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Leading Talking

Catholic Record.

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, APRIL 1, 1905

1380

The Catholic Record. LONDON, SATURDAY, APR. 1, 1905.

WAR AND ITS RESULTS.

While glancing over accounts of the present war we were reminded of Carlyle's words anent the soldiers who blow the souls of one another.

" Had these men any quarrel? Busy devil is, not the smallest. They lived far enough apart: were the en-tirest strangers. How then? Simpleton; their governors had fallen out; and instead of shooting one another, had the cunning to make these poor blockheads

We read of gallant charges, of men fighting fire and sword and facing death courageously. Forts are taken and commanders take possession of them. But we lose sight of the corpses that mark the way thither; of the cries of sorrow that resound in myriad households. Science, we are told, has lessened the barbarity of war. Angels Charity and Red Cross nurses do much for the wounded. Comparisons, and judice. For what saith always in our favor, between this and editor anent the education clauses pens. But correspondents who are face not a political question he avers. to face with war, stand aghast at its Then, with imagination superheated and cannot be told. It is too horrible. The tives with letters at once, and warn let you tell the truth, and show bowels clauses of this bill. And why this exaway ! - faces blanched with horror. scientific treaches, machine guns-these things have helped to make warfare, more terrible than ever before in his-

THE WAY OF PEACE.

mediator whose heart throbs in unison this question through the wire of sectarwith all that makes for the highest good ian bitterness and hatred? A word of civilization and whose eyes are un- from him is in order. He has an opporclouded by greed-this has been the tunity to show that the regard for us hope of jurists.

If all would become Catholics and believe in the infallibility of the Pope," said Liebnitz, there would not be required any empire than the Vicar of Jesus Christ. If the Popes resumed the authority they had in the time of arises from hostility to the Church and Nicholas I. or Gregory VII. it would its system of education. be the means of obtaining perpetual peace and conducting us back to the golden age.

PRACTICAL CATHOLICITY

It was Mrs. Partington we remember who tried to keep back the unrolling Atlantic with a mop. Some of us try to mitate the lady. She did her best and failed: we do likewise, and with a similar result. For instance, we strive to keep back the tide of ignorance with a mop made of another brand of ignorance. We are the friend of education and we let our boys grow up anyhow. In a word many of us seem to think that the law of cause and effect is inoperative so far as we are concerned and that we can sow what we list, and yet reap a harvest of good things. It is not enough, said Brownson, that the Catholic Church is here. She will not operate as a charm to remove existing evils or to give us the needed virtues. It is not enough that there is a large body of Catholics here : their mere presence has in itself the virtue to save the country or to enable it to fulfil its mission.

BIGOTRY AND TOLERANCE.

Our readers have heard doubtless the Canadian orchestra playing the hymn of tolerance and forbearance. Shoulder to shoulder, working for the commonwealth, scorning dissension and the fomenters thereof-this is the theme the members weave into delightful harmony. And it is, of course, true and beautiful, for "we are a great people, sir : we're got to be cracked up, sir.' We must refrain from anything that may disturb the players, and, in commor with those who have much and expect more, and who have an eye on Protest-

they were on sufferance here, citizens who exude cordiality and pose as foes to anything savouring of bigotry, ever in action when they were needed? While awaiting information we may say that any charge baseless and provocative of prejudices against laughable things. us may be made, and pass unchallenged by the broad-minded. They may be timorous of the Orangemen or their

loquacity be checked by the lodges, but anyhow they go their way, and with soothe our wounded feelings with the the the aforesaid Canadian orchestra. dren. Because they stand, he declares, for the introduction of a demoralizing educational system, for the triumph of narrow ecclesiasticism over personal liberty, and for the enslavement of public men which he voices so eloquently before election is not prompted by the desire to capture votes and he has an opportunity to dissociate himself from editors and Orangemen whose hostility to the school clauses of the Autonomy Bill

INDIVIDUAL ACTION NEEDED.

The layman who is intent on being an Apostle must meet with criticism. They who live as in a world apart and who walk faithfully in the path traced out by departed worthies will look askwith them, and who refuses to become a member of the "mutual admiration society," and to spend time in resoluting and speechifying to no purpose. Prejudice will not be overcome by our

living in isolation. A strong generation will not be nurtured on a diet of amusement. Talking about the past will not help the future. Consoling ourselves that we have the truth will not avail unless we put an edge on it and use it. Complaints are born of sulking when the Church is slighted he should declare and defend his prinprinciples are well guarded. Let there be individual action. Layman need not and prompt to obey the orders which room remains for individual action. The conservatism which wishes to be It usually comes from men who are donothings, and who rejoice if failure a justification for their own idleness.

DEAD CATHOLICS.

With all due deference to some of our friends we may not wax eulogistic over the kindly feeling that prevails ant society and trade, are expected but | between Catholics and Protestants in to praise. And we do. It is a habit of some sections of this country. It seems ours. And however we fare in the to us that the feeling on the part temple of Prosperity we give thanks of our separated brethren is akin to for what we receive and never com- good-natured contempt. And we do plain, because it would not be prudent. not blame them. That in some parts every true American boils at this in-Then, again, in addition to the or- of Canada there is no friendly rivalry chestra, we have the broad-minded and no competition in social or profescitizen with us. He may be, but the sional life are signs that the Catholics

may be defective in this re- account for it or by writing obituaries might suggest means to avoid dotting the present with unnecessary cemeteries. But as Dr. Johnson said to Boswell concerning another matter most schemes of improvement are very

MORAL EDUCATION.

A few weeks ago we quoted extracts from an article by Mr. Morse of the Canada Law Journal. Assuming that an ease born of long experience, professing Christians recognize that moral education which produces characbalm of humbug and platform promises. ter is of higher concern than intellect-The broad-minded citizen worthy of the ual education which produces culture, name would cry down anything that he sets himself to examine what we are tends to engender animosity and bigo- doing to day for its promotion among try and would be dominated by love of the young. He does not see that the country and not by the influence of Canadian home can be relied upon to cliques. He might also request the do it. Nor is he inclined to pin his of Mercy in the guise of Sisters of Christian Guardian to be less strident faith to the Sunday schools; in fact, in its appeal to Protestant pre- he says that observation and some experience lead him to regard them as being much in the same position as the wars of preceding ages flow easily from of the Autonomy Bill. It is Indian's gun, only requiring a new lock, stock and barrel to make them wonderfully effective. The Public brutality and inhumanity. One of them, typewriter in working order, he exhorts schools cannot give this moral educa-Mr. R. Barry, says the truth about war his readers to deluge their representation because they ignore systematic religious instruction. Why then if so public will not listen. They will not them to vote down the educational important is there no provision for such a course? Because the Protestripped out, brains spilled, eyes gouged penditure of time and paper? The ant electors of Ontario seem to have editor tells us, and in doing so we fear more concern for sectarian prejudices The search light, the engineering of that he forgets that he is a member of than the moral behoof of their chil-

THE REAPERS. Dr. Osler's statement that the best work has been done by men under THE WAY OF PEACE.

For years statesmen have dreamed of some means of quelling contentions between rival nations. But the day when men shall beat their guns into plough hooks seems not likely to dawn in this generation. A tribunal, however, beyond all suspicion of partiality: a mediator whose heart throbs in unison

and for the enslavement of public men forty years of age, and that it would be better for the general good if men of sixty were relieved from further extent to say to the above: Is he going to applaud the resuscitation of education of the people should be in deprecating. All that has been said of use or of used the industry of opinions and the average age of the recipient of the world of all in us that is good. You must know what is in the soul. We have two great faculties—intellect and will. A true educator must develop these. We must think for ourselves. How many the importance of individuality of charding the importance of individuality of charding the public press and we pay no more than a penny or a mickel for our salves. To substantiate this point, he quoted the following striking passage from J. Stuart Mills' book on liberty:

"That the whole or any part of the education of the people should be in dequestion. A tribunal, however, because of age, and that it would be better for the general good if men of sixty were relieved from further exerction, has occasioned a world of charter. Examples have been culled from devery period of history to show that the old man can point to no mean record of achievement. On the other hand the average age of the recipient of the same unspeakable importance, diversity of educations and modes of conduct, involves, as of the same unspeakable importance, diversity of educations and modes of conduct, involves, as of the same unspeakable importance, diversity of educations and the resuscitation of the deducation is the bringing out of sixty were relieved from further exercition, he quoted the following striking passage from J. Stuart Mills' book on liberty:

"That the forty years of age, and that it would be Nobel prize is 38. Thus Pierre and Madame Curte were 39 and 31 respectively when they discovered radium: Fouser 34 when he unfolded the light cure: Ramsay 43 when he discovered helium. In literature Sully-Prudhomme won Nobel honours at 39: Mommsen at 37: B Joenson at 26.

It is especially pointed out, says an exchange, that where the achievement was an original discovery the young

were particularly conspicuous. We may say, however, that some men are useless ere they are forty years of age, while others radiate activity and beneficial influence long after they have passed the three score mark. And the reason is that the former squander youth, while the latter hoard it. Thus some men are bankrupt in energy and ance at anyone who parts company enthusiasm, disillusioned and cynical at an age when others began to reap the harvest of their care and work and kindliness: or in other words: What a

> man soweth, that shall he reap. Concerning the words viz.. "thought-

lessness of youth," Ruskin says : "I had infinitely rather hear of thoughtless old age and the indulgence due to that. What excuse can you find for wilfulness of thought at the very time when every crisis of future fortune hangs on your decision. A youth thoughtless! when all the happiness of his home cowardice and indolence. In a word, forever depends on the chances, or the action befits the Catholic. Instead of | passions of the hour. A youth thoughtless ! when the career of all his days depends on the opportunity of a moment. A youth thoughtless! when his every ciples. Again, as says Archbishop Ireland, do not fear what is novel provided duct, and every imagination a fountain of life or death. Be thoughtless in after years, rather than now - though wait for priest, nor priest for Bishop, nor Bishop for Pope. When combined death-bed. No thinking should ever be left to be done there." indeed there is only one place where a

are given : but never forget that vast | REV. FATHER PARDOW ON 20TH CENTURY EDUCATION.

Father Pardow, in his lecture at Carever safe is dry-rot. Pay no attention negie Hall on Sunday, subject, "Edu to criticism; there is never a lack of it. used many illustrations to point his remarks, among others the following: We read, from time to time, in the follows action, so that they may have daily press," he said, "graphic accounts a justification for their own idleness. of the doings of some of our 'educated' highway robbers, not indeed in far off or yet amid the narrow defiles of the Alps or the Apennines, but right here in our own broad and enlightened

> These educated brigands board a railway train, and while some of their number cover the engineer and the conductor with their revolvers, the rest proceed to loot the baggage car.
> Their booty, secured in this refined
> way, they allow the train to proceed to
> its destination. How the blood of sult to our boasted civilization!

"But what would not our indignation

is not vouchsafed us. Our vision by assigning this or that cause to may be defective in this re-account for it or by writing obtaining the destruction, had carried off with them the engineer and bound him hand spect, but did any of our readers for the departed, but all this will not and foot to a tree in the forest! What ever see any of those broadminded retrieve the past or recall life. We verdict would any jury pronounce on these inhuman wretches?

"Now it is precisely such ghastly work as this that some so-called educators have been planning by insisting on great mental development, whilst leav-ing the human will utterly powerless, nay, hopelessly bound by passion and practical atheism. Religion must ever e the skillful engineer, lif the power gained by increased knowledge is not going to prove, both to its possessor

and to society at large, far oftener a curse than a blessing." Referring to the deep interest which the Catholic Church has ever manifested in the education of the yeung, Father Pardow said: "No doubt many f our fellow-citizens believe that the free elementary schools, in which in-struction in the three Rs is imparted to children of all grades, are a very modern discovery, and mostly due, in some unexplained way, to the Protest nt Reformation, or to the Declaration f Independence. But this is a very neducated' view, and one which canot be held by any one who does his wn thinking. For if we refuse to be atisfied with the second-hand informavouchsafed us in the encyclo edias, and if we go to the real sources of history, we shall find a council of the latholic Church held at Aix-la-Chapelle, laying down very stringent aws, obliging parents to send their children to the Church's elementary ols, where they were to be taught ling, writing, arithmetic and sing-This council was held in the 89. Martin Luther was born in B. We do not find this fact cono in some recent histories of pedagogy, hich, however, claim to be truthful."

The lecturer also insisted on the fact that the Catholic Church in opposing State monopoly of primary and second-ary education, is not holding the views of obscurantists, but is fully in line with those whom the age admits to be great thinkers. To substantiate this point,

same unspeakable importance, diversity of education. A general State education is a mere contrivance for moulding people to be exactly like one another; and as the mould in which it casts them is that which pleases the predominant power in government, whether this be a monarch, an aristocracy, or the majority of the existing generation, in proportion as it is efficient and successit establishes a despotism over the mind, leading by natural tendency to one over the body.

