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# Catholic Record.

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

VOLUME XXVIII.

LONDON SATURDAY, MAR. 31, 1906.

The Catholic Record.

TIS AN OLD TALE AND OFTEN

At a dinner given some time ago in Mark Twain said:

Mark Twain said:

"But I am seventy, seventy and would nestle in the chimney corner, and smoke my pipe, and read my book, and take my rest, wishing you well in all affection, and that when you is your turn shall arrive at pier No. 70 you may step aboard your waiting ship with a reconciled spirit and lay your course towards the sinking sun with a contented heart."

But it were a pity to account.

But it were a pity to encumber ourselves when we step aboard our waiting ship with luggage that may be subjected to heavy duties at the great clearing house. "Innocents abroad" may have to undergo a very critical examination. The author may advance in justification of his gross irreverence the plea of ignorance or lack of education. He may call attention to his youth and to the favor which his jokes found as an excuse for trailing in the dust things sacred in the eyes of many of his fellow-countrymen. But he is seventy now and should nestle in his chimney corner and read his book and re-write his chapters which seem to him to be of permanent value to the literature of laughter. But he ought not to wax choleric on the Belgian administration of the Congo. For excitement is dangerous to the old, and wild writhing and tilting at windmills and agony of eyes and torturing of fingers does not befit a man of threescore years and ten. During his life he has known of persons unjustly condemned, and that should impel him to weigh in the scales of his experience the charges against the Belgians. But he weighs not: he talks and says noth. ing that has not been uttered by other calumniators. He has made himself a sewer through which flows the stream of vilification that spring from the English merchants and traders who have more regard for money and rubber than justice and humanity. In writing on the Congo he is about in the same predicament as when he edited an agricultural paper and told the subscribers "tarnips should never be pulled: it in ures them. It is much better to send a boy up and let him shake the tree." He knows, too, what happened to the Rev. Leonidas Smiley who had the jumping frog and the "yaller one eyed cow that didn't have no tail only just a short stump like a bannanner." That reverend gentleman was "bluffed," but a veteran like Mark Twain should not allow the outsider to beat him at

the national game. Then as Rev. Walter Shanley notes, the campaign of slander carried on by English merchants induced the king of Belgian to have a commission of investigation instituted. The commission formed of Swiss, Italian and Bel the investigation. Their report issued some time ago is loud in praise of what has been accomplished in the Congo in twenty-five years, and enum erates the schools, hospitals and orphanages which have contributed to the

civilization of the Congo. The Commission emphatically declares that there is no proof whatever of mutilation of the natives by whites that mutilation is an old native cus-

# FEDERATION-AGAIN.

Where are the plans for the Federation of our Catholic societies? When we broached the matter, about three years ago, we were assured that Federation would be realized in a few months. Last year some of our Bishops gave such an impetus to the movement that for a time we believed the goal was near at hand. To-day the plans are no longer visible and their framers, erstwhile so enthusiastic, are silent.

It seems to us that the laymen should take the initiative in this matter. In Canada there are men not unknown to fame and others whose sterling commonsense and energy are guarantees of success; and we are sure that any at tempt on their part to weld us together and to enable us to exert our influence in a systematic manner would be endorsed by our spiritual chiefs. There is no need to waste time on discussion as to the utility of Federation. Its aims, which were outlined in these columns,

are sufficient to disarm any opposition.

are ready to encourage and support THREE CENTURIES OF IRISH any worthy cause - that would make this year memorable in the Catholic annals of Canada.

The Catholic who takes no interest in his fellow-Catholics, who holds out no helping hand to those who are celebration of his seventieth birthday struggling for a living, is a poor and contemptible member of the household of the faith. The laity, as Bishop Hedley pointed out, are bound to interest themselves in the means of promoting God's glory, forwarding the interests of our Saviour's Passion, and saving the souls for whom He died. Some of us understand this; others do not. And these others are what are termed "snobs." They are distinguished by their indifference to Catholic interests. Society absorbs their time. Sometimes, on the strength of a passport of much money, they are allowed to enter its portals: more frequently, however, they hang on to its fringes content with invitations to "At Homes." The male "snob" is a munificent donor of sympathy just before elections. But as he sends his boys to the Y. M. C. A. we may be justified in saying that he sells what he seems to give. It may be, too, that he experiences a change of heart at regular intervals, and it may be that he is convinced of the efficacy of the policy of the sonorous phrase and of his ability to use poor deluded us as stepping-stones to fortune. Wind, however, as an organization diet is not nutritious. And the gentlemen who use us as whetstones to give an edge to political razors will discover ere long that we need the oil of sympathy and

> of consistent support. Most of the questions, says Bishop Hedley, on which Catholic combination is required, do not admit of discussion-They are settled even in their details by principles of the Divine law, which it is the business of the Bishops of the Catholic church to interpret and to apply. It is the duty of all intelligent Catholics to make themselves acquainted with the decisions and pronouncements Bishops on the practical questions of the day, and to put themselves in a position to take them up, not merely tion of it, and the nearer it is in time with sleepy acquiescence, but with and spirit to ourselves the better we can experiment it and understand it. knowledge and heartiness.

We believe that Federation would eliminate many a prejudice. We may pardon our non Catholic friends for thinking that we are out of touch with the times, and that for several reasons. We permit public meetings to come and go without our attendance. We—be it events and dynasties and cycles strange due to apathy or to a "don't-care" policy-are not seen as often on public platforms as we should be. And we are not in this country on suffrance. Its liberty is ours and its prizes are not withheld from us. The past is dead. What of its bigotry? It were a pity to revile dead men or to deny them praise for their work in the upbuilding of Canada. The present is ours, and we should improve it by being anywhere and with any section of citizens, wherever there is question of contributing our quota to the betterment of the community. That way lies the good of the church. Let us keep our principles in sight all the time. It is all very well to have these speeches which are acclaimed by our brother members and described as "eloquent and powerful," but so far as the outer world is concerned-and upon it we should, and must, make an impressionthey are meaningless and valueless.

Said Mr. Charles J Bonaparte in

recent address : A Catholic tried and found wanting in any field of public or private duty inflicts an injury on the honorable standing and salutary influence of the Catholic church in our country in her Catholic church in our country which no learning and eloquence in her defenders can repair. Our fellow-countrymen not of our faith believe that Catholics can be men of honor and patriotism when they see such men: unless we can show their eyes the wholesome and abundant fruit, we shall preach to deaf ears while we extol the tree that bears it.

The Liquor Power. "The liquor power should be totally eliminated from American politics. The aims of the saloons are selfish; its methods are slimy and criminal. It thrives by despoiling men of their reason and firing their passions. Its reason and firing their passions. Its fruits are the moral and physical wrecks of humanity that crowd our jails and poor-houses. In order to prosecute with fuller treedom its dire work, it seeks the control of politics, reduces them to its own level, and, if Suppose, then, we work instead of talking? A chain of societies from East to West, cemented together by the bond of concord, nouristed by an interchange of thought and aspiration, bent on showing that the church has a solution for every problem, and that we armarks of the l quor dealer."—

LONDON, ONTARIO, SATURDAY, MARCH 31, 1906 LITERATURE.

DR. HYDE AT ST. IGNATIUS' COLLEGE.

DR. HYDE AT ST. IGNATUS COLLEGE.

San Francisco Monicor.

The select audience which crowded
St. Ignatius' College hall, San Francisco, on the atternoon of February 23,
recalled to the spectator the appreciative crowds who attended the recent
golden jubilee celebration of that insti-The students of the Collegiate course, their friends and the invited guests of the Jesuits had gathered to near the President of the Gaelic League lecture upon the last three centuries of

Hon. Frank J. Sullivan, through whose zeal and generosity the lecture was arranged, introduced Dr. Hyde to the members of the Jesuit order before the exercises, and occupied a seat on the stage during the lecture. The Alumni Association of the College formally welcomed the lecturer through their spokesman, Peter F. Dunne, who was introduced by the President of the association, Ex Judge Jeremiah F. Sullivan. The speaker and the auditors were also welcomed by Very Rev. John P. Frieden. A noteworthy feature of the occasion was the hearty and unceremonious manner in which the Jesuit Fathers welcomed all who attended the exercises; it was evidently the wish of the Jesuits to make every one feel at home during the afternoon, and they ac complished their intention admirably. At the end of the lecture all were invited to shake hands with Dr. Hyde, and few failed to accept the invitation.
St. Ignatius' College being in reality

State to grant University degrees, Dr. Hyde realized that he ought to speak on that phase of Irish history which would be most appropriate under the circumstances. Therefore, he chose to speak upon the Irish literature of the seventeenth, eighteenth and nine-teenth centuries. Of that period he

said in part:

"A consideration of the last three centuries of Irish literature becomes of more importance to us at the present moment than it ever was before. Up to the present time our literature was regarded merely from an archaeological or, at best, from only an academic standpoint. Consequently, the last three centuries of it have been too much disregarded because they were not antique. Now, however, we begin to see that the latest literature of the race is of more immediate and practical of the Sovereign Pontiff and of the importance to us in our movement than even its oldest literature, because we want to make the literature which we are now producing a national continua-

can assimilate it and understand it. "The moment an English reader embarks on the sea of the older Irish literature he finds himself in absolutely unknown waters. It is not merely that the style, the phraseology, the terms of speech, the entire poetical and metrical system, are as unlike English as though and unknown to him, and he thus suddenly finds himself launched into a new world whose existence was by him be fore perfectly unsuspected. In fact, an Englishman learning our language and embarking upon our literature, might nearly as soon find himself in

"This lends to Irish literature a peculiar value and a great enchantment, for its fibers were twined deep in the soil of Ireland, knit close to the ancient history, mythology, topography and romance of the island. Upon the other hand, in the literature which we are with such success creating to day, ogical, topographical, racial, and so forth, with which he is familiar, and almost the only difficulty to be come is the language itself, and the branches of the Gaelic League are engaged in overcoming it.
"It was with Molyneux, born in Dublin, son of a Cromwellian, that English

iterature first became a power in Ireland. He was the forerunner of the Swifts, Grattans and Floods, who in the eighteenth century, dwarfed for the first time in Ireland the Gaelic race. Of course it was not difficult to dwarf them under the conditions of that age, since all the best Gaelic families of the four provinces, in whom lay the edu cated brain of the nation, had been rooted out, slain, or banished, and all those who were left were deprived by law of almost every chance of bettering themselves, and had their life possibilities stifled at the birth by being de prived of education. Hence, as the eighteenth century—filled for our nation with pain and shame, agony and degradation — dragged itself slowly through, all eyes were fixed on our brilliant Swifts, Grattans and Floods, on Charlement and his volunteers, and on our House in College Green, while the Gaelic race seemed to be almost effaced from the earth. But it was not so. During all this time the dwarfed, unnoticed, unheeded Gael, the bone and sinew of the Irish nation, the fathers of those men who outside of Northeast Ulster to day are the Irish nation, had a system of education of their own, a large if furtively produced literature. education of their own, a and a race of poets, who, in one thing at least — in the extreme delicacy of their ear, and in the rhythm and music of their language - surpassed even the palmiest days of their predecessors, and produced the most sensuous attempt at conveying music in language that the world probably ever witnessed. "We find in the first half of the seven-

science and literature. This was the half century that produced in rapid succession Jeoffrey Keating, the four or perhaps six masters, and Duald Mac Firbis, by far the greatest prose writers of their day—men of whom any age or any country might justly be proud men who amidst the war, rapine and conflagration that stalked through the island at the heels of the English soldiers still strove to save, and did save from the general wreck, those records of their country which to-day make the name of Ireland honorable for her anti-

eyes of every scholar in Europe.

Of these men, Keating, as a writer, was the greatest. He is a literary man, a poet, professor, theologian, and historian in one.
"It shows how little we know about

our own literature when I say that until Father McErlean published our one thousand six hundred lines of Keating's poetry for the Gaelic League, no one who has written to Ireland knew that he had composed more than a couple of short poems. Born in Tipperary, not of Gaelic race at all, but of an ancient Norman family, as he takes care to in-form us, he was at an early age sent abroad to be educated for the priest-hood. There in a foreign cloister his young heart was rent with the accounts
of English robbery, plunder and confis
cation, as chieftain after chieftain were
driven from their homes and patrimony,
and compelled to find shelter and asylum

from the magnanimous Spaniard.
"The bardic schools were in existence as far back as we have any means of tracing our literature, and they lasted, though with ever-diminishing prestige, until the close of the seventeenth centhat century were reared. Even Keating frequented them, and wrote beautiful verses in the bardic meters, though he was one of the first to eventually

break loose from their fetters."

The speaker viewed Irish books and writers of the three centuries so as to give some idea of the more salient characteristics of their prose and poetry —a literature produced almost furtively, in the teeth of nearly overwhelming difficulties. In conclusion Dr. Hyde

said:
"Understand well that if the effects of the Gaelic League fail, we shall be driven to hear the awful words 'Too late.' For if we neglect to preserve now for the Ireland of the future, the most interesting and valuable portion of our race heritage, generations yet to come shall curse our supineness.

"But I believe the old Irish race has

vet enough of common sense, of patriotism, of firmness to see to it that our half million of Irish speakers shall never grow less, but continue to hand down for the delight of multitudes in a free and prosperous Ireland of the future the speech and accents of a great and historic past."

# LENTEN PASTORAL LETTER.

CICHAEL FRANCIS, BY THE GRACE OF GOD ARCHBISHOP OF ST. JOHN'S, NFLD.

To all the Faithful, Clergy and Laity, of the Archdiocese. Health and Bene Dearly Beloved in Christ:

It is now two years since we addressed to you a Lenten Pastoral Letter, having been absent from the country this time last year on a visit to Rome in connection with the reception of the pallium. We need not here refer at any length to the great event of the elevation of the Diocese of St. Lohn's to the dignity of an

of St. John's to the dignity of an

ARCHIEFISCOPAL SEE.
the institution of the ecclesiastical
province of Newfoundland; the nomination of St. John's as the Metropolitan See of the New Province, and all the great ceremonies and festivities con nected with the conferring of the pal lium. All these have been fully dwelt upon and explained in the Pastoral issued by us at the time. The cele bration of that memorable occasion is fresh in the minds of all. The event is one which marks a great epoch in our church history, and the memory of it will be handed down to posterity, by the erection of a memorial window to be placed in the centre of the grand

facade of the cathedral. On our return from Rome we spoke to you of the kindly and sympathetic reception given us by our Holy Father,

POPE PIUS X, whom it was our happiness to see then whom it was our happiness to see then for the first time, and we gave you, as commissioned by His Holiness, his Apostolic blessing. This was repeated during the summer in all the ports and harbors at which we made our diocesan

It is our duty, dear people, at the

opening of the HOLY LENTEN SEASON to call upon all members of our flock to avail of the graces and spiritual aids which our holy Mother Church holds out to you at this time of prayer, fasting, and penitential works. In order to procure the greatest amount of spiritual grace and comfort, to make the strongest and most lasting resolu-tions of amendment, one of the very best methods is to make a review of the past year, to look closely into our ner we have spent the year that has gone over our heads since the last Lentgode over our neads since the last Lent-en season. We must begin by remem-bering and bringing home closely to our hearts and consciences the words of Holy Job: "Behold, short years pass away, and I am walking in a path by which I shall not return." (xvi 23.) If there is one truth which comes home to each of us in a manner so forcible that

that those which have gone can never be recalled—they are gone irrevocably. How have we spent them? Have we wasted them by idleness and frivolity? Have we, worse still, prostituted and desecrated them by vice and sin? The consideration of the past years will not avail to recall them, but it may help us to amend our ways for the future.

amine into the recesses of its own con science. The salvation of each soul is a personal work. Almighty God will demand of each one of you on the last day an account of your administration of that sacred trust which He has con fided to you - your immortal soul. "Keep therefore, your souls carefully" (Duet. iv. 15.) As for us, pastor of souls, we have, indeed, a great respon-sibility. It is our duty to "preach the word . . . in season and out of season; reprove, entreat, rebuke." (2 Tim., iv. 2.) Nevertheless, unless you yourselves determine, individually, to mend your lives, to give up vice, and live a life of sobriety and purity—all our preaching will be in vain.

In looking over the Pastoral letters predecessors in the episcopate for past half century, we find that they have never ceased to follow the instructions of the Apostle: "In season and out of season" have they and we "reproved, entreated and rebuked," the public vices and crimes of the public vices and crimes of the wayward, and the burthen of our words has always been turned upon the same string — impurities, drunkenness, blasphemy, thieving. Even as the Apostle in the early days of the church cried out, Let us walk honestly as in the day, not in rioting and drunkenness; not in chambering

sand vessels in port, there is not one improper house, nor one abandoned female publicly known!" Can this testimony be borne with truth of the present state of morality among us? Alas! We fear not. In fact we know it is not so, for we have in our posses sion a list of immoral houses in the town, and the names of those who have been found by public officials, frequent-ing them. It is true that due allowance must be made for the change that has ecurred in our affairs since that time. We are paying dearly for what is called

Our population has nearly doubled since then. Our wealth and means of procuring luxuries have also immensely increased. The great Genius of the stretched forth its gigantic tentacle and drawn us into its poisonous embrace. It has indeed held out to us all the allurements, the electuaries of modern luxury and comfort, but they are un-fortunately tainted with the fatal Upas Virus of the voluptuous epicureanism of present day society. Hence we find a relaxing of the bonds of Christian morality; a blunting of the sense of honesty; a sentiment of lawlessness and recklessness among the rising generation, and an excessive and altogether inordinate love of pleasures, and sports and amusements of all kinds.

We must also make due allowance for the false and infattanted and amusements.

the false and infatuated matter in which OUR PUBLIC PRESS

exaggerates, distorts and reiterates every event which may in any manner tend to degrade and cast a slur upon our social and national character. The smallest and most insignificant disturbances which occur in the sums or back lanes of our city, and under the dark-ness of night when all respectable citizens are peacefully at home and at rest, are dragged into the glaring light of publicity, are dressed in the most lurid and prurient language, the most loath-some details dwelt on with a gloating atisfaction almost satanic in its ghoulishness, each event is repeated in each one of our numerous daily papers, and same paper. And these vile and un-Christian papers are received into our Christian households, and placed in the hands of our innocent children. are filed on the tables of our clubs and reading rooms. Is it to be wondered at that the pure and simple minds of our rising generation are become contamin ated and depraved by the perusal of ated and depraved by the perisar of such reading matter, thus daily filtered into their minds and hearts? Is it not a sad thing that the press, one of the noblest and most glorious inventions that has brightened the face of the world, that powerful instrument which should be the handmaid of church and state; the upholder of the law and order; the beacon of honor, honesty and morality, should, through the de pravity of human nature, become the disseminator of an evil influence and corrupt sentiment, debasing to a man and a Christian !

It is fully time that some move should be made to apply an antidote to this moral poison—some step taken either by the churches, the public clubs and institutions, or by private families, or by all combined, to show that our people do not desire such foul literature, will not any longer tolerate it. But, allowing a large discount on the extravagant and highly-colored newspaper ints, we must confess that there

TOO MUCH CRIME

flock who secretly stain the purity of their lives — men who have before the altar of God solemnly plighted their troth in the holy sacrament of Marriage, who, by entering the sacred arena of matrimonial life, have, in a certain sense, consecrated their bodies to the virtue of conjugal chastity; who have sealed by a most solemn oath the pledge and compact of fidelity to the It is for each individual soul to ex pledge and compact of fidelity to the chosen spouse whom they have led to the altar, to whom they have sworn to be faithful "till death do them part," and yet who, forgetting all those sacred

Christian home, and by crimes, which cannot be characterized as otherwise than brutal and dishonorable, prostitute

would be obliged to bury their heads in shame, or to fly from the gaze of their fellow-rent. If so, then, how are they to face the judgment of God, and the exposure, on the great day, of all their crimes before the whole world? Let them hearken to this word of warning, and neglect not this holy season of pen-ance. "Now is the accepted time. Now is the day of salvation" (2 Cor. vi., 2.) Let them look into their hidden souls; accuse themselves of their wicked lives, and presenting themselves at the tribunal of penance, receive the purifying waters of the holy absolution, which can blot out their sins, were they as numerous as the sands of the sea. and drunkenness; not in chambering and impurities; not in contention and envy" (Rom. xiii. 13). In a lengthy "Report," presented by Bishop Mullock to Rome as far back as 1851 he writes as follows: "The people in general have no vice except that common to all sailors of swearing by the Holy Name, and sometimes of drinking to excess of spirituous liquors. They live honestly and chastely, and in St. John's, where there are some twenty thousand inhabitants, and often as many as two thousand vessels in port, there is not one and wash their souls as white as snow, were they as red as scarlet. "And if they be as red as crimson, they shall be white as wool" (Isai, I, 18) Now, as to the vice of DRUNKENNESS.

In this matter, too, the caterers to the daily press use all the ingenuity of exaggeration and distortion, to degrade and blast the good name of our people their own fellow-countrymen. The few cases of riot and disturbance which occur in our streets at night are reported and repeated from one paper to

another, so that to the outside who knows not the names or places de scribed, each case becomes multiplied three or four times.

CONTINUED ON PAGE FIVE. CATHOLIC NOTES. Bishop Blenk, who has been appointed to succeed Archbishop Chapelle in the metropolitan see of New Orleans, is a native of that city, where he was born fifty years ago. Cardinal Gibbons received a letter of THE MARCH OF CIVILIZATION.

congratulation from the Pope on March 20, on the centennial of the cathedral. The communication will be given a prominent part in the opening ceremonies of the anniversary next month. Probate Judge Daman of Napoleon and Miss Uellie Brown, court stenographer of Putnam county and also of Napoleon, were married in Chicago last week by Rev. D. F. McGuire, pastor of the Church of the Visitation on Gardell benjayard. field boulevard. The judge is the son of a Lutheran minister and the bride's Catholic religion was the cause of family objections, but instead of riding away and musing hereafter on "what might have been," the judge clinched the matter by a Catholic marriage, and it is to be heared they will live hanny ever is to be hoped they will live happy ever

The following account of an interesting conversion is published in the Mexican Herald: "On Sunday, Sept. 10, Archbishop Ridolfi, Apostolic Delegate to Mexico, received into the Catholic Church, Mrs. Elizabeth Maria de Lavoire, a young American lady, highly related by family ties, and heretofore member of the Lutheran Church. After abjuring all heretical beliefs, she received baptism, confirmation and the Holy Eucharist. The ceremonial was imposing and made an impression on all The church of the Salesians, present. where this took place, was full of riends and acquaintances of the neophyte.

