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Canadians.

# he Tatholic Record.

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

VOLUME XXVII.

The Catholic Record. LONDON, SATURDAY, APR. 8, 1905.

NEITHER FOOLS NOR SLAVES. Some of the London editors are astonished at the voluminous "copy" occasioned by the recent utterances of Dr. Osler. If they should abide with us for a short time they would not only be astonished at the ways of newspaper folk, but they would also be at a less to find adequate terms to express that astonishment. Commenting on Dr. Osler's joke is, after all, a harmless

amusement, even though the scribes did not advert to the fact that Anthony Trollope wrote The Fixed Period which recommended the extinction of sexagenarians by choloform after a year for purposes of contemplation at sixtyseven and that the new Oxford professor is fifty six. But evolving copy out of hate racked brains is a pitiful and contemptible occupation. And that is the occupation now a days of some Toronto newspapers. To the moderate plea of Catholic citizens, and to their arguments which are unanswered and unanswerable, they offer but abuse or angles anent the necessity of the unification of all classes. Our ministerial against the honorable gentleman and brethren meet in conclave and give us portentous advice as to how our children tion of all classes. Be it said to their should be educated. But did they ever hear of the man who "bit off more his views and co-operated with him in than he could chaw?" It is very good of them to be so considerate towards | tect the rights of the minority. as, but we would imagine from the various motions passed that Catholics were either fools or slaves. Were we fools we might accept their statements in regard to the Catholic system of education, and were we slaves we might wait on their mandates. But as we live in a free country, and have consciences and a perception of what is due to every

minorities must be respected and safe-CHRISTIAN EDUCATION.

citizen, we beg to insist on the point

that the rights of both majorities and

Speaking some years ago on Christian Education the Hon. Bourke Cochran, said: Why should not every citizen, Catholic or Protestant, Christian or pagan, commend and approve every force that operates to preserve and confirm Catholic doctrine ?

What influence can Catholicis n exereise that does not make for order, for law, for progress and for prosperity? There is not a service demanded from the citizen by the State as a matter of civic duty which the Church does not enjoin upon him as a matter of conscience. There is no act prohibited by the State through its laws which the Church does not condemn by its

And because we plead for such a system in the new provinces for our own, and advance in favor of position arguments which have not been refuted, politicians and preachers of a certain stripe must work themselves into a frenzy which reflects credit neither on their intellects nor hearts.

OUR CHILDREN.

According to Orangemen and others, justice is not incompatible with an attempt to throttle Catholics and to force them to deliver their God-given right to educate their children according to conscience. Our friends seem to believe with Danton that children belong to the State before they belong to their parents.

A PARENTAL DUTY.

The education of their children is one of the most binding duties on parents, and no sophistry will blind them as to this fact. Others may act for them in this matter, but as their representa tives only. Jurists agree with the can onists of the Church in declaring that the principal obligation of parents towards their children are their maintenance, their protection and their

## AN ESSENTIAL PART.

The education that all desire is that which develops the whole man. To do this the study of religion must be an essential part of the curriculum. Our separated brethren may differ from us as to which doctrine should be taught in the schools, but they must not attempt to invade our conscientious claims. We ask but what we are willing to aceord to others. We demand no exemp-

gard to education must not be ignored. And we refuse to surrender our citizenship and our God given rights at the behest of the secularist and Protestant who, while talking glibly of an united Canada, hesitate not to use any means to foment dissension and hate among

SIR ALEXANDER'S CONTENTION.

Our friends should ponder the follow ing extract from a speech of Sir Alexander Galt: It must be clear that a measure would not be favorably entertained by the minority of Lower Canada which would place the education of their children in the hands of a majority of a different faith. It was clear that in confiding the general subject of education to the local legislatures it was absolutely necessary it should be accompanied by such restrictions as would prevent injustice in any respect from being done to the minority. There could be no greater injustice to a population than to compel them to have

no gathering of priests to protest no frantic spouting anent the unificacommonsense that they acquiesced in securing such legislation as would pro-

OUR CHIEFEST TREASURE.

We maintained that the system of education which trains the young to preserve the image of God within them and in the morality which is rooted in dogma cannot be a menance, as it is said, to the commonwealth. For is the youth who is taught to know and love God, and that against the storm and stress of life sacramental help is necessary, not qualified for citizenship? Is a boy who is taught to love his neighheard of in the Separate school that the

have Orangemen and the Presbyteries to interfere? Surely we have rights in this country as we concede them to have. Our friends may vote and resolate as much as they please, but the parental right of education cannot be surrendered. For the exercise of this right we must have our own schools, the United States. wherein our chieftest treasure - our Faith—may be taught and strengthened. This is due to us, and no one can deprive

us of it with any show of justice.

NON-CAPHOLIC TESTIMONY. The Presbyterian tells us that the Separate school system is a wrong and vicious system tending to the perpetuation of old race and creed feuds, etc. We should like to have our esteemed contemporary's reasons for this statement. But we fear that he is like the individuals who learn nothing and forget everything and that the spirit of bigotry which still flourishes in Oatario prevents him from approaching the subject in a judicial manner. However high his ability, we cannot swallow his unsubstantiated dictum. If garnished with a little argument it would be more palatable or more entitled to consideration. All Presbyterians, however, do not endorse the statement quoted above. For instance, the late Dr. Hodge of Princeton did not discern any wrong or viciousness in the Separate school system when he said

"Shall not all of us who really believe in God, thank Him that He has pre-served the Roman Catholic Church in this country true to that theory of education upon which our fathers first founded the Public schools, and which has been so strangely perverted."

Referring a few years ago to the fact that the secularization of the Public schools has brought alarm to many devoutly believing Protestants as stimulative of religious indifference among the young, from whom all Churches must draw their recruits if they are to survive, the New York Sun said that it cannot be denied that the influence exerted by the parochial schools or Separate schools is good morally, however much may be the options or privileges. We claim nothing in support of our religion. We seek no union of Church or State. We are gallty of no arrogance in declaring that parental rights and daties in re-

fidelity are now in a contest more desperate than any before waged between them in the history of superna-

FREEDOM OF EDUCATION.

Said Leo XIII: " In those daties which are assumed in the very act of imparting life, let fathers know that many rights are confathers know that many rights are contained, in accordance both with nature and with justice; and that these rights are such that a man may neither free himself from exercising them nor deprive any man of the same, since one cannot lawfully be absolved by man from duties by which he is bound to God."

This goes to the root of the matter. Education of children is surely one of these rights. The State cannot in justice repress it. In one word, all we plead for is freedom of education.

AN IGNORANT EDITOR.

The Presbyterian is opposed to the granting of "special privileges" to to any citizen. The term is illuminattheir children educated in a manner ing since it serves to show that our contrary to their own religious beliefs. editorial friend is in nether darkness The contention of Sir Alexander Galt | concerning this question. Think of was honored with the system which a writer miscalling the right of parents appeals to prejudice or lachrymose har- prevails in Quebec. There were then to educate their children according to their own religious convictions "special privileges!" And yet writers of this stamp assure us that the public school system is a common platform on which all can stand. It is good of them to say this, but what right have they to impose their views upon us any more than we have to impose ours upon them?

> THE UNITED STATES PUBLIC SCHOOL SYSTEM.

Concerning the Pablic school system of the United States, which some of our editors praise, let us quote tne Rev. Dr. Lyman Abbot, who declared in his paper that:

"We have insisted that the Roman Catholic critics are largely right in saying that our present school system is irreligious, and that an irreligious school is tatally detective. We have maintained that life cannot be done up boran element of disunion? Is he faith-ful to the lessons which are insistently secular and the other religious, and dealt out at different shops; that eduheard of in the Separate school that the sonl's salvation is the one thing necessary, not one of the most valuable asserts of any nation?

If their parents can obtain this training for their children without infringing upon the rights of others, and pay for it with their own money, what right have Converged and stunted is a process not deserving and stunted is a process not deserving the name of education and will neither fit the pupils for life nor secure prosperity nor even safety for the Re-public."

We might go on, but this extract may temper the ardor of our friends in supporting the Public School system of

THE KNOWLEDGE OF GOD.

The editors of religious weeklies graciously allowed us to have "undogmatic Christianity" in the schools which they would fain force upon us. Or, in other words, they dictate to us just how our own money should be heard in the matter is subversive of Canadianism. Our brethern should are-men who hold that no man can be the client of science who does not love justice and truth; but there is no truth or justice without the light of the knowledge of God.

"DOGMATIC" MINISTERIAL UTTERANCES.

"Undogmatic Christianity" is, our friends will pardon us, we hope, an absurdity. Christianity is dogmatic or nothing. Either it teaches truth with authority or it does not. If it does it must be dogmatic: if it does not it is not the religion established by Christ. And we get our dogmas, to quote Professor Peck of Columbia, "from the one great Church that does not change from age to age, that stands unshaken on the rock of its convictions, and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority." Our minis terial friends are, unconsciously we presume, at times like the present, the most dogmatic of mortals; but they should, so as not to stultify themselves, discard inanities such as "undogmatic Christianity."

OUR POSITION.

The Christian Guardian brays as loudly as ever did Bottom, but we do

LONDON. ONTARIO, SATURDAY, APRIL 8 1905 bullied and vituperated because we helped and encouraged in the begindare to disagree with some Protestants on the question of education and be subjected to fustian and rant because we claim nothing but what we accord dare to disagree with some Protestants to them. When will the bigot in this country ever learn that we refuse to abdicate our rights at the behest of either Orangemen or preacher? It is puerite to talk of the Quebec hierarchy as an arbitrary and intolerant ecclesiastical oligarchy making supreme efforts to tyrannize over the democracy of Canada. Is it true that Quebec

Catholics in signing petitions in favor of Separate schools have challenged Protestantism? Colonel Sam Hughes may bluster and prate about a rebellion in the New Provinces if the Dominion Parliament forced these schools on them, and sundry preachers may instruct Parliament as to how to deal with the question, but Catholics must be dumb. In contending for Separate chools and in advocating that the pstem already established by law, and orking to the satisfaction of all concerned, should be maintrined, we challenge no sect and no citizen, but merely state our position and feel assured that no rational Canadian will

#### THE DANGERS OF MIXED MARRIAGES.

N. Y. Freeman's Journal

condemn it.

Lent being the period which imme diately precedes the "marriage season," as it is commonly called, a few comments on the evils of mixed marriages from the Most Rev. Dr. Henry, Bishop from the Most Rev. Dr. Henry, Bishop of Down and Connor, are likely to prove of seasonable import. The Bishop finds a growing tendency among Catholics to marry non-Catholics, notwithstanding the fact that experience in 98 per cent. of cases has preved them to turn out unhappily. His Lordship also rester frequent, instance of young notes frequent instances of young Catholic men and women marrying perns of a different religion in non-Catholic churches, as well as an in-creasing number of applicants for disons which can be granted only by the Holy See. "Leo XIII.," says the Bishop, "in his Encyclical of Feb. 10, 1880, expressed himself with no uncertain mind on the subject when he

" Care must also be taken that the faithful do not enter readily into marriage with those who are strangers to the Catholic Faith, for when minds

of Christ with His Church. \* \* \*
The wife should be subject to the husband as the Church is subject to Christ. band as the Church is subject to Christian There are, it is true, precautionary conditions inherent in mixed marriages, but of themselves they do not remove these dangers. How often are these conditions no sooner made than they are completely forgotten? In the great majority of cases the precautionary conditions no sooner made than they are completely forgotten? In the great majority of cases the precautionary promises of safeguarding the Faith and the practise of the Catholic Religion and the Catholic education of the children are left unfulfilled from the indifference with which the Property of the Catholic education of the children are left unfulfilled from the indifference with which the Property of the Catholic education of the children are left unfulfilled from the indifference with which the Property of the Catholic education of the children are left unfulfilled from the indifference with which the Property of the Proper the indifference with which the Pro-testant views every form of religion— an indifference in which his Catholic partner frequently shares. The danger to the faith of the children is greater when the busband is Catholic and the wife non-Catholic. It will not surprise spent. To demur is unpatriotic, and to insinuate that we have a right to be out zeal for the Faith, or with little faith of any kind. Whenever a Cath-Canadianism. Our brethern should olic young man or woman has a desire come into the sunlight and see us as we or temptation to become engaged to or temptation to become communion of the Church, the old advice quoted in the "Imitation" should be kept in mind: "A certain man said: 'Withthe beginning; after-remedies come too late.

## THE D'YOUVILLE! READING

The Reading Circle had an "Irish' evening March 21st. That these digressive evenings are popular is evidenced by the very large attend-That these " Music resembles poetry: in ance. "Music resembles poetry: in each are nameless graces, which no method teach, and which a master's hand alone can reach!" Music and poetry are the fittest mediums for expression of Irish ideals and Irish character. In averable, Light. ecter. In everthing Irish, in music, in literature, and even in individuals sad strain is heard in the happiest hour "Twixt a smile and a tear" is a reality for Ireland. There is something of feeling in Irish There is something of reeling in Irish music that speaks to the very heart; and after listening to Miss Weir in an Irish Lullaby, and to Miss Poulin in a lament, that recalled stories of Irish cries and laments over the dead, and to Miss Kehoe's playing of the familiar Irish Airs we felt "Irish" to the eart's core and fully in sympathy with what was to follow.

Character sketches of fine Irish

women writers of note of the present day had been prepared by different members. It would not be difficult to find fifty worthy of mention who are doing for Ireland what Barrie and Ian MacLaren have done for Scotland.

Lament for Ireland" by Lady Gregory, an Irishwoman whose heart is in Ireland, though she resides in England.

Miss Leyden read "King William," a selection from "The Chronicle of a selection from "The Chronicle of Toomevara," by Connor Eccles, M. A. Katharine Tynan Hinkson is one of the best known of these writers. "An Island Fisherman" De Profundis" and "Fresh and Green," read by Miss McCormac, illustrated this gifted woman's poetic genius. Miss McCullough read "A Windfall" by Jane

Barlow.

A strong cry has been raised, and justly so, against the stage Irishman. Every one admires an Irishman's ready wit and quick reply, and even a little of the brogue is charming, but Irish people naturally demand the truth. They want to be pictured, as they really are. And, judging by Tuesday evening, there is material for endless pleasant evenings written by those who write the truth in loving terms.

"St. Patrick in History," by the

"St. Patrick in History," by the Rev. Dr. Shahan of Washington, is a recent gift from Rev. Dr. McGinnis, a true friend of the Circle. It is difficult to separate history from legend with regard to Ireland's patron saint, but this volume may be accepted as histori-

cally true.

"On the Heights" is the subject of Mr. Water's lecture for Monday next. An outline of the story "On the Heights" by Aurbock was given also some notes as a preparation for the lecture. The next meeting will be on April 4th, when regular work will be resumed. B. DOWDALL.

LEAGUE OF THE SACRED HEART.

General Letention For April.

It requires but little experience of human life to be convinced of the necessity of Christian patience. We feel in-stinctively that it is one of the fundamental virtues, and that its exercise must be almost continual. Without it there can be no peace, and but little supernatural merit. Christian patience is, in fact, in a true sense, the root and guardian of virtues, inasmuch as it reverse the hindrages to their scanisi. noves the hindrances to their acquisition or practice.

The graphic expression used by our

Lord when speaking of the advantage of Christian patience (St. Luke xxi, 19) is that by it we possess our souls; and again (viii, 15,) that with it we keep the word of God in a good and perfect heart, and bring forth fruit abundantly. Their souls are not possessed or con-trolled by those who are hurried away to the Catholic Faith, for when minds do not agree as to the observances of religion, it is scarcely possible to hope for agreement in other things.

Marriage, says Dr. Henry, is a divine institution, the Christian marriage being the perfect antetype of the union of Christ with His Church. \* \* \* there cometh a final Sabbath day for the people of God, when the endurance of the long conflict will be turned into inestimable and astonished joy, because that which is at present momentary and light of our tribulation worketh for

hard, cold, sombre winter mien it puts the joyful smiles of spring. The grass begins to take on its fresh, bright green and the trees begins to bad, whilst the little robins, first harbingers of spring. come from their long-pent-up solitades and flit about the fields and gardens, their chirpings telling of their joy and their chirpings telling of their joy and their presence lifting up the heart of the passerby with a love for their gentleness, and, be he a Christian, a thought of his Saviour, as he sees the dear red breast of the birdling linked as it is in legend story with the blood

On all sides there is activity. The farmer in the fields and the city man in his garden are busy planting and sowing the seeds of vegetables, fruit and flower, that in time will spring up and bring the return of their industry. So the summer will be made glad by So the summer will be made glad by the spring, the autumn and winter shall be made joyful in turn and receive rich fenits, the bountiful gifts of their gen-

erous sisters.

And thus Nature works—or rather God, the great Creator of all things and the bountiful provider of all our needs and wants—labors for our good. He supplies the body in its require-ments for food. He charms the senses with the beautiful things He lavishly scatters on every side, and He lifts up and entrances the soul by the joy with which those things fill it.

But there is a more charming thing for the soul than the fields and gardens seen by it through the eyes of the body, and a more satisfying thing for the spirit than that which Nature supplies to the body itself for its sustenance andwell being. It is the substantial food of the mind and the charm of its nourishment in the spir-itual delights and sustenance that ome to it through the supernatural, and it is in Lent that the seeds for its renewal and renovation are planted in the garden of the soul.

the garden of the soul.

This seed, as our Lord Himself calls it, is the Word of God. The thoughts of the passion and death of our Lord, which the season suggests, clear away the weeds and briars of the world's harvest and make clear the field of the

grace and the sunshine of His love, mate in times most fruitful in an abun ance of virtues, the flowers of solid piety and the fruits of a good life.

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Lent, therefore, is a spiritual springtime. Let us all profit by the opportunity it gives to recovate and re new our soul. The seeds, God's word, are being sown by the divinely appointed sowers—the priests of Holy Church. Let them not be chocked by weeds and briars for want of our re-moving them; let them not fall on hard, stony soil by any hardness of indifference of heart; let not the fowls of the air remove the seed by want o care on our part to see they be not lost to us; nor let them be chocked or die within us by the anxieties and cares of this all-fleeting world. No, let none of these things happen, but

The Most Rev. Dr. O'Dwyer. Bishop of Limerick, has opened a new tech-nical school at Tervoe, Limerick.

The Lenten sermons at Notre Dame

are this year being preached by Pere Janvier, O. P. A great bronze statue of St. Bernard is being erected between Switzerland and Italy, on the spot ages ago occupied by the temple of Jupiter Maximus.

The Prior of La Rabida, who from his poverty supported Columbus and gained for him the means to discover the New World, was a poer Spanish Franciscan Friar.

Six priests, Assumptionist Fathers, were recently sentenced each to 500 francs fine and fifteen days in prison at Paris, for daring to violate the law of July 1, 1901, forbidding members of orders to preach.

Right Rew Charles H. Colton, Bishop of Buffalo, recently returned to his Episcopal city after an absence of several menths in Europe and a visit to the Holy Father at Rome, the Holy Land and to Ireland. He was given a most generous and hearty welcome by the clergy of the Diocese.

The fawous cope of Nicholas IV., the theft of which from the Ascoli Cathe-dral baffled the Italian police for over too years, and which was eventually found in Mr. Pierpont Morgan's collection in the south Kensington Museum, has at last been returned by that gen-tieman to the Italian Government. Profound secrecy was observed in its re-moval from the museum, and its place on the wall immediately filled by another tapestry. It left England a few days ago in charge of one of the secretaries of the Italian Legation, and elaborate procautions were taken for its safety on the voyage. — London Catholic News, March 18.

## RIDICULOUS INVENTIONS.

carrying on his awful intrigues every-where. As a matter of fact, that idel of the British Press, General Booth, exercises much greater power and authority over his followers than does the Jesuit Superior. He also advertises the Jesuit Superior. He also advertises more largely, and his following is a much less intellectual one. The real reason why the world fears and hates the Jesuits is that that they are men of great learning, great picty, unswerving devotion, and absolute single mindedness; that they are in the world, but not of the world; that the world can be seen intimidate them, nor can let hom. never intimidate them, nor cajole them, nor engage them in its service ; and so the scribes of the halfpenny papers, printed for the unthinking masses, and takes no notice. We cannot at this mo-ment think of any more correct parallel to describe the mob of assailauts—shallow, vindictive, and trucu-lent—who devote themselves chiefly to calumniating and vilifying the Jesuits.

## PALM SUNDAY.

Next Sunday, Palm Sunday, commemorates the triumphal entry of the world's Redeemer into Jerusalem, when the fickle populace, in a transport of temporary delight, stewed Hls way with palm branches, while their chorused osannas rose woon the rejoicing air. It also begins the great tragic sacred to the Passion memories Lord, when the Church, like a stricken spouse, gives voice to her solitary grief or with Magdalen, shricks forth her anguish at the foot of the cross as upon the dark and bitter Friday the dying Saviour gave His last gasp thereon. Saviour gave his last gasp interest.
These scenes ab once so sorrowfully and so heartlessly witnessed nearly two thousand years ago, near the Holy City come to the Christian soul ever new like the fresh breath of returning spring to weary earth; and their commemora-tion is ever fraught with spiritual graces sweet and fruitful as the dews of Hermon .- Catholic Union and Times.

heart and the garden of the soul for the reception of this heavenly seed, which, as for immediate action reveal what once well-planted, the dews of God's we are.—Mother Mary Loyola.