An education established and controlled by the state should only over the body.

exist, if it exists at all, as one among many competing experiments, carried on for the purpose of example and stimulus, to keep the others up to a certain standard of excellence. Un less, indeed, when society in general is in so backward a state that it could not versities; as it may that of joint stock companies, when private enterprise, in a shape fitted for undertaking great works of industry, does not exist in the "But I would go in the shape of the day."

ENGLAND KILLER "But I would go in the shape of the day." country. But in general, if the country contains a sufficient number of persons qualified to provide education under government auspices, the same persons would be able and willing to give an equally good education on the voluntary principle, under the assurance of remuneration afforded by law,

able to defray the expense.
"The instrument for enforcing the law could be no other than public ex. inations, extending to all children, and beginning at an early age Under this system the rising generation would be brought up either Churchmen or Dissenters, as they now are, the State merely taking care that they should be instructed churchmen or instructed Dissenters." — John Stuart Mill, on "Liberty," Chap. 5.

combined with State aid to those un-

WOMEN TRUE EDUCATORS.

"The majority of the teachers employed are women, and I am mighty glad of that, for when we stop to think we remember that our first lessons were learned at the knee of our mothers, and it is the women of the country who are the true educators of youth. The work of the teacher is greater than the work of the sculptor who takes a crude block of marble and with his hammer and chisel moulds beautiful forms, and greater than the musician whose art enables him to draw from the great church instrument, the organ chords and symphonies that move our souls and elevate them, because in time the sculptured marble returns to dust and the music of the musican is forgotten and becomes as nothing, where teacher teaches and develops the soul,

and the soul never dies.
"The teacher touches at the first stroke the human soul, and evokes the of knowing and of loving God. Legislators make laws, but the teachers educate the men and women of the country to obey the laws, and thus make them effective.

getting for our money. Education free! Nonsense: perfect nonsense! "There is instruction and there is education. Maybe I can illustrate my meaning by telling the story of two rival farmers. Each owned an apple orchard. Their trees did not yield fruit readily. One farmer—he was of the get-rich-quick variety—became impatient, and, going to the village store, bought a large quantity of lusci-ous, red cheeked apples. These he tied to the branches of his trees with tiny strings, and persons passing in the distant road looked upon the rosy apples and remarked that the farmer was a good farmer, and accepted, without looking for the tiny strings that held the apples to the trees, the apples as the genuine product of the trees.

The other farmer took a pruning knife and cut away the dead parts of the trees, procured a fertilizer and went at the root of the trouble, and, in time, his trees bore many fine apples and prospered, while the strings with which his neighbor had tied the fine apples on to his trees rotted and the trees died.

EDUCATION GOES TO THE ROOT. "Instruction, like the get-rich-quick farmer, deals with the branches, while education, true education, deals with

"I don't know how many gallons of water there are in Lake Michigan, and I hope I never will know. There are a lot of other things taught in the public schools that I hope I will never know. Why, I went to the Chicago World's Fair (I did not have enough money to go the one in St. Louis,) and there I heard that there was an exhibition of educational work. I wondered how educational work could be well shown in fair exhibits, so I inspected the exhibits of Yale, Harvard, Col-umbia and the other big colleges for both sexes, and what did I find? Well, I found most of the space taken up in the cases of the colleges for males by pictures of the famous football players and some interesting and highly educational exhibits of knitting and

thinking as we do for our laundry.
"My charge against education to day is that it does not think correctly What hinders us is prejudice—judging things before we know what we are talking about. We are doing this con-

ition, for instance, is a fine sample of wrong thought and the expression of it. I pick up a book and read that the Spanish Inquisition put 30,000 people to death. I learn that Spain was and is a Catholic country. I close my book and form my own opinion of the Spanish Inquisition, and if I were not a Catholic my opinion would be "The question of the Spanish Inquisnot a Catholic my opinion would be-

come prejudice.
"This is the uneducated way of going about it. The educated way is, who said these things? A man named or would not provide for itself any proper institutions of education, unless the government undertook the task; then, indeed, the government may as the less of two great evils, take upon the less of two great evils, take upon the state of itself the business of schools and uni- caused this state of affairs? I would find all kinds. The Inquisition was the ENGLAND KILLED THOUSANDS.

england killed thousands.

"But I would go further in my education, and say, I wonder it England did anything like this. I would find that England, in thirty-eight years, the the start 2000 more for theft. put to death 22,000 people for theft, and in a century 72,000 people were put to death in England. This is not said to most people because England is Protestant and Spain is Catholic. are not educating the youth if we do

or to give them the truth.

"What we want is a Catholic encyclopedia in the English tongue to present our side. And we are going to have it soon. The people of to-day are clamoring for the truth—the truth as it is that that word scottarion. The is. Take that word sectarian. The cry that our public schools are unsectarian is not the truth, because a small ect says religion shall not be taught n our schools. It is unfair to use this word. The public schools are sectar-

"We are surely depraying the minds of our youth if we permit them to accept the printed alleged facts as real facts without investigation and parison and consideration of the facts. Referring back to the Spanish Inquisition, the cruelty of Spain is the cruelty of a lamb, while the cruelty of England is the cruelty of the tiger. " Like the Chinese screen on which

at first glance we are likely to take a sea scene for a landscape because the Chinese artists have no knowledge of perspective, so are we in too many cases without perspective.

"What people want in this twentieth century is the truth. They are willing to reject the alleged printed historical facts if it can be proved that they are untrue or prejudiced.

PUBLIC SCHOOLS NOT FREE.

are free. They are not. that the public schools are unsectarian. would resume business at once at They are not unsectarian, because the teaching of religion in them is forbidden. The Bible has as much right in the public schools as the multiplication table. We want the little ones to have their chestra, we have the broad-minded control of the second and no competition in social or profestic these educated robbers had tied being these educated robbers had tied control of the second s

corpses. We may salve our conscience from the ill-fated train, now rushing for a whole lot, not too much, but a clothes. There must be a formation of makes true loyal citizens. If we are going to form the minds of the little ones to love truth we must change the methods now in vogue. It has been

CATHOLIC NOTES.

The will of Miss Anna Maria Moran The will of Miss Anna Maria Moran of Toronto whose estate is valued at \$5,164, leaves the following bequests: House of Providence, \$1,000; St. Michael's Hospital, \$1,000; Sunnyside Orphanage, \$500; offerings for Masses at Convent of Precious Blood, \$100; Rev. Dr. Tracy, parish priest of Dixie, offerings for Masses, \$500.

Pius. X. has issued a brief to the members of the committee interested in the restoration of the Abbey Church of the Benedictine Monastery of Monte Cassino authorizing them to undertake the work. Among the members of this committee are the Rev. H. M. Bannister, an Anglican clergyman, and Mr. Stuart Jones, Director of the British School of Archæology.

The venerable grotto of Lourdes, sorld renowned for its miracle-working has been the subject of a law suit the French Government being desirous of proving that the grotto and its dependencies belonged to the state as part of the property of a congregation now dissolved. The Court at Pan has however, rejected this claim, and decided that the grotto and its appurtenances form part of the revenues of the Archbishopric of Tarbes.

A Brussels correspondent states that the great project of King Leopold II. for the construction of a magnificent basillica in Brussels on the rising ground known as the plateau of Kockelberg which overlooks the capital will be completed by 1908 when an international exhibition will be held in the Belgian capital in order that it may afford to visitors to exhibition a striking testimony of Bel-gian genius, generosity and faith.

An Oxford correspondent of the Manchester Guardian says: Father Bernard Vaughan is making a great impression at Oxford. At St. Aloysius's he adat Oxtord. At St. Aloysius's he addresses large audiences, and Non-conformists are being attracted by his sympathy. A Sunday ago he alluded in terms of praise to the Welsh Revival, and lately he has won the hearts of Oxford Non-conformists by include with them in their work in the joining with them in their work in the

the question of the canonization of the Irish Martyrs and the proceedings at the Diocesan Court in Dublin under the presidency of His Grace the Archbishop. The process of investigation which is of a very protracted and ex-

well-known missionary of Winnipeg, Manitoba, has been in Montreal for the past two weeks making an effort to promote a plan to locate two-thou-sand half-breeds in a colony a hundred miles north of Edmonton and with-

Among the seven young women re ceived into the Dominican Order at Jersey City, N. J., March 8, was Miss Marie Sandford sister of Professor Sandford of Yale University

A Catholic magazine exclusively devoted to Higher Biblical Studies and to Philosophy, is soon to make its appearance. It will be edited under the supervision of the Sulpician Fathers of the archdiocesan seminary of New York.

Archbishop Messmer is taking an active interest in the Bill now pending before the United States Senate of Wisconsin to prohibit the location of saloons within 400 feet of any Public or Parochial.

EVERY SALOON A FRESH TEMP.

The question is often debated whether or not lessening the number of saloons decreases drunkenness. Some people hold that it doesn't make a bit of difference about the number of saloons—that those who want to drink will drink whether the saloons are few or many. On the other hand the theory is held that the saloon is a temptation to drink, and every new one established is an added temptation. The Dubuque (Iowa) Times has an account of an experiment recently tried at Cherok Iowa, which throws some light on this

In that town there were six saloonkeepers each running a saloon and, as they had not taken the precaution the manner prescribed by law, they they were subject to frequent proso-cutions. These were expensive; so they concluded to reduce expenses consolidating the six establishments into one. Should the keeper of the "We are told that the public schools consolidated saloon be enjoined one of refree. They are not. We are told his silent partners, it was thought, consolidated saloon be enjoined one of one of the old stands. competition he would do all business formerely done by the six. This was the calculation, but the result did not justify it. The one establishment fell very far short of doing tho

SPANISH JOHN.

BEING A MEMOIR NOW FIRST PUBLISHED IS COMPLETE FORM OF THE RARLY LIFE ANY ADVENTURES OF COLONEL JOHN M'DONELL KNOWN AS "SPANISH JOHN," WHEN I LIEUTENANT IN THE COMPANY OF ST JAMES OF THE REGIMENT IRLANDIA, IN THI BERVICE OF THE KING OF SPAIN OFERAT

BY WILLIAM M'LENNAN.

How we supped with a thief, and the outco

There were one or two ragged crea tures near by watching us as we landed, but though we shouted to them and made signs, they not only relused to ome to our aid, but made off amongs the rocks as we advanced.

Well, Giovannini, is your heart bursting with pride over your country and countrymen?" asked Father O'-Rourke, in Italian, as we struggled and panted with our loads over the rough track up the hillside under the hot

spring sun.
"Indeed, this is none of my country, "Indeed, this is none of my country, thank God! This only belongs to the McKenzie," said I, ashamed somewhat of the reception we had met.
"Oh, indeed! and to what particular the belong?" he

of cattle do they belong?"

asked.

I stopped short in my way and dropped my portmanteau, determined to put an end to his nonsense at once.

"Now, Father O'Rourke—"I began, but he interrupted me with :
"Captain Lynch, if you please, Mr.

McDonnell, and your superior, remem-ber, as regards rank!" drawing him-self up to his full height. He looked so droll standing there in his fine uniform, with his sword and cocked hat and bag wig quite à la mode de Paris, that not help bursting out laughing.

He waited until I was done, and then said, very gravely, "Well, 'pon my word! but I'm rejoiced that I've found my way to your funny bone at last. But if the sight of a fist like this and a foot like that are the only approaches to a Highlander's sense of humor-and ound to apply the back of the one forced to a jest-I take it, my bette part is to make poor Captain Lynch a sad dog like yourself."
"Mr. McKenzie," he ran on, ad-

dressing our guide, who, it was plain to see, was much puzzled at our behaviour, "are you much given to humor in there ire you much given to humor in these

No sir," he answered, "none that I ever heard of."

Then why in the name of the Isle of Man did you take up with that creature you brought on board ship?"

Seeing the poor man was bewildered I explained that his companion, Mr Graeme, was meant. Och, him-he would just be coming

Dearg with the others after "Is that old Colin Dearg, Laggy?

None other," he answered; " and

it is to him, very probable, that Ard loch will be sending you." Ardloch, I explained to Father O'-Rourke, was a Mr. McKenzie, to whose place we were bound, and Colin Dearg, or Red Colin, another, both staunch

Jacobites.
"Well, well, 'tis a puzzlesome coun try this, where the men not only do without breeches, but throw off as well the names their fathers gave them; had I known more, I needn't have used such punctilio in borrowing the Captain's. Would not O'Rourke of Breini, or just Brefni, tout court, have a grand sound : seeing it wouldn't be decent for me to go in petticoats, and I am anxious to

make a good impression?"
But I would not answer him, for I could see he was in one of his most provoking humors; so I shouldered my portmanteau and trudged on, and he

was forced to follow.

He was not abashed, however, and tried to draw out McKenzie; but the latter was shamefaced and could hardly answer to his follies, so I had to be him to desist, as the poor man could not understand his funning. "I don't find him different from the

rest of his countrymen," he returned ;

Ardloch received us warmly, and gave us a hearty meal, with good whiskey to follow, and then proposed we should hire a boat—leaving Mc-Kenzie behind, as it was better Father O'Rourke's transformation should not talked over-and go up Little Lo Broom to Laggy, where we would find number of officers, fresh from the rince, who might give us some directions where to look.

