

*J. Sig... McPherson*

# The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, APRIL 8 1905

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## 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. Oiler. 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 loss to find adequate terms to express that astonishment. Commenting on Dr. Oiler'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 cholera after a year for purposes of contemplation at sixty-seven and that the new Oxford professor of late racked brains in 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 appeals to prejudice or lachrymose harangues about the necessity of the unification of all classes. Our ministerial brethren meet in conclave and give us portentous advice as to how our children should be educated. But did they ever hear of the man who "bit off more than he could chew"? It is very good of them to be so considerate towards us, 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 conscience and a perception of what is due to every citizen, we beg to insist on the point that the rights of both majorities and minorities must be respected and safeguarded.

### CHRISTIAN EDUCATION.

Speaking some years ago on Christian Education the Hon. Bourke Cochrane, 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 Catholics exercise 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 censure.

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 representatives only. Jurists agree with the canonists of the Church in declaring that the principal obligation of parents towards their children are their maintenance, their protection and their education.

### 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 accord to others. We demand no exemptions or privileges. We claim nothing in support of our religion. We seek no union of Church or State. We are guilty of no arrogance in declaring that parental rights and duties in re-

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 nobly of an united Canada, hesitate not to use any means to foment dissension and hate among Canadians.

### SIR ALEXANDER'S CONTENTION.

Our friends should ponder the following 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 their children educated in a manner contrary to their own religious beliefs. The contention of Sir Alexander Galt was honored with the system which prevails in Quebec. There were then no gathering of priests to protest against the honorable gentleman and no frantic spouting ament the unification of all classes. Be it said to their common sense that they acquiesced in his views and co-operated with him in securing such legislation as would protect the rights of the minority.

### 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 menace, 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 neighbor an element of disunion? Is he faithful to the lessons which are insistently heard in the Separate school that the soul's salvation is the one thing necessary, not one of the most valuable assets 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 Orangemen and the Presbyteries to interfere? Surely we have rights in this country as we concede them to have. Our friends may vote and resolve 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, wherein our chiefest 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-CATHOLIC 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 Ontario 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: "I shall not all of us who really believe in God, thank Him that He has preserved 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 opposition to the religious teaching in them. Perhaps the event may show that Roman Catholics are not alone among Christian believers in their side of the issue; for Religion and La-

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

### FREEDOM OF EDUCATION.

Said Leo XIII: "In those duties which are assumed in the very act of imparting life, let fathers know that many rights are contained, in accordance both with nature and with justice; and that with nature 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 any citizen. The term is illuminating since it serves to show that our editorial friend is in nether darkness concerning this question. Think of a writer miscalling the right of parents 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 Public School system of the United States, which some of our editors praise, let us quote the 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 fatally defective. We have maintained that life cannot be done up in two separate parcels, one labelled secular and the other religious, and dealt out at different shops; that education is worthless, if not worse than worthless, if it does not involve the impartation of the religious life; that the development of perception, imagination, intellect; that to develop the latter and leave the former stunted and stunted is a process not deserving the name of education and will neither profit the pupils for life nor secure prosperity nor even safety for the Republic."

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

### 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 spent. To demur is unpatriotic, and to insinuate that we have a right to be heard in the matter is subversive of Canadianism. Our brethren should come into the sunlight and see us as we 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 ministerial 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 not think that Canadians will say with the bewitched Titania: "I pray thee, gentle mortal, sing again; mine ear is enamored of thy note." We must be

bullied and vituperated because we dare 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 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 puerile 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 schools and in advocating that the system already established by law, and working to the satisfaction of all concerned, should be maintained, we challenge no sect and no citizen, but merely state our position and feel assured that no rational Canadian will condemn it.

### THE DANGERS OF MIXED MARRIAGES.

Lent being the period which immediately 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 of Down and Connor, are likely to prove of seasonable import. The Bishop finds of late a growing tendency among Catholics to turn out unhappily. His Lordship also notes frequent instances of young Catholic men and women marrying persons of a different religion in an increasing number of applicants for dispensations which can be granted only by the Holy See. "Leo XIII," says the Bishop, "in his Encyclical of Feb. 10, 1880, expressed his grief with no uncertain mind on the subject when he wrote:

"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 do not agree as to the observance 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 antitype of the union of Christ with His Church. The wife should be subject to the husband as the Church is subject to Christ. 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 promises of safeguarding the Faith and the practice of the Catholic Religion and the Catholic education of the children are left unfulfilled from the indifference with which the Protestant 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 husband is Catholic and the wife non-Catholic. It will not surprise any one if they become, when they grow up, cold and careless Catholics without zeal for the Faith, or with little faith of any kind. Whenever a Catholic young man or woman has a desire or temptation to become engaged to marry a person outside the Communion of the Church, the old advice quoted in the "Imitation" should be kept in mind: 'A certain man said: 'Withstand the beginning; after remedies come to late.'"

