOTHER DIED ON IT, AND WE WANT TO

DIE ON IT, TOO.

"No, no, we can't allow that; it is against the regulations," is the reply. "It won't be for long, sir," pleaded the old woman: "John and I haven't far to go, and we have lived hard and to go, and we have lived hard and honest lives, but it do seem hard to leave our bed and to die in the work-house." We could do nothing; Pro-testantism provides for no trouble such as this, but wait, can Catholics do anything? Off we go to Nazareth House, and before long the good nuns have carried off the dear old couple, bed and all, and when I visited them a few and all, and when I visited them a few days later, I saw smiling faces, and the old lady whispered in my ear: "Sister, she do be a kind lady; do you know, she actually kissed me, and I hadn't been kissed since mother died." One other case. A little bey and girl were suddenly left orphans by the deaths of father and mother in the same week. Remembering John and his wife, I

IF SUOTLAND WERE CATHOLIC? tried again at the same kind place, and

We now turn to watch the little ones as they wend their way to school, and, in imitation of St. Philip Neri, let us stop a little scholar and ask him a few simple questions: "Why do you go to school?" we ask, and the answer comes, "In order to become a clever man and grow rich." We muse again. Is this the reason why we hulld those spacious the reason why we build those spacious educational palaces, replete with every thing to make learning easy and pleas ant; who is it they produce; what have they produced? Where are their giants of learning, where are their geniuses, where their artists, musicians, oets, architects, which surely, with all these aids, should come forth in thousands? And yet, we bethink ourselves, were not all our great men self-taught, were they not all poor, was not povertyhard, grinding poverty—their teacher, and were not their very difficulties in and were not their very dilicalties in getting learning the secret of their suc-cess, and did not religion also bear its part? I shall tell you a tale to itlus trate to you more clearly what I mean. In the old town of Antwerp there lived a little boy, and he often knelt at prayer in that high Cathedral Church, and Sunday after Sunday be gazed upo and Sunday after Sinday be gazed upon the great west window, for their the sweet face of Mary the Mother of God seemed to smile back on him; the face of Christ was awful in its agony, but that face was so sweet; how he would like to draw and paint faces like that; if only he could learn, if only he could draw, then all his life would b song, and Mary, she should be the theme. But he was poor, he had no teachers, he could never learn. A thought flashes through his mind - When the moonlight streams through that west window, will not the face and form be outlined on the Cathedral floor, and the moon and stars around that and the moon and stars around that form become realities? If only he could get in then unseen he could copy them as they are imprinted there, and the Virgin herself would lead her aid, and he would learn to draw from her herself and she should be his only teacher and his model. He bought a few cheap crayons, secreted himself behind the piles of church chairs, and after Benediction was locked up for the night in that vast, dark church. fear entered his brave little heart as, stretched on the cold pavement, he waited for the moon to rise. At last waited for the moon to rise. At last she rose, and yes, oh, yes, there on the payement is cutlined, dimly, it is true, the sweet face of the Mother of God. He draws and colors till he is weary, and then tired out and a little disheartened, he falls asleep. The priest coming in to say his early Mass finds coming in to say his early Mass finds

coming in to say his early Mass ands the child, and on gently waking him hears his sad tale. Touched to the heart, the good man has him taught to draw; and now as Catholics we kneel before his mighty pictures, and see his statue in the market place, we realise the advection of the education of PAUL RUBENS, THE KING Of ARTISTS. Look at the pictures he paints of Mary; Look at the pictures he paints of Mary; was ever face so lovely as he gives to her, his first, his greatest, model, who truly taught her son to draw? Look at our noble line of artists—the monks who built our Cathedrals, the artists who painted our pictures, the poets who wrote our hymns, the musicians who made our music; as long as the world shall last it will ring with their fame. shall last it will ring with their fame.
If Scotland were Catholic, would she

are sure, produce such works again. We turn, then, to the contemplation of holy lives, and as we think our eyes are resting on a church's spire, and names of old come quick into our mind. The High Kirk of St. Giles, the Churches of St. Columbia, St. Ninian and many more. One will suffice to iland many more. One will saince to tri-lustrate my meaning, so let us take that bright saint who, leaving his much-loved land and home, came to rugged Scotland, as Augustine did to England, Scotland, as Angustine that only he could give not fearing death, if only he could give to us that parent faith, the broken remnants of which Scotland has to-day, Watch them as they wend their way, that little band of faithful men. Never, that little band of faithful men. Never, surely, was such a hopeless task begun since the time that the twelve brave apostolic men went out to win the world for Christ. And Scotland got the Faith, and Scotland kept it many years, but now, alas! Iona is a desert place; and those who, Sunday after Sunday, worship 'neath Columbia's name, pray in the place of those who desecrated Columbia's slie, and smashed to ruins St. Columbia's shrine. Have we not somewhere read such words as to ruins St. Columbia's shrine. Have we not somewhere read such words as these?—"Ye build the prophets' tombs, and your fathers killed them." If Scotland were Catholic, should we still say this? A naval officer, lately returned from the Benin River, tells me that "The only missionaries who are respected out there and loved by the natives are the Jesuit Fathers."

respected out there and loved by the natives are the Jesuit Fathers."

I asked him why. "All others," he says, "are more or less traders; they cheat the natives, drive hard bargains. are lazy, and in some cases immoral.
These are the words, not of a Catholic,
but a Presbyterian, navy doctor, and we know from long experience how much missionaries of the usual Protest-

ant type are disliked by service men.
We now see Scotland reaping the
fruits of the Reformation. If Scotland

again for those ruined lives and soulsin short, when she resounds again with the authens of the free—the Te Deum and the Creed of the Catholic Church. Then Our Blessed Lord and His Mother will smile upon our land, and Scotland, whom we love so well, will have her saints as in days of yore.—London, England, Catholic News.

been opened by Father Hays, 'the English Father Mathew,'' writes a Melbourne correspondent. 'Two thousand two hundred pladges were taken in one day at the alter steps of St. Patrick's Cathedral.

From an issue of the Melbourne Advocate, published prior to Father Hays' arrival in Australia, we take the

ollowing interesting sketch: Very Rev. Francis C. Havs was born in Liverpool on May 21, 1865, his lather being an Englishman and his mother an frish woman. The father was by pro-Irish woman. The tather was by pro-fession an accountant, and by religion an Angitean. His mother, who died last March, was a Catholio, the sister of the Right Rev. Mgr. Nugent. Father Hays was destined at first for the legal profession, for which he mani-fested an inclination; but on seeing the squalid misery and degradation of the London slums, he resolved to consecrate his life to God in the ranks of the priesthood, and to the special service priesthood, and to the special service of the poor, the fallen and the outcast. This resolution was formed on the advice of Cardinal Manning, who unfortunately died whilst his you hful disciple was died whilst his you hful disciple was prosecuting the long and arduous studies necessary for the priesthood. At length Father Hays was ordained priest in St. Barnabas' Cathedral, Nottingham, on October 28, 1894, by his life-long friend, Bishop Bagshawe; so that he has only been ten years a priest. Yet what a marvelous record of work in a while working space! It was while working the ritle of list. serves and others in virtue has for its that has only been ten years a priest. Yet was white working among the poor in the slums of great cities that a strong conviction came to him that intemperance was the root of nearly all the misery and sin of the poor; and he felt the call of God in his soul to fight the giant evil of our day. In 1896 Father Hays established his special society, the Catholic Temperance which has been blossed and encouraged by Leo XIII. and Pins X.—under the patronage of the Cardinal Archbishops of Westminster ani Armagh. During these eight years success has everywhere followed his work, and immense good has been accomplished all over Great Britain and Ireland. The homes of the people testified to the electrical energy at work, and Father Hays has been universally halled "The Father Mathew of England."

From the many accounts of his work which we have seen, it is evident that

From the many accounts of his work which we have seen, it is evident that he is a great speaker, a man of transparent sincerity and deep humility, and possessed of that magnetic power which can hold enthralled vast audiences of

can hold enthralled vast audiences of people of every class. If Father Mathew was the Elijab, Father Hays is certainly the Elisha of temperance.

Space forbids us to give more than a single specimen of his eloquence, but it will suffice to give some idea of his power. At the close of his last visit to be after frequent scenes all over power. At the close of his last visit to Ireland—after frequent scenes all over the country which bring back recollections of Father Mathew's extraordinary career—he is administering the pledge to the last group of 620 persons, amidst thousands of onlookers, on the quays of Dublin. His concluding words were there:

"As I lift up my eyes in the face of gracious heaven, I thank the great God, Who has made me in some degree the humble itstrument of this wonderful gathering of all creeds and of all classes in a holy and blessed cause. Not to appreciate the value of this manifestation, not to experience from it a thrill of joyous gratitude, would argue that mine is not a mind to apprehead nobility and generosity of thought and action in my fellow men; that mine is not a heart, to see the sum of the series of the in my fellow men; that mine is not a heart to soften beneath the warmth of kindness, to vibrate in response to the touch of friendship, yet I am only one simple worker, doing the duty that presses upon every man who is true to the high vocation of Christianity, true

the high vocation of Christianity, true to the loftiest aspirations of patriotism and the best interests of loyal citizenship. \* \* \* The drink plague is the greatest enemy to God and to immortal souls redeemed by the blood of Christ; it has no respect for persons. The marble palace of the rich, the cottage of the poor, open alike to it their doors. Prince and peasant, business man and laborer, in turn are stricken down. It breaks up homes and brings with it poverty, ruin and distress. It fills workhouses, prisons and asylums. Oh! when I think of this, when I see the tears of the widows this, when I see the tears of the widows and orphans, when I see thousands swept away and ruined body and soul, swear by the living God that I will strive by word and example to save our people. In this I know no distinction of creed; we are all brothers and sisters. For me humanity is the mark of man's brotherhood; to me religion embraces the whole man and the whole world. To spend myself and be spent for men without distinction of creed or race to the fullest outpit of my soul's

energies is all my desire."

Five thousand persons listened spell bound to these words. At Cork he had addressed one of the most thoroughly representative audiences ever seen in that city. The newspapers of all shades of politics attached so much importance to it that not a line of copy was cut. The Methodist Journal comments

"His speech made a profound in pression. Its chaste language, high Christian tone and pathetic eloquence held the attention of the audience for nearly an hour."

The Pope is studying French under the direction of his Secretary, Cardinal Merry del Val. He has made such rapid progress that he expects to address the next French pilgrimage in the native tongue of its members.

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ject of scientific and chemical research.

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hey shall see God.
In the seventh beautitude, Blessed

are the peace makers; for they shall be called the children of God, we have an called the children of God, we have an admonition which ought to arrest the attention of society. Many people seem to delight in fomenting strife and discord. They are constantly sowing dissension, provoking quarrels and igniting the angry passions of their neighbors. Is this not the province of satan? How like then are they to his children? We should, therefore, be the children of God, be at peace with Him, with ourselves and with the world, and seek to promote the same wherever

and seek to primote the same wherever quarrels and discords arise. quarrels and discords are so.

Finally, we are told, Blessed are they
that suffer per-ecution for justice sake:
for theirs is the kingdom of heaven. tian should hail with delight, since it merits the kingdom of heaven.—Church

Hope and Prayer.

Progress.

What a beautiful thing is hope! Some one has called it "the leading string of youth," and it seems particustring of youth, and it seems per larly associated with the young. Perhaps this is because there is long life ahead of the youthful. But it is also the comfort of maturity and the proof of the aged. We cannot liv, in the past. Memories dear and precious gradually fade away. The present may offer little, but there is always hope for the future. When hope is lost, truly all is lost. It is loss of hope that leads to grievous offences against God; and our only recourse in hopeless hours is prayer—prayer, earnest and sincere, even if in so praying we find ourselves cold. Relief will come if we persevere in prayer, giving us back the hope of happier larly associated with the young. Per giving us back the hope of happier

## ACUTE INDIGESTION.

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my head would grow dizzy and would
throb violently, and sometimes I
would experience severe attacks of
nausea. As time went on I was almost
worn out either through abstinence
from food or the havoc it wrought when
I like the it. Living many much lauded I did take it. I tried many much lauded dyspepsia cures, but they did me no good. In fact I got nothing that helped me until my penher used me to take me until my nephew urged me to take

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To merit such a reward is to enjoy the Boatific Vision. But only those who are free from sin can have such expectation, for nothing defiled can enter heaven. Therefore, we must keep our souls untarnised by the stain of sin. Then the reward promised in the sixth beatitude shall be ours, namely, Blessed are the clean of heart: for they shall see God.

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be continued, and th

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

the Editor of THE CATHOLIC ASSESSED LONGON, COM:

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Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

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Biessing you and wishing you success,

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Yours faithfully in Jeens Christ,

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CONDON, SATURDAY, FEB. 25, 1905.

THE CHURCH AS THE GUARDIAN OF CHRISTIAN TRUTH.

At the annual meeting of the Diocesan Anglican Synod of Montreal held last week under the presidency of Archbishop Bond, Bishop Carmichael and the clergy of the Diocese being also present, the Rev. Frank Charters, Restor of St. Simon's Church, preached the opening sermon which touched ably upon several topics of current interest. The subject of most general interest to the Christian public was "The Spiritual Restlessness of the Present Age,"and on this point we rejoice to be able to say the rev. gentleman took no uncertain stand against those teachers of a new theology of which the purpose and end is to destroy belief in, or to belittle the dogmas of Christianity.

Only a few weeks ago two prominent ministers of New York delivered discourses in their respective churches in which the very foundation of Christian truth was attacked, and several similar discourses have been recently delivered in St. Paul's Church, London, England, by one of the canons of that Cathedral. We are, therefore, justified in saying that the present tendency of Protestant denominations is towards the uprooting of the Christian faith in all revealed truth, and this tendency is conceded by the Rev. Mr. Charters, who said:

"The world to day, in its power, is different from the world of the Apostle (St. Paul) who uttered the text " (from which the preacher spoke). The text referred to is

"Wherefore, beloved brethren, be strong and unmovable, always abounding in the work of the Lord, forasmuch as you know that your labors are not in vain in the Lord." (1 Cor. xv. 58.)

The preacher pointed out that now tatements, new presentations of the Christian system " are looked for. He continued :

"It is said that old methods should be softened: dogmas should be clothed in new verbiage. Above all, in regard to the person and work of Christ, to His differing degrees of knowledge at different periods of His life, to His use of the Hebrew Scriptures, to the very miracle of His resurrection, there should be a suspension of judgment. In a word, as regards the intervention of the superpatural in the natural domains, there should be no final pronouncement at the present time.'