Do you look upon everything as ?" I asked him, at parting.

"That depends on what you mean by 'everything,'" he answered, slow-ly. "If you mean any attempt to bring the rebellion to life again now, I would say yes. But if you mean to keep the fire alive, then no. The clans cannot all be scattered as yet, for nothing goes to pieces in that way, and I doubt not there will be some for making a stand in spite of all. But money m e had to keep them together. have been out since August last, and have been out since August have, and no Highlander will stay away from home loar even for fighting. 'Tis against long, even for fighting. 'Tis against all custom. What plunder they got is long since gone, and they will be weary ing for home. For home! God help them, many will never see it again! But money, Mr. McDonell—if money can be had, men can be had too, and the Prince can, at the worst, be safely covered until the time opens for es-

Then my heart rose within me for the first time, for in my hands lay the pos-sible means of safety for the Hope of your life!'

at once proceeded, and before nightfall reached Laggy, where we were met by old Colin Dearg, a burly, bearded ruffian with a great shock of red hair, Big William McKenzie of Killcoy, a major, and Murdock Mc-Kenzie, a lieutenant in the Earl of s Regiment, with about sixty men, and thought ourselves as safe as in the heart of France.

We learned that some were still in

arms for Prince Charles, especially the regiment of Glengarry, in which were my kinsmen and friends, and that of Cameron of Lochiel. So we begged

for an early supper, and engaged guides and a borse that we might set ut at once to join them.

Our baggage and little stores we had carried up from the beach, but I was oyed at hearing one of the men, on lifting my portmanteau, remark it was "damned heavy."

was "damned heavy."
"Do you think we are such fools as to travel without powder and ball in time of war?" said I, and hoped it had passed unnoticed; but the fellow threw it down outside the house door, saying lead would not suffer for a little fresh air, at which old Colin Dearg laughed and said :

"No doubt such gentlemen will have their ruffles there. I will carry it in

myself."
"Don't think of it," said I, much put out, and, raising it, I place a corner of the room where I could easily keep my eye on it, and wished from the bottom of my heart we could et off.

Old Colin Dearg was most offensive, although pretending to an extreme courtesy. He disclaimed having seen Creach, or Graeme, since the day fore, but we were certain this was a blind, as we could see he knew who the supposed Captain Lynch was, and kept supposed Captain Lynch was, and Kept pushing him with questions about the Imperial service, until I feared for the latter's temper. But nothing could move Father O'Rourke when he had not mind to it, and he rattled on a

though he noticed nothing.

The old man pretended to rate the women who were preparing our supper but I knew well it was all a pretext though why he was anxious to keep us I could not make out. At length when ne could delay no longer, we sate down in a great room, but to my dislike, in total darkness, save for the little blaze on the hearth and what light could reach us through the open door. This was bad enough; but on sitting down with was to be of our company, the room was speedily filled with the riff raff of men idling about, who took their places behind us.

Colin Dearg would not sit down with us, but pretended to busy himself bustling about and shouting out orders to the women and encouragements us to eat heartily of his fare, which he called by all the wretched names in the world, though it was good enough was most uneasy, but Father O'Rourke eld the company with his talk, while I quietly assured myself that my portmanteau was safe, though I chafed sadly at the precious time we were wasting. At length I put ceremony aside and insisted we must be whereupon we drank a single from our store to Prince Charles' health

and better fortunes, and I rose from the table and went to the corner where I had left my portmanteau, and my heart almost leaped into my mouth when I saw it was gone; the same time, old Colin said but at the same time, old Commune, "Never lear, McDonell! lose nothing here; I have fastened your things on the pony myself.

So out we went into the starlight, and there found the pony loaded with our belongings, and with short fare-wells set off with Mr. Gordon and our guides on our night march.

We could not speak of our feelings pefore Mr. Gordon, but I knew Father O'Rourke had enjoyed our entertain ment as little as myself; so all night long we tramped, gathering such news as we might from our companions of the battle, which was vague but disheart-ening enough. At daybreak we arrived at a very considerable house indeed, a gentleman's seat—which Mr. Gordon informed us was that of Mc-Kenzie of Dundonald, to whom we were recommended by old Colin Dearg, who was his uncle. Dundenald was at Inverness, whither he has gone that he might not be suspected of favoring the geance on every McKenzie in Prince's cause, but his lady was at

and there unloaded him, where Mr. Gordon declared he could accompany

us no farther, his shoes being worn out.
"Very well," said I, "after we have a nap I will provide you with a second

pair I have in my portmanteau."
But no; he would have them now, he might try them on, and accordingly, to humour him, I undid the upper straps of my portmanteau. Scarcely had I done so than I saw the leather had been slit.

My cry of dismay brought Father O'Rourke and Mr. Gordon over me at once, and with shaking hands I undid the straps and threw it open. larger canvas-bag, which held the the

sand guineas, was gone!
"O God in Heaven." I groaned. sinking on the ground, "that there was such damned scoundrels in this scoundrels in this world!" And for the first time since

child I could not restrain myself, and burst into tears. Father O'Rourke turned over the things, but I knew it was useless, and

then said, in the strangest, dryest kind of voice "Well, I call on you to witness this happened in Scotland, and in the High-

Stop, sir," I cried; "this is intolerable! None of your insulting reflec-tions on countries. There are more tions on countries. There are more rogues hanged in Ireland than ever ex-

isted in Scotland. "Yes, we find the quickest end to put them to is a rope's end.'

"Look you here, sir, you have done nothing but insult me from the day you met me, and had you any right to the sword you carry, I would read you a lesson that would last you to the end of

"Thankful am I," he returned, as cool as ever, "that I never was under such a school-master. But let us spare our iron for those scoundrels, and especially for that smooth-tongued, red headed, black hearted Colin Dearg. If could only have my left hand comnot need the other to feel his pulse with. Cheer up, Giovanni! If we've any luck we'll have it safely back, and ou'll hand it to the Prince yet. Cour-ee, my lad! Surely old compaigners age, my lad! Surely old compaigners like you and me are not to be outfaced

having forgotten all my rage—and I believe now Father O'Rourke only pro-voked me to distract my attention from my trouble—"I'll lay my soul that scoundrel Creach is at the bottom of

"Like enough." he answered, "for "Like enough," he answered, "for he had been back, though that smooth-tongued for denied it. And what's more, Giovannini, I'd be curious to know if the Prince ever received the money he carried. I doubt it "
"So do I; but let us get back. First though, I must put the rest of our money in safety. I must see Lady Dundonald."

Faith, I don't suppose her ladyship is thinking of stirring for hours yet."
"Never mind, she must stir this time, for I cannot stand on ceremony."

So I sent a message to her chamber, with Captain McDonell's compliments my rank as Lieutenant commanding nanding

my tace company entertains to change the title—and saying that he must instantly have speech with her.

She very civilly returned that I might use the freedom I asked; upon which I went to her bedroom, where I found her maid in attendance. "Madam, only the distressing circumstances in which I am placed wil

excuse my intrusion, for which I offer

my apologies." Thereupon I told the circumstances of the robbery. "I return at once with my comrade, Captain Lynch, and, please God, will recover the money; but I am quite aware, if circumstances so fall out, these rescals will not hesitate to add murder to robbery. Therefore, madam, I place these five hundred guiness in your honourable keeping. If I am killed, I bequeath them to you to be handed on to one you know of "-not caring to be more particular, for in such times, "least said is soonest mended"—" if not, I will return to claim them. The only satisfaction I have is that we discovered the theft on arriving at your house, for I must cer-tainly have blamed your people and not those passing under the denomination of officers and gentlemen. Madam may God be with you, and I wish you

a good-morning. So I bowed myself out of the room handing the gold to the maid.

I found our guides refused to return and evidently Mr. Gordon had no stomach for the business, though he was clearly innocent. However, we was clearly innocent. However, we offered so high a figure that at length one volunteered, and, wearied though

we were, we set out. We wasted neither time nor words by the way, until we came in sight of Laggy, when we called a council of

"My advice is to send the man in, call out the officers—particularly Colin Dearg, whom 1 would shoot on sight—and then make inquiries," said Father

O'Rourke.
"You're learning the ways of the country quickly," I said, with some raillery, "No; we'll tax Colin Dearg with the theft, and pretend we do not suspect the others in the least, and so can urge them to use their influence with him to return the money. Much may be done by an appeal to their honour, if they think we don't suspect

them. "Then they've the finest sense honour for a lot of truculent cowards lever met with," he answered.

"Now there you are mistaken, Father O'Rourke; a Highlander may be truculent, but he is not of necessity a coward, and it is rarely that his sense of honour entirely deserts him.

"Not even when he is a thief?"
"No, not even then—if you know how to take him. And besides this, remember, if my people are still in arms, we will have that money where the country. As it is, no one knows of my return as yet, and if we are killed We led our pony into the court-yard, these scoundrels have only to produce the letters which they will find on me from the Duke of York, and not only

escape all punishment, but probably claim a reward as well." "Well, well, I agree. You know the breed better than I," he said; and so we came out in front of the house and sent our man in with word to Colin Dearg and the officers that we would speak with them.

With a little delay they appeared, and after them treeped out about

thirty men, all armed. "The top of the morning to you, gentlemen! What service can I and

my poor house render you? sneered that old scoundrel, Colin Dearg. We saluted the officers, but took no notice of him or his words, and adressed myself to them.

" Gentlemen, I have been robbed of one thousand guineas as we supped with you in this house. Were it a trifle of money of my own, I would rather lose it than bring any honourable man under so vile an imputation but I was entrusted with the money for

know I can rely on your aid in its re There was not a move, and I looked at each face in vain for some response but they only glowered at me as if

Prince Charles, God bless him

I had never spoken. Then throwing all pretence aside, I went on : "Do I need to urge that with this money men can be kept together, who will otherwise scatter, if not for safety, at least to provide for families helpless ? That this money will keep their post? That each and alone ? them at guinea of it may mean a drop of the Prince's blood? And that the man who has robbed me of it to day may be as guilty of murder before his God as if he had pistolled the Prince with his very hand? Gentlemen! Gentlemen! I would not plead for myself! I plead for one who has the highest claims over us all that one man can have over fortable on his dirty throttle, I would another. I ask your help in the name not need the other to feel his pulse of God's anointed king, and in the name of the Prince, his son !" And there I stopped, for I had no other

words in my heart. Old Colin Dearg immediately broke like you and me are not to be outfaced by a lot of sneaking blackguards like these!"

"I'll lay my soul," I said, slowly, a thing happened to a McKenzie; and

it was a black day that ever brought such a tale to his old ears, and so on He would search the house till not a stone remained standing; he would strip his people of their skin, if need be, rather than such an imputation should lie against his honour, and that of his name; and forth with disappeared mong his people, pretending to and question them.

allowed this empty work to go on antil he saw fit to return with that the money could not be found.

"No, it cannot be found, you lying, red-headed, old scoundrel," said I, because you think yourself safe now a day will come when you will wish your thieving fingers were burned to the bone before they touched the Prince's gold, you double-dyed traitor!"

" Fine words! Brave words!" sneered, planting himself well in front of his following, with arms a-kimbo. A likely story that the likes of you, two broken men, skulking over here from France with baggage loaded with stones, trying your foreign thieves' tricks with quiet gentlemen, should have a thousand guineas! I don't be-lieve a word of it!" And thereon ho turned off into the house with a good show of carelessness, no doubt thinking it unwise to trust our patience any

further. "Now, gentlemen," said Big William Killcoy, "the country is unsafe, and you are far from home, but your road is Killcoy,

open before you!"
"The game is up," I said to Father
O'Rourke, in Italian, "we had better beat a retreat," which we did with sor hearts but in good order; and the said not a word further, nor did the attempt to molest us as we once more plodded the bitter miles that lay be ween us and Dundonald

TO BE CONTINUED.

A SOLITARY.

There was a difference of twenty between the brothers, yet, to ook at them, it might have been more, Patrick, the younger, was florid and hearty; the elder, James, was unpopular — a gray, withered old churl, who carried written on his face the record of his life's failure His conversation, when he made any, was cynical. When he came into a room where young people were enjoying themselves, play ing cards or dancing, his shadow came before him and lay heavily on the merry-makers. Fortunately, he did not often so intrude; he was happier in his room at the top of the fine house, where he had his books and his carpenter If one of those young people tools. whom his cynicism withered could have seen him at his carpentry, how differ ent he would have seemed! would have seen him with his grimne relaxed and his gray face lit up with interest, and would have been amazed to hear h s low, cheery whistle full and round as the pipe of a bullfinch; at night, when his telescope swept the

stars, and he trembled with the de of the visionary and the student, he was a new man. He was a clever man, born out of his proper sphere, and with only so much educa-tion as he had contrived to get at dur-ing a hard life. What came to him he assimilated eagerly, and every one of those books in his cupboard, rare old had been read over a hundred times.