In these bright, promising days the face of Nature changes, and on the 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 begin to bud, whilst the little robins, first harbingers of spring, come from their long-rent-up solidities their chirping telling of their joy and their presence lifting up the heart of the passerby with a love for their gentleness, and 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 of the Crucified, so he thinks of 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 the spring, the autumn and winter shall be made joyful in turn and receive rich fruits, the bountiful gifts of their generous sisters.

### LENT, THE SPRING TIME OF THE SOUL.

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 requirements 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 and well-being. It is the substantial food of the mind and the charm of its nourishment in the spiritual delights and sustenance that come 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 D'YOUVILLE READING CIRCLE.

The Reading Circle had an "Irish" evening March 21st. That these digressive evenings are popular is evidenced by the very large attendance. "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 everything Irish, in music, in literature, and even in individuals a sad strain is heard in the happiest tones. "Twixt a smile and a tear" is a reality for Ireland. There is something of feeling 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 Air we felt "Irish" to the heart'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. We think of Rose Mulholland, (Lady Gilbert) usually as a novelist only. It is a surprise to know she excels in caricature and has been a regular contributor to Punch. She was greatly

helped and encouraged in the beginning of her literary career by Chas. Dickens. As an illustration of her poems Miss Baskerville read "A Song" and "The Shamrock." Mrs. Quinn read "Mountain Theology" and "A 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 Tomowara," 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 McCutough read "A Windfall" by Jane Barlow.

A strong cry has been raised, and every one against the stage Irishman. 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 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 legends, and regard to Ireland's patron saint, but this volume may be accepted as historically 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 14th, when regular work will be resumed. B. DOWDALL.

### LEAGUE OF THE SACRED HEART.

General Intention For April. CHRISTIAN PATIENCE.

It requires but little experience of human life to be convinced of the necessity of Christian patience. We feel instinctively 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 removes 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 controlled by those who are hurried away by anger; and their many faults, or sins, leave them but little merit. Our Christian life is a warfare, often hard and bitter; and all we determine to serve God must meet trial and affliction. But 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 us above measure an eternal weight of glory. (II Cor. iv, 17.)—Catholic Union and Times.

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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 requirements 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 and well-being. It is the substantial food of the mind and the charm of its nourishment in the spiritual delights and sustenance that come 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.

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 heart and the garden of the soul for the reception of this heavenly seed, which, once well-planted, the dews of God's

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

Lent, therefore, is a spiritual spring-time. Let us all profit by the opportunity it gives to us to revive and renew our souls. The seeds, God's word, are being sown by the divinely appointed sowers—the priests of Holy Church. Let them not be checked by weeds and briars for want of our removing 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 of care on our part to see they be not lost to us; nor let them be choked or die within us by the anxieties and cares of this all-fleeting world. No, let none of these things happen, but let us receive the seed, God's words, in the springtime of Lent, into good and faithful hearts, by watchfulness and prayer: above all, by the sacraments, let us preserve them that they may bring forth fruit a hundred fold. —Bishop Colton in Catholic Union and Times.

### CATHOLIC NOTES.

The Most Rev. Dr. O'Dwyer, Bishop of Limerick, has opened a new technical 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 poor 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 Rev. Charles H. Colton, Bishop of Buffalo, recently returned to his Episcopal city after an absence of several months 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 famous cope of Nicholas IV., the theft of which from the Assoli Cathedral baffled the Italian police for over two years, and which was eventually found in Mr. Pierpont Morgan's collection in the south Kensington Museum, has at last been returned by that gentleman to the Italian Government. Profound secrecy was observed in its removal 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 precautions were taken for its safety on the voyage.—London Catholic News, March 18.