The Congregation of the Propaganda has lately endeavored to compute the exact number of Catholics. They amount to about 230,000,000, we are told, and they are thus distributed among the different nations of the world: Italy numbers 30,000,000; Austria Hungary 36,000,000; France 38,000,000; Germany 22,000,000; Russia 14,000,000; Spain and Portugal 19,000,000; Belgium and Holland 6,000,000; Smitzeland and Turkey 19,000,000; Seigrum and Holland 6,000,000; Switzerland and Turkey 2,000,000; Northern Africa 4,000,000; other parts of Africa 2,000,000; the United States of America 15,000,000; Central and South America 30,000,000; Asia 2,000,000; other parts of the world 10,000,000.—The Missionary.

Prince Rainer of Bourbon, son of the claimant to the throne of Naples and nephew of the late King of the Two Sicilies, has joined the Order of Jesuits and entered upon his novitiate. brother of the Infant Charles of Spain, and, like him, received his edu-cation in Spain, being brought up, in fact, at the expense and under the direction of the Queen Mother, Christiani, who has been extremely kind to all the many children of the Count of Caserta, the title by which the Neapolitan pretender is known to most of his American friends, and acquaintances at Cannes. Prince Rainer is twenty three years of age, holds a commission as a cavalry officer in the Spanish army, and has experienced an mmense amount of difficulty in perteenth century the Irish, handicapped as they were, making strenuous efforts to keep abreast of the rest in Europe in years are flying swiftly from us, and the century that there are some (we will not true that there are some (we will not say many) mong our people and our Jesuits.

1432

ties, go forth from the sanctuary of the

the charity of the nuptial thalamus. There are those, we are sorry to say, who hold a high head and shameless face before the world, who occupy respectable and respected places in our

community, who pass as faithful hus-bands and model citizens, and yet who,

if at this moment the veil were drawn from their private lives—if we were to reveal their names as forwarded to us—

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# A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY. CHAPTER XIX.

OUR PREITY COMMISSIONERS.

The red men had attacked us, and bastions of Fort Pontebartrain the fleur de-lis still waved, and the little colony of Le Detroit, far from being annih lated, was already planning to extend

its boundaries.

\* It is true Mesdames Cadillac and De Tonty and the Chatelaine of Chateau-guay, left without shelter by the in gay, left without sheller by the in-cendiary fire, were compelled to spend the winter in huts scarce better than the lodges of our Huron neighbors; but this they endured without com-plaint. Our Sieur designed to build in the spring a manor more imposing than the first ; De Tonty too was to erect larger bouse, and the new church and a residence for Frere Constantin were o be upon a more extensive scale that the structures that had been destroyed.

One afternoon at the beginning of the Moon of Beavers, while on through the settlement, I chanced to find myself upon a secluded path that lay behind the storehouses, which were already rebuilt in a temporary fashion.

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As I passed a cabin that had remained a ruin since the fire, I noted there was water in the cellar and, peering into the stagnant pool, caught a glimpse of a furry object which I took to be the yellow gray breast of a wolf.

" If it is a whelp, I will tame it as present for Miladi Barbe; if an old one, still I will take it alive if possible," I sollicquized, as rapler in hand I entered the cellar. Twas as well to be on guard against a sudden spring from the creature, should it prove so from the creature, should it prove so ferocious as to be unmanageable other-

Ha, ha, ha, it moves me to mirth to think of the adventure, and of upon myself. The furry animal stirred not, and concluding it must be dead, I poked it with the end of my blade. Chut, how I had been fooled! Miladi would not have for a plaything a cub of this breed; it was not a thing of flesh and blood at all that I fished out of the water on the point of my sword.

was a beaver skin, and bore mark of the company, together with the number 229. I found another also, like to the first. They were not spoiled by the water, and the discovery of them in so strange a place convinced me that the storehouse had been robbed.

Accordingly I availed myself of pretext to go there, and quietly made an examination. The result was—I reported the matter to our Sieur.

It is as I anticipated," he said, to my surprise, and presently proceeded to give me further instructions.

The river being still open and free ice save at the margins, that evening with Jolicear and two other soldiers, crossed it in a canoe. The night was dark, and the paddles of our Indian an scarce made a sound as our craft of cedar bark shot swiftly across the current of the strait. We landed in silence, yet the savages, ever on the watch, knew of our coming ere we stepped ashore, and at the entrance to their village we were met by the chief Quarante Sols, in a quarrelsome mood.

"If you are come upon a peace where is your necklace of wam

pum?" he demanded sullenly.
" Quarante Sols," I said with sternness," you know the French have no need to give branches of porcelain as pledges that they mean to keep faith. It is only the false Indian who must give them, else he will not be believed. The word of your Father Monsieur de Cadillac is worth many branches of porcelain, and as binding as many necl laces. When I tell you, in his name, we are come with no evil intent to you, this should suffice. If you seek to prevent us from carrying out the orders of Father Monsieur de Cadillac, he will think you have a part in the crime he would unearth, and you will share the punishment of the other wrong-

The warning had its effect; the attitude of Quarante Sols from defiance, nay, even menance, changed to a surly acquiescence. All the braves of the village had gathered about him, glow ering upon us in a manner that augured that we might resign ourselves to a speedy despatch to the better world if the chief gave the sign to his followers.

Afterwards Jolicour averred that my boldness had much to do with ing us; but I scarce thought of our danger, being intent on the mission on which we were sent.

Waving back his warriors with the majesty of a prince, Quarante Sols now asked in a more conciliatory tone what ould have of him.

I explained our errand.

"Chief of the Swan's Quill, you who send the words of my Father Monsieur de Cadillac across the seas," he made answer, "neither Quarante Sols nor his people have to do with this wrong whereof you speak. They will not cross the will of their Father. Go, do his bidding in the matter." Without hindrance, therefore, we

proceeded on our way until we reached the farther extremity of the settlement. Here was a hut that had apparently Here was a but that had apparently been abandoned by some Huron for a more commodious ledge. Into it we would have plunged, but at the moment there rose up before us a man whom, even in the semi-darkness, we recog

nized as not an Indian. The light of a pine torch which one of our soldiers quickly flashed upon him showed him to be a servant of the commissioner Arnaud. Seeing that resistance was useless, he surrendered himself a prisoner, and acknowledged that he was there by command of hi

In the hut we found a great quantity of beaver pelts which we brought back with us. Thus we had done a good

night's work.

On our return I presented myself store our Sieur. "Monsieur de la Mothe," I said, before our

"I have the honor to report to yeu that in the Huron village we found nineteen packs of fine etter and beaver skins,

concealed by the commissioners Arnaud

"They are most audacious; I did not expect so much from there," he exclaimed. "In truth, Normand, after you were gone, I regretted sending you upon so hazardous an expedition."
"Tee, I had no fear of the Indians,"

I cried. "I have never done aught against then, and have been much mong them with Frere Constantin. Moreover, do they not always hold in respect those who maintain toward hem a confident bearing?'

La Mothe sighed. "Sometimes think the good Recollect over rash, he said musingly. "It is not always safe even for a saint to thrust his bead

ic to the lion's jawn. "Who would injure Monsieur del Halle?" I protested lightly. "Why, the flercest warriors become with him as docile as children; and he is as deneophyte as to the French at the fort But as to these dishonest commissionarily they will need all their influ powers that be when their peculations become known!"

My brother laughed sardonically.

This is by no means the limit of ir stealings," he declared. "They their stealings," he declared. "They have defrauded the company of furs to value of fourteen thousand francs. They have relatives among the ors of the company, but this fact shall not save them. It is my duty to report the matter to Ville Marie and to de It is my daty to report mand their recall. To morrow morning ng to my dictation.

After much delay, Arnaud and Nolan were summoned to Montreal, and Rad seen was instructed to follow them the arrival of the successors of the three.

The Moon of Flowers was come. sister Madame Cadillac with her young son Jacques and the little infant Therese, born in the Moon of was to go to Quebec upon a visit to her older daughters at the Ursulines. The Chatelaine of Chateauguay was, of course, to accompany her. But ere course, to accompany her. But ere they left for the St. Lawrence, Miladi Barbe, perchance for old time's sake, went amaying with me upon the prairie of Le Detroit.

Never were the waters of the strait of so fair a blue as upon that morning. From the woods came the fragrance of the wild honeysuckle, the arbutus, and fleurs-de lis; the green banks of the river were dotted with violets and boutons d'or (buttercups); were serene, and here and there across their azure meadows strayed fleecy white clouds, like flocks of sheep driven by the gentle shepherdess the South Wind, with a sunbeam for her crook.

The prairie was gay with the seadow-lark and the robin, the brown thrush and the bobolink. wild pigeons of the woods were so nu nerous that any evening after sunset I could have knocked hundreds of them off the low branches of the trees with the back of my blade; the wild geese returning from the south flew so low over the settlement that their notes could be distinctly heard. The deer too ventured from their haunts in the depths of the forest, to gaze at us in gentle wonder.

Ah, that day of days, when I sought to beguile the time for Miladi by tales of Indian romance I had learned at Michilimackinac!

Barbe was in a gay and captivating mood. Nevertheless, perchance be cause of Ishkodah, she lent but an inattentive ear to my description of the beauty of dusky maidens, and was bent upon bantering me anent my old fancy for her friend Madeleine de Vercheres who was still unwed.

This I relished not, and, abandoning these jesting themes, I fell into an earnest tone. But sacre! at this moment who should cross our nath but ? In his hand he swung a spray of budding eglantine which he must needs present to the young Chatelaine of Chateauguay with many compliments, beauty made

no attempt to cut short. The sun dial records only sunlit ours. Miladi Barbe and Madame hours. Miladi Barbe and Madame Cadillac went to Qaebec. From the hand of fate the sorceress of the Chat au St. Louis had read darker days for our Sieur, and they were fast ap

proaching By the first summer convoy from Montreal came the company's three new commissioners. To my surprise, Monsieur de Radisson was not at the landing-place of the canoes to greet these officials, but at the request of De la Mothe, I went thither to extend to

them the civilities of the Commandant.

As their chief stepped ashore, so ludicrous was his appearance, I with difficulty preserved my gravity, being near to laughing in his face. He was a slight, effeminate-looking man, attired in the height of the fashion as they knew it in New France; his eyebrows were of a reddish color, and I surmised that beneath his fine peruque was plentiful shock of tawny hair. He ha not spoken many words, however, ere l judged that under his drawling tone there lurked a shrewdness like to let no chance escape which might be turned to his own advantage, and his sharp ferret eyes lost nothing of what took place around him. These observations I made a little later. These last

As he came up the beach, I met him with a courteous salutation.
"Monsiour le Noyer?" I said; and for my life I could not help that into my voice crept a note of interrogation so amusing was his self satisfaction an conceit, as though the whole world must at a glance know him to be some

great personage.
"Yes, of course I am Monsieur le Noyer," he replied. "But," he stopped short, looked me over from head to feet, and then added insolently, -"But who, may I ask, are you, mon

sieur ?' I am a gentleman, deputed by Mon sieur de Cadillac to receive a gentle man who was expected by this convoy. If no gentleman has arrived, I am re-leased from my commission," I answer

ed with haughtiness.
"Phouff! How hot-headed are yo officers here ! Believe me, in Montrea such testiness is no longer the mode, he returned in a deprecating manu

"Eh bien, I am Monsieur le Noyer, nissioner for Le Detroit ; and since I bring letters to your Com-mandant, Monsieur de la Mothe, I trust I may have the pleasure of meet-

ing him as soon as may be."
"The Sieur Cadillac has requested me to invite you to breakfast," I re plied with more amenity. "Permit me to conduct you to the new manor, some ooms of which are ready for occupancy.

The little man concluded to unbend a degree of his dignity. Doubtless in his self complacency, he had expected my brother to be on the strand him; but the hospitable invitahumor for the time.

Monsieur de Cadillac received him

with much courtesy in the salon of the manor, where upon a table laid with snowy damask and such silver plate as had been saved from the fire were set forth the best of meats, and bread and wine that the post afforded.

Monsieur le Noysr presented his etters, and then De la Mothe, after an interchange (f compliments with the stranger, said, glancing at the bulky proportions of the packet he still held in his hand-

"I ask your pardon, Monsieur le Noyer; I am a prompt man by nature and by habit. In this packet no doubt are instructions that require immediate consideration. You will hold me excused if I withdraw to read these documents. Monsieur Goyon will ably fill the role of dispenser of the best hospitality my poor house affords. Au revoir. Were it not that I must give my attention to the letters, I should ask no greater pleasure than to spend the remainder of the day in listening our news of the doings in Montreal and making inquiry for my friends in that good town of the King." Therewith he retired to examine the

bodget. Whether Le Noyer had assumed the breakfast to be a formal feast prepared in his honor, to which all the gen of the post would be invited, I do not know. At all events, though I strove know. to my utmost to play well entertainer which was assigned me, the guest grew sullen and silent. Yet his or in no way interfered with his relish of the viands, or so it seemed.

I ate more sparingly, but was ready to leigthen out the repast, esteeming it easier to cater to the palate of the gourmet than to divert him with con-

Within the hour our Sieur returned. We were just risen from the table, and Monsieur le Noyer had gone to a win dow and was looking out upon the river, that lay, a fair expanse of blue and silver, shining in the sunlight of this perfect day in June.

'Monsieur le Commissionaire,'' began Cadillac, in his courtliest tone, dare say you are eager to be about the affairs of the company. I will not detain you from them, therefore. Be assured you shall have all the protection you nay need from me as Commandant of this post, in the discharge of your daties. I would advise you to execute as quietly as possible any order wherewith you may be charged. Monsieur Guyon will give you whatever information you may require regarding our treatment of the savages."
"Thanks, Monsieur le Commandant,"

returned his guest with ill concealed im-patience. "I have need to ask no informtion, save to be shown the way to the house of the retiring commissioner. I marvel he has not come to greet me

Of Monsieur Radisson's acts I can make no explanation, not being on terms of amity with him. I am sure, however, that Monsieur Guyon will be happy to conduct you to his house."

My brother glanced at me, a flash of amusement in his eye, for he knew I

would be gladly rid of the duty of host.
"Monsieur," I said, turning to his
guest with a grave bow, "I shall be pleased to do you a service.'

Accordingly we went out together, and down the street of Ste. Anne, toward the dwelling of Monsieur de

Radisson. "I presume my prefecessor in office is ready to deliver over to me at once the keys of the company's storehouse, remarked the little commissioner pompously, as we proceeded; despite his announcement that he wanted to be told nothing, here he was immediately

questioning me. From his manner one would have thought he had been appointed Com-mandant of Le Detroit, at least, and I

"No doubt Monsieur Radisson is pre pared to give into your hands whatever insignia of office he may possess. It may be well for you to understand before meeting him that the storehouses have keys indeed, yet they are never locked, excepting only the cellars, where are stored the casks of brandy. The Indians have never seen seals placed upon coffers nor caskets, nor even upon the doors of the buildings; neither has a guard been placed there They would consider such locks or seals an infringement upon the liberty which

is so precious among these nations."
"What, what, what!" exclaimed the new commissioner. "The company's goods are not kept under lock? This is laxity, indeed! Of a truth, we must

change matters." "If you make the attempt to do so you will incur the enmity of the savages," I curtly responded. "Their likes and dislikes turn as a pair of scales, according as they have free range or are watched in their visits to even our dwellings. They come and go as they please, and, although persistent beggars of gifts from their white brothers, they have never stolen from our stores; they hold the goods of an

other sacred. "Ah, ha, ha! trust an Indian, never "Ah, ha, ha; trust an indian, never unless he be a dead one," laughed Le Noyer, boisterously. "No, no, rest assured I shall lock up the storehouses. And these lazy red dogs, what need is there to curry favor with them by presents? Let them fish and hunt, and buy what they require of the company at a what they require of the company at a good profit to the directors. I shall not good prone to the directors. I shall not waste the company's goods in presents."
"'Give to the birds crumbs, God gives you loaves," I rejoined absently.
"A Recollet saying, I am willing to wager, a maxim of the Saint of Assisi,"

broke out Le Noyer, clapping me on the shoulder, and shouting hilariously, as though he found in my words much wit, "I have heard, Monsieur Gayon, that you were once minded to join the good Fathers, and they would not have I'll venture you are clerk to the e here, as well as to the Command.

Howbeit, let me tell you, in future birds that come thus for grain to the company's granary are like to be caught in a snare

"Save only the birds of prey that feather their nests therein," I made answer scornfully. "Here we are at he house of Monsieur Radisson, and or, I have the honor to wish on good-day

He laughed again, and I stalked away, angered at myself for having come so near to quarrelling with him, since this rould be to act contrary to the inter ests of our Sieur. Yet his consequen-tial air was most irritating, and his rude est was more than I could tamely hear.

Monsieur le Noyer lost no time ere

he put into effect the policy he solved to adopt in trading with the He and his colleagues prompt-83V2Z68 ly told the Indians through an inter-preter that they had come to send away the furs, not to bring any more me Moreover, they locked the chandise. storehouses, and price upon the goods of the company. The result was that within three days

after their arrival a delegation savages came to the fort and demanded the resignation of the new commissioner by the presentation of a necklace.

La Mothe, hoping to pacify them, begged of him to pay no heed to their request; but Le Noyer in a rage accepted the token.
"Ol a truth, I should die of ennui in

this wilderness," he averred passion ately; "with joy will I return to Monately; " Giving over his papers to his col-leagues, he was not to depart as speed-

ily as might be.
A day or two later our Sieur and I came upon the ex-commissioner as he stood on the strand directing the lading

of a canoe for the voyage.
"How now, monsieur?" inquired the Commandant, justly indignant that these preparations were begun without wledge; "what is the meaning of this?'

"It means," responded Le Noyer, surlily, "that I shall remain no longer in this place, where I have been treated with scant courtesy.

When courtesy is all on one side, it cannot last long," answered La Mothe; "trouble not yourself over much with clans for an early departure, monsieur nce you are not to go at present. Le Noyer grew red in the face and welled with choler, as does the wild

turkey when enraged.
"Monsieur de Cadillac," he cried Monsieur de Cadillac," he cried, catching at his rapier, "I would remind you I am chief commissioner of the Com-pany of New France at this post." My brother laughed in his sarcastic

fashior. "Not so fast, and have a care, for you should draw your sword you would complete your own undoing, Monsieur le Noyer," he said. "You were chief commissioner, but I will recall to your

nemory that you have resigned your authority."
"But—but—" stammered the other. "Nevertheless," continued Cadillac, now cool and inflexible, "were you still in possession of the privileges deputed to you when you came hither, were you the embodiment of the fulsome powers of the company itself, they would avail you nothing in this matter. You are not to depart until the demand of the Indians for your resignation has been submitted to the company and I have received instructions from them as to

whether it is to be accepted."

"And who or what shall detain me since I am resolved to go?" queried Le Noyer, with haughtiness.
"You are not to set out because I

will not permit it, monsieur."
"You, Monsieur de Cadillac," repeated the ex commissioner. you no obedience."

Pardon, monsieur," answe Sieur, with ironical politeness, "either you have been ill instructed or you are wilfully insubordinate. Every one a Fort Pontchartrain owes obedience to the Commandant, and it is a standing order that no one shall leave the post without my permission. See that you do not disobey it. Any further insubordination on your part will be strenu-ously dealt with. My powers are ously dealt with. My powers are ample; they give me authority to punish, according to circumstance, by reprimand reprimand, arrest, imprisonment, sus pension, or, in case of a clear and posi tive disobedience of orders, to run my sword through the body of the offender.

Therefore be warned. With these words Cadillac passed on down the street of St. Louis, and I fol lowed, leaving the discomfited commis sioner in an unavailing fury.

Thereafter he retired in high dudgeon to his lodgings, and for the nonce our

Sieur saw ne more of him. TO BE CONTINUED.

# THE POSTMASTER'S TRUE STORY

WHICH CENTERS ABOUT AN APRIL FOOI JOKE

"No letters for you to-night," said the little old postmaster, in his cheery voice. "Come in, won't you? It's most closing up time." So I went inside the little office, though it wasn't just in accordance with the postal reg-ulations, and took a seat on the table. "First of-April jokes? Well, I

ought to know something about 'em. Didn't you ever hear the one about the degs? Queer if you didn't. Every-body in Sellersville knew about it. was the laughing stock of the town for two months. But that was before your time. Ha, ha! Jim Snedaker never sees me to this day without saying

sees me to this day without saying.
'Hey, George, don't you want a dog?'
"Well, it was like this. It was when I was a young man. I've held this office, you know, from one administration to another going on thirty years now. I got the idea into my head that I wanted a dog, a Newfoundland dog. I asked every farmer that came to town if he knew where I could get a likely pub. But no one knew. get a likely pup. But no one knew. Finally, I told Dock Bird what I Finally, I told Dock Bird what I wanted. He was a horse doctor in

pup.' But the pup was foundland never tound. The boys began to joke never tound. The boys began to joke me about it, and they kept it up until me about it, and they kept it up until at last I was so sick of hearing ' New-foundland dog 'that I wouldn't have had one as a gift.
"One night—I was just a clerk in

the post office then—when I was dis-tributing the mail I found five letters in it for myself. I had never had so many before. Charlie Stone, who postmaster then, saw them and smiled. You've got a heavy mail, to-nig George, said he, and I heard Jim S daker and the other fellows snickering outside. I opened one of the letters. It was dated New York and it ran something like this :-

" ' Dear Sir :- I saw your advertise I have got seven ment in the Herald as fine Newfoundland pups as you ever saw. Say the word and I will ship them. Price for the litter \$100.

'Saw my advertisement in the Her-said I to myself. 'What can he a. It must be the letter was inmean. tended for someone else. I opened the other four. No, they were all evi-dently meant for me. They were all like the first, and they offered me from two to a dozen pups each. Meantime the boys had been watching me through the window, and when I had finished they all broke into a laugh. I knew they must be at the bottom of the joke, but I pretended not to notice their hilarity. As soon as they were out of the way, however, I took a Herald out of someone's box, and waded through the want columns. At last my eyes rested upon this announce ment: (And here the postmaster got down his scrap-book and showed me a yellow clipping in it that read :)

Wanted-Seven Newfoundland pups, price no object. Address George Andrews, Sellersville, N. Y.