He ought to have had a chance in his youth, but his father was the last man in the world to encourage out - of - theway ambitions in his sons. Father and mother were alike-hard, gasping, and The father, on the wh ungracious. was a pleasanter person than the mother, her long, pale, horse face and ready sneer; he was only uncompromis

ingly hard and ungenial to all the world.

There were other children besides these two, all'long since dead or scattered. Two of the boys had run away and gone to America; their first letters convent, after a horrified glimpse at the home-life of her parents when she had returned from her boarding-school, She had been sent away to a convent in a distant town while still a mere child. She had come and gone in recurring vacations, still too childish to be more than vaguely repelled by the unlovely rule of her home. But at sixteen she came home "for good;" very much for evil, poor little Eily would have said, as she realized in its full sordidness the grinding manner of life which was to be hers. No wonder she wet the pillow night after night with her tears for the pure and gentle atmosphere of the convent, for the soft . voiced and mild-eyed nuns, and the life of the spirit which shone ideally fair by this appalling life of the world. time, she had her will and escaped to the convent.

James could never understand why he, too, had not broken bounds and run off to America with Tom and Alick Perhaps he was of a more patient nature than they. Perhaps the life held him down. It was indeed, such a round of hard, unvarying toil that at night he was content to drop down in his place like a dead man and sleep as the wornout horses sleep, dreaming of a land of endless green pastures beyond men's harrying. Alick and Tom were younger. They had broken They had not had time to get broken to hardship like him, and Patrick was yet a baby.

Friends or social pleasures were be-yond their maddest dreams. Their parents' idea of a life for them was one in which hard work should keep them out of mischief. James could never re member in those days a morning when he had risen refreshed; he was always heavy with sleep when following the plough horses, or feeding the cattle. Food of the coarsest, sleep of the scan-tiest, were the rule of the house. Joy, or love, or kindness never breathed be

Meanwhile the father was getting old, and a time came when he sat mor old, and a time came when he sat more and more by the fire in winter, sipping his glass of grog and reading the country papers, or listening to his wife's acrid tattle. Mrs. Rooney hated with an extreme hatred all the good, easy-

going neighbors who were so soft with their children, and en souraged dancing and race-going and card playing — the amusements of the Irish middle classes. She had a bitter tongue, and once it was set a-going no one was safe from i not the holiest nor purest was beyond it defilement.

It was about this time that the labor ers began to think the young master rather more important than the old one; but their connivance James Rooney could never have been drawn into Fer ianism. The conspiracy was just the thing to fascinate the boy's impressionable heart. The poetry, the glamor of the romantic devotion to Mother Country fed his starved idealism; the mid-night drillings and the danger were ele-ments in its attraction. James Rooney ments in its attraction. James Roomey drilled with the rest, swore with them their oaths of fealty to Dark Rosaleen, was out with them one wintry night when the hills were covered with snow, and barely escaped by the skin of his teeth from the capture which sent some of his friends into penal servitude.

Mrs. Rooney's amazed contempt when she found that her eldest son was among 'the boys" was a study in character The lad was not compromised openly and though the police had their suspice ions, they had nothing to go upon, and the matter ended in a domicilary visit which put Mrs. Rooney in a fine rage for she had a curious subservient ambi tion to stand well with the gentry.

However, soon after that, as she pottering about the fowl yard one bitter day-she would never trust any be to collect the eggs from the locked hen-house but herself—she took a chill, and not long afterwards died. If she had lived perhaps James would never had the courage to assert himself and take the reins of management as he did. But with her going the iron strength of the old man seemed to break down. He fulfilled her last behest, which was that her funeral was to take place on a day, so that the farm hands should not get a day off; and then, with some wonder at the new masterful spirit in his son, he gave himself up in an easy

This independence in James Rooney was not altogether the result of his Fenianism. As a matter of fact, he had fallen in love, with the overwhelming passion of a lad who had hitherto lived with every generous emotion re pressed. The girl was a gay, sweet, yet impassioned creature who was the light of her own home. At that home James Rooney had first realized what a paradise home may be made; and coming from his own gloomy and horrid surroundings, the sunshing of hers had almost blinded him. In that white house among the wheat fields love reigned. And not only love, but charity, hospitality, patriotism and religion. There was never a rough word heard there; even the household creatures, the canary in the south win dow, the comfortable cats, the friendly

dogs, partook of the general sunniness Among those admitted freely to that loving circle, James Rooney was one held in affectionate regard. The man who had been the means of bringing him ther', Maurice O'Donnell, was his Jonathan, for to him young Rooney had given all his hero worship. He was, indeed, of the heroic stuff, older, graver

James Rooney spoke to no one of his love or his hopes. Ellen, kind to every one, singled him out for special kind-He had seen in her deep eyes ness. something thy and tender for him. For sometime he was too humble to be sure he had read her gaze aright, but at last he believed in a flood of wild rapture that she had chosen him.

He did not speak, he was too happy in dallying with his joy, and he waited on from day to day. One even-ing he was watching her singing, with all his heart in his eyes. Among people less held by a great sincerity than the people were at the time, his secret would have been an open amusement. But the father and mother heard with eyes dim with tears; the young sisters home remained unanswered, and after about the fire flushed and paled with one or two attempts they ceased to write. The one girl had slipped into a

and their eyes were far away. Suddenly James Rooney looked round the circle with the feeling of a man who awakes from sleep. His friend was opposite to him, also gazing at the singer; the revelation in his face turned th younger man cold with the shock. When the song was done he said "good. night" quietly, and went home. It was earlier than usual, and he left his friend behind him: for this one night he was glad not to have his company; he wanted a quiet interval in which to think what was to be done

Now, when he realized that Maurice O'Donnell loved her, he cursed his own folly that he had dared to think of win-ning her. What girl with eyes in her head would take him, gray and square-jawed, before the gallant-looking fellow who was the ideal patriot. And Ellen

-Ellen, of all the women living, was best able to appreciate O'Donnell's qualities. That night he sat all the ight with his head bowed on his hands thinking his sick thoughts amid the ruin of his castles. When he stood up shivering in the gray dawn, he had closed that page of his life. He felt as if already the girl had chosen between them, and that he was found wanting. That was not the end of it, however

If he had been left to himself he might have carried out his high, heroic re solve to go no more to the house which had become Paradise to him. But his friend followed him, with the curious tenderness that was between the two, and with an arm on his shoulder, drew his secret from him. When he had told it he put his face down on the mantel piece, by which they were standing ashamed to look O'Donnell in the face because they loved the the same girl. O'Donnell spoke, and his voice, se from being cold and angry, was more

tender than before.
"So you would have taken yourself off to leave me a clear field, old fel-

ow!"
"Oh, no," said the other, humbly "I never had a chance. If I had had eyes for anyone but her, I would have known your secret, and should not have dared to love her."
"Dear lad!" said O'Donnell. "But

now you must take your chance. If

she chooses you rather than me—and, by heavens! I'm not sure that

by heavens! I'm not sure that she won't—it will make no difference, I swear, between us. Which of us shall try our luck first?"

They ended by drawing lots, and it fell to O'Donnell to speak first. A night or wo later he overtook James Rooney as the latter was on his way to Ellen's house. He put his arm through Rooney's and said. "Well, old fellow, I've had my dismissal. I'm not going your way to night, but I believe your chance is worth a good deal. Presently I shall be able to wish you

They walked on together in a silence more full of feeling than speech could be. At the boreen that turned up to the white house they parted with a hand class trat said their love was unchanging, no matter what happened. That night James Rooney got his chance and spoke. The girl heard him with a rapt, absent-minded look that chilled him as he went on. had done she answered him : "I can never be your wife, Jim. I

have made my choice. But-" stammered the lad.

"I know what you would say," she answered quietly. I gave the same answer to Maurice O'Donnell. Why did two such men as you care for me two such men as you care for me? I am not worth it, no girl is worth it.

'Tis the proud woman I ought to be and am, but I can't marry the two of you, and perhaps I can't choose.' She laughed half sadly. "Put me out of your head, Jim, and forgive me. I'm away to the convent at Lady Day."

And from this resolve imaginary.

And from this resolve it was impos sible to move her. From that time neither O'Donnell nor Jim Rooney was seen at the white house, and in the harvest time Ellen as she said she would, entered St. Mary's Convent. Jim Rooney never loved another woman, and when, in the following year, Maurice O'Donnell went to Ne eans to take up a position as the editer of a newspaper, Jim Rooney said good-bye to friendship as lastingly as he had to love.

The old father died, and left what wealth he had to be divided between his two sons. For all the pinching and scraping it was not much; there seemed something unlucky about the farm, poor, damp and unkindly as it is. Jim was a good brother to the was a good brother to the young lad growing up. He kept him at a good school during his boyhood and nursed his share of the inheritance more carefully than he did his own. They had the reputation of being far more wealthier than they were, and many a girl would have been well pleased to make a match with Jim Rooney. But he turned his back on all social overtures, and by and by he got the name of being a sour old bachele "a cold-hearted naygur," going to way of his father before him. But to going the rule on the farm was very different, every one admitted; to his men James

Rooney was not only just but generous. Presently the young fellow came home from school, gay and light-hearted, He was a tall young giant, who presently developed a fine red moustache, and had a rollicking gait well in keeping with his bold He was soon as popular as blue eyes. James was the reverse, and his reputation of being "a good match him welcome in many a house full of daughters.

One day the youth came to his brother with a plan for bettering him-self. He wanted to draw out his share from the farm and to invest it in a general shop which was for sale in the country town close by. Now, Jim Rooney had a queer pride in him that nade the thought of the shop very distasteful. The land was quite another thing, and farming to his mind, as ennobling an occupation as any under heaven. But he quite understood that he could not shape the young fellow to his ways of thinking. He said, gently: on leaving the farm and bettering yourself?

The young fellow scratched his head awkwardly and gave one or two ex-cuses, but finally the truth came out. He had a fancy for little Janie Hyland and she had a fancy for him, but there was a richer man seeking her, and, said the young fellow simply, "I am thinking if the father knew how little came to my share he'd be showing me the door.

"Does Janie know, Patrick?" asked

the elder brother.
"Oh, divil a thing!" said the younger, with a half-shamed laugh. don't trust women with too much : but if I had Grady's, I'd soon be a richer man than they think me. Old Grady cut up for a lot of money, and he was too old for a lot of money, and he was too old for business. 'Tis a beautiful chance

for a young man."
"Well, Patrick," said the other at last with a sigh, "your share won't buy Grady's, but yours and mine to-gether will. I'll make it over to you, and you can keep your share in the farm too. I'll work the farm for you if you won't ask me to have anything to do with the shop. Tut, tut, man!' he said, pushing away Patrick's secretly delighted protests; "all I have would come to you one day, and why not now, when you think it will make you happy?"

Patrick bought Grady's and So brought home Janie Hyland. prospered exceedingly, and makes the lavish display of his wealth which is

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a valuable diet for children.

The Most Nutritious and Economical.

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and he was too old a beautiful chance

" said the other at

"your share won't

yours and mine to-nake it over to you,

your share in the

ne to have anything

. Tut, tut, man! away Patrick's protests; "all I to you one day, and n you think it will

ught Grady's and

ie Hyland. He has ngly, and makes the his wealth which is

fast Table

without

care for me?

ed the lad

L 1, 1905.

characteristic of the Irishman. They have added to the old house, thrown out wings and annexes, planted it about with shrubbries, and made a carriage drive. Young Patrick growing up is intended for the university and one of the learned professions. wing lots, and it one of the learned professions, and Mrs. Patrick has ideas of a season speak first. A overtook James in Dublin. Her house is very finely furnished, with heavy pile carpets and many mirrors, and buhi and ormolu He put his arm said. "Well, old dismissal. night, but I be worth a good deal.
able to wish you

she feets her brother in law to be the one blot in all her splendor and well-being. When Patrick first brought her home, she took a vehement dislike to James, which has rather waxed than waned during the years. the minds her as little as may be, working on the farm during the daytime, and in the evening departing, with his slow, theavy step, to his sanctum up-stairs, where he has his books, his car-penter's tools, and his telescope. Yet her words worry him like the stinging of gnats, and the nagging of years has de him bitter.

He turns out delightful bits of carv-ing and cabinet making from time to me, and he mends everything broken in the house with infinite painstaking. to the nouse with innite paintasting.

Up there in his garret-room the troubles fall away from him, and he forgets the lash of Mrs. Patrick's tongue. The hardest thing is that she discourages the children's friendship for him, and he would dearly love the stilden if only he might. hildren if only he might.

children if only he might.

The other women are rather down on Mrs. Pat.ick about it; indeed, Mrs. Gleeson told her one day that the creature was worth his keep if it was nly for his handiness about the house. Patrick has grown used to his wife's gibes and flings, which at first used to nake him red and uncomfortable. He has half come to believe in the secret hoard his wife says old Jim is accumul-

ating.
But James, in his high attic, looks upon the mountains and the sky, and stakes off from him with a superb gestare the memory of her taunts.—Kath erine Tynan.