### RIDICULOUS INVENTIONS.

In entering protest against the gross caricatures and ludicrous inventions that are being printed in some newspapers of the old country concerning the illness of Father Martin, the Superior of the Society of Jesus, the London, England, Catholic News says: "We have the usual picture of the plotting, insidious, ubiquitous Jesuit, carrying on his awful intrigues everywhere. As a matter of fact, that idol of the British Press, General Booth, exercises much greater power and authority over his followers than does the Jesuit Superior. He also advertises more largely, and his following is a much larger intellectual one. The real reason why the world fears and hates the Jesuits is that they are men of great learning, great piety, unswerving devotion, and absolute single-mindedness; that they are in the world, but not of the world; that they never intimidate, never engage them in its service; and so the scribbles of the halfpenny papers, printed for the unthinking masses, and the anti-Catholic tub thumpers everywhere, naturally select the Jesuits for attack, just as you see a crowd of mongrel curs snarling at the heels of a noble mastiff, who goes on his way and takes no notice. We cannot at this moment think of any more correct parallel to describe the mob of assailants—shallow, vindictive, and truculent—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 flock populace, in a transport of temporary delight, strewed His way with palm branches, while their chorused hosannas rose upon the rejoicing air. It also begins the great tragic week, sacred to the Passion memories of our Lord, when the Church, like a stricken spouse, gives voice to her solitary grief or with Magdalen, shrieks forth her anguish at the foot of the cross upon the dark and bitter Friday the dying Saviour gave His last gasp thereon. These scenes as once so sorrowfully and so heartlessly witnessed nearly two thousand years ago, near the Holy City come to the Christian soul ever now like the fresh breath of returning spring to weary earth; and their commemoration is ever fraught with spiritual grace sweet and fruitful as the dews of Heaven.—Catholic Union and Times.

Unforeseen occurrences that call upon us for immediate action reveal what we are.—Mother Mary Loyola.

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years to sorrow and suffering, he had been unable to restrain her tears.

With this pathetic picture in her mind Mary found it almost unendurable 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 "heads" for Felix. The old woman always grasped eagerly at the proposal, little knowing 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 neighbor, too, aware of the state of affairs, entered into a holy compact of prayer and good works in behalf of the soul so tragically called out of the world.

Though even the most indiscreet amongst them was careful to leave undisturbed Granny's simple faith that her son would come again.

"God pity her, the craythure!" she exclaimed, "if ever she comes to know."

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 realized that her dream, like that of her son, concerning the cottage at the meeting of the Meilla and Blackwater, was of the number of those things too beautiful for earth.

Mary Daragh shortly afterwards went out to America on the invitation 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 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 deep love and remembrance, in which the child of an alien soil had raised up his dying voice to express his deep longing for home and country.

"I shall never forget, my child," said the gentle Superior, her eyes suffused with tears, "how tossing unconscious on his pillow, poor O'Daly sang a few hours before his death 'The Exile of Erin.'"

"An actual fact, the present writer herself heard a man fatally injured in an accident sing in the delirium preceding 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 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 Existence 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 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 beliefs were founded to rest.

The proofs of God's existence were manifold and various. Some were commonplace and simple, and others were abstruse and profound. Different minds were differently affected by different truths, and arguments 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 lecture such as that, that the proofs of the existence of God should be presented as a whole, and that each mind should be left to assimilate or appropriate those arguments that it found best suited 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, from the emotions, and from the will.

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 themselves at least primarily to the emotions or to the will.

self-evident. Secondly, a truth without being self-evident might become evident and certain upon investigation; such, for instance, as that the three angles of a triangle 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 required 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 cogency of evidence which made it the most absolute of all certainties. Then, his scope was to show that the existence of God was one of those truths which became 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 subject of a self-evident demonstration.

He would state the standpoint, or platform, from which the proofs were to be presented. Considered as a platform, he would say it consisted of three planks. The first was a Fact, the second a Right, and the third a Duty. The universe was a storehouse of ever-changing wonders, which science was daily revealing without ever exhausting the output. These were wonders in the carob, in the air, and the firmament. Of all these wonders the greatest was the phenomenon of human 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 this principle. There was the Right to know, and the Right to inquire, not merely with regard to the part, but also to the whole. Out of it came Duty. It 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 believe 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 Movement. There could be no movement without a mover. All was movement in creation. Progress, transition, evolution, meant movement. Wherever they found energy with direction they had movement. It was superfluous to believe in movement without a mover. There must be a prime mover, and that prime mover they called God.

