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y order of the Board,

oronto, Jan. 23, 1909

ays inclusive.

And many good people were gathered

warm,
They hurried past through the wintry

some were hoping their souls to save,

grace, And closely muffled in veils of lace,

At last came one of noble name,

dame,

strung. She proudly there to the beggar flung.

worn, Not even the beggar's seemed more for-

But I give you my prayers, good friend,

said she,
"And sure, I know God listens to me." On the maid's pure hand so white and

" It is you have given the purest pearl," Ridgeway, Wis.

by the dev 1.

a word of comment, and shall content myself with vouching for their absolute truth. If any one thinks differently from me on the subject, he is quite free

For several months, I was constantly receiving le ters from the priest in practice the solemn Exorcisms. could go myself, and wrote to St. telling the priest to expect me on the Tuesday following: I should be accompanied by Father Garrigan of

mind as to my travelling companion, and took Father Delagues, O. M. I., then in charge of the Native Mission in Dur-

I really did not believe it was a case of possession, and Father Delagues laughed at the very idea of it.

ance, when on arriving at the mission, ound the natives in eager expectation the priest had told them that the Bishor vas coming to cast out the devils, and prayers had been said every day for that one way or the other. So I turned to Our Lord, and told Him the whole thing was now his affair and He had to help

We then went to see the two girls, Germana and Monica, who were kept in separate rooms, and away from the other children. As soon as Germana saw me. she began to tremble and shake all over, shrinking from me. I told her to kneel down, which she did, gnashing her teeth. Father Delagues threatened to punish

dress, and we went away to see Monica. The latter seemed to suffer terribly, but I was very uncertain yet, and called

the priests (3 Trappists) and also the Sisters, and asked them some particulars about the ways of the two girls. Here are some of the things they told me:

-They carry enormous weights, which
two men could hardly lift (the girls are
about sixteen years old.)

-They understand Latin whilst in

their fits, and even speak it sometimes.

—They reveal the secret sins of the School Children, etc.

be ready to begin at 2 p. m., in the Sisters choir, and excluded everyone else

Then a kind of convulsion, and she re from the Church. Just before the time. small bottle of holy water in my pocket.
Then I put on the rochet and mozetta, and waited for Germana.

Then I put on the rochet and mozetta, and waited for Germana. I had the holy water font emptied and filled with plain water, whilst I took a

The Sisters brought her into the Chapel, and I sprinkled her at once with water from the font. At first, she looked up with a slight shudder, but as I continued, she laughed mockingly and cried: "You may go on, this is not holy water!" I then took the bottle out of this time she shricked and cried, and asked me to stop.

Now, I must remark that all the time

which the ordeal lasted I spoke Latin only, the girl obeying all my orders and answering me, usually in Zulu but someimes in Latin.

After some prayers, I asked her: "Die mini quomodo voceris ?"—to which she replied: Dic mihi nomen tuum! I insisted, and she aid: I know your name; it is Henry, but where did you see that spirits have names?"—"They have, and I command you to tell me yours."— Never, never!' But on my placing on her head a relic of the true cross, which she could not see : "Take that away, she cried, it crushes me!"-"What is it? -"A relic!"—Then now tell me your name."—"I can't but I'll spell it; D-i-o-a r."—"Now, who is your Master?"
"I have none!"—But you have one and must tell me his name."—"I cannot, but I shall write it" and she wrote with her

inger; Lucifer.

"Now." I went on, "t-ll me why you were cast out from Heaven."—"Because God showed us His Son made man, and commanded us to adore Him, but we would not, because He had taken unto Himself an inferior nature."

Whilst I was going ou with the prayers

of the ritual, she (should I not say He?, however you understand) interrupted me constantly, objecting to all the invocations. When I read extracts from the Gospels, she suddenly exclaimed:

"I know Matthew, I don't know Mark!"

"This is an untruth, and to make up
for it kneel down at once." Which she for it kneel down at once." Which she did. Whilst we recited the Magnificat, she interrupted again: "Stop it, I know

to be quiet, she turned on him: "You fool! who gave you authority over me? Did the Bishop or the Abbot delegate

At times she remained quiet and distasia: "Stop your prayers," she said also, "they hurt me; if you stop, I shall go out to-morrow morning!" Time went on, and as I was tired, I commissioned on, and as I was tired, I commissioned one of the priests to read the prayers for me. He did so, but with a droning voice: as he stopped at the end of a paragraph, she turned fercely upon him,

Exi immunde spiritus!" she said. From time to time, she went into will fits of roaring; on such occasi I had only to place two fingers lightly on the throat, and she could not utter ound. To make a counter-experiment, asked one of the Sisters to do the same as I did, but it had no effect: "Tell me I said, but it had no elect: "Tell me, I said, why you are so much afraid of the priest's fingers?" — "Because," she answered, "they are consecrated," and she made the motion of the Bishop anointing the priest's hands at his ordination.

We went on thus from 2 p. m. till 9 o clock in the evening, when I decided to stop till the following morning.

Afterwards Germana was somewhat quieter, and she came, begging of me not to give her up: "I am sure," she said, " that if you said your Mass for me to morrow, it would be easier." " Yes," to-morrow, it would be easier." "Yes,"
"I answered," I shall, but on the condition that you will go to confession and

the Exorcisms again.

From the very first words she became

I asked. "He went to baptize a man who got sick suddenly." That also was true, but nobody in the chapel knew it. Then she asked for a drink, and one of the state of the sheat of the state of the state of the state of the state. After Then she asked for a drink, and one of us fetched her a cup of water. After drinking some of it, she stopped: "Wretched man," she said. "you gave me holy water!" Still I made her drink me holy water!" Still I made her drink the whole of it and she became quite defiant: "All right, give me more still. it will not make me suffer more than I

It would be too long, were I to repeat Sometimes they are lifted off the ground in spite of the Sisters holding them.

Sometimes they are lifted off the everything she said. Suffice it to say, that every moment it became more and more awful, until at last she tried to bite more awful, until at last she tried to other a priest. He, somewhat excited gave a mon fire!" The Sisters withdrew, and saw the girl's dress ablaze. Another time, her bed began to burn also, although there was no fire near by.

And so on.

It was getting very serious, and the proof Sixters were of this terrible life. oor Sisters, weary of this terrible life, fell to the floor, and moaned with awful begged of me to help them. After all this, I thought it was my duty to begin the solemn exorcisms. I ordered therethe struggle was terrible. The struggle was terrible was terrible was terrible. The struggle was terrible was terrible was terrible was terrible was terrible. The struggle was terrible was terrible was terrible was terrible was terrible was terrible. The struggle was terrible the solemn exorcisms. I ordered therefore the four priests and three Sisters to But the sign of the cross brought the

Then a kind of convulsion, and she remained motionless, as if dead. "Locus

to Germana. If anyone can explain the signs, the symptoms, the words, and the cure, otherwise than by possession, he will be more clever than I am.

I shall perhaps relate some other time the case of Monica, and in the meantime, I give the editor of Rome leave to do with this what he liked. I have in my possession a letter sent me by Germana afterwards, in which she begs that I may pray for her death. She has seen too much and is afraid of

NOTES FROM ROME.

life.-Rome.

Rome, January 23. Up to the middle of January the re

lief fund sent directly to the Holy Fa-ther for the earthquake sufferers amount ed to about \$300,000. one-nalf of which has come from Catholics of the United States. This money was forwarded by the Holy Father as fast as received to the bishops of the stricken districts, and of the towns near by, where the sur vivors took refuge temporarily.

Money is still coming in from all direc-

tions and it cannot come too quickly nor toos and it cannot come too quickly nor too generously. There will continue to be great hardship among the survivors for a long time yet, and those who have harbored them must be helped. There are thirteen thousand wounded and homeless refugees from the devastated cities in Naples alone, and to put these on their feet again is a problem that the generosity of the world must help to

ments when quick and sensible help was required but a hero also for the steady, quiet endurance that has made im every day since the catastrophe man beings, who look to him in their woe for relief and comfort and safety. He has proved a giant for practical work

in the rescue.

The money sent to him seems almost miraculously multiplied in its ability to gather the scattered fragments of families, provide food and raiment and sisters are following Mgr. Arrigo's lead and the survivors of these terrible times will later, in calmer days, give good testimony to that effect.

As it is, and it is a sorrow to have to say it, many of the secular papers are dumb about the Archbishop's work, though lauding others to the skies. Worse than this, some of the papers are belittling the work of the Archbishop and the bishops, and worse yet, the minister of the Navy, Admiral Mirabello, had an attack on the clergy charging them with abandonment and cruelty and political manœuvering during the days that succeeded the catastrophe.

His villianous charge against the clergy wholesale has had however the good effect of bringing out the decent press, even the most secular, in a unan-imous defence of the prompt and noble work of the Archbishop and the whole elergy behind him. Altogether the clergy behind him. Altogether the earthquake has been the means of bringing the priests and the poor people face to face and heart to heart as they have to face and heart to heart as not been brought together for a long

The Giornale d'Italia tells :

In Messina a fine group of men have immortalized themselves by their courrage and resourcefulness—of them later. but in Calabria one man stands head and shoulders above all others; Mgr. Morabito, Bishop of Mil to. He knew Communion to-morrow morning."

The night was awful, and the poor sisters had to remain with her all through. She went to confession and Holy Communion in the morning, and Holy Communion in the morning, and a devoted band of priests and nuns, visiting the places most afflicted, burying the dead, rescaling the morning. ing the dead, rescuing the wounded consoling the surviving, opening sou unmanageable, and we had to tie her kitchens, distributing clothing, direct feet and her hands, since eight of us ing the building of wooden barra he Father Delagues threatened to punish her, if she did not behave properly: he had no sooner said this, than she jumped up, in a perfect fury: "Because you are from Durban, she said, you think you can do everything, even strike a spirit!" [2] find her again." It was true, [2] find her again." It was true, [3] find her again." It was true, [4] find her again." It was true, [5] find her again." It was true, [6] find her again." It was true, [7] find her again." It had sent for away, but Germana could not her away. But Germana could not be seen building or wooden barra he, hardly eating or sleeping or resting, and finding time to write letters to the dardly eating or sleeping or resting, and finding time to write letters to the supplying relief. Admiral Mirabello did not see Bishop Morabito multiply ing himself so marvellously amid the early in the morning I had sent desolate towns—the Admiral was too busy fooling with tape and sealing-wax

very probably never heard anything Reggio where they have a school, and orphanage, and a home for infants. In the first there were twenty sisters— seven of them were buried under the ruins, with eleven of the girls and eight servants: the surviving nuns rescued the rest of the children; dressed their wounds, clothed and shel-tered them, and had them sent to a place of safety. In the second two of three Sisters were killed—the third, Suor Raffaella, though wounded herself, for four days and nights saved and self, for four days and nights saved and nursed the thirty orphans who escaped, and begged for the food which kept them from starvation. In the third there were four Sisters with thirty there were four Sisters with thirty little innocents—all escaped except two babies who perished. But they did not escape so easily. The Sisters begged that they and their charges might be taken on board a vessel standing outside the port, but no heed was paid to their entreaties so they went. did to their entreaties so they went our large drawers from a linen chest for His unfortunate children. nd in each of them they placed five abies. The drawers were lifted on the eads of the four sturdy nurses, each of ng babies in their arms, the little pro on set off in a terrible downpour of rain, and never stopped until it reached Gerace, twelve miles away! It would easy to fill a volume with the heroic

A HEROIC LIFE OF SELF-SACRIFICE. WHAT A CATHOLIC WOMAN HAS DONE

eds of the priests and nuns.-N. Y.

Freeman's Journal.

Not long ago there died in New Not long ago there died in New Orleans another woman who like Margaret of immortal fame in that city, "went about doing good" in quiet and unassuming ways. She lived out her life as quietly as her days had been spent. This woman was Miss Anna Meyer who had devoted her whole life to the aducation and unlifting of the to the education and uplifting of the

of the education and appropriate to the oldered people of her city.

She was born in New Orleans sixtyone years ago. She was just nineteen rears old at the close of the Civil war, years old at the close of the CUN war, and with a keen discernment unusual in one so young, she studied social condi-tions, and saw that unless restraints were thrown around the newly freed negroes, they would be destroyed by the very license which freedom gave them. She saw, too, the young Catholic negroes fast drilting from the faith and her heart yearned over them. So quietly she set to work to do what little she could to safeguard those in whom

she was interested. To this end she opened a little school in her own home, and went about among the colored people of her neighborhood, the colored people of the helphotacker, who were wild with the idea of having their children go to the Public schools and sit alongside of the white children, and explained to them the dangers of educating the mind without training the heart and soul; above all, the dangers of losing their faith.

She soon had a class of nearly one hundred pupils, boys and girls, whom she taught gratis.

sne taught gratis.

This large class of children she taught
to read and write, and instilled into
them the principles of their faith, preparing them for their first communion and confirmation, taking them in a body each morning to Mass, and during the each morning to Mass, and using the days of the retreat having them remain with her in quiet and prayerful prepar-ation for the greatest event of their lives. In the spring of 1866, one of the her little school growing to greater proportions, some of the pupils paying if they desired, but the great majority re-

ceiving their training free.

HER EDIFYING LIFE. The Benedictine Fathers who are in charge of St. Boniface Church say that Miss Meyer was a constant source of edification to the people and parish. She wanted souls for God—helpless, bandoned souls-and so she gave her life abandoned souts—and so she gave her hie to the care of the colored people of that section. For forty years, day in and day out, Miss Meyer was at the early Mass with her class of first communion children; these seldom numbered les than forty, and often more. More than this, of an evening she would gather the older colored people, men and women who desired to be instructed in the faith and would teach them their catechism and their duties to God, to their neigh-

bor and themselves.

She followed her boys and girls from the schools and the first Communion classes into their homes and after life, and many a one she saw honorably and properly married. She followed the children grown to manhood to the gates of death, bringing the priest to hear their dying confession, and administer the last sacraments and she stayed there at their bedside to speed the parting soul and comfort it with thoughts of God and His infinite mercy and love.

Such was the life of Anna Meyer for forty years. Her aim was to give the colored people a good, Christian education to lead them to God and heaven. She never asked for funds to help her in her work. She never made an appeal for money to the people of the North. She gave of herself, of her heart and soul, to the blessed work. More than this, she gave all her humble means in works of charity, bringing comfort and assistance to manyla home, and this irrespective of color or greed. Often during the period of nearly half a century she was offered good positions in white schools, for her ability as a teacher was well known. But she peculiarly adapted to reach all kinds of their superior.

Morning Star of New Orleans said:
"And now for the first time the story of
Anna Meyer is given to the world. Her
name appeared in the newspapers for
the first time when her death notice appeared. But she needed no newspaper notoriety to stimulate her in her blessed God-given work. She has shown the world what a Catholic woman can do alone, unaided save by the good priests who encouraged her and the Great God who was her inspiration and guide. Her lifework stands as a monument of the consecration of a Catholic woman to principle and self-imposed duty, a duty that she believed all the more imperative because she held and exemplified that the Catholic Church alone can solve the colored problem, that its saving pre-

carried with them for that purpose. So closed a beautiful life, lived for God and

SCIENCE WITH A CAPITAL S.

Professor See, United States naval officer in charge of the observatory at Mare Island, Catifornia, has announced new hypothesis which he believes is destined to remanently supplant the hypothesis of Laplace promulgated at

Paris in 1796.

For over a hundred years the scientists in the field of astronomy have taken Laplace's theory as a satisfactory solu-tion of the origin of the heavenly bodies and their movements. It was to them a wonderful achievement of science and was held up for the admiration of the gaping multitude as evidence of the superiority of this age over the ignorant astronomy of the past, and of course,

the ignorance of Moses also.

It was the teaching of science and to doubt it or hesitate to accept it was to make oneself an object of scientific con-tempt, and if Moses' account did not coincide with it Moses was an ignora-

The accounting for anything by say ing that science teaches it is very un

What is Science? Is it a thing, a person or an institution whose function to teach? No, it's none of these.

What is it then?
Science according to the dictionary, and considered objectively, is knowledge, co-ordinated, arranged, and systematized. It is then not the thing known, for that which is, Is, whether known, or not. It is the mental act or state of knowing. Reduced to the last resort it is the cognizance by the mind of the individual of truths, of supposed facts and realities. These, co-ordinated, arranged and systematized in the individual mind-for there is no common mind of humanity—is what is called Science—with a capital S if you

It appears therefore as strictly subjective, that is, it is in the individual mind and not outside it. Things, facts, realities are outside; it is the knowledge or cognizance of them that is in the mind. Where there is no mind there is no knowledge, and things are

there is no knowledge, and things are even if there was never a human mind to cognize them.

To sum up, then, the authority of Science is nothing more than the author-ity of one or more individual investi-

ators and theorists. But the idolators of Science are not satisfied with this limited and very fallation for the greatest event of their lives. In the spring of 1866, one of the largest classes of first communicants in New Orleans was the class of colored children prepared by Miss Meyers. She kept on with her work, year after year, her little school growing to greater proher little school growing to greater pro-Nothing must contradict it except, itself, a right it reserves to itself and is con-

stantly putting to use.

The Scientist as a collector of facts is not an undesirable citizen to the friends of progress in knowledge. But we en he ies a few facts or supposed facts together and goes to work to build up theories his value as an investigator ceases. And when he goes to theorizing the spirit of the age im-pels him to construct if possible a theory pels him to construct if possible a theory that he imagines will contradict Moses

Of course we do not mean that all students and investigators of nature and her laws are impelled by this spirit. There are some who have a high purpose and unconquerable industry, and who know what they are about. To meet these is as cheering as to meet robins in midwi ter.- N. Y. Freeman's Journal.

KIND WORDS FROM A SECULAR PAPER.

Commenting on the Chicago Missionary Congress, the Waterloo (Iowa) Cour-The Catholic Church has done and is

still doing a great work among and for the Indians. It has not done as much, comparatively speaking, for the negro, but perhaps this was owing to the fact that heretofore this mission field was operated from abroad. Now that it is to be self-governed from its home we confidently expect that more attention will be paid to work among the negroes.

There is here a large field of useful-

ness opened for the Church not thus far occupied. There are many colored congregations, but not many colored With profer effort the number of colored churches can easily be increased.

We hope that the Congress may see

one called a priest away; he came back half an hour later: "Where has he been," had heard of him and was pleased to for money.

I asked. "He went to baptize a man mention him as an exception. But he mention him as an exception. But he mention him as an exception. But he mention him as an exception on board his man-of-war, but even he always refused. She was not working for money.

In closing its account of her life the when compared with Catholic worship. We have eyes to see as well as ears to hear, which Protestantism seems to have forgotzen, but Catholicism has not. Some churches exalt the intellect at the expense of the devotional and sacra-mental, Catholicism does not. The color, the vestures, the paintings and altars of the Catholic church all appeal to the children of the sun. The im through the ear. For this reason the Catholic Church has a mission and a message to the American negro which

no other church has or can give. It has a social mission and a message for a negro which no other church has in an equal degree. Before its altars all nations and all races are alike and have been so adown all history from the time of the apostles to the present day. Its ministering priests know no difference between rich or poor. European or American, white or black or yellow or garments and prejudices in its lobbies before they enter its gates to become a part of its worshipping congregations These words of the Anostle Paul "God hath made of one blood every nation of man for to dwell on all the face of the earth," have their full meaning inside the walls of every Catholic church. Therefore we believe that the American Catholic Church can do much good by increasing its work among the negroes.

The Priest

How great does not the priest become! How near to his God! There is silent peace in his heart; the censure of the world, its praise, its contempt, hatred no longer have an effect on heart, for it rests in its God; in Him and with Him it is above the world—"Your life is hid in God."—Hettinger, "Letters to a Young Theologian.'

CATHOLIC NOTES.

Bishop Hickey of Rochester, N. Y., has announced the appointment of Rev. Dennis J. Curran as Vicar General of

At the request of Father Doyle of the Apostolic Mission House, the president has appointed a Porto Rican priest to be chaplain of the reconstru Porto Rican regiment.

The Church in the United States has one hundred and five missionaries who have shed their blood for her. Of these, seventy three were Franciscans, twenty-four Jesuits, four Dominicans, one Sulpican, and three Secular priests. In Detriot the men attending the

printers' Mass on Sunday morning, celebrated at 4 o'clock at St. Aloysius' church, have organized a choir to sing at the early service. There are up-wards of a hundred men who attend the early morning Mass.

It is estimated that \$25,000 will be spent in improvements at St. Joseph's Church, Stratford, Diocese of London during the present year. It is intended to install new seats, remodel the interior and purchase twenty magnificent oil paintings.

Father Vaughan's concert at the Albert hall, London, resulted in collecting £1.000 for poor children. For this he is greatly indebted to the generosity of Mme. Patti, who emerged from her retirement and once more drew thous-ands of music-lovers to the hall which has witnessed so many of her triumphs.

draws near, many courtesies are being shown him by the Pope, by Cardinal Merry Del Val and other cardinals. Recently in Salem, Ore., the Rev.

Father Chiappa, S. J., read a paper be-fore the Ministerial Association convening in that city. The learned Jesuit's subject was "The Authority of the Catholie Church; Its Origin Nature and Extent," and a discussion followed it which nearly all the ministers present took part. Forty converts, who were being in-

structed in the Paulist Fathers' chapel. in New York, on Candlemas eve, became panic stricken when fire attacked the rectory, and several young women attempted to leap from a window. Priests and converts joined in fighting the flames and Father B. O. McGrath, formerly a baseball player at Dartmouth, was overcome by smoke, but was soon revived. One of the most remarkable conse

quences of the great Eucharistic Congress recently held in London is the beginning of a number of conversions in England. A most telling example of this new movement is the abjuration a few weeks ago of the faith of the Church of England by the Superior of a community of Anglican Sisters at the Convent of St. Catherine in London, During the Eucharistic Congress Dom Cab-rol, Abbot of Farnborough, was com-missioned by the Archbishop of Westminster to give religious instruction to the Sisters of this Community, who had desired for some time to enter the Catholic Church and decided to embrace the Faith during the Eucharistic Congress. The Feast of the Immaculate Conception was chosen for the reception of the Superior Dom Cabrol presided at the ceremony, and some days later the Mother Superior received her first Communion in the chapel of the Italian Hosits way clear to increased effort in this field because the Catholic Church is ters will soon follow the example of

Beside the church door a-weary and

The wind was bitter, the snow fell fast, And a mocking voice in the fitful blast Seemed ever to echo her mourning cry, And she begged an alms of the passers-

by,
"Have pity on me, have pity, I pray,
My back is bent and my hair gray."
The bells were ringing the bells were ringing the hour of prayer,

there; But covered with furs and mantles

the grave;
And, alas! they had no time to heed
The poor soul asking for charity's need some were blooming with beauties

They saw not the sorrow nor heard the Of her who sat on the cold door stone.