"Then I saw it all. I know some those boys had gone to the expense of that advertisement simply to worry me. I made up my mind not to be worried. But the next day brought a larger number of letters, and the next more yet. For a week the current kept up, and at one time I found I was receiving nearly half the mail of the office. Letters came from Louisiana, Texas and the far West, offering me Newfoundland dogs at prices ranging from \$15 to \$125 each. Several correspondents said correspondents they had no Newfoundlands, but could sell me terriers, bulldogs, poodles and what not. Then came a grist of culars and letters about dog food, dog collars, chains, flea powder and a hun dred things of that kind.

" At the end of the month, when out the money order report to send to Washington, I saw where Snedaker had bought a money order for \$1.50 in favor of the New York Herald. That confirmed my suspicion, but I said nothing to Jim, as the thing had by that time about blown over.

"In a day or two, however, I re-ceived a telegram from some dog ceived a telegram from some dog fancier in New Jersey, saying that having seen my advertisement he had sent me by express seven young New foundland dogs, price \$150 c. o. d. It never occurred to me that young Rogers had gone from our neighborhood to New Jersey to teach school, probably and that Snedaker had probably prompted him to send the telegram. The telegram worried me nearly to death. 'What am I going to do with seven Newfoundland pups?' I kept asking myself. I canvassed the town and neighboring country to see couldn't find some one who would take the other six, for I had concluded to keep one. After much work I induced Jim Snedaker, Abe Short and some of the other boys to agree to take them off my hands and pay their share. I had them sign a paper to that effect just as a memorandum. They didn't for they knew the telegram was fictitious. Several days passed and my dogs didn't come. I began to worry about their being fed on way, and I pictured to myself arrival of a crate full of dead dogs.

"While I was in this state of sus-pense-with the boys all making life miserable for me-I received another contribution to the subject of dogs from Rochester. It was from a young lady there by the name of Baker, whose father had been very fond of New foundland dogs. He had recently died and she found herself in possession of six fine pups which were a nuisance to her. She had tried to give them away. but none of her acquaintances wanted the bother of a dog in the city. Fin ally someone remembered having read ally someone remembered having read my advertisement, and gave her my address. If I wanted the dogs she would be glad to present to me, she said. I telegraphed her to have them shipped to me at once, and in turn I began now to chuckle under my breath at the other

fellows.
"The next day the pups arrived, and I sent word to Jim and the other I sent word to Jim and the other fellows that I was ready to fill my part of our cortract Pretty soon Jim came into the post office and asked me what I meant. He thought it was a joke of mine. But no, there were the dogs still in the crate, as frisky and hand-some little fellows as you ever saw.

"There was no way out of it. Jin There was no way out of it. Jim had to take his dog and pay for it, and the other fellows followed suit. I let 'em off for \$10 apiece, which made \$50 out of the deal, with my dog into the bargain. This turned the laugh on them, and for a while I had the advantee.

"But one day they got that con firmed joker, Andy Smith, the printer to print five hundred postal cards and address them to newspapers all over the country, inquiring how much they would charge me to run an advertisement of my alleged patent dog churn. As a result mail came pouring ir upon me again, and the stream kep up for two weeks. Nearly twenty edit ors said they would insert the 'ad return for one of the churns. A num per of the papers gave me editoria notices to show their good will, and they spoke of my dog churn with such convincing praise that I began to get letters from farmers and dairymen in of the faithful. various parts of the country who

wanted the machines, and from merhants who wanted to sell them

Dog-churns were a novelty at that time, and with these orders to start on I made up my mind to start a deg churn factory. I furnished the money and Bill Sims did the work. and Bill sims and the work, We started to make the churns in the back part of Bill's tin shop, but the business soon forced us into a big factory, and it grew till the time of Bill's death there was hardly a farmer in the country who hadn't heard of Andrew's & Sim's dog churns. I sold out my share in the business for a nice round sum and the factory was moved away.

But the best part of it, as I look at it, is yet to come. Soon after the dog episode I went to Rochester on busi ness. Meantime I had sent Miss Baker the \$50 I had got of Jim and the other jokers for her dogs. She was an orphan, and it came handy to her. It turned out that she knew relations of mine is Rochester, and so I was taken to call on her. We had such a good laugh ver the dog story that we felt acquai ed with each other right from the start It wasn't many months before Miss Bake. came to Sellersville as Mrs. Andrew and the boys saw I'd got ahead of 'en again, for there wasn't a girl in town who could hold a candle to her. was thirty years ago, but to this day Mrs. Andrews and I have our laughs at the dog story. Jim Snedaker little thought when he played that April fool on me that he was settin in business and introducing me to my

future wife.
"Come up some time, Mr. Hobs and see us. Good night !" Pathfinder.

THE CATHOLIC SON OF AN ANGLI-CAN ARCHBISHOP.

FATHER ROBERT HUGH BENSON AND HIS

Catholics have not forgotten the sensation caused in England a few years ago by the conversion of Robert Hugh Benson, son of the Anglican Archbishop of Canterbury, to the Catholic faith. Young Benson studied for the priesthood, was duly ordained, and, in addition to effective work in his high vocation, has recently taken a notable place in the ranks of contemporary

novelists by his two remarkable The King's Achievement," and "By Whose Authority?" The first of these is a story of the

time of Henry VIII. of England. It is several generations since we have heard much of "bluff King Hal." Dickens describes him as a spot of blood and grease on the history of England. The dvanced Anglicans condemn him as severely as did ever the Catholics more severely, perhaps, for the wreck and ruin he wrought among the archi-tectural glories of their land offend their artistic sensibilities, and their religious feeling is up in arms at hearing such a monster of vileness and cruelty acclaimed as the founder of what is now known as the church of England. Ralph Adams Cram, in his "Ruined Abbeys of Great Britain," calls him "the Scourge of England."

In Father Benson's story, the tyran is described without passion or prejudice. The author has simply re cre ated Henry's epoch and has made us feel as none other has attempted, the dreadful but undeniable personal fascin ation which the man exercised over his contemporaries. Next to Henry in life-like portraiture is Henry's minister, Cromwell, who, heeding not the advice of his deposed predecessor, eventually came to the pang without

the palm of martyrdom. The romantic interest of the story overshadowed by these two evil men is supplied by the careers of the two sons of Sir James Torridon of Overfield Court-Ralph, a man in his early thirties, when the story opens, high in Cromwell's service and confidence and Caristopher, ten years younger and with his mind turning to the monastic life. There is a married daughter, Mary, whose manly, ou is one of the most lovable characters in the book; and a young maiden daughter, Margaret, finishing her schooling with the Benedictine nuns at Rusper, her heart set on becoming one

of them. Anna Boleyn has just been crowned Queen. As yet, there is no general presentiment of the inevitable consequences of this wicked union. Heary hears Mass and discusses theology as of old. The great morasteries litt their stately spires all over the land, and the "Opus Dei" is chanted and the poor are fed, and the people ministered to a from time immemorial. Sir James Tor ridon lets Christopher and Margaret go in obedience to the call of God, feeling that their respective monastic homes

are abiding cities. It is true that the grand old Catholic gentleman had his sorrows; for the ills regotten of Henry's divorce from his lawful wife had entered Overfield Court in the destruction of Lady Torridon's faith, and the ascendancy of Cromwell over Ralph. The gradual corruption of Ralph by his unscrupulous reaster is marvellously told. We have hope for the man for awhile through his love Beatrice Atherton, the ward of Sir Thomas More— and the author gives us, by the way, another of those charming glimpses into the home life of that most lovable man, best of husbands and fathers, merriest of hosts, broad-minded scholar, incorruptible statesman, and finally martyr of God. But ambition is the strongest force in Ralph Torridon's character, unless, indeed, his extraordinary devotion to Cromwell, and we find him gradually losing all faith, manly honor, and regard for the ties of

when Henry suddenly becomes scruplous for the spiritual perfection of the monks and nuns of his lingdom, and orders an investigation of the houses with a view to correcting what-ever might be amiss, Ralph, with the unworthy priest Layton is the ready instrument of the royal will, knowing full well that he must find pretext for enriching the royal coffers from the treasures dedicated to God through the labors of the monks and the piety

The reader of history who is also

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an intelligent student of his own times marvels often at the want of variety in the tactics of the enemies of religion. Much of the proceedings against the monasteries in England nearly four centuries ago is closely duplicated in the movement against the religious orders in France within the past three There are the same suggestions of vast treasures hoarded in the mon asteries to be released for the good of asteries to be released for the good of the people, the same attempts to show the monks as interfering with ordinary secular business. In the poisoning of the minds of the simple rural populace against their best friends, by still graver charges, Ralph Torridon, fol-lowing with a doubtful mind the evil els of Layton, is soon an adept.

The Reyal Visitors, though they hungered as much for scandals as for hungered as much for scandals as for treatures, could find nothing of the former to justify in any sort the clos ing of the monasteries. Then the King's will came in. They should be closed on general principles, and Ralph Tor-ridon carried out the mandate even as to the priority of Lewes in which bis to the priority of Lewes in which his brother had been recently professed, and the little Convent of Rusper in which his young sister Margaret had found the desire of her heart. Very tender and beautiful are the pictures of life in both these houses ere yet the tyrant's hand had fallen on them, and they were but typical of the general

they were but typical of the general religious life of the kingdom.

Illuminating to us who wonder how the faith so deep rooted in England could have been so speedily destroyed in Fether Beneral, about a father than the second of the second is Father Benson's showing of the con-fusion which fell upon the popular mind through the unscrupulous entangling of civil and religious issues, and the very gradual alterations of the forms of worship within the very churches to which the silver tone belis courenes to which the silver tone bells had summoned the people for centuries. The latter change came not in Henry's time. Then the people saw a half crazed fanatic burned to death for denying the existence of purgatory the while the scaffolds were preparing for the martyrdom of Bishop Fisher of Rochester and Sir Thomas More for refusing the cath of the King's spiritual prison life and the valiant deaths of these two martyrs are visid uplifting.

We cannot take leave of "The King's Achievement," however, with out a word of the audience of the Torout a word of the audience of the for-ridons with the King when they came to beg Ralph's life. For he, too, found satan a bad paymaster, losing Beatrice for his treachery to the church and being involved with Cromwell when the lost the King's favor. Here is the King in his habit as he lived, and all who have seen Holbein's portrait will know him. "A great figure was seated opposite the side door at which they entered on the broad seat that ran round the three sides of the window. The puffed sleeves made the shoulders look enormous; a gold chain lay across them with which the gross any across them with which the gross fingers were playing. Beneath, the vast stomach swelled out into the slashed trunks and the scarlet legs were crossed one over the other. On the head lay a broad plumed velvet cap, and beneath it was the wide square face, at once jovial and solemn, with the narrow slits of eyes above, and the little pursed mouth fringed by reddish hair below, that Chris remembered in the barge years before. The smell of musk lay heavy in the air."

The musk, so grateful to the nostrils of wild beasts generally, completes the suggestion of Henry's fierce animalism, even before he "barks" at the young priest the commutation of his sentence priest the commutation of his schedule into exile. Did Henry know when he accorded Ralph's pardon that the latter was dying in prison? and was that the cause of the merriment which that the cause of the merriment which he made no effort to suppress as the family—after its aged head ha i poured grateful blessings on the king—depart ed? There is a sinster suggestion of this probability, and perhaps a more harrowing death-bed scene was never depicted than Ralph's in his chamber the tower.

the trials and sorrows of life bear heavily upon them. They have only their own vague conceptions of life, of its origin and of its end, with which to guide themselves; and where there is no idea of a life after this one, death by some is sought before its time to end their miseries.

How different with the man of faith?

permission, with her sister, Ludy Max-well. Sir Nicholas, as fervent in the faith and as defiant of usurped authority in his old age as in his youth, goes to the great reward of God's simple, to the great reward of God sample, honest soldiers in the early part of the story. Of his two sons, the elder James, is a priest, but secretly, for Elizabeth is on the throne, and the protestantizing of the country is prosecuted even unto blood. The second son, Hubert, is growing restless under the restraints of his unpopular relig the restraints of his unpopular religion for he loves Isabel Morris, the daughter of a Puritan neighbor. Isabel, like her father, is sincere in her faithnatural Catholics, both, if they but knew the Old Religion for what it is and the description of her inner life and the rosy dawn of human love over the white mountain tops of spiritua devotion is true and exquisite. Her cherished brother, Anthony, Hubert's hearty outdoor comrade, fieds Puritanism narrow, and is drawn to a dream of a great National church, which will

follow England's conquests—just begin-ning—around the globe.

The love of woman touches his life but slightly in his boyish derotion to Mary Corbett, which later settles down into a real comradeship with the clever and beautiful Catholic waiting woman of Queen Elizabeth. Why did Elizabeth not simply tolerate but love, as far as she was capable of loving any. one, this conrageous creature, defiant in her adherence to the Old Faith? The girl's radiant beauty, her shrewd and mocking wit, her virginal aloftness, her courage, must have struck some human chord in the tigerish pature of Henry worthy daughter. Howbeit, Mary Cor-bett, rather than the ascetic Isabel, is the heroine of the story, as far as any character can sand out clear where Elizabeth dominates its time, as Henry dominated that of the story previously

There is mcr of horror in "By Whose Authority?" than in "The Kin Achievement." Treachery plays "The King's larger part. Walsingham is worse than Wolsey. The martyrdoms superabound and the modern Catholic realizes that

he has the pearl of great price on easy terms when he reads of the fate of the esuit Edmund Campion and his com-

Buxton, the wealthy Catholic, who has managed to keep his estates and his chaplain, albeit fines, destroys young Morr. d' dream of a national church, and Campion's martyrdom, and the base use to which the young Puritan is innocently put to manage the arrest of James Marwell, complete his conversion. Meantime, Hubert Maxwell, thrilled by the adventurous spirit of the time, has gone off with Sir Francis Drake, and turns Protestant, in the hope of winning Isabel's love, while she, drawn by the example of Lady Maxwell and Mistress Margaret, is ready to take all the risks involved in becoming a Catholic! The background of the story is sober

history, and Father Benson in no wise minimizes the political blunders of some Catholics which had such dire reaction on the fate of all Catholics under Elizabeth and for long atter. We have Elizabeth and for long atter. the war between Spain and England and the destruction of the Armada, and the proof of loyalty to their country given in vain by so many of the sons of the Old Faith who rightly distinguished between the things of Caesar and the things of God.
Perhaps the chapters most impres-

sive to the general reader will be the two interviews of Anthony Norris with Elizabeth—the first, when, while still a Protestant, he succeeds, with Mary Corbett's aid, in gaining the freedom of Father Maxwell; the second, when himself a priest, his life saved by the sacrifice of Mary Corbett's, he is taken from the Tower, as Campion was before him, to see the Queen, who is ready, on what she accounts a very trifling compromise, to save him for Mary's sake. How cruel are the ten-der mercies of the wicked has never been better illustrated than in this chapter. This and the earlier chapter relating to Mary Corbett's death, and Father Norris' capture, are unsur-passed in dramatic power by aught that we have seen in recent novels. Both are great books. Both are brought out for American readers by B. Herder, of St. Louis. They should be widely read by American Catholics for their literary charm and their historic and religious value.-K. E. C. in Boston Pilot.

# LIFE'S STRUGGLES.

In every life there are struggles to undergo, and courage and fortitude are needed to meet them. They are the consequences of life itself and are the results of things beyond our control. We have only to be brave and try and not let them overcome us, and God will come to our aid and give us victory, providing that we do what is in our power to conquer the difficulties in which we find ourselves. When we consider the trials and sorrows of life we see that this world is, indeed, a valley of tears. Man's entrarce into life is accompanied by his cries and his departure is accompanied by his tears. All through life, then, is strug-gle of one kind or other. Struggle with poverty in the case of the poor, strugggle with rivalry in the case of the rich, struggle with sickness in the case of both. B.tterness and anguish of soul sadden every life betimes and stout needs be the heart and strong the spirit that can withstand their de pressing influences. It is this side life that nature finds hard to reconcile itself with, and yet it must be borne with while the trials last, and one can only hope that the ordeal will after a while pass away.

For those who have not the gift of faith, their lot is hard, indeed, when the trials and sorrows of life bear heav-

How different with the man of faith? In 'By Whose authority?'' we have the Torridons again. Mistress Margaret, the nun, is living, by special that the next life holds out, he buoys himself up midst the sea of troubles surging all around him, until calm and peace are restored to him.

Poor nature must ever have some

thing to lean on beside itself; for self easily fails one. With troubles come fears, and with fears come discouragement, and soon despair can easily follow, which may easily terminate with most fatal results. Man must needs look to another to counsel and guide him when darkness and doubt besiege him. He must try to find some one else on whom to lean when his own strength fails him. But who scall it be? Every man has more or less of his own trouble. Who, theo, but God, Who can sustain him in his trials here and reward him hereafter

for having borne them?

Man can sympathize with his fellow man in his sorrows, and his sympathy is helpful and consoling; but in most cases he cannot relieve him, because he can-not remove the cause. How few, too, comparatively speaking, who are so incomparatively speaking, who are so the genuous and unselfish as to put them selves out for others, even where a man, by so doing, could be of some help to an afflicted brother! Moreover, even when men do try, how often they fail to give the relief needed, or to be of any assist ance "for men," says Job, "are trouble-some consolers."

It is God alone Who has made man and knows his nature, Who can go to the root of his ills and apply their remedy. And it is to Him that all men should turn in their trials, and difficultshould turn in their triats, and difficulties, for He will help them and relieve them, for He has declared it in Holy Writ, saying, "I, I Myself will comfort them." "I will turn their mourning into joy and will confort them, and will chem invital after their source," them joyful after their sorro

But it is not those alone who are with out faith that affliction tries so severely and presses on so heavily. It has almost the same disastrous results for those who are faithless to faith; the lukewarm and indifferent Catholics, for example, who seek in reliet from creatures and things created

instead of turning to God.

great many of their trials and troubles upon themselves. The rash, for ex-ample, the improvident, the idle, the self indulgent, the wasteful, and, surest of all, the wicked and licentious; and it is from the evils one makes for him-

elf that it is hardest to be extricated. But may we not class, next to these, the careless and indifferent Catholic who, by neglect of his religion, fails to draw from it those preventing graces that would keep him from falling into trials and sorrows, and to receive the help of God's assistance in those which of necessity must come some time for all? They who effend against nature's laws must bide the consequence, and those who offend against God must receive the punishment, for "many, in-deed," says Holy Writ, "are the

deed," says Holy with, are the scourges of the sinner."

The just, too, have their trials, for this is God's way of purging them, and bringing them to perfection. Thus, we read in Holy Writ, "whom the Lord loveth He chastiseth," and "whom the Lord chooses let him prepare himself for trials." God the Father did not spare His divine Son, nor will He spare His followers. St. Peter, St. Paul, all t e apostles, underwent their share of suffering, as did the martyrs, the conlessors, and virgins that succeeded And so must it be with all God' servants; they will be tried in the crucible of affliction as much as they

ean bear.

Now, whether our trials be little or great, few or many, we should remem-ber they are God's will, and should be received and borne with Christian resignation and fortitude. God will not be wanting to help us bear them—
nor will He try anyone beyond his
strength. Assisted by His grace, even
the greatest trials can be borne and
overcome. In all life's struggles the Christian must be a model for all the rest of men by rising superior to self, and the trials that visit him, looking forward to the time when all probation will end and reward eternal begin when we shall be glad to have suffered -- Bishop for, "no cross, n) crown." -- Bisho Colton in Catholic Union and Times.

# TALKS ON RELIGION.

WHY CEREMONIES ? THE LITURGY OF THE MASS.

Non-Catholics, after attending the celebration of the sacrifice of the Mass, will say: "There is so much ceremony in the service. We do not see the use of so many ceremonies. These mum-meries and superstitious usages ought

to be done away with."

What have Catholics to say to all this? They certainly should be able to give a reason for the practice of the Church and "for the faith that is in

Ti ere must be a ritual, a ceremonial of some sort, because men cannot meet together for the public worship of God without some ceremonial. meet together even for civil and social purposes, without some ceremonial.

The very nature of man seems to reunits it. quire it. The ceremonial might be changed into one less elaborate, but it

You may go into the church of those who condemn Catholic ceremonies, and you will find ceremonies there, some established form of conducting divine services; and you would find them attached to their own particular usages.

They might, when forced, acknowl-

edge the fact, but seeking to justify themselves they will say: "But our forms are so much simpler." Simplicity sometimes means poverty—that everything is poor, meaningless and commorplace. Why should God's service be commonplace? When, by the very law of our nature we must ritual, why not give to God and to the expression of our religious feeling that which is most choice, beautiful and

Did not God Himself in the Old Law establish the most elaborate and magni ficent ceremonial the world ever wit-nessed? The decorations of the temple. the sacrifices to be offered and the vestments to be worn by the priests, were all regulated and insisted on by divine command.

Why then should we insist that there

s any particular merit in great simplic y, much less that religious cere-conies should be discarded as super ity, much

We might refer the critics to the account St. John gives of the ceremonia in heaven as described in the fourth chapter of the Apocalpse. We might refer them to our courts of justice, to the badges of officers, to the bowing and salutations in legislative halls, and also during the carrying out of social functions. Our Lord Himself used ceremonies, as for instance in the case of the man born blind, and when He commissioned His Apostles to forgive

What is the use of ceremonies They promote uniformity and decorum in the exterior duties of religion; they recall truths not falling under the senses and excite thought and affect tions in the mind and heart. Then

they compel the body to pay a tribute of respect to God, its Creator.

When all these things are duly considered, is it to be wondered at that the Church in the General Council of Trent condemns and pronounces an anathema on all these who shall presume to say that it is lawful to despise or ridicule or by private authority to alter or change any of the received and

approved ceremonies of the Church?

The Mass is the central act of all the public worship offered to God in H s church. Around the essentials of the Holy Mass a rich and sacred ritual has grown up as a means of expressing the different feelings with which men approach the Holy Sacrifice.

The liturgies different

The liturgies differed in different parts of the world, though they were substantially the same, since each sought to express in its own ceremonies, forms and prayers the meaning of the

The ritual adopted in Antioch and in the Eastern church was called the ritual of St. John, who was the first Bishop of Jerusalem. The liturgy nkewarm and indifferent Cathones, for ample, who seek in their troubles relief from creatures and things created in tead of turning to God.