It is certain that at the present day the progress of these views which would turn the whole of the miraculous events | ial writer in the Montreal Gazette of of the Old and New Testaments into the 7th inst. professes great anxiety mythical stories has been alarming, but this tendency is confined to Protestantism, and it is the natural result of the principles of Protestantism which have raised human fancies, to become the judges of God and God's revela-

The Rev. Mr. Charters pointed out that there is sin and sorrow and death on earth to-day, just as was the case in the days of the apostles-and no human philosophy had found a cure for these things. A religion without dogmas cannot offer a cure. We have the renedy in the teaching and the resurrection of Jesus Christ, but the platitades of philosophical speculation will not assuage the broken heart, nor will the conclusions of science assure the sinner that his sins are blotted out.

All this is very true, and the reason ing is correct. But when uttered by a man who has not the authority of an infallible Church to maintain his statement of the case, these words can have no more weight than those very speculations of philosophy of which the rev. gentleman spoke. Why is it that the

the Rev. Canon Heuson in his utterances? Why has she not pronounced definitely in the case where the dogmas and narratives of Holy Scripture have been declared to be fables? Is it because the Church has received no authority from God to make such definite pronouncements?

From the commission which Christ gave to His Apostles it is evident that this authority was given to them and their successors: "Teach all nations . . to observe all things whatsoever I have commanded you." (St. Mat. thew. xxviii. 20) "And if he (an offending brother) will not hear the Church, let him be to thee as the heathen and the publican. (xviii. 17.) And whosoever shall not receive you, nor hear your words going forth out of that house or city, shake off the dust from your feet. Amen, I say to you it shall be more tolerable for the land of Sodom and Gomorra in the day of judgment then for that city."

It is evident that these promises avail only to those to whom they were made, and we are only to expect their fulfilment in the lawful successors of attempt was happily defeated, but the the Apostles. The pasters of the action of the Senator only tends to em-Catholic Church alone can claim a regular and uninterrupted succession from the Apostles, and the obligation of hearing the Church must be fulfilled by hearing, believing, and obeying the pastors of the Catholic Church. It is true, therefore, that the Church of England has no authority to enforce the obedience which must be given to the Catholic Church. Hence also, we find that where it is necessary to enforce obedience, the Catholic Church speaks with the authority of Christ, and insists upon obedience, and a docile acceptance of the truths of religion as she teaches them.

There was an instance of this some years ago when Professor Mivart, a prominent man of science, wrote a series of magazine articles in which he strayed from the accepted teachings of the Church in regard to the punishments of hell. His theory was that hell is not a place of punishment, but of natural beatitude where souls are merely shut out from the beatific vision of God. This was condemned by the Roman Congregation whose office it is to watch over the purity of faith, and Dr. Mivart submitted to the correction. But some years afterwards, in 1900, he once more gave, publicity to the same error for which he had been condemned, and declared further that the doctrines of the Catholic Church should be modified or at least explained so as to meet the nodern views regarding Christian doctrine. He held that the history of the deluge as recorded in the Bible is contrary to the teachings of science, he denied the virginity of Mary, the Mother of God, and the resurrection of Christ from the dead, together with many other Christian doctrines. He said, however, that to meet his views it was not necessary to alter a word of the creeds or devotions practised by Catholics. It would be sufficient to change or modify their meaning.

The result of Dr. Mivart's pertinacity in error was that he was declared unworthy of being admitted to receive the sacraments of the Church, and we regret to have to say that he died out-

side the communion of the Church. The Church could not retain him force, but she used her authority to condemn his errors, and to prevent them from spreading among faithful Catholics who might have been led astray if the Church had not condemned

Why do not the Protestant denominations guard the faith originally given to the saints with similar care? The reason is clear: they have not received from Christ the authority which would enable them to do so.

THE NEW PROVINCES.

Under the above heading an editorlest the mention of the securing to the Catholic minority under the proposed new regime a continuance of Separate school system now in vogue in the Territories should "autagonize the Protestant majority or any portion thereof." In such case he suggests that they, the majority, might not be disposed to "concede all reasonable privileges ' to the minority :" leges" mark well; in a word, the majority may not be willing to allow Catholics to continue to use the right, (privilege he styles it)," of using their school taxes to educate their children in institutions under their own direct control." He admits that "Separate schools now exist in the western territories under conditions very similar to those which prevail in the Province of Quebec-conditions no reasonable objection can be taken to." Moreover, his objection would seem to be that any claim to have the present condition of affairs guaranteed by the proposed new legislation would tend to curtail the powers of the provincial

the example of New Bennswick before them, is it in any way unreasonable on the part of the minority to seek to have their present rights, (not mere ' privileges,') guaranteed them-rights which they at present enjoy independent of the will of the " majority or any portion thereof."

And in this connection it is pleasing to note that one of the points raised by Premier Haultain in his correspondence with Sir Wilfrid Laurier, just laid before Parliament, is that "vested rights " shall be preserved under the new legislation. Evidently Premier Haultain does not entertain the fear of "antagonizing the Protestant majority or any portion thereof :" no more than did Sir Alexander Galt in the case of the Catholic majority in Quebec referred to hereafter.

Yes, those rights are given them by the present Constitution of the Territories, notwithstanding the attempt made in the Senate at the time of its passing by the late Senator Aikins to have the clause relating to Separate schools eliminated from the Bill. phasize the intention of the Dominion Parliament, proving that the insertion of the clause was no hap-hazard act or oversight.

Returning to the status of the Protestant minority in Quebec, did any one suppose at the time that the articles of Confederation were being considered that in his action the Protestant representative, the late Sir Alexander Galt, intended, or that the members of the Conference meant to curtail the powers of the proposed Provincial Legislature when he insisted and they consented to insert the clauses which guarantee to the Protestant minority the very rights they now enjoy in regard to education and cognate subjects; nay, the demand went further, and it was made law that certain twelve counties in the province should be set aside as a Protestant "reserve," as it were, the boundaries of which no mere Act of the legislature can disturb; and it is a well known historical fact that on the concession of the claims of the minority in the province of Que bec largely depended the success of the negotiations, which, failing to be done, might possibly have killed the scheme of Confederation. Surely these facts are known to the writer in the Gazette, and being known to him, it does indeed, in his own words seem ungracious and ungrateful for a representative of the religious minority in the province of Quebec to thus write; but that does not in any way alter the situation . . in the West." Precisely! Ungracious and ungrateful are the words that suit the position. As with others so it appears to be with the Gazette-" Eaten bread is soon for-

THE TEMPERANCE MOVEMENT IN GERMANY.

The Evening Post of New York publishes an interesting letter from a German correspondent, Mr. Werner A. Stille, of Hanover, which announces that in the German Empire a temperance movement is rapidly growing in strength the object of which is to put down the

'inveterate habit of beer-drinking." This movement, according to the writer of the communication in question, is based upon grounds differing considerably from those which underlie the temperance movement in America and England. In these countries, the religous, moral, and economic aspect of the drink question are chiefly dwelt upon by temperance reformers, arguments being drawn from these sources to combat the evil of intemperance; but in the present German movement, the chief reliance is placed upon the evil effects of alcoholic beverages as dis-

covered by scientific investigation. Professor Forel, we are told, was laughed at and railed at in 1887 when he urged upon Germans that the English cure for alcoholism, which is total abstinence, should be tried in Germany and Switzerland, in which countries it was the fashion to treat alcoholism with alcohol. The same Professor Forel is now one of the leaders of the new movement, and he is aided by several eminent scientists who have enlisted in

the cause with him. Scientific experiments made under direction of Professor Kraepelin show, what every one in this country has long been aware of, that the feeling of increased vigor and alertness after drink- by the latter, the picture is complete. ing a moderate quantity of wine or beer is entirely a delusion. On the contrary, the powers of mind and body are diminished by these beverages, and the enfeebling effect persists much

longer than was suspected. On experimenting with type - setters, it was found that when these men had drunk half a bettle of wine each, they were under the delusion of increased vigor and capacity for work, while they actually did inferior work. The disturbing influence was still quite distinct legislature: but more on this point on the following day, so that a second bring the men back to their own standard of efficiency.

It is said that these and other exper iments which have been made in con nection with this subject have attracted much attention, and have been followed by many people joining the abstinence society of Good Templars in Schleswig-Holstein, and the cities of Bremen and Hamburg, and the leaders of the movement have strong hopes that their efforts o diffuse scientific knowledge on the subject will be rewarded by a great increase in the number of total abstainers throughout Germany.

The facts adduced should have the ame effect in Canada, for it is a certainty that the results as told by the Professors who have investigated the matter in Germany are as applicable to our climate and people as they are to those of Germany and Switzerland.

THE NEW ONTARIO MINISTRY.

In the formation of the new Cabinet of Ontario by Premier J. P. Whitney, we are pleased to know that he has selected two prominent Catholics to fill important positions.

While holding that no man should be appointed to a position on account of his religion, at the same time he should not be excluded, when properly qualified. As to Hon. Mr. Foy's fitness for any position in the Cabinet there can be no doubt whatever. In fact it is admitted by both parties. Not long since he was offered a high Court Judgship by the Dominion Government, but preferring the political field, it were a bygone conclusion that he would be a Cabinet Minister if the Conservatives succeeded at the late elections. We shall be much mistaken if Hon. Mr. Foy's administration of his department is not nost creditable in every regard.

Hon. Dr. Rheaume is a prominent physician, a native of Essex county, and has practiced in Windsor for many years. He is an able and fluent speaker in both French and English, and in the prime of life, full of energy and pereverance, and, judging by his services in the past, we can predict for him also the credit that will attach to an honest and business-like administration.

Hon. Mr. Foy was educated at St. Michael's College, Toronto, and Hon. Dr. Rheaume at Assumption College, Sandwich; and therefore we have every right to expect that they will be a credit not only to the State, but to the Church of which they are members.

We take from a contemporary the following sketch of the lives of the new Ministers :

James Joseph Foy, K. C., the new Commissioners of Crown Lands, has re-presented South Toronto in the Ont-ario Legislature since 1898. He was ario Legislature since 1808. He was born in Toronto in 1847 and was educa-ted at St. Michael's College and the Usham College, England. He is one of Usham College, England. He is one of the leading barristers of Canada and was given the title of Q. as given the title of Q. C. in 1883, hree years ago Toronto University mored him with the degree of LL. D. He holds important offices in several financial concerns and is director of the

General Trusts Company.

Hon. Joseph O. Rheaume, Minister of
Public Works in the new ministry, is
the representative of the French Canadians. He is the son of Oilver Rheaume and Josette Dupont, both French - Canadians. He was born at Anderson, Ont., August 13th, 1856; Toronto. He was married September 14, 1887, to Katherine Turner, of Lockport, New York. He was first elected to the legislature at the general elections in 1902.

HUNGARY AND IRELAND - A PARALLEL.

The following account of a recent interview given by the Emperor-King of Austro Hungary shows so many is a clause breathing the true points of similarity between the actual state of affairs in Hungary and in Ireland that the reader, by substituting London for Vienna, King Edward for the Emperor, John E. Redmond for Kossuth, the Irish for the Hungarian political situation, the status of the eighty odd Independent Irish members of the British House of Commons for the Hungarian party in the Austro-Hungarian parliament, he cannot fail to realize that the conditions are just the same. Then let him suppose it is Redmond who declares that " it is now impossible to govern Ireland without the help of the Irish party or against its wishes " and if he will thenceforward while reading the interview again substitute Redmond for Kossuth in the declaration of policy and intention made

During the first half of the last century Louis Kossuth, the Hungarian patriot and revolutionary leader, was, one might almost say, the most prominent character in European affairs. Occurrences move fast in the present twentieth century, and possibly one of the most remarkable events of its first decade is this very interview between the Emperor-King of Austro-Hungary and the son of the deceased arch-rebel whom the former had once condemned to the death of the felon. Is it then in church of England has not restrained later. Meantime it may be asked, with day of abstinence was necessary to allel between what has actually occurred

Ireland, the "Poland of the Seas?"

Only a few short years ago the Irish nembers were ostracized politically and socially, in the House of Commons and in the metropolis of the Empire. At the present time they are a recognized party whose good wishes and support Liberals Radicals and Tories are alike anxious to obtain. Who, a few decades age, when Parnell and some twelve or fifteen hundred "suspects" were in the gaols of Ireland for their advocacy of a reform of the Land laws, would venture to predict the radical reform that has just taken place? The cry of "the land for the people" was almost treason in those days; now it is not alone legal but has actually been adopted by the English government, backed by the financial resources of the Empire. Here is the report of the by a private debate which took interview, and who shall say in the face of it, and in the light of occurrences since King Edward ascended the throne that the not far off future may witness a scene similar to that which has just taken place in Vienna, in Windsor Castle:

Visuns, Feb. 12 - Francis Kossuth, the leader of the Independence party in the Hun-garian parliament, was received this morning by the Emperor-king and discussed for an hour with him the Hungarian political situa-tion and eablest exist. Owing to the sweeping victory at the polls on January 26, the opposition now controls the

Wer nouse. Herr Kossuth has declared that it is now imale to govern Hungary without the hel united opposition party or against i a. He expressed fully the views of him ishes. He expressed fully the views of min-if and his parry.
The Emperor listened attentively but did not take any riply affecting the situation. The sixting the present situation may be de-tyed but it is hoped that the Emperor's ap-roaching conference at Buispest with the fungarian leaders will do much to help find

described that he came to escululo and the came to describe the first that he purpose and in the hope of avincing the emperor that no party exists the other sets the described the described that he was a first that the came of the first that the came to be something that the came to came the Hungary from those of the House of Happerg; that the Independence party is most ral and that Hungary would become the concest prop of the dynasty if it were peritted to have free and untrammelled developed.

He says further that when the Independence arty's idea is realized all differences between ustria and Hungary will disappear. The de-clopment and streng hening of Hungary as-xion would, he said, increase the security of a Kiron would, he said, increase the security of ion would, he said, increase the security of King's throne and in future the fate of ngary and the House of Hapsburg would closely interwoven through mutual under-

dongary and the later of the control of the control

burg and mutual protective unity between the two nations. Herr Kossuth declares that this policy is in no sense anti dynastic.

Herr Kossuth s expisantions have made a good impression in Vienna and particularly in certain Austrian circles where fears were entertained regarding supposed revolutionary tendencies of the Independence party. In the future relations between Austria and Hungary Kossuth will undoubtedly play an important part,

When Kossuth drove this morning to the Imperial Palace the streets through which he pussed were crowded with people interestedly watching the historical scene of a former revolutionist entering the Vienness Kofburg, the valuationist entering the Vienness Kofburg, the residence of the same Emperor who convesidence of the same Emperor who convenience of the same Emperor who convenience to the same Emperor who convenience the same Emperor who

colutionist entering one Emperor who con-esidence of the same Emperor who con-temned Louis Kossuth, the father of Francis. sth. s reception a few weeks ago would have considered absolutely impossible.