The second proof was that of causality. In the Universe there was a phenomena, which were not disconnected. If they were, science would have nothing to do with them. Wherever was found unity and intelligence there must be personality. If they found unity and intelligence 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 contingent. Some truths did not happen to be true, but always were true, as for instance, that two and two make four. No man could conceive it otherwise. To attribute origin to chance was thoroughly unscientific. Some, such as Herbert Spencer, had held that we merely took too long a making for as our ancestors have done so, and that it was an inherent tendency. If that were so, how 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 more than two and two making four whereas now we had water—or steam—going upwards, and certain other reversals of what ideas? With regard to these things, they did not feel it to be 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 conjunction with one declared it to be more or less. This very fact of relatively 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 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 the present 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 be a law-giver. Law was the expression of order and intelligence. Law postulated a law-giver, and if it were unchangeable and eternal, the law-giver must be unchangeable and eternal.

The lectures, Father Gerard, and Father Gosh answered several questions, and the Chairman made some remarks on the subject after which the meeting concluded.—London, England, Catholic News.

THE BELLEFIER.

Beware of people who are constantly belittling others, finding flaws and defects in their characters, or slyly insinuating that they are not quite what they ought to be. Such persons are dangerous and not to be trusted. A disparaging word is a limited, petty, unhealthy word. It can neither praise nor acknowledge good in others. It is a jealous word: 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 "if" or "but," or try in some other way to throw a doubt on the character of the person praised.

A large, healthy, normal mind will see the good in another much more quickly than the evil, but a narrow, belittling 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 upbuilding.

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 yourself that those who tell you of the failings of other people, and criticize 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 any one to speak ill of him.

One of the finest fruits of culture is 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 enlarges their good qualities.

An opportunity of associating with people who see the best instead of the worst in us is worth far more to us than an opportunity to make money. It increases a hundredfold our power to develop noble characters.

We are all of us constantly, but unconsciously, 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 aspiring traits in them, you will help to develop these qualities until they crowd out the base and unworthy ones.

Everywhere, in the world over, this unconscious interchange of influence is at work, hindering or helping according to its nature.

CATHOLIC PAPERS AS PRESERVERS 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 districts. I have seen many men who have told me that the Catholic paper kept their faith alive, and that their children have remained Catholics mainly through the influence which these papers worked on their lives. Away from the vivid Catholic life of an American city with none of those intellectual or social incentives which make the practice of religion easy, the great centres of civilization these men and their families were dependent on the weekly paper for the vitalization of their faith. It made the atmosphere of the home, and very often the same paper made the atmosphere of many homes.

"My six boys," a man who I met in Minnesota in September said to me, are all Catholics; they have married Catholics; 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 influence 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 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 a stimulus for the future. A better word—power which makes 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 than this drink question, no one may deny. It is not asking too much to refrain during these forty days, and the strength of will will be gained to pledge one's self to continued abstinence. The man or woman who keeps the pledge is the one whose brain is

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clear, not muddled with the noxious drink. The 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 wondrously holy for the time being. They will never again abuse themselves—what they mean is until they get better. This is the merest trilling. The Lenten advice is therefore most excellent, and with Easter and the reception worthy of the Sacraments, a new pledge may well be faithfully kept."

A JEW WHO BELIEVES IN THE CONFSSIONAL.

THROUGH IT HE HAS JUST REGAINED A \$500 DIAMOND RING STOLEN EIGHT YEARS AGO.

Here is another object-lesson for those who profess to think the confessional an evil thing. Eight years ago at the Great Northern Hotel, this city, Mr. Nathan Jacob, a well-known Jewish merchant, had a diamond pin stolen from him, and all efforts to locate it were fruitless. The value of the stone about \$500.

The years went by and Mr. Jacob 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 receipt 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 believer in the confessional? He certainly is. But this instance, we are convinced, is only one out of a thousand to come to light. It might never have been known had not Mr. Jacob, in his joy, shown the letter to Rev. Father Tonello, of Joliet, who kindly gave the New World these particulars. The Chiniquys, Slattery's and such like may slander the Catholic confessional, but such happenings as this convince thousands outside the Church that it is an excellent tribunal and more effective than many courts of law.—From The New World, Chicago.

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IMITATION OF CHRIST.