There are many we know who bring a

church adopted the ritual of St. Peter and that is frequently called the Roman

ritual. During the octave of the Epiphany the Mass used to be celebrated in Rome in all the different rites and languages adopted and used in different parts the church. In most parts of Europe and in America we assist at the Roman Mass. Yet if you enter a church served by the Dominicans, you will find that the Mass differs greatly from the Roman

The ceremonial of the Catholic church has for its one great object to remind you of the special presence of God. "How terrible is this place! This is no other but the house of God and the gate of heaven." It is different from all other places, because in every Catholic church there is a

nce not found elsewhere. Almighty God makes the church His ouse, and resides there by the Real Presence of our Lord on the altar. Of this reality the Mercy Seat of the temple of old was but a figure. Catho often refer to their church as, "The House of God," a Protestant refers to his as "the meeting house."

The railed off sanctuary; the lamp nstantly burning before nacle: the cross on the altar sur anded by candles, denotes the place the daily sacrifice. Here are the rectual memorials of our Lord's

No matter to what Catholic church go; no matter whether you enter Peter's in Rome or the little but pels among the Indians, you always the signs of the same Great Pres-te, the insignia of the King of

Psalmist said and true Catholics must also say: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth."
Psalms xxv., 8.) Love and zeal for the auty of God's house must find ex pression in one form or another among those who have faith in the Blessed crament. Here is the solution to the problem that puzzles non-Catholics ho ask : " How is it that the church of the poor can construct, support and embillish such grand temples—the grandest temples of the world?"

The grand services of the church, the decorations of the alter, the flowers, the lights, the incense and the music are not meant primarily for the people but to give honor and glory and praise Who is our God and King .-Cleveland Universe.

# THE BLESSED TRINITY.

MYSTERY BEYOND HUMAN KEN, A PROBLEM WHICH NO HUMAN MINI CAN EVER FATHOM. Cowan's

Sir: My mind has been exercised by a difficulty about the eternity of Christ. The question is as follows: (1) Has Christ existed from all eternity, or had He a beginning? If He originated from the Father, how do you reconcile this with the unity of God? Milton in his "Paradise Lost" seems to imply that the Son was not always. He is suddenly introduced to the reader.

Comment on the foregoing letter: We may cudgel our brains till dooms day and we shall never understand the Trinity. Even taking God in His unity, the contemplation baffles us because we can never, try how we may, grasp the idea of Infinite Being. We can think of God only piecemeal. We can think of God only piecemeal. must necessarily picture Him in terms of finite being, and as soon as we try to grasp the idea of God being infinite, the picture becomes blurred, and we have to fall back on the finite once The difficulty is increased when we try to contemplate the Trinity. How can God be absolutely simple, and yet possess three distinct personalities? It is always a matter of tumbling over on one side or the other. We think of the three persons till we are on the verge of making them three separate beings; and then we correct ourselves by membering that God is one, and the distinction of the persons gets blurred. Difficulties of this kind are not confined to Christian theology; they run through all theology. The Hindu is equally baffled in trying to combine God, the infinite One, with the world which is finite and multiplex. It is the

natural result of a finite mind trying to grasp the infinite. The same difficulty occurs when we try to think of God's eternity. We picture God as having a long past history and a long future before Him; and then we try to lengthen the past and the future till both become infinite. in reality God has no past or no future but is simply an unchanging present, without succession. God has nothing to do with time. He is no older now than at the creation of the world, and than at the creation of the word, and He will be no older at the day of judg-ment. This is horribly perplexing, of course. It is, you will say, creating difficulties instead of solving them. True but there is no help for it. You cannot escape from the difficulty so long as you believe in God at all. God Him-self could only rid us of the difficulty by making our minds infinite like His own; and that from the nature of the

case is impossible.

My reason for broaching these perplexing thoughts is to make you content without a solution to your prob lem. We believe by faith that Christ is truly God and therefore eternal; secordly, that He is one of three per-sons in the Blessed Trinity; thirdly that He proceeds from another perso in such a way that the one can (in an ineffable sense) be called Father and the other can be called Son. But yet the Father and the Son are co eternal. The Father was never without the Son or is the Son later than the Father. If the Father existed first and the Son later, then God would not be eternal; He would be subject to time. You will see that the root of the difficulty lies in thinking of eternity as if it were in-But infinite time is a confinite time. But infinite time is a con tradiction in terms. As we said before in God there is no past or future; and therefore the Father could not exist later than the Father.

You may therefore cease troubling your head about a problem which 10 Father Hull, S. J., in the Examiner.

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human mind can ever fathom. Suarez wrote six hundred pages folio on the

Trinity, and most of the great schol-

is a great deal of clear thinking about

the Trinity, but no penetration into it

—nay, only a clearer realization of the

fact that it is a mystery beyond human

But it might be asked, why should

God reveal as a dogma of faith some thing which we cannot understand and

which only puzzles us? The answer is this: God did not reveal it as an intel-

lectual puzzle, but as a fact. He manifested the Son in human form, and the

Son told us of the Father and of the Holy Spirit. On His word we can

easily accept these facts. We can be-lieve in God the Father, the Son and

God the Holy Ghost. We can believe that these three are one and the same

God. That is enough for the purpose

of religion; and we need not be dis-tressed if we fail to penetrate further. Still there is a difference between

correct thinking and incorrect thinking about the Trinity; so it will be useful,

about the Trinity; so it will be useful, while on the subject, to po nt out a mistake which arises from a wrong notion as to what is meant by a "person." In ordinary English, three persons mean three men, each with his separate mind, will and substance. Most people, we fancy, picture God in their imagination under the figure of three beings more or less like three men, but semehow or other joined to gether, as the leaves of the shamrock

gether, as the leaves of the shamrock

are joined on one stem, each having

His own mind and will, and the three holding communion with each

in a perfect harmony of thought and wish just as three men might hold intercourse. Accord-

ing to the standard theology this is quite wrong. If the Blessed Trinity is

to be pictured at all it is much more as

one man than as three; for there is only one divine mind, one divine will

Still there is an error in the other

direction. The Sabellians maintained that the Trinity was no more than a triplicity of aspect or of function. As

Creator, they called Him Father, as Redeemer they called Him Son, and as

sanctifier they called Him Holy Spirit—much the same way as we should distinguish between Mr. Balfour as politicism and the same way as we should distinguish between Mr. Balfour as politicism.

is a heresy, which abolishes the Trinity. We have to find something between—a

something short of separation. The logians try to explain the matter

saying that the Son is the infinite sub

sisting thought of God and the Holy Spirit is His infinite subsisting love.

But this, however correct, does not

help us much, since we cannot imagine

how infinite thought and infinite love

can be so distinct so as to constitute

Son and Holy Ghost. So it always comes back to the same thing in the

end. We can grasp the facts of revela-

tion sufficiently for the purpose of re

ligion, but we cannot penetrate into them. We can understand the what,

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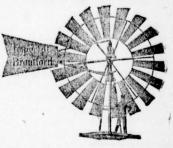
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LETTERS OF RECOMMENDATION, Apostolic Delegation, Ottawa. June 13th, 1905. To the Editor of the CATHOLIC RECORD, London, Ont.

London Ont.

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

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

I, therefore, earnestly recommend it to Cath

families.

ith my blessing on your work, and best best for its continued success.

Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus.

Apostolic Delegate.

University of Ottawa. Ottawa, Canada, March 7th, 1900. To the Editor of The Catholic Record, London, Ont: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in

and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a bruly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend to to the fathful.

thful.
ing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa.
Apost. Deleg.

LONDON, SATURDAY, MAR. 31, 1906.

NATIONALISM IN RELIGION.

We notice that a convention of French Canadians of the State of Maine recently assembled at Lewiston in that state for the announced purpose of " protecting their language and religion, which the French Canadians of Maine, as well as of other New Eng land States hold to be threatened by present conditions."

The convention was called by a com mittee organized under the title of "The Committee of the National Cause."

The complaint was made that the different French Canadian communities are not sufficiently provided with teachers and pastors of their own nationality, and it is added that " considering that the questions of language and religion are intimately connected in their case, the convention has been called to adopt means for the protection of both."

It appears that about one hundred and fifty delegates assembled at the call, and the President, Mr. Joseph Voyer, pointed out at the opening meeting that the object of the convention was "not to wage war against members of the clergy of a different origin, but perseveringly and peacefully to vindicate their rights." It was decided to raise a fund for the purpose of advocating their cause before the ecclesiastical authorities, and to bring the matter, if necessary, before the highest authorities in the church.

We are certainly not opposed to the main object of such a convention, provided it seeks to have pastors who can properly fulfil their duties to all their parishioners, whatever may be their language, and indeed the authori ties of the church are, in all cases anxious to supply congregations of all nationalities with both teachers and pastors who are able to instruct the faithful in their own lan guage; but it is not always possible to supply pastors of the same nationality as the majority of the congregation. We are assured that Maine and in other New England States the Bishops of the various dioceses have supplied all their congregations with suitable pastors so far as it is possible for them to do so, and we certainly do not like to see so much stress laid upon the nationality of the pastor, as it should be sufficient if the pastor is competent to fulfil his duty toward all his parishioners, of whatsoever nationality they may be and whatsoever language they may speak.

There are many Irish congregations which have French or French-Canadian pastors, but we have not heard of any discontent or complaint on this account. We would be sorry to learn that French Canadian congregations or congregations of any other nationality should attempt to embarrass their Bishops by calling for pastors of their own nationality where such cannot be had. It should suffice that the pastors be com-

petent to instruct the people, even though they may not always be of ex actly the same nationality.

This is a matter which should left to the reasonable judgment of the Bishops on whom the responsibility lies to see that all the congregations are properly supplied with pastors competent to fulfil their duties. Parties in a parish on the basis of nationality are a great danger to religion. The church s Catholic and not national.

CATHOLIC EDUCATION IN ENG-LAND.

The Catholics of England are manifesting an interest in the educational laws much more profound than they have ever done before, though they have been all along united in the desire to retain the liberty they enjoy at present to establish and maintain a Catholic school system.

The immediate cause of the present increased interest in the question of education is the persistent activity of the non-conformist body in the effort to overthrow the system of denominational education which has existed under the law since 1810, when it was fully recognized by the educational law passed under Mr. W. E. Gladstone's ninistry.

This law was even then strenuously opposed by the non Conformists, who claimed that it imposed upon them the burden of paying rates for the education of children in the tenets of churches in which they did not believe. But the Parliament recognized the injustice which would be inflicted upon the nation if religious teaching were excluded from the schools, and a completely secular system of education established, which would be forced upon the majority of the people who were in favor of religious teaching, the Voluntary or Denominational schools being used by the church of England, the Catholics and the Methodists, and having on their rolls a large majority, no less than 60 per cent., of the children attending school.

In 1872, 1873 and succeeding years down to 1902, the educational bills were greatly improved for the benefit of the voluntary schools, but the non-Conformists strenuously opposed all these amendments, especially those of 1901 and 1902 when the sensational " Passive Resistance" movement was organized to arouse public opinion against them.

It is claimed by the promoters of Passive Resistance that this movement was one of the main causes of the recent defeat of the Balfour government but whilst we willingly admit that it had its weight in bringing about that result, there were so many other influences at work in the same direction that it can scarcely be asserted that the defeat is due solely or even chiefly to the cause indicated.

It is well known that the principal

issue at the elections was the Tariff

issue. The people of England have had their minds made up in favor of Free Trade, at least since the time of Cobden. It is further known that the Irish vote was cast very solidly for the Liberal and Laborite parties, under the conviction that justice is more likely to be obtained for Ireland through the Liberals who are committed to the principle of Home Rule, than through the Conservatives and Union ists who are solemnly pledged never to grant Home Rule to Ireland. On the other hand, the Liberals are understood to be more favorable to the rights of the workingmen than are the Conservatives, and for this reason the Liberal candidates secured the Labor vote where there was no Laborite candidate in the field, while the Liberals on their side did not oppose the Laborites who were running by setting up a party candidate, but, on the contrary, supported the Laborites in every instance. It is thus to be seen that the Passive Resistance or educational issue had comparatively small influence on the general result of the elections, and shen it is considered that a large majority of the people of England are

in favor of denominational education, we cannot conceive that the new government will attempt to deprive them of it, the more especially as it was Liberal government which in the first instance, introduced the denomina tional principle, along with the possible institution of secular Board schools, in localities where the people might want The non-Conformists Passive Resisters assert that it is with them a

matter of conscience to support only secular schools, because if they are rated for denominational schools, they will be obliged to support the teaching of a form of religion in which they do not believe.

This is a mere sophism. The denom inational schools of England, like the Catholic Separate schools of Ontario, and the Protestant Dissentient schools of Quebec, teach secular subjects to the same degree as these subjects are taught by Public or Board chools; and the teachers obtain their certifi-

cates of qualification in the same way, and after the same examinations which are undergone by Public or Board school teach ers. The rates are imposed, therefore not for the religious teaching of the schools, but for the secular subjects which are taught therein, and which are the same in both classes of schools. The religious teaching is a superadded subject which ought not to deprive the schools of the benefit of Government aid which comes from a fun1 to which the supporters of both classes of schools contribute alike.

This should be thought of by the government, and we have no doubt it will be borne in mind in any educa tional legislation it may introduce.

The Catholics and Anglicans are of one mind on this subject. The Methodists appear to be at variance with each other, as several Methodist leaders have joined in the outcry against denominational schools, while their body at large maintains a considerable number of them throughout the king-Archbishop Bourne of Westminster

in an admirable appeal to the people of England for just dealing with the Educational problem, speaks especially of the right of Catholics to have schools to which they can conscien tiously send their children. He declares that what is wanted is, 1st, schools which are Catholic in the proper sense of the word, which is to say that the "atmosphere" should be Catholic. Secondly, the teachers must be Catholic. Thirdly, the religious teaching and influences must be subject to efficient Catholic oversight. Everything else will be left entirely to the control of the secular educational authorities ; but without these three conditions, the Catholic character of the schools would be lost.

Besides the considerations we have already indicated, it should be remembered that before the Board schools were established, England was almost entirely indebted to the churches for the education of the children. When a Public school system was established it would have been a most unjust act to deprive the people who had borne the brunt of the educational battle of the rights which they enjoyed to give their children a religious training yet this is precisely what the non-Conformists are attempting to do now under the leadership of Dr. Clifford, who is the principal promoter of the socalled Passive Resistance movement.

GERMAN PROTESTANTISM.

Freak sermons are common enough in America where nearly every preacher has a religious theory of his own, to which he endeavors to bring over his congregation, and very frequently he ucceeds by preaching his whims and fancies to them over and over again as gospel truth. In this case, if there re sone fairly intelligent persons in the congregation who cling to the timehonored truth as handed down from the apostolic age, these bring the preacher to task for heterodoxy or eresy, and he is almost sure to be sustained by a majority of the congregation, and if the church be of the socalled Independent kind, such as the Congregational or Baptist, the objectday after Sunday to the heterodox teaching, or to start a new congregation of their own, and employ a minis ter whose doctrinal teaching shall be ecceptable to the seceders.

This is what happened recently in a Bantist church rear Toronto. The minister preached very doubtingly of the infallibility of Holy Scripture, and was called to task, but the congrega tion sustained him, as did also his colleagues in the ministry who were appointed to examine into case. The more orthodox objectors have determined to form another congregation, and thus, in s denomination where practically every congregation may have its own creed matters may now perhaps move smooth ly on; or perhaps a new sect may spring out from the occurrence, at the very moment while there is so much anticipated from the union movement which is "in the air."

There is also just now a curious case of the same kind, though of more marked character which is causing much discussion within the Protestant

church of Germany. Pastor Heinrich Romer, an applicant for a vacant church in Reinscheid or the Rhine, preached an extraordinary sermon on the text St. John vi. 67 and sequel, which set forth in a manner, unheard of until recent years, in what way arose the doctrine of the divinity of Christ, and he expected that the novelty of his views would gain for

him the desired position. According to this representative o the modern Protestant theology current in Germany, Christ was made God by degrees, after the same manner as Hercules, Romulus, Remus, Cyrus, Alexander the Great and Buddha. The heathen notion of the

Sons of God was adopted by the early Christians, and thus the history of the miraculous birth of Christ was borrowed by Sts. Matthew and Luke from the Greeks, and became the foundation of Christianity !

But this pastor lauds enthusiastically the ideal Man Christ, " His perfect purity of character, His words of love and grace, His work and suffering,' and ends with this prayer :

"O Lord, to Whom can we go but to Thee, Who hast taught us what is divine in man. Yes, Thou shalt determine our lives, for Thou art our Lord and King, O Holy One of God. O and King, O Holy One of God. O Theu Son of God and Son of Man, Thou first born among many brethren, make us like unto Thee, make us Thy breth ren, and cause us all to become the sons and daughters of the Heavenly

The orthodex papers point out Pastor Romer's inconsistency in praying to a being who is not God, as he has main tained throughout his sermon, and thus, according to all Protestant teaching he is told he is a blasphemer and an idolater. One of these papers, the Alte Glaube, of Leipsic, adds :

"The advanced theology must in all consistency put an end to all prayer to Christ, and must cease addressing in prayer, Him Whom it worships as its Saviour !"

We have not learned as yet whether or not Pastor Romer has received the vacant parish church as the reward for his novel theology.

The Rev. John J. Wynne, S. J., has not resigned from the Board of Editors of the Catholic Encyclopedia, and had no thought of doing so. Some months ago he resigned as Associate Editor of the Encyclopedia Americana, and took occasion to warn Catholics against the use of his name by the agents of that work. Many persons who did not know of Father Wynne's connection with the Americana, erroneously concluded that he had ceased to be an editor of the Catholic Encyclopedia. He considers it necessary to correct this error and to say that, on the contrary, one of his motives in retiring from the Americana, was to be free to devote his time and labor exclusively to the Catholic Encyclopedia.

WE DESIRE once more to refer to the ogus prayer being circulated amongs the Catholic people. As a rule those who are at a loss to know what to do in regard to this so-called prayer are they who do not take a good Catholic paper. The reading of such is a very great protection against frauds of all kinds. For the hundredth time we direct all who receive a copy of this bogus prayer to tear it up. Those who circulate it or place confidence in it are sadly in need of catechetical instruc.

THE OLD, OLD LIE ONCE AGAIN.

The old, old and oft-refuted charge rainst the Jesuits of teaching that the end justified the means" turned up once more in a recent ca e thus re rted all the way from Australia: g the hearing of a case at Mr. Justice Real, in the During the Brisbane, Mr. Justice Keal, in the presence of the Chief Justice (Sir Pope A. Cooper.) Mr. Justice Chubb and Mr. Power gave a remarkably Power, gave a remarkably severe rebuke to a barrister named Feez, who had stated that 'it was ac ording to the tenets of the Catholic religion that a man might do harm that good might come of it.' The following

passage between them ensued : Mr. Justice Real you or any one else to say that the tenets of the Catholic religion allow a man to be a scoundrel. I won't allow one to say it in this court, or in any other court where I am. "
Mr. Feez: "I always understood

that it was one of the tenets of the Jesuit religion.

Mr. Justice Real (hotly): "I don' know of any Jesuit religio Mr Feez said he was alluding to the fact that sometimes wrong was done that good might con Justice Real said he would not sit

there and tolerate speaking like that.

Mr. Feez: "I was really under the Mr. Feez: "I was really under the impression —"
Mr. Justice Real: 'When a man

like you conceives such to be Catholic loctrine, what can a man like your

Perhaps Mr. Feez had not or has not heard of the case last year in Ger-many in which this same old calumny was the subject of trial in court, in which the calumniator was the loser as shown by the facts summarized as

given in the Month:

"Count Hoenbroech is well known in Germany as a bitter enemy to the Catholic church and to the Jesuit order his hostility being the more bitte since he was once not only a Catholic but a priest and a Jesuit. Recently he declared that 'the notorious maxim,
'The End Justified the Means,' is both
theoretically maintained and practically applied by all Jesuit moralists
in the appearance of this declaration it was publicly challenged by a German secular priest named Dasbach, who defied Hoensbroech to justify his state ment by showing that any single Jesuit writer has ever laid down the principle that an action bad in itself becomes good when performed for a good end. Dasbach pledged himself to forfeit a sum of 3000 florins should such demon stration be afforded. Hoensbroech accepted the challenge, and sought to instify his statement by citing instance in which Jesuits — along, it should be added, with other moralists—have decided that in certain cases, where it is clearly impossible to hinder a man al-

together from performing an evil

action, it is lawful to induce him a least to refrain from what is worst in it, and restrict himself to what is less grievously bad. Dasbach having regrievously bed. Dasbach having lowed to accept this plea as meeting his challenge, Hoensbroech brought a lawauit against him, demandir, payment of the sum that had been staked. The suit first came before the District Court of Treves, which dismissed the court of the ground that the contract action on the ground that the contract undertaken by Dasbach was in the nature of a wager, and that wagers nature of a wager, and that wager did not fall under its jurisdi Such a decision was obviously unsatisfactory to both parties, and an appeal took the case up to the Provincial Cou.t at Cologue, having final jurisdiction. Rejecting the view of jurisdiction. Rejecting the view of the judges at Treves, those at Cologne decided that this was not a wager, and that the case must be tried on its merits, which was accordingly done. On the 30th of March of the past year judgment was given. Hoensbroech was declared to have entirely failed to sub-stantiate his claim, and the instances dduced by him to be nothing to the purpose; the defendant, Dasbach, being thus completed justified.

being thus completed justified.

"But, of course, this did not kill the lie. Nor will the indignant protest and condemnation by Judge Real at Brisbane. Being made of brass it is perennial and proof against all assaults." The foregoing recalls an occurrence

in the Ottawa courthouse some years ago-luring the excitement over the "Jesuits Estates Bill." A certain individual holding a prominent position made a trifling purchase in a certain store. Not satisfied with his purchase he returned and demanded that his money be refunded him. This was peremptorily refused. Being himself a lawver he instituted action to recover the seventy-five cents or thereabouts, he contending that when he made the purchase he was told that if not satisfactory the money would be returned, and in this pretension the whole case turned. In disproof of the plaintiff's contention the young lady who had sold to him was put in the box and stated distinctly that she had made no such promise, that the rules of the house would not permit it. Does not the rules of your Church permit you to swear falsely in order to retain your position? demanded the plaintiff. The court promptly overruled the question; but what can be thought of the "learned gentlemen?"

THE GAELIC REVIVAL ASSOCIA-TION. OTTA WA.