TRULY CHRISTIAN-LIKE.

Mr. Charles Thibault, a lawyer by profession, who some twenty-five or thirty years ago was a noted political campaigner in the Province of Quebec, departed this life recently. Mr. Thibault's exploits were not confined to And educated at Assumption College, Sandwich; Detroit Medical College, and Trinity Medical College, where he frequently made his appear.

Sandwich is described to the Maritime provinces, where he frequently made his appear.

It was a pathetic scene, and the where he frequently made his appearance amongst the French Acadians. He was a well-educated man and a powerful "stump" orator. Thoroughly versed in the history of his own country he also attained a general knowledge of Irish history and he some years ago published a pamphlet giving synopsis of it.

In his last will and testament spirit of Christianity, of which the

following is a translation: " Having in the course of my life taken a considerable share in several lively and betimes acrimonious dis-putes, professional and political, in which case I may have created en or even more or less alienated my friends by my speeches and writings, I ask of all and every one of grant me a generous and sincere par-don. In return, I pardon most sincerely and from depths of my heart all who may have, or may have intended, to do me injury, whether in my reputation or worldly interests, hoping that God may mercifully grant these mutual pardons."

-DEATH OF GENERAL LEW WAL-LACE.

The death of General Lew Wallace who departed from this world on February 15, at his home in Indiana, removes from among us a remarkable character. The General was distinguished in several very different spheres of action, namely, as a warrior, a diplomat, and an author. He fought civil war, in which he distinguished time Provinces taken together. himself as an able leader of men, and thereby marked himself out as a suitable diplomatic representative of the United States Government in several capitals of Europe.

as regards Hungary and what may-in the author of several historical novels hese fast moving days - occur as regards

such as "the Fair God," "Ben Hur," etc. In these works General Wallace is seen to have been a careful student of history, sacred as well as civil or profane. He evidently devoted him. self earnestly to the study of the Aztees and other aboriginal races of America but his masterpiece was Ben Hur, the hero of the novel first mentioned above To write this work required careful study of the state of the world during the period of our Lord's life on earth and the accuracy with which Roman Greek and Asiatic life is depicted shows how well the General accom. plished his task. The sentiments shown in this volume are thoroughly Christian and demonstrate that the General believed in Christianity with a firm faith. It has been stated that his writing of Ben Hur was occasioned place between the General and Colonel 'Bob" Ingersoll. The Colonel, as usual, attacked with all his force the impregnable positions of Christianity, which were defended by the General with great skill; nevertheless the discussion led General Wallace to examine more minutely than ever the history of the times of Christ's life on earth, and in connection therewith the Oriental manners and customs as well as those of the Roman Empire, and Ben Hur was

the result of his studies. His account of the wise men who came from the East is full of interest, and is fairly probable, and in substance accords very well with the facts mentioned in Holy Writ, though in some respects it differs from traditions which have come down to us from the early Christian writers and Fathers of the Church, and which appear to be auth-

entic. It is not expected from a historical novelist that his inferences from known facts shall be all correct. These inferences should be at least probable occurrences founded upon the character of the times of which the novelist writes, but as his work is a work of fiction with a historical basis, it it sufficient hat the basis on which the work is built up shall be strictly true, while some of the characters may be fictitious, but so chosen as to enable the writer to elucidate the manners of the time concerning which he writes. In this, General Lew Wallace has been eminently successful, even though he has in some instances chosen a theory which cannot be said to be any more than a probability, or even a possibility.

The description of the chariot race at Antioch is universally admitted to be a masterpiece of graphic description. It is one of the finest chapters of Ben Hur, and is very accurate in detail as regards what might happen to such a race. Other details of the book, in regard to the manner in which the Jewish people were regarded by the Romans, and to the Jewish ideas of the Saviour whom they expected are also very correctly brought out, and we cannot say anything else concerning the whole work than that it is a valuable contribution to Christian literature.

General Wallace had been ill for about three months before death, and when he was dying, his little grand-

It was a pathetic scene, and the children did not realize that they were looking for the last time upon their beloved grandfather as they kissed him and bade him good bye. His last words were : " I am ready to meet my Maker," after which he became unconscious till he died.

THE EDUCATION QUESTION IN THE NORTH-WEST.

The North-West territories of the Dominion have grown in population to an extent unprecedented in the history of the New World, since they have been thrown open for settlement, and it is now universally recognized that Provincial autonomy must be granted to them as soon as a bill can be fully considered by Parliament granting to them, or at least to the more thickly settled portions of that vast region, the privileges of one or more provinces of the Dominion.

When the last census of the Dominion was taken in 1901, the total population of these territories was reported at 220,000 souls, of which Alberta, Assinboia and Saskatchewan had 145,000, and the unorganized territories 75,000.

Ten years earlier the population was reported at 98,967; but at the present time the total population is said by those who know the country best, to be now over 400,000, and so rapidly is it increasing that it is supposed that when the next census will be taken, bravely in the United States it will exceed that of the three Mari-

The population of the Maritime Provinces reached 893,467 when the census of 1901 was taken, and we cannot but think that the prognostications of so rapid an increase of the North-West The General in later years devoted Territories are somewhat exaggerated, himself to literary pursuits, and was but we have no doubt that the rapid

will report a wonde the figures given in At present it is whether the division try shall be made by ary line running No by one running East division will give ab railway to each of t into which the te divided. In one the division line and South, the and Grand Trunk lin about 500 miles of each Province, w boundary line be mad West, the Grand Tr adian Pacific will eac of their respectiv of the new pr at the present momen the division line wil North and South. A will be the mode of tal of the Eastern p either Regina or Prin

> A most important regard to the framing tion which is to be provinces, that is, question. There is territories an Edi consisting of five n two are to be always are appointed by the ernor in Council, a office of these appoin The duty of this Con report School condit ernment after due in Government alone h education under its o ulation is very va creed and nationalit is made for such rel as the local School district may permit. ever, is to be compel at any religious exerc parents of such child So far as language

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principal instruction lish, but any local s also allow a primary tion in French. T agitating in some 1 their language place footing as French, but done towards meeting does not appear that other nationalities, w fully a dozen in r taught, as these nat numerous, and their comparatively small.

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The Separate school and Quebec have bee well, giving to both C estants the kind of edu for their children, wh ous or secular, and t absolutely no friction of these laws beyond the operation of the any subject which may and the reason for t Separate school laws a Constitution of the I the sphere of the Loca be tinkered by them demagogues endeavor 25, 1905, historical novels d," "Ben Hur," General Wallace careful student well as civil or

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increase of the past fourteen years will be continued, and that the next census will report a wonderful advance upon the figures given in that of 1901.

At present it is a disputed point whether the division of the new country shall be made by means of a boundary line running North and South, or by one running East and West. Either division will give about 1,000 miles of railway to each of the new provinces into which the territories will be divided. In one case, that of the division line running North and South, the Canadian Pacific and Grand Trunk lines will each have about 500 miles of their railways in Province, while should the boundary line be made to run East and West, the Grand Trunk and the Canadian Pacific will each have 1,000 miles of their respective lines in one of the new provinces. It is at the present moment most likely that the division line will be made to run North and South. Assuming that this will be the mode of division, the capital of the Eastern province would be either Regina or Prince Albert, and of the Western, either Edmonton or Calgary. All these towns are at present urging their respective claims to this honor.

A most important question arises in regard to the framing of the Constitution which is to be given to these provinces, that is, the educational question. There is at present in the territories an Educational Council consisting of five members, of whom two are to be always Catholics. These are appointed by the Lieutenant Governor in Council, and the term of office of these appointees is two years. The duty of this Council is simply to report School conditions to the Government after due investigation, as the Government alone has the matter of education under its control. The population is very varied both as to creed and nationality, and provision is made for such religious instruction as the local School board of the district may permit. No child, however, is to be compelled to be present at any religious exercises to which the parents of such child object.

So far as language is concerned, the principal instruction is given in Engish, but any local school board may also allow a primary course of instruction in French. The Germans are agitating in some localities to have their language placed upon the same footing as French, but whatever may be done towards meeting this demand, it does not appear that the language of other nationalities, which are nearly or fully a dozen in number, shall be taught, as these nationalities are so numerous, and their populations are comparatively small.

There is no doubt that in the consti-

tution of these new provinces which will be brought up before the Dominion Parliament, adequate provision should be made for the establishment of Separate Schools for Catholics, whereever and whenever the Catholic popuation is ready to do its share towards maintaining such schools by local contributions or taxation sufficient to make up the balance needed for their maintenance, after the stand on this subject with York Co. Government appropriation for school purposes shall have been apportioned to Separate as well as Public schools in proportion to the work done. It is the natural right of Catholics to have schools for Catholic children in which the Catholic Christian doctrine shall be taught by teachers of their own selection, who shall be competent to teach the Catholic catechism. The Ontario Separate School law, or the law of Quebec, could be advantageously taken as the basis on which provision for the establishment of Separate

schools should be based. The Protestants of Quebec have Separate school laws with which they and the Catholic people of Quebec have always shown themselves willing to their children to schools where such give every privilege to the Protestants of that Province, needed to bring the we say that this minority is noisy, Protestant Separate schools to the because it has, at least in England, highest possible state of efficiency. There should be no hesitancy on the part of the Dominion Gov - people, as to refuse to pay their school ernment and Parliament to grant a taxes except upon distraint, on the good Separate school law to the Catho- plea that they could not pay money ics of the North-West, and a law such that it cannot be tampered with by any they believe to be false. And ocal Government which may be established in the new Provinces.

The Separate school laws of Ontario well, giving to both Catholics and Proestants the kind of education they desire for their children, whether it be religious or secular, and then there is now absolutely no friction in the operation of these laws beyond what occurs in the operation of the laws in regard to any subject which may be legislated on, and the reason for this is that the Constitution of the Dominion beyond

waves of bigotry for their personal advantages.

The case of Manitoba should be a lesson to our legislators, that local legislatures are subject to being swayed by the passing storms of bigotry which narrow-minded individuals raise to suit their own ends. But the larger sphere of the Dominion Parliament should be beyond such influences; and it is precisely to place the rights of mincrities beyond the influence of fluctuating storms of bigotry that the power was granted in the British North America Act to the Dominion Parliament to secure the rights of minorities. It is, therefore, the duty, primarily of the Dominion Government, and secondarily of the Dominion Parliament to secure to Catholics for the future the privileges which they at present enjoy in the North-West, of having Catholic schools, the efficiency of which shall be secured by their receiving the same encouragement and aid from the Government, and from all Municipal bodies, which are or may be given to Public schools under a Public school law.

The case of Manitoba is not yet settled, nor will it be until all the rights which were possessed in that Province by Catholic schools, when it became a province of the Dominion. are restored. We ask that the Dominion Government and Parliament shall take care while framing a Constitution for the new provinces, not to leave a sore spot rankling in the hearts of the Catholics of the North-West, as has been the case of Manitoba. By all means let there be ample provision for the permanency of Catholic rights in the new Provinces which are to be constituted.

The Orangemen of York County at a recent meeting held in Toronto, resolved that there should be no Separate schools in the new Province. And why should they pass such a resolution? The Catholic Separate schools of Ontario have in no way interfered with the education of their children in accordance with their own desires. Why then should they desire to deprive Catholics of the liberty of educating their children in accordance with their conscientious convictions?

It is bigotry which is at work here but the Government needs pay no attention to Orange ravings. It has been discovered through the last and many preceding elections that the Orangemen of York County do not represent the Dominion of Canada in any sense, and their lodge resolutions are in every case the ebullitions of insane bigotry.

A Baptist conference passed resolutions to the same effect as York County lodge. And why should it be a trouble to the Baptists if Catholic children are educated in accordance with their religious convictions? They are not compelled to contribute towards the maintenance of Catholic education in Ontario, and neither will they be compelled to do so when the rights of Catholics are admitted in the new territories.

We regret to see that the Toronto Globe of Feb. 13th takes a similar Lodge and the local Baptist Conference referred to above. That is to say, it advocates the principle that an intolerable oppression be inflicted upon the Catholics of the North-West. It claims that on this question the example of the infidel Government of France should be followed. But why should we not follow the better example given by Germany and Great Britain, where full liberty is given to Christian parents to educate their children religiously, and these Protestant Governments have given this full liberty even in the face of strong opposition against such liberty offered by a noisy minority? We say a minority. because in fact, a majority of the people ald not part for any consideration, show their preference for religious teaching in the schools, by sending religious teaching is to be had; and manifested so determined an opposition to the schools of the majority of the for the teaching of a religion which here it is to be remarked that in speaking of a false religion, they have not the Catholic Church in view, but and Quebec have been found to work chiefly the Protestant Churches of Anglicanism and Methodism, whose schools the most of the children attend. who go to the voluntary Schools of England, which are substantially the equivalent of the Separate or Dissent-

ient schools of Canada.

We are glad to be able to state that the Canadian Pacific and Grand Trunk Separate school laws are placed by the railways have granted single fares to Peterborough on the occasion of the the sphere of the Local Legislatures to consecration of Bishop Elect Scollard the sphere of the Local Legislatures to be tinkered by them whenever local demagogues endeavor to excite the local demagogues endeavor to excite the local to the new diocese of Sault Ste Marie. Purchasers of tickets will obtain tickets the lencetoria s an instrument of death. These are and the graph of the cross is the standard of the Christian Republic. It surmounts our thing tangent of the cross is the standard of the Christian Republic. It surmounts our thing tangent of the cross is the standard of the Christian Republic. It surmounts our thing tangent of the cross is the standard of th

from the agents, and this certificate will be honored at Peterborough as price of tickets for return trip.

ST. BASIL'S HYMNAL.

At the great fire in Toronto about a year ago the plates of St. Basil's Hymnal were destroyed, and in consequence some time elapsed before orders could be filled as usual. We are glad to be in a position to state that the 6th edition is now ready, and we will be prepared to deliver orders as usual. Price 75 cents. Address THE CATHOLIC RECORD, London.

Lord Strathcona, in reply to a request for a donation, made by the Ottawa University, has forwarded to the Very Rev. Rector the sum of \$10,000.

STORY OF THE CROSS.

TOLD BY CARDINAL GIBBONS. Baltimore, February 6.

A glowing tribute to the fortitude of the citizens of Baltimore, as displayed after the great fire that swept through the heart of the city a year ago, was voiced by Cardinal Gibbons in his sermon at High Mass at the Cathedral yesterday morning. The subject of the Cardinal's sermon was "The Cross," and he spoke of the noble manner in which the people of Baltimore had borne their cross.