## SPANISH JOHN.

BEING A MEMOIR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF COLOREL JOHN M'DONELL KNOWN AS SPANISH JOHN. WHEN A LIEUTENANT IN THE COMPANY OF ST. JAMES F THE REGIMENT HIKANDIA. INTER BERVICE OF THE KING OF SPAIN OFERAT ING IN ITALY

BY WILLIAM M'LENNAN.

VII.

How Father O'Rourke and I fell in proken mon and saw the end of a Lost Co The morning broke into as fine and merry a day as ever smiled on two miserable nearts; my own seemed dead in its atter brokenness. Besides this, we were so wearied with our long ex ertions that walking had become a pain "What will the Duke think? What will the Duke think?" ran through my head without ceasing, for I could find no answer. But the worst of things must end at length, and we arrived at Dundonald.

Here we were welcomed by a hearty breakfast, and after asking for men who could be trusted, we posted two of them as sentries under Mr. Gordon, for we could not feel our lives were safe while in the McKenzie country; then throw-ing ourselves on a bed, dressed and armed as we were, we slept for some

hours without moving.

When we awoke somewhat refreshed, we were able, through the kindness of Lady Dundonald, to procure guides us we might rely. She further advised us to make our way to Loch Airkaig, in Localiel's country, "for there you will find those you seek, though I am not supposed to know such things, and still less to be harbouring the Prince's men in Dundonald's absence." she said

smitting.
"Madam," said Father O'Rourke, "you have only done an act of Caris-tian charity of which your own good heart must approve and which has done much to comfort us in our own hard case. We have right to look for kindness in but we do not always look for sensibility such as you have evinced.

"Captain Lynch, you make me ashamed of my poor efforts, and I pray you and Captain McDonell to receive them as some token of my regret this thing should have happened among my

own people."
"Madam," said I, "you cannot be held responsible for being a McKenzie. No more than you being a dunder ing blockhead," said Father O'Rourke rudely. "That is merely his way of saying, madam," he continued, with a bow, "that your kindness to us will place you in our minds above all other women, whatever name they may orna

So thereupon I left the compliments to him, as I never made any pretence to skill in the art, and proceeded to get our baggage in order.

I received the bag of guineas again into my charge, and taking a respectful leave of this most amiable lady, we set

We had no cause to complain of ou guides, who were faithful and intelli gent, and led us almost due south over wild and almost inaccessible mountains, for all the roads and even open places had to be avoided on account of parties of the English who were scouring the country in all directions; and to our impatience, we wasted many days lying close when the danger was too pressing, so that we were nearly three weeks in

making the journey.

At last we drew near to Loch Air kaig, and from where we looked down I saw a body of Highland troops. We came forward without hesitation, and on answering their sentries in Gaelic which had come back to me readily enough after a little practice, I satisfied them of our intents and they ed us to approach. Whose command are you?"

asked. "Young Coll Barisdale," was the

"We are in luck; come on," I cried, "these are my own people, and are commanded by my cousin, Coll Mc Donell of Barisdale.

suppose you'll be related to nearly every man of note we'll meet in the country now," Father O'Rourke said with a laugh. said I; but come on.'

As we approached my cousin came out to meet us, and I remembered his face thought I had not seen him since

Well, Barisdale, and how are you? said I, not making myself known, but willing to put a joke on him.

"Sir, you have the advantage of me," says he, drawing himself up mighty stiff; "I do not remember that I ever had the honor of seeing you before.'

" Man, man!" I said, "and is that you will be disowning your kita and kin—this comes of consorting with Princes," I said aside, with a droll with Princes," I said aside, with a droll look to Father O'Rourke. "Things have come to a pretty pass when Barishave come to a pretty pass when because he dale koes not know Spottos because he wears a foreign uniform."

At this he saw my end and received us most courteously. "Come away, come away, you and Captain Lynch too! Well! well! to think of my too! Well! well! to think of my meeting with Little John, grown up into a man. 'Tis enough to make me feel like a grandfather!" and we all sate down under some pines and heartily discussed the meat and drink his people set before us.

His news was bad enough, but I was greatly relieved to hear Mr. Secretary Murray was with Lochiel at his seat of Aucanacarrie, and that though Lochiel had been badly wounded through recovering, after having made the narrowest of escapes as he was borne thither. That a meeting of Lord Lovat, Lochiel, Glengarry, Glenbucket and others had taken place at Marlagan, near the head of the Luke, on the fifteenth of May—we were now at the twentieth-that it was decided at the twentieth—that it was declared to gather what men could be found, and either make a stand or obtain terms the Duke of Cumberland, now at Fort Augustus.

slowly to the rendezvous at Glenmallie but he could not count even on his own with any certainty, as there had been no pay, and the want at home was heart-breaking. It was the same story that drove the loss of the money deeper and deeper into my heart like a crying that would not be stilled. He did not know what had become of the Prince, but issuredly he had not been killed in the battle, as he had passed by Loch-na-Nuagh, in Arisoig, on the 21st of last outh and that doubtless, ere this. told Barisdale we would proceed on the morrow to Auchnacarrie and see Mr. Secretary Murray, and would then determine on our fature movements.

and men to carry our baggage and set out—the first comfortable marching we had yet done, for the weather was fine and there was no more danger of meeting an English soldier here than in the We recovered our old spirits ; Corso. indeed, we had done so the moment we fell in with our own people.

That same evening we arrived at Auchnacarrie, and were most kindly received by Lochiel, a perfect figure of a Highland gentleman; indeed, he re minded us much of our own gallant Colonel MacDonnell, who fell at Velletri. There he was, lying in a state most men would have found evil enough, with most likely out for his capture, dead or alive, his fortunes broken and his house falling about his ears. But he banished all thought of his personal loss and suffering in his anxiety to fittingly provide for the entertainment of his guests, who were constantly ar riving; to soothe those who were find-ing fault with everything from the beginning, and they were many; to hold together his men, who were des-perate and almost at the point of mutiny for arrears of the pay so sadly needed; and, above all, to inspire somewhat of his own great spirit into the downhearted. Truly, a man one might worship!

I had almost a hesitation in meeting him, for it was my Uncle Scottos the Prince had sent to induce him to join his Cause, and I could not but re-flect on what the outcome had been But at his first words my apprehensions Welcome, McDonell have a common loss, and that is enough for friendship. Donald McDonell was as good a gentleman as ever drew sword, and I am proud to welcome his nephew.

Mr. Secretary Murray we found very different from the gentleman we had seen in the Santi Apostoli; he had lost all his fine airs, and, as Father O Rourke said, had as much rattle to him as a wet bladder. From the bottom of my heart I wished that my business had been with his host instead of him. Indeed, I remember the curious feeling came over me that I would with as much confidence hand over the money to Creach as to him. Not that I then had any doubt of his honesty—for I will not pretend to be a prophet now that everything is over-but I had rather pin my faith to a stout scamp provided he have some sense of honor—and I have met few men without it in my time -than to an indifferent honest man who is badly frightened.

However, as I had my orders, and it was

not for me to question them, I handed over the 500 guineas with the Duke's etters and took his receipt for them at the same time promising to give him a statement in writing of the rob bery at Loch Broom, signed by Father O'Rourke and myself, in the morning
And now Mr. Secretary, I would

like te ask a private question," I said. Did Creach-or Graeme, if you like ever deliver the money he was entrusted with? 'I do not know : I never received

asked, anxiously, "have you heard anything of him?"

Heard of him? Damn his smooth. white face! white face! We have heard of him, and seen him, and had a taste of his quality, too! He was at the bottom of this robbery, or my name is not Mcyou, Mr. Secretary. Your head, and better heads too, I will add without offence, are not worth a tallow dip while that scoundrel is above ground. Taink you vermin of his kind will run any risk while safety to be bought by a little more of his dirty work? He will sell you and Lochiel, and, God help him! the Prince dirty work ? oo, if he has opportunity, and you only have yourselves to thank for it.

His own face was as white as Creach's by this time, and, seeing nothing was to be gained by going farther, now that I had relieved my mind, I left him to sleep on the pillow I had furnished and returned to Lochiel's, where I found him and Father O'Rourke in as lively a onversation as if there not a troubl

within or without the four walls.
"Well, McDonell," he said, "I have to thank you for the day you joined forces with Father O'Rourke and marched on my poor house of Auchacarric. 'Tis the best reinforce-I have had for many a long day.'

Faith, 'tis a long day since we be gan campaigning together," laughed the priest. "It all began in the inn at Aquapendente," and thereupon he must tell the story of our adventure with Creach, at which Lochiel laughed heartily; indeed, Father O'Rourke's stories seemed to jump with his humor, and he was never tired of his company during the time we spent with him

A day or so afterwards, it was proposed that I should cross the Lake with Mr. Secretary Murray to hold a consultation with Lord Lovat, at Glenesherrie, bearing messages from Lochiel. Thither we went and found an old man bent with illness and his own weight, and of a temper certain. Indeed, he did not grumble and swear most of the tin were there, and at first would return answer to the projects we

laid before him. "Why in the name of all that is evil Cumberland, now at Fort Augustus
Lochgarry, Colonel Donald McDonald,
would be here to morrow with the rest
of Glengarry's regiment, and he, Coll,
an I to believe? Where in the devil are the sixteen thousand men that with a higher motive it brings country, Knoidart, and was on his way were coming from France? Where

are the ships with supplies and mone that were only waiting for a fair wind? Has no wind blown off the coast of France since it blew the Prince here last July with a beggarly ing not fit for a private

man? Had he come absolutely alone it might have been better, for then he would have been without some of his rattle-brained councillors, not even excepting your self, Mr. Murray of Broughton," the old man said, with a sneer and a low bow that brought the blood in a rush to Mr. Secretary's face. "If even money had been sent, something might have been done—might be done even yet; but here are these men clamouring return to their homes, where the wives and little ones have been sta been starv ing and dying for want of support, and this, too, when no man can say how long his head will be above his shoulders. Pay the men who are here! Let them send something to their homes in the homes in the hills, and I'll answer for it they will stand even yet. But, my God! how can you ask human creatures to do more than they have done, with starvation at home as well as in their own bellies?

"And what has your Prince done? Pranced and prinked at balls, and hucked silly wenches under the chin. Listened to the blatherings of Irish adventurers, greedy only for themselves. Estranged, if not insulted, every man of weight and sensibility. Made proclamations and scattered paper titles that will rob the men who receive them

of life and lands and everything else."
"Not everything, my Lord," I objected, for I was tired of this long tirhonor is left."

"Honor!" he snorted, "and who are you to talk of honor? A fine specimen you have given us of it, not to carry a money that I would have entrusted to one of my drovers." I know nothing of your drovers, my

Lord, and I beg leave to withdraw, as I cannot stay and listen to insults, which your age and infirmities prevent my inswering as they deserve.

can answer then till you're black in the face, if that's any satisfaction to you! And, what's more, you will provide me with a new backoone and another pair of legs, nothing bone and another pair of legs, nothing would give me a greater pleasure than to see some of your new langled tricks at the fence. Tell me now," he went on, in an entirely new tone, "did you ever learn anything abroad better than Scottos taught you at Uncle

"Never," I answered, somewhat softened. And the strange part is that before I parted from his Lordship I was only full of admiration for his courage only through address; for, now that he had blown off all his black vapors, no one could be more engaging, and he dis-cussed each plan with a keen insight that was admirable. He questioned much on Rome and my experiences, and was very apt with his bits of Latinity, which I made no effort to cap, I think a little to his disappointment, until I saw that he began to weary, for his infirmity was visible upon him. we took leave, and I shook hands for the first and last time with Simon raser, Lord Lovat.

We retured to Auchnacarrie that same evening, and the next day one Donald McLeod came and was closeted for a long while with Lochiel and Mr. Secretary Murray. When he left, I was told he was from the Prince, was in a safe place, and that my letters were confided to his care. I never dreamed at the time of enquiring about the money I had handed Murray, supposing it had gone too, but long after-wards was told by McLeod himself that Mr. Secretary had informed him that he had only sixty louis d'ors, which was barely sufficent for himself, so he went back to the Prince without a shilling of the money that the Duke had raised with so much pains, and which I had so hardly delivered.

At the time I discovered this, I put Mr. Secretary down as low as Cres but feeling then ran high against him, and nothing was too black to lay at his door; but since then I have considered it like enough that old fox, Lovat, may have wheedled it out of him, for he was in such miserable fear that he was easy to work upon; and, at all events, the man had quite enough on his weary shoulders without this addition to carry about through the rest of his miserable life. And if I am right that Lovat got was a rare turn of justice that Mr. Secretary should be the one who

At daybreak-it was the 27th of May we were expecting to be awakened by the General Gathering on the pipes, by the General Gathering on the pipes, but instead we were awakened by the warning notes of the "Cogadh no Sith" (War or Peace) and rushed out to hear the news that Lord Loudon was advancing upon us, hardly a quarter of a mile distant. Our eight hundred men were gathered at once, and Lochiel, being borne by four stout Highlanders, made his escape in a boat which was kept for such an emergency, while we set out in all haste for the west end of Loch Airkaig, which we reached just in time to escape another body of soldiers sent to intercept us.

At dusk we separated with sad fare wells but brave wishes, and by bodies, which quickly dwindled smaller and smaller, every man took his own way, and the last stand for Prince Charles was at an end.

TO BE CONTINUED.

Fasting and abstinence are not to the liking of the "animal man." The intensely human St. Paul bears witness to this in his epistles. Saint as he was, he chastised his body and reduced it to subjection. Somehow or other, men admire St. Paul as a preacher while slow to walk in his ootsteps in this particular. Mortifica tion has an unpleasant sound in their ears. It suggests the earbing of the appetite and the odor of fish rises to the nostrils. But the Church stills holds St. Paul, fasting and abstinence in honor. Give them a trial. Lenten penance combines all the vaunted beauties of the simple life and the most approved theory of dietetics. Done with a higher motive it brings its own

#### THE EXILE OF ERIN By Anna T. Sadlier.

Felix O'Daly was forever thinking of that little village on the banks of the river Mulla, at the point where it falls into the Blackwater. And, as he went about his work, instead of the sights and sounds and smells of the great city, the rush of steam and electricity, the hurrying feet of men and the smoke of thousand factories, the hedges were present to him and the gowan berries glistening in the sonlight, nd the primroses and the wild ey Irish daisies gemming all the meadows and the heather upon the hills, and the thrush and the blackbirds singing their songs of love and tenderness from oak or hazel, and the soft winds stirring the deep, green grasses.

"Sure, there never was such grass, at all, at all, as we have in the ould country," broke out Felix one day to a fellow-workman, and his black be grimed comrade, from whom it might seem had been banished the last gleam of poetry by the pitiless slavery of toil, agreed

with him heartily.
"That's trae enough for you, Felix, man! and though I've been in America these twenty years, and a fine country it is, I've never got the longing for that same bit of green out of my heart."

Then, as it was dinner hour and the men were free, Felix raised up his voice and sang lustily a stave or two of "The Exile of Erin." Over there in the old Exile of Erin." Over there in the old land his voice had been the pride of the village choir and had lost nothing of its power, even in these grim and uncongenial surroundings. It floated ou into the dull street, blazing hot in the It floated out noontide; one voice after another took up the melody and in rude, but heartwarm accents, sent it afar into the dis tance Other toilers heard it, and in turn began to dream of that land be-yond the sea, Hibernia, lying gen-like on the face of the waters.

None would have imagined that Felix O'Daly and his comrades were literally living on the verge of a volcano, where lives hung daily in the balance They were employed in a powder fac tory. O'Daly had accepted the work when it was offered to him, on account of the high pay. He hoped that it would enable him to realize the beauti-ful day dream which he had long cher-This was to go home to Ireland and there to buy a cottage for his old mother which was ever in his mind's eyes situated just where the Mulla falls into the Blackwater. Moreover, the natural fearlessness of his race and his own disposition had made him disregard th danger, hoping always that he would escape unscathed. Hence, he was es-tablished there on the outskirts of the great city, in a dirty, ill-smelling lab the morning until ratory, from early in

late in the afternoon. The manager of the mills made his ounds very frequently, always with particular instructions to the men to careful, and the older and more steady of them, amongst which was Felix, were only too anxious to obey these directions. One particular morning of summer as this gentleman, passing on his rounds, stopped for a chat with O'Daly, who stood high in the favor of his employers, it seemed to Felix that he was unusally anxious, and he called out in parting :

"Keep your head cool and your eyes open, as usual, O'Daly."
"Faix, sir, an' I'll do both one and

the other. It's no child's play working with the likes o' that!" Felix answered and he pointed expressively with his thumb towards the barrels of powder which stood by.

"I wish they were all as careful as you, O'Daly," sighed the manager, hastening on his way, while Felix con-tinued to work, half-deafened by the whirl and noise of the machinery and the smell of the chemicals, which the early spring heat had made almost insupportable. Felix always commended self morning and evening to the protection of heaven, and he frequented the sacraments regularly, for, as he ex-

If anything should happen to me, that's the advice of my poor old mother, beyant in the County Cork, always gave me."
"Right you are, Felix," answered

his nearest neighbor at work, with whom in free moments he frequently talked, and this conversation took place upon that very morning when the manager had seemed so oppressed by more than common anxiety. Right you are, Felix, especially with regard to the work we're doing here. I don't like it at all and that's God's truth, but we had sickness and trouble at home last winter and meself was out of work. So when the could get that would bring the bigges

wages."
The whistle just then blew for the dinner hour and Felix, refreshing him self with a glass of water from a jug that stood at hand, cried out cheerily, in response to his companion's doleful

Well, here's good luck to us all anyhow."
"Man. alive, don't do that!" cried a

young English lad who stood near; they say it's a darned unlucky thing to drink healths in water.'

"I'm thinkin' it is more healthy than to drink it in anything else, especially hereabouts," observed Felix, slyly. At which there was a general laugh for these sons of toil were most a jovial, hardly set of fellows, who discounted the risks of their ill starred occupation as one of the evils of their condition.
As the day wore on Felix was haunted more and more by the tof his mother and of of his mother and of the earthly paradise in which he had left her, invaded only by the serpent, poverty. The blue skies of fair Erla were over bim again, and the sound of the silvery Mulla in his ears, the scent of the hawthorn in his nostrils and the love of his old mother rising in an almost overwhelmning torrent in his heart.

"Oh, God be with the day that I see her again!" he murmured to himself, "an' then I'll have money in my pockets, not a fortune, oh, bedad, no! might be within his reach. "Barrin' the want of much schoolin," she went plenty to buy the oottage for her on, ("an' he had the best that ould and the potato patch and a bit of Mr. Kelly could give) he's as knowl-

a garden. When that time comes we'll be as happy as the day is long."

A terrific roar, a crash like thunder broke in upon O'Daly's meditations: then, darkness, choas, smoke, lurid flames and the afternoon sky for miles away showing an ominous glare. and women ran through the streets of the manufacturing centre that grouped about the outskirts of the me tropolis; with blanched faces they pointed towards a spot somewhat iso-lated, upon which had lately stood the

powder mills.
"They've gone upi" cried several hoarse voices in a terrified chorus. atter which came enquiries and answers more or less confused. " Any one hurt ?"

" Several, they say." " Any killed ?

"Not known yet." That night extras were sold in the big city with accounts of the catastrophe at the powder mills, the list of killed and injured. That night there was heart rending anguish, which touched upon the blackness of despair which in homes where the wage-carner had been removed. After that came in-quests and conflicting stories of men who had been careless, or who had been drinking, of defective machinery, of neglect of precautions, but they could not bring back health to the maimed

nor life to those who had perished.

That was a very tiny dwelling, little more than a mud cabin, which Granny O'Daly occupied, and she herself was very small and very much wrinkled, but a very neat and well favored old woman. As she sat taking her cup of tea lonely one afternoon, she talked the while to a sweet-faced girl, who was her most frequent visitor.
"Sure, an' I wish it was time for

Felix to be coming home," said the crone, "my ould heart's sore with the longin' to see him again, that's what it is. Though to be sure Mary, agra, we must'nt murmur, but just wait God's time for all things.

And as her dim eyes looked out through the open door a lovely bit of landscape lying stretched before her view, she whispered to herself what she was too prudent to put into audible speech :

'Besides makin' young the heart within me and givin' gladness to my ould eyes, sure, it's my hope that my boy'll be just head over heels in love with Mary Darragh here the minute he clasps an eye on her. An' och, och! I could die happy, leavin' him with such wife as she'd be for him."

She watched the young girl as she noved about the little room, with the greatest satisfaction, feeling convinced of the power of those charms to captivate the heart of her son, though the sturdy Felix had not as yet shown himself very susceptible to female attrac-tions. Indeed, as had been commonly remarked, the young man had seem to have neither eyes nor ears for any other woman than his mother, and though Granny O'Daly had not been without a secret self-complacency upon this very score, she was nevertheless anxious to see her son happily settled in life and united to a giri whom she herself had chosen and who was her devoted friend.