By the city counted the wealthiest And the pearls that round her neck were

Then followed a maiden young and fair, Adorned with clusters of golden hair; But her dress was thin and scanty and

With tearful look and pitying sigh, She whispered soft, "No jewels have I

small, The blind woman let a teardrop fall, And kissed it; then said to the weeping

AN AUTHENTIC CASE OF DEMONIACAL POSSESSION.

Two months ago I promised the editor of Rome a relation of certain facts which happened in my Vicariate last year (May, 1907), concerning two native girls

I shall simply relate the facts, without to do so: I mean, provided he admits the facts, he may draw his own conclu-

There is in the Vicariate of Natal a Mission now in charge of the Trappist Fathers, where a great deal of good is done, although it was a long time before any results could be seen. This Mission is dedicated to St. Michael, and about twenty miles from the nearest village, the magistracy of Umzinto.

charge of St. Michael's, in which he declared that two girls of the Mission Native School were possessed Mission Native School were possessed by the devil, and asked for permission to practice the solemn Exorcisms. After some time, I allowed him to do so, and things were quieter for a little while, but soon the distressing phenomena re-appeared worse than before. I was very much annoyed, and hardly believed it was a case of possession, but rather put it down to hysterics. Unable to go at allowed to go into another girl, Anasta it in a sudden, she begged to be allowed to go into another girl, Anasta it is stop your prayers," she said of Marianhill either to go himself or legate a priest who would enquire inthe facts, and if necessary, exorcise But a few days after, I found

At the last moment, I changed my

set out on the Monday, and arrived at St. Michael's on Tuesday at

You may imagine therefore my annoyntention. I had, therefore, unless I wanted to lose all prestige and authority in the natives' mind, to settle the case

THE SCOTTISH CHIEFS; THE LIFE OF SIR WILLIAM WALLACE

BY MISS JANE PORTER.

CHAPTER XXVIII.

WALLACE REFUSES THE SCOTTISH CROWN AT THE HANDS OF EDWARD — MAKES A TOUR OF THE NORTHERN COUNTIES. Day succeeded day in the execution of these beneficial designs. Them fulfilled the royal halls of Lochmaben did not etain him who knew no rest bu he was going about doing good While he was raising, by the hands of his soldiers, the lately ruined hamlets into well-built villages, he felt like the father of a large family in the midst of a py home. He had hardly gone the suit of these now cheerful valleys on an embassy from England overtool He had hardly gone the him at the tower of Lammington. The ambassadors were Edmund, earl of Arundel (who had married the only Beck, Bishop of Durham. At the moment their splendid cavalcade, escorted by a party from Sir Eustace Maxwell, entered the gate of Lammingto ce was in the hourly expectation of Edwin: hearing the horses, he hastened into the courtyard the officer of Maxwell informed him of the names and errand of the illustri-"We come, Sir William Wallace," cried the prelate, "we come from the King of Ragland with a message for your private ear."—" And I hope, gallant chieftain, joined Lord Arundel, " what we have t impart will give peace to both nations.
and establish in honor the most generous

well as the bravest of men ! Wallace bowed, and conducted the Southron lords into the hall. Lord Arundel looking round, said, "Are we

"Perfectly," he replied; "and I am y to receive any proposals of peace the the rights of Scotland will allow

e earl drew from his bosom a gold casket, and, laying it on a table, addressed the Regent: — "Sir William Wallace, I come to you, not with the denunciations of an implacable liege lord om a rash vassal has offended, but in the grace of the most generous of monarchs, who is anxious to convert a brave insurgent into a loyal friend. My lord the king having heard, by letters from er in-law the Earl de Warenne, of the honorable manner in which you treated the English whom the fate of battle threw into your power, instead of sending over from Flanders a mighty rmy to overwhelm this rebellious kingdom, has deputed me, even as an ambas-sador, to reason with the rashness he is ready to pardon. And with this dia-dem," continued he, drawing a circlet of jewels from the casket, " which he tore from the brow of a Saracen prince on the ramparts of Acre, he sends the as s of his regard for the heroic vir taes of his enemy. And to these jewels, be commands me to say, he will add a more efficient crown, if Sir William Walenthusiasm, and acknowledge, as he is in duty bound to do, the supremacy of England over this country. Speak but the word, noblest of Scots," added he, "and the Bishop of Durham has orders from the generous Edward immediately to an moint you king of Scotland: that done, my royal master will support you in your throne against every man who may dare

to dispute your authority,"

At these words Wallace rose. "My lord," said he, "since I took up arms for injured Scotland, I have been used to look into the hearts of men: I therefore estimate with every due respect the compliment which this message of your Had he king pays to my virtues. Had thought that I deserved the confiden of Scotland, he would not have insulted me with offering a price for my allegiance. To be even a crowned vassal of King Edward is far beneath my ambit-Take back the Saracen's diadem who has sworn, by the Cross, to maintain the independence of Scotland, or to lay

down his life in the struggle." Weigh well, brave sir," resumed the earl, "the consequence of this answer. Edward will soon be in England; he will march hither himself, not at the head of such armies as you have discom-fited, but with countless legions; and, who he falls upon any country in indig-nation, the places of its cities are known

Better for a brave people so to per," replied Wallace, "than to exist in

What dishonor, noble Scot, can ac

crue from acknowledging the supremacy of your liege lord? Or to what can the proudest ambition of Scotland extend be yond that of possessing its throne?"
"I am not such a slave," cried Wallace

"as to prefer what men might call ag grandizement before the higher destin of preserving to my country its liberties untrammelled. To be the guardian of her freedom, and of the individual rights of every man born on Scottish ground, is my ampition. Ill should I perform one duty, were I to wrong the pos-ity of Alexander by invading their throne; and horrible would be my treason against the other, could I sell my confiding country, for a name and a

banble, into the grasp of an usurper!"
"Brand not with so unjust an epithet
the munificent Edward!" interrupted Lord Arundel. "Let your noble nature be a witness of his. Put from you all the prejudices which the ill conduct of his officers have excited; and you must perceive that, in accepting his terms, ou will best repay your country's con-

fidence by giving it peace."
"So great would be my damning sin in such an acceptance," cried Wallace, "that I should be abhorred by God and man. You talk of noble minds, earl: man. You talk of noble minds, ear, look into your own; and will it not tell you that in the moment a people bring themselves to put the command of their consciences, into the hands of an usurper (and that Edward is one in Scotland, our annals and his tyrannies declare), they sell of the name of men? In that deed they abjure the gift which God has intrusted them; and justly, the angels of his host depart from them. You know the sacred

that we are commanded to preserve the one at the expense of the other; and we are ready to obey. Neither the threats nor the blandishments of Edward has power to shake the resolves of them who draw the sword of the Lord and of Gid-

"Rebellious man!" exclaimed Beck "Since you dare quote Scripture to sanction crime, hear my embassage. To meet the possibility of this flagitious obstinacy, I came armed with the thunder of the Church, and the indignation of a justly incensed monarch. Accept his most gracious offers, delivered to you by the Earl of Arundel. Here is the cross to receive your oath of fealty," cried he, stretching it forth; "but beware! keep it with a truer faith than did the traitor Baliol, or accept the malediction of Heaven—the exterminating vengeand

of your liege lord!"
"My Lord Durham," replied Wallace had your sovereign sent me such pro posals as became a just king and were possible for an honest Scot to admit, he should have found me ready to have treated him with the respect due to his rank and honor. But when he demands the sacrifice of my integrity; when he asks me to sign the deed that would asks me to sign the deed that wound again spread this renovated land with devastation; were I to consider the gloz-ing language of his embassy as grace and nobleness, I should belie my own truth, which tramples alike on his men-aces and his pretended claims. And I ask you, priest of heaven! is he a God greater than Johovah, that I should fear

And dost thou presume, audaciou rebel!" exclaimed Beck, "that the light of Israel deigns to shine on a barbarian nation, in arms against a hero of the cross? Reprobate that thou art, an swer to thine own condemnation! Does not the Church declare the claims of Edward to be just; and who dares gain-

say her decrees?"
"The voice of Him you pretend to serve! He is no respecter of persons He raises the poor from the dust; and by his arm the tyrant and his h plunged in the whelming waves! Bishop, I know in whom I trust. Is the minister greater than his Lord, that I should believe the word of a synod against the decreed will of God? Neither anathe mas, nor armed thousands, shall mak me acknowledge the supremacy of Edward. He may conquer the body; but the soul of a patriot he can never sub-

"Then." cried Beck, stretching his rozier over the head of Wallace, "as the rod of Moses shed plagues, mis leath over the land of Egypt, I invoke the like judgments to fall on this rebel lious land and its blasphemous leader And thus I leave it my curse."

Wallace smiled. Lord Arundel observed him. "You despise this malediction, Sir William Wallace! I thought more piety had dwelt with so mu military nobleness."

"I should not regard the curses of a congregated world," replied Wallace, "when my conscience as loudly pro-claims that God is on my side. And is He not omniscient, that He should be swayed by the prejudices of men? Does He not read the heart? Is He not master of all causes? And shall I shrink, when I know that I hold his commission? Shall I not regard these anathemas even as the artillery with which the advers ary would drive me from my post? But did the clouds rain fire, and the earth open beneath me, I would not stir; for I know who planted me here; and, as long as He wills me to stand, neither men nor levils can move me hence.

Thou art incorrigible!" cried Beck " I would say firm," rejoined Arundel. " could I regard as he does the cause he has espoused. But as it is, noble Wallace, I must regret your infatuation, and, instead of the peace I thought to leave with you, hurl war, never ending extirpating war, upon the head of this devoted nation!" As he spoke, he threw his lance against the opposite wall, in which it struck, and stood shivering; and, taking up the casket and its splen did contents, replaced it in his bosom.

Beck had turned away in wrath from

the table : and, advancing with a magis terial step to the door, he threw it open, as if he thought that longer to breathe the same air with the person he had ex communicated would intect him with his own curses. At that instant, a group of who waited in the ante-chamber, hastened forward. At sight of the prelate, they raised their bonnets, but hastened forward. hesitated to pass, as he stood on the threshold, proudly neglectful of their respect. In the next minute, Wallace

respect. In the next minute, wanace appeared with Lord Arundel.

"Brave knight," said the earl, "the adieus of a man as sensible of your private worth, as he regrets the errors of or public opinions, abide with you Were Edward sensible to virtue, a his brave subjects are," replied the chief, I should not fear that another drop of innocent blood need be shed in Scotland, to convince him of his present injustice. arewell, noble earl; the generous candour of yourself and your brother in-law will ever live in the remembrance of

William Wallace," William Wallace."

While he spoke, a youth broke from the group before them, and rushing towards the Regent, threw himself at his feet. "My Edwin, my brother!" exclaimed Walace, and clasped him in his arms. The Scots who had accompanied their young leader from Stirling, now crowded about the chief, some kneeling and kissing his garments, and others ejaculating, with uplifted hands, their hanks at seeing their protector. "You forgive me, my master and

friend?" cried Edwin. "It was only as a master I condemned you, my brother!" returned Wallace every proof of your affection must render you dearer to me; and had it been xerted against an offender not so totally in our power, you would not have men my reprimand. But ever remember, the reprimand. But ever remember, the on of prisoners are inviolable, for they lie on the bosom of mercy; and who that has honor would take them

" May I ask, noble Wallace," said Lord Arundel, "if this interesting youth be the brave young Ruthven who distinguished himself at Dumbarton, and who, De Warenne told me, incurred a severe though just sentence from you, in consequence of his attack upon one whom, as I soldier, I blush to name?"

"It is the same," replied Wallace; "the valour and fidelity of such as he are as sinews to my arms, and bring a more grateful empire to my heart, than all the crowns which may be in the power of Edward to bestow."

"I have often seen the homage of the

"I have often seen the homage of the body," said the earl, but here I see that of the soul; and, were I see that of the soul ; and, were I asking, I should envy Sir William Wallace!"

You speak either as a courtier or a exclaimed Beck, turning with threatening brow on Lord Arundel. Beware, earl,! for what has now been said must be repeated to the royal Ed-ward; and he will judge whether flattery to this proud rebel be consistent with

"Every word that has been uttered in this conference I will myself deliver to King Edward," replied Lord Arundel: "he shall know the man on whom he may be forced by justice to denounce the sentence of rebellion; and when the puissance of his royal arm lays this kingdom at his feet, the virtues of Sir Wil-liam Wallace may then find the mercy e now contemns

Beck did not listen to the latter part of this explanation; but proceeding to the courtyard, had mounted his horse before his worthier colleague disappeared from the hall. Taking a gracious of Sir John Graham, who attended him to the door, the earl exclaimed, "What a miracle is before me! Not the mighty mover only of this wide insurrection is in the bloom of manhood, but all his ger erals that I have seen appear in the very morning of youth. And you conquer our morning of youth. weterans: you make yourselves names which, with us, are only purchased by long experience, and hairs grown in camps and battles!"

"Then by our morning, judge what our provided the state of the state

day will be," replied Graham; w your monarch that, as surely as show your monarch that, as surely as the night of death will in some hour close upon prince and peasant, this land shall never again be overshadored by his

"Listen not to their bold treasons!" cried Beck; and setting spurs to his horse, he galloped out of the gates. Arundel made some courteous reply to Arundel made some courteous reply to Graham; and, bowing to the rest of the cottish officers, turned his steed, and pursued the steps of the Bishop along the banks of the Clyde. When Wallace was left alone with Ed-

win, the happy youth took from his bosom two packets from Lord Mar and the countess. "My dear cousin," said he has sent you many blessings; but l could not persuade her to register even one on paper, while my aunt wrote al this. Almost ever since her own re-covery she has confined herself to my uncle's sick chamber, now deserted by the countess, who seems to have forgot-ten all duties in the adulation of the audience-hall."

audience-hall."
Wallace remarked on the indisposition
of Mar, and the attention of his daugh er, with tenderness. And Edwin pro eeded to describe the regal style which the countess affected, and with magnificence she welcomed the Earls Badenoch and Athol to their native country. "Indeed, my dear lord," concountry. "Indeed, my dear lord, tinued he," I cannot guess what vair passion has taken possession of her; but the day I went to Snowdon to receive nds for you, I found her seated her commands for you, I found her seated on a kind of throne, with ladies stand ing in her presence and our younger chieftains thronging the gallery, as if she were the Regent herself. Helen en ered for a moment, but she started (for morning courts of her stepmother), and retreating, I followed." But Edwin did not relate all that passed in this conferce between himself and his cousin.

Blushing for her father's wife, Hele would have retired to her own apart-ments; but Edwin drew her into one of Lady Mar's rooms, and began to speak of his anticipated meeting with Wallace. He held her hand in his. "My dearest cousin," said he, "will not this tender hand, which has suffered so much for our brave friend, write him one word of kind emembrance? Our queen here will send im volumes.

Then he would hardly have time to attend to one of mine," replied Helen. Besides, he requires no new assurance to convince him that Helen Mar can ever cease to remember her benefac with the most grateful thoughts.

"And is this all I am to say to him, Helen.

"All, my Edwin." "What! not one word of the life you have led since you quitted Stirling? Shall I not tell him that, when this lovely arm no longer wore the livery of tits heroism in his pehalf, instead of your lovely arm of longer wore the livery of seem to reign. I am working in the hearts of men for your advancement." appearing at the gay assemblies of the countess, you remained immured within your oratory? Shall I not tell him that, sat days and nights by his couch-side, listening to the despatches from the borders, and subscribing with smiles and fears to his praises of our matchless Shall I not tell him of the sweet maid who lives here the life of a oun for him? Or must I entertain him with the pomps and vanities of my most unsaintly aunt? Ah, my sweet cousin, unsantly aunt? An, my sweet cousn, there is something more at the bottom of that beating heart, than you will allow your faithful Edwin to peep into!" "Edwin said she, "there is nothing in my heart that you may not see. That it reveres Sir William Wallace beyond

all other men. I do not deny; but class not my deep veneration with a sentiment which may be jested on. He has spoken to me the language of friendship; you know what it is to be his friend; and having tasted of heaven, I cannot stoop on earth. What pleasure can I find in pageants? What interest in the admiration of men? Is not he a brighter object than I can anywhere look upon? I not his esteem of a value that puts to nought the homages of all else in the world? Do me then justice, my Edwin! nought the homages of all else world? To me then justice, my Edwin; believe me, I am not gloomy, no sighing recluse. I am happy with my thoughts, and thrice happy at the side of my father's couch; for there I meet the image of the most exemplary of human borders. The more private accounts were not beings; and there I perform the duties of a child to a parent deserving all my

love and honour. "Ah! Helen! Helen!" cried Edwin. 'durst I speak the wishes of my heart? But you and Sir William Wallace would

frown on me, and I dare not!" "Then never do!" exclaimed Helen.

At this instant the door opened, and Lady Mar appeared. Both rose. She bowed haughtily to Helen. To Edwin she graciously extended her hand. "Why, my dear nephew, did you not come into the audience-hall?"

Edwin answered, that as he did not know the governor of Stirling's lady lived in the state of a queen, he hoped he should be excused for mistaking lords and ladies-in-waiting for company for that reason, having retired till he could bid adjeu in a less public scene.

Lady Mar, with stateliness, replied "Perhaps it is necessary to remind, you, Edwin, that, though Lord Mar's wife, I am not only heiress to the sovereignty of the northern isles, but, like Lord Badenoch, of the blood of the Scottish kings. Rely on it, I do not degenerate, and that I affect no state to which I may not pretend."

conceal a smile at the pride of his but not before the countess had observ ed the ridicule which played on his lips. Vexed, but afraid to reprim one who might so soon resent it by speaking of her disparagingly to Walace, she unburthened her anger upon Helen. "Lady Helen," cried she, "I re-quest an explanation of that look of deision which I now see on your face. I vish to know whether the intoxication of your vanity dare impel you to despise claims which may one day be established to your confusion.

This attack surprised Helen, who had hardly attended to who had passed. "I neither deride you, Lady Mar, nor de-spise the claims of Lord Badenoch; but I must, out of respect for yourself, and tenderness for my father, frankly say hat the assumption of honours legally in your possession may involve you in ridicule, and pluck danger on our nearest relatives. It is what my ather would never approve, were he t knew it; and awakening the jealousy of other ladies of the royal houses is not a probable mode to facilitate the success

on of Lord Badenoch."
Provoked at the just reasoning and coolness of this reply, and at being mis apprehended with regard to the object with whom she was to share the splend ours of a throne, Lady Mar answered Your father is an old man, and has out lived every generous feeling. He neither understands my actions, nor shall he control them; and as to Lord Badenoch giving me the rank to which my birth entitles me, that is a foolish

dream-I look to a greater hand." "What!" inquired Edwin; "does you highness expect my uncle to die, and that Bruce will come hither to lay the rown of Scotland at your feet?"

"I expect nothing of Bruce, nor of your uncle," returned she; "but I look or respect from the daughter of Lord Mar, and from the friend of Sir William

She rose, and presenting Edwin with he packet for Wallace, told Helen she night retire to her own room. "To my father's I will, madam," re

Lady Mar coloured at this reproof and, turning to Edwin, said. "You know that the dignity of this situation

must be maintained; and, while others attend his couch, I must his reputation.
"I have often heard that Fame i
better than life," replied Edwin; "and thank Lady Mar for showing me ho

differently people may translate the same lesson. Adieu, sweet Helen!" said same lesson. Adieu, sweet Hele he, bending to kiss her hand. well." returned she: "may good angel The substance of the latter part of this scene, Edwin did relate to Wallace

He smiled at the follies of the countes and broke the seal of her letter. It wa the same style with her conversations at one moment declaring herself his di interested friend, and, in the next uttering wild professions of attachmen The conclusion of this strange epistl told him that the gratitude of all her relations of the house of Cummin ready at any moment to relinquish it claims on the crown, to place it on brow so worthy to wear it. The words of thi letter were so artfully, and so persuasively penned, that had not Edwin described the vanity of Lady Mar, Wallace might have believed that she was ambitious only for him, and that, could she share his heart, his throne would be a secondary object. To establish this deception in his mind, she added—"I live here as at the head of a court, and fools around me think I take pleasure in it: but did they look into my actions, But whether this were her real motive or not, it was the same to Wallace: h felt that she would always be, not mere ly the last object in his thoughts, but the first of his aversion. Therefore, hastily running over her letter, he recurred to a second perusal of Lord Mar's. In this he found satisfactory details of the success of his dispositions.

Lord Lochawe had possessed himself of the western coast of Scotland, from the Mull of Kintyre to the farthest mountains of Glenmore. There the victorous Lord Ruthven met him, and completed the recovery of the Highlands by a range of conquests from the Spey to the Moray Frith and Inverness-shire. Lord Bothwell, as his colleague, brought from the shores of Ross, and the hills of Caithness, every Southron banner which had waved on their embattled towers. Graham was sent for by Wallace to hear

these tidings.
"Ah!" cried Edwin, "not a spot north of the Forth now remains, that does not acknowledge the supremacy of

the Scottish lion!"
"Nor south of it either;" returned Graham; "from the Mull of Galloway to my gallant father's government on the Tweed, from the Cheviots to the northern ocean, all now is our own. is locked against England; and Scotland must prove unfaithful to herself, before the Southrons can again set foot on her

less gratifying to Wallace; for he found that his plans for disciplining and bringing the people into order were every where adopted, and that alarm and penury had given way to peace and abundance. To witness the success of his designs, and to settle a dispute between Lord Ruthven and the Earl of Athol re-

lative to the government of Perth, Lord King of England, that he Mar strengly urged him to repair to the scene of contest. "Go," added the earl, "through the Lothians, and across the Queen's-ferry, directly into Perthshire. would not have you come to Stirling, lest it should be supposed that you are in-fluenced in your judgment either by my-self or my wife. But I think there can-not be a question that Lord Ruthven's ervices to the great cause invest with a right which his opponent does not possess. Lord Athol has no claim, but that of superior rank; and, being the near relation of my wife, I believe she is anxious for his elevation. Therefore, come not near us, if you would avoid female importunity."