One year from to-day, on the first unday of February, 1904, Almighty God, in the my sterious dispensations of His providence, imposed a heavy cross His providence, imposed a heavy cross upon the citizens of Baltimore. The usiness part of your city was destroyed by fire, but you bore the cross like You accepted the burden. You did not flinch. And now as a reward of your fortitude and resolute will you see new Baltimore built upon the of the old city. Had you dragged your ss after you instead of shouldering it, had you thrown it aside and wrang our hands in despair, you would be ighing to-day over the ruins of a burnt city. Such is the reward for bearing one's cross even in temporal fairs.

Let me now speak to you of the cross Christ as the one unfailing refuge

amid the streams of life.

CONSTANTINE'S VISION AND VICTORY.

The Cardinal spoke, with his usual eloquence. The big edifice was crowded with worshippers. He took his text from the Gospel of St. Matthew, (xvi.,

24 27), saying in part:
Before the blessed light of Christian ity dawned upon mankind the cross was an object of universal contempt and abhorence in the eyes of the pagan world. It was the instrument on which malefactors were put to death, and death by crucifixion was considered the most degrading of all executions. No Roman citizen could be legally crucified. Hence we find Cicero denouncing Verres, an unscrupulous Governor of Syracuse, for crucifying a Roman citizen. "It is a crime," he says, "to bind a Roman citizen, to scourge him is a windedness to not be interested. is a wickedness, to put him to death almost a parricide; but what shall say of crucifying him?"

But when our Lord purchased the redemption of the human race by dying on the cross, that instrument became henceforth the object of the deepes

veneration to Christians.

The cross, however, continued to be an agent of torture and death in the pagan world till the time of Constantine the Great. This great Emperor was about to contend with Maxentius for the supremacy of the Roman Empire, and on the issue of that con test also depended whether Christianity was to be relegated to the back ground and continue to be hounded and persecuted, as it had been for three centuries, or whether it was to emerge from its obscurity, like the sun from a dense cloud, and was to be proclaimed the acknowledged religion of the Roman Empire.

A few days before the armies of Constantine and Maxentius met an extra ordinary phenomenon appeared in the skies. Soon after mid day Constantine and his soldiers beheld a luminous cross in the heavens, and on the cross was inscribed in Greek letters, "En touto nika" (in this conquer). This supernatural vision was an augury of Constantine's victory over Maxentins a symbol of the triumph of Christianity over paganism and of the liberty of the Church after centuries of persecution The Emperor had the heavenly sign engraved on his shield, the helmets and banners of his soldiers. And a large ensign, called the labarum, with the cross inscribed on it, was borne by fifty soldiers conspicuous for their virtue and heroism. Though the army of Constantine was inferior in number that of Maxentius, he gained a decive victory over his rival at the Mil

vian bridge, near Rome.
INCONTROVERTIBLE EVIDENCE. This glorious miracle-the appear ance of the cross in the heavens—is attested by the most incontrovertible evidence. It is attested by a number coeval writers, both pagan and Christian, especially the historian Eusebius, who declares that it was re-lated to him by Constantine himself, who confirmed the statement by an oath. It is attested by medals which were struck off to commemorate the event. It is attested by a statue of Constantine erected by himself with these words inscribed on it: "By this saving sign I have delivered your city from the yoke of the tyrant." And it is confirmed by the splendid triumphal arch erected by Constantine in Rome, which still remains, bearing the inscription: "By the instinct of the Deity he delivered the common It was not wealth from the tyrant." proper that the symbol of life should ever be afterward the instrument of death. Constantine afterward issued : decree forbidding a cross to be used henceforth as an instrument of death.

ship therein recognize a crucified Saviour as their Lord and Master, just as the stars and stripes flying from masthead denotes that the ship which bears the flag is under the protection of the United States. A cross is also placed over the altar to remind us that Jesus Christ is the supreme object of our worship and that "there is no other name under heaven given to men whereby we must be saved."

The cross is the abridgement of the hristian religion. It is the gospel in a utshell. It is the Alpha and Omega of the Bible. It is the Christian's guide-book to heaven. It is a manual which the unlearned as well as the learned may open and read and draw from its pages the hidden manna of spiritual delight. The most illiterate woman can kneel at the foot of the cross and then study in all its height nd depth, the sublime mystery of the Incarnation. With the crucifix in her hands she realizes more about the fall and redemption of mankind and of the ineffable love of God for us than human philosophy can fathom. The cross is book which the most eminent saints and divines loved to contemplate and from which they drew their inspiration.

WHAT ST. PAUL SAID.
St. Paul never tires of speaking of the cross. So content was he with the knowledge of the cross that he despised all other sciences. Writing to the innetropolis of Corinth, he says: "I udged that I knew nothing among you out Jesus Christ and Him crucified." am not a stranger, he declares, to our classic literature, but I regard all iman culture as worthless in comparwith the sublime science of the ss. "God forbid," he writes, "that should glory in anything save in the oss of our Lord Jesus Christ, by Thom the world is crucified to me as I the world. With Christ I am nailed the cross. We preach Christ crucid to the Jews, indeed, a stumbling ock, and to the Gentiles folly, but to that are called both Jer Gentiles, Christ the power of God and the wisdom of God."

Oh yes, great is the power of the oss. For not with uplifted sword, with the cross, have magnificent conquered kingdoms to Jesus Great is the wisdom of the cross, for by it we are taught the highknowledge which human science could never attain.

PROCLAIMS LOVE OF JESUS.
One of the most profound scholars that Christianity had produced was St. Thomas Aquinas. Statesmen, legis-lators, philosophers and divines have drawn from his works as from an inex-He was asked what were the chief lute silence then off like a dart to game books to which he was indebted for his leaves his dinner pail at the door to leave h varied learning. He replied: "The most instructive book in my library is the crucifix. This is the source of my inspiration." From that sacred foun-From that sacred fountain flowed to him those streams of heavenly science that gave such fecundity to his mind.

I need not remind you that when the Apostle of the Gentiles and the Angelic Doctor extol the cross it is not to the emblem that they attach the virtue, but to the prototype whom it represents. And when I speak to you to day of the sublime power of the ross my object is not to glorify the feless wood, but Him Who hung upon it. My purpose is to glorify Jesus in His passion, His humiliations, His self-denial—all of which virtues are embodied in the standard of the cross. word, the cross is the synonym of Christ crucified.

Let us now consult this divine Oracle uspended from the cross. He will breach to us from that chair of truth of His love for us. He will preach of the value of our souls, of the enormity of sin. He will preach comfort to us in

us with the sentiment of sympathy and gratitude in return. It is ever repeating these words of the Gospel: "Greater love than this no man hath, that a man lay down his life for his friends." "God so loved the world as to deliver up His only begotten Son, so that whosever shall believe in Him may not perish, but have eternal life." Look at the crucifix. Behold the arms, wide stretched on the cross. They teach us that the love of Jesus is not contracted, but broad and world wide. He takes he whole human family in His fond

But while His love is so comprehens. ve, it is so concentrated in each one f you that you can individually claim is love as if His blood was shed for ou alone, and every one of you can y with St. Paul: "I live in the faith Jesus Christ, Who loved me and devered up Himself for me."

ST PATRICK'S DAY IN WEST-MINSTER CATHEDRAL

The Los Angeles, California, Tidings says: "This year, for the district was, we believe, there is to be a solemn celeration of the feast of St. Patrick in ondan, and it will take place in the ew Cathedral of Westminster. rchbishop of Westminster, Dr. Bourne, ho is of Irish descent, has promised take part in the great ceremony ne eloquent Dr. O'Donnell, Bishop o aphoe (Ireland), will preach in Gaelic the occasion. Thus the world moves ong in its path of progress. A man Irish descent Archbishop of Westnster and an Irish Bishop preaching the Irish language in Westminster Cathedral on St. Patrick's Day! It sounds like a dream of a poet."

There is nothing true or good or eautiful which, if contemplated or lone in the right spirit, is not also re-We can't all be Father Damiens, but

ome of us who are anxious to do something for our fellow-men can at least oin the St. Vincent de Paul Society, for the Propagation of the Faith. These are two excellent organizations, and the Catholic man who belongs to belongs to them may feel that he is doing some

THE SEED IS THE WORD.

The prodigious use constantly made of Holy Scripture by the Catholic Church is a salient fact which in its fullness few persons comprehend, among those within her fold. like a vast landscape which lies before in its beauty day by day yet ever unfold new beauties from an apparently exhaustless store. It were vain to attempt in one brief article a complete portrayal o this fascinating subject-the Church's use of and reverent love for the Inspired Word of God. A few instances must now suffice.

Let a man enter one of our churches

at any hour,— what does he see? Along the walls runs the pathetic story in pictured representations, of his Saviour's sufferings endured for him. There he beholds the condemnation pronounced by Pilate, the cruel scourg ng endured by Jesus, the thorn-crown ing, the nailing to the cross, the dying on that hard bed of pain, the taking down from the cross, the burial in the garden tomb. At the sanctuary he finds statues of Our Lord's dear Mother and His faithful foster-father. If it is Christmas time he finds there too, the pretty representation of the crib the Infant Jesus, the ox and the ass, the shepherds the wise men, the star. the altar is the crucifix always. Every thing he has seen is preaching, silently to the people who throng those churche as their special home and abiding place from childhood to old age the Scriptural message, St. John iii. 16 God so loved the world, as to give His only begotten Son : that whosoever believeth in Him, may not perish but may

have life everlasting.

Let us enter one of our Catholic city churches, to watch what is going on In the early morning Mass is said: the worshipers gather, few or many as the case may be. They have come to assist at that tremendous sacrifice of which Malachias (i.11.) foretold in Hol > Writ:"In every place there is a sacrifice, and there is offered to My name a clean oblation." But when all services are done, is the church closed, locked, unvisited, till another "service" be gins? By no means. People linger, though to outward sight nothing is going on.' ep up your watch through all the

long hours of the day. A child comes in, and making its toddling way to the crib studies the story of Bethlehem silently with wondering eyes. An old man comes in, and kneels long at the altar, an aged woman tells her beads: a young girl makes the Way of the Cross; a boy doffs his cap, bends his knee, and says something no one hears to God, -a noisy, laughing, active boy,

deep mourning is sobbing softly ; Sisters come gently in each one with her own prayer, her own need. What does it all mean? It means simply that the Real Presence of Jesus is on the altar. It means simply the Catholic Church's constant repetition to her people of the words of her Lord, treasured by her in Holy Scripture: "This is My Body. This

is My Blood. Behold I am with you all

days, even to the consummation of the

However poor and sad our dwellings, however noisy and troubled our surroundings, we have one peaceful holy home where we may go unquestioned, and its doors stand ever open we have one place where peace is perfect, and where one Friend waits

for us always, to hear our prayer. Our shopgirls, our accountants, our school children, our old people, not always be able to tell you just how many books there are in the Old Testament, or how many epistles in the New Testament; but they do know our tribulations.

The cross eloquently proclaims the that their Church opens her motherly arms wide to them, and how she tells them that the Lord they love, and of Whom the Scriptures are full, is in this place."

The discretion of the Catholic Church is a marvellous factor in her marvellous make up. She does not insist on her people knowing the Bible from people knowing the Bible from cover to cover. She perfectly ly agrees with St. Peter, in his second epistle, iii, 16, that there are in the inspired writings, as anyone might easily surmise there would be, "certain things hard to be understood, which the unlearned and unstable wrest to their own destruction." With the awed reverence destruction." With the awed reverence that Catholics treat the house of God they also treat the Word of God, for there is in either of them an indwelling Spirit before Whom the wise strong angels veils their faces with their wings. But the Jesus, the Redeemer, of whom the scriptures plainly tell, Him the Catholic Church keeps ever before her children's eyes and in their thoughts; and that is one reason why her houses of worship are thronged on Sunday and are not left alone and unvisited on week days, because the Lord of the Scriptures is always in His holy place. -Sacred Heart Review.

A CATHOLIC AND THE BIBLE.

Dr. James J. Fox writes in the February Catholic World on "A Catholic and the Bible":

and the Bible ": When the tide of agnosticism was at its highest in the nineteenth century, many, the enemies of supernatural religion, believed that their most destructive arguments were furnished to them by the physical sciences. A leader, however, in sureness of vision vastly superior to his followers, declared that rationalistic criticism of the Bible, which had begun before physical science had entered upon its triumphant career and which was carrying on its work with but slender aid from physical discovery, was the real enemy of Christian faith.

" It will not be disputed that, within the pale of Protestantism, this has been the case. For Protestantism the Bible was the supreme and all sufficient rule of faith. It was practically regarded as a book sent down from heaven. Every them may feel that he is doing some the book sent down from neaven. Every thing tangible for home and foreign page, every line, every word in it was missions.

sentence in it might be detached from its context, and laid down as a categorical proposition with the preamble. Thus sayeth the Lord. When dogmatic Protestantism was compelled to abandon this position, under the fire of what has been called the higher criticism, it started on a path in which there was no logical resting place short of it ceasing to regard the Bible as anything more

than a merely human production.
"In a hundred ways, the fact that Protestants through the advance of knowledge have been driven, against all their prejudices, traditions, and inclinations, to abandon their old faith, is perpetually dinned into Catholic Our people understand well enough the essentially different position which the Bible occupies in Catholic-If cross questioned on the subject, they would be found to stand the principle of St. Augustine: I would not believe the Scriptures but on the authority of the Church. most of them understand also authoritative teaching is that the Bible contains no errors. The sum of all this pressure results often in an uneasiness which manifests itself in such question as: 'Must I believe that original sin was caused by the eating of a real apple; that the serpent really spoke to our first mother; that God was walking in the garden taking the afternoon air; that the deluge covere the tops of Chimborazo and deposited the ark on the top of Mount Ararat; that the ark actually contained speci-

mens of all the animals in creation,

etc., etc.? "One rapidly increasing class experiences still more acutely the need of more enlightenment than it has usually received. Notwithstanding the strenuous efforts of the clergy, an ap-palingly large number of our Cathopalingly large number of our young men are going to non-Catholic universities, in which they breathe an atmosphere impregnated with rationalism and free-thought. They have not learned to distinguish between what Father Prat calls old systems old systems and opinions ' and obligatory Catholic truth. They find that many of the former are incompatible with indisputable knowledge. This discovery shakes their confidence. Then arises a their confidence. Then arises a struggle, which, in some minds, is tragically brief, between intellectual honesty and religious loyalty. In others, the instinct of faith, if the exloyalty. In pression may be permitted, together with some acquaintance with the history of lost causes, burst its way through the impass, by reaching the decision that any beliefs hopelessly in conflict with scientific truth, whatever dignity they may have arrogated to themselves, are no teaching of the infallible Church."