Mary Darragh most certainly had a beautiful face. Her eyes, soft and sensitive, were blue as the lakes of her native land, now laughing, now dream ly tender; her figure was graceful and willowy; upon the her step as free as the deer mountain side; her nature was pure and wholesome as her native heather. She had a dozen soft and coaxing ways by which to beguile Granny out of her occasional weariness and despondency. She was aware, to some extent at least, of Granny's designs with respect to herself and the much lauded Felix, but she smiled at them as the harmless fancies of age. She had never seen Felix, having come to the "country side" since since his departure, and had therefore no lingering softness in his regard, but merely a vague curiosity as to what he might be like and a fervent wish that he would indeed return to cheer his mother's declining years by his presence. Mary was, indeed, entirely fancy free and walked amidst those lovely scenes in maiden meditation. It was an exquisite evening upon which Mary Darragh bent her steps towards Granny O'Daly's cottage with the papers from America and a beautiful bunch of hawthorn which she had gathered by the roadside. She held the latter to her old friend's nostrils.

"Doesn't the hawthorn smell sweet, Franny, dear ?'

"It does, God be praised!"
"The hedges are full of it. I must try and get you down a piece of the road to morrow morning till you see

"I'll be glad to get out an' have a look around me," responded Granny, "weary on this rheumatiz that keeps me sittin' here. But it isn't murmurin should be, but givin' thanks to God for all His mercies.'

"I'll bring your chair near the door," volunteered Mary, and this being done the old woman sat awhile gazin with her serene face lit by the dying

"Isn't it the beautiful evenin'?" she said at last, "and the light beyant, Mary, it reminds us of them that are gone sittin' above there in glory."
"'Tis a lovely evening, sure enough,' agreed Mary, "and not a sprinkle of rain this week past. Splendid weather for the crops. But I wonder Granny,

avourneen, what news there'll be from America. I brought you the papers." "Oh, then, its not in the papers I do be lookin' for word of my Felix!" claimed Granny; "not yet awhile, any-how, though they do tell me that if he were to stay out there long enough it's a judge, he might be, or a member of something', I disremember what, or even President itself."

The old woman chuckled at her joke, though in her secret heart she believed that between her son's qualifications and the possibilities of

edgeable a lad as you'd find ... the four baronies, with a head on him lihe a judge and sense enough for ben. Still for all that I'd rather he'd come home when he has a bit o' money and take the cottage down there we the Mulla joins the Blackwater, he had a hankerin' after. And Mary, we don't know what might pen, asthore machree." She chu pen, asthore machree. She chuckled again with a meaning glance at Mary, in response to which the girl smiled absently. "So you see it's not in the papers I'm lookin for news of Felix, but by the next mail, bringin' letters from America."
"Well, we may as well see what

they're doing over there anyway," served Mary, opening a newspaper and beginning to scan its columns. She skimmed over a number of indiferent items relating to politics, to the promotions of new companies, to government policy, and avoided with a shuddering horror and repulsion the shuddering horror and repuision the long list of crimes recorded with more or less lurid details. Suddenly her eyes fell upon a headline which filled her with terror and dismay—"Explosion in a Powder Factory as Several Men Seriously Injured; Some Fatally.'

Mary remembered all too vividly the same of the place where Felix had recently got work and which she now saw staring at her from the printed page. She ran her eye down through the paragraphs to where the names of the dead and injured were recorded. Yes, there it was in the list of those injuries were likely to prove fatal. Felix O' Daly! Felix O'Daly! And there. O merciful God, sat his loving mother waiting for him, thinking every day long until he should The letters seemed to reach her side. swim before Mary's eyes. could not be true. Suredy it was some hideous dream. Granny O'Daly, still gazing out on the mournful Irish landscape, which had witnessed the exile of many a son and the broken heart of many a mother, talked on

unsuspectingly:
"Praise be to the Creator, but it's a fine thing to have a son, an' a good boy, too, that never gave me an hour's trouble since he was born." Mary's eyes, full of startled pity, azed at her. Then the girl calmly gazed at her.

folded the paper, asking Granny if the air had not grown too chill for her. all," answered the old woman. "The all seems balmy and sweet, but p'raps air seems balmy and sweet, but p'raps air seems balmy and sweet, but p'raps Sorra a chill do I feel at all, at

must take care of my ould bones for the sake of him that's away. She suffered her young friend to lead into the house, and the girl hovered about until Granny was settled for the night, the poor old creature's last words being of Felix, invoking blessings on his beloved head. Then Mary Darragh, grasping the papers

tight, sped down to the dwelling of Father McCabe, the parish priest. "Oh, Father!" she cried, "here's an American paper my brother sent me from New York, and just look at the And breaking news I found in it!" down, Mary Darragh fairly sobbed

The priest took the paper and read the awful tidings with the deepest pity and concern. "How did you ever tell her?" he

inquired.
"Why Father, dear, p'rhaps I was "Why Father, dear, p'rhaps I was at ail," wrong, but I didn't tell her at all,"
Mary answered. "I hadn't the heart. From what the paper says it's that Felix can't recover, and Granny is a very old woman, and there's no knowing what may happen any day. Couldn't we let her believe he is still

living ?" Father McCabe looked thoughtful. "I hardly know what to say, my child," he answered, "but I believe I'll say my Mass in the morning for the poor fellow, living or dead, and we must all remember his soul in our prayers.

Mary Darragh had set herself a hard task in visiting Granny O'Daly once or dread news of her son's death, which had been formally announced in a letter written by the Superior of the Sister's Hospital in which Felix had died. The religious had given a very graphic description of the hospital ward, with its rows of white curtained beds, its ministering Sisters in their garb of charity, and the great crucifix breathing hope and pardon to the weary sufferers, some of whom were soon to pass from this earth. She told how the njured men had been carried in upon litters one by one, and how Felix O'Daly, loudest of all, had cried out for a priest. The priest had been brought, and there had been a short interval of consciousness, during which this ever-faithful son of Ireland had edified all present by his fervor and resignation. He had sent a message full of loving tenderness to his aged mother and had bade them tell her that he had always tried to shape his life by those Catholic principles she had taught him.
Then the patient had wandered off

into unconsciousness, and the dying voice had risen strangely and weirdly through the silence of the hospital ward, singing "The Exile of Erin. The Sister declared that the melody heard under such tragic circumstances had been heartrending, and that though injured through many long

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APRIL 8,

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nce he was born.

RIL 8, 1905.

able to listen to her mother's constant praises of her son and her ever-growing impatience for his return. The girl's chief resource was to invite her aged friend to join her in the "beads" for Felix. The old woman always grasped eagerly at the proposal, little knowing that Mary's intention was for the dead as well see what here anyway," ob-ning a newspaper scan its columns, a number of indif-g to politics, to the that Mary's intention was for the dead. In order to carry out her pious deception without detriment to the soul of the departed, Mary, moreover, caused Masses to be said and herself offered many prayers for the eternal repose of Felix O'Daly. The neighbors too aware of the state of office. w companies, to aints of changes in and avoided with a bors, too, aware of the state of affairs, entered into a holy compact of prayer and good works in behalf of the soul so and repulsion the ecorded with more tragically called out of the world, though even the most indiscreet amongst ils. Suddenly her addine which filled dismay—" Explore Factory at—. sly Injured; Some em was careful to leave undisturbed Granny's simple taith that her son

would come again.
"God pity her, the craythure!"
they exclaimed, "if ever she comes to

But she never did. She faded away almost imperceptibly; the end of the summer saw likewise the conclusion of her serene and blameless life. She passed away, peacefully and quietly, and never real zed that her dream, like that of her son, concerning the cottage at the meeting of the Mulla and Blackwater, was of the number of those things too beautiful for earth.

of her brother, and so it came about that one sunny afternoon of early summer she stood in the garb of a Sister of Charity in that self-same ward where Felix O'Daly had died.

The Superior, standing beside Mary,

pointed out to her the very bed in which the young Irishman had breathed his last and described once more the heartrending intensity of his death song, the wailing accents full of deepest love and remembrance, in which the child of an alien soil had raised up his dving voice to express his deep

his dying voice to express his deep lorging for home and country.

"I shall never forget, my child," said the gentle Superior, her eyes suf-fused with tears, "how tossing uncon-scious on his pillow, poor O'Daly sang a few hours before his death Exile of Erin."\*

\*An actual fact, the present writer herself heard a man fatally injured in an accident sing in the delirium pre-ceding death "The Exile of Erin"-Rosary Magazine.

#### THE EXISTENCE OF GOD.

BRILLIANT LECTURE BY MGR. CANON MOYES.

On Thursday night of last week a lecture (the first in the anti-Rationalistic Campaign series) was delivered in the Cathedral Hall, Westminster, by the Right Rev. Monsignor Canon Moyes, D. D. The subject was "The Exist-ence of God," and the spacious hall was crowded, many of those present being professed agnostics, and there was also a good attendance of Protestants.

Mgr. Canon Moyes, who was warmly received, prefaced his remarks with the statement that he presumed his lecture had been placed first in the course because those who drew up the syllabus had the laudable desire to begin at the beginning, and because they had realized that the existence of God was the foundation of the truth upon which the superstructure of most of our be-liefs were found to rest. The proofs of God's existence were manifold and various. Some were commonplace and simple, and others were abstruse and protound. Different minds were differarguments which were found to be clear and convincing to some were often felt to be vague or unsatisfying to others. Hence he felt it was desirable, in a lecas a whole, and that each mind should be left to assimilate or appropriate those arguments that it found best uited to its own intellectual attitude. To do this thoroughly would require not so much a lecture as a course of lectures. It seemed to him that, while they primarily relied upon the appeal to the reason and intellect, they should not exclude any evidence that might be offered them from the conscience. On the other hand, it would be patent to all of them that no position would be more narrow or more unbalanced, or indeed, more irrational, in such a statement of proof than to ignore the reason and intellect, and to rely mainly upon a treatment of the truths which would address thems lves, at least primarily, to the emotions or to the will. It seemed to him that to do so would be to place their belief in the existence of God upon a purely emotional and sentimental basis. He took it, therefore, that their best line in considering this question was to rely not merely upon the intellect—not merely upon the will—but to take the whole testimony of the whole soul with regard to the existence of God. First of all he would endeavor to meet the question, which he presumed might not unreasonably arise in the minds of many who had been good enough to be there that night. Some of them might say to him: What, precisely, is your scope? Do you profess to the existence of God, and to show that proof to be plain, certwo and two make four, or it is merely that you wish to state a certain num-ber of reasons that would go to establish, in favor of the existence of God, a strong and a reasonable probability?"
In answer to that he would say that his scope was neither the one nor yet the other. There were three degrees of evidence in which statements might

self-evident. Secondly, a truth without being self-evident might become evi-dent and certain upon investigation; such, for instance, as that the three angles of a triargle are equal to two right angles. These truths were quite as certain as two and two make four, although our minds had to pass along a chain of reason in order to arrive at that certainty.

The existence of God was not a self-evident truth. It was one that re-quired to be more than stated in order to be seen, and felt to be certain. If it were a self-evident truth, then, of course, no proofs would be required in order to establish it. On the other hand, they held that the truth of God's existence was not a mere reasonable probability, but that the reasons which established it furnished to our minds not only a certainty but a degree of evidence which made it the most absolate of all certainties Then, his scope was to show that the existence of God was one of those truths which because evident upon investigation. He would draw their attention to the fact that though the existence of God was not a self evident truth, like two and two making four, yet that was not because His existence was less certain, but just because God is God, and because He is God His existence is not a part of the finite order that can be put down upon the blackboard or made the sub-lect of a self-evident demonstration. He would state the standpoint, or plat Mary Darragh shortly afterwards went out to America on the invitation of her brother, and so it came about ond a Right, and the third a Daty. The universe was a storehouse of ever-changing wonders, which science was daily revealing without ever exhausting the output. There were wonders in the carth, in the air, and the firmament. Or all these wonders the great thought. As to right, it was a Law of our life. Nature sought to know the reason why and the end and purpose of things. The whole work of science was based upon that principle. There was the Right to know, and the Right to in quire, not merely with regard to the part, but also to the whole. Out of it came Duty. If reason were in so emphatic a sense the best that this universe had ever seen or ever would see, then loyalty to it required that they should accept its verdict and be-lieve its report with regard to the things which were external, so long as reason worked in its normal domain. Not to do so was to condemn oneself to absolute know-nothingness, and to sit in the darkness of scepticism. The proofs he would put before them were purely from scholastic philosophy. First, there was the proof of Move ment. There could be no movement without a mover. All was movement in creation. Progress, transition, evolution, meant movement. Where-ever they found ene gy with direction they had movement. It was superstition to believe in movement without a mover. Taere must be a prime mover,

and that prime mover they called God. The second proof was that of easulty. In the Universe was a phenomena, which were not disconnected. If they were, science would have nothing to do with them. Wherever was found unity ality. If they foand unity and intelli gence in the effect of creation, then in the first cause must be found unity and intelligence which made up the personality of God. The third proof was that of Necessity. A truth which happened to be true was said to be contigent. Some truths did not happen to be true, but always were true, as for instance, that two and too make four. No man could conceive it otherwise. To attricould conceive it otherwise. To attri-bute origin to chance was Thoroughly which our ancestors constantly saw and thought of surely a great deal more than of two and too making four whereas now we had water-or steamgoing upwards, and certain other re-versals of past ideas? With regard to these things, they did not feel it to he a metaphysical necessity, as, for instance, in the case of water ascending as steam. Then there was the proof of perfection. Wherever there was a more or a less there must be a standard to which it approached, and in con-junction with one declared it to be more or less. This very fact of relativity was one that had been very much insisted upon of late, and especially in the literature of Positivism. According to the teaching of many writers, knowledge was relative. That was to say, science was dealing with mere phenomena, and science did not reach the thing in itself. Consequently science was dealing with phenomena which were mere signs and symbols of the reality, and when dealing with those signs they had no real certainty that the reality was anything corresponding to the signs or symbols. That meant that there was nothing definite meant that there was nothing betinted or certain in the findings of science. Then there was The Argument of Design that "out of nothing nothing comes," that the greater could never be taken out of the lesser, and that mind always lay behind mechanism. Wherever they saw mechanism there must be mind. In the great mechanism of the solar system, and in the structure of the smaller insects, it was rational to argue that behind all that mechanism there must be mind. Another proof they could draw from the fact that in creation they saw too great laws—that of truth and that of falsehood. That law was eternal. Truth could not be changed. They could not change it if they wished. It was independent of everyone. Here was an unchangeable law, independent of mankind, and wherever there was a law there must

Father Grosh answered several questions, and the Chairman made some marks on the subject, after which the meeting concluded.—London, England, Catholic News.

#### THE BELICCLER.

Beware of people who are constant-ly belittling others, finding flaws and defects in their characters, or slyly in sinuating that they are not quite what they ought to be. Such persons are dangerous and not to be trusted. A disparsging mind is a limited, rutty, unhealthy mind. It can neither see nor acknowledge good in others. It is a jealous mind: it is positively painful to it to hear others spoken well of praised, or commended for any virtue or good point. If it can not deny the existence of the alleged good, it will seek to minimize it by a malicious "it" or "but," or try in some other way to throw a doubt on the character of the

erson praised.
A large, healthy, normal mind will see the good in another much more quickly than the evil, but a narrow, be hittling mind has an eye only for faults.

for the unlovely and the crooked.

The clean, the beautiful, the true and magnanimous are too large for its vision. It delights in tearing down or destroying, but it is incapable of up-

building.

Whenever you hear a person trying to belittle another, discard him from your list of friends unless you can help him to remedy his fault. Do not flatter youself that those who tell you of the failings of other people, and criticise and hold them up to ridicule, will not treat you in the same way when an opportunity presents itself. Such people are incapable of true friendship for true friendship helps, instead of hinders; it never exposes the weak point in a friend's character, or suffers

on one to speak ill of him.
One of the finest fruits of culture s the power to see the man or woman whom God made in His own image, and not the one who is scarred by faults and deficiencies. It is only the generous, loving soul who ever attains to this degree of culture. It is only the broad, charitable, magnanimous, great hearted man or woman who is blind to the defects of others, and en-

worst in us is worth far, far more to

consciously, molding others by our thoughts about them. The qualities you see in your friend and those with whom you come in contact you tend to enlarge. If you see only the little, mean, contemptible side of people, you can not help them out of their faults, for you only intensify and fix them; but if you see the good, the noble, the aspir g traits in them, you will help to de velop these qualities until they crowd out the base, unworthy ones.

Everywhere, the world over, this unconscious interchange of influence is at work, hindering or helping according

#### CATHOLIC PAPERS AS PRESERV ERS OF THE FAITH.

Writes Maurice Francis Egan:

"I have perhaps more than most men had more opportunities of noting the effect of the Catholic newspaper on the life around us—especially in country places. \* \* \* In many cases men nave told me that the Catholic paper kept their faith alive, and that their children have remained Catholics mainly through the influence which bute origin to chance was Thoroughly bute origin to chance was Thoroughly Unscientific. Some, such as Herbert Spenser, had held that we merely took too and too as making four as our ances too and too as making four as our ances intellectual or social incentives which make the practice of religion easy in make the practice of civilization these men was it with regard to water seeking its lowest level and grass growing upward which our ancestors constantly saw and thought of—surely a great deal the result of the weekly paper for the vitalization of the result of the weekly paper for the atmosphere of the home, and very often the same paper made the atmosphere of many

"My six boys," a man whom I met in Minnesota in September said to me, are all Catholies: they have married Catholies; and living as we did on a distant farm, far from a church we were kept faithful by the Catholic paper—each of my boys get, from me each Christmas a paid-up subscription to a Catholic paper. My subscription to the old Freeman paid me better than anything else into which I put my money."
"It is impossible to realize the infu-

ence of the Catholic press on faith and morals unless you get away from the cities. There sermons, lectures, books, libraries are available; organizations of all sorts abound; but imagine the remote village, the far-off farm house, the long winter-evenings which may be spent in reading perhaps but in reading which has no relation to those essential truths and rules of conduct which make the glory and the grandeur

of the faith.

The priest everywhere finds his path made easier by the press. He does made easier by the press. He does not have to cultivate reverence; it exists already where a Catholic paper is taken. The paper furnishes food for thought, for conversation. It is a history of the past, a record of the present and an insiduous—permeative is a better word—power which makes day by day for the growth of honest. day by day for the growth of honest, fearless well formed Christian manhood."

## A LENTEN PLEDGE.

"A good practice in the Lenten season and one recommended to the faithful is the abstinence from alcoholic stimulants," says the Pittsburg Catholic. "In remembrance of the sacred thirst of our Divine Lord it should be observed. That there is no more crying grievance in this country of evidence in which statements might be proved. First of all, a statement might be so plain, so clear, and so patent, that it merely required to be expressed in order to be believed, such, for instance, as two and two make four, and that the whole is greater than the part, or that things that are equal to the same thing are equal to one another. Such truths were

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The result is a liquid that does what oxygen does. It is a nerve food and blood food-the most helpful thing in the world to you. Its effects are ex hilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot

clear, not muddled with the noxious Tae drunkard recovering from a debauch, may pledge himself; but his promise is of little avail. It is almost certain to be violated. People sickened with their excesses become wonderfully holy for the time being. They will never again abuse themselves—what they mean is until they get better. This is the merest trifling. The Lenten advice is therefore most excellent, and with Easter and the reception worthily of larges their good qualities.

An opportunity of associating with people who see the best instead of the latinfully kept."

Easter and the reception worthily of the Sacraments, a new pledge may well be faithfully kept."

\$500 DIAMOND RING STOLEN EIGHT

Here is another object-lesson for those who are prone to think the con-fessional an evil thing. Eight years ago at the Great Northern Hotel, this city, Mr. Nathan Jacobi, a well-known Jewish merchant, had a diamond pin stolen from him, and all efforts cate it were fruitless. The value of

the stone about \$500.

The years went by and Mr. Jacobi had virtually forgotten his loss. On January 15, a letter postmarked St. Louis, Mo., was handed him, and opening it he read with amazement:
Dear Sir. A party called on me some time ago in reference to making restitution. The stolen property is a diamond,

and it is supposed that you are the rightful owner. Will you give me a description of the article and when and where it was taken from you; also its probable value, so that I may be convinced of your identity? Upon reciept of such information I will forward the article to any address you mention. I am sincerely yours, Patrick Dooley.

St. John's Rectory, St. Louis.

The owner was able to describe the property lost, and now it is safely in his possession. Is there need to say that this Jewish merchant is a firm bely is. But this instance, we are convinced, is only one out of a thousand to come to light. It might never have become known had not Mr. Jacobi, in his joy, shown the letter to Rev. Father Tonello, of Joliet, who kindly gave the New World these particulars. The Chiniquys, Slatterys and such like may slander the Catholic confessional, but such happenings as this convince thou-sands outside the Church that it is an excellent tribunal and more effective than many courts of law.—From The New World, Chicago.

## IMITATION OF CHRIST.

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

Thou must be sequestered from thine equaintance and from those that are dear to thee, and keep thy mind dis-engaged from all temporal comfort. So the blessed apostle Peter be seecheth the faithful of Christ to keep

themselves as strangers and pilgrims in this world. (1, Peter, ii, 11.) Oh, what great confidence will be have at the hour of his death, who is not detained by an affection to any-thing in the world!