Wallace now recollected a passage in Lady Mar's letter, which, though not speaking out, insinuated how she should expect he should decide. Well pleased o avoid another rencontre with this ady's love and ambition, Wallace sent off the substance of these despatches to Murray, and then, with Edwin and Sin John Graham, set off for the Frith o The Regent's arrival at Perth wa

soon spread throughout the province, and the hall of the castle was crowded with chieftains, come to pay their respects to their benefactor. An army of grateful peasantry filled the suburbs, begging for one glance of their beloved lord. To oblige them, Wallace mounted his horse, and, between the Lords Ruthven and Athol, with his bonnet off, rode from the castle to the populace plain on the west of the city. He grati-fied their eagerness by his condescension, and received the sincere homage thousand grateful hearts. The Grampians echoed with acclamations of "Our leliverer-Our Prince-The champion of Scotland - The glorious William Wallace!" and the shores of the Tay reinded with similar rejoicings.

Ruthven beheld this with sympathetic eeling. His just sense of the merits of gent had long internally acknowedged him as his sovereign; and he miled with approbation at every breath ing amongst the people, which intimated what would at last be their general shout

Different were the thoughts of the gloomy Athol. Could he by a look have blasted those arms, have palsied that head, gladly would be have made Scotland the sacrifice, so that he might never again find himself in the riumphant train, of one whom he deem boy and an unstart. The issue of Ruthven's claims did not

essen Lord Athol's hatred Regent. Wallace simply stated the case to him, only changing the situations of the opponents; he supposed Athol to be in the place of Ruthy n, and then asked the frowning earl, if Ruthven h manded a government which Athol had bravely won and nobly secured, whether he should deem it just to be sentenced relinquish it into the hands of his rival? By this question he was forced to decide against himself; but while Wallace hoped that, by having made him his own judge, he had found an ex edient both to soften the pain of disap pointment, and to lessen the humiliation of defeat, he had only redoubled the hatred of Athol, who thought he had thus been cajeled out of even the priviedge of complaint. He, however ted to be reconciled to the issue of affair, and taking a friendly leave of the Regent, retired to Blair; and there amongst the numerous fortresses which owned his power, he determined to pasis days and nights in devising the fall

f Wallace.

Meanwhile the unconscious object of his hatred, oppressed by the crowds which were assembling in Perth to do him homage, retired to Huntingtower a castle of Lord Ruthven's, at some distance from the town. Secluded from the throng, he there arranged matters of consequence to the internal repose the country; but receiving applications for similar regulations from the counties farther north, he decided on going thither himself. He bade adieu to the ospitalities of Huntingtower; and, ac npanied by Graham and Edwin, with small but faithful train, he comr journey which he intended should prehend the circuit of the Highlands With the chieftain of almost every castle in his progress he passed a day, and, situation of the peasantry created in his

mind, he lengthened his sojourn. Every-where he was welcomed with enthusiasm; and his glad eye beheld the festivities of Christmas with a delight which recalled past emotions till they wrung his heart. The last day of the old year he spent with Lord Lochawe in Kilchurn Castle and in the course of a few days the ear accompanied his guest to make the ciraccompanied his guest to make the cir-cuit of Argyleshire. At Castle-Urqu-hart they parted; and Wallace, pro-ceeding with his two friends, performed his legislative visits from sea to sea. Having traversed, with satisfaction, th whole of the northern parts of the king-dom, he returned to Huntingtower or the very morning that a messenger had reached it from Murray. That chieftain informed the Regent of King Edward's arrival from Flanders, and that he was preparing a large army to march into

otland. "We must meet him," cried Wallace on his own shores; and let the horror attending the seat of war fall on the country whose king would bring desola tien on ours.'

> CHAPTER XXIX. BATTLE OF STANMORE.

The gathering word was despatched from chief to chief, to call the clans of the Highlards to meet their Regent in Clydes-Dale. Wallace set forward to summon the strength of the Lowlands; but at Kinelavin Castle, on the coast of Fife, he was sur prised with another embassy from Edward—a herald, accompanied by that Sir Hugh le de Spencer, who had conducted himself so insolently on his first

embassage.
On entering the chamber where the Regent sat with the chieftains who had accompanied him from Perthshire, the two Englishmen walked forward; but before the herald had paid the customary respects, Le de Spencer advanced to wallace, the contumely with which the ambassadors of Prince Edward were treated is so resented by the & Co., Toronto.

own majesty in to tell you that your treasons have filled up their measure; that now, in the plenitude of his continental victories, he descends upon Scotland annihilate this rebellious nation, and-

"Stop, Sir Hugh le de Spencer," cried the herald; "whatever may be the denunciations with which the king has entrusted you, you must allow me to perform my duty before you declare them. And thus I utter the gracious which his majesty has put into my mouth.'

my mouth.

He then addressed Wallace, and accusing him of rebellion, and of devagatations made in Scotland and in England, promised him pardon for all, if he would disband his followers and acknowledge his offence.

Wallace calmly replied to the herald "When we were desolate, your king came to us as a comforter, and he put us in chains! While he was absent, I invaded chains! his country as an open enemy. I rifled your barns, but it was to feed a people shom his robberies had left to perish. I marched through your lands: I made your soldiers fly before me; but what spot in all your shores have I made black with the smoke of ruin? I leave the people of Northumberland to judge etween me and your monarch. that he never shall be mine, or Scot land's our deeds shall further prove!"

"Vain and ruinous determination!" exclaimed Le de Spencer. "King Ed ward comes against you with an army that will reach from sea to sea. Where ever the hoofs of his war-horse strike there grass never grows again. The sword and the fire shall make a desert of this devoted land; and your arrogant head, proud Scot, shall bleed upon the

"He shall see my fires, and meet my sword in his own fields," returned Wal-lace; "and if God continue my life I will keep my Easter in England, in de pite of King Edward and of all who ear armour in his country!'

As he spoke, he rose, and, bowing to the herald, the Scottish marshals conducted the ambassador from his pres ence. Le de Spencer twice attempted to speak, but the marshals would not allow him: they said the business of the embassy was now over; and, should he further to insult the Regent. he privilege of his official characte should not protect him from the wrath

Wallace foresaw a heavy tempest Scotland threatened by the mbassies. He perceived that Edward by sending overtures which he knew could not be accepted, by making a show of pacific intentions, meant to throw the blame of the continuation of throw the ostilities upon the Scots, and so over come the reluctance of his more just nobility to further persecute a people whom he had made to suffer so much The same insidious policy was likewise nade to change the aspect of the Scottish cause in the eyes of Philip o France, who had lately sent congratula tions to the Regent on the victory of Cambus-Kenneth. To prevent this last injury, Wallace despatched a vessel with Sir Alexander Ramsay, to inform King Philip of the particulars of Edward's proposals, and of the consequent coninued warfare.

On the twenty-eighth of February, Wallace joined Lord Andrew Murray on Bothwell Moor, and had the happiness of seeing his brave friend again lord of the domains which he had so lately lost for him. A strong force from the Highand Wallace had the satisfaction of see ing before him thirty thousand wellappointed men. He had hardly commenced his march, when a courier from sir Roger Kirkpatrick met him, with information that the Northumbrians, being apprised of King Edward's approach, had driven Sir Eustache Maxwell, with great loss, into Carlaveroch; had taken several minor forts, and, though harassed by Kirkpatrick, were ravaging the country as far as Dumfries. The brave knight added, "These Southron thieves blow the name of Edward before them, and with its sound have spell-bound the courage of every soul I meet. Come, then, valiant Wallace, and conjure it down again, else I shall

When Your Child Has a Cold

Are you satisfied with anything that sens under the name of cough

Or do you search out a medicine of proven value such as Dr. Chase's Syrup of Lisseed and Turpentine. How few cases of consumption there

would be if every child's cold were looked after as it should be. Did you ever think of it in this way? It is the neglected cough and cold that leads to the dreadful lung discases sooner or later. From repeated attacks the lungs are weakened and

there comes pneumonia or consumption with their dreadful fatal results. How watchful parents should be of their children. How careful to use effective treatment instead of trusting to cough mixtures which are often of little value or of harmful effects.

Because it is prepared from linseed, turpentine and other simple but wonderfully effective ingredients, Dr. Chase's Syrup of Linseed and Turpentine is particularly suitable as a treat-ment for children's coughs and colds.

Croup, bronchitis and even whooping cough yields to the influence of this great medicine and for this reason it jeta heddene and to this feasing is kept constantly on hand in the majority of homes and has enormous sales.

Mrs. John Chesney, Innerkip, Ont., writes: "Dr. Chase's Syrup of Linseed

and Turpentine cured my of whooping cough when the doctor had given her up and since then we always keep it in the house as a treatment for coughs and colds. It is the best medi cine we ever used.

There is no getting round statements such as this and you want the most effective treatment possible when your child becomes ill. Dr. Chase's Syrup me up to this inro cowardic Wallac but, pro enemy w was put time, the and, it b top of t news of cons bu thorald hill of fi despair.

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Day b ing his Annand leaving drove h ers. Anna the peo ess ev equal t With at array b ground, he stoo of Edwa

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ddressed Wallace, and rebellion, and of devas-Scotland and in England, rdon for all, if he v

his majesty has put into

re desolate, your king omforter, and he put us in it was to feed a people eries had left to perish. ugh your lands: I made y before me; but what ir shores have I made smoke of ruin? I leave forthumberland to judge nd your monarch. And shall be mine, or Scot-shall further prove!"

inous determination!" ex-e Spencer. "King Ed-ainst you with an army from sea to sea. Where-of his war-horse strike, ever grows again. The fire shall make a desert land; and your arrogant ot, shall bleed upon the

e my fires, and meet my vn fields," returned Wal-f God continue my life I laster in England, in de his country!"

h, he rose, and, bowing to e Scottish marshals con-mbassador from his pres-Spencer twice attempted the marshals would not now over; and, should he er to insult the Regent, of his official character otect him from the wrath

atened by these repeated to perceived that Edward, evertures which he knew accepted, by making as fic intentions, meant to

me of the continuation of uctance of his more just irther persecute a pel made to suffer so n idious policy was likewise ad lately sent congratula Regent on the victory of neth. To prevent this last ce despatched a vessel with r Ramsay, to inform King e particulars of Edward's d of the consequent con-

enty-eighth of February, or, and had the happiness brave friend again lord of which he had so lately lost strong force from the Highhad the satisfaction of see-him thirty thousand well-en. He had hardly comnarch, when a courier from kirkpatrick met him, with that the Northumbrians, sed of King Edward's ap-driven Sir Eustache Maxeat loss, into Carlaveroch; several minor forts, and, seed by Kirkpatrick, were country as far as Dumfries. night added, "These Southblow the name of Edward , and with its sound have the courage of every soul I ie, then, valiant Wallace, it down again, else I shall

Your Child as a Cold

isfied with anything that

alue such as Dr. Chase's Lis seed and Turpentine. cases of consumption there

f every child's cold were r as it should be. r as it should be, ver think of it in this way? neglected cough and cold to the dreadful lung dis-r or later. From repeated and lungs are weakened and pneumonia or consumption readful fatal results.

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no getting round statements
his and you want the most
reatment possible when your
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& Turpentine, 25 cents a botdealers, or Edmanson, Batesonto. er used.

not be surprised if the men of Annan-dale bind me hand and foot, and deliver me up to Algernon Percy (the leader of this inroad), to purchase mercy to their

FEBRUARY 20, 1909.

owardice."
Wallace made no reply to this message but, proclaiming to his men that the enemy was in Dumfriesshire, every foot was put to the speed, and, in a short time, they arrived on the summits of the eastern mountains of Clydesdale. His treons halted near the village of tiggar. troops halted near the village of Biggar; and, it being night, he ascended to the top of the highest crag, and lit a fire, whose light he hoped would send the news of his approach to Annandale. A moment after, a hundred answering beamoment after, a numered answering bea-cons burnt along the horizon. Thor-thorald saw the blaze; he showed it to his terrified followers. "Behold that hill of fire!" cried he, "and cease to despair." "Wallace comes!" was their

response, "and we no more fear."

Day broke upon Wallace as he crossed the heights of Drumlanrigg; and, pouring his thousands over the valleys of Annandale, he swept the invaders back. He took young Percy prisoner, and leaving him shut up in Lochmaben, drove his vessels far beyond the bord-

Annandale again free, he went into its various quarters, and, summoning the people, he reproved them for their cowardice, and showed them that, unless every man. possessed a courage equal to his general, he must expect to fall again under the yoke of the enemy. With augmented forces he marched into Cumberland; and having drawn up his array between the river and a high ground, which he covered with archers, he stood prepared to meet the approach

But Edward did not appear till late in the next day; and then the Scots descried his legions advancing from the horizon; to pitch their vanguard on the plain of Stranmore. Wa'lace knew that for the first time he was now going to pitch his soldiership against that of the greatest general in Christendom; but he did not shrink measuring him, arm to arm, and mind to mind, for the assurance of his cause was in both. His aim was to draw the king towards

the Scottish lines, where he had dug deep pits, and, covering them with twigs and grass, had left them as traps for the Southron cavalry; for in cavalry, he was told by his spies, would consist the chief strength of Edward's army. The waste in which Wallace had laid the adjoining counties, rendered the provisioning of so large a host very difficult and, as it was composed of a mixed multitude from every land on which the King of England had set his invading foot, harmony could not be expected to continue among its leaders. Delay was therefore an advantage to the Scottish Regent; and observing that his enemy held back, as if he wished to draw him from his position, he determined not to stir, although he might to be struck

with awe of so great an adversary.

To this end he offered him peace, hop-

(which he did not deem probable) or, by filling Edward with an idea of his fear, urge him to precipitate himself forward, to avoid the dangers of a prolonged so-journ in so barren a country, and to take Wallace, as he might think, in his panic. Instructing his heralds what to say, he sent them on to Roycross, near which the tent of the King of England was pitched. Supposing that his enemy was now at his feet, and ready to beg the terms he had before rejected, Edward admitted the ambassadors, and bade them deliver their message. Without farther parley, the herald spoke. "Thus saith Sir William Wallace: Were it not that the knights and nobles of the realm of Scotland had ever sought redress of injuries before they sought revenge, you, King of England and invader of our country, should not now behold orators in your camp, persuading concord, but an army in battle array, advancing to the onset. Our Lord Regent, being of the opinion of his predecessors, that the greatest victories are never of such advantage to a conqueror as an honorable and bloodless peace, sends to offer this peace to you at the price of restitu-tion. The lives you have rifled from us you cannot restore; but the noble Lord Douglas, whom you now unjustly detain a prisoner, we demand; and that you etract those claims on our monarchy, which never had existence, till ambition begot them by the basest treachery. Grant these just requisitions, and we ay down our arms; but continue to deny them, and our nation is ready to rise to a man, and with heart and hand avenge the injuries we have sustained. You have wasted our lands, burnt our towns and imprisoned our nobility. Without consideration of age or condition, women, children, and feeble old men have fallen by your sword. And why was all this? Did our confidence in your honor offend you, that you put our chieftains in durance, and deprived our yeomanry of their lives? Did the benedictions with which our prelates hailed you as the arbitrator between our princes, raise your ire, that you burnt their churches, and slew them on the altars? These, O King! were thy deeds; and for these, Wil'iam Wallace is in arms. But yield us the peace we quish your unjust pretensions; and we ce more consider Edward of Eng-

Third, and his subjects as the friends Edward contemptuously answered: "Intoxicated by a transitory success, your leader is vain enough to suppose that he can discomfit the King of England, as he has done his officers, by inso-lent words; but we are not so weak as to be overthrown by a breath, nor so base as to bear argument from a rebel. I come to claim my own; to assert my supremacy over Scotland; and it shall knowledge its liege lord, or be left a desert without a living creature to say this was a kingdom. Depart! this is my answer to you; your leader shall receive

and as the kinsman of Alexander the

his at the point of my lance."
Wallace, who did not expect a more Awallace, who did not expect a more davorable reply, ere his ambassadors returned, had marshalled his lines for the onset. Lord Bothwell, and Murray, his valiant son, took the lead on the left wing; Sir Eastace Maxwell and Kirkpatrick commanded on the right; Grabam held the reserve behind the woods;

and the Regent, with Edwin and his brave standard bearer, occupied the centre. Having heard the report of his messengers, he repeated to his troops the answer they brought; and while he stood at the head of the lines, he exhorted them to recombe the centre. horted them to remember that on that day the eyes of all Scotland would be upon them. They were the first of their country who had gone forth to meet the tyrant in a pitched battle, and, in proportion to the danger they confronted, would be their meed of elements. would be their meed of glory.

TO BE CONTINUED.

THE HOME COMING.

dropped by the westbound train at Wensford glanced at each other sympathetically. One of them, a seaman in the navy, was carrying a heavy kit-bag on his shoulder. The civilian a man of middle height and unpretentious appearance, had a small

"It's beastly cold !" said the latter with a friendly nod.
You're right," replied the sailor,
"especially when you've come from a
place where the sun'll well-nigh cook a

The other man smiled. It was evident from the color of his skin that he too, had lived in a tropical country.
"I wonder if I shall be able to get

conveyance," he said. "Depends on where you want to go toke way-

"Then the carrier's cart'll take you, I know it'll be here to meet me be ause I wrote."
"That's good."

They gave up their tickets to the half-frozen porter and climbed up into the cart. Although it was only 7 o'clock, nearly everbody in the little town seemed to have taken refuge by their firesides, and the clatter of the rickety old conveyance over the cobblestones seemed unnaturally loud.

The carrier threw them a couple f sacks, which they wrapped around

"Your home is here, I suppose," said the civilian, lighting an old briar which had evidently seen much ser-

"It was when I had one," replied the sailor slowly, "but I've still got many friends here. It's old Deane I'm going to stop with. You'll know him if your not a stranger in Eastoke."

"I'm afraid I am. It's fifeen years in the stranger in Eastoke."

"I'm afraid I will since I was there."

"Ah, then old Deane was head coachman at the Hall in Sir George coachman at the Hall in Sir George Hall and James an Falconer's time. He's an old man now past work. He's got a daugh-

"True it's mighty cold," said the

He seemed desirous of avoiding any further mention of Mr. Deane's daughter, but as he afterwards admitted, his companion seemed to have a knack of drawing him out, so that before the cart had covered the five miles between Wensford and his destination he found that he had considerably enlarged

upon the subject.

16 transpired that his name was
Woodward—Harry Woodward—a very
old name in these parts, almost as old as that of Falconer itself. He had two more years of sea service to put in, and after that it seemed that if the Fates were kind to him little Rosa Deane would change her name to his. It has been arranged long ago, when

they were boy and girl together.

At length the cart pulled up at the Falconer Arms, and on the stranger's suggestion they entered. The bar parlor was well filled, and from the oise and gesticulation which prevailed it appeared that some topic of unusual interest; was under discussion. There was a sudden hush as the travellers en-tered, followed by a chorus of greetings Woodward found himself engulfed by

a crowd of friends.

The stranger passed almost unnoticed to the little window which communioated with the bar, and, after seeing and the carrier, he ordered for himself a glass of hot whiskey. While sipping it he was taking a quiet interest in the babel of conversation behind

him.
"And it's my opinion," a voice was saying, "that you'll be coming home just at the right time, Harry Woodward."

There was a sudden silence, and the sailor went on sipping his glass contentedly.

"How's that? What d'ye mean?" he

The stranger glanced at the man who had spoken so mysteriously. From the way he carried his head, and from the air of importance with which he spread himself in front of the blazing fire, it was evident that he was the village

was evident that he was the vinage oracle
"I think it right," he said, "that he should hear the truth from us first. What say, friends?"
"Aye!" the others assented, gravely and unanimously, and Woodward suddenly put his glass down.
"What's up?"

"What's up ?" "You don't know anything about old Deane and his gal? "Haven't heard since we left the

"Haven't heard since we left the Pacific," said the sailor, in a voice full of apprehension. "What is it, lads? Speak up!"
"Turned out, Harry, lad! Sold up, by that hound of a Jasper Pratt!"
"The Squire's agent! It's not true!"
"This very day! We was talking it over when you come in."
"Why?" The man's voice was husky and his mouth was twitching ominously.

ously. A youth in the corner jumped up ex-

citedly.
"Cause Rosa wouldn't marry the bla'guard. The others turned on him angrily.
One of them pushed him back into his

never told me a word of it!"

gasped the sailor.
"She wouldn't, Harry. 'Twasn't

e of the words he'd said to her. But he knew as she was promised to

The indiscreet youth in the corner was not yet entirely abashed.

"Maybe you don't know Jasper
Pratt," he said.

"Silence!" cried the man by the fire. "It's not to make you behave like a fool we're telling you this,

Harry."
"With an effort the sailor steadied

"Besides," put in the landlord, who was by way of being a politician. "It isn't him so much to blame, blackguard as he is. It's the system, my friends!"

They all turned to him deferentially, and the strenger of the system. and the stranger emptied his glass. For the first time he found himself in

the direct line of observation.
"What system?" he asked. "It's the evil of having an absentee

"Aye!"
"Jasper Pratt isn't the man—nor the type of man neither—to have unlimited power. As it is, he might be Squire himself."

"Aye!" chorused his listeners again. Woodward created a diversion by throwing his glass into the fireplace. It broke with a crash.

"D-n politics," he cried; "where is she anyhow? Turned out of house and home you said they were. Come, mates, you can trust me not to do any violence. Where are they?" " In old Mrs. Ayling's cottage scarce

said the spokesman, "just for to-night.

After to-night—he broke off and shrugged his shoulders.
"Then I'm off! You've got a room

for me here, I expect. "I'll be in later on—before closing time. Good-night, He went out by himself, slamming the loor behind him. The stranger waited

a few seconds, then placed some silver upon the counter.
"Drinks round!" he said, briefly, " after I'm gone. And have one your-self, Mr. Landlord."

When he emerged from the inn door, Woodward's hurrying form was a hundred yards away, but he made no effort tram Crutchley, in Sunday Chronicle. to overtake him. A quarter of an hour later he knocked deferentially at the door of a cosey little house that lay back from the road surrounded by a well fitted garden. A maid opened the

"Is Mr. Pratt in?" he asked. "What did you want to see

" A little matter of business." The girl looked at him suspiciously, then left him standing in the hall while she went to make inquiries. He looked around him at the substantial oak fur-

round nim at the substantial out the niture and smiled grimly.