RECEPTION BY REV. DR. O'BOYLE, O. M. I. A seanhus-the Irish for a conversazione—was given on Mondayjevening, the 19th instant, in the Science Hall, the 19th instant, in the Science Hall, opposite the University of Ottawa, to which the President of the Society— the Rev. Dr. O'Boyle—had extended nvitations to a number of non members. The programme carried out was as

Dr. Freeland, one of the founders of the Gaelic League in Ottawa, gave an address of welcome to the re-habilitated Association, and to those gentlemen who were present at the inaugural re-He dealt at some length upon the great revival movement now going Ireland, in literature, poetry, art, ard in the industrials

Mr. McDonald, of Antigonish, gave an interesting address in the Scotch gaelic vernacular, which is very little different from the Irish gaelic. His rendition, in Gaelic, of "The Parting at the Mountain" was a feature of the

vening.
The Gaelic Glee Club then gave the Irish song "Shule, Shule, Agra," which was obtained by the association from the Gaelic League in Dublin, the w of which are by Dr. Douglas Hyde, the apostle of the Gaelic League in Amer-

Mr. E. P. Stanton, a profound Gaelic scholar interpreted the words of this Jacobin song, and gave an outline of the class work of the society at the Monday evening meetings which are ed under his supervision.

The address of the evening was given by the Rev. President. Rev. Dr. O'Boyle spoke of the move

ment and set forth its aims and benefits even to those who live in Canada. Several gentlemen present among the guests, made speeches endorsing the emarks made by the Rev. President, and gave words of encouragement t

the Association. The members of the Glee Club gave several solos, and sang once more by request "Shule, Shule, Agra."

A very enjoyable evening closed with the national anthem, God save the

King. Apropos of this Inaugural of the Apropos of this Inaugural of the Gaelic Association of Ottawa, we quote the following extract from the 17th March number of the Notre Dame, Indiana, Ave Maria of a review on a notable new book: "Life of Sir John T. Gilbert, LL. D., F. S. A." by Rose Mulholland Gilbert, Longmans, Green, S. C.

Green & Co. :

"Writing to the subject of this biography forty four years ago, the bril-liant Irish-Canadian, Thomas D'Arcy McGee, said: 'It is some consolation to a devotee like myself of everything Irish to know that there are still left some men in Ireland capable of continu ing the work of those devoted scholars (O'Curry and O'Donnovan, recently dead.) It grieves one to think how little this generation seems understand its true interests our native land; but the our native land; but the un paralleled self-sacrifice of a fev gifted men will make them a history in spite of the present malign influences. . . Were McGee living to day h would unfeignedly rejoice in the rapid development of the Gaelic movement would joyfully acclaim the world wide enthusiasm over the Irish language re vival; and would also, we feel assure associate with that movement and that revival the name of an Irishman who, though all too seldom mentioned in their connection, was in reality their fore-

runner and founder, Sir John T. Gil.

The Gaelic Revival Association has taken steps to affiliate with the Gaelic League in Ireland, and an effort has en set on foot to establish branches ada. If this announcement should meet the eyes of any patriotic and interested Irishmen they are requested J. T. Tobin. to communicate with Mr. J. T. Secretary Treasurer of the Revival Association, Ottawa. the Gaelic

# SURE OF VICTORY.

SO SAY THE IRISH LEADERS.

John Redmond, addressing a St. Patrick's day demonstration at Man-chester, made the most hopeful speech vet heard from an Irish leader. He said he believed that Ireland had turned the corner, that the records of he last elections would never be re versed, and that the England of would give to Ireland all that

she could reasonably expect or demand.
The government would be given time to fulfil the pledges contained in the with confidence, and the king's speech nationalists would not contemplate the possibility of a rising in which they would be forced to turn their weapons upon the government as they had turned them upon previous governents.

Speaking in Lordon, at a like demon tration on the 19th inst., Mr stration on th

John Dillon said that Irishmen had one compensation for their sufferings in for Ireland ; they had given Chamberlain to the Unionist party, "a disastrons gift, for so long as he remains in that party so long will Ireland's enemies be paralyzed and anable to fight us. Long may he live, for he has been Ireland's greatest

T. P. O'Connor, speaking at Liver-pool, maintained that the Liberal gov-ernment could pass a measure for Irish self-government by such an over-whelming majority that the House of Lords would not dare to reject it.

# KILLING OFF HOPELESS SUFFER. ERS.

Discussing the project of putting to death the incurably sick or injured, the paper called American Medicine

\*\*Civilization depends on the safety of each life, and it would cut away our very foundations to give anyone the legal right to destroy others. The medical profession has but one reason for its existence, and that reason is the prolongation of life. It is a reason ound up in the very growth of modern society itself. To give a physician the legal right to end a life would therefore destroy the foundation for the existence of the profession. always possible to say when a life is surely doomed. Patients not infre-quently recover from conditions which had every appearance of being fatal. If a physician had the right to end a painful life, which apparently to end itself, how long would he retain his practices? People want a doctor will struggle to keep them alive to the very end, even when appearances are all against them.'

A law granting permission to kill off the incurable would be an incentive murder and would be used that purpose. There would be no safety for the sick. To the pain of liseases would be added the shattering terror of being made the victim of a doctor's craze asia. Life belongs to God. He gave it. Let Him take it away.—Catholic

# WORSHIP OF THE DEVIL.

Many Catholics ridicule the idea of atan worship, and sesert that the ect of Luciferians and the Black Mass never had any existence save in the fertile imagination of Leo Taxil. But according to Mr. Vance Thompson, a r. writing in ody's Magazine for March, the wor ship of satan, incredible as it may seem, among the manifestations of modern occultism. Referring to recent experi-

ences in Paris, Mr. Thompson says:
"It need hardly be said that the rites
wherewith Lucifer is worshipped are hid in much mystery. A couple of years ago I visited one of the 'chapels,' it was in the Rue Rochechouart. Black Mass, which I have no desire to describe, was celebrated. It was Friday at 3 o'clock. Over the altar was a winged figure of Lucifer amid flames; he trampled under foot amid flames; he trampled under for a crocodile — symbol of the church A few days ago I found the chapel closed. Only after patient search did I find the new abode of the satanists. Their chapel now is in a great new apartment house at No. 22 Ruedu Ruisseau, within the shadow of the cathe dral of the Sacred Heart on Montmarte As of old, satan is worshipped; every Friday the Luciferians gather. could name many of them — men not unknown in the learned professions. Some of them have influence enough to secure, now and then, a right of midnight entry to the cata-combs; there, amid skulls and bones, combs; there, amid skulls and bones, with orgies I do not care to describe, they have worshipped the spirit of evil, calling upon Baphomet, upon Lucifer and Beelzebub and Ashtoroth and stand walling Moloch, with cries and hysteria.—Ave Maria.

" Praedicate Evangelium - preach the Gospel. Preach solid, simple sermons. Preach on the fundamental truths of our holy religion, on prayer, on the sacraments, and above all on bell. Yes, preach on hell as our Lord preached upon it. Let the people understand every word you say. Don't have sermons to tickle the ear — have have sermons to tickle the ear — have sermons that will enlighten the ignor, ant, for this is truly an age of ignor, ance; have sermons that will move the will. Preach on death, judgment heaven, hell. Don't talk of atheists or irreligious people—what good would be in it! Address yourselves to the congregations before you, and mind congregations before you, and them alone.

THE RECTO On Sunday of our Lady's cathedral, Lo doors, for on ly announced, a special pri Pius X., was ing to the m Society — whole of the ion also was as it was t people, as a lifying, in a regard for his return fill His Lordshi

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Rev. Fathe sanctuary, Stanley and boys, the ma-ing "Vivat being concl societies vhen Miss C League of t To Rev. J. Dear Re tidings of His Lordsl one and al had well ea

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THE RECTOR AND HIS PEOPLE. On Sunday afternoon last, the feast of our Lady's Annunciation, St. Peter's cathedral, London, was crowded to the

cathedral, London, was crowded to the doors, for on that day, as was previous-ly announced, Rev. Father Aylward, by a special privilege from His Holiness Pius X., was to impart the Papal bless-Pius X., was to impart the Papal blessing to the members of the League of the Sacred Heart and of the Altar Society—which includes nearly the whole of the congregation. The occasion also was a notable one, inasmuch as it was the first opportunity the reople, as a body, had of publicly testifying, in a practical manner, their regard for our beloved Rector, since his return from the Eternal City with His Lordship the Bishop. At 3:30 his return from the Eternal City with his return from the Bishop. At 3:30 Rev. Father Aylward entered the sanctuary, attended by Rev. Father Stanley and preceded by the Altar boys, the male choir meanwhile rendering "Vivat Bonus Pastor." This being concluded, a number of the ladies, representing the different societies of the Cathedral advanced, societies of the Cathedral advanced, when Miss O Flaherty, Treasurer of the League of the Sacred Heart, read the following address to the Rector:

To Rev. J. T. Aylward, Rector, St. Peter's Cathedral, London:

Dear Rev. Father-When the glad Dear Rev. Patter tidings of your going to Rome with His Lordship were first announced, one and all rejoiced, for we felt you had well earned a rest and a change of

Gladder still are we to day to wel come you home. We trust our fondest hopes have been realized in the benefit you have derived from your sojourn in the Eternal City. We missed you during your absence and especially at the Holy Christmas season when the family circle is usually complete. We rejoice at the opportunity of welcoming you once again to the parochial fire

During your journey our supplica-tions followed your every step. We are sure our utmost thanks are due to

are sure our utmost thanks are due to you for your remembrances of us at the apostolic tombs and holy shrines which it was your privilege to visit.

Many a weary hour, many a btter trial, many an arduous task is the priest's lot. For over six years we have been daily witnesses that your life, as Rector of this cathedral, is no exception to the rule. We can assure exception to the rule. We can assure you that if love, devotion and hearty co-operation on our part will lessen your labors, your yoke shall be made

In our trials and sorrows it has been a consolation to us to know that we had in you one to whom we might look for that sympathy and peace, that spirit-ual advice and comfort which lie only in the power of the holy priesthood to bestow. Who can number your deeds of charity, your kindly ministrations to the sick and the soul burdened? None but the Supreme Eye; for not huzan hands but recording angels have regis-

The first years of your priestly life The first years of your priestly life were spent in various parishes in this diocese, laboring zealously in God's vineyard. Soon, however, your superior talents marked you as one capable of serving Him in a wider sphere and you were appointed to your present position. Since coming here you have fully demonstrated your abilities as a financier. The annual income of St. financier. The annual income of St. Peter's has been greatly increased and the church debt reduced. The excel-lent condition of everything in and around the cathedral, including our beautiful cemetery, our flourishing societies and schools, speaks eloquently of your untiring zeal. Above all, by your indomitable energy, by your elo-quent discourses, and by your ideal priestly life, you have led us to nobler and better efforts in the service of our

Divine Master.

Long may you remain to guide our prosperity and to lead us in the upward path, and may our noblest endeavors, in the future, as in the past, be direct ed by the heart and hand of our be-

measured by earthly treasures and this purse were multiplied a thousand fold, we would still be indebted to you. Yet we offer it as a small token of our filial devotion, and we pray God, when your life's burden is laid down on earth, to wreathe you with a crown of glory in

At the conclusion of Miss O'Flaherty's Atthe conclusion of Miss O Fianerty s address, Miss Lottie Kenny presented it in a beautifully illuminated and dur-able form—the work of the Ladies of the Sacred Heart of this city. Mrs. Patrick Walsh then advanced and presented the Rector with the congretion's testimonial to their pastor sum of \$550.00 in gold. The gift was made in a handsome and unique manner —in a floral design representing the good ship "Carmania," which pore our chief pastor and our rector homeward. The base on which the boat stood was made of green galax leaves, to represent the sea; the hull of white carnations, the sea; the hull of white carnations, with a wide border of blue hyacinths; the masts being trimmed with smilax and roses; the centre filled in with sweet alyssum and sweet reas—the work of Gammage & Sons, florists, this city. Hanging to one of the masts was a prettily hand painted silken bag containing the golden carge for our master. the golden cargo for our pastor.

Rev. Father Aylward replied in a manner which showed his hearty appreciation of his people's "Welcome" and demonstrated his happiness at being once more in his beloved cathe dral-a joy which was warm'y re-echoed in the hearts of the immense congrega-tion, many of whom were non Catho-lies. We give here a synopsis of the

My dear friends, to the word of welcome you so beautifully express in the address I feel utterly unable to reply in terms befitting the occasion. Ever since my return you have shown me by your countenances and hearty greetings that you are glad to see me again. This alone I esteem highly and to day the general and unanimous demonstration, and the very substantial cities of the standard sta LENTEN PASTORAL LETTER.

ing all sorts of wines, spirits and beers, there is not even three quarters of a gallon per head consumed (.70).

Secondly, if we consider the amount

of money expended per head, we find:
In England, four pounds, six shillings
and half - penny (£4.6.0½ — \$21.00),
twenty-one dollars. In Scotland, three
pounds, six shillings and eleven pence

(£3 6s 11d) equal to sixteen dollars and seventeen cents (\$16 17). In Ireland, two pounds, sixteen shillings and eight

pence farthing (£2 16; 8½), equal to thirteen dollars and seventy three cents (\$13.73). While in Newfoundland it

We do not give these figures to ex-

unfair representations. It has

enough in the condemnation of this vice—that her pulpits are silent, her influence unused. Such is not the case.

In looking back over our pastorals of former years we cannot find one in which the vice of drunkenness is not

condemned. In the year 1899 we ded icated a whole pastoral to this subject,

and it may be well for us to repeat

in continued and loud-mouthed declama

tion and denunciation. She treats temperance as a moral virtue, an orna-

of grace, the sacraments and the pre-

or grace, the sacraments and the procepts of religion.

The greater part of the church's work is not done in the pulpit and on the platform, but, as Cardinal Newman so elegantly puts the case: "Her best fruits are necessarily secret. She fights with the heart of man. Virtue

of the winds. Nor, indeed, would even such disclosures suffice for the due com-

It is not then to the generalities of

the pulpit and the rostrum that the church trusts for the accomplishment of her object, but to the individual in-

worn and weary but full of a wondrous

confidence, of which the world knows nothing. There he lays bare the hidden

nothing. There he lays bare the hidden wounds, the secret sores of his bruised and sullied soul. There the priest, as

and the sinner rises, a new man, strong in the strength of Divine love and

grace, and goes forth doubly armed to fight the battle of life and the tempta-

a temperance league, to which all boys are to be admitted before making their

She does not put her whole trust

It speaks volumes for the grand harmony that exists here between priest and people. This is as it should be; and while I accept your good wishes and your noble gift—the spontaneous expression of your appreciation of what little I may have done—I do so with the sincerest thanks, feeling sure you know me well enough to feel that while I may not be very effusive in thanks, there is no one who will more CONTINUED FROM PAGE ONE. A comparison of statistics shows that in proportion to our population, there is much less drunkenness amongst us than among other peoples. We will make only two comparisons: Firstly, as to the amount of spirituous liquors consumed per head of the population: In Great Britain it amounts to thirty three and one third gallons per head (33.34.) In France, thirty-two and a quarter (32.21.) In Germany, twentynine and three-quarters (29.72) In America, fourteen and one seventh (14 15.) While in Newfoundland, taking all sorts of wines, spirits and beers, A comparison of statistics shows that thanks, there is no one who will more

(\$13,73).

thanks, there is no one who will more highly value both your good wishes and your generous gift.

While abroad I certainly had you in mind always, and must confess that at your Christmas festivities I was present in spirit; and none was more glad to reach home—if a priest may call any one place his home—than I was. There was nothing in our journey that gave was nothing in our journey that gave us more pleasure than to feel that every day you were mindful of us where re-membrance was real—in your prayers. Nor did we forget you. I shall never forget the feelings that came over me as I knelt with His Lordship at the tomb of St. Peter to recite the Creed, and pray for our friends. One could not help but be carried away by the thought that we were then at the fountain head of Christianity—and how earnestly we prayed that our faith faileth not.

(\$13.73). While in Nowionhuman 10 only reaches the amount, eleven shilings and six pence, (11s 6d), or two dollars and sixty-six cents (\$2.66) per While I gladly appreciate the ex pression of your approval of anything I may have done since I came among you, let me in all justice give credit to whom credit is due. In the first place, to His Lordship Bishop McEvay. Only those who live and work under his cuse or palliate in any way the vice of drunkenness, but to vindicate in some degree the character of our country guidance can understand how sweet that labor is, when urged on by one who is himself an untiring worker and whose sole ambition is to been thought, and publicly stated, that the Catholic church is not outspoken further the progress of religion and all things good in the diocese. Witness the increase of parishes, churches and schools. I might also mention the good priests who have been from time good priests who have been tron time to time associated with me in the works of the cathedral parish. And not the least are the zealous young men who are with me to-day. and it may be well for us to repeat here some portion of what we said on that occasion. Those who accuse the church of neglectof duty in this matter do not understand the attitude of the church nor the methods on which she Continuing, Rev. Father Aylward here warmly thanked the young priests at present on the Cathedral staff —Fathers Egan, Stanley and White—for their zealous endeavors for the betterment of the people confided to their care, menthe people connect to their care, men-tioning each in a specially kind manner. There reigns, said the rector, in our midst a willingness and cheerfulness for work that make of us a very happy family. And if during the past (nearly seven years I have been able to do some things well, I owe it in a special manner to His Lordship and to those priests, as also to you—my good people who from the beginning listened to my appeals and generously undertook to help me. It may not be out of place here to say that this spirit of good will was not confined to the parish alone; and I take this opportunwill ity of thanking many of the citizens of London—although they are not of the household of the faith—for their cour-

tecusness and even generosity to me. I am, above all things, anxious that our city be known as a place of peace and harmony, devoid of ill feeling—to show that we can all live and let live in this free country of ours.

Then, speaking more particularly to the parishioners, the Rev. Father said in conclusion: "For you, my dear friends, as long as it pleases God and friends, as long as it pleases God and my superiors to leave me here, I shall continue, in the future as in the past, to discharge the duties of my office as Rector to the best of my ability, relying on your continued good-will, and, above all, on your prayers. I hope for the time when, all having worked in unison for the material success of our congregation, our schools

of our congregation, our schools—for everything that goes to make a flourishing parish—these things will serve to keep us in that path that will lead us all to be sharers in that crown of glory which you wish for me. Once more, a grateful, hearty Thank You, and may God and His Blessed Mother bless is all." us all.

Rev. Father Aylward then imparted nd by the heart and hand of our beoved Rector.

In conclusion, if our gratitude for well rendered by Mr. Oliver Gelinas well rendered by Mr. Oliver Gelinas and Master Gilbert Reynolds, respect ively. Solemn Benediction of the Blessed Sacrament was given, Rev. Rev. Father Aylward being celebrant, Rev. Father Egan deacon, and Rev. Father White sub deacon. To Rev. Father Stan-White sub deacon. To key. Fatner Stanley, who acted as master of ceremonies, credit is due in a special manner for the success of the undertaking that day so happily terminated.

# The Force of Good Example.

"The force of good example in making converts cannot be overestimated," says the Missionary. "Men believe their eyes more readily than their ears. Catholic talk may fail, but Catholic virtue seldom fails to attract men to the church. dom fails to attract men to the church. Words to people's ears may sound loud; words to the eyes, that is to say the beautiful deeds of the devout Catholic life, are often as loud as the trumpet of Sinai—God's loving speech, God's human documents. Catch your Prohuman documents. Catch your Protestant neighbor's eye with your temperate, truthful, honorable and chariable deeds; catch his eye and you will eatch his heart.'

# A Protestant Divine on Catholic Training.

"It does no good to drive God out of the schoolroom and expect Him to find an asylum in the souls of men," said the Rev. Mr. Newton, a prominent Methodist minister of Australia at a recent meeting in Victoria, where the "Protestant Defense Association" was in session. "Catholicism is a wonderful power that is not abating," he continued. "As far as I can see you are making no impression on Roman Catholicism. The general opinion is that Romanism depends on the keeping of the people in ignorance and darkness. To my mind this is a popular delusion. Take, for instance, Roman Catholic schools. People send their children to convent and secondary schools, and even people who profess to be good "It does no good to drive God out of demonstration, and the very substantial gift with which you greet me as a congregation, gives me more consolation and more real happiness than it falls to the lot of many priests to enjoy.

practical effect, only tend to bring the laws of the country into contempt and

disrepute.

We implore all then, especially our young men, to prepare themselves during this Lent for the reception of the sacraments and the leading of temper ate and virtuous lives in the years to come; to practise the great moral vir tues of prudence, fortitude, justice and emperance-" Such things as men can

temperance—"Such tungs as men can have nothing more profitable in this life." (Wisdom viii-7) † M. F. Howley, Archbishop of St. John's, Nfld. Given at St. John's this Quinquagesima Sunday, Feb. 25th, 1906.

# CAUTION !

Notre Dame, Ind., Mar. 20, 1906. To the editor of THE CATHOLIC RECORD. Dear Sir :-- I erave space in your Dear Sir: -- I crave space in your valuable paper to warn your readers against a young man who has been touring the country representing him-self as a student of Notre Dame University, and collecting money from the charitable. The young man's story usually is that he is absent from the usually is that he is absent from the University with permission, has foolishly spent all of his money, and would be transcendently happy if he could make his way back to Notre Dame in time to avoid serious trouble. There is always, of course, a promise to repay whatever the charitable may offer.

This young man, whose name is prob

whatever the charitable may offer.
This young man, whose name is probably Keeffe, and who has used the aliases O'Brien, Smith, etc., is now in jail at Lansing, Mich., where he was arrested for plying his trade. As the term of his incarceration will be brief, however, I deem it well to call the at tention of American Catholics to his fraudulent character.

Very sincerely yours, JOHN CAVANAUGH, C. S. C. President University of Notre Dame.

# MIXED MARRIAGES.

In the matter of settling in life—which should be done early—it is of the greatest importance that the man and woman be of the one religious belief. Catholic should marry a Catholic. Mixed marriages are looked upon with disfavor by the church, and when she permits her priests to perform them for ment to the soul, as a state of spiritual grave reasons, it is always with sorrow grace. She does not believe that men can be driven into it by physical force or legal exactment, but by the influence and regret.

In the decrees of the last General Council of the Bishops in this country held at Baltimore in 1884, it is said that the marrying of Catholics to those not of their faith should be discouraged, and young people should be discouraged, and young people should be instructed to give up keeping company with non-Catholics, unless it be that he or she showed a disposition to join the church and for this reason had begun to take instruction from a Catholic priest.