But an infirm soul is not yet capable f having a heart thus perfectly dis-mgaged from all things, neither doth he sensual man understand the liberty of an internal man.

But if he will be spiritual indeed, he must renounce as well those who are near him as those who are afar off, and beware of none more than of himself.

## A SPRING TONIC.

METHING THAT WILL MAKE RICH, RED BLOOD AND DRIVE OUT DIS EASE.

matter.

There lies the great value of Liquo-zone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact that gives Liquozone its worth to human ity. And that worth is so great that, we have spent over one million dollars to supply the first bottle free to each sick one we learned of.

#### Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the gerns, and such results are indirect and uncertain. Liquozone attacks the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

You may only feel a little tired, or

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Abscess—Anemia
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Bright's Disease
Bowel Troubles
Coughs—Colds
Consumption
Colic—Croup
Constitution Constipation
Catarrh—Cancer
Dysentery—Diarrhoea
Dandruff—Dropsy

Hay Fever—Influenza
Kidney Diseases
La Grippe
Leucor Troubles
Malaria—Neuralgia
Many Heart Troubles
Pites—Peumonia
Pleurisy—Quinsy
Rheumatism
Serofula—Syphilis
4 Skin Diseases
Stomach Troubles

easily depressed, but these are mere symptoms from which more serious trendle will tellow. In other cases impure blood makes itself manifest in imples and disfiguring eruptions, oc casional headaches, a variable appe-tite, attacks of indigestion or rheu-matism, pains in the back and loins. But whatever that trouble, there is only one sure way to get rid of it, and that is through the rich, red, new blood which comes from the use of Dr. Williams' Pink Pills. Every pill you take makes new, rich blood. braces the nerves, overcomes all weakness, drives the germs of disease us than an opportunity to make money. It increases a handredfold our power to develop noble characters.

We are all of us constantly, but unconsciously, molding others by our THEOUGH IT HE HAS JUST BEGAINED A

We are all of us constantly, but unconsciously, molding others by our THEOUGH IT HE HAS JUST BEGAINED A

Wearness, grives the germs of disease from the body and gives you vim and energy to resist the torrid heat of the coming summer, \* Mr. Charles Saulnier, Corberrie, N. S., says: "I was very much run down, and so weak I could hardly work. It seemed as though my blood was little better than water. I tried several medicines, but got nothing to help me until I began taking Dr. Williams' Pink Pills. It was simply astonishing how quickly these pills began to help me, and how much new life and vigor they put into me. They have made me as sound as ever I was. Good blood is the secret of health and strength. The secret of good blood is Dr. Williams' Pink Pills. These pills do not act upon the bowels -their whole mission is to make new, rich, health giving blood, which strengths every organ, and every nerve and drives disease from th body. Don't take anything but the genuine pills, which have the full name "Dr. Williams' Pink Pills for Pale People" printed on the wrapper around each box. If in doubt, write

IN NATURE'S STOREHOUSE THERE ARE CURES — Medical experiments have shown conclusively that there are medicinal virtues, in even ordinary plants growing up around as which give them a value that cannot be estimated. It is held by some that Nature provides a cure for every disease which neglect and Ignorance have visited upon man. However, this may be, it is well known that Parmelee's Vegetable Pills, distilled from roots and herbs, are a sovereign remedy in curing ail disorders of the digestion.

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very rapid. For this

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fifty-cent size, which is

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LETTER OF RECOMMENDATION,

LETTER OF RECOMMENDATION,

UNIVERSITY OF OTTAWA.

Othawa, Canada, March 7th. 1800.

the Editor of The Catholic Record,
London, Ont:

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.

Its matter and form are both good; and a
ruly Catholic spirit pervades the whole.
Therefore with pleasure, I can recommend
it to the faithful,
Blessing you and wishing you success,
Yours faithfully in Jesus Christ,
Yours faithfully in Jesus Christ,
Apost, Deleg.

ONDON, SATURDAY, APR. 8, 1905.

THE QUESTION OF COERCION. " Coercion for all time :" this is the

way in which the Toronto Mail and Empire presents the educational clauses of the North-West autonomy bill. Elsewhere the same journal says:

" Fortunately for the West, and in spite of Sir Wilfrid Laurier, Manitoba is left as a Pale for settlers who cherish freedom in educational matters. This reasoning is most delusive.

Suppose that two settlers go into the Manitoba Liberty Pale, one a Catholic, the other a Protestant. The Catholic desires to give his children a sound religious as well as a secular training. He is convinced in conscience that he is bound thus to provide for the education of his family.

Is there any authority on earth which has the right to say he shall not educate his children in the way he desires? Has the Government of the country the right to throw obstacles in his way to prevent him from carrying out his religious convictions? We say, decidedly not. We may concede, and willingly we do concede, that the Government has the right to insist that he shall give his children a fair education according to his condition in life, but no government has the right to tell parents that they shall not instruct their children efficiently in religious truth as well as morals, for religious truth is the basis upon which morality is founded, and without it there can be no solid morality. This principle is founded both on natural divine law and on the teaching of Scripture, which of itself should suffice in this Christian country to establish a moral obligation. Thus in Deuteronomy, iv. 9, we have the command of God addressed to parents: " Forget not the words that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons.'

Now we know well that but few parents have the time at their disposal to obey this law personally; or the ability, even if they have the time Who can deny them, therefore, the right to employ teachers who have the necessary capacity? Certainly not the Government, nor any majority in a civil province.

But our hypothetical Catholic will not get this religious teaching in the Public schools, and therefore he has the natural right to establish and support a school which will furnish what

In Manitoba, if he does this, he will be obliged to pay a double tax. He sends his children to the Catholic school where he finds that the kind of education he wishes for his children is to be obtained, and is punished by being compelled to pay also for the education of the children of his fellowsettler. But the fellow settler, being a Protestant, wishes to have his children taught without any reference to God and religion. The law provides adequately for the education he wants, and besides imposes a tax on the Catholic settler for the beneat of the Protestant. This is liberty with a vengeance! It is a premium set upon nonreligious education, and a penalty upon Catholic religious education. In other words, the law discriminates to the disadvantage of Catholics. This is the ideal School system for the Mail and Empire, the Baptist Conventions, Lodges which are clamoring for "no Separate schools."

testants to support Separate schools or to send their children to Separate schools. What Catholics aim at is that they shall have the liberty to send their children to the schools which give the kind of education they wish their children to get without being obliged in addition to support also the schools which their Protestant neighbors prefer. We want equal liberty and equal rights for Catholics and Protestant. and this can be had only by means of Separate schools.

But under this arrangement, do not the Protestants pay for Catholic schools when public moneys are opportioned to schools? No. These public moneys come equally from Catholics and Protestants, no matter by what road they have reached the public treasury, and Catholics are entitled to a just share from whatever funds are apportioned from the treasury for educational purposes.

The Autonomy Bill proposes to divide all school appropriations according to this just principle. There is, therefore, under its provisions, no coercion, no injustice inflicted upon any one, and these provisions are just and equitable. No one will complain of not having the power to deal unjustly with Catholics, but those who wish to deal unjustly, and the more earnest they show themselves to be to have the power, the more disposed do they show themselves to be to exercise it.

But, it is said, why not leave it to the provinces themselves to determine whether or not they wish for a system of Separate schools? To this we answer that in a Confederation of selfruling provinces there must be necessarily a yielding of certain powers to the supreme Government. Quebec and Ontario yielded the power of interference with the Separate school systems in force in these provinces respectively so that the vested rights of the Catholic and Protestant minorities in those provinces should be respected; and the same reason exists for the preservation of the vested rights already existing in the North-

Since 1875 Separate schools for both Catholics and Protestants have existed, and have been treated as part of the School system; and now we have been told by statesmen and educationists that there is really no serious objection among the people of the North-West against the perpetuation of the same privileges which are already possessed by the minorities in the two new provinces. In fact, outside the Orange lodges, and a few presbyteries and Baptist conventions there have been no serious protests from that quarter against the autonomy bill and it remains to be proved that those who have protested represent the will of the people. A more secure test is the voice of the Parliamentary representatives of the districts concerned, and we are told that these will be almost if not quite unanimous in favor of the bill as it stands. But even if they were not in favor of it, it is but an act of justice upon which the High Court of the Dominion Parliament has the right to adjudicate. There is no injury inflicted or proposed to be inflicted upen the majority, but solely an existing privilege is perpetuated to the minority to which they are entitled by every consideration of liberty and equity. The desire of coercion is altogether on the part of those who are opposed to the passage of the educa tional clauses of the autonomy bill.

A SET BACK FOR OBSTINATE OFFICIALDOM.

We have a new instance of the kind demeanor of civic officialdom toward Catholics in a suit-at-law gained by the Separate School Trustees of Sandwich East No. 1 over the Council of the town of Walkerville. The decision was rendered by Chief Justice Falconbridge, and Justices McMahon and Clute in the Divisional Court at Osgoode Hall, Toronto, on appeal, on the 29th March.

The case was that the Town Council refused to pay to the Separate school, the taxes of a number of ratepayers who were supporters of the Separate school. The taxes thus retained for the Public school were levied for the year 1903. The Divisional Court ordered payment to be made to the Separate school trustees, and the town was ordered also to pay the cost of the

In spite of occurrences like this, wherein justice was clearly on the side of the Separate School Trustees, Catholies are blamed by certain busybodies, because they do not rely implicitly on the high sense of justice of the Protestant majority which elects town councillors and other officials, to do full justice to them in school matters, and so we are told that it is insulting to the Protestant majority in the North-West to ask that our rights be clearly defined the Presbyteries, and the Orange by the law under which two new Provinces are to be formed. We should leave the matter, forsooth, entirely in Let it be distinctly understood that the hands of a future Protestant major-

at times to Catholic rights, as was the Legislature of Manitoba as a result of a no Popery campaign inaugurated by the late Dalton McCarthy, Q. C.

We are very well aware that we have surer hopes of success from the broaderminded Parliament of the Dominion than from the Government and Parliament of a Province which is overwhelmingly Protestant, and is more easily swayed by a tide of bigotry excited by narrow-minded politicians.

It is difficult to believe that the Town Council of Walkerville were ignorant of the law allowing Catholics to ecome Separate school supporters when they are within three miles of a Separate school, even in a different municipality. They should, therefore, have paid the taxes without demur to the Separate school which was entitled to them, without being forced by a law-suit so to do.

VERY DOLEFUL.

A lugubrious meeting was that of the Citizens' Committee on Provincial Rights" held in the parlors of the Young Men's Christian Association. Toronto, on Wednesday afternoon, March 29th. Mr. Stapleton Caldecott occupied the chair, but announced that ne must retire from the chairmanship owing to the strict orders of his physician. He suggested a successor in the person of Mr. J. W. Flavelle, but it was decided to leave the selection of a chairman to the Executive of the Committee

which would meet on Friday 31st March. Mr. Goldwin Smith, whose antipathy to the Catholic Church and to everything Irish and French on account of the Catholicity of these nationalities, was not present, but he wrote a letter enclosing \$50 as his subscription toward the payment of the expenses incurred by the Committee in resisting the passage of the educational clauses of Sir Wilfrid Laurier's autonomy bill.

The statement of the Toronto Mail and Empire to the effect that the clauses referred to by the Apostolic Delegate for approval was somewhat changed by Mr. Smith, who said that Sir Wilfrid is acting "manifestly under the pressure of his sacerdotal supporters, to impose permanently on the North-West the principle of Separate schools, violating thereby the vital principles of separation of the Church from the State, and of the equality of all religions before the law."

In another article in this issue entitled " The Question of Coercion,' we show sufficiently that the Autonomy Bill does not violate the equality of religions before the law. We have no objection that Protestants shall have their Separate schools, if they want them. But they have told us over and over again, or at least some sects of them have declared, that they do not want them-that in fact what they want is "unification of all the population of the Dominion."

We have no objection that they should unify themselves, if they can do it; but as the Catholic Church of Canada is in itself perfectly unified, we are satisfied to let the sects work out their own unification as they can. We are not prepared, however, to adopt their plans of unification, in regard to we prefer to keep the faith which has been handed down through the ages from the date when the Divine Founder of Christianity built His Church upon a rock against which the gates of hell shall not prevail.

We wish for equal rights for all ; but as Protestants are permitted under the law to have schools conducted according to their own religious views-that is to say without any religious teaching at all, we Catholics wish to have the right to establish schools, to be supported by our own money, and in which religion shall be taught. This is the true reading of equal rights: each religion to have schools which accord with its conscientious convictions, and no discrimination to be made between schools on account of their religious or nonreligious character: no penalties to be imposed on the schools in which there is religious teaching, and no premium to be given for godless education. To make such discrimination would be to encourage Atheism at the expense of Christianity.

Mr. Smith asserts that a Separate School system implies the union of Church and State. This is a gross misrepresentation of the case. We have a Separate School system in Ontario; but where is the union of Church and

State? Our teachers learn their profession in the same High Schools, Collegiate Institutes, Model and Normal Schools, as the Public school teachers. It is true a percentage of our teachers have hitherto taught upon a qualification attested by the religious orders to which they belong. But it must be remembered that even these teachers were qualified by a rigid course of study in their respective communities. and their average experience in actual

school teachers. But the religious community qualification no longer exists by a recent judicial decision; and the autonomy blll does not provide for the community qualification at all, so that no exception can be taken to it on this ground.

The teaching of religion is not the basis of the apportionment of the Government grant to Separate schools, but these schools receive their apportionment of Public moneys on the same ground as the public schools, viz., that they teach the same subjects which are taught in the Public schools, and they are visited by the Government Inspectors, who judge their efficiency by the same standard whereby the Public schools are judged.

The union of Church and State in connection with the Separate schools is but a figment of Mr. Goldwin Smith's brain; and we do not hesitate to say, what has already been asserted more than once by the Minister of Education, that the Catholic schools of Ontario are fully up to the standard of the Public schools.

Mr. Smith said, as we have already stated, that Sir Wilfrid Laurier acted under pressure of his sacerdotal supporters. And, pray, who are they who are opposing the educational clauses of the bill? The Orange Lodges, in the first place, well known to be inveterate persecutors: and beyond these nearly all who have taken up the matter are ministers of the various Protestant sects, while the Catholic priests have been comparatively quiet, relying on the justice of their cause. The ministerial opponents of the measure rely upon the amount of noise they can make. They include the Bishops of the Anglican Province of Rupert's Land, Baptist Clerical assembleges and Presbyteries composed chiefly of Presbyterian ministers. Here surely are ecclesiastical bills enough, though we admit that Mr. Smith's term "sacerdotal" is not applicable to them - but that is because they could not even by stealth obtain the Christian priesthood, to which the term "sacerdotal" applies almost exclusively in this country at all events.

We have said that the meeting in mestion was a lugubrious one-and well it might be : for the principal speakers of the occasion admitted that their efforts to stop the cataract had utterly failed!

The Rev. Dr. Chown told the meeting, according to the Globe's report, that "he was in Regina when the news of the details of the autonomy bills arrived. Every detail of these bills was talked about except the school clauses, and the same was the case in other parts of the West."

It appears from this that it is the East, that is to say Ontario-nay, but a small part of Ontario-that is busying itself on behalf of the West, which is taking itself very coolly on the matter!

We do not doubt Rev. Mr. Chown's statement; for it appears that the Western Members of Parliament express themselves as quite satisfied with the bill in its present form. They would not do this if their constituents were not satisfied with it.

The information given by Rev. Mr. Chown was well calculated to create consternation in the camp. But the worst bombshell was thrown into its midst by the noisiest of all the oppon ents of the educational clauses, Mr. J. S. Willison, editor and proprietor of the Toronto News.

'My heart is as an anvil unto sorrow,
Which beats upon it like a Cyclops' hammer
And with the noise turns up my giddy brain,
And makes me frantic.

MARLOW. Mr. Willison said :

"The work of protests and petitions will be useless, for the bills will go through the House of Commons with a majority of from 80 to 90. It will be useless to petition the Governor General or approach the Government. What has to be done is to remember the supporters of the bills at the next

election. Many, no doubt, will forget. I will not forget." Mr. Willison has come to the consciousness that the secret meetings of Grand Sovereigns and Grand other things decorated with purple and scarlet, who indulge in bigotry every July 12th no longer rule our Dominion.

"No agitation," said Mr. Willison, will prevent the autonomy bill from passing. The Liberals in caucus have decided to support it, and in all my experience I have never known a party to go back on its caucus agreement.
The Liberals, with one exception will support the bill. They have a majority of 65. There will be also a number of Conservatives who will vote with the Government. What I would sug-gest is the issuing to the press of a statement against the school clauses then organize, as has frequently been done in Britain, a great party to oppose those who vote for the bill. I do not believe n a third party, but we should flood the country with literature on the subject, hold meetings in every place where a by-election may be necessary, and at the general election pledge candidates to vote against the Government which carried the bills. Then, should Mr. Haultain fail to appeal to the Courts for a decision on the constitutional issue, the committee Let it be distinctly understood that the hands of a future Protestant major. Catholics have no desire to coerce Pro- ity which is just as likely to be hostile the average experience of Public the average experience of Public paper could do so. Any party, or any news- tions to follow the example of Christ. been heavily fined, and she thought they would be similarly dealt with in Eng-

to test the constitutional issue in the

Mr. Willison was asked by the Rev. W. Frizel whether he would favor the sending of a deputation to Ottawa to oppose the autonomy bills at whatever stages opposition might be found to be nost effective. The answer of Mr. Willison was that he believed it would not be of the slightest use. These views stated so unreservedly threw a wet blanket over the deliberations of the Committee, and in their desperation it was finally determined that the Executive Committee should make arrangements for a petition, post card, and public meeting campaign against the hated educational clauses. This was the course proposed by Mr. W. G. Fee, which was carried in preference to the proposition of Dr. Bruce who moved that a memorial be drawn up in triplicate for presentation to the Governor General, Sir Wilfrid Laurier, and Mr. R. L. Borden praying that the bill be delayed till an opportunity be given to the people to express their opinions on the matter.

It is well known that the opposition to the bill is engineered from Toronto chiefly, but it is a matter of surprise that one of the speakers, Mr. H. C. Hocken, virtually admitted this to be fruit. the case. He said : "There is a feeling abroad that Toronto is the only place taking an active interest in the opposition to the bills."

Mr. Caldecott evidently understood this to be a declaration that the Orange lodges are pulling the wires which move the puppets, and he interposed the remark that he does not wish to be ruled either by the Church or the Orange order. This brought Mr. Hocken to his feet

again with the declaration that "the Orange Order stands for civil and religious liberty, while Rome stands for tyranny." The Rev. Dr. Chambers also here

added his testimony that "the Orangemen are staunch, true and loyal." Of course, the Orangemen were

staunch, true and loyal, when they were plotting in 1836 to set aside Queen Victoria from the throne: when under their Grand Master's leadership, the publicly insulted Governor-General Lord Elgin by hoisting a pirate's flag on Brockvile wharf when his Excel lency intended to land at that town, and when they insulted King Edward VII. then (in 1860) Prince of Wales, at Kingston, Belleville, Peterborough Omemee, and Toronto. They were the maintainers of civil and religious liberty when they poured into Toronto by thousands, and established a military camp on the streets about fortynine years ago, with the avowed object of preventing the Catholic school children from marching from their schools to the church. We should act a 'brave" to the epithets bestowed upon that Order by Messrs. Hocken and Chambers.

The intensity of the shame felt by the Citizen's Committee on the discovery that they cannot rule the Dominion of Canada is made manifest by the fact that one of the Committee expressed a wish that the newspapers should not publish Mr. Willison's remarks; but this did not prevent their publication.

REVIVALS IN WALES AND ENG-LAND.

A movement called a revival of religion has been going on for some time in Wales under the auspices of a young man named Evan Roberts, who has aroused a religious enthusiasm throughout South Wales, and which has spread also to North Wales where it is moving with irresistible force from the smaller towns and villages towards the great centres of population where the peasantry have been apathetic and even atheistic, according to an article which recently appeared in the New York Sun.

Evan Roberts, the soul of their movement, is the son of humble parents, his father having been employed at the pumps underground in the coal galleries that stretch out under the sea. When the young Evan was twelve years of age he was taken from school to help his father in working at the pumps. He was afterwards apprenticed to a blacksmith, and his master said he would become expert at the trade were it not for his constant desire to preach. The young lad and his brothers and sisters were seven in number, and all aided in buying a release from his apprenticeship, after which he began to preach to a small company at the village of Loughor in Glamorgan, South Wales, and on its being ascertained that he had a natural ability for religious speaking, and that he exerted a magnetic influence over those who heard him, he devoted himself entirely to preaching without being ordained a minister of any sect. One of his sisters assists him in his preaching which does not touch upon any special dogmas of religion, but consists solely of exhorta-

about 30,000 followers attend his and his sister's sermons.

It is to be remarked that the Anglican Bishop of St. David's has expressed approval of his efforts, saying there should be general thankfulness that there is, owing to Evan's preaching, a revival of the religious fervor of former days which had almost died out among the coal workers of the principality of Wales. This testimony is all the more striking as the Church of England was decidedly opposed to the revival methods of preaching on the highways and by-ways, practiced by the Wesleys and Whitfield over a century ago.