M. J. HARSONON BROWNSON.

DELIVERED REFORE THE FENELON READ ING CIRCLE OF BROOKLYN.

Mr. Harson began his address by Mr. Harson began its address by sketching in an interesting manner the personal appearance of Dr. Brownson during the later years of his life, and pronounced him to be "one of the giants of the nineteenth century." MR. HARSON'S ADDRESS.

"Orestes Agustus Brownson, LL. D., the distinguished reviewer, controver sialist, publicist and philosopher, was born at Stockbridge, Vt , Sept. 16. 1803, and died at Detroit, Mich., April 1806, and died at Detroit, Mich., April 17, 1876. His youth was, up to his fourteenth year, spent on a farm and among people of the most rigid forms of New England Protestantism. From the old folk with whom he tived he acquired a paramount love of truth, from the scenery around him a love of nature's beauties, and from the Bible a love of religion, and these were ever after the three most distinctive marks in his personality. In his fourteenth year his mother moved to Saratoga County, New York, and there he acquired the rudiments of a classical education. In his nineteenth year he became a Presbyterian, but soon found its doctrines distorting the him. In 1824 he became steful to him. In 1824 he became a Universalist and was ordained a Universalist minister in 1825. At this time he was in the full enthusiasm of youth, with a magnificent physique, werful voice, unconquerable energy,

fiery, fearless and terribly in earnest. "In 1827 he withdrew from the Universalist denomination but continued as ersalist denomination but continued as editor of their leading periodical, the Gospel Advocate. In 1829 30 31 he de-voted his energies to the World Reform measures of Robert Dale Owen, and finally realized that reforms could became pastor of the Unitarian congregation at Walpole, N. H., and in 1834 accepted a call from the Unitarians of Canton, Mass. In 1836 he organized an independent Church in Boston, to which he was attached until he ceased preached in 1843. During these years in Boston he preached in 1843. During these years in Boston he published Brownson's Quarterly Review, and contributed to a number of the leading periodicals of the day. His acquaintance at this time was with all the best known men in rewas with all the best known men in re-ligion, literature and politics, notably Emerson, Hawthorne, Alcott, Calhoun, Webster, Canning, etc. He was re-ceived into the Catholic Church in Octber, 1842. The announcement of his conversion was the sensation of the day. After his conversion he continued Brownson's Quarterly Review, besides contributing to other periodical. He wrote a number of books and was in great demand as a lecturer throughout the country. His quarterly review was regularly published in Europe and he was regarded as the leading thinker and

was regarded as the leading thinker and philosopher of the country.

"Dr. Brownson moved to New York City in 1855, where he remained until 1875. He then went to live with his son in Detroit, and died there no Easter Monday, April 17, 1876.

"Brownson's courage was of that sublime order which dares to tell the truth at all times without regard to cost, and this is the most unpopular thing a man

at all times without regard to cost, and this is the most unpopular thing a man can do. Brownson's tones at times in defense of the truth were like the thunder, with lightning flashes. They cleared the air, but they filled the hearts of the timid with alarm. He gave no quarter to false teaching, deceit or humbug, and those he thus exposed opposed him bitterly. Brownson firmly believed in the gospel of 'Do 'while many Catholics believe in the gospel of 'Don't,' their constant cry is 'Don't.' Don't do anything!' and they treat as their most dangerous enemies, those who preach the gospel of 'Do — Do something.' Their keenest enjoyment is indulging in the delusion of thinking that they think they think, and they that they think they think, and they bitterly resent any effort to induce a mental operation that might evolve an actual concrete thought. The great force in the world is thought, and our

philosophy of courage, and we imagine that the involved metaphysical systems

which we call our philosophy, is the only philosophy.

"Following the attacks on Brownson which obliged him to cease the publication of his review in 1864, Count de Montelambert wrote to him Dec. 17, 1864, awing "my symmethies for your 1864, saying 'my sympathies for your opinions and doctrines, though so deep and so full, is not to be compared to my admiration for your manly truth ulness. You are a man and thanks to the prevailing spirit, Catholics in thes days are not men. If the Count had added that they are not men, but more like sheep, he would have described them quite accurately. Count de Montelambert, the foremost Catholic layman in Europe in his day, had been persecuted with as much bitterness in France as Brownson was here. Is it not strange that the Catholic layman of transcendent talents, who starts out to devote his abilities to the glory of God and his fellows, must be as well of God and his fellows, must be as prepared to face martyrdom as if he in tended to preach salvation to a savage people? Montelambert preached the philosophy of 'Do!'—'Do something to the French Catholics, and pointed out the consequences if they continued in their state of abject negation. The reactionists and disciples of 'Don't!'
'Don't do anything,' triumphed, and France to-day has gone through the trials that Montelambert tried to

" The aim of men like Brownson and Montelambert has been to build up men to the honor and glory of God. We Catholics have been so intent for centuries on erecting monuments of brick and stone and mortar that we have neg-lected the greater and far more import-ant work of building up men. The ruins of stately edifices are scattered all over Europe, other imposing edifices have been diverted from their original uses, while men, Catholic men, men of faith, men of the kind of faith which is backed up by invincible courage, the men who as soldiers would each be a host in himself, the men 'to do' for God and truth and all humanity, are not easily found. Brownson half a century ago thundered to the Catholics of America their responsibilities, their opportunities and the things 'to do.' They were deaf to his appeals, and resented his endeavors to spur them on to greater intellectual activity and to higher standards and ideals, and while our twelve millions are immeasurably better than the Catholics of France

and Italy they are far beneath the high plane they should occupy. "No one can read Brownson and harbor doubt. He inspires one with en-thusiasm in a belief in God. He impresses on one the conviction that the greatest act of the human mind is giv-ing an expression of absolute faith, and that this act lifts one above all others devoid of faith. If I am ever guilty of an act of pride it is feeling that no man is my equal who is not my equal in Catholic faith. I fear no man, and I do not apologize to any one for the faith that is in me; but, on the other hand, rather expect an apology from those who do not agree with me. This spirit and these convictions I owe to Brown-son more than to all other Catholic combined, and I make this statement to explain why I have clung so tenacionaly to the movement to erect a monument to him.
"American Catholics are the best

in great measure to the antagonism of American Protestantism. With the American Professional Williams present softening of religious prejudices there is danger of lapsing into the timid, helpless and senile condition of the Catholics of France and Italy. The safeguards from this awful fate is the raising up of the type of Brownson. As the great Archbishop of St. Paul has s) eloquently said: "The common! so eloquently said: "The common! We are surfeited with it; it has made want in the Church, to day as at other times, but to-day as never before, is men among men, men who see further than others, rise higher than others, act more boldly than others. . . . Now is the opportunity for great and singular men among the sons of God's Church. To-day routine sons of God's Church. To-day routine solves to doing that which God's law of God. By deed, when we set our selves to doing that which God's law of God. By deed, when we set our selves to doing that which God's law of God. is fatal, to day the common is exhausted senility. The crisis demands the new, the extraordinary, and with it the Catholic Church will secure the grand-est of her victories in the grandest of history's ages.'"

Catholics in the world, and this is due

THE BEST LENTEN DEVOTION.

One of the most fruitful and excellent practices for the observance of Lent is daily attendance at the holy sacrifice of the Mass. The Irish Messenger gives the following reasons which should induce those who can do so to practice this devotion:
It will make your heart light and

It will throw a halo of happiness

It will throw a halo of happiness over your days.
It will keep your conscience clean.
It will bring you into constant contact with the source of all grace.
It will teach you how to live on to me of closest intimacy with God.
Your understanding will be enlightened and your will strengthened.
All the treasures of gold and precious stones which the earth contains are outweighed by one Mass.
To assist at daily Mass is a practice which is easy and consoling.
The early rising which it usually necessitates is itself a great blessing of the natural order.

of the natural order.

ST. JOSEPH.

The month of March brings St.

Joseph to us, and the thought of him is
as refreshing as is the return of the
spring after the long and dreary

Patron of the Universal Church as bitterly resent any effort to induce a mental operation that might evolve an actual concrete thought. The great force in the world is thought, and our policy seems to be to paralyze it rather than to develop it. We seem not to have yet realized that the philosophy which rules the world is the philosophy ef common sense, backed up by the

desert of heathendom the seed of holi-ness which in after days through the Fathers of the desert made it to blos-

som like the rose. St. Joseph gives us the example of a life work done silently and persever-ingly, seeking no praise from men, content to labor under the all-seeing eye of God. Much work for the Society must, of necessity, be done in a similiar manner. The monotony wears on one if faith does not come to the rescue, making our work, like the mercies of the Lord, every morning new.

St. Joseph is the model of the patient.

plodding worker, and his intercession will certainly work wonders in the field of our missionary labors. No mere figure-head was he while upon earth; chosen shadow of the Eternal Son and sharing with Him the care of the Eternal Son, surely no figure-head in heaven, where, after his chaste spouse, Mary, he is most powerful before God. Let us beg him to take a lively in-terest in our work to spread the Kingdom of Christ upon earth, and, follow-ing the counsels of the beloved Pius IX. of happy memory, let us "go to Joseph" and he will succor us in our every want.

WHO THE LOSER?

No, my friend, do not try to excuse yourself for not practicing your relig-ion, for you yourself, and only you, are the loser. When you quit the Church for any reason, you are hurting yourself immensely, and hurting others by your bad example, but are not hurtby your bad example, but are not nuring the Church. If you mean it as a revenge you are taking revenge not against the priest, Bishop or people, but against God Himself; for it is He but against God Himself; for it is He Church. "He that despiseth you (the Church) despiseth Me," are the words of God Himself.

Let every one assure himself that, though his parish, if small, might miss him a little financially. the Catholic

though his parish, it small, might miss him a little financially, the Catholic Church can do without him and a few millions of others and be the grandest institution on earth still. She has done it. When Henry VIII. of Eng-land threatened to leave the Church and take millions with him should the Pope not grant him a divorce, the Pope answered: "For your own sakes I hope you will not leave the Church ; but if you do, the Church will live on without you.'

Remember that the Church cannot dispense with any of God's own laws or requirements; if people will not comply with them, they must stand the conse-quences. As God does not need you in heaven, neither does the Church on earth. But since you do need heaven, if you consult your best interests, so do you need the Church—as she is the way to heaven. Satisfy yourselves that cannot get alorg without the

Did you ever consider the responsibility one incurs who leaves the Church? The faith has probably existed among your ancestors for cen-turies. Would you let it stop with you? Would you deprive your descendants of it? If you live a good Catholic and raise your children good Catho-lics, in a few centuries there may be thousands belonging to God's Church because you were a good member. But leave the Church, and in a few enturies there will be thousands of unbelievers who might be Catholics had you remained faithful to the Church. Do you see the responsibility? I repeat again: no reason in the world is sufficient to justify one in relinquishing the true Church.—From Kind Words.

CONCERNING ACTUAL SIN.

As implied in the very words themselves, by actual sin we understand all sin which we commit by the act and consent of our free will after we have Hence we may sin by thought, by

word, by deed or by omission. By thought, when we deliberately enter-tain evil in our mind, consenting and prohibits. By omission when we fail to do that which the law of God or of

His Church requires that we should do. Further distinguished, actual sin is divided into venial and mortal. Venial sin is a minor transgression of God's law. That is, one to which complete and deliberate consent has not been given. Hence it does not destroy the life of the soul. It may be remitted without resort to the Sacradestroy the life of the soul. It may be remitted without resort to the Sacrament of Penance through acts of contrition and other means. Yet it is always well to confess such sins.

always well to confess such sins. Moreover, we should guard against them, as they usually expose us to more serious offenses.

Mortal sin is a deliberate transgression of the law of God in a matter of moment or any grave obligation. It is called mortal because it kills the soul and merits eternal punishment. To again find favor in the sight of God and to restore our souls to the state of and to restore our souls to the state of grace, we must have recourse to the means left us by our Saviour, namely,

> Nine times in ten, headaches come from bad stomach or bad

Ten times in ten

Abbey's Effervescent Salt

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zone. Some are using it to get well; some to keep well. Some to cure germ diseases; some as a tonic. No medi-cine was ever so widely employed. These users are everywhere; your neighbors and friends are among them. And half the people you meet — wher-ever you are — know some one whom ever you are

Liquozone has cured. If you need help, please ask some of these users what Liquozone does. Don't blindly take medicine for what medicine cannot do. Drugs never kill germs. For your own sake, ask about Liquozone: then let us buy you a full

size bottle to try. We Paid \$100,000

For the American rights to Liquo We did this after testing product for two years, through physicians and hospitals, after proving in thousands of different cases, that Liquozone destroys the cause of any germ disease.