This well-known teaching is forget.

with the heart of man. . . Virtue and sanctity, even when realized, are also in a great measure secret gitts, known only to Gol and the angels. For these reasons the powers and triumphs of the church must be hid form the world upless the deeps of the This well-known teaching is forgot-ten or goes unheeded by many of the church's children. They put little value on the admonition and keep company with non-Catholics, notwithstanding the church's displeasure; enter into engagement of marriage, take neither counsel nor advice of their spiritual from the world, unless the doors of the confessional could be flung open and its whispers carried abroad on the voices such disclosures suffice for the duc com-parison of the church with religions which aim at no personal self-govern-ment, and disown, on principle, examin-ation of conscience and confession of Fathers, and finally present themselves to them and ask them to do what they do not like to do, namely, marry them to one not of the faith. ation of conscience and confession of sin. We must wait for the Day when the Books shall be opened, and the secrets of hearts shall be disclosed. For all these reasons then, from the peculiarity and the arduousness, and the secrecy of the mission entrusted to the church, it comes to pass that the world is led to think very slightly of the church's influence on society, and vastly to prefer its own methods and its own achievements."

to one not of the faith.

Mixed marriages are not to be entered into by Catholics for many reasons. The religion of the Catholic party is endangered. It is always ham pered and sometimes prohibited altogether. Husband and wife, who should try to have united views on all things. try to bave united views on all things of the greatest importance, are dis-united on the most important of all things, namely, religion, and the things pertaining to eternal salvation. When pertaining to eternal salvation. When children are born to them the same disunion in religion works still greater evils. The Catholic has to do his or her part single handed, and if no promises have been signed by the non-Catholic, as to the offspring being baptized and brought up as Catholics, or if this promise be not lived up to, hard, indeed, is the lot of the children. They will then be brought up in an indifferent way in the all-important matter of religion. The worst in this case is the example they lack of a Catholic father, of her object, but to the individual intercourse ear to ear and heart to heart, of the Confessional. There in that sacred tribunal every priest of the Catholic church sits, hour by hour and day by day throughout the year. There the poor stricken sinner comes, were not weary but full of a wondrous religion. The worst in this case is the example they lack of a Catholic father, or still worse, of a Catholic mother, by whom they are to be practically taught the true faith from the observance they see of it in their home. Nor does the evil stop here, for with time this discussion in the contract of and sullied soul. There the priest, as father, admonishes him; as physician, applies the spiritual remedy to his peculiar case; as teacher, instructs him; as the anointed of God, pours the balm of encouragement and the grace of holy absolution into his soul, and the sinner rises, a new man, strong see of it in their home. Nor does the evil stop here, for with time this dis-union in religion brings disunion in

union in religion brings disunion in most everything else.

The family grows apart. Although of the one flesh and blood, there being no religious bond, the human tie weakens with time and in many cases severs, and separation ensues. Henceforth the parties go their own way, likely never to know reunion here on earth, and without hope or thought of any such reunion in after life.

How different is the family in this case from what God. Who instituted it,

fight the battle of life and the tempta-tions of the demon. This is the work that is going on all the time, silently and secretly, allower the world. While, then, the church does not despise or reject the efforts of the civil law to withdraw and limit the occasions of drunkenness, still the church in this matter looks upon the state or civil courts only as assistants to her in this spiritual work. case from what God, Who instituted it, intended! In the divine plan the father and mother are helped bear their burdens by the consolations of religion and the strength of God's grace, the chil dren are united to their parents and to one another by the same means, and all in the home are united in loving and spiritual work.

Acknowledging how difficult it is when once evil habits are formed to serving God, and in loving and helping each other. This can only be the case root them out, it is our desire that special care be taken of the children when father, mother and children are special care be taken of the children and growing generation, to protect them from this dreadful curse of drunk. For this purpose we have in our schools, under the Christian Brothers, when lather, motion and a unit in religious observance and family affection. When a man and woman have not the one religion and marry, they may be said, as far as the purposes of a family go and the mak-ing of a religious life—which should be are to be admitted before making their first confession, and receiving their first Communion. And we here enjoin on all the priests of outport missions to ing of a religious life—which should be the characteristic of the home to pro-mote peace and happiness there—to be unfitted for the task, and they make a failure of it. A Catholic and a non-Catholic entered into matrimony are only half married, we may say, and their children are only half fathered or organize such leagues in their schools, organize such leagues in their schools, and to remember that all candidates presented for confirmation must be able to show their certificate or medal of affiliation to these leagues—this pledge exacted from the children, to extend at least to the twenty first year their area. We also exhort all particular their area. their children are only half mothered, as far as the purposes of the married state implies. While the case of the man and woman is a deplorable one, it is ten times more deplorable in the case of their children, for extend at least to the twenty area year
of their age. We also exhort all parents to see that their children are enrolled in these temperance leagues.
In conclusion, while declaring our they have not all the helps they need to ground them in the knowledge and practice of the faith, if, as in some desire to co-operate with the law and the legislature in all reasonable legislature in the fact that the non Catholics of them all them in the knowledge and practice of the faith, if, as in some cases, they be not deprived of them all them desire to co operate with the law and

children so reared have little if any faith and in time fall away altogether There are some cases, we must acknowledge, where the conversion of the non-Catholic party has followed after marriage, but it is the exception

to the rule, and generally occurs so long after marriage—say in old age or on a death bed—that it counts for little, save for the individual's self. A hundred cases can be cited where no conversion took place, though in many cases the Catholic party was all that husband or wife should be. Their piety and de-votion were all lost as far as bringing their non Catholic partner into the true faith was concerned.

The voice of the Council should be

heeded, and Catholics should not engage themselves to marry non-Catholies; and to forestall this occurring they sho avoid such company keeping. If a Catholic wishes to marry a non Catho olic, he or she should tell such a one to one, ne or sne should tell such a one to go first and receive instruction in the Catholic religion, and, after joining the faith, that then it will be time enough to keep each other's company with a

view to matrimony.

Moreover, God has His rights as well as men and women, and those rights ought not to be taken from Him. Who ought not to be taken from Him. Who knows but what it may happen again, as it happened before, that one such receiving the light of faith, may be called by Him to serve Him in the religious state, rather than in matrimony? But, be this as it may, it is all-important that the non-Catholic suitor for a Catholic hand should be tald to go and receive instruction in suitor for a Catholic hand should be told to go and receive instruction in the faith and become a Catholic, not for marriage, but for faith's sake—for conversion after marriage is comparatively rarer than most people think, and mixed marriages generally do not turn out well.—Bishop Colton in Catholic Union and Times.

# THE INTERNATIONAL CATHOLIC TRUTH SOCIETY.

COMING ANNUAL MEETING WILL MARK DEPARTURE FROM PREVIOUS GATHERINGS.

The seventh annual meeting of the International Catholia Truth Society was held in the Catholic Club, 120 was held in the Catholic Club, 120 Central Park, South, New York, on Thursday, March 29. The first session began at 4 p. m., and there was a second session in the evening.

"It is proposed," announced Rev. William F. McGinnis, D. D., president

of the society, in his official notice of this gathering, "to give to this meeting more of a business char-acter than has characterized the previous meetings. Hitherto at the annual ous meetings. Hitherto at the annual meetings reports have been presented to the members on the status of the society and on work accomplished, and these have been followed by an able discourse from some representative member. We feel that while such a programme has not been devoid of pleas ure and benefit to the members, results in the form of practical co operation have not followed.

The society is now in excellent condition. Its scope and its methods are well understood throughout the country. It has become, in reality, a clear-ing house for things Catholic in the ing house for things Catholic in the intellectual order. Financial support has been graciously given. We believe however, that the machinery, so to speak, has been created which is capable of doing infinitely fore work if able, zealous members will attend the meeting, pledge themselves to the carrying out of some particular line of activity, offer suggestions and express activity, offer suggestions and express their willingness to avail themselves of its organization in promoting the cause of Catholic truth. There exists on the of Catholic truth. There exists on the one hand a pressing need for popular and erudite pamphlets and books; for Catholic papers and magazines for poor isolated families; for books in the isolated families; for books in the homes and in public libraries; for personal correspondence with seekers for truth and with well disposed authors, and we are convinced that the supply for these and other similar needs act and in abundance it. ually exists and in abundance. It must be the task of the society to bring together the need and the supply, and

# CATHOLICS.

It has been definitely settled that another conference of Missionaries to non Catholics will be assembled at the Apostolic Mission House on June 11 14,

On every hand there is a most enthusiastic demand for a gathering similar to the one held two years ago. The good that the previous Conference did is still felt and this one will again give a strong inpulse to a movement that is gaining momentum day by day The Conferences are milestones road of progress and they mark the

road of progress and they mark the advance we are making.

At this Conference nearly a hundred missionaries who are actively interested in the work, will compare notes. They will discuss the best methods of carrying on the missions and a further effect will be mede to unify and organ. fort will be made to unify and organ ize the work.

The Apostolic Mission Work is a nerve centre of a great deal of aggressive energy. It is infusing a new life into the pastoral work of thousands of priests throughout the country. It is waking up many a sleepy watchman on the towers of Israel and giving them new incentives to guard the flock. The priest who has not made some ef forts to reach out for the non Catholics within his jurisdiction is considered to be blind to the opportunities that are

within his grasp.

The most promising side to this movement is the interest the laity are taking in it. They feel that their highest interests not only from a spiritual point of view, but from the civic side, lie in the fact that the non Catholics

more intelligent laymen is urging the clergy to take an active interest in this work. It is far more evident to the people that non Catholic missions are a great blessing, that it is to the clergy, because they come in closer contact with their friends in the other churches and they feel the good that is

The June Conference will give and her powerful impetus to this great work .- The Missionary.

# IS To SAILING UNDER FALSE COLORS ?

Several non-Catholic contemporaries betray an amusing ignorance of Paul Sabatier's religion, speaking of him as a Catholic and quoting expressions of his which appear to tell against the Catholic church. Why such ignorance? When the reverend gentleman first wrote his book on St. Francis everywrote his book on St. Francis Gvory body was soon in possession of the fact that he was a French Protestant: the book itself would prove as much by its skeptical tone. But when he revised his work and acknowledged that he had become convinced by subsequent research at Monte Cassino and elsewhere, of the reality of supernatural manifestations in the life of the Saint, mantiestations in the life of the untinking people may have interred from the fact that he was prepared to enter the church to which the subject of his research belonged. But he has not, nor has there been any intination. given that he entertains any such in-tention. The tone of some of the com-ments to which we refer would appear to justify the suspicion of a deliberate design to mislead readers ignorant of the real facts, and lead them to think that Christ's promise to His spouse had been forgotten and He no longer was been torgotten and the no longer was with her. A striking instance of this tendency was seen in the Springfield Republican a couple of weeks ago, when, in an editorial, it spoke of Paul Sabatter as an exponent of a new party in the "Gallican church." There is in the "Gallican church." There is no arbitrary term that has a better defined historical meaning than "the Gallican church. Every scholar at least knows it means the Catholic church in France. What can all this throwing of dust in the public eye mean, or what object can it hope to subserve? It cannot deceive anybody who knows the facts about Sabatier. We are glad to note that the Republican has been taken to task over the ugly matter by Dr. W. Thornton Parker. ugly matter by Dr. W. Thornton Parker, of Northampton, Mass. The writer quotes from Father Robinson's work quotes from Father Robinson's work on St. Francis enough to show what little claim he possesses to be recog-

nized as a Catholic:
"Although M. Sabatier is not a Catholic with either a big or little C, 'we do not know to what particular private brand of Protestantism he may belong.'
'He tells us that he is a Protestant, by birth, not otherwise.' it may, his work is the very incarnation of Protestantism, being a systematic exposition of that false theory which seeks to enthrone individual co as the 'judge of last resort.' His writings are a most cleverly devised apolings are a most cieverly devised apol-ogy for that amalgam of creeds which is known as liberal Protestantism—of those, that is, who reject what they call supernatural religion, to wit, the whole system of divine revelation and particularly the divinity of Christ. These liberal Protestants stultify reason by calling themselves rationalists.
Although rationalism is but the legical issue and outcome of Protestantism we are none the less surprised to find so many prominent clergymen of the Anglican church among M. Sabatier's adherents.

We can hardly imagine deliberate we can narry imagine deniberate duplicity on the part of the publications which go on writing about Paul Sabatier in this stupid way. But it is amazing density, anyhow.—Philadelphia Catholic Standard and Times.

## THE MOST RELIGIOUS POET OF THE SOUTH."

In Baltimore, on a recent Sunday evening, Rev. Dr. Oliver Huckel, pastor of Associate Congregational church, preached the third of a series of sermons on "Spiritual Lessons from the Southern Poets." His subject was Fether Ryan. Ha said in part: Father Ryan. He said in part:

"Father Ryan is the most religious poet of the South. Lanier was musipoet of the South. Lanier was musician, philosopher, scientist, even in his verse. Poe was a consummate artist, a melodist of the most exquisite witchery. Hayne is full of woodcraft and the pure love of literature. Key is a patriotic lawyer and theological hymnist of the noble sort. But Father Ryan in his verse seems to know nothing but the human heart and God. Every line is charged and surcharged with religious feeling. Religion is his very atmosphere, his life.

"Father Ryan is an apostle of mysticism in religion, and this fact I want especially to emphasize in his life as being most fruitfully suggestive to us. He was a spiritual mystic, and as such

He was a spiritual mystic, and as such can help many of us in our lives. We owe much to the great mystics in relig-ion. They call us back to some great

"The greatest of Father Ryan's poems is his famous song of the 'Mystic.' It is a confession of his mystic faith. It haunts one like the strange enchant-ment of Schubert's 'Serenade' or the weird wonder of Handel's Largo.' It is a comment on the ancient words. 'Be still and know that I am God.' It restill and know that I am God.' It reveals the value of solitude and silence. It tells us that sometimes we ought to shut out the world entirely and withdraw into the quiet, and there find in our own hearts a Valley of Silence where God may speak and show to us things unutterable."

From Canadian exchanges we learn of a beautiful custom prevalent among Catholics in the land of the maple leaf. Catholics in the land of the maple leaf.
Instead of sending worthless blooms in
vulgar profusion at time of death, they
send "spiritual offerings." Our own
people can well learn a lesson here.
Flowers are pretty, but they mean
nothing to the dead and often are
effective to the living.— Catholice offensive to the living. — Catholic. Union and Times.

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# THE TRUTH ABOUT THE CATHO-1IC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCCXCVII. Some of Luther's most scandalous

sayings are not covered by Protestants with any pretence of being garbled, but are either explained in a "non natural" sense, or are boldly adopted.

For instance, when Luther found Melancthon dejected over his sins, we should suppose that he would remind him that contrition always ensures for giveness; that God is much more clement to sins of weakness than of will d that the habit of holiness, aided by the perpetual supplies of divine grace continually makes the victory over temptation easier; and that every fresh victory over sin, in turn, deepens the habit of holiness, and renders the soul increasingly ready, in leaving the body, to let fall all the relics of evil; and that meanwhile evil inclinations, abhorred and resisted, are not imputed as sin.

The Catholic church and the Bible both teach this, and so does the religious reason,

Luther, however, has a shorter and easier remedy for spiritual trouble. Here it is: Believe that your sins are forgiven for Christ's sake, and give yourself no further concern. Whatever your moral state may be, or your habits of life, do not let them disturb you in the least, as long as you do not fail into some sin so gross as to shock your conscience out of its confidence of justification, for this would destroy your justi

Melancthon was a cold hearted man, who even went beyond the cruel pro-posals of his principal, for the enslave ent and massacre of the peasantry. Yet in controversy he was placid and courteous, and, very much unlike Martin, was not much inclined to rail either at Catholics or Calvinists. In his private life he was irreproachable. No one seems ever to have written of him, as he writes of his master, that measures ought to be taken "to make a more decent man of him." He early contracted a virtuous marriage, blessed

with offspring, the validity of which no one called in question, as he had never received holy orders, or taken monastic vows. Indeed, he had never even received the tonsure.

By way of digression, Janssen remarks that Melancthon's wife was treated very haughtily by the priests' wives around her, although she was the only one of the company whom even Lutheran laws recognized as really married. Luther had to obtain a special letter of legitimation from the Elector as each one of his children was born. Other wise the Protestant lawyers would have treated them as spurious and would have denied them all rights of inherit

Catherine von Bora might have palliated her haughtiness by the plea of nobility, but I hardly suppose that all the other priests' wives at Wittenberg were noble

One would think that Luther, on his own theory, would have warned so scrupulous a conscience as that of Melancthon against falling into any notable sin, lest the shock should de stroy the confidence, and there with the reality of justification. Not at all. Luther seems to think that there is no sin, short of incest or parricide, so gross that it need disturb the tranquillity, even of Melancthon's sensitive

Here are his words: "Be a sinner, and sin lustily, but believe yet more lustily, and rejoice in Christ, Who is the conqueror of sin, of death and the world; we must needs sin, as long as we are. This life is not the dwelling place of righteousness, but we expect, says Peter, new heavens and a new earth, wherein dwelleth right eousness. It suffices that we have recognized through the riches of the taketh away the sin of the world; from this confidence sin shall not pluck us trifling a ransom and redemption has been wrought for our sins through such and so great a Redeemer?" (Letter to Melancthon of Aug. 1, 1521, De Wette 2, 37, Janssen II., 72.)

Luther's immediate followers do not seem to have felt any need of explain ing away this scandalous passage. Indeed, they believed it all the more strenuously for its very scandalousness. They almost laughed in Luther's face when at length he timidly suggested that a good life would be at least a not unbecoming recognition of God's goodness in justifying them without any regard to a good life. What is the use, said they, of so easy a justification, if we are still held bound to a holy prac-

Flacius, the great Lutheran divine, the institutor of the famous Magdeburg Centuries, overwhelmed Melanethon and his special adherents with contumely, as no true Lutherans at all cause they suggested that the Holy Spirit, in justifying the soul, renews and sanctifies it. This, said they, is mere papistry. And indeed it is hard to see the difference between saying that the Holy Spirit, in justifying the soul, sanctifies it, and saying that the Holy Spirit, in sanctifying the soul,

justifies it.

Laynez, the Jesuit General, explained the doctrine of Justification in the Council of Trent and gave so good an explanation that it is no wonder that Professor Foster, Puritan as he is, declares that the Catholic formula of justification was nearer the truth than e Reformed explanations. Assuredly it is infinitely nearer the truth than Luther at Luther's antinomianism. first only meant to set forth the freedom of God's children, but in his controversial eagerness he soon forgot, and then denied, that filial freedom is inseparable from flial obedience.

As Flacius had outdone Luther, so finally a Lutheran school outdid Flac-ius, and propounded this doctrine: "Good works, were they even those of the Ten Commandments, are prejudi-cial to salvation." This thesis was reseived with loud applause, as being at

length the authentic and explicit Lutheranism. Nor does it seem ever to have been revoked by that large Lutheran school which embraced it, although its very monstrousness finally pushed it out of publicity. Even now there are whole schools of

Lutherans, Anglicans, Plymouth Breth-ren, and other Protestants, who while cordially allowing that a holy life is very seemly and wholesome in be-lievers, explicitly deny that it is absolately indispensable to justification, either as condition precedent, condition concomitant or effect subsequent. They say: "Believers obey God's law,

but not as of obligation."

I recollect when a good many Pres
byterians and other Protestants, with out going so far as this, denied that Oberlin was genuinely Protestant, because it was taught there that Faith would not justify, if it were not a holy

It must be owned, indeed, that Ober lin was hardly in the true line of Pro testant tradition, and that Wesley also was not, because both taught that Faith justifies indeed, but only if working, or made operative, by Love.
At last, however, I am told, the

Cleveland Presbytery, hearing from a candidate his belief that Justification and Sanctification are two faces of one fact, passed him as orthodox. If Luther een there, he would, in homely phrase,

Yet there are good Christians who, while detesting Luther's real meaning, think he must have said one thing and meant another. "Surely," say they, "Martin did not mean to impel Melnothon to go out on the road and run muck, or to go among the children o Belial and give himself up to loose living." Of course he does not. Who ever thought that he did? What he loes mean is that no form or degree of sin takes away a man's justification, so long as it does not frighten his con science out of his belief that he is justified. He elsewhere explains himself most distinctly. Threefold concubinage, says he, continued through a priest's whole life, may very well con-sist with justification, if only he does continued through a not incur damnation by giving up his concubines and entering into chaste marriage by the Pope's dispensation. Let our friends find the garbling

here. CHARLES C. STARBUCK. Andover, Mass.

# FIVE-MINUTE SERMONS.

Passion Sunday. CHRIST'S PASSION.

Which of you shall convince me of sin?-John viii. 46.)

To-day, dear friends, is Passion Sunday, and our long Lenten pilgrimage is nearing its end. Heretofore thoughts have been on ourselves, our own shortcomings, our own sins. we stand, as it were, on the hill over-looking the Holy City, and see before us, as a map unrolled, the scene of our Redeemer's agony ; Bethany, the olive garden of Gethsemari, and, further on the barren mount of Calvary, with its three crosses standing forth, cruel, against the fair blue sky.

Now our thoughts turn from our-selves to our Lord. We have seen what the effect of sin has been on us Now we look and see, and our sham should deepen as we see, what sorrow and tears and agony it has brought on the Eternal Son of God.

To day the cross is veiled, the pictures are shrouded in mourning, the "Gloria" ceases to be sung. So our sins covered our dying Lord as with a garment, and sorrow chokes the voice of holy church, fills her heart to over flowing, and stills all her songs of

praise What is this veil which obscures the cross of Jesus Christ and makes His Passion of no effect? O dear brethren! is it not our sins? What platted the crown of thorns, and drove those sharp of God the Larb of God Who spikes deep into His Sacred head? Our the world; from confidence sin shall not pluck us through His hands and feet, fixing the world sign language. The promise of the medal to the foremost students through His hands and feet, fixing the world sign language. away, even if our acts of unchastity or homicide should amount to a thousand in one day. Dost thou suppose that so path of duty. What parched His tongue with such burning thirst? Our shameless indulgence in drink. pointed the spear of the impious Roman soldier, and hurled it deep into the Sacred Heart, whence issued the red torrent of the Precious Blood? Our inordinate appetites and sinful lusts. As often as we sin we crucifly our dearest Lord afresh.