We are informed that Evan Roberts does not preach any denominationalism. which is as much as to say that his followers are not taught any special religious dogmas. The preaching is, therefore, composed chiefly of sensational appeals of a general kind to believe and trust in Christ.

Bishop Owen of St. David's, in a pastoral letter to his clergy, written with special reference to this revival, gives a cordial encouragement to the preaching of Mr. Roberts, and expresses thankfulness that the preaching of the latter has borne so much good Of course, anything which causes the

people to lay aside their religious apathy will be beneficial to some extent, but the religion of Christ is a religion with dogmas or truths to be believed, and in sending out His Apostles Christ told them to teach all nations to observe what He had commanded them, and, therefore, we cannot expect that a revival which does give prominence to the doctrines not taught by Christ concerning God the Father, the Incarnation, the Sacraments which Christ instituted, etc., can have any permanent effect. Sensation. al preaching may for a time excite a species of emotional religious ferver. but to be lasting, it must be based upon the truths of Christianity, and therefore upon the dogmas of revelation. This seems to be entirely overlooked by Mr. Roberts, who contents himself with stirring appeals to cling to Christ, without insisting upon the external means of grace which Christ instituted, the sacraments and the perpetual sacrifice, all of which belong to the very essence of Christianity. Without these there is no solid basis for Christian faith and practice.

It was the intention of Evan Roberts to go to London to start a revival there similar to that in which he found so much success in Wales, but, it has been said that he abandoned his intention of so doing, for the reason that he has been forestalled by a company of revivalists from Colorado who have brought revival methods into contempt and ridicule by their buffoonery, and have thus destroyed whatever hopes of success Mr. Roberts expected from his wn methods.

The Colorado prophets and preachers call themselves "the American Pentecostal Dancers," from the fact that dancing in a most ridiculous manner is part of their programme. In the midst of a hymn, sung at a recent Saturday night meeting at Camberwell Baths, the whole party of Colorado revivalists danced violently around the platform, swinging each other about after the manner of a cake walk, or a vaudeville show. On this occasion one of the girls slipped off the platform to the sawdust floor, in her excitement, but she would not give up her dance. Not having a partner, she seized a chair and whirled it around as if it were a partner. She shricked out "an Australian bush cry," Co-ee, which was repeated throughout the room on all sides.

The rowdies, who regularly attended these meetings for the fun of the thing then began to ring a bell, which was passed around the room from hand to hand and made to tinkle mysteriously, first in one place, then in another, till all was confusion.

One of the dancers. Mrs. Kent-White, objected to the audience clapping their hands; but another of the company, the Rev. Mr. Harvey, declared that the clapping of hands is most pleasing to God, and that the Bible is full of it, as well as of dancing, so he encouraged all to join in these acts with all their might. As to the dancing, he said, they might as well practice it here, for if they ever get to the Pearly Gates, they would find plenty of it.

The Morning Leader of London states that the catcalls and the red-hot holiness exclamations of the whole company of revialists was the most shocking parody on religion which is possible to picture to oneself.

Mrs. Kent-White gave way to 3 frightful paroxysm of rage on account of the catcalls and hootings and declared that she would bring the offenders before the magistrates on a charge of interrupting divine service. Their meetings, she said, had been sometimes similarly interrupted in the United States, but the ignorant howlers had

APRIL 8, 19 land, if there is an the country. The described as being Dowie's outpouring our readers have we have sometimes his invective in members of the c Mrs. Kent-White's their applause and lujah." The spe pleased with these ancouraged the d this way, their a proval of what she Mr. Kent-White the prophetess w to her anger, t abuse the offenders are sowing the win to reap the whirl

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Mr. Kent-White, the husband of the prophetess who had given vent to her anger, then commenced to abuse the offenders, and said: "You are sowing the wind, but you are going to reap the whirlwind. You will be sarely punished for your behavior. We have seen men try these same tricks before and they have been smitten from heaven. I would rather be the men whom the snake bites, than the snake that bites him. I would rather he the man up here who tries to serve God than the man who down there interrupts divine worship by his uproar. "At Denver Colorado, some people struck down our banner with the words inscribed on it, "prepare to meet thy God.' In five weeks that man went down to death, and the people said that when he struck our banner, the

Almighty struck him down.' These revivalists cause rioting whereever they appear in public, and the people become disgusted with their absurd exhibitions, which, however sensational they may be, are certainly not fruitful in producing any religious sen timent, and these proceedings brought on a distrust of Mr. Evan Roberts, who has discovered that there is no room for his preaching in England, and has decided not to attempt them.

We would not wish to speak disrespectfully of any movement which will excite people to love God more earnestly, and we would not write as we have done on this subject were it not that we are convinced that such revivals in which temporary excitement is all that is aimed at, are not likely to produce permanent good. They rather induce people to neglect the means of salvation which God has instituted to be administered by His Church, and her awful ministry in succession to the Apostles: for Christ's great Apostle St. Paul says:

dors for Christ, God as it were exhorting by us." (2 Cor. v. 18 20.)

Let a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful." (1 Cor. iv.

"Neither doth any man take the honor to himself, but be that is called by God as Aaron was." (Heb. v. 4.)

Whosoever assumes the ministerial office without being dvly selected thereto by the proper ecclesiastical authorty, and ordained after the manner laid down in Holy Scripture and the traditions of the Church of God, by the imposition of the hands of the priesthood," are guilty of the sin of Core (or Korah) and his companions in usurpation, who were destroyed by God by fire to the were destroyed by God by fire to the minority, or 27,115, there are no less than thirty five churches with regular than thirty five churches with regular than the churches w assumed the sacred ministry to which they had no claim.

QUICK WORK IN THE DIVORCE MILL.

Until recently, the Missouri courts have held the record for quick work in the granting of divorce decrees asked for and granted in a single day; but ast week, New York carried off the palm in this discreditable race.

On the 16th of February, fifty-five mismated couples representing 110 persons, who were the husbands and wives concerned, applied for judicial decisons severing the matrimonial bond. In these cases there were 116 children who were to be deprived of at least one parent.

The fallacy of the Canon in force in the Protestant Episcopal Church, by which the party supposed to be " the nnocent party" was plainly exposed, as in the fifty-five cases no defence was ffered, with a single exception, making it evident that there was collusion beween the two parties in fifty-four out of the fifty-five instances.

As a matter of course, no evidence was taken for the defence in the instances where no defence was offered. and thus in every case the prosecuting party would be held under the Protestant Episcopal Canon, to be "the innocent party" who would have the priviege of marrying again, while the defendant or " respondent" would be excluded from this privilege. This, however, would give but small trouble to these respondents, who would readily and ministers to marry them without question, even though the Episcopal

ministers should refuse to do so. Owing to want of sufficient time, only seventeen cases were finally disposed of, but in all the others decision was reserved, which is taken as an indica- inspired writings, as any one might too, with Benediction of the Blessed

tion that in nearly all a decree of divorce will be given. One hundred untried cases were also deferred.

The judge who presided in the court must have given satisfaction to the parties concerned, managing his work with great promptitude, as the average time occupied by them was only 12 minutes for each case.

#### SMALL MEN IN RIG PHILPITS

REV. G. F. SALTON'S REMARKS TAKEN UP-REV. FATHER WHELAN IN ST. PATRICK'S CALENDER CALLS HIM A LOCAL DON QUIXOTE.

The following article we take from the Ottawa Journal. In a sermon delivered some days previously, the Rev. Mr. Salton referred to the Ottawa million dollar Basilica and the ten dollar dwellings in its vicinity. Those living at the Capital will wonder why the rev. gentleman made such a reckless statement. The basilica did not cost one fourth that amount and the residences in the vicinity, and in fact in every part of the city, are equal to those in any other part of the Dominior. We ask a careful perusal of Father Whelan's reply. It is what might be expected from the exceedingly clever and highly esteemed pastor of St. Patrick's,

Ottawa :] In reply to some remarks of the Rev. G.F. Salton, made in Dominion Methodist church on Sunday, March 5, Rev. Father Whelan, of St. Patrick's church, publishes in the Calendar, the monthly organ of the parish, under the heading "Small Men in Big Pulpits," the follow-

ing article: 'In one of his latest and best books, Dr. Watson (Ian Maclaren) describes small men in big pulpits as preachers without wit or genius, or force or earn-nestness, who outrage every canon of good manners in order to tickle the

groundlings and secure a crowd.
"The late Josiah Gilbert Holland who observed such nuisances at close range, says, 'They have daily to do with the devil, and pretend to be frightened

"As sectarians they are given to slander. They speak disparagingly of those who differ with them in belief. They judge uncharitably those who en gage in practices which only their particular dictionary makes diabolical. They blacken a multitude of good deeds by dipping them into bad motives of their own steeping. Now, if I were called upon to decide which, in my opinion, is the least sinful in itself, and the least demoralizing in its tendency— the traducing of one of Christ's disciples by another, or engaging in or witnessing a horse-race—I should turn my back on the traducer and shake hands with the jockey. Who gave you authority to measure other people's corn by your particular bushel? Who gave you liberty to thrust forward your fallible judgment, your warped and weak reason, your little notions, your unchar-itable heart, your lathy creed, and your rule of life taken at second hand, and badly damaged at that—as the standard of the great world's life? Why will you be always sallying out to break lances with other people's windmills when your own is not capable of grind-

ing corn for the horse you ride?
"To our local Don Quixote who, horribly stuffed with the epithets of war, is riding full-tilt against a million dollar basilica to emancipate a te dollar hovel, we say in all sincerity, if the consate was taken out of yez, ye'd be no bigger than a green gooseberry

and ye're as sour as one already. of 1901 According to the census the whole population of the city of Ottawa is 57,640, and the Catholic population 30,525. The latter worship in seven parish churches. For the ministers in service, besides three synagogues where Hebrews do congregate, and a few minor meeting-

ouses chiefly for lapsed Methodists.
"That million dollar basilica is a figment of a disordered mind, likewise the ten dollar hovel which it is supposed to overshadow and degrade. All seven churches, basilica included, cost less than a millon dollars, and the average hovel is an industrious workingman's comfortable home. Here in Ottawa, as elsewhere, the Catholic religion is the religion of the working man, and Catholic churches do not lack worshippers, nor Catholic homes

'In Watson's Cure of Souls (which we earnestly recommend to small men in big pulpits) ministers are reminded that the church ought to be the home of the congregation, and are advised that 'it should excel the houses of the worshippers in fineness and honesty of workmanship. Whether it is intended to hold one hundred or two thousand, whether it be built of stone or brick or wood—those are matters of circum-stance—the material must be the best of its kind, and every inch of work must be done in the sight of God, Who

desireth truth and hateth iniquity.'
"However poor and sad our dwellings (says a recent Catholic writer,) however noisy and troubled our sur-roundings, 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, may not 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 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 His place.
"The discretion of the Catholic
Church is a marvelous factor in her marvelous make up. She does not insist upon her people knowing the Bible from cover to cover. She perfectly agrees with St. Peter, in his second epistle, iii., 16, that there are in the

easily surmise there would be, "certain things hard to be understood, which the unlearned and the unstable wrest to their own destruction." With the awed reverence the Catholics treat the With the house of God they also treat the Word of God, for there is in either of them an in-dwelling Spirit before whom the wise, strong angels veil their faces with 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

#### THE ANTI-CATHOLIC UPROAR IN CANADA.

Sacred Heart Review There is great thumping of the anti-Catholic drum in Canada at present, and all because Sir Wifrid Laurier, the Premier, has introduced a bill providing for the creation of two new provinces in the North-West Territory—a bill which makes provision, among other things, for a Separate school system under the jurisdiction of the Imperial Parliament and supported by State funds, similar to the system prevailing n Quebec and Ontario.

The usual outcries about the en-

croachments of the Papacy, the wiles of the Je suits, the tyranny of the hierarchy, the decay of Anglo Saxon freedom, etc., etc., have been raised to foment a feel-ing of the most intense hostility to this measure, which is in thorough accord with the Canadian constitution, and is the application of a principle which has been recognized in Canada since the British Government first saw the neces sity, if they would keep the country loyal, of treating the great Catholic population with justice, and of guaranteeing to them their rights of religious

ty. e Separate school system of Canada as Mr. E. W. Thomson, the special correspondent of the Boston Transcorrespondent of the Boston Trans-cript, pointed out last November, in a letter to his paper from Ottawa, is thor-oughly Canadian; and in making pro-vision for such a system in the proposed new provinces Premier Laurier is taking no new step. The system, it is true, has been assailed over and over again in one form or another during the past sixty years, but it has been invariably sustained by large majorities of the electorate of the most Protestant provinces of Ontario. The late Sir Oliver Mowat, Presbyterian elder, and premier of that province, met every sort of open or insidious attack every sort of open or insidious attack on that system, and won by great majorities every time during twenty-four years. The Toronto Globe, which is now declaiming against Laurier on account of this provision of his bill, supported the system not merely as one established by the Confederation Act, but as an inherently good system, in many editorials of fourteen to twenty years ago, which proceeded from the convic-

ago, which proceeded from the convic-tion that the system is admirable and just. The Rev. Mr. Millingan, moderator of the Presbyterian Assembly, came out, one day last fall, with declaration of his opinion that the institution of such schools is good, right, and required by the spirit of toleration and the interests of Christianity.

This, however, has little weight with

the opponents of the bill who are either ed with the usual Orange fear and hatred of Catholicism, or are trimming their sails to the wind from the Orange

It is important to remember, furthermore, the Northwest Territories, as such, enjoy at present, under the Do-minion Government, the Separate School System so that Laurier, by failing to provide for its continuance in them provide for its continuance in them when they became self governing provinces, would be doing them a grave injustice; he would in fact be doing something decidedly unconstitutional, and violating a clause of the Northwest Territories' Act securing to creed minorities their educational rights and liberties a clause put into that act in liberties—a clause put into that act in 1875 not by a Catholic but by a Presbyterian, the Hon. Alexander MacKenzie.

The fact is, the whole matter is an anti-Catholic outbreak, and all this cry raised about securing to the new prov inces the right to make their own laws on educational and religious matters is only a disguise. As Mr. Thomson says in another letter to the Transcript: "If Laurier were not a Catholic, could be no sort of suspicion that he is moved in this matter by peculiar con-sideration for his own Church."

## HOW OFIEN?

Because our Holy Mother the Church bids her child en receive Holy Communion once a year under pain of being considered rebellious children of her Catholic household, are we to think that she does not wish us to approach frequently the banquet of the Lord? Indeed that is not so. What she commands us is, to receive "at least" once a year; and this about the Easter season. She is like an earthly parent who might require his children to visit him "at least" once a year if they would prove themselves to be his obedient and mindful sons and daughters, but who would gladly welcome them much more frequently if they came out

of their own loving heart's desire. The Blessed Eucharist is too great a gift to us for any soul to grasp its magnificence and its wonders fully. magnificence and its wonders intry.
Gradually its divine charm grows upon
us; gradually the Church unfolds to
us its infinite capacity to rejoice and
comfort and help us. Mass and Holy Communion have been from the very first the privilege of the faithful ever since the Catholic Church was formed but at one time, in very early ages, people could carry the Blessed Eucharst to their homes and keep it there. Now while convents and churches have the privilege of this constant Presence of our Eucharistic King, the ordinary faithful have the practice of "visiting" the churches, and day after day are found kneeling before the tabernacle, conversing with our hidden Lord. So,

Sacrament, the Devotion of the Forty Hours, Nocturnal Adoration Societies, and the like, these great blessings flow to us from a longer and longer experi-ence, as the centuries roll by, of what Jesus really is to us in His Sacrament

of Love.

Take the Forty Hours' Devotion, for example. What a privilege it is for us! What a vivid example it gives of the Church's power to charm us by the very Beauty of Holiness itself! Even a Protestant, entering our churches in these since whether the second of the charmonic of the second of th those singularly silent hours, would be touched to the quick, not by the lights, the flowers, the loveliness only, but by that strange, sweetest stillness, those kneeling quiet throngs of worshippers, that Presence lifted high over all, yet absolutely pervading all, the God of our hearts in His white Sacrament! And we-we know that then He says to us. " Come !"-that it is all a type of for our love;—that, not once a year only, and not because He commands us, on pain of sin, but often and because we love Him, He wishes us, He begs of us to feed at His table, and answer by our love to His. If one really wants to know what "frequently Communion is,—"how often," let him simply ask himself "how often." he is satisfied to meet his dearest friend, and then emember that there is a Friend dearer han all others, Who once laid down

His very life us, and now waits to see

"how often" we care to come to Him.
—Sacred Heart Review.

A MEDITATION. For the CATHOLIC RECORD. Each Christian may be compared to different kind of machine which has een constructed to effect some useful purpose. As machinery is, as a rule, fixed and stationary, and it is not neces-sary to convey it about from place to place in order to make use of it, but the one thing needful is to see that it is constantly kept clean and in order, so that the motive power may keep it working; so also is it the case with the Christian; God has endowed each one with certain talents and qualifications. which He has given him to be used for His glory, and in order to make a proper use of them it is not, as a rule, necessary for a man to be continually seeking to charge his surroundings or his spere of labor, but the one thing needful, above all others, is that he should be continually cleansing his body and soul from all defilements and im perfections by the constant application to himself of the holy sacraments, and then the purpose of his life will be effected, for the Motive Power is God.

#### CHINESE CONVERTS.

Four Chinamen of this city, including a father and two sons, have announced their intention of becoming members of the Catholic Church and another has

expressed a desire to do so.

About two months ago a Chinaman called on Rev. Thomas M. O'Donoghue, pastor of the Immaculate Conception Catholic Church, Division ond Mosher streets, and said he desired to attend the church with the intention of becom ing a member. He said his two sons and fellow-countryman would like to followhis example. The visitor received encouragement and all four began at once to attend the services and receive instructions under the direction of Rev. Father O'Doncghue. The task was found to be a difficult

one on account of the Chinamen not knowing much of the English language, but some progress has been made. The men attend regularly the services and seem to be impressed with them. An effort will be made by the pastor to secure a Chinese catechism The fifth Celestial, Charlie Gee Quee Chinese catechism.

quite intelligent. He was born in California, is 34 years old and conducts a laundry on Pennsylvania avenue, ear Robert street. Before coming to Baltimore he was a cook in an American family in California, and the name of harlie was given him by his employer. His real name is Gee Quee. His parents

Charlie Gee said yesterday that he has attended a Sunday school on Fulton avenue, but did not know the denomination—Baltimore Sun.

## ARISTOCRATIC MISSIONARIES.

DBLE BRITISH LADIES SAVE SEVEN HUNDRED LIVES A YEAR.

Mr. Playfair, H. M. Acting-Consul-General at Hankow, has recently called public attention to the "Practical Mission" work that is being done by the Ningpo School of Embroidery in China. At Ningpo the Sisters of the Maison

de Jesu Enfant have for twelve years

een most active in the Westernising of the Asiatic mind, their work beginning at the earnest stage of Chinese infancy, when they rescue annually from the grave some seven hundred girl children who would otherwise be thrown into the iver soon after birth. Those infants hat are saved are taken to live in the onvent with the nuns, and as they grow up are taught useful handicrafts by the Sisters, and when old enough married to suitable men, who have also been taught how to earn their livng under civilized conditions. only do these ceaseless working Sisters rescue the infant girls, but they have also provided an asylum for the very old women, which is managed under the ame Christianizing influence; ere also are found cripples, imbeciles -in short, all the despised flotsam and etsam of Chinese humanity. No hu-

jotsam of Chinese numarity. No flur-man life, however impotent, is left un-aided by these charitable women.

The Ningpo School of Embroidery of which Mr. Playfair speaks as having such good influence on the young people of China, was started by Sister Xavier Berkeley a niego of the eighth Countess Berkeley, a niece of the eighth Countess of Denbigh, and a member of a distinguished county family, the Berke-

tinguished county raunty, ley's of Spetchley.

A year or so ago she was joined by Sister Magdalen Fielding, the Earl of Denbigh's sister, who is starting a branch of the same industry at Kin the Yangtze River. Starting the Denbigh's sister, who is starting a branch of the same industry at Kin kiang, on the Yangtze River. Starting modestly with a few embroiders, the Ningpo School developed beyond all ex-

pectation and now weaves it own satin

and silks ready for the embroiders.

The needlework is very beautiful, and as the Chinese are most wonderful and accurate copyists, the Sisters have sent to all the centres of the world famous in the cult of needlework to secure all their finest and most intricate designs for reproduction, with the result that to-day at Ninpgo, the Chinese needle women execute most elaborate and ex-quisite pieces of Italian, Flemish, Hungarian, old Byzantine, of British de-

ign.
It will scarcely be forgotten that Queen Victoria most graciously accepted as a jubilee gift from the Ningposc a bedspread of great art beauty, and the Princess of Wales, when Duchess of York, was also good enough to help the cause of "baby rescue" by wearing a cause of "baby rescue" by wearing a richly worked train of Ningpo em broidery at a Palace Drawing-room, which created some sensation, it was so

very beautiful.