Liquozone has, for more than 20 years

been the constant subject of scientific and chemical research. It is not made by compounding drugs, nor with alcohol. Its virtues are derived solely from gas -largely oxygen gas-by a process requiring immense apparatus and 14 days' time. The result is a Liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing

the sacrament of penance.

Here we see not only the enormity of nortal sin, but also the infinite mercy of God in providing a remedy for its forgiveness. Hence all who thus offend should hasten to remove the guilt of their transgression.—Church Progress.

A SPRING DANGER.

MANY PEOPLE WEAKEN THEIR SYSTEM BY THE USE OF PURGATIVE MEDICINES.

Ask any doctor and he will tell you that the use of purgative medicine weakens the system, and cannot possi bly cure disease. Thousands of people take purgative medicines in the spring, and make a most serious mistake in doing so. People who feel tired and depressed, who find the appetite vari-able, who have occasional headaches and backaches, or whose blood shows impurities through pimples and eruptions, need a spring medicine. But they should not dose themselves with harsh, griping purgatives that gallow through the bowels, tearing the tissues and weakening the system. A tonic medicine is what is needed in the spring, and Dr. Williams's Pink Pills is the best tonic that science has yet discovered. They are quietly absorbed into the sys-tem filling the veins with pure rich. red blood that carries health and strength to every part of the body.
Dr. Williams' Pink Pills cure Dr. Williams' Pink Pills cure skin eruptions, indigestion, headaches, skin eruptions, indigestion, nearacters, nervousness, rheumatism and all blood troubles. They improve the appetite, and make depressed, easily tired men and women cheerful, active and *trong. Mr. James McDougall, Little Shippegan, N. B., says: "I have used Dr. gan, N. B., says: "I have used Dr. Williams' Pink Pills as a tonic and

williams' Pink Pills as a tonic and blood purifier, and have found them superior to all other medicines."

If you need a medicine this spring—and who would not be the better of a tonic after the long dreary in-door months—give Dr. Williams' Pink Pills a trial. They will send rich, red blood coursing through your veins and give you the bouyancy of perfect health. See that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. All dealers in medicine sell those pills or you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont. ville, Ont.

The healthy glow disappearing from the check and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves, Worm Exterminator; it is an effectual medi-

A CAREFULLY PREPARED PILL.—Much time and attension were expended in the experi-A CAREFULLY PREPARED FILL—and the and attension were expended in the experimenting with the ingredients that enter introcomposition of Parmelees Vegetable Pilis before they were brought to the state in which they were first offered to the public. Whetever other pills may be, Parmelee's Vegetable Fills are the result of much expert study, and all persons suffering from dyspepsia or disordered liver and kidneys may confidently accept them as being what they are represented to be.

The Better Way

The tissues of the throat are inflamed and irritated; you cough, and there is more irritation-more coughing. You take a cough mixture and it eases the irritation-for a while. You take

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and it cures the cold. That's what is necessary. It soothes the H, Waddington, Sec. and Managing Director throat because it reduces the irritation; cures the cold because it drives out the inflammation; builds up the weakened tissues because it nourishes them back to their natural strength. That's how Scott's Emulsion deals with a sore throat, a cough, a cold, or bronchitis.

A SAMPLE FREE.

SCOTT & BOWNE, Chemists,

Millions of people, of nine different in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill. The reason is that germs are vegetables; and Liquozone-like an excess of oxygen-is deadly to vegetal matter.

There lies the great value of Liquo-zone. It is the only way known to kill germs in the body without killing the tissue too. Any drug that kills germs is a poison, and it cannot be taken internally. Every physician knows that medicine is almost helpless in any germ disease.

Germ Diseases.

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

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

is important that the old as well as the new afferes be sent us.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
the Editor of The Catholic Record the Editor of THE CATHOLIC RECORD.
London, Ont:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD.
and congratulate you upon the manner in
which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole,
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you and wishing you success.

ng you and wishing you success, ssing you and wishing the series of Larissa.

† D Falconio Arch. of Larissa.

Apost. Deleg.

LONDON, SATURDAY, APR. 1, 1905.

THE AUTONOMY BILL AND THE SCHOOL QUESTION.

It is now stated that the Liberal party of the North-West have agreed with the Government on the passage of the Autonomy Bill of the two new provinces with some modification of the education clauses. It is understood that the modification which has been agreed upon leaves the principle of Separate schools intact, as it exists already in the North-West, but that the clause requiring the Legislatures to make no discrimination between Public and Separate schools is to be eliminated. The effect of this modification will be to leave it free to the respective Governments to apportion equitably or inequitably such Governmental and other public grants as may

cepted and passed. We are by no means gratified at the proposed modification, but we say that whether due provision be made or not by the two new Legislatures, the Cath olics of the new Provinces will have their Separate schools. It is a matter of conviction that religious and moral training should be given to our children, and without such being given in the schools, this cannot be done efficiently.

be made by the Provinces for educa-

tional purposes. It is said that in this

form the Autonomy Bill will be ac-

But the parties who are hostile to Catholic education assert that any provision imposed upon the new provinces perpetuating Separate schools tends to promote strife, and is an obstacle to the "unification" of the Dominion. This is in effect the meaning of the resolutions passed by the executive committees of Manitoba and the Northwest Baptist Convention which pro fesses to speak for the whole North-West.

We find that other denominations have spoken in a similar strain, chiefly through the Presbyteries and the Min isterial Associations. Thus the Park dale Methodist congregation a few days ago passed a resolution that they desire "to see built up a strong and united nationality," and that laws be framed to this end, including " a nondenominational school system at the general expense" because "the dual sytem promotes strife and the perpetuation of differences," and for this reason they ask "that the new Provinces be left to decide upon their own school system as they are most directly affected."

Is this contention reasonable? We say, No! The Separate school system is in existence in Ontario, and it does not produce strife; except in the sense that certain Public School Boards and some ultra Protestant officials have from time to time endeavored to hamper the operations of the Catholic Separate schools, and endeavored to twist the school laws to the injury of Catholics. We could mention many instances of this kind, but we shall only mention a few, as it is not our desire to stir up strife. It is fresh in the memory of our readers that the Public school Board of Windsor recently endeavored to absorb all the school property, when Separate schools were established in that city, though there was one school site which had been specially bequeathed by a Catholic for a Catholic school. The case came to the courts of law, and under legislation which gave still provided that in the appropriation the Catholics what they were entitled to in equity, the new Separate schools | ment, there shall be no discrimination obtained an award of \$25,000. Who against schools of any class described were the stirrers up of strife in this in the act. The new law affecting

instance? We leave our readers to answer this question.

Who stirred up dissension at Sturgeon Falls, where the Public School Board refused to stand by their bargain that if Catholics would agree to assist in passing a bonus for the establishment of a pulp-mill, the school-taxes of the mill should be divided equally between the Public and Separate schools? And who were they who encouraged the Public School Trustees of that locality to persist in their breach contract? The same classes people who are now hypocritically denouncing strife and dissension, forsooth: the Orange lodges and some Public School Boards and parsons who are always on the alert to annoy Catholics wherever they can, and to these we may add certain news papers like the Toronto Mail and Empire and News. We could easily extend the list by adding the names of

To these facts we may add that in one city we are aware of two law-suits which were put through the courts, where a Township Council and a Board of School Trustees endeavored to deprive Separate schools of the taxes which were evidently belonging to them in equity, and as the result proved, by law also, for in both instances the Separate schools won their case.

vince.

Catholics maintain that it is an injustice for their Protestant fellow-citizens to endeavor to force them to follow their opinions as to whether or not they may have religion taught in their own schools. The Catholic cause is the cause of freedom of Education, and they who would deprive Catholics of their freedom are the would-be oppres-

But is it not desirable that the people be unified? On a matter of religion or of the free teaching of religion, unification is impossible, and the attempt to enforce it is a tyranny.

We will conclude by quoting the reasonable remarks made by a defeated Liberal candidate at a recent banquet held at Port Rowan a few days ago, viz., Mr. H. B. Donly, who was defeated at the recent Dominion election in the county of Norfolk.

Mr. Donly said: " I am not a friend of Separate schools, but I will not try to force my ideas down the throats of my Roman Catholic friends at the point of the bayonet. I believe there are other hierarchies than in the Roman Catholic Church, and sometimes they put the screws on. The caricature of the big fist might be used to indicate the attitude of the Protestant hierarchies. No paper engaged in this crusade is a friend of the Liberal party. This question should be approached in a reasonable way."

We may add that those who are so desirous of unification might make the experiment by unifying themselves with the Catholic Church, instead of asking Catholics to allow themselves to be unified by absorption into the Baptist, Methodist, or Presbyterian denominations.

THE AUTONOMY BILL

The Autonomy Bills of the two new Provinces of the North-West are still occupying all the attention of the House of Commons. The original bill as presented by Sir Wilfrid Laurier provided for the establishment of Separate school, whether Protestant or Catholic, to be supported by the necessary assessments and collection of rates, as the said minorities might deem it advisable to make, and to impose upon themselves. It was provided that in any distribution of public moneys by the Government for the support of schools, there should be no discrimina tion between Public and Separate schools, and that such moneys shall be applied to the support of the Public and Separate schools in equitable shares or proportions.

The bill has been amended to such a form that the Western members of Parliament now find it acceptable, and there is every reason to believe that even those Liberal members from Ontario who, as it was understood, were opposed to its passage in the form in which it was first proposed, will support it in its present form, with the exception of perhaps one member. It will obtain also many Conservative votes from Ontario, and it is likely to pass by an overwhelming majority in its amended form. The amendments do not affect injuriously the principle of the bill, but they make it clear that the Separate schools shall be in every respect subject to the control of the Provincial Government in all matters which regard their efficiency, and the teachers shall be required to obtain such certificates of qualification as shall be required in the case of Public school teachers, or as the Legislature may enact. It is of public funds, made by the Govern-

schools will come into operation at the date when the act itself shall come into force.

When Sir Wilfred rose to move the second reading of the Autonomy Bill, he received an ovation such as has rarely been witnessed within the staid walls of the Parliament House. This indicates that the expectation we have expressed, that the Bill will pass as it stands, with its educational clauses intact, and we congratulate the Parliament that it has not elicited the ill feeling and bitter sectional strife which was witnessed in 1863 when the Separate school law of Ontario was before the House of United Canada.

Sir Wilfrid pointed out that Mr. Borden, the leader of the Opposition, had not announced as yet any policy on the North-West School Question when the matter was previously discussed in the House, but great efforts had certainly been made by certain parties to inflame the public mind upon an ever several uncopious papers of our prodelicate subject. Many times Parliament has had to face and to solve questions which though simple in themselves, were complicated and rendered difficult by sudden outbursts of passion.

In reference to the present case the Premier explained that there is already in the Northwest Territories " a system of Separate schools, such as we have in Quebec and Ontaria, and I stand upon the rock of the Constitution of Canada, as I believe, when I say that this Parliament should, according to that Constitution, give to the minority of the new Provinces the same rights and privileges that are given to the minorities in the provinces of Quebec

He pointed out that the Constitution of the country we live in makes a provision of exception to Provincial rights wherever there exists in any Province a system of Separate schools. Those parties who are engaged in arousing bitter feeling at the present time ignore the fact that in such a case as this Pro incial rights are abbrevi- in the hearts of the generation growated by the Constitution itself. Sir Wilfred continued:

"I am a firm believer in the doctrine of Provincial rights, and I believe it would have been wiser for the framers of Confederation to have adopted the American principle of local independ But such is not, after principle which ence. the which has been The Territories are become Provinces. They come as Territories, but with their system of Separate schools. If they came as Provinces, Parliament would be obliged under the Constitution to give them Separate schools because they have a system of Separate schools now. But because they come as Territories, and for this, what difference does it make as far as law and order is concerned? Are not the rights of the people as sacred, when they come into the Dominion as Terris, as if they had been made into

Mr. Borden advocated giving the Provinces unrestricted rights in regard to education. He maintained that the Constitution does not oblige the Parliament to restrict the rights of the new provinces in the matter of education, and that the restrictive clauses which at present apply to Ontario and Quebec should not be imposed on the two provinces about to be erected. He therefore moved in amendment, the substitution of the following for the clauses whereby it is proposed to establish Separate schools:

"Upon the establishment of a Province in the North-West Territories of Canada as proposed by Bill No. 69, the Legislature of such province, subject to, and in accordance with the pr visions of the B. N. A Act, 1867 to 1886, is entitled to, and should enjoy full powers of Provincial Government including power to exclusively make laws in relation to education.'

In proposing this amendment Mr. Borden pointed out that he did not expect the Opposition to be a unit in regard to it, but he believed it to be the true principle which should guide us on the admission of a new province into the Dominion.