THAT THE GRACE OF GOD IS NOT COMMUNICATED TO THE EARTHLY-MINDED. Thou must be sequestered from thine acquaintances and from those that are dear to thee, and keep thy mind disengaged from all temporal comfort. So the blessed apostle Peter be seetheth the faithful of Christ to keep themselves as strangers and pilgrims in this world. (1, Peter, ii, 11.) Oh, what great confidence will he have at the hour of his death, who is not detained by an affection to anything in the world!

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905.

LONDON, SATURDAY, APR. 8, 1905.

THE QUESTION OF COERCION.

"Coercion for all time" 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.

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?

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?

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 he desires.

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 fellow-settler.

Let it be distinctly understood that Catholics have no desire to coerce Protestants 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 apportioned 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 self-ruling 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-West.

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 upon 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 educational 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 suit.

In spite of occurrences like this, wherein justice was clearly on the side of the Separate School Trustees, Catholics 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 by the law under which two new Provinces are to be formed.

We should leave the matter, forsooth, entirely in the hands of a future Protestant majority which is just as likely to be hostile

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 broad-minded 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 become 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. Goldwin Smith, whose anti-party 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 to 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 Catholics, as 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 non-religious 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 teaching is at least three or four times the average experience of Public

school teachers. But the religious community qualification no longer exists by a recent judicial decision; and the autonomy bill 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 segment 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 assemblies 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 question was a lugubrious one—and what 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—may, 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 opponents 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." MARLOWE.

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 suggest 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 in a third party, but we should hold in 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 could do so. Any party, or any newspaper could easily raise funds enough

to test the constitutional issue in the courts."

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 most 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 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 Brockville wharf when his Excellency intended to land at that town, and when they insulted King Edward VII. then (in 1860) Prince of Wales, at Kingston, Belleville, Peterborough, Omeame, 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 forty-nine 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 Citizens' 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 ENGLAND.

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 exhortations to follow the example of Christ. It is stated that up to the present time

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 fruit.

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. Sensational preaching may for a time excite a species of emotional religious fervor, 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 own methods.

The Colorado prophets and preachers call themselves "the American Pentecostal Dancers," from the fact that dancing in a most ridiculous manner is a 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 sidewalk 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 shrieked 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 revivalists was the most shocking parody on religion which is possible to picture to oneself.

Mrs. Kent-White gave way to a 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 been heavily fined, and she thought they would be similarly dealt with in Eng-

land, if there is any country. The described as being Dowie's outpouring our readers have we have sometimes his invective in members of the Mrs. Kent-White's their applause and injah." The spe pleased with the encouraged the da this way, their approval of what she Mr. Kent-White the prophetes w to her anger, th abuse the offenders are sowing the wind to reap the whirli rarely punished We have seen men before and they from heaven. I v men whom the sn snake that bites be the man up her God than the man strappings divine w "At Denver C struck down our ascribed on it, "God." In five we down to death, and when he struck Almighty struck h These revivalists ever they appear people become dis sard exhibitions, tional they may fruitful in produc timent, and these on a distrust of M has discovered th for his preaching decided not to att We would not spitefully of any excite people to l ly, and we would done on this sub, we are convinced which temporary is aimed at, ar permanent good, people to neglect tion which God h ministered by H lawful ministry Apostles; for C St. Paul says: "God . . . ministry of recoll He hath placed in cillation. We a dors for Christ, ing by us." (2 C Let a man who ministers of Chri of the mysteries is required among man be found h (2-2.) "Neither dot honor to himself, by God as Aaron Whosoever as office without be to by the propety, and ordaine down in Holy Sc tions of the Chu position of the h are guilty of the and his compani were destroyed number of two assumed the cla they had no cla QUICK WORK

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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 surely 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 man whom the snake bites, than the snake that bites him. I would rather be the man up here who tries to serve God than the man who down there in- terrupts 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 wherever 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 sentiment, 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 lawful ministry in succession to the Apostles; for Christ's great Apostle St. Paul says:

"God . . . hath given to us the ministry of reconciliation . . . He hath placed in us the word of reconciliation. We are, therefore, ambassadors for Christ, God as if we 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 may be found faithful." (1 Cor. iv. 1-2.)

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

Whoever assumes the ministerial office without being duly selected thereto by the proper ecclesiastical authority, 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 number of two hundred and fifty, who assumed the sacred ministry to which they had no claim.