The establishment and conduct of the Ningpo schools relies entirely on the sales of its embroideries and brocades, and so earnest in their endeavors are and Fielding, that they have enrolled Lady Mary Howard—the Buke of Nor-folk's sister—Lady Dankish sister-Lady Denbigh, folk's sister—Lady Denbigh, Lady Winifrey Cary Ewes, and Miss Maud Berkeley of Great Malvern, as active co workers in Britain, where they hope to find a market for the Ningpo consignment of lovely bedspreads, Court gowns tea gowns, baby robes, and cushions, which are sent home from time to time by the Sisters of Charity working at Ningpo.

The embroideries are as cheap as they are artistic and effective.—London, Eng., Catholic News.

#### THE TEST OF A PRIEST.

The Pilot wrote briefly last week, of The Pilot wrote briefly last week, of the disastrous boiler explosion in Grover's factory, Brockton, Mass., and of the heroism displayed by the in-valided priest, Father John A. O'-Rourke, of St. Margaret's. Michael J. Dwyer, of Boston, the well known lawyer and lecturer, had appeared in the latter capacity in St. Margaret's parish, the evening before

Margaret's parish, the evening before the calamity, and had been the guest of the rector over night. His graphic description in the Boston Herald the sudden horror, and of the sick priest's courage and self-forgetfulness, has made many realize as never before what it means to be a priest. Father O'Rourke had to forego the celebration of Mass that Monday morning, not only because of the illness resulting from a sleepless and suffering night, but because he was actually unable to raise his right arm, so cramped and crippled was it with rheumatism. Mr. Dwyer sat with the priest awaiting the doctor when "instantly the air was filled with a dull, sickening roar, and we saw a huge cloud of smoke, timbers, bricks, metal pipes and a mass of other debris rise a hundred feet in the air. Father O'Rourke, from his knowledge of the premises, grasped the situation

at once.

"That's the boiler of Grover's factory, he said. 'I must go at once.'

"His pain and helplessness of his arm seemed to leave him in an instant. He seized his coat and rushed out the house, forgetful alike of his bodily suffering and of the great risk he was taking in going out, sick as he was, into the cold, raw and wet day. I shall never forget the awfulnes of the next fifteen minutes. It was a

or the next inteen minutes. It was a scene from hell.

"Meanwhile my heroic friend, Father O Rourke, had plunged into the midst of the ruin and danger. Having reached the scene within a minute after the disaster, he was able to call pinned beneath the to the victims pinned beneath the machinery and heavy beams, to put their faith in God, to declare sorrow for their sins, and to administer a gen eral absolution to those of his faith, who responded to his priestly exhortations. Some 30 or 40 of the dying saw him, or recognized his voice, and excepted his sacerdotal offices, while to six or eight of those who were near a means of exit he was able to bring

the means of escape. . "When I saw him again, after being driven away by the flames, his appear ance was that of one who had passed through hours of pain and horror. His garments were covered with dirt, his face begrimed with smoke, but he had forgotten his illness and would not leave a scene of catastrophy while

there was a chance for him to do good. I have never seen so quick noble and so efficient a response to duty in my life. The memory of the Brock-ton horror will forever be indelibly impressed upon my mind. But accompanying that memory will also remain the inspiration and edification that has come from the bravery, the self-sacri-fice, the utter disregard of his own safety at the call of dire peril to his fellows, which I witnessed in the conduct of my friend, Father O'Rourke. It was an experience of a lifetime, and one that will ever make me proud of the noble qualities exhibited by men in behalf of their suffering brethren. "Father C'Rourke and the other brave heroes who risked their personal

safety so save human life in an awful disaster deserve the highest encomiun of all. Their example is one that adorns our American manhood with undving lustre."

The grandest thing about Father O'Rourke's action is that it represents simply what we may call the priestly instinct. Self-preservation is the first law of other men's nature's. The salvation of souls precedes self-preserva-tion with the normal priest. For the chance to lift his hand in absolution he will brave fire and pestilence and bullets of opposing forces on the battle-field. He will crawl under the engine to reach the victim of the railroad wreck. No storm through which man can pass will keep him from the dying who calls for him. Leprosy, small-pox, yellow-fever, mean as little to him when duty points the way as the lightest ail-



#### You know the action of fruit.

Apples, on the kidneys-oranges. for stomach and appetite—prunes and figs for the bowels. But— fresh fruit won't CURE these organs when diseased: they can only HELP to keep them well.

## Fruit-a-tives

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can—and DO—cure. They are fruit juices—but changed chemically and medicinally, by our secret process. So remarkable is this convertion, that "Fruit-a-tives" cure all Stom-ach, Liver, Kidney and Skin Dis-eases, where the fresh fruit would have no effect on the trouble 50c. a box. At all druggists.

FRUITATIVES, Limited, OTTAWA.

Easter Cards, 30 Cents a Dozen, Post

#### Business

Ottawa, March 23, '05.

Dear Mr. Farquharson,— Yours of the 22nd to hand, and it is with pleasure I recommend Metropolitan Business College as a means of securing firstclass business instruction. took a short-hand course and through the College secured a good position.

Yours respectfully, ADA SAMPSON.

College Ottawa, March 22, '05

Dear Sir,—
Although I left College before graduation, I am glad to say that my course at the Metropolitan was invaluable to me in obtaining my present position. Yours truly, BEATRICE M. YOUNG.

## Opportunity

Bank of Nova Scotia, Ottawa, March 22, '05.

Dear Sir,—
I would like to say that the course which I took at your College was quite satisfactory, being just as represented. It is evident, from my experience in in this Bank, that the course is business-like and up to date.

H. C. CAMPBELL. R. A. Farquharson, B. A.,

City. 25 Subjects-6 Courses-Telegraphy, Fookkeeping, Shorthand, Adv. Writing,

## Languages, Banking. Business Öllege - OTTAWA, ONT.

Alaska's snows or Africa's burning jungles. It is but our priest of every day, whose parents and brethren are with us; who himself was our fun-loving college mate ten years ago, with whom yesterday we talked politics or a new novel; with whom to day, perchance, we breakfasted in a railroad resturant. The train is wrecked, or the boiler bursts, and as men's hearts are as

water within them for the horror and the danger, the man by our side is transfigured into the Good Shepherd who giveth his life for his sheep.—

#### ALMOST AS BAD AS EMERTON'S "HISTORY."

It appears that there are in Austra-

lia men writing history books for use in schools who are almost as competent to write history as-well, as Professor Emerton of Harvard University, let us say. The New Zealand Tablet tells about such a book in use in the Auckland State schools which calls itself "A Brief Summary of British History," and which in dealing with Henry VIII., and his divorce from Catharine of Aragon, rehashes the usual musty old falsehoods, that the Church often granted similar divorces before to other monarchs, and that the Pope would have granted Henry's but that he was afraid of Charles V. of Spain. The New Zealand Tablet ably answers and refutes both falsehoods— an easy matter indeed for any one but a professional "non-sectarian" history writer—and says: "The book is an outrage on historic truth and a wanton insult to the feeling of Catholic child-ren. It furnishes a flagrant instance of the crude and aggressive sectarianism that may be dinned into the ears of our little co-religionists even under a professedly secular and neutral system of public instruction. The public can form from this Auckland scandal some idea of what Catholic children would be called upon to endure if a coterie of clerical agitators were permitted to turn the public schools into sectarian institutions. We the public venture to hope that the members of the Auckland Educational Board have adopted Warner's bigoted and mendacious production under a misapprehen-sion as to the nature of its contents, and that they will without delay, consign it to its proper place-the tiptilt of literary garbage. In the meantime the local Catholic community will, no doubt have something to say to this attempt to introduce the sectarian demon into the public schools under the pretext of teaching 'history.' "

## BY A PROTESTANT THEOLOGIAN.

CCCXLVI. When the Republican correspondent talks of the "endless wars fostered or incited" by the Papacy, we may re-mark that in the weltering turmoil of nark that in the wetering transit or new forces, interests, apprehensions, races, nationalities, which distinguished the earlier Middle Ages, it would be strange if the Papacy was not more or less drawn into the whirlpool, but that its engagement in these blind conflicts

was mostly a thing by the way.

In Italy the Popes, more and more neglected by their acknowledged soverigns, the Emperors, now seated permanently in Constantinople, were driven by necessity into the delense of the City and Dukedom of Rome against the Lombards. At length, finding their own strength inadequate, they appealed to the rising power of the Franks. Setting aside the outworn Merovingians, and following alike the dictates of good policy and good sense, and national Frankish feeling, they declared that the Carlovingians, exercising the royal frankish feeling, they declared that the Carlovingians, exercising the royal frankish feeling. functions, were worthy of the royal name, and through the grateful alacrity of Pepin and Charles obtained a final deliverance, which enabled them at last to breathe freely and healthily for a future which was greater than they are

likely to have foreseen.

Dr. Hase gives a curious proof of polemical blindness in reproaching St. Zachary with his interference in the authentic Teutonic succession, which finally divided into the French and the German. It would be hard to find a wiser and sounder act in the history of the Popes than that which authorized the Franks to set aside a line of kings so utterly degenerate that for genera had given up even the pre tence of discharging regal duties, and to declare that that illustrious family which had already saved Christendo on the field of Tours, and which had become permanently charged with the burdens of royalty, was worthy at last

to enjoy its honors.

Neander, a Protestant of the Protest ants, so far from finding anything to blame in Zachary's conduct, adduces it as the most striking exemplification of this Pope's love of justice and truth, which, remarks Neander, he seems decidedly to have set above mere interest. even the interests of the Papacy. More precisely, he did not think that the Papacy had interests of variance with

justice and truth.

I have little doubt that this sentence of St. Zachary is one of those wise and just pronouncements of the Popes which Bishop Wescott of Durham mildly censures the Catholics for not using more

often than they do as a proof of the Divine institution of the Papacy.

After Zaebary, there were three great medieval contests of which the Popes were the leaders.

The first was the twenty two years' war (broken by occasional pauses) be tween the Northern Italians, headed by Pope Alexander III., and the Em peror Frederick Barbarossa. As this struggle was for national independence, not suppose that even the corres pondent will put it down among the "endless wars fostered or incited" by the Papacy. Mr. Ruskin has abund-antly shown how honorable its justice, its perseverance, its temperateness, were to the Pope, to the Papacy, and to Italy.

The second contest was the Albigen

sian Crusade. This is the conflict on which Protestant zeal is wont to dilate with peculiar intensity of horror, as the crucial exhibition of Catholic ferocity. Of its cruelties there can be no ques tion. As Gioberti says, then, and for centuries afterwards, sympathy scarcely ally opposed in belief. When, as late as 1641, eighty wives and children of Irish soldiers in Scotland were tossed over a bridge into the water, dees this prove the inherent cruelty of Presby-terianism? Assuredly not. It simply proves that more than four hundred years after Simon Montfort, Christian men might still be found as hardhearted as savages towards those of an opposing religion. Because, a century earlier, a company of English Calvinists, fleeing, I think, from Mary, and coming into North Germany, were turned out by the Lutherans in midwinter to perish in the fields, have English Calvinists now any such thing to fear from Ger man Lutherans? Of course not. It simply shows that once Catholics, Calvinists, and Lutherans were apt to be found equally callous against those whom they accounted heretics. Always, however, even as now, French intolerance, Catholic, Calvinist, or Albigensian, was apt to be found peculiarly intense. The first legislation against the Albigenses, at the Third The first legislation Lateran, in 1179, is declared to be pro voked by their "boldness and cruelty." Setting aside then the question of re

lative severity, which proves nothing as to the merits of either side, for what was this war waged? Not for the maintenance of the Papacy in particular but for the maintenance of Christianity in general, or rather, says that Protestant of the extreme Lett, Paul Sabatier, for the maintenance of rational human society, which the wild and sullen fantasies of Albigensianism were in a fair way of overturning utterly.

The third contest was that which takes up most of the thirteenth century, between the Papacy and the later Hohenstaufen Emperors, ending in the atter annihiliation of this most magni

the annihilation of this most magnificent of human dynasties.

Yet even this implacable conflict, although waged immediately by the Papacy, was not waged in the interest of the Papacy alone. Milman remarks that the issue might not have been by the papacy and proper was a triumphant for the Papacy. any means so triumphant for the Popes, had Frederick the Second limited himself to attacking, however unsparingly thinks, it might have turned out differ ently had the Emperor gone so far as to stir up the princes and prelates to reduce the Holy See to a primacy of honor, with a rigorously limited power of hearing appeals. I have filled in some of Milman's lines, but I think I have substantially caught his meaning.

Frederick, however, did not limit himself to attacks on the Pope, on the Popes, or even on the Papacy. He went on (whether directly or indirectly I do not now well remember) to insinuate disintegrating doubts concerning the whole sacramental ministration of the principle of the principle of the principle. priesthood. This was to overturn the ole fabric of religion as then existing. Therefore even Dante, intense Imperialist as he was, does not hesitate to put this great and fascinating Emperor, as an impenitent heritic, into a burning

as an imponitent nertite, into a purning sarcophagus of the City of Dis. Dr. David Müller, the engaging pop-ular historian of Germany, a warm Pro-testant, thinks that Frederick the Second's attack on the Popes, had he even gone no further, foredoomed his line to ruin. The Papacy, he remarks, was far more widely and far more deeply an object of human faith than the Empire. The four hundred and fifth years since (harles the Great had year much Charles the Great had very much vaporized the Holy Roman Empire, outside of Germany. It remained a sentiment, an august image, but hardly a practical necessity. The ban of the Empire, outside of Germany, and more or less of Italy, was little more than empty sound. The han of the Church. or less of Italy, was little more than empty sound. The ban of the Church, everywhere, struck terror into the hearts of men, from the lowest to the highest, from the peasant to the king, nay to the Emperor himself.

Therefore, had Frederick simply at-

tacked the Papacy, remaining in everything else perfectly orthodox, he would hardly have saved his line from overthrow. How much less when it was generally believed that he reviled the Blessed Saviour Himself as an imposter, Blessed Saviour Himself as an imposter, and meditated bringing in some wild half-Manichaean, half-Mohammeded scheme, upon the ruins of Catholic Christianity. The Papacy was not fighting for itself, alone against him, but, almost as much as in Provence, for Religion itself.

The details of the long conflict deserve some attention

serve some attention. CHARLES C. STARBUCK.

Andover, Mass.

#### THE OSTENSORIUM.

ITS USE DATES FROM INSTITUTION OF

Monstrance called also ostensorium and portable tabernacle is that large altar utensil in which the Blessed Sacrament is exposed at Benediction and borne in solemn procession outside of the church on certain occasions. It consists of two parts—the foot, or stem, upon which it rests, and the repository or case, in which the Host is exhibited. The stem is like that of the chalice and its upper part is so formed as to resemble the rays issuing from the radiant sun. In its centre there is a circular aperture in which lunula, or lunette, with the Blessed Sacrament enclosed is placed during exposition.

Monstrances date their origin from he institution of the Feast of Corpus Christi which was first set on foot by Robert, Bishop of Liege, in 1246, at the instigation of a holy nun named Juliana, who frequently saw in a vision a luminous moon with one dark line on its surface. The moon represented the Church and the dark line indicated a feast that was wanting among these annually celebrated and this one space ally directed toward the Blessed Sacra-This led to the institution of the Feast of the Blessed Sacrament or Corpus Christi, which Pope Urban IV, in 1264, extended to the universal

In some of the churches of the Cistercian Order in France instead of the usual monstrance there is employed a small statue of the Blessed Virgin constructed that the Sacred Host may be placed in its hand during the time of exposition. The present shape of the monstrance imitating the radiant sun recalls the divine splendor of the Lord's countenance at His transfiguration on and that saying of the Psalmist, "He has placed His taber-nacle in the sun." (Psalm xviii, 6)

The material for the monstrance may e of gold, silver, brass or copper gilt. The base should be wide, and it must be surmounted by a cross. In the middle of the monstrance there should be a receptacle of such size that a large Host may be easily put into it. On the front and back of this receptacle there should be a crystal allowing the Host to be seen, the one on the back opening like a door. The circumference of this raceptacle should be of gold, or if of other material it should be of gilt and smooth and polished.

The lunula or lunette, is made of the same material as the monstrance. be made of any other material than gold it must be gilded. In form it may be either of two crescents or of two crystals encased in metal. If two rystals are used it is necessary that hey be so arranged that the Sacred Host does not in any way touch the

In some cases the lunula is of silver or gold. The upper part of the mon-strance is generally of the precious metals or at least gilt or silvered, although the lower portion is occasion ally of bronse artistically wrought. In many cases it is of naterials and workmanship.

The monstrance is not consecrated priest who uses the form of blessing a tabernacle or ostensorium.

## PRAYER.

Prayer is a sovereign remedy for dejection of spirits. Is any one sad among you? Let him pray. Prayer is a source of comfort to our hearts. a source of comfort to our hearts. How can we as children approach our Heavenly Father, the Father of mercies and the God of consolation, without feeling a sense of security and confid-

You are not obliged to have a friend to present you at court, for no one knows you better than your Creator. He who fashioned you knows the clay of which you are made.

You are not compelled to wait for an audience. Your Heavenly Father never nods or sleeps. He is never pre-occupied or engaged. He is always at home and ready to receive you. The

eyes of the Lord are upon the just, and His ears are open to their prayers. You can speak to Him in church and out of church, at home and abroad, by

And when you enter into the presence of the Most High you are not required to present your petition in choice language and well-sounding periods. Those so called eloquent prayers, of which we sometimes read in the papers, I fear do not go farther than their authors intended them to reach. They tickle the ears of men, but do not pierce the clouds. The prayer that moves our Heavenly Father is that which spontaneously flows from the heart, such as the prayer of the publican when he ex-claimed: "Oh God, be merciful to me, a sinner!" or the prayer of David:
"Have Mercy on me, O God, according to Thy great mercy."

### FIVE-MINUTES SERMON.

Passion Sunday. THE PRECIOUS BLOOD.

The Blood of Jesus Christ His Son cleans:the from all sin. (i Ep. Sp John i. 7)

We all know, my dear brethren, that when a man is born into the world he is born unclean before God. He is then with the Sons of God and heirs of the Kingdom of Heaven. He is then so unclean that he can never be anything but an outcast from God until he is

Is there any way in which he can be made clean? Yes, for when he is bap-tized he is made a new creature; he is cleansed from the stain of original sin nade a child of God and heir of the Kingdom of Heaven. He is then so pure and holy that if he die immediately will go, to a certainty, straight to aven. For baptism applies the Blood Heaven. of Christ to his soul, and he is become truly clean. But suppose he does not die immediately after baptism, how is it with him then? If he keep his baptismal innocence, so far as never to commit a mortal sin, he still has a right to go to Heaven. He can then demand of God permission to enter

Heaven.
Can he, however, demand this permission to enter Heaven immediately after his death if he has committed only venials in? That depends entirely upon his contrition at the moment of death. If he is not so sorry for all his sins that his contrition is perfect, then he can't enter Heaven immediately, but must go to purgatory to be made perfectly oure, so that he can be taken into

I have said that baptism applies the Blood of Christ to the soul and makes man pure and innocent. Now, baptism is a sacrament. It is the first one and no man can enter Heaven, nor even purgatory, for the purgatorial state is the first and lowest state of blessed and holy souls who must go to Heaven in the end. But the blood of Christ is applied to the soul of man in other ways, although baptism must come in in the first place. In what other way is the Blood of

Christ applied:

First, by the Sacrifice of the Mass. For by the Mass we repair our sins, get grace to keep from sin, and make our purgatory shorter in consequence. He who hears Mass daily makes the best prayer that a man can make, and he is more certain to have his prayer answered. He also helps the living and the dead, and brings down upon him-self and his own special graces from God.

Secondly, the Blood of Christ is apolied to our souls by the Sacrament of Penance. Men defile their souls by sin, by mortal sin after baptism. He who receives the Sacrament of Penance worthily—that is, with true sorrow for all mortal sin, with a firm determination to lead a good life and repair the again the grace of God that restores his soul to eternal life.

Thirdly, in Holy Communion we re-eive the Body and Blood of Our Lord Jesus Christ in a hidden manner, but in deed and in truth. The consecrated Host is the eternal and ever-living God Himself. You know, my dear brethren, the strength of this divine food. How it gives new energy to the soul, des troys the power of concupiscence, banishes, or at least weakens, tempta tion, always giving us the grace to hold our own against the world, the flesh, and the devil. And there are Catholics cho refuse to make this Communion one

But there is one thing that ought to be said here. A Catholic ought never to consider as useless, or as a most useless, any one of the sacraments. This too many do as regards confession. They underrate it. They think, therefore, it is no good unless they receive Communion every time they go to confession. Now this is a grave error. One is not obliged to go to Communion every time he goes to confession. Those who cannot go to Mass nor Com nunion, on account of their business or employment or work keeping them away, can at least go to confession very during the year. All such one has to do is to prepare himself carefully, step into the rector's house, make his confession, and go on to work again. If he but make an arrangement with some one of the priests he can always be heard at once. Frequent confession is a wonderful help to a good life and a happy death.

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#### ST. JOSEPH.