Presently a large overbearing man came out smoking a cigar.

"What's your business at this hour of

he night?" he demanded. Then, seeing that his visitor was a stranger and a gentleman, he took his cigar out of his outh, coughed by way of apology, and

asked him in.
"I wanted to see you, Mr. Pratt," said the stranger, mildly, "about this affair of poor Deane and his daughter." said the agent defiantly " Ah !"

you're a lawyer, I suppose?" The stranger did not deny it. "Mr. Deane, I under old servant of the family." old servant of the family." help that. They paid no

rent. I've got my duty to do to my em-ployer, who's in Australia." You're wrong. I am Sir John Fal-

The man turned dangerously "I received a letter from Australia— only last night, he gasped." "Quite right! I came with it, on the

same boat. A sudden whim, Mr. Pratt."
"I remember you now, Sir John.
But you've changed."
"No doubt. I was a boy when I last
saw you. Since then I've succeeded my father in his responsibilities, and you were among them, Mr. Pratt. You seem very comfortable here."

With a bland air of interest he looked

around the room.

"If you'd told me you were coming,
Sir John, stammered the bailiff uneasily, "I would have made prepara-

tions for your reception.
"Thanks, I had quite an interesting reception, as it was. They don't seem to think very highly of you at the village inn Mr. Pratt."

Pratt laughed ingratiatingly.
"I dare say I'm unpopular," he said, but it's in your interest, Sir John."

"I rather think that if you did your "I rather think that if you did your work as I want it done you weuld be the most popular man on the estate." He broke off suddenly and his voice hardened a little. "Have you any inventory of the Deane's furniture?"

"I-I believe so. The auctioneer sent me one." He fumbled in his desk for a paper and handed it to Sir John. The baronet read it through, then looked at his agent

meaningly.
"Every article mentioned here," he

said slowly, "must be inside that cot-tage again in an hour and a half." Pratt gasped in sheer amazement. "It's—it's impossible, Sir John; they're sold. And, besides, if I may say so—"

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more, and as secretly as possible. I have an eye for the dramatic, Mr. Pratt. If the original articles cannot be replaced, others must be substituted either from your house or from mine You clearly understand?"

"But, Sir John—"
"For instance, there's a grand-father's clock included in this inventory. I noticed a very nice one while I was waiting your convenience outside there. "Well?"

"Things went from bad to worse, and at last, after leading em to think it didn't matter much, Jasper Pratt up and asks Rosa to marry him, by way of do the thing handsomely, Mr. Pratt, if I settling the debt. She told my missus about it—all of a tremble she was about it If there are any carpets, linen, or other things you cannot supply yourself, come to me for them. But for your own sake,

Mr. Pratt, you understand."
"Yes, Sir John." The man's face was deathly white as e opened the door to show his master at. He had lived in a pleasant dream or some years, and the suddenness o

for some years, and the studenness of the awakening was painful.

"Oh, by the bye," said Sir John cheerfully, "I expect they'll want ar extra bed, as a visitor has arrived— Harry Woodward—little Rosa's fiance. ou may know him. I don't think I uld meet him just now if I were you. Report to me when everything is ready n hour and a half, mind. And com me to morrow morning at 10 o'clock with your books and vouchers. I am going to audit all the accounts since my father's death. It's a cold night, Mr

hours later, to his infinte surprise, Harry Woodward was requested by one of the hall servants "with Sir John Falconer's compliments" to step ver to Mr. Deane's cottage. Arrived found himse'f staring openouthed at his late travelling com

Well, Harry," laughed Sir John, "I've put things as right as possible in the short time available. How do you think old Deane will like it?" Harry looked around him and drew a

eep breath, for Jasper Pratt had done

himself credit.

"And there'll be no more such mis inderstandings, Harry; be sure and tell the old man that. I meant to go back to Queensland, but I've charged my mind. I shall be here always now to look after my own servants and also the old ones who served my father. You see, we all have our lessons to learn."

have our lessons to learn.

It was said that Jasper Pratt's interview with his master and the audit of his accounts which followed aged him by ten years, but what had passed between them never transpired. It was noticed however, that the agent considerably reduced both his style of living and the arrogance of his demeanor. Moreover, vas once heard to say that Sir John

WIT AND HUMOR.

A POLITICIAN,

Who was making a house-to-house can-vass during a recent election, came to a farmhouse, when he observed a young woman standing at the gate, and the candidate gracefully lifted his hat and politely asked:

No doubt, my dear madam, your hu

band is at home?"
"Yes," responded the woman. "Might I have the pleasure of seeing

im?" inquired the politician.
"He's down in the pasture a-buryin the dog," was the reply from the individual at the gate.
"I am sorry indeed to learn of the

death of your dog," came in sympathiz-ing tones from the candidate. What killed him ?' He wore hisself out a barkin' at the andidates," said the woman

WEIGHED IN LHE BALANCE. In the old fashioned days there was

In the old fashioned days there was once a parson who preached a sermon from the text, "Thou art weighed in the balance and found wanting."

The day was very hot and the sermon was very long, and now and then some wearied members of the congregation ose and made their way to the door. Finally the parson lost patience, and as two stragglers wended their way down

"That's right, gentlemen; as fast as you are weighed, pass out!"

The rest of the congregation kept their seats until the end of the sermon.

Down in Tennessee a judge gave it a his opinion that the two things which contribute most to the divorce courts are "women's love for drygoods and en's love for wet goods.'

GRATUITOUS ADVICE.

A man had sat for some time in a sestaurant, looking thoughtfully at his saucer of melting ice cream. At last he left his chair and made his way to the

proprietor.
"I see you advertise that you make

ou own ice cream," he said in a confid ential tone.
"Well," said the man, "would you

permit me to give you a little pointer?
won't charge you a cent, and it'll be money in your pocket." \$"Glad to hear it, I'm sure," said the

proprietor.

"Get somebody else to make it," said the man, in a hoarse whisper.—Youth's Companion.

The Great Patti Sang.

Father Vaughan's concert at the Albert hall, London, resulted in collecting £1,000 for poor children. For this he is greatly indebted to the generosity of Mme. Patti's voice, who emerged from her retirement and once more drew thousands of music-lovers to the hall which has witnessed so many of her triumphs. It is unnecessary, as it would be out of place, to write critically of such an occasion, but the beautiful tone-quality of the medium register of Mme, Patti's voice should be recorded, for it is phenomenal in a singer who has left five and twenty so far behind. She sang excerpts from oratorios and operas and old Italian songs that she has rendered hundreds of times, and concluded her selection in quite traditional manner with "Home Sweet Home".

Whooping Cough, Croup, Bronchitis Cough, Grip, Asthma, Diphtheria Cresolene is a boon to Asthmatica

Does it not seem more effective to brea remedy to cure disease of the breathing than to take the remedy into the stomach? It cures because the air rendered stron septic is carried over the diseased surfa-cency breath, giving prolonged and consta-

MEXICO MUST MAKE RESTITUTION.

THE CONFISCATED FUND OF THE CHURCH IN CALIFORNIA MUST BE PAID BACK EVERY YEAR FOREVER MGR. RIORDAN

Mexican currency as part payment on do, do all for the glory of God."
the "Pioas fund" will be made to ArchSt. John tells us that God is charity.

a great charity, founded during the closing years of the seventeenth century and early portion of the eighteenth, for the purpose of propagating the Catholic faith in the unsettled parts of North America, called the "Californias."

It contemplated the conversion to the Catholic faith of the Indian tribes of the country, as well as the establish-ment of churches, the support of the clergy and the maintenance of divine worship according to the rites of the Catholic Church. Many wealthy Spaniards gave large sums to the fund. Marquis de Villa-Puento and his wife giving \$400,000. This deed came to be nown as the "foundation deed."

In 1842 Mexico confiscated the fund and the money was incorporated in the national treasury of the Mexican Re-public. After the war with Mexico, that country ceded to the United States all of Upper California, which embraced the whole territory originally claimed by Spain, and for which part of the country the fund was to be used.

In 1869 a demand was made by the Archbishop of San Francisco for the fund and for over twenty-five years the

matter was in litigation.

After a protracted diplomatic correspondence between the United States nd Mexico, a protocol was signed on May 22, 1902, by the representatives of May 22, 1902, by the representatives of the two governments, by the terms of which it was agreed to sub nit the con-troversy to arbitration under the provisions of The Hague Convention.

Educational.

St. Jerome's College, BERLIN, CANADA

The decision was rendered in favor of the United States, and the Mexican government has, in consequence, been obliged to make the annual payments. Archbishop Riordan has been custodian of the money with the power of distribution.—Chicago New World.

ALL FOR THE GLORY OF GOD.

It is very obvious to say that if we dwa s knew what God wished, it would be a great help to us in serving Him. We should not surely throw ourselves into open rebellion against the express will of God. Yet practically, in by far the greatest numbers of our actions, we do not know this; and in all of them, if we do not know what He would have us do, we know at least the motive from which He would have us act, whenever CUSTODIAN.

The annual remittance of \$43,050 in her you eat or drink, or whatever you

the "Pious fund" will be made to Archbishop Riordan by the Mexican government, February 2d, for distribution to the different dioceses in California. This payment is made in accordance with the decision of The Hague Convention and must be made every year forever.

The Pious Fund of the California was the pious Fund of the pious Fund

to loce Him. If we may dare thus to speak of the Almighty, He seems to have no other end in view at all; and He manages things by artifices of almighty power in order to bring this about. This is His rule by which He has done everything. The hearts of His creatures are the only treasures He will condescend to accept from His own creation .- Father Faber.

Not the Church They Attend.

Lecturing before "a well dressed audience" in New York the other day, Edward Howard Griggs is reported in the New York World Tribune to have

"We say that the Church is one institution which welcomes rich and poor alike. Is that true? There is indeed one Church where all grades of men and women pray togather, but it isn't the one most of you attend. Suppose a ragged, unshaven man-unkempt, perhaps, from staying out all night because he had no place to sleep—suppose such a man came to your church to pray. would be be admitted? I needn't answer that question. Oh, I know we throw sops to our consciences by establishing mission churches in other parts of the city, and it is all right for birds of a feather to flock together—if they want to. It is all right to make social clubs of our churches—only let us not pretend that they are anything else."—Church Progress.



TOUNG and old can Y enjoy an Edison Phonograph, but if there is any choice, it is especially the children's entertainer.

What human entertainer, what mother or nurse doesn't become tired of singing a song over and over, of telling a story again and again at the demand of a group of inter-

The Edison Phonograph never gets tired; it will keep the children amused for hours, but an Edison Phonograph bought for the nursery pretty soon finds its way to the drawing-room because the grown-ups are not content to allow the children to have all the fun.

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isement for teachers, situations wanted, etc. and recommended by the Archbishops of ston, Ottawa and St. Boniface, the don. Hamilton, Peterborough, and Y., and the clergy throughout the

ers changing residence will please give old well as new address.

Obituary and marriage notices cannot be insermospt in the usual condensed form. Each inser-

hen subscribers ask for their paper at the reit would be well were they to tell the cleft them their CATHOLIC RECORD. We have in ton of carelessess in a few places on the parery clerks who will sometimes look for let rs. Luke King, P. J. Neven, E. J. Broderick and

captions and transact all other business for the Carmonic Record. Agent for Newfoundland, Mr. Power of St. John. Agent for district of Nipmers, Mrs. M. Reynolds, New Liskeard. LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

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 shilling, and, above the strength of the stre DONATUS, Archbishop of Ephesus, Apostolic Delegat

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

pon the manner in which it is publish and form are both good; and a tru in pervades the whole. Therefore, wi in recommend it to the faithful. Bles wishing you success, believe me to re

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larise Apost. Deleg.

LONDON, SATURDAY, FEBRUARY 20, 1909.

SPIRITISM. whatever form it may appear or for In the sermon on Prayer to which we refer in another article Father Walsh speaks at some length upon clairvoyance. "Clairvoyance and clairaudience," he said, "are scoffed at as impossibilities. But in my missionary work I have encountered striking examples of these unseen powers. It was my fortune once to become acquainted with the work of a certain elairvoyant and I, after hearing much of her ability, resolved to put her to a test. With a friend I attended a seance given by this medium. My friend lived more than two hundred and fifty miles away. As soon as he entered the room the woman said she could tell what was going on in his home. She went on to describe in minutest detail all the persons and objects in the room. 'I can see them just as plainly as if I were right among them,' she said. 'Just now they have broken a crucifix and are trying to mend it. The base of the crucifix was smashed in the fall. They are trying to glue it to the cross." From corres pondence it turned out that two weeks previous to this seance this breaking and repairing had really taken place. Before entering upon the question let us recount another story about the well known W. T. Stead. It is from an article of Stead's entitled: How I know that the Dead Return. It contains an account of a spirit photograph. The test required for an authentic spirit photograph is according to Mr. Stead, that a plainly recognizable portrait of a dead person shall be obtained by a photographer who knows nothing whatever of such a person and that no visible form shall be seen by the sitter in front of the camera. The photographer who makes these photographs for Mr. Stead is a clairvoyant. The story goes on: "During the war in South Africa the spirit of an old Boer entered this man's studio with Mr. Stead and a companion." The photograph was taken In answer to the question what his name was the spirit told the artist it was Piet Botha. "Piet Botha," said Mr. Stead. "I know Philip, Louis, Chris and I do not know how many other Bothas. But Piet I never heard of." When the plate was developed a tall bearded man was seen standing behind Mr. Stead. When Botha after the war went to England he was shown the photograph. He recognized it as the likeness of a near relative, Piet Botha, the first Boer command ant killed at the siege of Kimberley. These are two facts related by disinterested and reliable witnesses. We cannot question their statements or probe still deeper into the details. By holding a court of investigation we might find that in each of them several links are missing. We are not disputing the statements made by either of these gentlemen. Their supposed facts may if thoroughly examined prove mere card houses, tumbling at the first touch. Taey can perhaps be explained upon natural principles as many other similar prodigies. Much in such cases is trickclassed with morbid, abnormal affections of human nature. After all allowance and abatements a number of these spiritmanifestations remain inexplicable without the recognition of a superhuman intelligence and force. It is with these who admit the phenomena refuse to ad-

plain all by imagination or hallucination. Although these may account for many they do not explain all. Others have in their explanation recourse to what they term animal magnetism. to the Church in France, to do, is to This will not explain anything, for we do not know what animal magnetism is. Others ascribe them to demons. Spiritists themselves pretend that the phenomena are produced by the presence of departed spirits. The identity of Piet Botha with the spirit whose photograph was taken cannot be proven. Spiritism cannot prove that the dead live again or that the spirit survives the body, or even that there is in man a soul, distinet from the body. These phenomena warrant the conclusion that they proceed from a superhuman cause and that there are spirits which in some respects are stronger and more intelligent than men. Whether these manifestations are angelic or demoniac requires further investigation. As a general thing they are of the latter character. Spiritism is a modified form of devil-worship. Its history may be traced from the confusion of Babel, through the polytheism of the pagan Gentiles, down along the lines of Gnosticism, Manichæanism and all the other "isms" which have arisen against Christ's truth. Spiritists are striving hard to revive it. They do not call it devil-worship. They are shocked at the name. There can, however, be no mistake. Satan is too adroit for human wisdom. Were it not for a higher Protector he would deceive even the elect. When it! pleases our arch-enemy he boldly attacks our race, heedless whether he be recognized or not. Again he shows himself a subtle, wily foe concealing his presence, denying his very existence and pretending the welfare of the human race. With good reason has the Church forbidden all spiritism under

whatever purpose it may be employed. A TISSUE OF FALSEHOOD. Rarely, if ever, can the associated press be congratulated upon its success in conveying reliable information upon Catholic questions or events. Anything is good enough to throw at the Church; mud preferred, as some of it is likely to stick. We are astonished that journals claiming respectability should be caught so frequently. A paper like the Montreal Gazette has nothing to gain by inserting a long despatch, or letter perhaps, from Paris with double head lines: "Ex-priests in hard luck;" Members of the A. P. C. Lack money and food in France?" If there was any foundation for the statements it would not be so bad; although we see no satsfaction in selecting the weaknesses of our neighbors as healthy pabulum for morning reading. In this case the tems are false from the introduction to the close, and show how gullible our non-Catholic press is. We cannot contradict categorically each particular point. They are too numerous and too nsignificant. The opening sentence may be accepted as a specimen, the unreliable foundation of a clumsy fabric. It reads: " Paris, Feb. 5. The Separation law as well as the Modernist movement is responsible for the constantly growing number of Roman Catholic should be the motto in each one. That priests of France who have abandoned he succeeded even beyond his fondest the exercise of their religion." This is desires is admitted on all hands. a calumny upon the French clergy. Hard as the lot of many of them has been made, they are bearing their trial with a heroism worthy of their chivalrous blood and saintly line. There are sixty thousand secular priests in France. Single examples of retrogres sion may without surprising anyone be found amongst so many. It would be a wonder if some did not fall. This numper is exceedingly small. Nor is it increasing in quantity. The ranks of the French priests are, we are proud to think, solid and unbroken as ever. We are not solicitous about the army now in battle array. We fear no Separation law or Modernist movement. Neither one nor the other can be maintained as doing harm to the Church or causing priests to give up their sacred ministry. The Separation law, by breaking the shackle of state ownership, has brought out the deep devotion and spirit of sacrifice which characterize the descendants of Breboeuf and St. Vincent de Paul. Concerning Modernism, its condemnation roused from lethargy the dreaming students who had not till then known their danger. Both these things, which are here claimed as causes of decline amongst the French priests, are the stimulants for more fidelity to Rome. This despatch proceeds to say that these pretended Ex's have formed a society called, "Anciens Pretres Catholiques." It may be. It does no! take many to form a society. Three will make a chapter. The three tailors ery, mere juggling. Many can be of Tooley street felt quite sure that and Fisheries. His speech on the they were the people of England. We the battle between the Church and the tongue which did such noble work fo world is raging in France. So far as Ireland in the British House of Common

vice and positive persecution cannot help affecting the supply of priestly vocations. What it behooves the Canadian Church, which is so deeply indebted pray that it may soon triumph and be quickly delivered from the prison in which it is now chained. We resent such despatches as this which appeared in the Montreal Gazette of the 6th inst. It is neither true nor interesting, and quite unworthy of our daily contemporary.

WHAT OUR SCHOOLS ARE DOING. Distribution of the annual report of

the London Catholic School Board was

made last Sunday in St. Peter's Cathe-

dral and St. Mary's Church. The re-

marks made thereupon by the rector,

Rev. J. T. Aylward, is worthy special

notice. While it might be deemed un-

becoming to put London in the first

place in the province in the excellence

of its system of Catholic education, we may at least say that it holds place in the very front rank. Time was in this Province when the education of Catholie children in Catholic schools had been a severe burden upon the people. This was caused by the poverty and fewness of the faithful. The ordinary tax rate was insufficient to meet the demands of the schools and a special collection had to be taken up at the church doors. Added to this was the unfriendly attitude of non Catholics towards a separate system. The then Superintendent of education, Rev. Egerton Ryerson, was none too friendly in his attitude. The letter of the law was rigidly enforced and Catholics were compelled to collect their own taxes. However, a better feeling gradually took possession of our Protestant neighbors and amendments were introduced which materially belped the cause of Catholic education. There was too, we regret to say, a feeling of apathy amongst a few of the Catholics themselves. This, however, has all passed away and at the present moment a splendid system of education pervades the whole Province, bishops, priests and people being of one mind and a determination visible to make the Catholic schools equal in every respect to those more highly favored by unlimited financial resources. We do not wish to utter one word of disparagement of public schools. It is a splendid educational system along the secular line. It is but the simple truth, however, to claim that in all cases the Separate schools are fully equal, and in some places surpass, the pubic schools when the results of examinations are compared. London may be taken as an example. The work done by the Ladies of the Sacred Heart and by the Sisters of St. Joseph in this city is of the highest character, and many a time they have received the encomiums of distinguished educationists from other places. For the satisfactory condition of the schools in this diocese a meed of praise is due the distinguished prelate who now rules the archdiocese of Toronto. When he became Bishop of London his every energy was employed o the end that Catholic schools should dot every parish and that "excellence"

> WE PURLISH in this issue a remark able article from Rome, a high class Catholic paper published in the Eternal city, on the subject, "Demoniacal Possession." We feel assured it will be read with interest. "Dealings with the devil," says Rome, "are by no means as unfrequent in our time as people generally are pronto believe." It adds that the society for psychical research might well de vote some of its attention to phenomen of the kind described from personal experience by His Lordship Mgr. Delalle.

AT THE RECENT meeting of the Irish National Convention in Dublin a motion was adopted to the effect that the Irish language should be among the compulsory subjects for matriculation at the national university. This will be unwelcome news to those peculiar people calling themselves "unionists." that privileged class who imagine that they were created first and that the Irish peasantry were created afterwards for their special use and benefit. Better days are dawning for Ireland. The people are spirited, confident, and full of fight for Home Rule.

A NUMBER OF Quebec friends, con prising some of the most prominent me of the district, lately tendered a con plimentary banquet to Hon. Charles R. Devlin, Minister of Colonization, Mines occasion was a happy one, abundant cannot close our eyes to the fact that evidence being given that the eloquen the present is concerned the clergy are still retains its charm of expression closely united to their Bishops, and their We tender him our congratulation latter we are now concerned. Many Bishops to Rome, Never were they together with the wish that he may be more united. The difficulty is in the long spared to occupy an honorable mit the superhuman element. They ex- future. Godless education, military ser- place in the public life of Canada.

ON THE 8th OF FEBRUARY His Holiness the Pope gave a private audience to a number of officers and men of the American navy attached to the supply ship Celtic. They were presented to His Holiness by Mgr. Kennedy. The Pope said he was greatly pleased to see the sailors as it gave him an opportunity to express his gratitude to the people of the United States for their noble work in aid of the earthquake sufferers. The Pontiff gave to each sailor a medal as a souvenir of the visit. As the sailors were leaving the Vatican they gave three rousing cheers for the Pope.