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 BIG PULPITS.**

REV. G. F. SALTON'S REMARKS TAKEN UP—REV. FATHER WHELAN IN ST. PATRICK'S CALENDAR 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 Dominion. 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 following 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 earnestness, who outrage every canon of good manners in order to lick 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 at a mouse.'"

"As sectarians they are given to slander. They speak disparagingly of those who differ with them in belief. They judge uncharitably those who engage 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 uncharitable heart, your lathy creed, and your 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 grinding 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 ten dollar hotel, we say in all sincerity, if the constable was taken out of you, you'd be no bigger than a green gooseberry; and ye're as sour as one already."

"According to the census of 1901, the whole population of the city of Ottawa is 57,840, and the Catholic population 30,525. The latter worship in seven parishes and churches. For every seven Catholics, there are no less than thirty-five churches with regular ministers in service, besides three synagogues where Hebrews do congregate, and a few minor meeting-houses chiefly for lapsed Methodists."

"That million dollar basilica is a fragment of a disordered mind, likewise the ten dollar hotel which it is supposed to overshadow and degrade. All raised about such a basilica included, cost less than a million dollars, and the average hotel 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 children."

"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 exclude 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 circumstance—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.'"

easily surmise there would be, "certain things hard to be understood, which the unlearned and the unstable wrest to their own destruction." With the awe and reverence the Catholics treat 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 place."

**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 Wilfrid 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 in Quebec and Ontario.

The usual outcries about the encroachments of the Papacy, the wiles of the Jesuits, the decay of the hierarchy, the decay of Anglo Saxon freedom, etc., etc., have been raised to foment a feeling 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 necessity, if they would keep the country loyal, of treating the great Catholic population with justice, and of guaranteeing to them their rights of religious liberty.

The Separate school system of Canada as Mr. E. W. Thomson, the special correspondent of the Boston Transcript, pointed out last November, in a letter to his paper from Ottawa, is thoroughly Canadian; and in making provision 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 respectable provinces of Ontario. The late Sir Oliver Mowat, Presbyterian elder, and premier of that province, met 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, is 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 conviction that the system is admirable and just. The Rev. Mr. Millington, moderator of the Presbyterian Assembly, came out, one day last week, with a declaration 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 obsessed with the usual Orange fear and hatred of Catholicism, or are trimming their sails to the wind from the Orange quarter.

It is important to remember, furthermore, the Northwest Territories, as such, enjoy at present, under the Dominion Government, the Separate School System so that Laurier, by failing to 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 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 their own laws in educational and religious matters is only a disguise. As Mr. Thomson says in another letter to the Transcript: "If Laurier were not a Catholic, there could be no sort of suspicion that he is moved in this matter by peculiar consideration for his own Church."

**HOW OFIEN?**

Because our Holy Mother the Church bids her child receive Holy Communion once a year under pain of being considered a heretic, and 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 magnitude and its wonders fully. Gradually its divine charm grows upon us; gradually its 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 Eucharist 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, too, with Benediction of the Blessed

Sacrament, the Devotion of the Forty Hours, Nocturnal Adoration Societies, and the like, these great blessings flow to us from a longer and longer experience, 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 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 His constant yearning desire for us and 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 remember that there is a Friend dearer than all others, Who once laid down His very life for us, and now waits to see "how often" we care to come to Him.

**A MEDITATION.**

FOR THE CATHOLIC RECORD.

Each Christian may be compared to a different kind of machine which has been constructed to effect some useful purpose. As machinery is, as a rule, fixed and stationary, and it is not necessary 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 change his surroundings or his sphere of labor, but the one thing needful, above all others, is that he should be continually cleansing his body and soul from all delilements and imperfections 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 and Mosher streets, and said he desired to attend the church with the intention of becoming a member. He said his two sons and fellow-countryman would like to follow his 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'Donoghue.

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

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

**ARISTOCRATIC MISSIONARIES.**

NOBLE 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 Jesus Enfant have for twelve years been most active in the Westernizing of the Asiatic mind, their work beginning at the earliest stage of Chinese infancy, when they rescue annually from the grave some seven hundred girl children who would otherwise be thrown into the river soon after birth. Those infants that are saved are taken to live in the convent with the nuns, and as they grow up are taught useful handicrafts as they are married to suitable men, who have also been taught how to earn their living under civilized conditions. Not 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 same Christianizing influence; and here also are found crippled, imbecile, and in short, all the despised lot and unloved of Chinese humanity. No human life, however impotent, is left unaided by these charitable women.