Our tendencies to selfish discontent are constantly warring against our love of usefulness and service, and he who wishes to enjoy the full activity of freedom must learn to fight and to destroy the tendencies within himself which stand in the way of his own obedience to law. But he needs, for this, the truthful and open spirit which leads to wise self knowledge; a quiet and a willing spirit, to make the neces-sary sacrifice of selfish pride.—Annie

Remember the poor-put a dime into the poor-box every Sunday.

## "Flourfax" Fables

The Honest Flour Barrel and the Farmer's Wife.

Once upon a time an honest flour barrel was sent out to a farmer's house, full of flour - the wise wife looked the barrel over carefully and then said to her husband .-

"I don't think this is the flour I wanted-I don't see 'Royal Household' on it." "No; it aint' 'Royal Household'

said the farmer, -but it is just as good

-for the grocer said so.

-"when I asked for 'Royal Household' he recommended this kind saying it was just as good, but didn't cost as much, so I said I'd try it."

"I wish you had done as I said-I don't think much of these "just as good" grocers any way - I want the flour that is purified by electricity for I believe it is healthier. However. since we have got this, I suppose we might as well use it," and she had the barrel rolled into the pantry and opened

"Looks pretty good," she said to "Madam" spoke np the Honest Flour

Barrel "even flour experts can't tell about flour just by looking at it. Any about flour just by flowing at it. Any flour, if there is no other flour to compare it with, locks white and nice—but if you bake it into bread and then bake "Royal Household" into bread you can see the difference.

"Now, the truth about this flour is, it is made of cheap wheat, in a cheap mill by a cheap process. Flour that is not highly purified contains a lot of stuff that isn't flour and the process of taking all of it out is expensive. taking all of it out is expensive-that's why pure flour costs more.

"Pure flour is worth all it costs and wore too. If you knew the whole truth about flour, you'd send me back and get 'Royal Household.'"

And the Honest Flour Barrel having said its say subsided, but after the first baking, back went the barrel to the grocer and "Royal Household" Flour was sent in its stead

-now the Farmer's Wife uses "Royal Household" and nothing else

-and the grocer don't sell the "just as good " flour any more.

Any reader may have the "Royal Household" recipes free by sending name and address to the OGILVIE FLOUR MILLS CO., LTD., MONTREAL.

## Secred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXXX.

The correspondent of the Springfield Republican, speaking of the Roman Primacy, says: "To maintain this Primacy, says: "To maintain this arrogant assumption, history has been falsified, nations cruelly tyrannized, science ignored or made a crime, thouscience ignored or made a crime, thousands of admirable men and women
tortured and murdered, enormous
wealth accumulated and squandered,
endless wars fostered or incited; and
withal no unity of belief has been
secured, no purity of morals, no Christian peace and temporal quiet,—nothing that can be even remotely pictured
the tiredom of heaven on earth. If as the kingdom of heaven on earth. this has been the achievement of it fal libility, pray what worse could the most fallible and heretical have done?"

This writer stands much higher, in-tellectually and socially, than Lansing, but he is just as vague and reckless in his use of the magic term of reproach "infallibility" as Lansing himself

where does Rome claim infallibility in government? This writer knows very well that she claims it nowhere. He knows, or is bound to know, that the Pope himself, in 1871, by a brief approving an episcopal document, has expressly declared this statement The Pope is infallible neither in his civil policy nor in his ecclesias tical government." He knows, or is bound to know, that Catholic divines discuss at length what attitude should be taken if the Pope should issue commands unwise, burdensome, or even un-just. He should know that the Pope just. He should know that the Pope himself gives the Jesuits the right to declare that they will disobey him if he enjoins even a venial sin. He ought to know that the Canon Law itself enters into these questions, and to the effect.

He may not know German, but he knows French familiarly, and he is bound to be aware that the great Catholic encyclopedia of Wetzer and Welte, edited under the auspices of a Cardinal om the Old Catholics treat as an whom the Old Catholies treat as an Ultramontane of the deepest dye, uses a freedom of speech in criticizing the administration of Pope after Pope not less bold than Baronius, or than Dr. Pastor, or, as Pastor's special patron, than Lee XIII. himself.

than Lee XIII. himself.
The writer charges Catholics with falsifying history. No doubt this charge is borne out by many Catholic, as by many Protestant instances. An Anglican writer remarks that in England, during the great struggle, Catholics, were now inclined to violence and lies were more inclined to violence and Protestants to forgery. Yet no doubt they sometimes exchanged parts. Howthe frank unreservedness with ever, the frank unreserved which the Vatican records have been thrown open to all the world does not seem to argue any great timorousness as to the result. True, one of our chief charges against Rome has been that she has interpolated pro-papal pas sages into Cyprian, but as our great Protestant critic Adolf Harnack now declares that the interpolations are Cyprian's own, I am afraid we shall have to surrender Port Arthur.

To be sure, we always have the False Decretals to fall back on. Yet as Pro-testant historians now tell us that these ere not written in the interests of the Papacy, but of the Bishops against the Primates, it seems to follow that they came to serve Papal interests because the whole current of the age ran in that direction. They still have a con-troversial value, but it must be owned that this is a good deal weakened by present Protestant conclusions. Per-haps our friend would find it profitable forsake the Papists for a while, and to fall foul of the uncomfortable candor of modern Protestant scholarship. I would recommend to him as special objects of attack Bishop Creighton, Bishop Westcott and Bishop Stubbs. If he should plead the incomparable inequality of scholarship between himself and them, after all it is no greater than between the rest of us and them, and we have at least the advantage that they are dead and we are living, I am afraid some of our humorous antagonists might say of us what a Catholic Bishop said when Mary was just dead and Elizabeth was still alive: 'Let us make the best of the sister that survives, for, as Holy Writ declareth, a living dog is better than a dead lion."

I would suggest to this gentlemsn that while it is highly criminal to falsify history, it is far more criminal to falsify doctrine. Facts are often uncertain, but Dogma is stable and authentically declared. Now he applies a recent doctrinal definition, and one of the gravest practical im-portance, to a range of affairs from which the Catholic Church authorita tively restrains it. Let him do pen-ance in a white sheet for himself before he is so prompt to assail hypothetical offenders of the past.

I have assumed throughout, what I think is sufficiently evident, that this writer is not himself a Christian be liever. Yet he plainly writes as being socially and in a certain vague sense religiously a Protestant, and as addressing readers a large part of whom are Protestants in the full meaning of the name. He intends, evidently, to warn Protestants against being addred into the elder Caurch.

His meaning, I think, may very be rendered thus: "If you will insist on being Christians—and you might do -above all things stick to the Reformed religion. This is eminently Christian and within plain sight of the Gospel. On the other hand, Popery, past, present and to come, is iniquitous beyond measure, full of deceit, violence, bloodthirstiness, voluptuousness, hypoc risy, arrogance, and every conceivable evil thing. If you become Catholics, you will find that you have fallen under the power of a virtual Paganism, and of paganism not in the gracious form of Hellenism, which, as George Barlow suggests, might have done much better, certain transformations, than Christianity, but of paganism in some of its very worst aspects. If you can not yet come up to the height of my patronizing superiority to the Gospel itself,

at least do not fall down into the quag-mire of Ultramontanism."

wire of Ultramontanism."

Very good: a philanthropic and virtuous endeavor. Then if Protestantism is so beyond comparison superior to Catholicity, it follows that the fuller and franker our account of the seamy side of Protestantism, the more at ease in our consciences we shall be in finally deciding to adhere to it. Cut away all that is bad in its history, and we shall be the more confident of its superiority if it even then morally overtops the Catholic Church. Without such a full and frank comparison of these two and frank comparison of these two great forms of Western Christianity, such invectives as those of this correspondent are insidious and misleading.
This comparison, without which his

ehement diatribe against Roman Catholicism is one sided and meaningess, he has not seen fit to make. ess, he has not seen in to make.

must therefore undertake it for him, in a brief sketch.

It is convenient, but it happens not

to be honest, to treat Catholicism and Protestantism as if the one was just about as old the other. That one, omitting the first and the second century as disputed ground, is more than thirteen hundred years more ancient than the other, and must therefore of course have a vastly greater amount, as of good, so of evil, to show, goes for nothing with such controversialists.

Moreover, they pass easily over the fact that the Church which came into form and control under a decaying Empire, in a society out of which she drew its best, but which, corporately, was past regeneration, a Church which then had to steer her way through a thousand years of vigorous and vehe ment barbarism, must, by the very necessities of human imperfection, be come multitudinously involved, not in her idea, but concretely, in scenes and relations from which her own regenerating work has made it comparatively easy for the bodies that have broken away from her to extricate themselves. out from which she also has now extri cated herself. As that sound Protest ant, Dr. Schaff, himself a Switzer, says of the two religions in Switzerland, they stand morally about on the same

It is very tempting, and very dishonest, where it is not, as perhaps commonly, mere thoughtlessness, to be horrified over those forms of evil which appeal to the temperament of other races and to close our eyes to those which appeal to the temperament of our

For instance, the Catholic Church is now especially prevalent among the Southern peoples. It is therefore to be presumed that Catholic countries, as a whole, are likely to show a greater number of offenders against sexual morality. Now this does not make against the Catholic Church. teachings as to this are certainly plain and peremptory enough, and continuous enough, and where, as in the three Catholic provinces of Ireland, she finds a temperament of race peculiarly sus-ceptible to the ideal of moral purity, she can show a nation more exemplary in this virtue than any other in Europe except the Greek. But how unreason able to require her to make Irishmen and Irishwomen out of Neapolitans or Andalusians! Each individual's faults and virtues will always take the form of his peculiar nature, and so will those of each race. But when we find Presbyter ian Scotland less chaste than Catnolic Ireland, and Lutheran Stockholm, at least as far down as 1830, showing a greater proportion of illegitimate births than Catholic Paris, our Protestant self-complacency is rather disturbed. Perhaps a thorough exploration of facts would reassure it, but the examination would have to be rather intricate.

Otherwise the question would suggest itself whether Froude's and Thackeray's explanation of Irish superiority here might not be profitably pondered in Scotland and Sweden, namely, the confessional and the presence of an authpritative priesth

We will consider this matter further in the light of Luther's and of Hallam's words. 3

CHARLES C. STARBUCK. Andover, Mass.

LOSING ONE'S SOUL" TO SPITE

THE PRIEST." TYPE OF " FALLEN AWAY " CATHOLIC

WHO LEPRESENTS THE VERY CLIMAX OF UNWISDOM.

Of all the unfortunate mortals who belong to the far too numerous class known as "fallen away" Catholics, the most illogical is surely he who has abandoned the Church because of some real of fancied injustice received at the hands of one of the Church's ministers. As if God's claim upon our love and service depended upon the conduct of our parish priest! "A common sop to

our parish priest! "A common sop to one's conscience," says a contemporary essayist, ' is to grow eloquent over essayist, ' is to grow eloquent over the shortcomings of the clergy; but it is doubtful if God will judge us by what the clergy do." Yet, because Father—ten or fifteen years ago rashly judged or unjustly upbraided Mr. B, the latter, as some of his sympathetic neighbors will tell you, "has never put his foot inside the church from that day to this."

day to this."
These same neighbors, with their

their actual condonation, of his unjustifiable action, are anything but robust children of the Church, and in one ense are more culpable than the recal citrant Catholic himself. The sense of injury, fostered and fed until it has grown to be a monster passion, may partially explain, though it cannot of course, palliate his insensate conduct; but the cold - blooded, deliberate ap proval of such conduct by Catnolies who profess to be sensible men and women is a piece of folly that would be incredible were it not often met with. Losing one's soul "to spite the priest" is surely the very climax of unwisdom, and to justify it is a work more congruous to the enemy of mankind than to a

genuine Christian .- Ave Marie.

## FIVE-MINUTES SERMON

Sexagesima Sunday

Power is made perfect in infirmity.—Epistle PERSEVERANCE AFTER A MISSION.

Not so very long ago, my dear brethren, we had a great mission in this church. It was well attended—that was almost a matter of course; for, thank God! every one considers it a shame to neglect so great a grace when it is offered, and the Catholic who re-fuses to attend a mission is regarded

fuses to attend a mission is regarded by those who know him as being in a very bad and dangerous state.

And the mission, I trust, was on the whole well made by those who attended it. They made good confessions; they felt true sorrow for their sins. And they made real purposes of amendment against their vices, whatever they might be. The drunkard promited to abstain from drink for God's sake though it might be almost the only thing that gave him pleasure; the impure promised to abandon and stamp pure promised to abandon and stamp out his evil passions and habits one who had neglected Mass and the other duties of his religion out of laziness, gluttony, or indifference, promised to be faithful to them for the future. But how many of the thousands who

male these promises have kept them? How many of those who were not leading a Christian life before the mission are now doing so? Some certainly; yes, some of the seed of the word of God, of which Our Lord speaks in to day's Gospel, which was then sown, has indeed sprung up and borne fruit, it may be a hundredfold. So ne, in a good heart, hearing the word, have kept it, d brought forth fruit in patience,

But, alas! how many, on the other hand, have been like the wayside, the rock, or the thorns in Oir Lord's parable! The seed sprang up, and mained for a few days or weeks; but now, if you look for it, it has gone, trampled under foot, choked, or

Now, what is the reason of all this sad want of perseverance? Was it that those who made their confessions then were not sincere; that they made promises which they did not really exect to keep? Perhaps that may have been so with some of them—for some people do seem to think that one cannot be expected to avoid mortal sin, unless a priest or a religious, and even call others hypocrites who believe that they can and do avoid it. But there were others who failed—and these were a great many—because they thought had only to say that they would de the thing, and that then the thing would be done.

They did not know how weak they were; perhaps they do not know it yet. They will find it out some time, as They those do who have often taken the pledge in vain; and then it may be that they will despair, which will be the worst of all. But if they use this knowledge right it will be their salva-

And now will knowing that they are weak save them? Will it make them strong? Yes, but not in their own strength; it will save them by making them turn to the infinite power of God. This is what Our Lord told St. Paul, as we learn in the Epistle of to day, when he asked to have his temptation re-moved. He said to him: "My grace is sufficient for thee, for power is made perfect in infirmity." The more we know our weakness the stronger we shall be, if our terror and distrust of ourselves will only make us turn to God in frequent, earnest, and fervent prayer for help, and in continual approach to the sacraments which he

as given for our aid.
On! if Christians would only learn this one great truth, how the whole face of things would change! How the most obstinate vices, the most deep rooted spiritual disease, would melt a way at the touch of the Great Physic-ian of our souls, if we would only go to him continually for their cure! How easily we should overcome the enemy if we would only understand that of our selves we cannot overcome him, but that we can do all things in Him Who strengtheneth us; and, understanding his, would go to him for the strength

that we cannot get elsewhere ! My brothren, you who have fallen and now fall so often, I beg you to put this truth in practice. You fail, and why? Because you have undertaken more than you can do. You wish to succeed? I hope so. Well, there is only one way. Do as you have done before but also call feet to the recognition. only one way. Do as you have done before, but also call God to the rescue. Pray frequently and fervently, and go often to confession and Communion, and success, instead of being hopeless, will be sure.