A PRESS REPORT tells us that the Jesuit Fathers in New York will shortly issue a weekly edition of the Messenger. This will be welcome news to thousands of Catholics in the Republic as well as in Canada. The Messenger has been a formidable defender of the Church and we have no manner of doubt that its weekly edition will be the means of bringing many stray sheep into the fold and of confirming the faith in those who are now of it. We will gladly welcome the new publication and we trust abundant success will reward the good Fathers of the Society of Jesus for their ardnous labors.

A CLASS OF PEOPLE in the United States hold views on the School question similar to those entertained by many of our non-Catholic neighbors in the Province of Ontario. They claim that since the parochial schools are distinctively Catholic the public schools are, and should be, distinctively l'rotestant. One of the school trustees in Toronto is the champion fanatic of the province. He holds that Catholics should not be employed in the Public schools. His election as school trustee, after having made such an exhibition of himself on various occasions, leads us to the conclusion that a bulky amount of fanaticism pertains to the electorate of Toronto.

"SALOME," a play which brings the blush to the cheeks of respectable people, has made its appearance on the stage in some of our Canadian cities. It will now be seen to what extent the administrators of the law will be disposed to perform their duty. It is the custom in some places for the law officers to sit in their chairs and wait for some one to make complaint. We trust the statutes will be amended in such a manner as to compel these officials to take the initiaive. Wherever the play "Salome" appears it is plainly the duty of the chiefs

of police to take action. IT HAS BEEN ANNOUNCED that Mr. Joseph Downey, M. P. P., will be appointed to the charge of the Ontario Government's office in London, England. This young man's career has been most admirable. A man of the highest respectability and endowed with talents far above the ordinary, he is well equipped for any lposition of trust which may be given him by the Provincial Government. It is just such men as Mr. Downey we like to see in public life -men about whom there lis not the slightest suspicion of "ways that are dark and tricks that are mean." We hope some day he will be given a place still higher in the public life of the province.

THIS IS AN AGE for inventions of most extraordinary character. Many of them mean much for the welfare of mankind and are so far commendable, but what shall we say of the visionaries who start upon a quest for a new religion. Some parties in this little city of London of ours have joined a cult which they term "The World New Thought Federation," receiving inspiration therefor from Chicago, which reminds us once again that Chicago is justly called the Windy City. These new religious resemble very much the toys of children. They are petted and fondled for a time but when the brain develops they are laid aside. We would recommend these poor, helpless, rudderless visionaries to buy and study carefully the little Catholic Catechism, price five cents. It may lead them to a harbor of refuge.

A VERY IMPORTANT meeting of the Irish National League was held a few days ago in Dublin. Very warm greetings were presented from Irishmen in the United States together with a draft for \$25,000 to help the cause of Ireland. Mr. Redmond stated that Ireland's good name is now at stake and her capacity for self-government will be judged by the conduct of the assembly, and that therefore everyone who speaks should weigh his words carefully. Amongst a few of those present there seemed to be a disposition to pledge the Irish party to oppose and embarass the present government by every means in its power. A resolution to that effect was proposed but was voted down almost unanimously. The meeting was eminently successful and left the impression that the Irish cause is stronger than it has been for a generation.

LONDONERS HAD ANOTHER visit last of the Cathedral Parish of Hamilton to week from Thomas Augustine Daly, poet and humorist, of the staff of the Philadelphia Catholic Standard and Times. His charming personality and his rich fund of humor, drawing laughter in every heart. without stint between the recital of his poems, leave pleasant corners in the memory. But what shall we say of his clever verses? They are not only poetry. Each one is a song that goes to the heart, that kindles the fire of pity. and in turn awakens mirth. But withal there is a world of meaning and a world of useful lessons in each piece of his handiwork. He is a true poet, not in the sense that he is able to put clever verses on paper, but because he reaches to the heart of things and makes them glow. His poetry in "Canzoni" will live when many more pretentious volumes have been forgotten.

AWAY OFF IN NEW ORLEANS We have account of the life of a woman, the nature of which reminds us strongly of the ages of faith. Such lives have peopled heaven with saints. We ask our fully shared by our beloved Bishop the prelate who so early discovered readers to give the sketch which we in you those rare qualities which have publish in this issue a careful perusal. Anna Meyer was one of God's noblest handmaids. Let us reflect for a moment upon the depth of her love already marked the administration of the for God. She gave her long life and her means and deprived herself of social the good of religion and country, is pleasures to the end that little souls with dark faces should be brought day by day nearer to the heart of our Divine Saviour. She sought no human reward and we are told that her name never appeared in the papers. She craved not for notoriety, she cared not for the laudation so much prized by little minds and cold hearts. There are thousands like her in the world to-day but we never hear of them. We only read of worldliness in the lime-light. But God and His Church know them and we should be grateful beyord measure to Him Who has scattered such pearls in His vineyard.

ST MARY'S CATHEDRAL, HAMILTON. IMPRESSIVE CEREMONIES AT ITS RE-OPENING.

Hamilton is remarkable for the numer of its jubilee celebrations. Nearly three years ago the whole city was en tete upon the fiftieth anniversary of the extablishment of the diocese.

similar Last Sunday witnessed a vent in regard to the Cathedral who corner stone was laid in 1859. All that the zealous rector, the Very Rev. Dear Mahony, could do, all that a generous copie could do, had been done to people celebration a worthy one. The building was transformed. Entirely remodeled and renewed with beautiful frescoes, St. Mary's Cathedral is interiorly one of the handsomest churches Amongst some of the works of art which adorn the walls in the sanctuary behind the altar are the entry of our Lord into Jerusalem, the Ascension into heaven and the Assumption of the Blessed Virgin. Amongst the others around the sanctuary are Our Lord addressing the multitude, the invitation to the children to come unto Him and the Holy Family. In the baptistery will be found the Baptism of Christ. An original canvas, novel in its design, adorns, the opposite wall of the baptis-. It represents Bishop Laval, first Bishop of Quebec bap ery. tizing Chief Garakonite, of the Indians at Quebec in 1670. The painting deservedly connotes the hundredth anniversary of the discovery of Canada by Champlain. As we go round the Church we see high between t e nillar paintings of the twelve apostles. . Or the arches over the sanctuary are six angels holding banners with the scroll Sanctus, Sanctus, Dominu Deus Sabaoth. The pulpit is bright with imitation marble and miniature paintings upon the panels depicting the good Shepherd surrounded by the Evan-gelists. Concealed illuminants light up he paintings at night. These together with the dainty rosettes suspended here and there from the dome and the many lights of the sanctuary and the altar present a beautiful effect—chaste withit excess and artistic without over-

taxing the eye. Such was St. Mary's Cathedral last Sunday when the special services were held in honor of the completion of the work. His Lordship, the venerable Bishop of Hamilton, sang Pontifical Mass, with Fathers Coty and Bonvin deacon and sub-deacon of the Mass, and Very Rev. Father Kleopfer, C. R, as assistant priest, and Father Connelly, S. Dean Magee of Stratford as deacons of honor. Father Brady acted as master of ceremonies. His Grace Archbishop McEvay of Toronto, was present in cope and mitre, assisted by Fathers Zinger, C. R., and Teefy, C. S. B. He blessed the tabernacle of the altar of the Sacred Heart. Rev. Dr. Kidd, Secretary to the Arch bishop, and Rev. Father Whalen oc Arch cupied seats in the sanctuary. Immediately after the Gospel, Bishop Dowling, in a few well chosen Dowling, in explained the meaning of the decoration. His Lordship welcomed His Grace to Hamilton upon this his first official visit. As soon as Bishop Dowling had taken his seat upon committee consisting Me sr Jos. Shea, F. H. Whitton and H. McIntyre entered the sanctuary and read the following address:

To the Most Reverend Fergus Patick McEvay, D., D., Archbishop of

Toronto. munities as well as to individuals there comes occasionally an hour accompanied with a joy and gladness peculiarly its own. Such an hour it is the privilege many acts of kindness towards me dur-

enjoy to day. For we can assure Your Grace that your presence among us this morning is the happy realization of a desire long entertained by us, and trings with it a gladness which finds a respon With unfeigne sure then, all the members of St. Mary parish welcome Your Grace to Cathedral and to the City of Hami on this memorable occasion. Not only dutiful and loyal members of the Catholic Catholic Church do we greet you as the distinguished head of a great Archdiocese; but our welcome has a warmer and a more tender note. since all see in you our former beloved Rector, who for a decade of years administered the spiritual and temporal affairs of the cathedral. Those years, so fruitful in good works, the result of unselfish devotion to duty, ardent zeal and distinguished ability will ever remain fresh in our memories. Among the multitude of your friends through out the Province none rejoiced more cordially at your elevation iepiscopal See of the Metropolitan City of Ontario, than your former par ishioners and spiritual children of St Mary's Cathedral of Hamilton. only did the laity of the City and Dio cese rejoice at the signal honor confered upon you by the Sovereign Pontiff, but we feel sure that our joy was

so eminently fitted you for the higher sphere of church government. The energy, zeal and success which have exalted office you have been called to fill convince us that your influence for destined to extend far beyond the limits of our own province. tions of the highest importance to our people, educational, moral and social will of necessity demand Your Grace's attention. The Church Extension movement, whose inception Canada is largely due to your apostolic zeal and foresight, will, we are sure, receive the hearty and generous support of the laity, and will be the means, under the blessing of beaven, serving and nourishing the faith among multitudes of strangers land ng on our shores. We realize, Your Grace that the true success of the Church and the advancement of religion in this Canada of ours, cannot be secured without unity of action for good works among the laity and a ready and loyal co-operation on their part with the ecclesiastical superiors; for all recognize the fact that voice of the Episcopate is, in our spiritual regard, the eg to thank Your Grace for coming day to bless the decorations of our cathedral and knowing, as we do, that no embellishment is too rich or costly for the adornment of God's House, we feel a just pride in the beautiful and artistic work lately completed within the walls of this edifice, endeared to Your Grace by many happy memories, and felicitate our zealous and energetic Rector, Dean Mahony, who unde encouragement and guidance of our devoted Bishop has brought this great undertaking to such a happy issue. conclusion we assure Your Grace that we shall not cease to pray Almighty God to grant you health and length of days, and in return may we presume to ask of you an occasional memento in the Holy Sacrifice for your devoted friends, the priests and people of St. Mary's Cathe-

dral, Hamilton Signed on behalf of St. Mary's Cathe-

dral Congregation. HIS GRACE'S REPLY.

My Lord, Reverend Fathers Dear Brethren,—I thank His Lordship the Bishop of Hamilton and the gentlemen of the committee for their kind words of welcome; it is scarcely necessary to assure all present that it real pleasure for me to take part in this ceremony of thanksgiving and the completion of the magnificent work of decoration in which you have been engaged. In this material age it is con soling to visit any congregation ready and willing to make sacrifices to adorn the House of God the best that can be procured in tecture, in painting and in sculpture but it is a special pleasure to meet the old, true and faithful friends with whom I lived so many years. When your good Bishop had charge of the Diocese of Peterborough I was happy to work there inder his direction and it was through him that I became a priest of this dio-cese and here warm friendships were formed with the reverend clergy and the Catholic and non-Catholic people which I hope will endure forever.

The tie existing between priest and people is strong and sacred; the confidence given to the priest by the people is not given to anyone else except God Himself. Hence it is that when the priest is honored so are the people. You rejoice and offer congratulations on ny promotion; I rejoice and congratulate you on your success, your co opera-tion and the good example of generosity

you have shown to other congregations.
As to the Church Extension, which you are good enough to mention in your beautiful address, you but express the generous sentiments of the faithful as well as these of your large hearted Bishop and zealous Rector, Dean Mahoney. This congregation living example of the benefits of Church Extension. You have helped to form four other parishes which are now flourishing in the city; and in the meantime you have kept your cathedral and other church institutions in first-class

condition. The great Church Extension Move-ment embraces a wide field of action and endeavors to bring some help to the lonely missionaries in the grea North-West and to the scattered Catho lies who require more priests, chur and schools to meet the needs of the thousands of people coming from many parts of the world and speaking diffe ent languages but united in the grand old Catholic faith which anxious to preserve and we are so anxious to have preserved to them. oronto.

May it please Your Grace,—To comunities as well as to individuals there

your good wishes and prayers and I be

ing the pleasant year this Cathedral parish THE ARCHBISHO Thesermon preache an impressive exposit on which the Catholic houses of worship wit. ments of art and beau in the psalms," he sai daughter is all glo clothing is wrought appreciate the impo mony in which we a morning it is well if ceremony of the and was built by Solomo tion of God Himsel Solomon, we are told costly stones, of the great cathedral tem ras completed, of the tims sacrificed, of majesty veiled in the holy of holies.
could be suggested
grandeur and mag ied in the cerem of the temple, the padoring God. Why the Lord had chosen there His Holy N there the sacrifice w from there grace and forth on all who add ere would be no "I have chosen this of sacrifice. I have of this place that my

Notwithstanding, ere shadow of v are in reality. If Coso great in the old st be in the law? If the sacrifice pleasing how much sacrifice of the new was the only begot The Church in the new law and expected man to p

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altar and all th these decorations mindful of our created and the will give those will keery man is rich and poor, Cathelic and no the works of art, expressed in ther Tabernacle assist troubles of life. need to know th very learned to c Master from Be Mount Olivet. yond all to cor hand of the Eter figuration so g by the apostles overpowering, higher and splend the throne of Go

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certain religion think of the glo ns. It is well one point. Hes and wish. It is great price. O The great ques this heavenly far as his choic right, no man ca a man believe he must face o say like a fool whether he war sarily make a glories or He reasonable per us decide that to our destin and take no c required for t

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bishop, each Mahony. The amiable and cathedral we of the cerem number abou of one of the fine Ave Ma Pontifical Grace Arch mon in the Father Teef

> and purpose They who see the infinity have attain thing.—Bis The smal yet fall he burdened h

the Blessed

went to another town. His money was not gone, so he obtained medical treat-ment in the hospital, and gradually re-covered sufficient strength to go about. His life was changed indeed. He made

breast. Blessed be the love of our Re-deemer for only His love can work the miracle o' conversion.—The Missionary.

HIS HABIT.

JESUIT'S CLOSING HOURS.

rter in the Freeman's Journal

than it does a poor man to have the Holy Sacrifice offered but once.

Rev. Herb rt Thurston, S. J., answers

for such luxuries as retreats, pilgrim-

ages and multitudinous services, not to speak of the private oratories, the

beautiful objects of piety, the pictures

beautiful objects of piery, the pictures and crucifixes, the stimulating religious books, the Papal blessings, the free access to a helpful confessor and many other things. Even in the very essen-tials of religion they seem to be favored,

for surely the landowner, with his ora-

tory and private chaplain, has, ceteris paribus, a better chance of obtaining

the last sacraments than the poor laborer who dies with hardly a soul to wait upon

him upon the sixth floor of a tenement building. Even after death the law habenti dabitur seems still to hold, for

Hamilton to among us this alization of a us, and trings ads a response designed plea-of St. Mary's Grace to the y of Hamilton on. Not only mbers of the we greet hed head of our welcome tender note

of years adand temporal Those years, , the result of ty, ardent zeal will ever re-ories. Among iends throughrejoiced more n to the Arch-Metropolitan or former par-children of St amilton. Not

City and Die honor confer he Sovereign hat our joy was eloved Bishop ies which have for the higher ernment. The ess which have nistration of the been called to ur influence for and country, is ar beyond the ce. For ques-st importance cational, moral ity demand Your Church Exten e inception in o your apostolic-we are sure, reenerous support the means, under aven, of pre-the faith among

Your Grace that Church and the n in this Canada red without unity orks among the by al co-operation he ecclesiastical nize the fact that copate is, in our oice of God. We brace for coming the decorations of howing, as we do, t is too rich or nt of God's House, the beautiful and completed within fice, endeared to happy memories, ous and energetic y, who under the uidance of our de-ght this great un-Your Grace that oray Almighty God and length of days, presume to ask of nento in the Holy voted friends, the St. Mary's Cathe

St. Mary's Cathe

S REPLY. end Fathers and hank His Lordship on and the gentle-ee for their kind ee for their kind t is scarcely neces-resent that it is a to take part in this giving and joy on e magnificent work ich you have been terial age it is con-party congregation make sacrifices to of God with

and in sculpture ease in sculpture; easure to meet the friends with whom s. When your good of the Diocese of happy to work there and it was through priest of this dio-n friendships were verend clergy and con-Catholic people dure forever.

between priest and d sacred; the confioriest by the people one else except God is that when the so are the people. joice and congratu-cess, your co opera-xample of generosity other congregations. th Extension, which to mention in your you but express the your large hearted ous Rector, Dean congregation is a he benefits of Church ave helped to form es which are nov ty; and in the mean your cathedral and tutions in first-class

ch Extension Move wide field of action bring some help to paries in the great the scattered Catho ore priests, churches et the needs of the and speaking differ-united in the grand rve and we are so reserved to them. t sincerely, then, and prayers and I bereward you for your

less towards me dur-

ing the pleasant years I served you in this Cathedral parish of Hamilton.

THE ARCHBISHOP'S SERMON.

The sermon preached by His Grace was increasing expension of the grace. an impressive exposition of the grounds on which the Catholic Church adorns its on which the Catholic Church adorns its houses of worship with all the embellishments of art and beauty. "We are told in the psalms," he said, that "The king's daughter is all glorious within; her elothing is wrought of gold." Now, to appreciate the importance of the ceremony in which we are taking part this morning it is well for us to recall the ceremony of the ancient temple which was built by Solomon under the direction of God Himself. You know how Solomon, we are told, procured great and Solomon, we are told, procured great and costly stones, of the ceremony in the great cathedral temple when the work was completed, of the thousands of victims sacrificed, of God's power and majesty veiled in clouds surrounding the holy of holies. Everything that could be suggested in the way of grandeur and magnificence, was embodied in the ceremony of the opening of the temple, the people falling down adoring God. Why all this? Because the Lord had chosen the place. Because there His Holy Name was inscribed, domon, we are told, procured great and adoring God. Why all this? Because the Lord had chosen the place. Because there this Holy Name was inscribed, there the sacrifice was to be offered and from there grace and blessing were sent forth on all who adord the sacrifice was to be offered and from the grace and blessing were sent forth on all who adord the sacrifice was to be offered and from the grace and blessing were sent forth on all who adord the sacrifice was to be offered and the sacrification. from there grace and blessing were sent forth on all who adored Him there. So there would be no mistake God said, there would be no mistake God said, and the state of the page for the page. "I have chosen this place for the house of sacrifice. I have chosen and sanctified

lieves in making use of the good, the true and the beautiful in the highest form of art, in architecture, sculpture and paintings, so that these things may help to elevate the soul of man from the profane things to the divine. And so whether you look around and take the mysteries as represented in the holy rosary, in the cross of Christ, in the image of our Immaculate Mother and above in the decorations of the altar and all things connected with these decorations they help to make us remindful of our true destiny and keep before us the ends for which we are before us the ends for which we are created and the eternal reward God

will give those who keep his law.

Rvery man is welcome to come here, rich and poor, learned and ignorant, Catalie and non-Catholic to admire the works of art, to follow the meaning expressed in them and ask of Him in the Tabernacle assistance in the trials and expressed in them and ask of Him in the Tabernacle assistance in the trials and troubles of life. Every man does not need to know the whole Bible or be very learned to come here and follow the Master from Bethlehem to Egypt, to Jersualem, to Calvary, to the tomb and Mount Olivet. We should be able beyond all to contemplate on the right hand of the Eternal Father. His trans. yond all to contemplate on a right hand of the Eternal Father, His trans-figuration so glorious and grand. If the mere glimpses of divinity obtained by the apostles on Mount Olivet, was so overpowering, how could we picture the glory and splendor that existed around the throne of God.

self is whether he will accept or reject this heavenly inheritance. That is as far as his choice goes. No man has the right, no man can reject both Whether a man believes in them or does not he must face one or the other. He may say like a fool that there is no God, but whether he wants to or not he must necessarily make a choice of Heaven with its glories or Hell with its horrors. As reasonable people, once and for all let us decide that we are going to be true to our destiny, make sure of Heaven,

and take no chances in the preparation required for that place." His grace exhorted his auditors, looking for a glorious example, to follow the Master himself. If that example was too high he asked them to take that of the Holy Mother, after whom their cathedral was named, of the saints and angels who went before Him, fighting the good fight and preserving the faith

When the religious ceremony was over His Grace Archbishop McEvay held a reception in the sacristy. To those whom he remembered, and they were many, he had a kind word. A large number were presented to the Arch-bishop, each being introduced by Dean Mahony. The untiring efforts of the amiable and zealous rector of St. Mary's cathedral were crowned with deserved ss. Not the least pleasing part ceremony was the boys' choir in number about fifty under the leadership of one of the Sisters of St. Joseph. One of the choir, Master Jas. Boswell, gave a

AN AWFUL EXPERIENCE.

A TRUE STORY.

By Rev. Richard W. Alexander. Staggering from side to side, reeling until he almost fell, stumbling along the unpaved streets of an Oklahoma town, a unpayed streets of an Oklahoma town, a young man presented a sad and pitiful appearance. Passers-by looked at him with disgust or a half pity. Women drew back or hurriedly crossed to the other side of the street, while the boys stopped their play, and shouted: "He's drunk!" while they followed him jeering, until, even he, with mandlin jeering, until, even he, with mandlin oaths turned on them and hurling a loot; give him your pity and your prayoaths turned on them and hurling a stone at them drove them terrified down the thoroughfares. Coming to the edge of the town, the drunka d sat down by a fence and finding himself secluded and unmolested slept the heavy sleep of the inebriate. He is a disgusting sight as he slumbers, but he was not always thus. Only three years ago in a South-ern city he was a rising and prosperous young man. By clo e attention he had

STRIKING INCIDENT MARKED NOTED "I have chosen this place for the house of sacrifice. I have chosen and sanctified this place that my name may be here that my name may be here make no impression on her now, and yet Father Pardow, was, as all know, a most delicate man, and a year ago the doctors warned him that he was burning the candle of life at both ends. 'I would rather burn out than rust out," forever,"

Notwithstanding, all this was but a mere shadow of what the new temples are in reality. If Christ's presence was so great in the old temples how greater the more being causeforthe change. He tried and tried in vain to find the reason. He never found it; and seeing her efforts to close the breach were vain he grew moody and careless of the most of the most of the most of the new temples. reason. He never found it; and seeing the candle of life at both ends. 'I would rather burn out than rust out,' so pleasing how much more so must be the sacrifice of the new law when the victim was the only begotten son?