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 their finest and most intricate designs for reproduction, with the result that to-day at Ningpo, the Chinese needlewomen execute most elaborate and exquisite pieces of Italian, Flemish, Hungarian, old Byzantine, of British design.

It will scarcely be forgotten that Queen Victoria most graciously accepted as a jubilee gift from the Ningpo schools a bodyspread 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 richly worked train of Ningpo embroidery 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 broads, and so earnest in their endeavors are the two consins, the Sisters Berkeley and Fielding, that they have enrolled Lady Mary Howard—the Bake of Norfolk's sister—Lady Denbigh, Lady Winifrey Cary Ewes, and Miss Maud Berkeley lawyer and her mother, as active co-workers in Britain, where they hope to find a market for the Ningpo consignment of lovely bodyspreads, 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 TEST OF A PRIEST.**

The Pilot wrote briefly last week, of the disastrous boiler explosion in Grover's factory, Brockton, Mass., and of the heroism displayed by the invalid priest, Father John A. O'Rourke, of St. Margaret's.

Michael J. Dwyer, of Boston, the well known lawyer and orator, had appeared in the latter capacity in St. 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 of 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 of 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 awfulness of the next fifteen 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 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 general 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 appearance 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 catastrophe while there was a chance for him to do good. . . .

"I have never seen so quick, so noble and so efficient a response to duty in my life. The memory of the Brockton 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-sacrifice, 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 O'Rourke and the other brave heroes who risked their personal safety to save human life in an awful disaster deserve the highest encomiums of all. Their example is one that adorns our American manhood with undying 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-preservation with the normal priest. For the chance to lift his hand in absolution he will brave fire and pestilence and the bullets of opposing forces on the battlefield. He will crawl under the engine that has become 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 ailment of a child. He makes nothing of them. That is what he is for.

We speak not now of saints of old, nor of the austere Trappist nor poor Franciscan, nor Jesuit missionary to



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-lives**

or Fruit Liver Tablets

can—and DO—cure. They are fruit juices—but changed chemically and medicinally, by our secret process. So remarkable is this conversion, that "Fruit-a-lives" cure all Stomach, Liver, Kidney and Skin Diseases, where the fresh fruit would have no effect on the trouble. See a box. At all druggists.

FRUITATIVES, Limited, OTTAWA.

Easter Cards, 30 Cents a Dozen. Post Paid. Catholic Record London.

**Business**

Ottawa, March 23, '05.  
Dear Mr. Farquharson,  
Yours of the 22nd to hand, and it is with pleasure I recommend the Metropolitan Business College as a means of securing first-class business instruction. I 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,  
BEATHICE M. YOUNG.

**Opportunity**

Bank of Nova Scotia,  
Ottawa, March 22, '05.  
I would like to say that your course which I took at your College was quite satisfactory, being just as represented. It is evident, from my experience in this Bank, that the course is business-like and up to date.  
H. C. CAMPBELL.  
R. A. Farquharson, B. A.,  
44 Bank St.,  
Ottawa.

25 Subjects—6 Courses—  
Telegraphy, Bookkeeping,  
Shorthand, Adv. Writing,  
Languages, Banking.

**METROPOLITAN Business College**  
—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 restaurant. 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.—Boston Pilot.

**ALMOST AS BAD AS EMERTON'S HISTORY.**

It appears that there are in Australia men writing history books for use in schools who are almost as competent to write history as well, as Professor Emerton of Harvard University, tells 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, relishes 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 children. 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 supposedly '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 venture to hope that the members of the Auckland Educational Board have adopted Warner's bigoted and mendacious production under a misapprehension as to the nature of its contents, and that they will without delay, consign it to its proper place—the tipitil 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.' Professor Emerton of Harvard University will have to look to his laurels. His Australian fellow-purveyor of historical misinformation is doing well for a beginner.—Sacred Heart Review.



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 loss of the great specialists of even fifty years ago. Scores of concerns to day are hunting 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 profession 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 men of the future who are bound to win. There is a grand success awaiting every one who has the grit to seize his chance and fight his way to his own lot. 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 unfolding, an expression of yourself.— O. S. M., in Success.