Borden's amendment were passed, the Catholics of the North-West would be subjected to the great danger of having the Separate school system which they now enjoy, swept away, as was done in Manitoba even in face of the fact that the constitution safeguarded those rights; and the Dominion Government did not insist upon maintaining them as the constitution authorized it to do. Even the Dominion Government and Parliament have their moods, and we believe that the mood of the present Parliament is to guarantee Catholic rights in accordance with the provisions of Sir Wilfred Laurier's Autonomy Bill. There is every likelihood that this Bill will be passed as it stands, and we hope that every member who really or professedly is in favor of equal rights to all will support the educational clauses of the measure in their entirety.

There is no entrenchment upon the rights of Protestants in the bill, but it merely assures to Catholics that they will not be compelled to pay for the education of Protestant children, while paying for their own. No fair-minded person can object to its provisions.

BAPTISTS ON THE AUTONOMY BILLS.

The congregation of Adelaide stree Baptist Church in this city were asked on Sunday 19th inst., by their pastor, the Rev. T. T. Shields to remain after the religious service to deal with a resolution regarding Separate schools in the North-West. A set of resolutions was then discussed and carried by a standing vote, only three or four remaining

The preamble to the resolution passed declares that the congregation protests 'most emphatically" against the establishment of Separate schools in the North-West. The reasons given for this protest are similar to those which have been given by other religious bodies with the modification that we are told that "We (the Baptists) believe in the absolute separation of Church and State, and therefore contend that no Government has any right to devote public moneys to the support of sectarian religious institutions of any sort.'

Here we would ask of our Baptist brethren if they are aware that there is established in some part of the United States-in Indiana, we believe-Church called the Church of Humanity which at the present moment of 'our writing is composed of eigthy-three members scattered all over the United States, but which is using great efforts to propagate its palmary doctrine that there is no God, and is circulating blasphemous literature among thousands of people every week, asserting that the whole of the Christian religion is a wicked myth, including the life, death. and glorious resurrection of our Lord Jesus Christ.

When the Baptists succeed in destroying all religious teaching in the schools-which is their object in condemning the Separate school systems of Ontario, Quebec, and the North West, as they already exist - (assuming that they succeed in their purpose) will they not have prepared a suitable soil ing up without a knowledge of God, for the propagation of that blasphemous Church of Humanity?

And this is the kind of work to which our unco pious Baptists are devoting their Churches and their "Sabbaths.' their rigidly secular education resolutions having been passed on the Sabbath day! When they shall have succeeded in raising a generation which shall not know God, because they shall not have learned this truth in the schools, they may send the names of the generation so raised to the propagators of the humanity religion, and no doubt the young people brought up under the plan of tuition advocated by the Baptists will receive a flood of Atheistic literature which they will greedily devour, and many among them will join the ranks of the promoters of Atheism, through the instrumentality of the London Baptists, who have devoted their Sabbaths to this diabolical work. And the Baptists of London are not the only ones who are doing this kind of work. The Baptists of the Convention of Saskat chewan, representing the whole Church of that territory, passed resolutions of March 5th, and the same thing was done on the same day in Toronto at Laurier, were signed, asking that these erroneous principles should be endorsed and acted upon by the Parliament of Canada. At the Jarvis St. Baptist Church, Toronto similar action was taken, though we cannot just now assert that petitions were signed at this latter place, though our information leads us to believe they were.

The Baptist ministers are peculiarly zealous observers, professedly, of the Lord's Day, and oppose all secular occupations of that day. We have no doubt that those who took up the cause of secular education on the Sundays We have to remark on this that if Mr. | indicated above, will be found within a very short time making burning speeches before the Lord's Day Alliance. against violators of the "Sabbath,' which they have thus desecrated so openly, according to their own prin-This reminds us of Shakeciples. speare's words on Hypocrisy :

> "But then I sigh, and with a piece of Scripture,
> Tell them that God bids us do good for evil!
> And thus I clothe my naked villainy And thus I clothe my naked villainy With old odd ends, stolen forth of Holy Wrib And seem a saint, when most I play the devil

The London Baptists, however, did not end their hypocritical proceedings here. The minister or pastor induced such of his flock as voted, or asserted that they had voted for the Hon. Mr. Hyman at the last Dominion election to sign a letter addressed to that gentleman informing him that they had done so, but pledging themselves to vote against him when next he appeals to them for support, should he vote for the Autonomy Bill as it stands.

This act of coercion practised upon a parson-ridden congregation would be denounced from the "Soo" to Prince Edward Island, as a piece of and whatever man may do, however unpardonable tyranny, as well as a vile, it will become a good and moral

if it had been perpetuated by a Catholic priest; but the priests do not act thus. They leave such acts of tyranny to parsons who are so sleek-tongued that one would not believe that butter would melt in their mouths, while they are engaged in interfering with the political liberties of their flocks.

Again, we repeat that the aim of Separate schools is not to obtain public money for the teaching of religion. These Baptists would make the public believe if they could, that Catholics are not contributors to the public funds at all. They are so to the same extent as Protestants, and when money is paid by the Government for education, it should be paid equally to the schools wherein Catholics have their children taught, as to those to which Protestants send

their children.

Neither is it true, as these Baptists falsely assert, that money apportioned by Government or Municipal bodies to Separate schools is given for religious Catholic education. These schools teach secular subjects, "the three R's," etc. in the same manner as the Public schools, and the teachers have the same training, and obtain the same diplomas. The commotion raised by the Orange Lodges, and Baptist and Presyterian ministerial gatherings, is, therefore, simply an exhibition of bigotry arising from intense hatred of the Catholic Church.

So far as the pledges made to vote against Hon. Mr. Hyman should he support the Autonomy Bill are concerned, they are weapons with a double edge.

There will be, as we believe, among Liberal Protestants, as well as Catholics, as many, or more, who will be led by this attempted tyranny, to express their indignation by voting for the honorable gentleman, precisely because these parson-ridden electors have declared their intention to vote against him through shameful and unworthy

The Separate school clauses of the Autonomy Bills do not imply any coercion on the people of the new provinces so that this pretence of all the opponents of these clauses is a sham. Their object is to save the Catholic and Protestant local minorities alike from an intolerable coercion with which they would otherwise be menaced.

The action of the Baptists in this matter is all the more to be condemned as the sect of them which is making itself so busy are but an insignificant fraction of ou population, whereas the Catholics who are to be coerced are over two-fifths.

SHOULD MORAL TEACHING BE CHRISTIAN OR SECULAR?

There is in London, England, a so called "Moral Instruction League," with branches in other cities, which has issued a small book called "Moral Instruction for Schools," and which has for its object the teaching of good morals without any basis of religious dogma. In this book there is not even any reference to God as the foundation of all morality.

The secretary of this organization has expressed the opinion that this College St. Baptist Church, where, also little volume should meet the needs of petitions to the Premier, Sir Wilfred all schools for religious and moral teaching, and hopes that it may be approved by the Catholic, Anglican and Jewish ecclesiastical authorities, and especially by the Archbishop of Westminister (Catholic) the Archbishop of Canterbury (Anglican) and the Chief Rabbi of London (Jewish) for all schools. This, according to the same personage, would render the Public or Boards schools of England acceptable to all denominations, and make ! the "voluntary" or religious teaching schools unnecessary.

This gentleman does not seem to have reflected on the fact that no human laws or systems of philosophy have ever succeeded in making men moral. The existence of God, and His rule over mankind, constitute the only basis on which man can be induced to observe a moral code, and though reason itself teaches that there is a Great First Cause, Who is the Creator of the Universe, and to Whom we owe obedience, reverence and worship, it is a fact that mere reasoning does not suffice to keep man in the path of rectitude. Heace the strictly secular theories of the " Moral Instruction League" cannot have the effect of conducting man to the end for which he has been created. A revelation from God is necessary to make man appreciate properly his moral obligations, and even to recognize in practice that there is a God Whom we must obey, and who has revealed to us the code of morals which we must follow. Laying aside God as the foundation of morality it remains that we shall be induced to do right only through fear of the police. Then might will become right, violation of a precept of the decalogue, act if he is not caught by the guardians like these Montreal clergymen are free

of the peace appointed by our civil rulers.

ing is not morality at all.

It is needless to add that such teach.

There is a Board school at Cheetham

Hill which makes use of the League's volume as a text book of morals; but very properly, the Catholic pastors of the locality have forbidden Catholic children to attend the school, as its moral teaching is altogether unsatis. factory. The motives of our belief in God and Revelation are not even suffic. iently set forth unless there be also recognized a living, permanent, organization to teach the right way and to turn us with authority from the evil road. Hence the authority of Christ's Church is a necessary part of moral teaching, together with such truths as have been revealed to mankind to keep them in the way of safety and salvation. Here, then, we arrive at the necessity of teaching the dog mas which tell us of a Redeemer, and the sacraments He has left us as means of obtaining God's grace. All these and other dogmas of religion must be taught to impress upon the plastic minds of children the inviolability of the moral code of the Christian religion. If morals be taught without these dogmas. they cannot make a lasting impression, for as soon as children become sufficiently observant, and when they begin to reason out matters for themselves, they will see the hollowness of a moral code which is not based upon a belief in God, Revelation, and the authority of God's Church; and the ethics of the Moral Instruction League will be cast aside as the sham which it is. In fact, the only moral code which is worth the paper it is written upon is that which is based upon religious degmas-and these degmas, to be an infallible guide, must be taught by an infallible teacher, which we find only in the Catholic Church. It is for these reasons that Catholics, whether is England or Australia, Ireland, or Canada, maintain the necessity of Catholic schools for the education of their children.

RITUALISM IN AN UNEXPECTED QUARTER.

Douglas Methodist Church in Montreal made on Sunday, March 19th, a very decided advance in a Ritualistic direction.

We are informed that a new organ was used in the church on the date mentioned, a fact which will not excite surprise; but there was another innovation in the service which is surprising in view of the fact that Methodist and other so-styled "Evangelical" Churches are usually irreconcilably hostile to the introduction of anything resembling ceremonialism into public worship.

The Presbyterian creed standards are peculiarly severe against all ceremonial or religious forms of worship "not instituted by God Himself," which they declare to be a sin against the second commandment, and though there is not in the Methodist book of discipline a similar denunciation, the gradu ally growing desire of assimilation of so-called Evangelicals appears to have had its influence in leading all the ects which have assumed the designation of Evangelicals to adopt this same principle of opposition to everything which they deem to savor of Ritualism or religious ceremony. They have, in fact, denounced all such manifestations as "rank Popery," which means with them the very quintessence of iniquity.

But the Montreal Church has made a bold departure from this line of thought by introducing the novelty of a surpliced choir into its wo-ship. The congregation were somewhat startled on seeing the paster of the church march from the vestry preceded by the choir in surplices, the ladies having "trenchers" in addition. The Doxology was then sung, during which the choir remained standing, and after which they took their seats.

The innovation was much discussed when the congregation left the church, but it is understood that in the exercise of their private judgment the Church members generally expressed themselves as being highly pleased with the change, which they consider to have added greatly to the dignity of the public worship in their church.

So important was the matter conceived to be that the two sermons of the day, delivered respectively by Rev. Drs. Griffith and Shaw, made reference to this new departure as being very commendable, the subject of both being 'The Service of Praise."

As a matter of course, we cannot have any objection to offer against our Methodist brethren that they have seen fit to adopt a new ceremonial in their Church, but we cannot easily forget how persistently the Methodist press have denounced Catholics as infringing upon the spirituality of worship, for using ceremenies in the public divine services which really have the effect of dignifying it and of exciting reverence to God and to the divine service itself. Surely if individual Methodist pastors

required the Corinthians to do; xiv. 20) for the Church has co the authority to do as much dividual pastors-and more-i Church is, according to th Apostle, "the pillar and gro truth;" and its commands are gated in the name of the Holy as were the commands issued Apostle assembled at Jerusal cording to the Acts of the A So far are we from claiming novation, that we are pleased our Methodist friends approachi ever so slightly to the principle underlie Catholic faith and pr

and which they abandoned as id at and since the Reformation ever, we would like to see so eistency in their religious pra-THE IRISH QUESTION

PARLIAMENT.

The Government of Premier has had a precarious time weeks past arising partly from volution which is taking place minds of its supporters in regar fiscal question of Protection Trade, and partly from its dila of dealing with the question Rule for Ireland. Consideri both Government supporters Lord Roseberry section of the are anxious to make the public that Home Rule is dead, the Ir tion has proved to be a ver

At the beginning of the Parliament, the Government was over 130, but at the beg the session, it had dwindled do Now the majority to be recke does not exceed 40, and on two recent votes, it scored less tha

Early in February, the Irish fiercely attacked the Gov whereupon Mr. Wyndham, the or Ireland, told the House pla the Government has no int granting Home Rule. He sa ever, that an amendment to Act would be brought forward the defects which had been d in that Act, which the Irish declared had fallen far short o

Mr. John Redmond, the lea Frish Nationalist Party, there clared emphatically that " thing as an alternative policy Rule will be accepted by Party as a remedy for Irish g which he detailed at some le he gave it to be understoo Liberals that even they need Irish support by any alternat to that which Ireland demand

Mr. Redmond admitted tha here had been valuable remedying some of the evi government, but this fact shelve the demand for Home in reply to the statement of their opponents that Irela canable of self-government. mond said, even if this were the Irish would rather go selves badly, than be well-go

another nation. The attitude of the Gove relation to education in I also fiercely attacked. In the establishment of a Catho sity Redmond pointed ou niquitous state of affairs existing had been many time both by Mr. Balfour and hi sor in the Government, yet been done towards remedying The Government had devil's game of false promis-'Now," he added, "if the desires the support of the Parliament, nothing short duction of the requisite leg

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Home Rule. Mr. Wyndham declared Government cannot at pre what it may do in the education in Ireland. The to be settled, but it is u tempt anything until al Ireland are agreed on th details.