The articles of the Apostles' Creed The articles of the Apostles Creed are not dead, fossilized, antique sayings; the Catholic Church regards them as living and active—as her energizing fabric, whereby she builds up and maintains the functions of her She is, for instance, always keeping us familiar with the "Communion of Saints," not as a form of words which we repeat in our daily prayers only. She brings into prominence, through her calendar and feast days, this saint and that saint; she chooses dates on which to honor them; she indicates their special offices or privileges; she canonizes new saints; she appoints saints of by gone times as special patrons of good works in our own day. In all these things, God the Holy Ghost guides her. One perceives immediate-ly how fit St. Vincent de Paul is to be called the patron of all associations of charity, for instance; or St. Thomas Aquiras for schools and scholars; or St. Francis de Sales for Christian editors and writers.

How beautiful all this is in its appropriateness; and how close the Church makes the tie that binds the Church of earth to the Church in heaven. She is not afraid to let the centuries pass, and then suddenly call even a comparative-ly unknown saint into special notice, just as Pope Leo XIII. appointed St. Paschal Baylon a special patron of associations in honor of the Blessed Sacrament, rather than St. Alphonsus de Liguori, who is so much more prominent and who wrote so beautifully about our Eucharistic King. So, too, many long years, passed away, before the Church saw fit to bring into the immense prominence he now occupies that holy and favored St. Joseph, chosen out to be the foster father of God's own Eternal Son, and whom now we are taught to revere as the special Patron of the Universal Church. If we consult the Raccolta. or book of author zed indulgences, 1900, we shall find that of the twenty five pages devoted to St. Joseph, not a single indulgence earlier than one of Pope Pius VII., 1804, is giver. This is not because the devotion to St. Joseph was not known and practiced earlier, to some extent; one of the very prayers indulgenced by Pope Leo XIII., Dec. 14, 1889, is that of St. Bernard of Siena to St. Joseph.

But, as we often in life have occasion to observe, God has His own times and seasons for accomplishing His own ends. In our day, when the conditions, the duties, and the rights of the laboring classes are becoming more and more a matter of serious consideration among thoughtful men, and especially as we oegin this twentieth century Cardinal Manning prophetically de clared would be "for the people," it is most proper that the Church most proper that the Church should hold up to view, with sudden and marked prominence, St. Joseph, this working man, this carpenter, this artisan chosen by God nineteen centuries ago to be head of the household at Nazareth, and now with peculiar fit-ness set before us as the Patron of the Universal Church. Those who study his character and his calling on earth will find a steady illumination thrown on some of the most difficult problems of our present day.—Sacred Heart Review.

## Prudence

It is the peculiar province of prudence to regulate our words and actions. It teaches us to speak with suitable circumspection, and in the man-ner which the circumstances of the time, place and person require. It forbids all discourse against God or our neighbor, every word which may be spoken for an unworthy purpose.—St. Vincent

While more prevalent in winter, when sudden changes in the weather try the strongest constitutions, colds and couchs and aliments of the throat may come in any senson. At the first sight of derangement use Bickle's Anti-Consumptive Syrup. Instant relief will be experienced, and use of the medicine until the cold disappears will protect the lungs from attack. For anyone with threat or chest weakness it cannot be surpassed.

weakness it cannot be surpassed.

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CHATS WIT

APRIL 8,

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CHATS WITH YOUNG MEN.

Do not be misled by the statement, so frequently made that the good opportunities for boys have gone by. The average physician and surgeon to day would smile at the fees of the great specialists of even fifty years ago. Scores of concerns to day are huating for men to fill positions at from \$10,000. Save your money. The reply came back: "I am sav-ing every cent I can."
This went on for three years, and for men to fill positions at from \$10,000 to \$50,000 a year. It may be very crowded where you are standing, but there is always room a little higher up. Millions of men may be out of employment, and yet at the door of every proment, and yet at the door of every pro-fession and every occupation there is always a standing advertisement— "Wanted, a Man." The whole world is looking for better trained men, better managers, broader manhood-leaders. Greater salaries than ever before, greater rewards await young

of the future who are bound to win. There is a grand success awaiting every one who has the grit to seize his every one want has the girt to select insechance and fight his way to his own loaf. But you must remember that your good opening is in yourself. As long as you think it is somewhere else, in somebody else, you will be a failure. Your opportunity is wrapped up in your own personality. The potency of your achievement is in yourself, just as the future oak is wrapped up in the acorn. Your success must be an evolution, an infoldment, an expression of yourself .-

A Bank Account.

We have often advised our young men to open a bank account, if only with a dollar, and we would like to repeat that

dollar, and we would need to repeat that advice to them again to day.

The self-control that is required by the habit of frugality, will be the chief benefit from an acceptance of this advice. It will strengthen the will in relf-denial to resist inclinations to unnecessary expenditures. And every time the will is exercised in self-denial, the spirit is invigorated.

But wonderful, also, is the direct

benefit of regular savings. The little pile increases, and increases, and increases, until the owner of it experiences a keen sense of joy every time he makes a new deposit to enlarge t. He becomes eager to add to it. He intensifies his economy, cutting off use less pleasures and little luxuries, in to save an extra dollar or two.

Then, as his savings run up into the hundreds, his bank book gives him a feeling of self-respect, of independence, of security. He is no longer living from hand to mouth, dependent every week on the preceding Saturday's wages. He could pay his board for some time, even if he were to lose his position. He has a sentiment of restriction. sponsibility. He is a capitalist. He is among those citizens who have a visible pecuniary interest in the welfare of the community in which

Begin it to day.

Bootblack, Blacksmith, E'ectrical Engineer.

What persistence and determination did for one young fellow is told in the following story by the Hartford Cour

The only excuse for making this a story about town is that the opening scene occurred near the Union Station in this city. The professor was one of the Yale faculty, and he was trying to kill time while waiting for a New-Haven rain. He observed a bright looking Italian boy with a shine box slung across his arm seated on the station steps, earnestly poring over a book. After a few minutes he approached the youngster and asked him if he would like to shine his boots. The bootblack went to work vigorously, placing the book on the ground close by, where he gave it an occasional sharp look while shining with vigorous and skillful hand. The professor noted his alertness, and asked what book it was that proved so interesting, expecting to hear that it was a thrilling story of "Old Sleuth," or something of that sort. He was surprised when the shiner replied with un-

concern that it was an algebra.
"So you're studying algebra, are you?" said the professor.
"Yes, sir, and I'm stuck. Do you know anything about algebra?" re-

sponded the youth, both sentences in the same breath. Now this professor was one of the notable mathematicians of Yale, and it sounded queerly in his ears to be asked if he knew anything about alge-

"Well, I know a little about it. What's the matter? Perhaps I can

help you. By this time the shoes were shined, and the boy placed his book in the mathematical calculations were not difficult at all. It was but the work of a moment to clear the mind of the as-

a moment to clear the mind of the as-piring young calculator, and he fairly danced with delight, "Why, I've been werking at that for two days. I don't see how I could have been so stupid," declared the now enlightened young man. "I thank you wery much, sir."

"But this book grows more difficult as you proceed. What are you going to do when you getstuck again?" asked e friendly gentleman.
"I don't know. Only keep it, I the friendly

"Now, I'll tell you what to do," said the gentleman, offering the boy his card. "When you get stuck again, you write to that address and I will see that you get straightened out. Re-member, now." And the professor member, now." And the professor rushed off to catch his train for the

City of Elms. Not more than three days elapsed Not more than three days elapsed before the mail brought a letter stating that the bright-eyed bootblack had again "got stuck" with his mathematics. And the return mail brought the much needed help. A few more days, and another application came for as-sistance, and again the wonderful knowledge came as quickly as before. This kept up for a time, and then the professor began to advise the young man how to improve his condition.

"Leave bootblacking and get a job in a blacksmith shop, or some place where you can learn the use of tools," was the instruction. The boy went over to East Berlin and secured a place

in a big shop there. The correspondence and the instruction continued. A letter brought the injunction

that blacksmith's apprentice over in Berlin had come to know a good deal about figures. He was a skilful manipulator of all the tools of his trade, and then came a proposition that gave the young blacksmith the happiest moment of his life. The professor in-vited him to come to New Haven to become his special pupil, without expense to the young man except for board. The offer was made in such a way that the young man felt no hesitancy in accepting it, and the way he went to work, now that he was relieved of the nine hours in the shop each day, gave the best evidence of how well he appreciated what the professor was doing for

He was not a student of the university, but the influence of the professor obtained some privileges for him that were valuable. He became not only a skilful mathematician, but a remarkably skilful manipulator of apparatus.

At the end of two years there was an opening for the young blacksmith-mathematician. The General Electric Company wanted a young man of just his talents and training, and when the professor recommended him a favorable offer secured his services. The young man went to work just as he went at the algebra five years before, with a vigorous determination to master all the difficulties in his path, and he did so. In two years he was receiving a salary of \$6,000 a year.

It would be a delightfully imaginative

ending of this story to say that the professor has fallen sick, and is in need, professor has fallen sick, and is in need, and that the young man is supporting him, but that isn't the case at all. The professor is quite well, and is attempted to be a supported by the business at the old tending strictly to business at the old stand.

Some Helpful Thoughts. The discovery of what is true, and the practice of that which is good, are the two most important objects of philosophy.

Love is best shown in sacrifice, and soms sweetest in the white gar ments of purity.

It is God's law that nothing can be added to our treasures that we wrongfully take from others. Temptation rarely comes in working

hours. It is in their leisure time that men are made or marred. True independence is so be found where a person contracts his desires within the limits of his fortune.

Good breeding is the result of much good sense, some good nature and a little self-denial for the sake of others. Good example is the magnet which attracts so many outsiders into the fold of the Church. It is only necessary for the Catholic laity to conform their lives to the teachings of the sionaries.

A word or an act of kindness will dispel the darkest cloud that hangs over the human heart. Either often prompts the hardened sinner to repentance when all other means have failed. Both bring earth closer to heaven, yet few of us appreciate their value.

Men spend sumptuously of their wealth to win the plaudits of the world in places of honor. Where one succeeds, however, a thousand fail. Yet had they turned their money into the channels of charity, all could have reaped a golden harvest in eternity.

Good lives - Christian lives-are usually crowned with temporal success, but not always. It is not guaranteed, though the higher rewards are. We must wait and trust God. He is working gradually; slowly He is bringing blessings out of affliction. We can only keep happiness by keeping faith. Prove the principle of the text by your own experience; the happiest people you know are the Christian people.

Prove the principle by the history of the worli; the most prosperous native worli of the worli; the most prosperous native world what was a wall as usual. Do tions are the Christian nations. God is our Father and cares for us. The clouds will pass, the sun shine, all problems at last be solved. "All things work together for good to them that love God."—Rev. S. O. Roche.

OUR BOYS AND GIRLS.

## STORIES ON THE ROSARY

By LOUISA EMILY DORRER. The Crucifixion.

A FOOL'S PARADISE.
"You are delightfully strong, Cora; it

nust be very nice."
"Yes, it is. I have splendid health," res, it is. I have splendid health, said Cora, who was fully alive to her blessings, though it never occurred to her that she was most ungrateful in never thanking the Author of them all.

I wish, Lily, that you did not get "It can't be helped," said Lily

"It can't be helped." said Lily philosophically. "Well, as tea won't be here yet shall I come up and help you to nail up your crucifix, or will you tell Parker to do it?"

"Oh, no, I like doing those things myself," said Cora, "and if you will come up and give me the benefit of your artistic taste, I shall be very much obliged."

"It will be something to do," said Lily with a half supressed yawn; "I am tired of this drawing."

"Come along then," said Cora, taking up the leather case containing the

ing up the leather case containing the crucifix, and the girls went up to her room, where they discussed where the crucifix would look best, and finally placed it in an alcove above a small writing table, going into raptures as they did so about its lovely effect on a blue background.

It was very nice the next morning for Cora to be awoke by her pleasant-looking French maid, who had her early tea on a pretty silver tray, and who smilingly informed her mistress that a pile of parcels were on the landing-should she bring them in to made moiselle?

the mere fact of existence was a pleasure to her. There was just then a great deal of gaity in prospect, including a very delightful ball that night at their own house, and to enhance the jys of the latter, Giles Vandeleur, to whom she was engaged, would be back from Ireland in time for it. He had been suddenly called away on busi-ness connected with his Irish estates, ness connected with his Irish estates, and the few weeks he had been there Seemed very long ones to his fiancee.

That Cora should have had many

offers of marriage seemed natural and probable, but until six months ago every suitor had been calmly dismissed, nor could she be accused of having encouraged any one of them. All that Lady Charrington could say in favor of those who had influential positions and honoured names fell upon careless ears, for under her apparently butterfly nature there was something deeper which made Cora shrink from a loveless

marriage.
Then that mysterious something which comes to few more than once in a lifetime touched her heart when she knew Giles Vandeleur, whose fancy was taken by her at their first meeting As it happened he was rich and of an old lrish family, and when the engagement came to pass Lady Charrington was pleased, and Cora felt she

So with a radiant face Cora sipped her tea and read her numerous letters which were nearly all of congratulation, and as for her presents she decided to wait for the pleasure of opening them until she was dressed. Among her letters, however, was one in a strange handwriting, and curiesity made her open it soon. The postmark was Anderley, the smal! town nearest to Lady Charrington's Hampshire home the land of which adjoined Cora's estates. The church was poor and small, the mission a struggling one, and the priest was asking every one of whom he could think to help him in it. He was new to the place, but having heard that Cora was a Catholic, and having seen her at Mass during her last brief visit to Hampshire, he had great hopes of his appeal meeting with

generous response.

Cora skimmed the letter quickly, frowning over it as she did so, for she hated begging letters and did not take the slightest interest in this one, or in any of a similar kind ever received before. She put money into the plate in church, at the offertory, and had on occasion sent a small cheque to some charity which came before her very forcibly, but the sum given away was out of all proportion small compared to her means, and the duty of intelligent almsgiving was one hitherto almost entirely neglected. The idea of of giving a fixed portion away to the Church and the poor never entered her

her head. Cora threw aside this lette mpatiently, thinking to herself that GLADSTONE ON DRUNKENNESS. she would send five pounds if she could remember to do so, which as a fact she never did.

As Delphine brushed out Cora's thick, dark hair, she chatted as usual in French, and obtained at first but little response, as her mistress was thinking of her letters and wondering what that pile of parcels contained.

"Ah, yes, it is indeed triste to think of my poor mother. She is poirinaire, as I told mademoiselle, and she gets worse and worse;" and Delphine sighed.

"Yes; it is sad," said Cora, who hoped Delphine would not tell her more about it as she disliked hearing of sad things, and always made a point of avoiding anything gloomy. "Not so high, Delphine," she continued, alluding to her bair.
"She does so wish to see me!" said

She does so wish to see me!" said Delphine. "Who does—oh your mother; well, that is very natural.

"I suppose it would be quite impossible," began Delphine tentatively, giving a wistful glance at the reflection of Cora's face before her.
"Impossible what? No, I don't like that Delphine at all, you are

mind what you are about. Delphine choked back a little sigh Could mademoiselle spare me?

"Spare you? What do you mean? asked Cora looking up surprised.

asked Cora looking up surprised.

"Just to go home, if only for a few days, to see my dear mother.—Oh, if mademoiselle would but let me read her the letter, and hear how she longs to see me, for she cannot live long the doctors say."

TO BE CONTINUED.

## ON BEING CHEERFUL.

Father McSorley, C. S. P., writes as follows in the Catholic World for March:

To be cheerful means to make little

of the hardships we encounter.
"Take for instance, the impulse to turn thoughts and conversation into the channels of criticism and fault finding; is that not much more dominant in the average man than the interests of accuracy would dictate? Look around and observe how what is noticed first, what is talked about most, what sticks fastest in the mind, is ordinarily something in the nature of an evil, a blunder, or a fault. Note the news-papers, which are at once the stimuli and the reflectors of the public mind. Does not a casual glance at the headlines of the least sensational of them at once flash a vision of crimes and disasters before the imagination? Here and there we may, indeed, discover the record of an act of heroism, or the account of a life.

'Serene and resolute and still; and

calm and self-possessed.'
'' As to the means we should employ to carry out a course of self-develop-ment in cheerfulness, the question may be looked at from many points of view; we can get suggestion from the hygienic, the pedagogic, the ethical, and the religious fields. When all counsellors have had their say, it seems to remain clear that each of them attributes a good deal of efficacy to the exercise which the Catholic Church has moiselle?

Cora assented, feeling that it was very delightful to be twenty-one, heiress to a large property, and so full of that vigorous life stirring in her that

tures and ideas calculated to awaken beneficent emotions, healthy affections, and good resolutions. Among the curious sights presented to us nowadays, is the vindication of many a good old Catholic practice by means of the new principles which, to so great an extent, have been supposed to discredit the have been supposed to discredit the Church. Meditation is one such practice; and we find it recom-mended now by the representatives of modern psychology as a fine instrument formental formation and character-building. Among the specific uses it may be put to, is the development of a be put to, is the development of a spirit of cheerfulness; and when this is undertaken, we shall have at least one good result—men will be using their energy in the right direction and on an efficacious means. Even though it be but the human side of the process which appeals to them, they will surely be in some way the better for it, and, therefore, necessarily nearer to the kingdom of God."

### A CARDINAL'S PRIDE

In Cardinal Cullen's time there was sick call for a priest in Dublin. sick person was at a certain hotel, the proprietor of which was a Protestant. A stormy, wet, dark night it proved. As soon as the messenger got there the priest started: through slush and mud be made his way, and at last arrived. at the hotel, saw the sick person and gave the sacraments. Everything went off as usual thus far, but now the curious part began. The proprietor of lytising, invited the priest to come into his own sitting room. After adminis-tering some welcome refreshments, this Protestant evangelizer let himself

"To think, Father," said he, addressing the priest, "of the pride and sloth of those Bishops and Cardinals! Is it not monstrous? I warrant how that while the Cardinal has sent you on this long tramp through the muddy snow he is comfortably toasting his heels and drinking a good warm punch."
"I think you wrong him."

"Because he is doing nothing of the

You don't tell me! But how do you know?"
"I know by the best of reasons.

You have never asked my name.'

"Your name—what is it?"
"Cullen—Cardinal Cullen." In a moment the hotelkeeper was on his feet, hat off. "Will your Eminence, forgive me? I spoke in ignorance.

Shall I order a carriage for your Emi-"Oh, no; I can go back as I came." The Cardinal departed. A few days afterwards the hotelkeeper went to a priest for instructions, and was finally

received into the Church

Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drnkenness which goes through the land, sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally the worst, but persons of strong social susceptibility and open in special respects to temptation. This great plague and curse, let us all remember, is a national curse, calamity and scandal. If we have a high place among the nations of the world in more respects than one, I am afraid it must be admitted that one of the points in which we do not occupy a very high place is indeed with respect to the habit and voice of intoxication. I wish we could all of us take it into our minds (for surel there is hardly one amongst us that has not seen in individual cases the pestilent result to which this habit un fortunately leads) that we should all carry with us individually a deep sense of the mischief of drunkenness, and an earnest intention to do what in us lies, each man within his sphere, for the purpose of mitigating and of removing it.—W. E. Gladstone.

## THE PARENTS' DUTY.

"The parents owe the child health of oody and soul, a debt which increases with its years and can not remain un-paid without the commission of sin. We to the parents who bring physical disease upon their children, but greater woe to those who are the cause of their moral ruin. Let the father and mother teach their offspring the doctrines of religion and morality. Thus will con-science recognize its obligations and that knowledge be obtained which strengthens good inclinations, opposes evil propersities, and has a wholesome effect on the entire conduct. It is an old saying that 'words move, example draws. When we speak of good example in the home, we mean not only that the father and the mother should abstain from intemperance, dishonesty, backbiting, anger and the like, but that the exercise of all the virtues should be so prominent as to attract the notice of their children, and influence their daily lives. Beyond doubt, if the public and private life of the parents makes them esteemed, the children will be proud of them, admire thom, and desire to imitate them."-Bishop McFaul.

## The New-Found Love For St.

Patrick. "All at once," says the Canadian Messenger "the world, as if wearied has turned from the abuse of the name of St. Patrick to extol its praises and echo its glory. It would claim St. Patrick for its own, vindicate by the control of his memory from the superstitious setting of bygone ages, and wrest his name from ignorant usage. Patrick was forsooth! no Roman, good honest man who read the Bible



## INCUBATORS

Now is the time to secure the CHATHAM INCUBATOR

If you put it off until the last moment, the chances are that you will not be able to get them, as their past success has proven them to be the best in the market and this spring's sale promises to assume enormous proportions. and those who delay in securing Incubators or placing their orders may not be able to secure them. Come early and avoid the rush.

N. S. CORNELL, Mgr.

No. 9 Market Lane = London, Ont.

## LIQUOR HABIT

Good News. To all men and women who have become enslaved by the soul destroying vice, drunkeness, and to those who are on the way of becoming slaves to drink, here is indeed good news. ARCTOS will quickly and permanently destroy all taste for flquor it is a sure and lasting cure as hundreds can testify. Can be administered unknown to the patient. Quickly restores shattered nerves tones the appetite and digestive organs and rehabilitates the entire waven. ARCTOS is guaranteed to cure. Money refunded in case of failure. Price of ARCTOS two dollars per treatment. Sent by mail, securely sealed, to any address, hegister all letters containing money.