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 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 refusal 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 it. He becomes eager to add to it. He intensifies his economy, cutting off useless pleasures and little luxuries, in order 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 can pay his board for some time, even if he were to lose his position. He has a sentiment of responsibility. He is a capitalist. He is among those citizens who have a visible pecuniary interest in the welfare of the community in which he resides.

Begin it to day.

Book-Black, Blacksmith, Electrical Engineer.

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

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 train. 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 unconcern 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?" responded 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 algebra.

"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 hands of the man to whom intricate mathematical calculations were not difficult at all. It was but the work of a moment to clear the mind of the aspiring young calculator, and he fairly danced with delight.

"Why, I've been working 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 very much, sir."

"But this book grows more difficult as you proceed. What are you going to do when you get stuck again?" asked the friendly gentleman.

"I don't know. Only keep it, I suppose."

In a big shop there. The correspondence and the instruction continued. A letter brought the injunction: "Save your money."

The reply came back: "I am saving every cent I can." This went on for three years, and the 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 invited 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 him.

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, and that the young man is supporting him, but that isn't the case at all. The professor is quite well, and is attending 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 blossoms sweetest in the white garments 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 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 Church to become her greatest missionaries.

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 world; the most prosperous nations 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 DONNESE. The Crucifixion.

A FOOL'S PARADISE.

"You are delightfully strong, Cora; it must be very nice."

"Yes, 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 tired so soon."

"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 suppressed yawn; "I am tired of this drawing."

"Come along then," said Cora, taking 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 woken 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 mademoiselle?

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

the mere fact of existence was a pleasure to her. There was just then a great deal of gaily in prospect, including a very delightful ball that night at their own house, and to enhance the joys 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 business connected with his Irish estates, and the few weeks he had been there seemed very long ones to his fiancée.

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 Harrington could say in favor of those who had influential positions and honoured names fell upon useless 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 Irish family, and when the engagement came to pass Lady Harrington was pleased, and Cora felt she had come to the golden time of her life. 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 curiosity made her open it soon. The postmark was Anderley, the small town nearest to Lady Harrington'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 the Hampshire, he had great hopes of his appeal meeting with a generous response.

Cora skimmed the letter quickly, frowning over it as she did so, for the 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 giving a fixed portion away to the Church and the poor never entered her head.

Cora threw aside this letter impatiently, thinking to herself that she would send it to Parker, 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 nice to think of my poor mother. She is poor, isn't she, 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 hair, "and she gets worse and worse;" and Delphine sighed.

"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 not doing my hair as well as usual. Do 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.

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

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 newspapers, 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-development 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 for ages recommended and practiced under the name of meditation, namely, the methodical presentation to the imagination and intellect of pic-

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 Church. Meditation is one such practice; and we find it recommended now by the representatives of modern psychology as a fine instrument of mental formation and character-building. Among the specific uses it may 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 a sick call for a priest in Dublin. The 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 he 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 the hotel, thinking to do a little proselytizing, invited the priest to come into his own sitting-room. After administering some welcome refreshments, this Protestant evangelizer let himself out.

"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're wrong him."

"Because he is doing nothing of the kind."

"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 is what?"

"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 Eminence?"

"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.

GLADSTONE ON DRUNKENNESS.

Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness 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 vice of intoxication. I wish we could all of us take it into our minds (for sure), there is hardly one amongst us that has not seen in individual cases the pestilential result to which this habit unfortunately 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 body and soul, a debt which increases with its years and can not remain unpaid without the commission of sin. Wee to the parents who bring physical disease upon their children, but greater wee 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 conscience recognize its obligations, and that knowledge be obtained which strengthens good inclinations, opposes evil propensities, and has a wholesome effect on the entire conduct. It is an old saying that 'words make, 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 them, and desire to imitate them."—Bishop McPaul.

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 his memory from the superstitious setting of bygone ages, and wrest his name from ignorant usage. St. Patrick was forthwith no Roman, but a good honest man who read the Bible

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Best for Table Use.

Satisfaction follows the surprise of every housewife who uses Surprise Soap. You wonder how it can make the clothes so white and clean, with so little rubbing? It is just SOAP—perfectly pure with peculiar qualities for washing clothes. Try it the next wash. Read the directions on the wrapper. Surprise Soap is a pure, hard Soap.

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.

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