The Church in the Holy Sacrifice of the new law and the Sacred Presence expected man to procure the best that could be secured to embellish the place of sacrifice. This was done all through history, in the days of the catacombs, prisons and persecutions. The Church insisted that the vestments to be used in the worship of our Redeemer and God should be the best.

The Church, said His Grace, believes in making use of the good, the true and the beautiful in the highest form of art, in architecture, sculpture and paintings, so that these things may help to elevate the soul of man from the profane things to the divine. And so whether you look around and take the mysteries as represented in the holy rosary, in the cross of Christ, in the lange of our Immaculate Mother. or thought of God had entered his befuddled brain for many months. He
was now in Oklahoma, and had reeled
along the highway until he found a
sleeping place where animals might
rest, in a secluded fence corner.
Towards nightfall he awoke, and
stretching himself he arms. He was

stretching himself he arose. He was sober now, and he gave himself up to bitter, despairing the ughts. What was the use of living? What good was he to the world? There couldn't be any God, for if there was He would have done something to him, or for him, long ago. He muttered curses, and walking on found himself at the entrance of a wood, where the moonlight lay upon the grass in fantastic shapes, where a little stream rippled along over the pebbles, where the grass lay soft and thick far into the silent bidden depths. He moved on, and at last sank down in thick far into the stient ridden deptils.

He moved on, and at last sank down in a thicket, with his back to a tree. Not a sound was heard; while overhead the stars floated by and the moon-time stars floated by and the moon-time. the stars hoated by and the moon-light streamed down. A wild desire seized him to put an end to it all, to disappear, he didn't care where, and he cautiously drew out or his inner pocket two small vials. One the throne of God.

After referring to the vision of John, His Grace said, "So, my friends, all these decorations are intended for the special purpose of enabling us to follow our true destiny, to educate us along certain religious lines and make us think of the glory God has in store for us. It is well for us to remember this one point. Heaven is what we all desire and wish. It is ours, bought for us at a great price. Our Saviour shed His last drop of blood to make the purchase. The great question for man to ask himself is whether he will accept or reject this heavenly inheritance. That is as the last grows. No man has the form when the most of the story was the shallow grows. No man has the care where, and no cautious, at the two winds and iaid in queue watering to his hands and iaid in queue watering to his hands and iaid in queue watering to his hands and iaid in queue watering his beautiful death justly rewarding his beautiful death justly rewarding his beautiful life.

The first vial he corked and touched the cork to his tongue, then he did the same to the other. The first vial he corked and touched the cork to his tongue, then he did the same to the death. He passed as peaceful as a death. He passed as peaceful as a death. He passed as peaceful as a child, without a struggle—his beautiful death justly rewarding his beautiful life.

QUESTION BOX.

STIPENDS FOR MASSES.

It is frequently objected that, however low the stipend for a Mass, the poor give low the stipend for a Mass, the poor full of bigotry. To obtain a krowledge of Catholic source, either a other words, that it costs a rich man less of Catholic source, either a other words, that it costs a rich man less of Catholic source, either a other words, that it costs a rich man less of Catholic source, either a other words, that it costs a rich man less of Catholic source, either a other words, that it costs a rich man less of catholic source, either a other words, that it costs a rich man less of Catholic source, either a other words, that it costs a

tangled with a rosary from a poor laborer who had just received his pay.

The thought of the mercy the robber received through that little rosary tore the heart of the suicide more than the poison. "Oh! God forgive me! Have Mercy! Pardon me! Give me grace to repent!" He cried the words aloud, and then fell insensible.

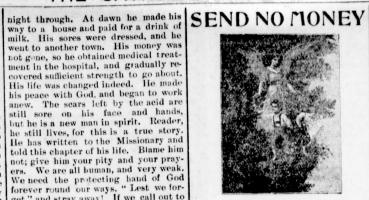
The night passed on; the stars looked

The night passed on; the stars looked down on the motionless body; the dawn came; birds sang in the shine. No footfall disturbed the dawntcame; birds sang in the sair shine. No footfall disturbed the silence of the woods. The figure lay there motionless, but the heart was beating, and breath was com-ing hot and fast. Evening came again, and the would-be suicide opened his eyes. His face and hands smarted ter-ribly, but he was fully alive. He raised binesit to a sitting position, for he had himself to a sitting position, for he had been lying on his face, and the dews of the night had soaked his clothing, which the night had soaked in the deep shade. He had not dried in the deep shade. He found his stomach had discharged the poison during his swoon. Marvellous to tell, there was no pain there, but parts of his face and hands, where the poison had fallen as he threw it up, were eaten almost to the bone. The flesh was burnt, and the pain intense. He realnumber, and the pain itself, and a wave of mingled self abasement and gratitude overwhelmed him. Weak and trembling be flung himself on his knees. "Oh! be flung himself on his knees. "Oh I God," he cried, "what have I done?" God, he cried, "what have I done? and You have spared my life! and have given me a chance to repent! Merciful God! How could you have pity on such as I am?' Floods of tears coursed down his cheeks, and in his agony of propertures he yound he would use his Pontifical vespers were sung by His Grace Archbishop McEvay. The sermon in the evening was preached by Father Teefy. He chose as his subject the Blessed Sacrament as the significance and purpose of every Catholic Church.

They who excel are modest. They see the infinite possible, and what they have attained, seems to them a slight thing.—Bishop Spalding.

The smallest spark may devastate a whole city. A word spoken lightly may yet fall heavily upon an already overburdened heart.—Rev. W. F. Hayes.

God! How could you have pity on such as I am?' Floods of tears coursed as I am? Floods of tears coursed as I am?' Floods of tears coursed as I am? Floods of tears coursed as I am? I such a long catalogue the thousands of Masses that may be said are the whatever answer is to be to the difficulty it can hardly be this that the system of saying Masses for alms is an abuse, and that we must strive to bring about a state of things in their endeavors to blood the Cathlories in relation to Protestand her. How different the conduct of the Cathlories in relation to Protestant developed by the the rich shall enably out an item.



not; give him your pity and your prayers. We are all human, and very weak. We need the protecting hand of God forever round our ways. "Lest we forget," and stray away! If we call out to Him in our hours of peril, although our wins are red as coarlot one tear of resins are red as scarlet, one tear of re-pentance from our heart, one cry of deep soulfelt sorrow will bring Him to

Sell these 36 pictures to your friends at 25 cen us, as the shepherd goes to the lost sheep, pushing aside the briars and thorus, and lifting the wanderer to his DYING, FATHER PARDOW DONNED 7th street, Chicago, Ill,

> the next world, which in ways which Almighty God has not thought well to reveal to us somehow adjusts these

differences. "But in the meantime we may note two things: First, that every priest who has the care of souls is bound on Sundays, holy days and certain days of devotion to offer Mass for his parishioners, excluding all private intentions. This is a strict obligation. It has been again and again insisted on by ecclesiastics. astical authority in the course of long centuries, and the very greatest diffi-culty is made in allowing any dispensation for relaxation of this duty. Secondly, there is hardly anything of which we know less, as theologians themselves know less, as theologians themselves confess, than of all that concerns the application of the 'fruits' of the Mass. It is a common opinion that the holy souls in Purgatory are only up to a certain point susceptible of help. What satisfactions are offered for them over any above that limited energity are perand above that limited capacity are per-haps communicated as we may piously believe, to those that are most destitute or most forgotten. It cannot even be said with absolute certainty that the nave pneumonia, father, I shall not re-cover," he said; "was it not a beautiful thing that my last sermon was on the Holy Name of Jesus?" As he grew worse, he asked to be taken to the hospital, and as he was carried out two priests expressed their hope for his speedy return.

on a long journey," was his answer to both, proving his true premonition of death. At St. Vincent's Hospital Drs. Janeway and McGuire consulted, and Father Pardow called Dr. Janeway and asked him the result. "To be truthful, no certainty beyond the single fact that the offering of the Holy Sacrifice of the Mass is helpful to the souls of those who are not yet in the enjoyment of the vision of God.

"Moreover, as St. Thomas, who discusses the whole difficulty with his usual straightforwardness, frankly allows, there is no difficulty about admitting that the rich may be in a better posiyour chances are slim, father," Dr. Jane-

way acknowledged.
"I thank you," was Father Pardow's answer. "Now I wish to dictate some messages, and then to die in my habit."
The effort of changing his covering was considered too much for him by the doctors and Sisters, but he could not be a supported by the state of the s that the rich may be in a better posi-tion as regards the mere expiation of their heavy debt to the divine justice. be dissuaded, saying that since his time was so short, the risk did not matter. He rose unaided and donned his beloved cassock. Then he heard the death-The fact still remains that the kingdom of heaven belongs of especial right to cassock. Then he heard the death-rattle in his throat, and spoke of it. "Is not that a sign that I am going soon?" he asked. The doctors reluctantly assented, and having received the last the poor; which means, no doubt, that they more readily find entrance there and that their beatitude, when they reach it; is proportionately greater.— Philadelphia Catholic Standard and sacraments, he clasped his crucifix in his hands and laid in quiet waiting for

and the same of th person who by his profession is capable person who by his profession is capable of imparting the required knowledge. Now how many Protestants follow either one or other of those courses? Take up Rev. Herb rt Thurston, S. J., answers this specious objection as follows in the course of a paper on "Stipends for Masses" in No. 523 of the "Month." "I do not think that the existence of one of other to those consists the last thing he would think of doing. Consult some Catholic priest or educated lay man on the subject—oh, no, that's just as bad, so he takes his knowledge then this inequality, at any rate so far as such a matter can be judged by what meets the outward eye, is to be disputed. But, of Catholicity from such sources as the works of the early reformers or from the then, does it not also extend to the whole range of spiritual privileges of every kind? It is, as a rule, only the lips of ministers whose only argument is vituperation and calumniation. For our part we never yet took up a Protestant book, no matter how able comparatively wealthy who have time

the writer was, but there was in that book a series of untruths. You will find there "Catholic adore the Blessed Virgin, the Saints and relics." Priests sell indulgences. Catholics are not allowed to read the Bible. "The Catholic church is against human progress and puts a restraint on human thought,"

"Its doctrine is a tissue of superstition and folly." Yes, the most grossly untrue and abeminable charges are made against her and without a shred of proof, and from the wilful misrepresentation that is made of her doctrines in the pulpit and the bigot press you would be led to imagine that one of the habenti dabitur seems still to hold, for the wealthy have many friends to ask prayers for them. Alms are sent to this religious house and to that, and the good monks and nuns, with real gratitude in their hearts, respond loyally by offering up communions and populars. offering up communions and penances for their benefactor.

"In such a long catalogue the thou-

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only when I had taken nearly two boxes that I ENTERPRISE, ONT., commenced to experience For seven years I suffered with what phy-sicians called a "Water after taking.

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one was found Catholics would not cannot be peace between socialism and a one was found Catholics would not tolerate him one instant in their pulpits. Catholics for the most part have a good knowledge of the principles of Protestantism, but be their knowledge more or less there is one thing they have never done and will never do, and that is to attribute to those of different creeds errors which they do not hold, nay even which they condemn. A Protestant, an honest, fair-minded man, anxious to see for himself about the doctrines of the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism it is merely following the command of the church. It becomes the clear duty of every Catholic to study the question thoroughly and to use all his influence to counteract the efforts of this enemy of the church."

The virtue of cheerfulness requires that we should contribute to holy and to use all his influence to counteract the efforts of this enemy of the church. When we take up the battle against socialism it is merely following the command of the battle against socialism in the merely following the command of the battle against socialism in the merely following the command of the battle against socialism it is merely following the command of the battle against socialism it is merely following the command of the battle against socialism it is merely following the command of the church. It becomes the church. It becomes the church. It becomes the church. It becomes the c of most of the said with absolute certainty that the offering of a single Mass for a dozen different intentions may not help forward each one of those intentions as fully as if a separate Mass were said for each

"No doubt the practice of pious Catholics is, as a rule, practice of pious Catholics is, as a rule, of the said of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the processing view of the catholic Church, will consult the the Catholic Church will be with a Protestant wanting to the catholic Church, will consult the the Catholic Church, will consult the the Catholic Church, will consult the the Catholic Church will catholic practice of pious Catholics is, as a rule, a sound indication of right faith, and an example which ought not easily to be departed from. But with regard to all these things, strictly speaking, we have no certainty beyond the single fact that the offering of the Haly Sacrifice of the

Socialistic Marriage.

Archbishop Messmer of Milwaukee says "that under Socialism the family, as at present, will be unnecessary, as the socialist society will take care of the children and will leave men and women free to follow their natural inclinations for infollow their natural inclinations folial discriminate unions. The socialistic marriage is simply the temporal union of man and woman as long as they agree to remain united. It suffices merely to state these fundamental doctrines of socialism on church and state, family, marriage and education, to see that marriage and education, to see that there is, as the Pope says, a difference between socialism and Christianity; there cannot be a greater one. This explains the great hatred of socialist writers and leaders against the Church, who have publicly declared that there

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that we should contribute to holy and temperate joy and to pleasant conversa-tion, which may serve as a consolation and recreation to our neighbor, so as not to weary and approx him with our knit brows and melancholy faces, or by refusing to recreate ourselves at the time destined for recreation.

After all, it is a wise policy to learn to like life. And I notice the most of us are mighty fond of it when we stand in danger of losing it?—Leigh Mitchell

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PLACING SCANDALS. "And other some fell among thorns, and the growing up with it choked it." (St. Luke viii. 7

We, my dear brethren, have received seed of the Divine word, and we have kept it: we have never fallen away from the true faith as it is in Christ and His Church, and with God's help we never shall. Our steadfastness help we never shall. Our steadiastness in the faith is our greatest glory in the sight of heaven and of earth, and what-ever our shortcomings may be, we are at least free from the awful crime of apostasy, and this worst of all reproach-es can never be laid to our charge. The good soil that not our charge. The good soil that produces a hundred fold is ours; but alas! the thorny soil is ours also, and our faith though firmly rooted is often choked by the pernicious jungle growing up around us, in which

suffer ourselves to become en

How many a glorious promise of super-natural faith and virtue in those around us becomes utterly blighted by the thorns of the world's ways and temptations, because no proper care is taken to resist them and stamp them out! The thorny growths that stifle our faith and render it worthless in the sight of God are many indeed, but there is one in particular that is more destructive than all the rest beside. I need hardly name it to you, for you know it but too well—the deadly Upas-tree of intemperance— hat casts its withering shade over our hearts and homes and altars! Is there a single person here this morn ing that does not know of more than one generous soul in whom every fruitful germ of faith and hope and charity, and every sentiment of true Christian manevery sentiment of true Christian man-hood and womanhood, have not been blighted by this prevalent passion? Call the roll of your nearest friends and acquaintances, and how many will you not find absent from the ranks of Christian life, duty, and fidelity through the closet, and the saloon-keepers have taken the flesh off its bones. This more than anything else chokes the divine seed of the word amongst us; this nulli fies the power of our faith; this neutralizes he effects of the Sacraments; this scandalizes our holy religion and makes our consecrated ministry vain; for this is the evil root from whence springs the foul crop of lusts and blasphemies, and erimes and contentions, that stifle every virtue of the Christian life and igh down the Church of the living

Could we but cast out this baneful ght of intemperance from amongst our glorious faith would appear in all its strength and beauty, and yield its hundred fold. If it were not for the gross and scandalous lives that so many so-called Catholics lead, nothing could stop the onward march of our faith. This is the one objection raised against us that we cannot satisfact rily meet.

We know very well that ours is the only true religion, and that it supplies every help that we need to enable us to overcome our passions and to lead upright lives. But the world at large knows little or nothing of our faith; i only looks at the dark side of our every day conduct, and scornfully asks, where is the influence of the Catholic religion on the venal politician, the low liquor-seller, the drunken reveller, the meretricious street-walker, the abominable fathers and mothers who make thei homes a hell upon earth, and drive their unfortunate children to destruction?
And what reply can we make? We cannot deny that many who claim to pro-fess our faith are an utter disgrace to it, and a rock of scandal to the world. They, of course, have shaken off all sense of obligation to their religion and its teachings, and have no more concepthe horse. Theirs is a purely animal existence, they live only for the grati-fication of their lower nature, and we disclaim all responsibility for them. responsibility has the Catholic Church for those who seldom or ever darken its doors, who never approach its Sacraments, who spend their Saturday nights in the saloons, and their Sunin drunken slumber: the recreant rowdies who hang around the corner grog-shops, and the fallen flirts who frequent the sidewalks? They may have Catholic names, but that is the only evidence of their Catholicity The thorns of dissipation and sensuality and sin of every kind have choked the seed of truth in their hearts, and they are outside the soul of the Church, though they may still claim to belong to its visible pale. But take our consistent Catholics, men and women who are in touch with the spirit of their faith and honestly endeavor to live up to its teachings. Are they not in very truth the salt of the earth? and does not the divine seed planted in their souls produce a hundred fold?

A BISHOP EXPLAINS.

Recently Right Rev. James J. Kean D. D., Bishop of Cheyenne, Wyo., spoke on "Why I am a Christian" at a lecture course arranged for non-Catholics by the Knights of Columbus of Cedar Rapids, Iowa. As a preliminary he answered the question, "Why do Catholics give lectures to non-Catholics?" saying

In part:

"The real motive is this: To give
helpful information on a question of
supreme import and practical concern
to every one. I once, years ago, when
a young man, filled with enthusiasm was persuaded to campaign for the Prohibition party in Minnesota. One even ing my companion and myself entered a little village in Southern Minnes and and went to the best hotel we could find which happened to be one managed by an elderly lady. I asked her if there wer any Catholies in that town. She said: 'No sir; why do you ask:' I said: 'Just to satisfy idle curiosity.' Then I said to her: 'Now that you have been able to tell me that there are no Catholies here, maybe you can give me some idea of the Catholie Church.' She said: 'I know all about it.' (Oh. she had a said and the catholic Church.' She said: 'I know all about it.' know all about 't.' 'Oh, you have been educated with Catholics, I take it, or parhaps, have attended a convent school?' Oh, no; never put foot inside TRENCH'S REMEDIES Ltd.. Dublin

of one.' 'Perhaps you are well acquainted with some priest? 'Oh, no never saw one before I saw you if you are one.' Well then, where did you get your information?' 'I got it from a book written about Catholics which I read. you kindly tell me the author of that book?" 'Father Chiniquy.' Now this poor fellow had been unfortunate in his life; he loved wine and women too well to remain in the ranks of Catholic priests, and was excommunicated from the Church, and after a while he turned against the Church which had been his nother, and said some of the nastiest things that ever escaped the lips of man.

This poor lady got her impression of the

Catholic faith from this book. "Am I not stating the matter correctly when I say that the multitude who detest the Catholic Church have their information from just such sources as this? Now, is it not indeed unfortuna e that any one should be wrongly informed on a matter of great importance? And is not the Catholic Church a matter of great importance; does she not merit this term? Is she not wonderful in her extent, in her influence, and is she not venerable in her age? Should she not nerit careful investigation and considration, rather than the readyacceptation of the calumny of lies that have been told about her?

"Therefore, the object of these meetings is to correct these impressions. There are too many men living to-day who would have accepted these untruthful stories about her, and they in turn have enlarged upon these wrong impressions, and perhaps have even hated the Church. I deem it a great misfortune that any one should hate the Catholic Church, when if they were rightly informed they might have loved her. "Then there is another reason. Chris-

tianity and religion generally is at considerable disadvantage in this day ours, when a fakir with no fear of results may stand up in New York, Chicago or Baltimore on Sunday and deliver any of the old calumnies against revealed religion, denying the virgin birth of Christ, or His divinity, or anything that is sensational, and every newspaper in the country on Monday will publish it in glaring headlines be fore the multitudes, who are perhaps disturbed, or at any rate interested enough to want to know if these charges are true. But if one of the defenders of our faith should go to the same news paper and say to them: 'I have here a refutation of the calumny uttered by Mr. Jones in New York last Sunday. Will you kindly publi h it?' 'Oh, no,' no doubt would be the reply of the editors. The world knows this, there is nothing new about it; everybody know that the charges he made were false, and people do not care for things of that kind.' So that month after month, week after week our newspapers contain sensational attacks upon our faith, it is only seldom that they contain an answer to these charges or give the other's less sensational side of the case."

OUR MENTAL LIFE.

In a timely sermon delivered in St Rose of Lima's Church, Parkville, the Rev. James S. Reilly, said:

"Religion is greatly a matter of mind. Man is a being who is moved to activity by the prompting of thought. The human will is a blind faculty, and so the mind must guide the will if it is to act at all, and this the reason why instruction must precede decision, be-cause the mind must be supplied with motive which will move the will in a certain direction. This is also the reason why converts to Catholicity must have their thoughts re-arranged for them before they can consistently accept the Even God in his dealings with faith. the human soul must first convince efore he can convert, for Grace illun ines the intellect before it moves the will. And reason, what is it but a foundation for faith? Only an intelligent being can make an act of faith. The sane man is incapable of such an act All sermons ever preached, what were they but appeals addressed to the reason in behalf of faith and good conduct. Take mind from man and he becomes an irresponsible being, incapable of merit or chastisement. Mind then plays an mportant part in the religious life of man, and his moral life is but the expression of his mental life. As man thinks so he acts; and as he speaks so he thinks. This is a self-evidence o truth: but a truth that is most important because to a min's thoughts may be traced his earthly misery and his eternal misery; and to his thoughts may be traced his earthly happiness and his eternal happiness. Never was there revelution in society that had not its origin in some man's brain. Never was there soul lost that could not describe its lamnation to some habit of mind. Never was there an amelioration in the condition of men that had not been planned oul in heaven that could not find the remote cause of its salvation in some brain of pious thought. And since our words and deeds are but children of our thoughts; since our external life is the hotograph of our internal life, since rirtue is the result of habits of mind, is not of deepest concern to us that we ook to mental make-ups and see what originates our thoughts? Looking over the many sources from which cur thoughts may come, I think, all will admit that reading is the chief; that reading is to the mind what food is to the body. As a man reads so he thinks, Consequently, the quality of our reading is of importance. It has been said, and truly so, that a very good opinion may be found of a man's character by the e he makes of books, and to the ee of reading may be traced the ation or salvation of many a soul

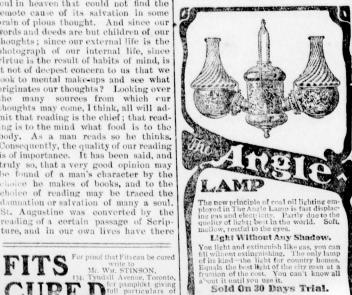
eading of a certain passage of

not been books from whose reading we were better or worse men? How many a child has learned the evil that wrecked a child has fearned the evil that weekers his life in the pages of the daily paper, and how many a man has changed his way of life because of some good book. Thousands are in heaven this morning the morning the page the page there. who might never have been there were it not for the reading of a certain book.