Which of you shall convince me of sin?" What more could I have done for my vineyard which I have not done? I came down from heaven; took upon myself the form of a servant, the likeness of sinful flesh; set you a perfect example how you should walk; was led as a lamb to the slaughter; was scourged, spit upon, mangled, crucified; what could I have done more? Which what could I have done more? Which of you shall convince me of sin? Which of you, my brethren? How many graces and blessings do you not owe to that crucified Lord? In how many sore temptations have you not been defended and strengthened? In how many bitter sorrows have you not comforted? From how many shameful falls have you not been raised up? O Christian soul! Christ died, look upon that bleeding, suffering, dying Saviour, and, if nothing else will move you, let those ghastly wounds, which your sins have made, plead with you. Acknowledge your transgressions; abuse your elf in the very dust. Let that sacred Pas-sion plead with you, that infinite love plead with you, that Precious Blood plead with you, those last tender words plead with you, and teach you, for their sake and your soul's sake, to love the Lord more dearly, to dread sin more effectually and never, as long as you live, to add to that heavy burden by any wicked deed of yours.

So shall, a few days hence, the veil be lifted from the cross, and our sorrow be turned to joy, for when the Lord of Glory shall arise we too shall arise with Him, and reign with Him in glory for evermore.

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AMONG CANADIAN INDIANS. - POPI The most remarkable Indian story of

the age has for its concomitants a zealous priest, a devoted band of red skins and an entire tribe bending all its energies to the mastery of the mystery of shorthand as a means of intercon munication. In the Canadian North West, along the banks of the Thompson and Fraser Rivers, dwell several scattered tr bes of Indians. To them some time ago came Father La Jeune, a Breton priest. He found his efforts to Christianize the tribesmen hampered by the ignorance of the Indians, who could not understand the prayer books lent to them when they attended the services. So the priest sat down and thought

The solution took the remarkable form of a determination to teach the Indians shorthand, as the quickest means of enabling them to understand how to read and write, the phonetic characters based on the sound of words rendering it unnecessary to teach them spelling and syntax. Selecting the Duployan system, with which he was familiar, the priest set to work. He took first a few of the most intelligent men of the tribe. and, with considerable difficulty, made of them passable shorthand scholars. Then he ent these individuals among the other tribesmen to impart to them the knowledge they had acquired.

As these taught others, new teachers were continually becoming available, until in time the knowledge of the word sign language became general through out the colony. In the evenings, when there was no farming to be done, the boys and girls and young men and young en of the tribes applied themselves with the utmost assiduity to the task of mastering the mysteries of the short hand system, until to day there is scarcely an Indian in that district who can not read and write the Duployan characters, and who fails to read readiness the Bible or hymn books that the priest has printed in the word sign language.

At church, to which the Indian come in such numbers that the building is rarely able to hold them all, a stranger would be quite unable to understand the service that the red men and women follow with the ease of an American following the regular church services in his own place of worship, for all the ooks are printed in shorthand.

The news of the colony is dissemin ated by means of a shorthand newspape called the Kamloops Wawa - Kam from the name of a river in the vicin ity, Wawa from the Indian word that means talk. The shorthand newspaper circulates all through the colony, and is the only printed matter that the In-dians are able to read.

The modest Breton priest was satisfied to take as his reward for his remarkable work the devotion of his Indian parishioners, but the news of his great success travelled far, and at last was carried to the Vatican, where it greatly impressed the Pope. Orders were given for the minting of one thousand medals and these have been sent to Father Le Jeune, with instructions to present medal to each one of the Indians making unusual progress in the mastery of the word sign language. The promise and in wigwam and hut all are now im mersed in the study of the new form of communication, with a view to excelling in the art and winning one of the coveted medals at the next yearly exam ination.

The shorthand tribes live about three hundred miles northeast of Victoria, in the interior of British Columbia, far from the beaten track; but their success in learning the new way to read and write promises to bring them into world-

THE WEARING OF THE GREEN. Rejoice, rejoice, oh. Ireland, soon, soon it shall be light. belight.
There's an omen of returning day aglist on every height.
On the breast of England's bravest now the shamrock may be seen.
And the Throne itself is foremost in the wearing of the green.

In the wearing of the green, Britain a King and Britain's Queen Vie with Erin's sons and colleens in the Wearing of the green.

Sone the slur and taunt of treason. Why !

Behold the warrior's toil— Behold the warrior's toil—
Empire bread'ning by the Ganges, by the
Tugela and Nile.
Note the for most swords amongst them and
you'll find this truth, I ween,
They were byrne by souls whose glory was the
wearing of the green.

Yes, the men who were the green Scrong and valiant e'er have been, there's valiant days in store, boys, for the Wearing of the green.

Shout it out across the waters, in a song that shall not fail; shall not fall;
Catch it up ye sons and daughters of 'the
scattered Clan na Gad.'
They are list uing—in my vision I can see them
earthward lean—
Those who died in days of sorrow for the
wearing of the green.

O'er the wearing of the green Warrior souls from heaven lean. And they watch the sunburst breaking on the Wearing of the green.

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# FATHER RYAN AS A POET.

CONGREGATIONALIST MINISTER'S TRIBUTE TO "THE APOSTLE OF MYS

In Baltimore on Sunday evening last In Baltimore on Sunday evening last Rev. Dr. Oliver Huckel, pastor of Asso-ciate Congregational Church, preached the third of a series of sermons on "Spiritual Lessons from the Southern His subject was Father Ryan.

He said in part:
"Father Ryan is the most religious poet of the South. Lanier was musician philosopher, scientist, even in his verse. Poe was a consummate artist, a melodist of the most exquisite witchery. Hayne is full of woodcraft and the pure love of literature. Key is a patriotic lawyer and theological hymnist of the noble sort. But Father Ryan in his verse seems to know nothing but the human heart and God. Every line is charged and surcharged with religious feeling. Religion is his very atmosphere, his

"Father Ryan is an arostle of mysticism in religion, and this fact I want especially to emphasize in his He was a spiritual mystic, and as such can help many of us in our lives. For mysticism is still as much needed in religion as theology or philanthropy. We owe much to the great mystics in religion. They call us back to some great truths.

Mysticism is the heart and essence of religion. It is penetrating to the inner joys and strength of the divine life, whereas good works may be merely the outward living of a religion of precents and commandments. Mysticism is one step beyond faith. It enters the realm of the intuition and the spir itual conscionsness. It is more than livine reason; it is divine imagination. Mysticism is conscious union and com

munion with God.
"The greatest of Father Ryan's poems is his famous 'Song of the Mystic.' It is a confession of his mystic faith. It haunts one like the strange enchant ment of Schubert's 'Serenade weird wonder of Handel's 'Large.' It is a comment on the ancient words, still and know that I am God.' veals the value of solitude and silence It tells us that sometimes we ought to shut out the world entirely and with draw into the quiet, and there find in our own hearts a valley of silence, where God may speak and show to us things unutterable."

# A REASON FOR CONVERSION.

As summary a conversion as we remem ber having ever heard of is mentioned by Mgr. Fallize in one of the Norwegian sketches which he is contributing to Les Missions Catholiques. Shortly after the opening of the Catholic missions at Tromso, a sturdy Protestant of that town accosted the missionary thus: "Priest, is there still a Pope?" "Certainly." — "Then inscribe my name as a member of your Church."— But, my friend, I scarcely under tand."—"Yet what is more simple Luther, the founder of our religion, said he would be the 'death of the Pope.' Now, if to day, three centuries and a half afterwards, there is still a living Pope, Luther lied, and God never chose a liar to defend and reform His Church. Consequently, Luther's work was good for nothing and won't save my soul. And so I'm going back to the Church that Luther shouldn't have quitted — the Church that has a Pope." And back, sure enough, he went, and with him his whole family. They, the Waades, now form the flower of Tromso's Catholic

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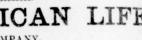
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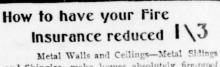
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MARCH CHATS WIT

Men at the
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churches should the men, wh iety and grace

What is the busy, purp his life into his out a career of stead of being God's plan for Especially will do is good work realize that ou plans may not But

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years dulg ave There drin of a age arise is a aum but gati

ment is this, that were the sum of our

knowledge restricted to what we have acquired by personal research, we should not be far removed from riots.

What in fact has caused man to advance in learning and education is, in

very great measure, the acceptance of statements on legitimate authority.

This being so, as every one who stops

to think for a moment will readily per-ceive, our astonishment exceeds all bounds when we hear an educated man,

such as the Hon. Mr. Harris, United

States Commissioner of Education, give as a reason why religion should not be taught in the school, that in the class room all is taught by personal

consult the original documents,

them in our modern text books ?

rather are not all historical statements

given to them cut and dried as we find

them in our modern text books? And then what about geography? Let us see how far personal research goes in that imparted study. Does not every chart and map placed with its bright colors before the eyes of the children

cry aloud that it is teaching by author

one by which knowledge can gain

ity? Were personal research the only

mittance into our mind, before teaching

anything about the lay of the land in

the frozen regions of our globe, we should have to ask Captain Peary to

son nothing to do when there is ques

son nothing to do when there is question of learning by way of authority? It has very much to do; it has to examine very carefully the credentials of the teacher. Our Lord produced for

these whom He was going to teach cre-dentials that could neither be falsified

nor duplicated. He raised the dead, He

gave sight to the blind; and sofully did

He submit to the requirements of the tribunal of reason that He was appealing

not to the truths which He taught, but to His credentials. "If you will not believe Me," He said to the people, "at least believe My works," and at another time: "If I had not done in their wides the works that we other

their midst the works that no other man ever did they would be without sin." Once the credentials were

sin." Once the credentials were proved to be genuine, authenticating His divine mission, the people were no longer free to reject His teaching, for it was thus shown to be from God, Who can neither deceive nor be deceived. It seems so strange that any

ceived. It seems so strange that any

ceived. It seems so strange that any one should balk at this doctrine, as we are naturally and continually carrying out similar principles in daily life. If I go to consult a specialist about the condition of my lungs I never dream of asking him to submit for my approval.

condition of my lungs I never the an or asking him to submit for my approval or rejection all the medical knowledge that he has acquired by years of close study and severe application. One thing I may do. I may ask to see his diploma and I may examine with a miscroscope, if I wish, the seal of the projective filted to that diploma. The

university affixed to that diploma. The diploma will tell me that the special

diploma will tell me that the special ist's knowledge has been examined by men who are qualified to form a true judgment about its correctness, and that they testify to its reality. Thus their authority moves me to put myself under his care. Men and women of so-called "advanced thought" are forever telling the world that they cannot

telling the world that they cannot accept some of Christ's teachings—the

accept some of Christ's teachings—the Trinity, for example, because their reason cannot grasp it. Why, they are accepting a hundred things every day which they cannot grasp. Sappose in the days of Newton some "advanced thinks", had gone to the calebrated

theory of gravitation explained to him between breakfast time and dinner? Suppose Newton had, to please his vis-

ouppose Newton nad, to please his visitor, filled a gigantic blackboard with algebraic signs, would the advanced thinker be any further advanced, unless he too more available in matter

I am in a position to

submit for my approval

# CHATS WITH YOUNG MEN.

Men at the Lenten Devotions "The Lenten devotions," says the atholic Columbian, "hed in the urches should be attended especially the men, who are in more need of iety and grace than are the women. Our Place Here.

What is the greatest temptation of a busy, purposeful Catholic young man? Is it not the temptation to take his life into his own hands, and carve out a career of service for himself, instead of being willing to search out God's plan for him, and follow that?

God's plan for him, and follow that?
Especially when the work we want to
do is good work do we find it hard to
realize that our carefully thought out
plans may not coincide with God's pur
poses. But the only success for a
Christian is to learn what God would
have him do, and to do that up to the limit of his powers.

Onward and Upward.

Many people seem to think that ambition is a quality born with us; that it is not susceptible to improve that it is something thrust upor ment; that it is someoning thrust upon us which will take care of itself. But it is a passion that responds very quickly to cultivation, and it requires constant care and education, just as the faculty for music or art does, or it will

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atrophy.

If we do not try to realize our ambi tion, it will not keep sharp and defined. Our faculties become dull and soon lose their power if they are not exercised. How can we expect our ambition to re-How can we expect our ambition to remain fresh and vigorous through years of inactivity, indolence, or indifference? If we keep letting opportunities slip by us without making any attempt to grasp them, our inclination will grow duller and weaker.—Success.

Courtesies to Parents. Parents lean upon their children, and especially their sons, much earlier than either of them imagice. Their last elemer of chem imagine. Their love is a constant inspiration, a perennial fountain of delight, from which other lips may quaff, and be comforted thereby. It may be that the other ilps may qual, and the mother thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her her only son for support. mfortable home, sees that she is well clad, and allows no debts to accumu-late, and that is all. It is considerlate, and that is all. It is considerable, more even than many sons do, but there is a lack. He seldom thinks it worth while to give her a caress; he has forgotten all those affectionate ways that kept the wrinkles from her face, and make her look so much younger than her years; he is ready to put his hand in bis pocket to gratify her slightest request, but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough of his filial regard? Is he not continually making sacrifices he not continually making sacrifices for her benefit? What more could

any reasonable woman ask?

Ah, but it is the mother heart that craves an occasional kiss, the support of your youthful arm, the little attentions and kindly courteries of life that smooth down so many of its asperities and make the journey less wearisome.

Little Amenities. Some people go through life pouring out truth as though it were essence of violets, whereas in most cases it should be kept in a small vial, marked "for external use only," and administered only when necessary. There is no reason for the commen theory that truth is admirable simply because it is truth is admirable simply because it is truth. Besides it is a difficult ques tion what the truth really is, and, moreover, who has the right to decide it for others? Between unmerited praise and unmerited blame the choice may be safely said to be always in favor of the former. With those who have good in them the best way to bring it out is to believe it, while undeserved fault finding only makes bad worse. Incautious speech has served to estrange more souls than ever years of silence has accomplished,—H. Old

"He could not keep himself in tune," would be a good explanation of thousands of failures. Many of these failures could have accomplished great things if they could only have kept themselves in harmony, if they could only have cut out of their lives the friction, the worry and the anxiety Keeping in Harmo

The keynote of life's harmony is cheerfulness. Every muscle and every merve must be tuned until it responds to that vibration. As the piano tuner eliminates the least discord in sound, so the coming man will tune out the discordant notes of passion, of hatred, of jealousy, and of worry, so that there shall be no inharmony in the instrument. He will no more think of starting out in the morning to play on the ment. He will no more think of start-ing out in the morning to play on the most delicately constructed instrument ever made when it is out of tune, than a great master musician would think of laying in public on an instrument that

was out of tune.
Gloom, despondency, worry about the future, and all discordant passion must be tuned out of this life instrument before it will express the exquisite melodies, the ravishing harmonies which the Creator intended it to ex-Press.—Success.

When the Thirst Craze Comes.

The age at which drunkenness is established, says the American Magazine, was investigated by Dr. Charles L. Dana, and his conclusions, being based upon some thousands of cases, based upon some thousands of cases, are not only of great scientific value but have a practical application as well. Briefly, it might be said that inspirity usually begins before twenty years of age, and if a man has not indulged to excess before he is twenty-five he is not likely to do so later. There are so few who begin excessive drinking between thirty and forty years of age that one who has reached the age of thirty without excesses is almost surely safe. Dana stated that no cases arise after forty years of age. There is a popular idea, no doubt, that numerous cases do arise after forty, but it is not at all unlikely that investigation into their early histories will bring to light a long series of occasional over-indulgences with some symptoms dating back to childhood. Dama evi-

dently refers to real inebriety in youth, and not to the lapses which so many young men wrongly assume to be a part of their education, nor does he assert that all youthful inebriates are incurable, but merely that old cases began at an early age. Wild oats must be reaped in sorrow and pain, but they do not necessarily choke the whole crop of good seed. These statistics are of such profound significance that it is quite remarkable they have elicted so little comment and have not been made the basis of practical measures for the prevention of drunkenness.

for the prevention of drunkenness.

The boy of to day has little to fear that the field is becoming over crowded in our own country. It is just being opened. It is for the young men who are just beginning to think what a wonderful world this is, to study well the achievements of the past, and to see in what manner they are to be improved.

Never did the world call more loudly more insistently, for young men with force, energy and purpose—young men trained to do some one thing—than to day. And every year that ery grows louder, more insistent.

But the times demand men of large,

liberal, energetic minds, and the man who insists on doing business in the old-fashioned humdrum way is as much behind the procession as is the man who insists on travelling with an ox team instead of by railway.

Some Helpful Thoughts. Since to be a man is to think and to love, they who think and love the highest things are the best.—Bishop Spalding.

Give us courage and gaity and the quiet mind. Give us to awake with smiles. Give us to labor smiling. Give us health, food, bright weather, and light hearts.—Robert Louis Steven-

Enjoy life as it come to you. Listen to the bird songs and the voices of the children. Linger to watch the sunset or the opening of a flower. Take into your life the goodness, the pleasure and the brightness of every day, for and the brightness of every day, or we shall pass this way but once," and then when you reach the last day that is given you here you will be content and can say, "I have lived."— Town and Country.

# OUR BOYS AND GIRLS. NORAH'S LETTER.

"And if there was a place for the likes of me, I would like to join Miss —," said Norah, as she fluttered her duster carefully over Miss Leigh's

desk.
"Certainly, Norah," replied the young lady; "St. Gabriel has a place for every one."
"I can neither read or write, as you

know, miss, an' the little bit of money miss, an' the little bit of money have left afther keeping meself nate and tidy goes to me poor ould mother in Ireland."

"I understand all that, Norah," said

Miss Leigh gently.

'But I was thinking, miss," continued Norah, "after hearing the ladies talk in the meeting to day—and beautiful talk it was—that there was something to the country of the country of

aven an ignorant girl like me could do that u'd cheer up the sick and the lonely and thim that's shut in, God help thim! away from church and priest. Being housemaid in a big place like this, there's a dale of ould books and papers an' piethers comes in me way that no one wants, an' I could gather 'em meself, and ye might pick out the good of 'em and send thim off to poor craythurs that 'need hartning up.'"

craythurs that 'need hartning up.'"

"Very good indeed," said the young lady, smiling; "You have the real spirit of St. Gabriel, Norah. 'Heartening up,' that's our motto. Here's a correspondent for you at once, good old Mrs. Delval. She is old and crippled, and has not been cut of the house pled, and has not been out of the house for twenty years."
"Och, the Lord have mercy on her!"

exclaimed Norah pitifully.

"But she is one of the best and busiest old souls in the world. She wrote est old souls in the world. She wrote me the other day she would like any old pictures I could send her, to cut out and paste on muslin to make children's books and screens for the Christmas gifts. She is not able to buy, so go to work on your silent letters, Norah; I will nay the postage if you bring them

only have cut out of their lives the friction, the worry and the anxiety which whittled away their energy and wasted their life forces.

The keynote of life's harmony is cheerfulness. Every muscle and every nerve must be tuned until it responds to that vibration. As the piano tuner eliminates the least discord in sound. for Norah was ignorant and untaught in all things save her sir ple household duties and the love and service of her God. Miss Leigh only smiled kindly when the letter was altogether inappropriate and tucked it quietly out of sight.

One bright morning in early autumn

sight.

One bright morning in early autumn Norahappeared with an unusual treasure trove thrown out from the rooms occupied by a group of students, who had left things in a clutter that aroused the landlady to energetic measures. "I was to burn all of 'em up, miss," said Norah; "but I picked these out. Shure, what the reading is about I don't know, but the picthers is most beautiful what the reading is about 1 don't know, but the picthers is most beautiful—church and altars, and holy priests walking in the gardens, and boys playing ball. I thought it must be something and advantaged."

ing ball. I thought it must be something very good indeed."
"Why, why"—the smile trembled on
Miss Leigh's pretty lips — "they are
old college catalogues, Norah."
"And what's them, miss?"
"Only a sort of advertisement; that
is, a book telling all about the college
and giving pictures of the chapel and
class-rooms and grounds."
"And it's no good, miss?" There
was evident disappointment in Norah's

gift, Sarah. There's a deal of things wanted for his new hospital, I know.
I'll send the dear, good doctor my screen.

"You can't do anything for me, l know," said the new patient, fixing his dull, hopeless eyes on the doctor.
"Just shut me in somehow, so I wan't "Just shat me in somehow, so I won's see all those other wretches around me, and let me fight it out alone. How long can I last? Don't be afraid to tell me. I've had my fling in life, and won't do any squealing. How long?"
"Only a few hours, I fear," answered the doctor gravely. "Is there any one the doctor gravely. "Is there any one you wish to see, any friend, priest or minister?"

"No one," was the harsh reply. have no friend, and want no cauting about me. I'll die as I've lived. Just pall up that screen beside my bed, dector, and leave me. I'll fight it out alone

And Miller Gordon turned newly on the dull, hopeless apathy that fore-shadows the awful despair of the lost soul. The gray, cold light of the win-ter's day stole in through the half cur-tained window and fell upon the screen the doctor had drawn up at his bidthe doctor had drawn up at his bla-ding. It was a bit of simple handiwork, made with patient care. As his dull, listless eyes rested upon the strangely assorted pictures pasted upon the dark green surface, they were suddenly at-tracted by a familiar scene, the old College of St. Bede's, rising from its College of St. Bede's, rising from its fine hill. His feeble pulse quickened— St. Bede's, his own alma mater, home of the brightest, happiest days of his youth! He looked again with marked attention. There were the walks attention. There were the walks through which his boyish feet had wanthrough which his boylsh feet has wandered on that glad, carefree long ago; the old playground that had echoed so often to his happy shout; the class, the study room, the lecture ball, where he study room, the lecture ball, where he had won many a proud student triumph. And here was the chapel, the old college chapel. A strange thrill went through the dying frame—the altar be fore which he had knell in the beautiful morning of life; where he had made his first Communion; where he had made his first Communion; where his own clear, boyish voice had spoken the re-newed baptismal service and pledged service forever to his Lord and God.

And now, oh God! now! now! Dr. Osgood, pacing his ward anxious ly near his strange patient's bed, was startled by a low, hoarse sound.

"Gordon, my poor friend, what is it?" he said, hurriedly slipping to the dying man's side.
"Doctor"—the husky speech was

broken by a sob; the eyes filling with the approach of death had a touching appeal in their lifted gaze — "forgive my madness; help me to die as a Chris-tian, as a Catholic. In God's name, being me a priest!" bring me a priest !'

The soft glory of a clear sunset was in the western sky when the penitent soul, purified, now in its last hour, went forth in faith and hope to meet its God, and there were only rejoicing angels to tell how poor Norah's wordless letter had done its blessed work.— Mary T. Waggaman in Sursum Corda.

# FLAMES DID NOT BURN TABER NACLE AND STATUE.

WHEN PRIEST WENT THROUGH RUINS OF ST. LAWRENCE CATHOLIC CHURCH HE FOUND REPOSITORY INTACT.