Sermons by Children.

One pretty custom which is still kept up in the Ara Coeli Church—one of the most ancient in Rome, metamorphosed from a Temple of Jupiter to a Temple of God-is the children's sermons, that is, sermons preached by children every afternoon during the Octave of Holy Innocents. At this pretty function the tiny tots stutter, lisp the words. but what is lacking in one thing is made up for in another, and their gestures help out the halting words. Italian children are born actors and actresses, and where an average English child would look shy or pout, a little Italian will be self possessed and graceful. Their powers of gesticulation strike the bystander as little short of wonderful. Catholic Standard and Times.

## LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. References as to Dr. McTaggart's profession standing and personal integrity permitted

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IS IT MARQUETIE'S CROSS?

OUND IN A CHICAGO SUBURB AND THROWN AWAY BY A WORKMAN. It is two hundred and thirty years

ago, that is on Dec. 6, 1674, camp was made on the site of Chicago by the first white man. Father Marquette on his way south was ill, and the Frenchmen with him and the Indian guides watched anxiously while they put up a rough leg hunt for his shelter. Recently in Wilmette a young priest

in a new parish reproduced so for as possible that first historic camp. Father Edmund Byrnes was so much impressed with the historic significance of the time and place that he roused his parishioners to enthusiasm and per suaded them to carry out his ideas.

In the rear of his church hung a

great canvas curtain with a painting, giving the early picture of Marquette's winter camp of 1674. It represented the log hut in its desolation. Before the painting were erected several tepees and wickiups.

All about were Indians—braves and squaws selling Indian curios and Indian

andiwork. To one side was a booth like structure, on which were stacked Indian bows and arrows for target prac-

That cabin stood the storms and lake vinds for at least a century and a half. Marquette used it before he went on his journeying; his stay in camp lasted through the winter of 1674 and 1675, for his illness was a serious one.

Just where the cabin stood is still in

but the Chicago Historical Society is trying to find the exact site. A short time ago workmen for the A short time ago workmen for the Willey Lumber Company discovered a wooden cross on the bank of the river. They did not realize what it was, and threw it on the scrap pile or into the river. Mr. Willey, son of the head of the company, heard of the cross and reported it to the society.

The peculiarity of the cross lay in a fear, do line which made the ends of the

fleur-de lis, which made the ends of the cross piece, and a smaller cross surmounted the tree. The same fleurde lis decoration is seen on the cross on the old church at Cahokia, Ill., which is said to have been erected by Marquette. The present town of Wilmette is on

what was once an Indian reservation, ceded by President Polk in 1829 to the of the Frenchman Antoine Oulimette, and his fullblooded ladian wife, Archange. - New York

## IMITATION OF CHRIST.

THAT A MAN OUGHT NOT TO ESTEEM BUT RATHER DESERVING OF STRIPE For thy consolations are not like the neolations of men.

What have I done, O Lord, that thou shouldst impart thy heavenly comfort I can remember nothing of good that I have ever done; but that I was always

prone to vice, and very slothful to It is the truth and I cannot deny it

if I should say otherwise, that wouldst stand against me and there would be one to defend me.

What have I deserved for my sins, save hell and everlasting fire? In truth, I confess that I am worthy of all scorn and contempt; neither is it fitting that I should be named among thy devout servants. And though it goes against me to hear this, yet for truth's ake I will condemn myself for my sins, that so I may the easier obtain thy

What shall I say who am guilty and full of all confusion?

It is not quite certain, but it is very probable, that some time this month or early in February the first sheets of the new typical edition of Plain Chant will issue from the Vatican printing press. This will not only contain th official version of the music of the Church, but it will constitute the most perfect and scientific work on Gregorian Chant ever produced.

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THE BEST POSSESSION.

Among the blessings and enjoyments of this life there are few that can be compared in value to the possession of a faithful friend, who will pour the truth into your heart, though you may wince under it—of a friend who will defend you when you are unjustly assailed by the tongue of calumny, who will not forsake you when you have fallen into disgrace, who will counsel you in your doubts and perplexities, who will open his purse to aid you without expecting any return of his funds, who will rejoice at your prosperity and grieve at your adversity, who will bear half your bar-den who will add to your joys and diminish your sorrows by sharing in

" A faithful friend is a strong defense." When you are openly or secretly assailed by an enemy, or when fense. any danger threatens you, your friend will rush to your aid, regardless of personal danger. He will make our cause his own. A beautiful example of this quality of friendship is furnished in the Book of Kings. So close was the friend-ship between Jonathan and David that, as the sacred text expresses it: 'The as the sacred text expresses. The soul of Jonathan was knit in the soul of David.' When the enmity of Saul was aroused against David, and when he resolved through envy to slay him, Jonathan, his sterling friend, hastened to apprise David of the danger which threatened him and to hide him in a place of security. He then so elo-quently pleaded before his father the innocence of his friend that Saul pro-

He that hath found a friend hath found a treasure." A poor man may be said to be rich in the midst of his poverty so long as he enjoys the interior sunshine of a devoted friend. The wealthiest of men, on the contrary, is poor and miserable if he has no friend whom he can grasp by the hand and to whom he can disclose the secrets of his heart .- Cardinal Gibbons.

## CAREFUL MOTHERS.

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Time was when Dr. Thomas: Eclestic Ott had but a small field of dis ribution, but now its territory is wid-spread. Those who first recognized its curarive qualities still value it as a specific, and while it retains its old friends it is ever making new. It is crutain that who ever once uses it will not be without it.

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The teaching the just often life, whilst the presper. But a of human exper be said that the virtue tends to The man who daty, who rec tewards others servile enjoyme and progressive well-being, he for the strugg the slave of pa not waste time Trials and mi with, but the making for he cions of what i with whom he ne has a helpir times anxious meal. Such is as all the child

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will help you to surmount every diffi-emity; the useful man ever comes upon breadening means of use; while it is the generous soul, the free, open-handed giver who realizes the precious

plac of the Divine promise: " Give,

and it shall be given you; good measure pressed down, and shaken together and running over." Is it not so? Do

Virtue an Aid to Prosperity. The teaching of Holy Writ is that

of human experience it may, we think, be said that the cultivation of Christian

cious of what is due to those with whom

scious of what is due to those with whom he has business relations. For those with whom he is bound by ties of blood he has a helping hand, and he is at all times anxious to promote the public weal. Such is the citizen who models

his life on the teachings of the Church, as all the children of the Church should

Patience Wins Success. Of all the lessons the young man who

would succeed in life has to learn, one of the hardest and most indispensable

s that which the hero of Blenbeim. Ramilies and Malplaquet so thoroughly

"To know how to wait," says De

Maistre, "is the secret of success,"
He that can have patience," says
Franklin, "can have what he will."

In business, at the bar, in medical practice, in the ministry and in every

other calling, the secret of success is not in brilliancy of talents, in prompt-

ness of action, or even in energy, need-

fal as that is, but in ability to bide

Time is an important element in all

solid achievement. The fruits that are best worth plucking ripen slowly; therefore the man who would win a

great and lasting success must learn both "to labor and to wait." He must

put his faith not in brilliant genius, in trick and devices, in occasional splen-

silly dissipation.
It is considered a terrible thing for

a youth to spend a \$1,000 of his father's money in a single night's dis-

sipation; but what about the stain open his vitality, the life forces which he throws away, or the wasted energy which might have been put into

What is the loss of money compared the demoralization wrought by such a debauch? What are \$1000 in com-

parison with even a small fraction of precious life-power? Money lost may be regained, but vitality lost in dis-sipation not only can not be regained, but it is also a thousand times worse

than lost, because it has demoralized all that is left, deteriorated the character, and undermined the very foun

into something that would count in life.

Some time ago there was a six days' bisycle race in Madison Square Garden,

were determined not to give up though they should die in the struggle. The

drawn lines about the mouth and eyes,

and the haggard expression of those men in the last hours of their desperate

ride, haunted everybody who saw them. Many of those naturally strong, rugged fellows had to be lifted from their wheels, while some of them fell prone upon the floor in their utter physical

exhaustion and mental stuper. Others completely lost consciousness, owing to brain poisoning caused by the accumu

ation of worn-out muscle and nerve

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issue in the blood.

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CHATS WITH YOUNG MEN. his self-respect, or his self-confidence. He is still a king.

If you are made of the stuff that wins, It is the contented man who sees reasons for satisfaction on every hand; the happy disposition delights in the beauty of nature, and sees the silver lising even to the darkest cloud. Cul-tivate hope and a cheerful optimism if you have grit and nerve in you, your misfortanes, losses, and defeats will call them out and make you all the

stronger.
Some men get along beautifully, for half a lifetime, perhaps, while everything goes smoothly. While they are accumulating property and gaining friends and reputation, their characters seem to be strong and well-balanced; but the moment there is friction anybut the moment there is friction any-where—the moment trouble comes, a failure in business, a panic, or a great crisis in which they lose their all—they are overwhelmed. They despair, lose heart, courage, faith, hope, and power to try again—everything. Their very manhood is swallowed up by a mere material lose. material loss.

the just often suffer severely in this life, whilst the wicked thrive and presper. But as a rule and as a matter This is failure, indeed, and there is small hope for any one who falls to such a depth of despair. There is hope for an ignorant man, who can not write his name, even if he has stamina and backvirtue tends to bring about prosperity. The man who feels a keen sense of daty, who recognizes responsibilities tewards others, who knows that he has been placed in this world not for servile enjoyment but to work for God and his fullowment must prove a neefal bone. There is hope for a cripple who has courage; there is hope for a boy who has nerve and grit, even though he is so hemmed in that he has apparand his fellow-men must prove a useful and progressive citizen. By personal habits, which are the foundation of all ently no chance in the world: but there is no hope for a man who can not or will not stand up after he falls, but loses well-being, he is thoroughly equipped for the struggle of life. He is never the slave of passion and therefore does heart when opposition strikes him, and lays down his arms after defeat. and maste time and money in excesses.

Trials and misfortunes he may meet
with, but they are not of his own
making for he avoids evil courses. He
is a careful workman, being ever con-

Let everything else go, if you must, but never lose your grip on yourself.
Do not let your manhood go. This is
your priceless pearl, dearer to you than
your breath. Cling to it with all your might.

Some Helpful Thoughts. An imperturbable demeanor come from perfect patience. Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.-Robert Louis Steven

If you would "be young when old," adopt the sundial's motto-" I record but hours of sunshine." mind the dark or shadowed hours. Forget the unpleasant, unhappy days. Remember only the days of rich ex periences; let the others drop into oblivion. It is said that "long livers are great hopers." If you keep your hope bright in spite of discouragements and meet all difficulties with a cheerful face, it will be very difficult for Age to trace its furrows on your brow. There is longevity in cheerfulness.—

Let us occupy ourselves with one thing alone—that is, to do well what we are doing, because God does not ask anything more of us. Now, this "to do well" may be summed up in four words—"purely, actively, joyfully completely."

There will be little gleams of sinshine now and then, no matter how cloudy the outlook; and even if the day is stormy and hard there, is al-ways a bright to morrow to be hoped

mid spurts and dashes, but in regular, measured, persistent effort—unvarying and never-failing—not necessarily slow, but never made at a faster rate than can be maintained to the end, "reminding you of the steady, neveraccelerated movement of a great entire's eccentric heam. If we could give up all our selfish desires and resistance, circumstances, however difficult, would have no power whatever to trouble us. To reach such absolute willingness is a long journey, but there is a straight path leading nearer and nearer to the happy freedom which is our goal. Wasted Energy.

It is not the vitality we use that dwarfs achievements and whittles away and shortens life: it is what we foolishly throw away. Millions of people have made miserable failures in life by letting this precious energy, which might have made them successful, slip away from them in foolish living and silly dissipation.

There is no influence which conduces so much to correct living as good example. It is an inspiration to youth and an irresistible power to the mature.

How many good traits we can see in our friends when we look for them! And how much better it is to watch out for fine qualities than for failings! Be not envious of the financial success which appears to crown the efforts of the wicked. For many there is no other reward in eternity.

The use which we make of our bodily used for His service; each opens to us a separate field for the practise of virtues.

You can not nail down the growing, pushing conditions of life with your hammer of facts and realities. And nammer of facts and realities. And you can not keep that man down who realizes he, as an evolving human being, is greater than any baneful fact that may seek to brand him or break him. Men are greater than facts.—

A. M.

But it is not always what is classed as "wicked dissipation" that robs us of energy. There is a wanton waste of vitality in various forms going on all about us, which might be converted No man can even begin to please God who does not renounce sharp prac-tices, give up unfair dealings and start out to act equitably, to render to others their just dues and determine to be in all matters an honest man. That is the very beginning of religion, the elemental buttress of a devoted life.— New York City, in which the contest-ants drained off more vitality than would have accomplished years of ordinary work. It was really pitiable to watch the exhausted victims, who Jesse Bowman Young.

Mercenary Effort Always a Failure. The more elevated in kind is the object of human labor, the more the mercenary spirit, if it be present, makes this labor void and corrupts it. There are a thousand reasons to say that all are a thousand reasons to say that are toil merits its wage, that every man who devotes his energies to provide for his life should have his place in the sun, and that he who does nothing useful does not gain his livelihood, in short, is only a parasite. But there is no greater social error than to make gain the sole motive of action. The best we put into our work—be that work done by strength of muscle, warmth of heart, or concen-tration of mind—is precisely that for

Thus do we turn even our most healthful recreative exercises and sports into fatal energy-wasters, dewhich no one can pay us. grading them into exhibitions of mere brutality, in which men lose manhood and strength instead of gaining them.— There are thousands of people who have lost everything they had in the world who are just as far from failure as they were before their loss, because cenary spirit, the other has singleness of purpose. Both receive their pay but the labor of the one is barren; the

have failed while employing the very processes by which other succeed. Automatoms do not reproduce their kind, and mercenary labors yields no fruit.—Rev. Charles Wagner.

THE CATHOLIC RECORD.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE Carriage of the Cross.

LUCY'S CARRIAGE. She had full control of it on attaining her eighteenth year, which event hap-pened that very week, so that she did not feel in any way dependent on the Madisons, though they were so well off they would gladly have given her a

Faith was charmed at the prospect of Lucy as her companion at home, and

the plan answered admirably.