Certainly if reading fashions our mental life, what we read is a matter of ife and death. Now what do we read? Is it good or bad? Does it strengthen our faith, does it inculcate virtue? Does it make God known, or does it deny His existence? Does it make us proud of our Church or does it reveal her history to us as something needing an apology? Let each one answer for himself. For most of us reading may be classified under three heads: the news paper, the periodical and the novel. The influence of the newspaper upon the mental and consequently upon our moral life cannot be over-estimated. From this source of knowledge we get informa tion of the most varied nature. There is no topic about which the editor will not presume to write. Matters theologi-col are not foreign to him, even though never studied a single page of theol ogy. In the newspaper every species of religion finds space, and crack brained sophists are given the opportunity to manifest their ignorance about God and the things of God. In the pages of the great dailies the very foundations of our faith are attacked, the Church's institutions adversely criticized, her doctrines falsely represented, and the most sacred things treated with irreverence. ssible that they who constantly is it possible that they who constantly read the newspaper escape the baneful influence of the same? I think not; for ts stands to reason that objections against the faith must harm our spiritual life. Take another source of information—the periodical. In it theories destructive of the faith are advanced as facts, and self-constituted Morallists and destructive of the land and are defects, and self-constituted Moralists and Theologists decide questions of the highest moment, and what is the result? The faith of many individuals is weak ened. God and the theories of God be come lost influences in their lives. How many an individual may trace his loss of faith or virtue to some article con tained in a newspaper or magazine to Take the third kind of reading — the novel. No sensible person criticises novel reading. In itself I for one agree with the writer who said that a goo novel is a gift of God; but every novel is not good, nor should the novel be our only kind of literature. There are readers who might be called "Novel Drunkards," because, like drink to the drunkard the novel has become a neces sity in their lives. To read all novels that are written is to read some which we should not read. Because an author finds a publisher and escapes arrest is rant for the lawlessness of his book, for the censorship of the pre this country is most indulgent. are authors whose books should never enter a Catholic home, and there are novels which should never be found in the hands of a Catholic man or woman. The least that can be said against constant novel reading is that it makes us forgetful of domestic and social claims, and indifferent to the interests of our intellectual and spiritual life. So much for reading that is useless or worse than

Let us now turn our attention to that kind of reading which may be called good. How many of us ever read a book which treats of God or the things of God? How few of us have ever read even a portion of the history of the Church. How many of us ever read one of the four gospels from beginning to end? And yet we all admit that our mental life is greatly influenced by what we read; now, if we have a care for our salvation we will devote some time to good reading. In the past it was the complaint of Catholics that they had no readable writers. Such a complaint cannot be maintained to-day; for there are thousands of good Catholic books that have the commendation of even the secular press. Authors who rank with the best of the world's novelists.

But none will ask what may we read? Anything that will bring us nearer to God or make religion a greater influence turn of mind the studies of the tenets of the faith will prove most interesting Such people will find books which answer all the sophisms of all centuries. Books which expose the errors of the self appointed teachers of mankind Books which prove almost to a demon stration the truth of Catholic Christian ity. For those of an historical taste the history of the Church will be most fascinating and for those for whom the novel is the highest literature the Cath olic novel will paint a moral while it delights the mind. Lastly, there is a kind of reading called "Spiritual." goodly influence of this kind cannot be over-estimated. The masters of the



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spiritual life place it among the great means of perfection. To it we owe many of the saints of our calendar. The founder of the Jesuit Order, St. Ine founder of the scale of the pages of a pious book. St. Augustine, the Aristotle of Christianity, was converted by a single passage of Scripture, and converts whose number is legion had the light of faith reflected to them from the pages of some holy book. One caution and only one need be given in this matter of spiritual reading. The caution is this: Read no particular spiritual book without the advice of a onfessor, because of all kinds of books there is none for whose selection expert knowledge is so much required. Two books which may be recommended for general use are the "Imitation of Christ," and the "Devout Life of St. Francis De Sales." In conclusion, would say that a good book is a good companion. One who will not hesitate to reprimand us when he finds it his nor withold a word of praise when we have done well. In good reading we will find the gateway to the world un seen. Our characters will become more admirable in the eyes of God, and we ourselves more useful to our fellowmen Discontent and misery will be less, home life more happy, sin less frequent, re-ligion a daily influence, salvation more secure and death less terrible.—The

CATHOLIC LAYMEN.

ORGOTTEN SOCIAL DUTIES WHICH SHOULD HAVE ATTENTION.

Indifferentism, writes Dr. Barry, in a Catholic Truth paper, entitled "The Layman in the Church," is the religious disease of our age. Other men have invented other names for it, such as Positivism, Agnosticism, Secularism. In the recent encyclical, Pope Pius

pointed out that many dangers accrued to the Church from the attitude of the average Catholic layman towards the faith and its teaching, whether he was professor, literary man, or simply priwate individual.

When the layman has done with

school, says Dr. Barry, he too frequently has done with religion. Even if he still pursue the duties of religion he is satisfied to think he has done all that is required of him, when he has received the sacraments and certain contributions to the pastor.

As for an active Catholic life, in Catholicity a living force in the social world and propagate its truths, this conception of his religious duties never enters into his mind. Yet by our baptism, we are soldiers of the Catholic Church, apostles of the gospel kingdom. We have all rights within the Church; but we have all obligations, as much to others as to the Church and ourselves others as to the Church and ourselves, It is undeniable says Dr. Barry, that our average Catholic abstains from active social Catholicity. Our young Catholics have not that sense ingrained and insistent, of duties to be undertaken during their spare hours, which has created in England and America the mmense set-work of non-Catholic volun associations, so distinguished for their encouragement of the higher life and their attempt towards social ameli-

Most of our associations, if not all, are amentably undermined. Considering the large percentage of young lay Catholics who might be drawn upon uota engaged in active social Catholicty is far from satisfactory.

The question is, however, how can we nerease their numbers? One must begin at the beginning and the beginning to recognize frankly that the lay Apos colate is lamentably wanting in our nidst. It is not enough to hear Mass and re

eive the sacraments. Men must be aught-and the lesson cannot be begun oo soon in life-that there is a Catholic ocial creed. The difficulty lies mainly in retaining

after their school-days, youths of both sexes who have already learned the lesson, more difficult now than ever, since the whole machinery of public Christian law which might avail has long since been swept away in modern countries. Nothing is left but voluntary

The great hindrance to the fulfilment of one's duties, says the doctor, in effect, is drink, the continual indulgence in unthrift, selfishness and the disorder which this habit carries with it. Every asso ciation, therefore, which promotes so-briety, is a branch of the Lay Apostolate. Temperance is, in fact, a compen-dious name for the blameless Christian life, as it bears on our combat against

In this it is the layman who can strike the boldest stroke. He can take over the boy as he leaves school, and induce him to enter a social brotherhood. In gaining a youth to the cause of temper ance, he is practically assuring him his spiritual and material welfare in the world. The Catholic boy should be taught to consider his duties as a citizen:

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ne must learn that his fellows in relig ion may need his services as a municipa officer, as a magistrate, or in some other public capacities.

Let every Catholic ask himself, says

Dr. Barry, if he has helped any social Catholic enterprise, and what help has he given in accordance with his power to assist. Individual effort and peroism can be the only solution, in these days of religious anarchy and indiffer-ence. The victory over indifferentism, secularism and the worship of money can be assured not by the clergy, who live out of the world, but by the laymen who live in it.

A CATHOLIC HIGHLANDER.

THE LATE DR. WATSON'S CATHOLIC TEN DENCIES

"It is now known," writes Dr. Robert-son Nicoll of Ian Maclaren, in a biography of the deceased novelist, just published, "that during the early years of his ministry he adopted much of the Catholic discipline. He observed the fasts; he wore a hair shirt; he aimed strenuously at self-conquest and self-knowledge as well as knowledge of books and men." Dr. Nicoll, indeed, insists that if we are to understand Dr. Watson' personality aright, the two chief fact that we must bear in mind are that he was a Celt, and that his ancestry on his mother's side was Catholic, his granduncle being a well-known and influential priest in the Highlands. "I am a pure Highlander," said Watson himself on one occasion. "My mother was a Mac-laren, and came from Loch Tay, and spoke the Gaelic tongue. My father was born at Braemar, and Gaelic was the language of my paternal grandfather.

Impressive Scene at Reggio. For the first time since the earth-

quake, Mass was said in Reggio last Sunday under conditions that recalled sunday under conditions that recarded the early days of the Church. Processions passed through the streets ringing bells and calling the people to the service, which was held in an orange and lemon grove near shore. The altar, set up under the picturesque and pastoral surroundings, was formed by a table covered with a white cloth. candles, a crucifix, and the sacred vessels were protected from the wind knelt before the improvised altar, while the men stood with uncovered heads behind them. On the outskirts of the crowd were several shepherds in the nidst of their flocks, standing erect in their characteristic dress, with hands crossed over the top of their crooks upon which they rested their chins The whole scene might have been taken from one of the early biblical pictures of a primitive religious service. The growd followed the ceremony with great



The Power of Good Example. A very edifying illustration of the

cently upon the death of a prominent lady in Boston, who had been to the true faith by her Catholic servants. She became so impressed by the faith of her servants that she visited with one of them the Catholic churches

of Boston, and then began the study of the catechism, receiving instructions from her faithful helper. Before her mistress was ready for baptism, the girl died, and her sister, taking her place continued her work as a religious

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CHATS W

FEBRUAL

What is a fri A man is eag asked if he is "I am not an in the hands of friend?

A man is of sell a specul says; "I'll smy friends." my friends."

A man mee

named Brown, walk along to third person,
"Let me intr
What is a frie to every perso the money, and getting a doll.

A man is le

ous and prodig money lasts, When the la alone. What A man get reporting th Church was friends of the A man died nouncing his circle of frie His widow and vided for. T

any sort—effe suggestion, cor gift. Who Some time given to that "The ripe "One who "Friendsh "A star oversity."
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"A diamon

> A safe in thing."
> " Friends love and hel "The jew the darknes "One who my deservit "The lin " A harbo waves of ad One wh and will te

griefs, and "The tr

"A jewe acids of p dim."
"The ima the mirror "One wh ladder, won "A ban draw supp frowns on our sorrow

and is a trouble." "One v toady you, sickness n marries y your child These a ject: Wi For the answer re What is a There tween the day—the to do sor wishes of

hung abo pleasant questions his rema ceived in ence was dow and he ponde to keep u ly and o seemed ently he pair of easked wo "Georgrouch b It was to the he that it w

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FONTS DESKS

A man meets a casual acquaintance med Brown, on the street and as they named Brown, on the street and as they walk along together, they encounter a third person, and the first man says: "Let me introduce my friend Brown." What is a friend? Dundas, Ont.

FEBRUARY 20, 1909.

What is a friend?

CHATS WITH YOUNG MEN.

Catholic Columbian.

What is a friend?
A man is eager for a public office. He is asked if he is a candidate. He replies:
"I am not an active aspirant, but I am in the hands of my friends." What is a

A man is offered a big commission to

"Let me introduce my friend Brown."
What is a friend?
A man has a pressing debt. He goes
to every person he knows who he thinks
is able and may be willing to lend him
the money, and he returns home without
getting a dollar. What is a friend?
A man is left a fortune and is generous and prodigal. He says: "Nothing
is too good for my friends." Whi'e the
money lasts, he has many companions.
When the last dollar is spent, he is
alone. What is a friend? Then the last doing is specifically lone. What is a friend?

A man gets married. A newspaper, the lawdding, said: "The

reporting the liwedding, said: "The Church was filled with relatives and friends of the happy couple." What is

a friend?

A man died. A daily journal, in announcing his death, said: "His wide circle of friends will mourn his loss. His widow and children were left unpro-His widow and children were left unprovided for. They have a hard struggle to make a living. They get no help of any sort—effective sympathy, practical suggestion, opportunity, or direct loan or gift. What is a friend?

Some time ago these answers were given to that same question:
"The sunshine of calamity."

"The essence of pure devotion."
"The ripe fruit of acquaintanceship."

"One who understands our silence."
"Friendship, one soul in two bodies."
"A star of hope in the cloud of ad-

"A volume of sympathy lound in cloth."
"A diamond in the ring of acquaint-

A safe in which one can trust any-

"Friendship is the personification of

love and help."
"The jewel which shines brightest in the darkness."
"One who considers my needs before

deservings." "The link in life's long chain which bears the greatest strain. " A harbor of refuge from the stormy

"A harbor of redge from the sectory
"The first person who comes in when
the whole world has gone out."
"One who loves the truth and you, and will tell the truth in spite of you.

and will tell the truth in spice of you.

"One who multiplies joys, divides griefs, and whose honesty is inviolable."

"The triple alliance of the three great powers—love, sympathy and help."

"A jewel whose luster the strong acids of poverty and disaster cannot

The image of one's self reflected in

One who, having gained the top of the ladder, won't forget you if you remain at

"A bank of credit on which we can draw supplies of confidence, counsel, sympathy, help and love."

"One who smiles on our misfortunes, frowns on our faults, sympathizes with our sorrows, weeps at our bereavements, and is a safe fortress at all times of

and is a safe fortress at all times of trouble."

"One who, in prosperity does not toady you, in adversity assists you, in sickness nurses you, and after your death marries your widow and provides for your children."

These answers do not exhaust the subject. What is a friend?

to do something in disregard of the wishes of his older companion, and was in marked disfavor in consequence. He hung about wistfully, and tried to blot out yesterday and certablish the add out yesterday and establish the old pleasant relations, but all in vain. His questions met the curtest of replies, his remarks and suggestions were received in chilling silence, and his presence was ignored. He went to the window and stood sadly looking out while he pondered the situation. For anyone to keep up such a state of affairs willingly and choose such a frame of mind seemed inexplicable to him, and presently he turned a grieved little face and a pair of earnest eyes upon his friend and

asked wonderingly:
"George, do you really like that old
grouch better than you do me?
It was a question that went straight
to the heart of the matter, and was one that it would be wise for many of more mature age to ask. You who are nursing a grievance, who are letting some petty grudge or misunderstanding bar old happy companionships, who are dark-ening days with gloom and coldness for the sake of manifesting ways. the sake of manifesting your displeasure and maintaining a fancied dignity—do you really like your temper better than your friend? Are moodiness and re-sentment such choice possessions that you are willing to sacrifice relations of kindliness and good cheer for the sake of enjoying them? Which is really of the more value to you, your grudge of your friend

Who is the Best Man?

All useful work is honorable. The best life is that in which the powers of mind and body are most beneficently employed. An indolent life, whether passed in poverty or wealth, is a de-graded and degrading life. No man can ordinarily serve God by any other means than by serving his fellow-men.

About Debt.

I just want to say a word to you

about debt.

Worse, even, than that old scoundrel,
R. E. Morse, is debt. When I was your
age I used to wonder why my mother
made such a point of instilling this
made such a point of instilling this
made into me. I know plenty of age I used to wonder why my mother made such a point of instilling this principle into me, I knew plenty of a sigh; "there is but very little—hard-

men in our town who were in debt to other men, and vet it didn't seem to other men, and yet it didn't seem to bother them so dreadfully. They could get things to eat and to wear and I couldn't see but that they had about as

good a time as any one.

But when I came to know them better I found this was just the outer shell of their existence, and that it inclosed a condition beside which that of mere poverty looks like a picnic in June. And as I grew older and learned more, I dissell a speculative mining-stock. He says; "I'll see what I can do among my friends." What is a friend? covered that debt was the only true poverty.

poverty.

One may be poor, but so long as debt is kept at bay, one is really rich. It is so easy to go down in debt and so hard to get out of it that mary a young man is caught in the trap before he realizes what has happened. There are always those at hand who are anxious to help you enter the cage, for once in, you are theirs, in their power. Leich M. theirs, in their power. - Leigh M. Hodges.

Contagious Vigor.

"Vigor is contagious," says Emerson "and whatever makes us think or feel strongly adds to our power and enlarges our field of action." Nothing else is so our held of action." Nothing else is so effectual in making us "think or feel strongly" and act vigorously, or the reverse, as the attitude assumed by the body. It is impossible, for example, to manifest any life, energy, or enthusiasm mannest any me, energy, or encussasm while sitting in an easy chair, in a re-clining position, with all the muscles relaxed. There is a suspension of physi-cal energy through the entire system, a letting go, a relaxing of the whole body, and the mind is very quick to respond to the body's invitation to rest and take its ease. It is a law of our being that each part of us tends to correspond with every other part. The hand, the eye, the brain and every other organ of the body sympathize with one another, and a letting down of standard anywhere is an immediate signal for a drop all along

Every one knows how students are affected by the position of their bodies. Children in schools and students in higher institutions or at home can not lo nearly as good work while sitting in a lounging or stooping position as when sitting erect. When they take an up-right position, the mind is vigorous, active and concentrated, and all the mental faculties are on the alert; but the moment a student slips down in his seat and assumes an easy, lounging pos-ture, the signal is given to all the facul ties to leave their strenuous post of duty

OUR BOYS AND GIRLS JACK'S SOWING.

"I'll give you five dollars for that dog," Jack squared his sturdy shoulders and flashed a glance of indignation at the speaker. But in a moment he remembered that Mr. Jackson could not

membered that Mr. Jackson could not possibly know what Nap was to him, and so he said, quite respectfully:

"Thank you, sir, but I could never think of selling Nap. My father gave him to me not long before he died, you see," he went on, in that lovable man-ner of his: "and so, of course, I love him dearly," and the boy stooped and petted the little creature's head, and the dog looked up into his young master's face with his intelligent brown eyes full of confidence and affection.

"All right," said the man carelessly;

"All right," said the man carelessly; "only, if you ever change your mind, the offer holds good. He'd be just what I want—a dog to keep in the house to warn off tramps."

"Thank you," said Jack politely; but if the offer had been fifty, instead of five dollar, he would have been no more

five dollar, he would have been no more

Money to him meant candy, and tops, and balls and fish-hooks; and could all

the bats and balls, and candy, and tops, and fish-hooks in the world make up

iest: What is a friend?

For the best, brightest and wittiest answer received, a book will be given, What is a friend?

What is a friend?

These answers do not sale and issim-nooss in the bill for Nap?

He had gone up to the farm on the hill-side for eggs, as he did generally, two or three times a week, but it seemed the bill for that he could hardly breather. Which?

There had been a disagreement between the two boys on the preceding day—the younger had done or neglected to do something, in disregard of the large results to the process of the large results are the large resu

ing me to sell Nap! the boy exclaimed when, as they sat together for supper that evening, he told her of Mr. Jackson's offer. "Nothing in the world could make me do such a thing, and you

could make me do such a thing, and you wouldn't let me, even if I wanted to."

"No," she replied, looking over at the manly little face opposite her, all flushed now with excitement; "no I cannot imagine you ever doing such a thing as to sell Nap. But, Jack, dear, if for any reason you had wished to do so, I should not have said a word. He is yours—quite all yours—to do with as you choose. I have no more to do with him than Mr. Jackson himself.

"Well, it doesn't make any difference," said Jack, with a long breath, "for I'd never do such a thing."

for I'd never do such a thing." for I'd never do such a thing.

It was a few weeks later that a missionary, who had been living for many years in Alaska, came to preach in the little church which Jack and his mother attended; and he told such sad stories of the ignorance of the people there, and the dangers and hardships which attended the lives of the missionaries, and yet of the fine work which was being done in spite of that, and of the were more means provided, that the little boy's heart was all aglow with interest and enthusiasm, as well as the hearts of a good many of the people. And it was decided that a collection should be taken on the Sunday follow. still better work which might be done And it was decided that a confection should be taken on the Sunday following, and that every one who had been present at the service should try to tell everyone who had not been there, that the offering might be as large as

Both Jack and his mother felt that they must do all that they possibly could for the good cause; and so they had one of their confidential talks over the fire that night, as they always did when any matter of importance was to be decided.

"I don't believe that there is much

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ly more than twenty-five cents, I be

lieve."
"Ah, that's too bad! But I'll tell you
"Ah, that's too bad! bates the rest of what: I'll use my old skates the rest of the winter. You know I had just saved money enough for a new pair. That wil' be a whole dollar-and-a-half for me

to give."
And he looked as happy and excited as though somebody had made him the offer of a dollar and a half for himself. She had not hesitated to give up the

new dress which she really needed, though she had said no word of her in-tention to Jack; but the loving little mother was far more disappointed about the ska'es than the boy himself. However, she said nothing to discourage him. and tried to smile brightly and putaway the wish that he might have had his skates; and took the money which he presently poured into ber hands, but dropped it all in her lap the next instant to pull him down into her arms as she whispered, "My brave little lad!"

And so the money for the skates and the money for the dress was laid in "the box," as Jack called the little safe where they kept money saved for such pur-poses, ready for the offering on Sunday; and the two were as happy over it as people generally are who have given

cheerfully.

"Jack," said his mother one Saturday afternoon, "will you go up to Mr. Jack-son's and ask him for some eggs, dear? I find that I have not enough left to last over Sunday, and his are so much fresher than those which we buy at the

So calling Nap, Jack started off up the hill swinging his basket, and wen-dering if that low bank in the west meant snow. He rather hoped that it did, for that would give him a chance to slide, which he had not had since week ago, when the rain washed every particle of snow away.

"I shall not mind so much about the skates if I can slide," he thought cheer-fully, as he trudged along. Nap caper-ing about him, and darting off now and then after imaginary rabbits.
He found Mr. Jackson in the barn

and went with him up to the loft to

and went with him up to hunt the eggs.