Mention Catholic Record,

The Victor Medical Company, Toronto, Can.



and always followed his conscience, in spirit a Freemason. Not only say they did he receive no mission from the Pope but the churches and monastries which he founded were independent

#### of Rome! IN THE NURSERY.

Every mother should be able to treat the minor ailments of her little ones. Prompt action may prevent serious ill ness—perhaps save a child's life. A simple remedy in the home is therefore an absolute necessity, and for this purpose there is nothing else so good as Baby's Own Tablets. These Tablets promptly cure all stomach and bowel troubles, break up colds, allay fevers, destroy worms, aid teething, and make little ones healthy and cheerful. Guaranteed to contain no opiate or poisonous soothing stuff. Mrs. John N. Pringle, Forest Falls, Ont., says:-think I can thank Baby's Own Ta Tablets for my baby's life. He was badly con-stipated, but after giving him the Tab lets he was relieved at once. I also lets he was relieved at once. I also find them good when he is at all restless and feel I cannot say too much in their favor.' Sold by all druggists or sent by mail at 25 cents a box by writing Dr. Williams Medicine Co., Brockville,

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A. Cure for Costiveness.— Crativeness comes from the refusal of the excretory organs to perform their duties regularly from confibuting causes usually disordered digestion. Parmelee's Vegetable I lis, predefered digestion in the pass of the proper of the properties of common to their power in this respect.

There are a number of varieties of come Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

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free. Address The Alabastine Co. Limited, Paris, Ont.

#### SCOTCH PREJUDICE.

BARRIERS ARE GRADUALLY DISAPEAR ING-FATHER POWER'S CRUSADE.

Among the sad news that the sin of drnkenness Sootland is still on the increase with its usual train of poverty, crime and immorality, it is refreshing to record a paragraph in a Scottish evening paper of distinctly Presbyterian symmetries containing Presbyterian sympathies containing the following remarkable and appre-siative notice of the noble work the Jesuits are doing in the slums of Edin burgh. A writer in the Edinburgh Evening Despatch writes thus: "The Church (Oatholie) is, without doubt, reaping the fruits of the the

and perseverance displayed by ergetic little band of priests in Edinburgh. There has been a stream of converts, both men and women, in the

Speaking in glowing and eloquent terms of Father Power, S. J., he goes on to say:

There was some ridicule at the first at the idea of a Catholic priest prose-lytizing in this form (Father Power preaches in the open air in the Grass market on Fridays and in the Lothian read, nearly at the door of the Lyceum Theatre on Sundays), as it seemed at variance with all tradition, but Father Power has distanced all ridicule and a Perterapt association has even hear a Protestant association has even been created to combat him. He is recog as to redoubtable champion aized as to redoubtable champion of his Church and just the type of man who would succeed in making proselytes and gaining adherents where others fail."

He goes on further to describe the effort in these remarkable words, full of the appreciation of its author:

"He is an excellent judge of the human heart, and no man knows bet-ter how to hold the attention of a chance crowd. Even in controversy he possess an admirable serenity and only on rare occasions has he allowed anything like bitterness to mar the force of his logic. Yet he is no mealy-mouthed partisan, and once his imagination is heated he may indulge in agination is neated he may indulge in a fine burst of elequence or some pun-gent sarcasm. Then again he will drop into a vein of real Irish drollery, and the eyes twinkle with humer and there is a dash of smart repartee, to the apparent relish of the crowd." When one remembers, as the writer

does that only thirty years ago a Jesuit priest hardly dared to walk down Leith street it is a marvel to ace Father Power often addressing from two to three thousand people, Sunday after Sunday with no unseemly disturbance. True his personality has something to do with it, but he had to make his personality liked and respected, and the following remarks of the same writer give indications of

"The name of Father Power will be fragrant in the dark purlieus of Edinburgh slums for a long time to come His young protegees are legion; ever the firm friend of the distressed, he spends hours dilly counseling and ad vising the poor. Whenever possible be sees his boy friends put to a trade and otherwise concerns himself in their welfare. Many neglected children owe their first steps on their way to becoming good members of society to Father Power. He is a great he-liever in saving the children from their environment while they are still bright and pure and before they are old enough to have been seriously tainted by their surroundings, which only tend to their growing up savages in the streets. He is listened to with the utmost respect, and though sundry skirmishes do occur among the drunken and riotously inclined on the out-skirts of the crowd, the preacher never invokes the aid of the police, but is invariably successful in passing it off with a kind word or jest. Every Friday evening Father Power walks hatless and ringing a bell, from the handsome Church of the Sacred handsome Church of the Sacred Heart, Lauriston, to the Grass market and a chair is soon brought from an Were there a dozen cleries with the same personal force and energy as Father Power working in that smitten field the problem of the regeneration of the slums would be in a fair way to be solved." The above extracts will show how a

change and a real change has come over Scotland. All classes of Presbyterian now speak of Catholics and their religion with respect, if not with love(some do even that). A lady re marked to us when she noticed the large crowds of Catholics going and returning from the churches, where they had been keeping their jubilee obligations: "Ah! you Catholics are real, you believe in your religion; I wish I could do so in mine." Scotland is passing through religious throse at present. The old belief in the shorter Catechism, once so tenaciously and fervently held as though it was an inspired document, is gone. But what is to take its place? God only knows. But surely all Catholics might say : prayer that the real and true faith may be restored to Scotland and greater blessings yet showered down on the efforts of our noble and brave Jesuit Fathers.

How About Your Easter Duty? "Easter duty time is on, and going to confession becomes the paramount issue," says the Catholic Transcript. "The loyal Catholic does not heritate to fulfil the obligation at his earliest convenience. Only the laggard waits until Trinity Sunday. Where so much is involved it is unbecoming to defer the performance until the eleventh hour. Go to confession as soon as pos-sible and square your accounts with heaven. That's a Lenten penance from which there is no dispensation."

Lent would be a good time for Catholics to buy some good books and star buy some good books and have family readings every evening. St. Francis de Sales' "Introduction to a Devout Life," Rodriguez's, "Christian Perfection," Faber's "At the Foot of the Cross," or "All for Jesus," or "The Precious Blood," would do for the Cross," or "All for Jesus," or "All for Jesus," or "All for Jesus," or "The Precious Blood," would do for the Cross," or "All for Jesus," or "All for Jesus," or "All for Jesus," or "All for Jesus, "The Precious Blood," would do for "All for Jesus," or "All for Jesus," or "All for Jesus, "The Precious Blood," would do for "All for Jesus," or "All for Jesus," or "All for Jesus," or "All for Jesus," or "All for Jesus, "The Precious Blood," would do for "All for Jesus," or "All for Jesus," Catholic Columbian.

#### ANTI-CATHOLIC FEELING NO DIS-COURAGEMENT.

Since the conversion of Saul of Tar Since the conversion of Saul of Tar-sus it has ever been noted that men who have at one time spoken and acted most bitterly against the Church, have later been led into the very bosom of the fold they hated. Even the gentle Aubrey de Vere once saw the Church as in a glass darkly, and wrote thus of its influence on the social life of Iraly. its influence on the social life of Italy:
"No one who has not been in Italy
can imagine the extraordinary power
and innumerable ramifications of the priesteraft, with its confessors, its pur-gatory, Indulgences, celibacy and mon-asteries, planted like the legions of old in every part of their empire, preserve ing under all circumstances and at al distances the same discipline and in flexible obedience. This Church contrives to stamp its own peculiar character on everything and everyone its influence can reach. From the humblinfluence can reach. From the humblest cottage hearth to the haughtiest council chamber, it makes its influence felt alike, and that influence is to weaken every other tie of human life, domestic, social or national, in order to make the exclesiastical bond all in all.

There is one redeeming point about the system which is that it inculates the system which is the system of the system which is the system

cites most strongly, though not perhaps on very pure principles, the great vir-tue of humility; and has thus preserved among the mass of the people a child-like spirit of submission, to balance a childlike ignorance and gregariousness, and more than childlike weakness in resisting impulses and passions."

Twelve years after the penning of

this criticism, which the London Spec tator well calls "trenchant," Aubrey de Vere was received into the Catholic Church. The moral is, as the Missionary points out, in its latest issue, that Catholics must not despair of the conversion of the great bulk of Protestant Americans because of the bitterness of anti · Catholic feeling which prevails among them. It says with truth among them. It says with truth: "What has been done once can be done again whether for men or nations." Sacred Heart Review.

#### THE MEN THE AGE DEMANDS.

The age is superfical : it needs the to contemplate truth in its ultimate causes. The age is materialistic; it needs the gift of intelligence, by the light of which the intellect pene-

The age is captivated by a false and one sided science; it needs the gift of Science by the light of which is seen each order of truth in its true relations to other orders and in a divine unity The age is in disorder, and is ignor

and is ignored, and is ignored to f the way to true progress; it needs the gift of Counsel which teaches how to choose the proper means to attain an an object. The age is impious; it needs the gift of Piety, which leads the soul to look up to God as the Hanyanin Father, and to adore Him Heavenly Father and to adere Him with feelings of filial affection and love. The age is sensual and effeminate; it needs the gift of Fortitude, which imparts to the will the strength to endure the greatest burdens and to prosecute the greatest enterprises with esse and heroism. The age has lost and almost forgotten God; it needs the gift of Fear to bring the soul again to God and make it feel conscious of its responsibility and of its destiny.

Men endowed with these gifts are

the men for whom, if it but knew it, the age calls. - Father Hecker.

## DIOCESE OF LONDON

THE PARISH OF STONEY POINT.
Of Sunday, April 2nd, at 3 p m. His Lordabit Bishop of London blessed the corner stone of the new and besutiful church being built at 8 oney Point. The solid stone foundation was built user Fall and hence everything was ready for the ceremony.

built last Fall and hence everything was ready for the ceremony.

Vicar General, Meunier of Windsor preached the sermon and all the neighboring priests took part in the procession, singing, etc.

The Bishop complimented Rev. Fr. St. Cyr. the pastor, and his faithful people on the success of the building so far, and hoped all would centique their share in the vert until the completion of the church, which will be a monument of their reals and generosity.

There was a very large concourse of people who respinded most generously when the collection was mken up.

#### FATHER ENGLERT SIGNALLY HONORED.

Rev. Fa her Englert, who leaves to-day for Brantford, to assume the duties of carste with Father Linnon, preach d his farewell sermon at the Linnon, preach d his farewell sermon taket. Appropriate indeed were his words of farewell advice to the congregation, and touch large were the expressions of regret at being dolled to another field. As a soldier is call did to another field. As a soldier is call did to another field. As a soldier is call did to the control of the ranks by his captain, so also are position of the ranks by his captain, so also are position of the ranks by his captain, so also are position of the ranks by his captain, so also are position of the ranks of the Church and present they were not their own master and realized their responsibilities. They were bound to go, whether the appointment stated basen or not.

Warned and religion. Better by far was it to live up to the docertine of the Church and die in the Lind than sacrifice the soul.

After the service a reception was bendered Father Englerth the school room, where he was present d with several valuable gifts from the various branches of the church, accompanied by a farence and view and priest as the Rev.

nied by addresses, expressing regret at the s of so true an adviser and priest as the Rev. ther Eggler; had proven himself to be during

his short stay here.

Mr. Peter Bliefer presided, and in a faw tell Mr. Peter Bliefer presided, and in a faw tell mean words told how valuable Father Engler's services had been since coming @ Preston, and what a loss she congregation were sussaining in his departure.

Mr. Bliefer first called on the Preston branch C. Mr. B A., No. 339, for an address, which was read by Mr. Tony Von Hatten. The presentation of a gold headed cane was made by Mr. Joe Sullivan.

Joe Sullivan.

The address was:
Dear Father Englert—It was with much sorrow that we received the aunouncement of your removal from cur community. Your departure as spiritual adviser from amongst us causes us a sincere feeling of sadness and r gret.

departure as spiritual adviser from am negat us causes us a sincer feeling of sadness and r.get.

We all know how earnest and zyalous you have been in looking after our spiritual and temporal welfare. We must give you credit for your zyal and energy amongst us. Branch No. 339 of the C. M. B. A. was instituted April. 1938, since which time you have materisally aided our officers in increasing the membership till it is now a credit to the con gregation of Preston.

Although you are going to leave us, your kind and good principles will never be forgot ten, and, while we regret your departure we are pleased to know that you are going to a good parish, where we hope you will have lees hardship and a fuller measure of prosperity. We ail wish you the greatest success and happiness, and feel assured that your new parishioners will appreciate your goodness of heart and earnest work in their behalf. May God aid you, and may you have grace, health and streagth to perform your duties!

We ask; you to accept this gift as a slight taken of our appreciation of your services.

We will always bear a kindly and loving remembrance of you, and our hearts will fre-

quently raise the prayer that God may bless you and your undertakings. Signed on behalf of Local Branch No. 369 of the C. M. B. A.
Presson, March 24, 1965.
The next presentation was from the Bible Class.

Preston, March 24, 1995.
The next presentation was from the Bible Cia s,
The next presentation was by the congregation of the Catholic Church, and comprised a purse of \$90, with the accompanying address: Reverend and dear Father—The announcement of your removal from our midst has east a shadow over the community and it is with deep feelings of regret we learn of your departure. Although you are not aware of it, there is not one of us but will miss your kind, cheerful manner, not only your topeful words and kind good will, but also your interest in all that concerned your pople, so that we have often f-1c our work has been your work. We feel very enry fer ourselves in the loss we are about to su stain, but we will try to find com fort; in the thought that what is our loss is another's gain, and you may rest "saured that, though gine, ; or are not forgot". We truly appreciate all the "floris you have made while our spiritud advisor here and have chosen this day to "xpress in a slight degree our gratitude to you and our appreciation of your faithful work among us.

We would ask you to ac ept this it legiff as conveying to you our love reverence and gratitude.

Our earnest prayer is that God may bless.

Gratitude.

Our earnest prayer is that God may bless your work in the future as in the past, and that in your prayers you may sometimes remember.

member
THE CONGREGATION OF ST. CLEMENT'S,
PRESTON.

THE CONGREGATION OF ST. CLEMENT'S, PRESTON.

P. eston, March 24 1995.
The address from the sanctuary boys was:
To Rev. J. W. Englert:

Dear Ray, Father.—The sanctuary boys wish to xp ess in a faw words their deep regret and pula in having to bid you farewell. You have been so much to us, the faithful guide, the wise counsellor, the earnest and loving friend, that our hearts are too full for utterance at the thought of parting.

We beg God to bless you and grant you happiness and a uccess in your new field of work in His vine, and think of us only as the boys who served you at God's aliar.

We wish you to accept this small token of remembrance from the sanctuary boys: Her bert Bolduc, Lawrence Doherty Henry Kraemer, John Soeder, Emil Eigeldinger, Carl Grimm Edward Starr, Joseph Eigeldinger, Willie Halberstant, Anthony Pauller.

Preston, March 24 1915.

To all of the addresses Father Englertreplied fellingly.

ringly.

During the evening a programme of songs.

During the evening and music was rendered inalogues, recitations and music was rendered. dialogues, recitations and music was reducted as follows:
Solo Mrs F Henning; dialogues, Leo Grimm and Clifford Doherty; solo, Mr. A.t. Fisher; recitation, Miss C. Betner; song Young Ladies From Preston

From Preston

On Friday afternoon the school children of the Separate school met their spiritual adviser, R.v. Father Englett who leaves to day for Brantford, and presented him with a valuable leather suitesse accumpanied by an address as a token of remembrance. The address was read by Ella Starr, and Clifford Doherty made the presentation.

## A CLAUSE OF THE B. N. A. ACT

A CLAUSE OF THE B. N. A. ACT.

Editor Journal.—I assure you that in quoting Sir Wilfrid Laurier in my letter in your issue of to day. I had no other of ject or reason than that I thought Sie Wilfrid's statement of his trionical facts before the assembled Parliament would carry more weight than any words of mine.

The last parag apt of your footnote opens up a wide field for discussion, but as, no doubt your readers have aiready had enough of it to enable them to form their opinions on the subject matter of my correspondence, I do not intend to op in it anew. There is one point however, to which I desire to call attention—that is, the question of the boundaries of twelve counties in the Province of Quebec, and to point out that as the clause stands in the B. N. A. Act lits in the power of any seven of the members representing those counties to absolutely "hold up" the entire legislature of the Province of Quebec should an attempt be made (which I do not for a moment mean to suggest) to alter those boundaries. The clause was inserted on the insistance and for the protection of the (Protestant) minority, but whether by the Old Canada Parliament, that is, by the vote of Quebec and Ontario members united. Or by the Conference in London I think it will be allowed on all hands that it has a very sus inclous appearance of invasion of "Provincial Rights" perhaps unparalleled in any country Whither the clause does or does not apply even to the Dominion Parliament I am not aware. It is not to the point to say the "limits were fixed by Quebec's own agreement."

I thank by u for your flat tering mention of the manner in which I have put forward my argument's throughout this,"—as you justly term if—"friendly discussion," as well as for your counters.

MATTHEW F.

Ottaws, March 29, 1995,

## HOME RULE AND EDUCATION.

Editor Journal:—Referring to your footnote to my letter published in your issue of to day I note you suggest that I will admit that "if to 1807, each would have had full right of Educational home rule." Certainly I do, but as no hing of the sort had occurred, and as both remained united, solidair ment, as the province of Canada under the compact of the union in 181 by which the individual rights of each were merged in one whole I fail to see the force of the sungestion, there is no reason in arguing on a something merely hypothetical. The implied question answers itself.

As to the second paragraph of the footnote secon were merged in one whole I fail to see the force of the suggestion, there is no reason in arguing on a something merely hypothetical. The implied question answers itself.

As no the second paragraph of the footbote in which you appear to abandon the claim of "home rule" for each of the provinces of Upper and Lower Canada. I take is us with you where you say "they bound the misolves to something ducational which neither they nor the parliament of Canada itself can fouch or influence, anmely the B. N. A. Act, I will reply so it and also to the question contained in the next paragraph by quoting from the speach of Sir Wilfred Laurer on moving the second reading of the Autonomy Bill as reported in your own paper. Sir Wilfrid said:

Section 33 (of the Quebec resolutions) guaranter desparas schools for Ontario and Quebec, but did not go further. The Protestant minority of Quebec at that time was not altogether satisfied with the system of Separate schools. They wannot the system extended and improved before Confederation, so that under the new constitution the rights of the (Protestant) minority could not be interfered with by the L glisalture of Quebec. . . At the 1865 session of the fold Canada; Assembly a bill was introduced giving to the minority in Quebec much more power than they had previously seloyed. I shave, in my leter under consideration (and how a bill giving a like privilege to its of the content of the conte

legislative freedom to constitutional obligation."

And here the question suggests itself: Is the
action of the Laurier government in any way
more arbitrary in providing for and protecting
the rights of the minority (whether that minority be Catholic or Protestant), in the new provinces than was that of the London conference
and the Imperial parliament in doing so in the
case not alone of Ontario and Quebec but of
any province having Separate schools — Newfoundland, for instance, should it come into the
Confederation, where nearly every denomination has its schools? But what could be more
arbitrary than fixing the limits for all time to
come of twelve countries in the province of
Quebec?

Matthew F. Walsh.

Ottawa, March 27, 1856.

## The Average Man Doesn't Know The First Thing

about flour, but the woman who does the family baking she is the one who appreciates Royal Household Flour-made by the new electrical process-because when she tries it with the simple "Royal Household" recipes she finds it makes better, sweeter, whiter, lighter Bread, Buns, Rolls, etc., and more crisp and delicious Pastry than she ever made before, and she is not afraid to say so.

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(Signed.) MRS. ALEX. PORTER.

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ST. PATRICK'S DAY IN ST. THOMAS.

From the Evening Journal of March 18th we are pleased to learn that 8t. Thomas Irishmen were true to their patron saint and arranged for their friends an entertainment the like of which had not been provided in the Railroad City for years. In selecting the elequent and gifted speaker, Rev. Father Gnam of La Salette, to deliver the St. Patrick's Day oration they displayed judgment which ir fleeted credit on the members of Division No. 1. Father Gnam gave them a treat which, not withstanding his reputation as a pulpit crator, was even greater than anticipated. He filled the hearts of Irichmen with an intense love for church and country its saints martyrs, heroes, statesmen and scholars. It was a great treat, and Father Goam will olways be assured of a warm welcome from St. Thomasiles should be favor them with a return inclure at a future date. The musical part of the programme was excellent, demonstrating that for vocalists St. Thomasiles rank second to none in the cities of Ontario. The audience which gathered to do honor to the great St. Patrick were representative of the city's most prominent cities. The musical part of the programme was received to the great St. Patrick were representative of the city's most prominent cities. The massiles of Ontario the great St. Patrick were representative of the city's most prominent cities. The massiles of Ontario the great St. Patrick were represented in the splendid gatheri so father Gnam spoke for over an hour, but, in interested were those present that the time delice of the city's most prominent cities.

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DIED. MATTHEWS. — Died, on March 23rd Charles Matthews. May be rest in peace! FORAN—Died, on Sunday last, Mr. Michael Foran, of Quyon, Que., saged seventy four years. May be rest in peace!

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