Mrs. Gregory did not write often to her daughter, and Lucy thought she was very silent about her second hus-band and step-children. Lucy knowing her mother's character thought she had married for money, and there were hints in the first letters written from

Scotland, where they went for their wedding trip, that such was the case. However, the invitation to Lichfield was not repeated, and as Mrs. Gregory quite approved of Lucy's staying with her friends, there was nothing more to

Lucy threw herself into her art studies in which Faith joined her, and for two years they did not go out of England. Mrs. Gregory always made some excuse or other about putting Lucy off from the long-talked of visit, and she always said they never came to London, so she was afraid she could not hope to see Lucy just at present. Lucy felt the situation keenly though she was extremely happy with the Madisons, and led a life entirely suited to her tastes. They saw plenty of the society which Lucy liked, intellectual people, artists, literary men and women, and their surroundings were always refined.

cultured, and as beautiful as money allied to good taste could make them. Faith was like Lucy's sister, and Mrs. Madison graw more and more into being a friend to whom Lucy looked up with reverence and real affection. They were practical Catholics, Mrs. Madisor being extremely devout, and Lucy felt that it was a thoroughly congenial home in all respects. Yet, under her apparent happiness and content there was always the longing for love from her mother, and she never got quite accustomed to the thought that she was certainly not wanted by Mrs. Gregory.

When we first made acquaintance with the two girls, a tour abroad had

been well thought out and in a week they were to start.

Every prospect was charming, and Lucy was looking forward to it all with great longing and the hope of studying in Italy through the next winter. It had always been one of her most cherished hopes to go abroad and see something of this beautiful world, and now the hopes were to be realised and under the most favorable circumstances. They were to be in Rome for Holy Week, and Lucy, as she packed her trunks and collected all her note-books, sometimes asked herself if it really was true, and that she should soon be stand-ing within St. Peter's, which to her, as to all Catholics, seemed the centre of

the world. They were to start the next morning, and Lucy was up in her bedroom which, daintily furnished, was illuminated by

electric light.

Mrs. Madison had insisted upon its being made as home-like as possible, and had made Lucy a birthday present of the lovely furniture, while Faith had spent a good deal upon her favorite autotypes to hang upon the walls.

They had been to the church near at hand for the stations that evening, and senses is a great trust committed to us, Lucy had come to take off her walking

One trunk was open and the others already strapped and labelled. Lucy looked round the room with a strange feeling of exultation. By that time the next evening they would be in Paris on

their way to Rome.

The post had just come as Lucy entered the drawing room.

"Actually a letter from mother," she said; "it will keep until after

supper.' After that meal was over and they had returned to the blazing wood fire in the drawing room, Lucy drew out the letter, which seemed a long one, and read it with a very changing expression

Holmewood, near Lichfield, 21st March, 18-,

My dear Lucy—I am in very great trouble indeed, and I am sure you will be sorry for me though we have seen so little of each other for so many years. My marriage was a great disappointment to me. I never told you because I was so annoyed and disgusted at the way I had been deceived. Of course meeting Mr. Gregory at Aix-les-Bains at one of the best hotels I thought he was rich, and all he said and did give me that impression. However, when I went back to Paris he followed me went back to Paris he followed me and proposed to me as you know, and then I thought I liked him enough to marry him, and his apparent riches tempted me. But it was all a mistake, Lucy. It was my money he wanted, and he had such a clever way of mana-Nothing better proves that man is not a machine than this fact: two men at work with the same forces and the same movements, produce totally different results. Where lies the cause of this phenomenon? In the divergence of their intentions. One has the mercenary spirit, the other has singleness of purpose. Both receive their pay but the labor of the one is barren: the have lost everything they had in the world who are just as far from failure as they were before their loss, because of their unconquerable spirit—stout the work of the first is like a grain of hearts that never quail. How much we owe to this great army of the invincible which is forever amongst us, wringing victory from defeat!

There can be no failure to a man who has not lost his courage, his character,

There can be no failure to a man who has not lost his courage, his character,

The shock has made me ill, and my has not lost his courage, his character,

The shock has made me ill, and my has come the last straw. All my money is gone, and we have hardly enough to live upon, even in the other flows is like a grain of sand, out of which nothing comes through all eternity; the other's work less like the living seed thrown into the ground; it germinates and brings forth harvests. This is the secret which was not lost his courage, his character,

lways very nervous, you remember. Do pray come at once to us. The boys Do pray come at once to us. The boys are in offices in Birmingham and, happily, they are provided for, and Annie married last spring. But Bella and Delia are at home, and very cross indeed at being so poor. Of course Mr. Gregory feels it very much indeed, but there is no use my complaining any more for it will not bring the money back. I hope he will get some work somewhere, but he does not like work at all and says he is too old for it. I am afraid you will not find it a very comfortable home, but still I think it is your duty to come, and as you are a Catholic and always very pious I am sure you will see that it is. You would be a help in the house, and as you have money of your own of course you will not add to our expenses. We have had to take Bella and Delia away from school on account of the expense, and you could teach them, as you have had such a capital education.

You had better come at once. Your affectionate mother. Mr. Gregory — George is rather a rough diamond, but I daresay you will get on with him.

TO BE CONTINUED.

NOT TO CONQUER BUT TO WIN.

It has been suggested, in a very tentative way, that a number of mis-sionaries be trained in non Catholic seminaries to meet the work that is being done at the Apostolic Mission House. The editor of the Christain Advocate admires the training of the missionaries of the Apostolic Mission House no less than the zeal which they show in the work. He justifies them in their attempt to convert non Catho-lics, although he thinks that their arguments in favor of Catholicity can be met by Protestants properly trained to meet them. "But," he says, "we give warning to a certain young minister who, having had his attention directed to the subject, has prepared himself in the last week to meet any Paulist. Our opinion is that he would be ground to wder at the very onset. The young man referred to has considerable ability but he certainly cannot in three days, or three weeks, if he can in three years, repare himself to meet the history and the subtle argumentation which will be employed against him. We sympaze with him, for before our eyes were ened we rushed into a similar conroversy, and, after writhing awhile, etired in very humble mood; and it required two years of study and observation to be satisfactory prepared to encounter a person whose whole life had been devoted to forging arguments

carry his point."
The above is of value only to emphasize what is the established policy of the non-Catholic mission movement. It to have nothing to do with controversy. It is our belief that the days of theological wrangling are over. Our missionaries do not come in any con-tentious spirit. There are no weapons of attack in their armory. They come merely to explain the teachings of the Old Mother Church. If they are attacked their answer is silence. Too long has the world been scandal-ized by fierce religious conflicts. The policy of the non-Catholic mission movement is to eliminate controversy entirely and steadily to refuse to be drawn into it. For the time being it may seem week or cowardly not to back when attacked, but in the long run it will certainly prove the better policy. "We come to win, not to conquer" is our motto.—The Mission-

## SERMON UPON THE MOUNT.

What is it, and who preached it? Very practical and appropriate ques-tions to ask many Catholics of your acquaintance. An excellent test for the assumed knowledge of those who never need a prayer-book to follow the Mass; who are above reading Catholic books and Catholic papers, as well for which we shall have to give in each case a separate account. Each one is a great gift from God, meant to be things and get ready to go down to lie books and Catholic papers, as well as those who depend wholly upon the secular press for Catholic information. secular press for Catholic information.

The astonishing results of the query will well repay the experiment.

The correct answer may be found by turning to the fifth chapter of St. Matthew or to the first pages of any catechism. Because of the miracles He had performed great crowds began to follow our Lord from every quarter. St. Matthew in the chapter indicated tells us that Jesus seeing the multitudes went up into a mountain, and when His disciples joined Him He began to teach them. And what He taught them in this, the Sermon Upon the Mount, was nothing else than the Eight Beatitudes taught by the Cate-

That there are some who would fail to answer is a fact. That there are others who could not repeat them is also a fact. Of what value to all such persons are these great virtues tanght by our Lord? What effect can they have upon their lives? Wherein do they materially differ from these per-sons who had rejected them in the days

of our Lord?
These reflections, therefore, should excite all to a more thorough and ready knowlege of their faith and to an occasional review of the lessons of their little Catechism. To further this purpose we shall in our next issue offer a few explanations in details of the beatitudes.-Church Progress.

Confidence and exaggerated opinion of self rarely form close companionship. Self-love usually begets disgust. Prayer and patience will extract

pleasure from every day, no matter what its trials or sorrows. Too little of the former is no doubt responsible for a great portion of the latter.

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the laity who had a remarkable acquaintance with the Bible, but an Ohio lady, Mrs Mary Sidley, who died lately, surpasses all others. She had read the whole Bible twenty-seven times, and knew the New Testament by heart. Of her twelve children three are priests and one an Ursuline nun.—Antigonish Casket.

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it, and see what amount of pain is saved.

see what amount of pain is saved.

BE THERE A WILL WISD M POINTS THE WAY—The sick man pines for relief, but he distites sending for the doctor, which means but less of drugs never consumed. He has not the resolution to load his stom which send to which such villationally and taste worse. But if he have the will no deal him self with his aliment, wisdom will direct his attention to Parmelee's Vegetable Pills which, as a specific for indigestion and disorders of the digestive organs, have no equal.

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## THE CHURCH AND CHARITY.

Dr. Henry A. Brann, writing in the Catholic World of February, says:
"Christianity alone made benevolence universal and perfect, instead of being limited and national, as it was among the Hebrews. The root of the spiritual and corporal works of mercy is found in the teachings and in the life of Christ. He was God Who sacrificed Himself absolutely for the benefit of others, giving up His glory of others, giving up His glory and power for the sake of others. He did not die for any transgression of His own. His birth in a manger, His death on a cross, the tortures of His passion, were all for the sake of others. His life and conduct are models of per passion, were all for the sake of others.
His life and conduct are models of per feet benevolence, perfect philanthropy, perfect altruism, perfect charity. His teaching that all men are brothers, children of the same Father in heaven, that we must lave our neighbor as our that we must love our neighbor as ourselves, even though they be enemies—a teaching of which he set a perfect example on Calvary, by praying for the enemies who had tortured Him—logically led to acts of charity among His followers. The prayer, 'Our Father,' the petition to be forgiven as we forgive the lesson to look on even wind. give, the lesson to look on every sick, hungry, and suffering man as His repreive, produced the wonderfully rapid change which Christianity and Christians made in the Roman world. The new commandment to love one another was manifested first in His apostles and priests, a body of men selected to be the servants of others, ready to sacrifice health and life on the ready to sacrifice health and the of the altar of duty for those who suffer; a body of men halted by no physical dangers, repelled by no loathsomeness of disease, from sacrificing themselves for their fellow man. What religion has produced such wonderful types of self-immolation as we find produced by the Christian religion in the Catholic

## THE ONE AUTHORITIVE CHURCH.

The Rev. Dr. Fairbairn, a non-Conformist leader in England, Principal of Mansfield College, Oxford, had recently an article in the Contemporary Review, which contained the following:

I freely acknowledge the pre eminence of Catholicism as an historical in-stitution; here she is without a rival or a peer. If to be at once the most permanent and extensive, the most plastic and inflexible ecclesiastical organization were the same thing as to be the most perfect embodiment and vehicle of religion, then the claims of Catholicism were simply indisput-able. The man in search of an authoritive Church may not hesi-tate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become, or get him-self reckoned, a Catholic. The Roman Church assails his understanding with Church assails his understanding with invincible logic, and appeals to his imagination with irresistible charms. Her sons say proudly to him: "She alone is Catholic, continuous, venerable, august, the very Church Christ founded and His Apostles instituted." She possesses all the and organized. She possesses all the attributes and notes of Catholicty—an unbroken apostolic succession, a con-stant tradition, an infallible Chair, unity, sanctity, truth, an inviolable priesthood, a holy sacrifice, and efficacious sacraments. The Protest-ant Churches are but of yesterday, without the authority, the truth, or the ministries that can reconcile men to God; they are only a multitude of warring sects whose confused voices but protest their own insufficiency, whose impotence almost atones for the sin of schism by the way it sets off the might, the majesty, and the unity of Rome In contrast she stands where her Master placed her, on the rock, endowed with the prerogatives and powers He gave; and against her the gates of hell shall not prevail. Supernatural grace is hers, and miracle; it watched over her cradle, has followed her in all her ways through all her centuries, and has not forsaken her even yet. She is not like Protestantism, a concession to the negative spirit. an unholy compromise with naturalism. Everything about her is positive and transcendent; she is the bearer of Divine truth, the representative of Divine order, the Supernatural living in the very heart and before the very face of the natural. The saints, too, are hers, and the man she receives joins their communion, enjoys their goodly fellow ship, feels their influence, participates in their merits and the blessings they distribute. Their earthly life made the past of the Church illustrious; their neavenly activity binds the visible and invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity; the Church which teaches man to love the holy, helps him to love holiness. And the Fathers are hers; their labors, sufferings, martyr-doms, were for her sake; she treasures their words and their works; her sons alone are able to say, 'Athanasius and Chrysostom, Cyprian and Augustine, Anselm and Bernard, Thomas Aquin-as and Duns Scotus are ours Duns Scotus are as and Duns Scotus are ours, their wealth is our inheritance, at their feet we learn filial reverence and Divine wisdom.' But rich as she is in persons, she is richer in truth : her worship is a glorious sacrament, her mysteries a great deep. Hidden sanctities and meanings surround man; the sacra-mental principle invests the simplest

Those who are at sea rest though the the ship be in perpetual movement, and the needle is still true to the pole. Let us regard God in all our actions;

things, acts, and rites with an awful and yet most blisful significance; turns all worship, now into a Divine

man's awed and contrite, hopeful and

prevailing approach to Him. Symbols are deeper than words, speak when words

become silent, gain where words lose in

ship the Church teaches by symbols truths language may not utter."

### SOME FEW COGENT TRUTHS.

St. Francis Xavier, writing of his hardships in the Japanese mission, says:
"The labors which are undergone for
the conversion of a people so rational,
so desirous to know the truth and be saved, result in very sweet fruit to the soul." What else would he say, and with what emphasis, of labors directed to the conversion of the non Catholic people of America, intelligent, earnest, religious, as so many of them are, and so easily induced to listen to Catholic

ruth? All of our missionaries bear witness to the "sweet fruit" their souls experience in the apostolate.

Doubtless those missions to the heathen, in which one is in continual dengers, of suffering death for the page. danger of suffering death for the nat of Christ, offer the most enviable spiritual condition known to this life.

What is the highest evidence of lov

ing Christ? Persuading others to love Him-evidence of love and tribute of love; Christ Our God is love; love de-

lights in lovers.