St. Lawrence's Catholic church, Pittsburg, and all its appurtenances, with the exception of the tabernacle of the high altar, in which the Sacred Host was deposited, and a large statue of the Blessed Virgin, were destroyed

After the flames had been subdued by the firemen, Rev. John McCarthy, assistant paster of the Sacred Heart church, went among the ruins. He found that everything inside the walls had been consumed or damaged beyond repair save the statue of the Blessed Virgin and the tabernacle on the main altar. Father McCarthy opened the repository and found that the Sacred Host had not been touched by the flames. The fire started in the sacristy thinker" had gone to the celebrated thinker had gone to the whole near the middle altar. The flooring of scientist and asked to have the whole the sanctuary was burned and the fire spread to the east side of the church, spread to the east side of the church, where, upon a pedestal, was the large statue which was saved. The pedestal was soriched and blackened, but the statue was not touched by the fire.

FATHER: PARDOW ON THE RIGHTS

OF REASON.

N. Y. Freeman's Journal.

Father Pardow's second sormon at St. Patrick's cathedral, March 11, 1906, was "The Catholic Church and the Rights of Reason."

thinker be any further advanced, unless he, too, were a specialist in mathematics? If there is one statement more against reason than another it is that every mind is fitted to fathom all religious questions. The one way to teach divine religion is the way of authority, the way chosen by Christ. This safeguardsall the rights of reason.

N. Y. Freeman's Journal.

Father Pardow's second sormon at St.
Patrick's cathedral, March 11, 1906,
was "The Catholic Church and the
Rights of Reason."

Father Pardow said in part:

"I endeavored to show you last Sunday how true Christianity cannot be
"churchless," for the Christianity of Christ is a collection of truths transmitted to us from God Almighty, and it is the church's sacred duty to preserve intact this deposit. The question before us this morning is: "How can men and women of our day accept and firmly negotiate large loans on church property at low rates of interest. Prompt service intact this deposit. The question beloft us this morning is: "How can men and women of cur day accept and firmly hold as true all that is contained in that deposit of faith, and yet safeguard the rights of reason." Let us accentuate at the very outset the great reverence ever shown by the Catholic church for these very rights of reason. She proclaims unbestatingly and per sistently that her children must never go against reason; that if anything is clearly against reason, it cannot be true. For God gave us reason as a trustworthy guide, and it is such as long as it keeps within its legitimate is boundaries. There may be truths beyond reason, but there can never be a single one against it. Reason itself at the caches that there are two ways, and yond reason, but there can never be a single one against it. Reason itself teaches that there are two ways, and only two, by which definite truth may gain admittance into the storehouse of my mind: The one way being the authority of evidence and the other way the evidence of authority. There is no difficulty about the former way, but we must insist very strenuously on the legitimacy of the latter way. We hear so much nowadays about personal research and investigation, as the great means of advancing in learning, that we are in danger of denying the possibility of really acquiring any knowledge by authority. Now, my very straightforward state.

# PERFECT CHRISTIANITY,

IT MUST PERMEATE THE DAILY LIFE. The Christianity that does not sift its way into every little corner of life is an imperfect Christianity. It is a part of something; and what Christ in-tended man should have was the whole benefit of a perfect example. Many ask how we can do this work. Here we are; upon some of us homes are de-pendent; upon others stores and offices; pon others school rooms and the mind of many children. We are only a part of the great machinery; if we stop for moment we may lose our place and its dependent opportunities for good and useful effort. If we rebel against class room all is taught by personal research, whereas religious truth would have to be taught by authority. Now, let us go over the subjects taught in the public schools by personal research. Is history so taught?

Are the pupils, young as well as old, asked to transport themselves into the the things we know to be wrong, or against the things we know might be better, we are apt to be set aside. After all is it not better to overlook these details and have an eye single to the greater and more majestic truths of Christianity? There is only one answer to all this. Can we allow material conditions to asked to transport themselves into the great libraries of the world and there

stand in the way of spiritual advancement — no matter what it costs? Can we, who represent the surest principles of truth, allow the shadows of disap-proval to daunt us? In short, will the Christian world go on preaching one thing and practicing another, or will it stand out fearlessly before all other men and prove its faith by its works? It must not be forgot that Christ laid strongest emphasis upon the doing of the little things, and that when we lose hold on these, the big things slip easily

should have to ask Captain Pearly to bundle up in furs and sealskins the little tots of our class room, and lead them by personally conducted tour to ward the north pole, that they might see for themselves. We can therefore know things for certain by means of Lent should be especially a time of resolution. Resolve to lead a better life and ask God to give you constancy.

Be a Catholic, not alone during the penitential season, but throughout the year-during life.-Buffalo Union and authority.

Now, our Blessed Lord came on earth Now, our Blessed Lord came on earth to teach according to the second way. He was as one speaking with authority, the Gospel declares, "and not as the scribes and Pharisees." Has the rea-

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VIVIAN, ONTARIO.

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# **Catholic** Scriptural Calendar For Year 1906

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# A PROTESTANT CONFESSION.

There is no denying the fact that the Reformation parted with much that might have been helpful to the churches which would not admit the sovereignty of Rome or the superiority of church over the Book. But now we see much that was given up by the prevailing reaction from Catholicism, reappropriated, so that Christians and the Lenten season and Easter come to the ten season and Easter come to the church as days of spiritual refreshment, church as days of spiritual refreshment, days of commemoration which serve to bring anew to Christian hearts some phase of the Christ life in the midst of the ceaseless whirl and engrossing pursuits of business. And here it may be said that it is a notable as it is an encouraging fact, that the observance of the Lenten season is becoming more and more general as the years go by.

—New York Evangelist (Presbyterian.)

# CHRISTIAN CHARACTER.

CHRISTIAN CHERACITER.

Character is what distinguishes one man from another. One is strong in will, another weak; one is gentle, an other severe: one is good and noble, another is bad and low, and as a man is in his character so is he classified by those who know him. When a man exemplifies all the virtues, his character is held in the highest esteem and he is speken of as a grand, a noble, a beautiful character and the like.

While the accidents of birth and fortune have a great deal to do with forming one's character, the after associations and one's environment have

forming one's character, the after associations and one's environment have
also their part; bu: the largest share
is what the individual himself contributes in his fidelity to the ideals he
makes, whether these be his parents,
the members of his family, his associates or even those he reads of. Each
and all of those have a marked in
fluence on his character for good or
evil, according to their own character.
Each individual soul is gratted on
some other, be this one or many collectively and, like a tree, its kind is
known by its fruits. Happy if these
powerful influences be good, for good
will be their fruit; unhappy if they
be evil for their consequences are well
nigh irreparable.

be evil for their consequences are well nigh irreparable.

In God alone we have perfection; but He is so great and perfect we cannot combrehend it, and we must confess that it is beyond human comprehension, so relegate it to the infinite But in the divine wish to bring man to a high state of perfection God sent His own divine Son to atone for man's fall from that state through Adam, and to start again under Him as a new and perfect Adam the ascent of the heights of perfection and to gain in some cases periect Adam the ascent of the neights of perfection and to gain in some cases their uppermost peaks. So we have Christian perfection and Christian character which have for their ideal Christ Himself and those closely imi-

Christ Himself and those closely imitating Him.

Thus, Christian character is that quality of mind and heart which recalls the life of Christ in His going about doing good. It tells of the lives of the saints who strove to walk in the divine footsteps. It is reflected in the lives of innumerable men and women in religion and many in the world who are striving, with the help of God's grace, to livelives of Christian perfection. It is the highest form of character and is what should be made the ideal and lived up to by all mankind. But while this is the standard of perfection and this is the character for all men, since all have been created by God and all have been redeemed by Him, we cannot expect to see it realized in a high degree other than by Christians, for these alone have the light in its fullness and these only have the grace accompanying it. But if Catholics display in their daily lives the beautiful Christian character they will be a powerful means of drawing others to adopt it whether these be from among their own delinquent or lukewarm brethren or from those outside the fold. Christian character is ever active in its functions. It reside the fold. Christian character is ever active in its functions. It re-ceives for the increase of its own perfections and it gives or pays out fo-the perfection of others. It is in this exemplifying what St. Augustin taught "not to go forward is to go backward," Perfection can never be at a stand still Our Lord is ever-leading and He bids us follow and they are nearest perfec tion who keeps closest in his wake. As the good and holy attain the greater perfection, they draw others after them and so it goes down the line, even to those mounting the first rung of the ladder

Christian character is the strongest Christian character is the strongest kind of character, as virtue is stronger than vice, good more powerful than evil. It is far reaching and enduring. It may be checked but it cannot be stopped. It may be assailed, but it can not be overcome. And why? Because God is its life and it finds its strength and its preparation in Him. and its permanency in Him. To those who strive to have this highest kind of character our divine Lord, its founder and highest exemptar, is ever faithful, and meet in them by His grace and is thus the means of the perfections they show. This was exemplified by St. Paul who discound his virtues and gave all credit to His of character our divine Lord, its virtues and gave all credit to His Lord saying: "I live, no not I, but Christ liveth in me. "And this was Christian character in its highest form Christian character has higher than must try to reflect as far as human power can, aid d by grace, the perfections of Christ, the God man, and hence the Christian is to strive to be another Christ by always glerifying the Father Ohrist by always glorifying the Father in heaven and g. Ing about ever striving to do good. Like everything good the virtues that make up Christian characte mus, be asked of God through the graces of the Holy Ghost—"the giver of all good gifts," and God's best and perfect gift to man." Our perfection is God's expressed wish and He is striving in a thousand ways to bring it about. Grace is ever trying to work upon the senses to draw man to higher and holier things, and the thoughts of creation, sacrifice, redemption and the promise of eternal happiness, are continually brought before his ness, are continually brought before his mind in the endeavor to lead him to per ection, but his free will must that, he must desire, he must pray, le

must co-operate, he must yield his faculties before anything can be accom-

faculties before anything can be accomplished.

And yet what should a man more
strive for than to perfect himself? A
man will do much to perfect his bodily
strength that he may enjoy good health
and prolong his life to a good old age.
A man will do much to secure for himself a sufficiency of this world's goods,
to making secure and comfortable for
all his life-time. What should not a
man do to perfect his soul which is
never to die! What should not a
Catholic man do to act always the
Christian character which will bring
him peace and honor here, and glory and
happiness hereafter!—Bishop Colton in
Buffalo Catholic Union and Times.

# BENEDICTION OF THE BLESSED SACRAMENT.

The Benediction of the Blessed Sacrament is one of the simplest rites of the church. The priests enter and kneel down, one of them unlocks the Tabernacle, takes out the Blessed Sacrament, inserts It upright in a monstrance of precious metal, and sets It in a conspicuous place above the altar, in the midst of lights, for all to see. The people then begin to sing. Meanwhile, the priest twice offers incense to the King of Heaven, before Whom he is kneeling. Then he takes the monstrance in his hands, and, turn in the ing to the people, blesses them with the Most Holy, in the form of a cross, while Most Holy, in the form of a cross, white the bell is sounded by one of the at-tendants to call attention to the cere-mony. It is Our Lord's solemn Bene-diction of His people, as when He lifted up His hand over the children, or when He blessed chosen ones when He seconded up from Menut. Olivet. As ascended up from Mount Olivet. sons might come before a parent going sons might come before a parent going to bed at night, so once or twice a week the great Catholic family comes before the Eternal Father, after the bustle or toil of the day, and He smiles upon them and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites: "The Lord bless thee and keep thee; the Lord show His face to thee and have mercy on thee; the Lord turn His countenance to thee His face to thee and have mercy on thee; the Lord turn His countenance to thee and give thee peace." Can there be a more touching rite, even in the judgment of those who do not believe in it? How many a man, not a Catholic, is moved, on seeing it, to say: "Oh, that I did but believe it!" when he sees the priest take up the Fount of Mercy, and the people bent low in adoration! It is one of the most beautiful, natural and soothing actions of the Church.—Cardinal Newman.

of the Church.—Cardinal Newman.

# DIOCESE OF LONDON.

URSULINE ACADEMY, CHATHAM, ONT.

URSULINE ACADEMY, CHATHAM, ONT.

Is was with a "Cead Mile Faithe " we welcomed our beloved Bishop Right Rev. F. P. McEvay, D. D. one bright day last week when he honored us with a visit, the first since his returned by D. one bright day last week when he honored us with a visit, the first since his returned by Levy Rev. Monsignor Mannier. V. G. Rev. Father Scanlon. Rev. Father Payette, Rev. Father Herman O.F. M., Lev, Father Celestine, O. F. M., Rev, Father Scanlon. Rev. Father Payette, Rev. Father Ladouccu."

Some time after His Lordship's arrival at Thines, he, with the reverend clergy and religious came to St. Cecilia's Hall where we, with a grand welcome chorus in which all the pupils participated; even the juniors rejoiced with a grand welcome chorus in which all the pupils participated; even the juniors rejoiced with a grand welcome chorus in which all the pupils participated; even the juniors rejoiced Colgan and Miss Oilve Mather. Immediately after the chorus Miss Catherine McKeon read in a refined and expressive manner an address of welcome repete with the sentiments of reverential love, gratitude and appreciation which we justly feel for our kind and zealous prelate and our joy on having once more the honor and pleasure of his presence.

His Lordship then presented to each one of the pupils a beautiful souvenir, blessed by our Holy Father—a souvenir which shall be treas ured by each and every one of us as long as life shall endure, not only for its intrinsic value but especially as a gift from our Bishop. His Lordship then, not only for its intrinsic value but especially as a gift from our Bishop, and blessed by the Pope.

His Lordship is not one with a delightful talk, describing in his own happy style, the Sovereign Pontiff, his life and other interesing and important subjects. We felt such genuine pleasure on seeing our revered Shepherd again in our midst, safe at home, after his long and perilous voyage that we would fain have lengthened the hours which pased all too quickly; but Tuesday afternoon

tain have tenginened the hours which passed all too quickly; but Tuesday afternoon with all its glad remembrances shall be ever sacred, by treasured as a pearl in Memory's casket. Our kind bishop did not forget to grant us a holiday.

FEAST OF ST JOSEPH AT THE PINES.

On the feast of the universal patron of the Catholic church, glorious St. Joseph, the beautiful marble altar of St. Joseph which now adons, our convent chapel, was used for the first time; when Solemn High Mass was offered thereat, for the generous donors, Mr. James Marshall and family, who enjoyed the well deserved privilege of being present on the occasion.

well deserved privilege of being present of accasion.

The altar looked exquisite with fits myriad lights and natural illies and enhanced by a magnificent background, a beautiful design in tapeatry representing angels, bearing a seroll on which is insertibed "Ire ad Joseph." The clusters of St. Joseph's Lity that form the groundwork of the painting are so artistically arranged and developed that they have been taken for natural flowers. The painting is the work of one of the Ursuline Religious.

OLIVE MATHER.

MARRIAGES AND DEATHS. Marriage announcements and death notices in condensed form not exceeding five lines, fifty cents

DIED. O NEIL.—At the residence of his brother, 131 anil St., London, on March 18 1995, Mr. John O'Neil, and thirty four years. May he rest in peace!

RYAN.—On St. Patrick's day at Doreham, near Guiloden, Ont., Janet May, relict of the late Richard Ryan, aged sixty-eight years, May she rest in peace!

May she rest in peace!

DALY.—At Thanesville.On\*, on Wednesday Maren 21,1906, Mr. John Daly sr., a native of County Waterford, aged eighty four years. May be rest in peace!

HURLEY.—On Monday evening, March 12,1906, at his residence Chatham township, Mr. John Hurley, a native of County Cork Ireland, aged fifty seven years. May he rest in peace!

TEACHERS WANTED. TEACHERS WANTED

CATHOLIC TEACHER WANTED FOR ST.

Andrew's school, District No. 2, N. W. T.

Male or famale, holding 1st or 2nd class certificate. Duties to commence at once. Apply
stating salary and experience to D. A. Morrison,
St. Audrews P. O., Via Wapells, S.ssk., N. W. T.

1431

WANTED FOR SCHOOL SECTION 11, HAY Male or female teacher holding 3rd class certificate. Duries to commence April 23 local Apply to Nelson Massa, Sp. Joseph, Ont. 1431 2

WANTED - WOMAN TO KEEP HOUSE
On farm for widower with two children.
Catholic. Reference required, Address. W.
L. Veness, Inni-fail, Alta. 1430 3

PRIEST'S HOUSEKEEPER.

WANTED A HOUSEKEEPER BY A priest in a county parish, Address C D., CATHOLIC RECORD Office, London Can 1632 1

First\_Eat only 3 meals a

day, 5 hours apart.

It requires 4 to 4½ hours to digest a meal. This leaves ½ to 1 hour for the stomach to rest.

Second—Eat nothing bet-

ween meals. If anything is taken into the stomach while digestion is going on, digestion stops and may not start again for an hour Third-Eat slowly and

chew food thoroughly.

This insures food being well mixed with saliva and partially digested before it reaches the stomach.

Fourth—Drink little fluid

with meals.

The stomach gives out about a pint of gastric juice to digest each meal. If you take another pint of tea, wine or water, then the digestive juices are too diluted to properly digest the food.

Fi '2-Take one "Fruit-a-

tives" tablet about twenty minutes before meals. "Fruita-tives" tone up and sweeten the stomach - insure an abundant flow of digestive juices-and cure Dyspepsia. Follow these directions for a month and see how much better you are in every way. At all druggists.

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JAMES MASON, General Manage

# The Mutual Life

Assurance Co. of Canada

WATERLOO, - ONT.

# Thirty-Sixth Annual Statement for the Year 1905.

INCOME	DISBURSEMENTS
Premiums       \$1,547,506,45         Interest and rents       407,563,94         Profit from sale of Real Estate       1,448,52	Matured Endowments 159,450 00
\$1,956 518 9	
ASSETS	LIABILITIES
Mortgages       \$4 265 533 8         Debentures and Bonds       3,245,406 8         Loans on Policies       988,670 3         Premium Obligations       28,810 6         Real Estate       56,281 6         Cash in Banks       257,730 3         Cash at Head Office       4,230 2         Due and Deferred Premiums (ne')       272 121 0         Interest and rents due and accrued       177,312 6	3
\$9,296,092	5 \$9,296 092 15

Surplus on Government Standard of Valuation, \$1,261 905 00.

# CAINS IN 1905

In In	Income	In Surplus (Company's Standard) \$ 179 928 25 In Insurance in force
		1-1 1000

J. M. SCULLY, F. C. A.,

GEO. WEGENAST, Manager

# Directors' Report

INSURANCE ACCOUNT—The volume of new business was 3.637 Policies for \$6.014 576 being an increase over 1904 of 185 Policies for \$966.408. With the exception of \$65.000 written in; Newfoundland, the new business was all written within the Dominion of Cunada. The total amount of assurance in force is \$44,199,954 under 29,788 policies, being an increase over

INCOME -The total income for the year was \$1,956 518 91, derived from Premiums, \$1,547 506,45; Interest and Rents, \$407 563.94, and profit from the sale of Real Estate, \$1 448 52,

PAYMENTS TO POLICYHOLDERS—The payments to Policyholders consisted of Death Claims, \$231 924.10; Matured Endowments, \$159 450; Purchased Policies, \$64 168.88; Surplus, \$87,923 85, and Annutities, \$9.423.56; being a total of \$552 914.19. The Death Claims which fell in during the year amounted to \$769,214, and though slightly in excess of those in the preceding year, were very light, and much below the expectation.

THE EXPENSES AND TAXES were \$348 491.76, and Profit and Loss \$1519.18, making a total of \$3:0,010.94, or 17.8 per cent, of the total income

ASSETS—The cash essets at the close of the year were (\$8,846,658 42, and consisted of mortgages, \$4 265 531.86; Debentures and Binds, \$3,245.401.89; Libans on Policies, \$988 670 39; Premium obligations, \$28 810 60; Real Estate, including the Head Office building, \$56 281.08, and cash in Bunks and at Head Office, \$261,961.60. Adding to this the durant greature, \$20 201.09, and cash in Bunks and at Head Office, \$261,961.60. Adding to this the due and deferred premiums, \$73 121.08, interests and rents due and accrued \$117.312.65; the total assets amount to \$9.295.092.15. It will be observed that, as in the past, we still continue to invest our funds in securities of an non-speculative character, and that we hold them on our books

The interest on our investments has been very well met, especially in the city of Winnipeg, where on morigages amounting to \$745.575, the interest in arrear at the close of the year was only \$227. In the province of Manitobs and the West generally, there is a tendency to defer payment of instalments of principal on account of the desire to purchase more land All payments, both for interest and principal, have however, been very well met, and were quite equal in that respect to the previous year. In Ontario and elsewhere the Mortgage collections have been exceptionally good, and at the close of the year there was interest in arrear of only \$15.37, the largest part of which fell due in the closing days of the year, and has since been paid. The active demand for money during the year kept our funds well employed at good rates of interest. The average rate realized on our funds was 5,1 per cent.

THE LIABILITIES were again computed on the same standard as in former years viz.: Combined Experience Table with 4 per cent. Interest for all business up to January 1, 1900. From that date to January 1, 1903, on the Jastitute of Actuaries' Table, with 3 per cent. interest, and thereafter on the same table with 3 per cent. interest. The reserve computed upon this standard of valuation amounts to \$8.210.061.24, and the total liabilities are \$8.342.061.03. The Eurplus over all liabilities on the Company's standard of reserve, as above mentioned, is \$934.001.12, being an increase for 1904 of \$181,928.25. On the Government standard of valuation our surplus would be \$1,263.995. THE LIABILITIES were again computed on the same standard as in former years viz.

As in former years, the Executive Committee has examined all the securities and verified all the entries relating to them on the Company's books.

# THE SOVEREIGN BANK OF CANADA

YOUR ATTENTION is respectfully drawn to the opening of a Branch of this Bank at

635 Dundas Street, London East where accounts of societies, lodges, churches, charity organizations, schools, factories and business men

can be opened. JOINT ACCOUNTS of husband and wife, brother and sister, or any two, upon which either can draw, can also be opened.

WE ADD INTEREST in our Savings Department to our customers EVERY THREE MONTHS.

# The Sovereign Bank of Canada

London Branch, opposite City Hall, F. E. KARN, Manager.

London East Branch, 635 Dundas Street, W. J. HILL, Manager.

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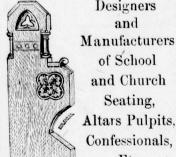
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