"No danger about those eggs not being fresh;" the man said as he turned over the hay and disclosed a nest. "That speckled hen always will get up h lay in that spot. She knows I'll take them every time, and why she doesn't go somewhere else beats me! But those hens don't have any more sense than just that. Well," as they went down again, I that. Well," as they went down again, I hear you had a missionary down at your church last Sunday. I always thought I'd always admire to see a real live missionary. What'd he say?" And he set himself on the bottom rung of the ladder by which they had climbed from the loft, with his basket between his brees.

"Well," said Jack, with a long breath 'well, he said—"
And then he went on to tell all that

he could recall of what the missionary had said. And he grew eager and ex-cited, and his cheeks glowed and his eyes shone, as they always did when he

was very much interested. "And now," he continued, when the story was finished "on Sunday we are going to take up a collection, and on Monday the morey is to be sent to the missionary. I hope, oh, I hope that there will be a great deal! For they need a great deal, and you know—a

great, great, deal !"

"Ahem!" said Mr. Jackson, looking into the bright, animated little face, "that's something of a story. And are you going to give them something?" He turned his head as he asked the question, and his glance strayed through

a quick, searching look.
"You do, do you?" he said, with interest.

"Why, yes, of course I do," replied Mr. Jackson pulled a straw out of the

haymow, and began to chew it.
"How would you like to give \$5, he asked, not looking at Jack now.
"Five dollars! Why, I never had so much as that in all my life—not at one

time, you know."
"But 'spose some one gave you \$5, down now, on the spot, would you give

"Yes, indeed," cried Jack.
"S'pose," went on the man, still not

looking at Jack, "that some one-" but there he hesitated; he did not seem to know exactly how to word what he want-ed to say.

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that much to missions."
"No. if you please," she replied gent-

and we must not spoil it."

"Jack has made that his offering

"Ahem! ma'am, ahem!" said Mr

you've opened my eyes to some things

I guess I'll feel it some, but I think the
Lord means we should feel giving to
Him and mission folk; so you just take
this other \$5.00, and pop it with yours.

Your faithful servant,

JOSIAH JACKSON."

"Oh, mother dear!" cried Jack, "isn't

that beautiful!"

And the little mother, as she bent to

And the fittle mother, as she bent to kiss the glowing face, thought to herself that the seed sown by a faithful little hand had brought forth abundant fruit. —Anna L. Hannah, in The Young Cath-

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against danger to fatch and morais. The voice that summons the Catholic people to protect their rights. The mirror of Catholic life. The powerful auxiliary of the pulpit and the completement of the parish school. The consecration of

the parish school. The consecution of the great modern invention to the serv-ice of the Church. The antidote to the poison of the secular press. The de-stroyer of non-Catholic calumnies and

prejudices. The blessing of clean, wholesome, Christian reading for the

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It was many years ago that Mr. Stead

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"S'pose that someone offered to give

\$5 for something of yours, what'd you do?" suddenly changing the question, "if I said I'd give you \$5?"
"Give me \$5!" cried Jack, the color

Jackson, and went his way.

That night as Jack and his mother sat together, a queer little note was brought to Jack, which he opened and read, and then passed to his mother with in his cheeks deepening, "why, I'd do Would you give me Nap?"

Where was all that bright color now? Jack's white teeth came down hard upon his under lip, and his hands suddenly shining eyes:
"See here, little chap," it began Sell Nap! No! no! he never could sell Nap! You were willing to give up your little dog for the heathen, and somehow that's set me to thinking about a lot of things.

And yet—that \$5!
"You needn't make up your mind just

now; p'raps you'd better ask your moth-er," Mr. Jackson was saying, and Jack

caught at the suggestion.

Perhaps his mother would object to his parting with the dog! But then, at that thought there came back to him those words of hers, spoken on the night when the offer was first made. No, Nap was his to do with as he chose; and what did he choose?

One, two, three minutes passed, and

then a very white little face was lifted "You'll have to keep him shut up for a long time, sir," he said. "He will be

sure to try to get home. "All right;" said Mr. Jackson cheerfully. "You just fetch him in, and shut him up in the seed-room here, and I'll In an editorial on the subject, the Tablet of Brooklyn thus defined the Catholic press as: "An eternal bond of go and get the money."

Catholic press as: "An eternal bond of unity. A channel of communication between the Bishops and clergy and the faithful people. The builder of Catholic thought and Catholic opinion on every question affecting Catholic interests. An organ of appeal and defense. The readiest exponent and defender of the Church's doctrines and practises. The medium of warning against danger to faith and morals. The voice that summons the Catholic people Mr. Jackson did not at all realize the suffering which poor little Jack was en during; moreover, he imagined that he was being very generous to the cause of missions, and told his wife so that evening, as he sat by the stove watching her tidy up her kitchen.

"I've been helping missions along to-day, wife;" he said, tilting back his chair. "Well, I'm real pleased to hear that,

"Well, I'm real pleased to hear that, Josiah! Some of the folks were telling me 'bout the missionary who spoke at church last Sunday. I was sorry that we hadn't gone down! How much did you give?" you give?"
"Five dollars, Maria." And then he told her all about it." Why, Josiah Jackson! she exclaimed,

wheeling around with her dish-towel in her hand, "do you call that giving to missions? Poor, dear lamb! to think that he was willing to give up that dog that he sets such a lot of store by! I feel really ashamed of you, Josiah! You were willing he should deny himself for the poor heathen, but you weren't willing to do it yourself!"

" But-but-Maria, what do you want where Nap was making friends with two barn cats, black Rover watching him from the distance.

"Yes," replied Jack, "yes, I'm going to give something, but I wish that it was a great deal more."

Mr. Jackson turned his head, and gave a quick, searching look.

"You do, do you?" he said, with interior work year quickly; but

brain did not work very quickly; but finally he looked up, and said slowly: "If I did that, Maria, I'd have send the dog back, and let him kept the

Mrs. Jackson nodded.

"Of course," she said briefly.

"He is a plucky little chap, now I ome to think of it; a right plucky

little chap !' And he took a splinter of wood out of the box, and sat chewing it meditatively

for a long while.

Jack, as usual, had gone straight to his mother, as she sat in the gathering dusk by the firelight. He told her his dusk by the fireign. It exists on the rug at her feet; and then—well, it is not our business to spy into what went on there in the darkening room; but presently the little mother bent down and

sently the little mother belt down.

"Dear," she said, "you endured hardness as a good soldier of Jesus Christ," and good will surely come of it."

And Jack lifted up the head, which had been buried in her lap, with a long, deep breath of relief. It was such a

deep breath of relief. It was such a comfort to hear that, after he had—well, after he had acted, a moment ago, not quite as he thought a soldier should. The next morning, in the village, Jack's mother met Mr Jackson.

"I'm going to give that boy of yours back his dog the next time he comes

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The Catholic Confessional

up for eggs, ma'am," he said. "I've been thinking it over, and I reckon I'll give By Rev. Albert McKeon, S. T. L. 15 cents post-paid

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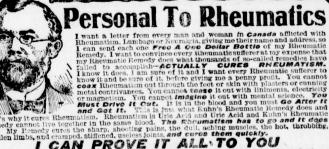
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We stall the releaves he the scorn of the

secretary, a request for His ticket and shouts from the tank in the bath depart-were once gay flames. Many of 'the human einders of to-day



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When the Tide Came in. By Marion

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Some Words of Wisdom.

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TTHE

FATHER PARDOW.

HIS PROPHETIC LAST PUBLIC UTTERANCE. THE TRIBUTE OF A CONVERT.

Editor Catholic Standard and Times. The last public utteracce of the fam-ous Jesuit preacher, Father William O'Brien Pardow, proved to be startling-

ly prophetic:
"We are here celebrating the feast of the Holy Name. How many of us will be here to celebrate this feast next year? From a great audience of this character some are sure to go. The first to go may, more than likely, be I, for I am getting to be an old man now and expect at any time to render an account of my stewardship."

He came down from that pulpit and was dead from pneumonia within a few

doys.
It was the last sermon of a triduum which he preached at Our Lady of Grace Church, Hoboken, to a congregation of probably two thousand persons, one-half of them being members of the In his first sermon be told of the mer-

chant who saw a "pearl of great price" and gave all he possessed for it. With this pearl he pictured the value of the in soul and the care we should take

He told the simple story of the incubator and how the little chicks, brought into life by the power of a kerosene lamp, ran about seeking their mother, some one to love them. They could not love the kerosene lamp. Man, a person, can love another person, but not a kero sene lamp. He then developed the fact that God is a person, like ourselves, capable of loving and being loved. He is not merely a "power," for we can-

not love a power.

Father Pardow laid great stress in his last sermon on the 'personality of God.' He lovingly used his own mother to illustrate how the soul or personality did not change, while the body did. He spoke of his mother's love for himself, which remained constant, though the color went from her cheeks and the white crept into her hair. His description of the scenes that came to his mind when he visited the Roman Coliseum last year was intensely dramatic. "It was easier to die for Christ in these days than to live for Him now," was one of his sentences.

The writer, whose privilege it was to sit at the feet of this great teacher during these last discourses while studying the movements of the frail body of Father Pardow, the thin neck, which with difficulty supported his big brain, and the exhaustive effort required for him to preach, could not but see in him a modern martyr wearing himself out in the cause of Christ.

The sequel proved it. In one of his last fervent sentences Father Pardow showed how much he envied the martyrs and offered himself as a victim. God evidently granted his wish, for his martyr's crown was then but a few days

Hoboken, N. J., January 30, 1909.

NEED OF RELIGIOUS EDUCATION.

His Grace, Archbishop Moeller, of Cincinatti. has just given a striking let-ter to the public press of that city. In

part he says:
"The day is approaching when the necessity of religious education will press upon the people of the United States. President Roosevelt already has enunciated that fact, and Kaiser Wilhelm of Germany has done likewise! Righteousness is necessary to good citizenship, and righteousness needs the fostering care and help of religion.

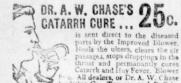
"It is not the desire of our Church to monopolize the religious instruction of the children in the United States but we do desire that our children shall receive instruction according to the creed of our Church, and we feel that, while we are educating our children to become good American citizens, the State should subscribe in part to the cost of that education. Clergymen of some other denominations, I know, feel

The enemies of the Church, realizing how potent an agency for the preserva-tion of faith Catholic education is, leave nothing un ried to eliminate religious on from the to rob the people of the precious inheri-tance of faith, they demand a divorce this means they hope to effect what for merly men endeavored to achieve by the sword, the gibbet and the dungeon —apostasy from the faith. There is evidence of growing dissatisfaction on the part of many of our citizens in regard to the secular system of our State educa

The children educated in the Cathoto their country. A consistent Catho-lic will be a model citizen. The funda-mental of civic virtues is reverence for authority and obedience to law. These authority and obedience to law. These obligations are impressed on our children. In explaining the Fourth Commandaeut of God they are told they must not only their Bishops and pastors, but also magistrates and masters—in a word, that they must obey civil as well as the ecclesiastical—keep the laws enacted ecclesiastical—keep the laws enacted by the State as well as those madely the Church.

"It is the child who makes the citizen and a citizen who is guided by religious principles and truths will not fail in the obligation incumbent upon him as a citizen; he can be depended upon to do his full duty—conscience, and not the lash or the prison, impelling him to act.

The man who is guided by religion believes that God knows and sees all things, that to Him he must render an account of his thoughts, words and deeds; that God loves justice and hates iniquity; that He requires that we love our neighbors as ourselves; that those in



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authority are His representatives, whom we must revere and obey.

"Any one who makes such principles part and parcel of his life will do what

is right and proper.
"Can there be any doubt that in in-

sisting on religious education one is rendering a service to the nation and laying a deep foundation for the coun-try's welfare?

"Social ostracism of the divorced would work to the elimination of th divorce evil. The growth of the evil in our day is appalling. Something should be done to check it, and, in the absence of legislative barriers, I do not know but that o tracism would prove the most efficacious weapon."—Catholic

STEVENSON'S TRIBUTEL TO THE SIS-TERS.

It is related in a recent biography of Robert Louis Stevenson that on the occasion when he visited the leper settlement at Molokai, he was accompanied by two Sisters going to devote their lives to the care of the hopelessly afflicted.

"I do not know," he writes, "how it would have been with me had the Sis-ters not been there. My horror of the horrible is about my weakest point; but the moral loveliness at my elbow blotted all else out, and when I found that one of them was crying, poor soul, quietly under her veil, I cried a little myself. I thought it was a sin and a shame she should feel unhappy, and I turned round to her, and said something like this: 'Ladies, God Himself is here to give you welcome. I am sure it is good for me to be beside you. I hope it will be blessed to me. I thank you for myself and the good you do me."

It was to Mother Marianne of Mol-

okai that Stevenson addressed these

To see the infinite pity of this place
The mangled limb, the devastated face,
The innocent sufferer smiling at the rod—
A fool were tempted to deny his God.

He sees, he shrinks: but if he gaze again, Lo! beauty springing from the breast of pain, He marks the Sisters on the mournful shores— And even a fool is silent, and adores."

Rochester Ministers' Tribute to Memory of Bishop McQuaid. At a special meeting of the Rochester (N. Y.) Ministerial Association the following resolution was adopted:

"At a time like this, when a great re-ligious body mourns the departure of a loved leader, we remember the apostolic exhortation. 'Weep with those that weep.' We extend our sympathy to that large number of our fellow-Christians to whom Bernard J. McQuaid was a spiritual shepherd. We share with them their gratitude for his long, laborious and fruitful ministry as priest and Bishop. He rests from his labors and his good works are his abiding monu-ment. Paul's motto was his. 'This one thing I do.' And as Paul's word for 'death' signifies the lifting of the anchor as for a voyage, we doubt not the apostle's hope made radiant the Bishop's dying hours.

"Firm in his convictions, ceaseless to his devotion, unwearing in his benevo-lent activities, Bishop McQuaid's influence will long be felt in this city, and his memory will be cherished as a faith-ful servant of the Church and man of God, 'Being dead, he yet speaketh.'

Death of Mrs. Tobin.

Mrs. Honora Tobin, relict of the late Thomas Tobin of Petrolia, and mother of Rev. John V. Tobin, assistant rec.or of St. Mary's church, in this city, died at her home 500 King st., on Thursday, Feb. 11th. Mrs. Tobin had been ill since last September but the immediate cause of her death was an attack of pneumonia. She was born in Nenagh, Ireland, seventy-six years ago but had lived in Canada over sixty years. She afficient in Verland and Co., in the vicinity of Indiana and

Gives You Power to Resist the Cold and Winter Diseases.

To serve—heat in oven, pour hot milk over it and salt to Sold by all grocers, 13c. a carton; two for 25c.

Tudhope-McIntyre \$550 Complete with solid rubber tires, horn, wheel steer and 3 lamps.

This \$550 "Tudhope-McIntyre" is just what most men have always wanted-a Motor Carriage that will make 25 miles an hour if necessary -that is practically trouble-proof-and is far cheaper than a horse and carriage.

There are no Model H H. Tires are solid rubber -can't puncture -rocks, ice, etc. have no terrors for them. With these



horse can. Fitted with Chapman's Dou-ble Ball Bearing Axles, that Run a year with one

power motor, this carriage will go anywhere that a

For down-right economy, Tudhope-McIntyre Model H H is a wonder. Hundreds of road tests have proven that this \$550 Motor Carriage will run 30 miles on one gallon of Gasoline. 15 models from \$550 to \$1000.

Dealers, and Others

who can handle a reasonable number of these cars, should write us at once for terms and territory.

THE TUDHOPE-MCINTYRE CO.,

WRITE DEPT

Death's Victor.

ng, O Death, for Christ's beloved—thou art his soul's release!

rvival is the meed of good: death's seed is human sin.
The holy soul, the pure of heart, Christ's promised
Heaven win.
Then he, the "Alter Christus," reaps celestial harvest Span: The lofty mind whose finite lore sought inspiration's

ath be goal! he majesty of life for this immortal soul! mity of chasten'd sense, by mobile pena taught That self-indulgence is the blight of soaring deed and That sacrifice must be the base of service high and ken.
But God's grand trust of stewardship for good of fellow-men!

Compare the records of this life-one of the chosen ories that weaklings leave, and deeds the With m godless do: And take to heart the vital truth by modern men The mortal sense, the world's mad race, the mere quick human breath— In these are not immortal life, but everlasting death!— Oh, let us back to true ideals, to life's diviner phase—

own,
His life and After-life attest your grace before God's
Throne!
Ye testify unto the Light by deeds that prove you

this he owes to you, life-true to Jesu

Whose miracle of life survives where saint's com

And sheep I have not of this fold." quoth he, " the Master saith!"

Ye, too. O martyr-missioners, seek "other sheep" afar. And lead them to the One True Fold illumed by

ortality-and in his Order's lives - MARY GILMORE CARTER in N. Y. Freeman's Jou

The Reason Why.

He smoked cigars three times a day, Ten-centers, too, at that; Then gave a nickel to the Church When the deacon passed the hat.

"Oh, Lord, Thy kinguon cond.

They sat at home and wondered why
The children did not succeed:
She chewed her gum and couldn't tell;
He, puzzled, smoked his weed.

—W. E, CROUSER.

McAllister.—On Friday, January 29, at Binbrook Ont., Mrs. Joseph McAllister. May her soul rest in

hundred-thousand pairs of the Dr. Haux Perfect Vision "Spertacles are being

less wand: , ideals of youth and years fulfillment find supreme-Then hail, O realists of Christ -mankind's inspired

trust!
Grace unconfirm'd, and youth unled, must miss their
marks and goals;
Then, under Christ, yemake your saints. O Highpriests of men's souls!
And een on earth ye reap reward in spirits like to
his.

ster saith!" e mount that lifts above all lesser hills and

She gave one cent for mission work,
Then spent ten cents for gum;
Then really bowed her head and prayed
"Oh, Lord, Thy kingdom come."

DIED.

Gold Spectacles Free.

Write and Get a Handsome 10-karat RounceD Pair Of The



DON'T SEND ME A CENT

as I am going to give away at least one—hundred—thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, read and sew with them and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, you can keep them forever without a cent of pay, and

Just Do Me A Good Turn by showing them around to your neighbors

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity. Won't you help me introduce the wonderful Dr. Haux "Perfect Vision." Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at oneg and just say: "Dear Doctor:— Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat 1000000 Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—DR. HAUX, (Personal), Haux Building, St. Louis, Mo.

"May He support us all day long, till the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done! Then in His mercy may He give us a safe lodging, and a holy rest and peace at the last."—Cardinal Newman.

WANTED A QUALIFIED TEACHER, CAP w able of teaching English and French, for S. S. S. No 2, Hazel. Salary \$300. Address Rev. T. Crowley Sec. Treas., Warren, Ont. 1582-2.

HOMES WANTED.

THERE IS A GOOD OPENING FOR Veterinary surgeon in the town of Red D Alberta. Population between two and three th sand. Surrounding country largely devoted to st

HOUSEKEEPER WANTED, The Statue. By Mary E. Mannix.
Mountain Monasteries. By Marti 7. ACTORS the Years. By Anna T. Sadlier.

FOR MARCH 17.

ORDER YOUR IRISH POST CARDS NOW per doz., stamps or silver. C. McInerney. 23 Catherine: t. N., Hamilton, Ont. 1582-4.

C. M. B. A., Branch No 4, London

The London Life Insurance Co. HEAD OFFICE - LONDON, CANADA Synopsis of Annual Report for 1908

The Annual Meeting of the Company was held on Monday, February 8th, 1909, when a full report was presented embracing the following particulars,—

23464 applications for insurance amounting to \$3,654,272.40 were accepted and policies issued therefor.

The insurance in force on the Company's books at the close of the insurance in torce of the Company's books at the close of the year under 75,184 policies, after deducting all re-insurances aggregated \$12,152,949.39. The net Premium and Interest Receipts of the year were respec

tively \$512,112.48 and \$140,619.63, a total of \$552,732.11, an increase over the previous year of \$55,494.99. The payments to Policyholders or Heirs for cash profits, Sur render Values, Matured Endowments and Death Claims aggregated \$141,118.78, an increase over the previous year of \$26,874.55. All other disbursements amounted to \$220,342.38, making the total disbursements \$361,461.16.

The Company's assets, consisting mainly of first mortgages real estate, amount to \$2,663,994.47, an increase of \$297.065.43 The Municipal Debentures held by the Company remain valued at the low market price prevailing at 31st December, 1907. The reserve on all "Ordinary" business has been computed on

the Hm. 31 per cent. basis. The total reserve on all policies in force amounts to \$2,424,777.00. The liabilities, including reserve for profits accuring but not due and contingent and other funds, amount altogether to \$2,512,786 47.

The surplus on Policyholders' account shows the largest increase in the history of the Company and amounts to \$151,208.00 on the Company's Standard. The Surplus computed in accordance with the Government requirements is over \$295,000.00. Full report and any other information desired may be obtained from any

Agent of the Company or by writing direct to the Head Office.

"Easter Postals, 100 different subjects. postpaid for \$1.50. Cards retail at 5 cents each. The Red Star News Co., London,

Gold Spectacles Free

NOTE: -The above is the largest Mail Order Spectacle House in the world, and is perfectly reliable

TEACHERS WANTED.

WANTED, IMMEDIATELY, A TEACHER FOR R. C. Sep. School No. 14. Haldimand, for remainder of the year or till midsummer vacation. Apply, stating qualifications and salary, giving references to Thomas Calnan, Vernonville, Ont. 1582-2

FARM FOR SALE. FARM FOR SALE.

OT 6, CON. 5. IN TOWNSHIP OF ARTHUR
County Wellington, Contains 200 acres, stone
house, bank barn, all in good repair. Well watered
with Ispring creek, Land is rich and clean. On
hundred acres of this farm in pasture for 12 years
in a Catholic settlement—Senarate school at corner

An Easter Lily. By JEROME HARTE. Three The Test By Grace Keon.

A Double Mistake. By Magdalen Rock.

Some Notable Events of the Year 1907

CANDLES THE WILL & BAUMER



Brands-Stearine, Argand and Star (38M) Beewax (IEM) Standard Altar

L'Autel & Purissima

SEND FOR PRICE LIST CATHOLIC RECORD

CANADA LONDON -"Fine Irish Booklets, nicely tied

with Ribbon, just the thing to send to your friends on St Patrick's Day. Half Dozen in a box with envelopes

VOLUM

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to match for 25 cents. Sample 10c. Norman Peel Mfg. Co., London, Oat."



"Galt" Shingles