The great event of St. Stephen's martyrdom is associated with the Apos tle of the Gentiles, then first met with in the sacred chronicle. The relation of these two on that occasion shows that if one man is willing to suffer death for another he will win him to God, though he is a blasphemer of Christ and full of threatenings and slaughter against His Church.

Unless a missionary makes himself dear to non-Catholics in some way or other he is a blacksmith without fire. Hence the localized mission, adopted in some parts of the South, is a good plan, perhaps the best, for then the priest can visit the sick, and, in all cases of bereavement, he can show his pe sonal interest and offer his comforting words. He can become acquainted with men and women and show his kindly nature, displaying the practical working of the Gospel-maxims of brotherly love. The teaching of the Gospel truths will soon be not only listened to but even soli cited.

The bitterest enemies of the Church cannot deny her prerogative as the unique mother of consolation. Is not a priest's visit to a sick non-Catholic the first and longest step toward convert-

ing him and his family?

How deep the joy of a devout confession and communion—all unknown to non Catholics. Hundreds of thousands of the unchurched in our cities yearning for this joy, little dreaming how near at hand are its ever-flowing foun-

Think of the many families now-a-days tasting all the bitterness of the death of loved ones without a word of religious comfort. We are living in an un-trodden wilderness of heathenish misery -easily to be turned into a blooming garden of Catholic consolation, if we had but a little zeal.

Men penetrate unexplored continents in search of adventure, and its fascination lures them from homes of peace and luxury. But listen to another sort of adventure seeking: "I confess," wrote St. Francis Xavier, "that the opportunity of increasing the kingdom of Christ and extending the boundaries of the Church, has a most fascinating attraction for me." He was in South ern India then, and longing for and even planning desperate missionary undertakings in the yet farther East. In our own day and country the non-Catholic missions of America are stirring many noble hearts with the same spirit of zeal,-The Missionary.

### TO PROPAGATE THE FAITH. The Society for the Propagation of

the Faith stands to day as the main support of Catholic missions through out the world. It was organized in 1822, and during the last four score and two years the Catholic Church, by the aid of this great Society, has actually increased her missionary army from one thousand, all told, to nearly sixty-five thousand priests, brothers and nuns, who to-day are laboring in more than one thousand missions to reach people who as yet know not Jesus Christ.

who as yet know not Jesus Christ.

The Society has been deservedly eulogized by every Pope during the last century, and now Pius X. adds this strong word of encouragement: "God, in His own designs, brought forth the Society for the Propagation of the Faith to make the Gospel light shine before those who do not as yet believe. Doubtless, the general efforts of individual Catholics will contribute a great deal to this result, even though they act independently. No more profitable means can be used, however, than the formation of bands of ten associates among Catholics. May Christ, Who has saved and regenerated the human race, pro tect this Society, by His grace and help, since its purpose is to spread His Most Holy Name."

## TEACHER AND LAW GIVER.

The Catholic Church in the early ages stands out against history's back-ground like a picture done in mosaics, so clear, so distinct in every lineament. In those days she was not only the teacher but the law giver in the civil life, and that she nobly discharged her functions it is only necessary to read history to learn the truth. Says Rev. Dr. Shahan in his history of the Middle Ages, re-ferring to the state of society in the

sixth century.

It was the Catholic hierarchy which took upon itself the burden and re-sponsibility of civil order and progress at a time when absolute anarchy pre-vailed, and around which centred all parable which speaks the deep things of God, now into a medium of His gracious and consolatory approach to man, and those elements of the old classic world that were destined, under its aegis, to traverse the ages and go on forever, moulding the thought and life of humanity as long as men shall admire the beautiful or reverence truth, or follow after order and justice and civil secur

ity.

It was the Bishops, monks and priests of the Catholic Church, who in those troublous days stood like a wall for the highest good of society as well as for the rights of the soul; who resisted in person the oppression of the barburian chief just emerged from his swamps and forests, as well as the avarice and unso shall we find interior rest in the patriotic greed of the Roman who most agitated life.—St. Francis of Sales. preyed upon his country's ills; who

mounted guard upon ramparts, and negotiated treaties. Indeed, there was negotiated treaties. Indeed, there was no one else in the ruinous and tottering State to whom men could turn for pro-tection from one another as well as from the barbarian. It seemed for a long time as if society were returning to its original elements, such as it had once been in the hands of its Architect, and that no one could better administer on its dislocated machinery than the men

who directly represented that divine providence and love out of which human society had arisen.

The keystone of this extraordinary episcopate was the papacy. The Bishop of Rome shared with all other Bishops of the empire their influence over the municipal administration and finances their quasi-control of the police, the prisons and the public works, the right to set as judge, not alone over clerics and in clerical cases, but in profane matters, and to receive the appeals of those who felt themselves wronged by the civil official. Like all other Bishops of the sixth century he was a legal and a powerful check upon the rapacity, the ignorance, and the collusion of the great body of officials who directed the intricate mechanism of Byzantine ad-ministration. But over and above all this the whole world knew that he was the successor of the most illustrious of the apostles, whose legacy of authority he had never suffered to dwindle: that he was the metropolitan of Italy, and the patriarch of the West, all of whose churches had been founded directly or indirectly by his see.

### TESTED BY ITS FRUITS.

Right Rev. Bishop Spalding. The efficacy of an organization to keep pure religious faith alive and active is the highest test of its worth, and the Catholic Church when tried by this test stands pre-eminent. Her power to speak to the mind, the heart, the imagination, the whole man, is pro while those who believe in her are stirred to tender and grateful thoughts at the mention of the name of her whom they call Mother. She is dear to them thousand reasons. Has she not filled the earth with memorials of the soul's trust in God? Who has en-tered her solemn cathedrals and not heard whisperings from higher worlds? Her liturgy, her sacred rites, her grave and measured chants; the dim lights that ever burn in her sanctuaries; the mystic vestments with which her ministers are clothed; the incense diffusing a hallowed fragrance through the long withdrawing aisles: the bells that morning noon and night repeat the Angel's salutation to Mary and seem to shower blessings from heaven on Catholic lands—all this speaks to the soul, subdues and softens the heart, until we long to bow the head in

gathering tears. Can we not read in the countenances of those who love her truly, the story of lives of patience and reverence, purity and mildness? How unweary-ingly do they labor! How serenely when death comes do they rest from their labors! What a heavenly spell has she not thrown-does she not still throw—over innumerable souls, creating in them habits of thought, love and deed, against which theories of whatever kind are advanced in vain! They have made experiment: they have tisted the water of life: they know and are certain that it is better to be for a single day in the Holy place of the Lord than to dwell for a thousand years in the habitation of sinners. Has she not the secret of teaching the poor and unlearned the higher wisdom-the wisdom that lies in the spiritual mind and the lowly heart; making them capable of feeling God's presence and of viewing all things in their relations to Him who is eternal; enabling them to forget their nothing ness in the consciousness of co operat with Him for ends that are ab solute, under the guidance of heaven appointed leaders, comrades of the noble living and the noble dead; certain that though they die yet shall they live? Thus she turns her true children to righteousness, lifting the individuallity of each from out the crushing mass of matter and of men; giving them deeper convictions of the sacredness and worth of life, of the pos-sibilities that lie open to the meanest soul if he but be converted to God, who even in the most degraded can still see some likeness of Himself.

## THE OPEN DOOR TO THE CHURCH

In many places in this country converts are only groping their way into the Church. They come, but it is in spice of difficulties. The way to the threshold of the Church is strewn with obstacles that are placed there by

Catholics, although, of course, unconsciously so placed.

If the missionary spirit inspired the heart of every Catholic there would be a calcium light placed on high over every church door, so that everyone might each the nath to realizing peace. might see the path to religious page. That same missionary spirit would urge every Catholic to go out into the paths that lead to the Church and pick out the stones of stumbling from the ways of the seekers and lend a help-

ing hand to the faint hearted.

But now is it frequently? Instead of the calcium light the door of the Church is shrouded in darkness. The Church is shrouded in darkness. The wayfarers are groping their way in obscurity. Many stumble over some difficulty and never go any farther. Many are scared by phantoms of their own imagination and give up the seeking. To no one is there a wide open door or pleasing path, because conversion means sacrifices and hardships. Some, and oh so few, comparatively, find the door and are safety housed within.

It is the hope of the non-Catholic mission movement to make the paths, plain to all—to make so clear the porch of the Church that every wayfarer may

of the Church that every wayfarer may find it, and so pleasing that he will se in its pleasures an irresistible invita-

tion to stay and enjoy them.

This is a large contract and it ma

that more will be done, and enough has been done to convince us that nas been done to convince us that before many years the paths will be so lighted that no longer will anyone have to grope in darkness.—The Missionary.

There are more lives spoiled by un-due harshness than by undue gentleness. More good work is lost from want of ap-preciation than rom too meh of it.—

### DIOCESE OF LONDON.

ECCLESIASTICAL CONFERENCE. The Quarterly Conference of the priests of London diocese took place last week at Windstrom the lith inst, for the counties of Essex, Kent and Lambion, and at London on the 16 h last for the rest of the diocese. His Lordship the R. R. v. Bishop McEway presided at both Conferences. The examiners were Rev. Michael Farguson at Windsor, and Rev. George R. Nor hyprayes at London,

DIED.

In Dundalk, on Saturday, Feb. 4th, 1995
Stelia Brindon Hayes, infant daughter of Mr.
and Mre, G. J. Hayes, aged 9 months, 2 weeks
and 2 days.

TOMPKINS — A: Ridgetown, Mr. John Tomkins, sged eighty-two years. May he rest in
peace! ROCHS -At Stratford, on Feb. 12th. Mrs. John Richa aged forty three years. May she resuin peace!

A'aregular meeting of Branch 361, C.M.B.A., S., Columban, a resolution of condolence was unanimously tendered to Brother John Lane. Financial Secretary, on account of the death of his Father, Mr. Thomas Lane.

The late Provincial government in laying out this new district into township for settlement, has named several of them after many prominent persons and the representatives of educational institutions. Among the latter is a township named after the President of St. Michael's College at Toronto; it will be known on the future map of the Province of Ontario as the "Township of Teefy." We have seen an official draft of the township on tracing linen, which reflect on the officer whose duty is is to prepare such records. Richmond Hill

### PEV. FATHER BRUNELLE'S FIRST MASS.

On Saturday, 4 h ins., Rev. Father Philip Brunelle celebrared his first M ss in his native parish of Ste. Croix Lutentaine, Simoe Co There was a large congregation present, all of whom were friends and the greater part relatives, of the young priest, testifying the esteem in which he is neld where he passed his boyhood days. The piety and religion observation of the altar, in the large number of men present on a week day, in the number of communicants, and in the readering of a plain chant Mass preceded by the "Veni Creator" and followed by the "Te Daum." At 10 o'clock commenced Solemn High Mass, with the newly-ordained priest as celebrant; Rev. L. A. Barcelo D. D., P. P. Midland, deacon; Rev. D. Desroches, P. P. Lutentaine subdeacon; Ray. J. T. Kidd, D. D. Penetanguishene, master of ceremonics: J. R. Grant, Midland, thurifer; Rev. T. F. Laboureau, P. P.

Penetanguishene, and Rev. Father Tremblay were present in the sanctuary. After the gaspel, Rev. Dr. Barcelo entered the pulpit, and basing his discourse upon the eternal generation of the Son of God from the Father, elequently dimonstrabid the mission, the digatity and the power of the priest of the new law, who is a priest for ever according to the order of Melohisedech. The matter of his discourse was sound. Catholic doctrine, drawn from the sacred scriptures and the writings of the Fathers. As to form, nothing more exquisite could be conceived. It was distinguished by the choicest French. a language in which facility and vividness of expressions were enhanced by the preacher's art. The bursts of oratory, the pathex, every, animation, action and dramatic effect, held the attention even of the strangers present ignorant of French, who appeared to understand—and with them the appearance was father of the wish The sermon ended, the young Levite ascended the altar to exercise his functions, in presenting the "clean oblation" to the Most High, in the "clean oblation" to the parishing of the bread of life, and in the partaking of the challec of Banediction." The parishineners of Sic Croix are to be congratulated. With a well-organized parish of devoted people, a resident priest a beautiful church a presbytery and a convent and one of their young men now elevated to the priesthood, the charms of Lafontaine are as complete as though a few square miles of the lower province were transferred to the shores of Geoorgian Bay. Father Brunelle has been appointed assistant priest at Penennanguishene. May his labors in the ministry befraught with profit to the faithful and consolution to himself:

## TEACHER WANTED.

FOR S. S. NO 6, PILKINGTON, MALE Catholic teacher. Duties to commence april 1st, 1955. Applications to be addressed to Peter Dunbar Sec., Marden, P. O. 1374-tf

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VOLUME XX The Catholic

LONDON, SATURDAY, M. STATE CONTROLLEI

In a letter to the (February) Mr. J. Rol states that five months' Arken, South Carolina, daily observation of the w state dispensary in that an enthusiastic advocate tion of the liquor business There is no drinking on no treating, no loungir drink, no baying after S is matter of fact bare a The dispenser has no mot his sales: he is on a salary believes that could the put in operation through drinking and drunkenn ener nously reduced.

A MOVE IN THE RI TION.

Mr. Frank A. Munsey out a notice to an aive no more advertising whisky, beer or wine, objectionable medical objectionable anything accepted for Munsey's M sign of the times is accer fact that the loss of reve particular source will am during the year.

ANGLICANI

Recently there came tice a sermon on Angli vatism as to faith, and ters of opinion. The very much in earnest learning and eloquence hearers that Anglicani a rainst the onslaughts o has, practically speaking well defined that to imp incur the stigma of hete these doctrines are he Judged by his history few, if any; for its ranged over a vast fie have disagreed among without ceasing to be matters of vital imp aulay's generalization dred sects battling Church is not without p man says that heresy and infidelity and fanat lenge it in vain.

It is certainly a task tact and skill to show h Jowett, Canon Liddon Brooks, the Ritualist, e with any degree of co common platform, and teaching fell with the of principle and of the Many a one who has this has learned to say, Newman: when I looke poor Anglican Church laboured so hard, and appertained to it, and various attempts to d trinally and esthetica me to be veriest of no going on to recognize Church to a certain and teacher of religio man continues: But t thing sacred, that it revealed doctrine tha share in St. Ignatius that it can take the I teaching and stop t Church of St. Peter itself "the Bride of the view which simply my mind on my conve it would be almost a duce. I went by, and I sought it, but its where be found: and I it back to me.

TEACHERS' S The question of to

have a fascination for ers. What we think learned from back RECORD. We may that "fine words but It is one thing to sola preachments on the sponsibility of the quite another thing nity proper support lars and cents.

BUDDH

They who have rea Egan's "Vocation of will remember the the dinner at the re Conway - the negl was fond of religious