He denied that either ment or himself had mad lowards granting Home and, or that it had any with the Nationalists in o their support. Neverthe Government's intention teach.

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to introduce ceremonies according to their own fancy, there can be nothing wrong in the beautiful ceremonial of the Catholic Church which has its anthority from God to "do all things decently and in order," as St. Paul required the Corinthians to do; (1 Cor. xiv. 20) for the Church has certainly the authority to do as much as individual pastors-and more-for the Church is, according to the same Apostle, "the pillar and ground of truth;" and its commands are promulgated in the name of the Holy Ghost, as were the commands issued by the Apostle assembled at Jerusalem, ac cording to the Acts of the Apostles;

So far are we from claiming the innovation, that we are pleased to find our Methodist friends approaching even ver so slightly to the principles which underlie Catholic faith and practices, and which they abandoned as idolatrous at and since the Reformation. However, we would like to see some consistency in their religious practices.

THE IRISH QUESTION IN PARLIAMENT.

The Government of Premier Balfour has had a precarious time for some weeks past arising partly from the reminds of its supporters in regard to the fiscal question of Protection vs. Free Trade, and partly from its dilatory way of dealing with the question of Home Rule for Ireland. Considering that both Government supporters and the Lord Roseberry section of the Liberals are anxious to make the public believe that Home Rule is dead, the Irish question has proved to be a very lively

At the beginning of the present was over 130, but at the beginning of the session, it had dwindled down to 80. Now the majority to be reckoned upon does not exceed 40, and on two or three ecent votes, it scored less than 30.

Early in February, the Irish members hercely attacked the Government, whereupon Mr. Wyndham, the Secretary or Ireland, told the House plainly that the Government has no intention of granting Home Rule. He said, howver, that an amendment to the Land act would be brought forward to repair the defects which had been discovered in that Act, which the Irish members declared had fallen far short of expecta-

Mr. John Redmond, the leader of the rish Nationalist Party, thereupon declared emphatically that "no such thing as an alternative policy to Home Rule will be accepted by the Irish Party as a remedy for Irish grievances, which he detailed at some length, and he gave it to be understood by the liberals that even they need not expect Irish support by any alternative policy to that which Ireland demands.

Mr. Redmond admitted that last year there had been valuable legislation remedying some of the evils of past government, but this fact will not shelve the demand for Home Rule, and in reply to the statement of some of their opponents that Ireland is not ganable of self-government, Mr. Redmond said, even if this were the case, the Irish would rather govern themselves badly, than be well-governed by another nation.

The attitude of the Government in relation to education in Ireland was also fiercely attacked. In regard to the establishment of a Catholic University Redmond pointed out that the niquitous state of affairs at present existing had been many times admitted both by Mr. Balfour and his predecessor in the Government, yet nothing had been done towards remedying the evil. The Government had played the devil's game of false promises too often. 'Now," he added, "if the Government desires the support of the Irish in Parliament, nothing short of the introduction of the requisite legislation will

As regards the land question, "it is seen." Mr. Redmond said, "that last year's Act has failed; and the failure is a new proof that this Parliament has neither time nor capacity to legislate satisfactorily for Ireland. The Act must be amended forthwith, alike both in the interests of tenants and landords." In conclusion, Mr. Redmond declared that neither the present, nor any other Government would have Irish support unless it foreshadowed, at least, an appreciable advance on the road to

Mr. Wyndham declared that "the what it may do in the direction of education in Ireland. The matter ought to be settled, but it is useless to attempt anything until all parties in Ireland are agreed on the substantial details.'

He denied that either the Government or himself had made any plan owards granting Home Rule to Ireand, or that it had any understanding with the Nationalists in order to obtain Government's intention to introduce one seventh of the entire continental ham Monthly.

an Act to amend the Irish Land Act to clear up all doubtful points to which objection had been made.

During this debate several Irish Nationalist members denounced emphatically the double-dealing and hypocrisy of the Government towards Ireland. The Hon. Edward Blake declared that in the matter of the Irish much increased. So true is this that University, the wishes of the great and not merely those of the Londonspeech suggested that the Government that Home Rule would be Rome Rule. On the contrary, it would remove dissensions arising out of religious beliefs, and would make Ireland united, and change the whole front of national life.

Later in the same month the point alluded to by Mr. Wyndham in his denial that he had prepared any plan for Home Rule was again the subject of a hot debate. Sir Anthony MacDonell, the Under-Secretary of the Lord Lieutenant, had been sent to Ireland as a man of great experience and tact, to pursue a policy of conciliation, and with the approbation of the Lord-Lieutenant, the Earl of Dudley, had prepared a plan for the removal of Irish grievances by degrees, called a "devolution provolution which is taking place in the posal." Lord Dunraven had been consulted in the preparation of this plan, and it was hoped that it would go far toward meeting the wishes of the Nationalists. When the proposal was made known, and the fact was discovered that semi-elective councils were proposed to be established, the Ulster Unionists bitterly criticized it, and threatened to abandon the Government in a body.

The Government declared that they had no intention to press this plan, and Parliament, the Government majority Mr. MacDonell was censured for having published it. It was then discovered that Lord Dudley had authorized Sir Anthony MacDonell's action and the Government desired that the matter should be dropped. But the Ulster Unionists raged more than ever, insisting upon the retirement of both Mr. Wyndham and Sir Anthony.

It must be said to Premier Balfour's credit that he was unwilling to sacrifice these efficient colleagues, but Mr. Wyndham, fearing lest the Government should be weakened by his retention of office, insisted that his resignation should be accepted as he felt that his usefulness would be greatly impaired through the bitterness of the opposition developed during the debates. Mr. Balfour accepted his resignation with

The Orange wing of the Government supporters were not satisfied with this. and though it was universally admitted by all outside of this section that both Mr. Wyndham and Sir Anthony were most useful officials, the resignation of list: Sir Anthony was insisted upon, for the reason that the discovery was made that he is a Catholic, and though his office was nominally subordinate, he was regarded on account of his efficiency, rather as a colleague than a subency, rather as a colleague than a sub-ordinate of the secretary. In fact, he was offered as a sacrifice on the altar of Ulster intolerance. To such a state has this intolerance risen that the in-Ulster intolerance. To such a state has this intolerance risen that the intolerants even now are not satisfied, and demand the resignation also of Lord Dudley, so proud are they of their success hitherto in obtaining their demands. There is reason to believe. however that the Government has reached the limit of its concessions, and this further demand upon their subserviency will not be granted. At all events, from present appearances, the Govern ment will be short-lived. If there were any prospect of its growing stronger, Mr. Joseph Chamberlain would scarcely have expressed himself as he did, to the effect that the Unionists would be strengthened by being for a time in opposition-an event which is likely to occur at an early date, for a Govern ment is necessarily in its last stage when it is so dependent upon the unreasonableness of an insignificant group in the House of Commons.

STATES.

The Catholic Almanaes of the United States give interesting statistics showing the very great progress of the Church in the great Republic. The total Catholic population of the continental United States is now 12,462,793. As this estimate is derived from the reports sent by the diocesan Episcopal Secretaries, and as these in turn are derived from the returns overnment cannot at present explain given annually by the parish priests of the whole country, the figures may be relied upon as almost absolutely

The recent insular territorial acquisitions have the following Catholic population: the Philippine Islands, 7,058,699; Porto Rico 1,000,000; the Sandwich Islands 32,000: making the gross total 20,553,492, which is almost one fourth of all the people under the flag of the United States, while the their support. Nevertheless, it is the continental Catholics are more than

correct.

has at present a voice in the government of the country, but according to the nature of things, the territorial population must at some time be admitted to participate in the govern-

population. This is the population which

ment, in which case the Catholic in fluence in public matters will be very some persons are already foretelling bulk of the people should be satisfied, that within a generation the United States will be a Catholic country. We derry Quarter, as Mr. Wyndham's are not so sanguine as to expect this so soon, though should the rate of increase desired to do. It is wrongfully said of Catholics be kept up to the same as it has been for many years, the time must come in the somewhat distant future when this will be the case.

> It is not possible to say accurately how the figures here given compare with the total number of Protestants, as the official returns given in the census state only the number of communicants in the different religious bodies, which is necessarily a much smaller number than the total number of adherents. The Catholic communicants given in the census of 1901 is 9. 401,798 while the Protestant communicants are stated to number 19,287. 230. But the number of Catholic communicants is considerably greater in proportion to the whole number of Catholics than is the number of Protestant communicants to the whole number of professing Protestants. The most we can say in regard to this point is that the number of practical Catho lies is nearly one-third of all those who are practical Christians of all denominations. We know indeed that there is a very large proportion of the population of the United States who are not Christians either in practice or profession, but the only way in which we can approximate to the number of these is by stating the fact that of the 72 000 000 of non-Catholics in the whole country, only 19,287,230 are reported as communicants of any Christian Church. Even if we suppose all the adherents of Christian churches to number double the number of communicants, we shall still have a very large number outside the pale of Christianity. Is there any hope that this practically Pagan population shall be brought back to religion? We cannot expect the Protestantism which has brought the country to this stage, perhaps chiefly by its system of Godless Education, but can we hope that the Catholic Church will find some zealous missionaries to bring

ORANGE ASCENDANCY.

this about ?

In the issue of the RECORD of 18th ulto a list was given of the relative number of Protestant and Catholic Public officials in Ireland. In this connection the New York Freeman's Journal gives the following additional

"of 60 Privy Councillors 4 are Catholics; of 13 Judges 3 are Catholics; of 60 sub-Commissioners (in the land courts) 11 are Catholics: of 21 County Court Judges 7 are Catholics; the head of the Police is a Protestant; of 36 Police Inspectors only 1 is a four to one of Protestants, while Pro testants are not a fourth of the population of the country."

And yet the cry goes forth from the Orange lodges in this country: "Leave the settlement of the School Question in the new Territories in the hands of the majority !"-that majority being largely recruited from among the Ontario Orange faction.

The Prime Minister of England, Mr. Balfour, Mr. George Wyndham, the late Chief Secretary for Ireland, publicly declared themselves in favor of a Catholic University in Ireland, and great for a while were the hopes of the Irish people that their long deferred hope was about to be realized, when lo! the Ascendancy" raised the cry "The Constitution in Danger!" and once again were the aspirations of the great Catholic majority doomed to disappointment. "The Constitution in Danger" is now the shibboleth of the lodges within our own borders: leave the question of the schools in the new provinces to our merciful consideration, say they, and - you'll see what you'll see!

We regret we are this year forced to condense reports of St. Patrick's Day Celebrations, the press on our space for matter dealing with the Autonomy Bill being very great. We are sure our friends realize the necessity and importance of devoting as much space as possible to a defence of Catholic rights in the North-West.

Long ago Cardinal Newman said that non ago cardinal newman said that intellectual education cannot be expected to concern morality. It has nothing to do with morality; that is dependent on character. The great English Cardinal said that he would as soon attempt to hold vessels at anchor with strands of silk, or quarry blocks of granite with razor blades, as expect intellectual qualities to restrain human passions or hew out true success in the moral difficulties of human life.—Ford-

THE "SECTARIANS" IN CANADA.

N. Y. Freeman's Journal. The bigots in Canada are making a great outery against Prime Minister Sir Wilfred because of his intended legislation in regard to education in the two new provinces of Saskatchewan and Alberta about to be formed out of the NorthWest territory of the Dominion What the Laurier bill proposes is that the Catholics of the two provinces shall have for the maintence of their own schools a share of the taxes paid by them for educational purposes.

This, the bigots declare, is giving "State aid" or "public money" to "sec tarian schools." But all the same, "State aid" or "public money to see tarian schools." But all the same, allowing it to be "public money." it is the money of Catholics expended for education in the way the Catholics who pay it desire it should be expended. What right have non-Catholics to obtact the same agreeditions. The money ject to such expenditure? The money is not theirs. How is it their concern, then, and what just title have they to

make objection?
Moreover they (the Protestants) may have for the support of their own schools a share of the tax paid by them. This ought to satisfy them, and would if they were not bigots. What do they want? They want sectarianism, though they pretend to be against it. The public school system, as in United States, with Protestant Bible reading in the schools every morning, is Protest. in the schools every morning, is Protestant sectarianism. It is not "excluding ant sectarianism. It is not "excluding religion." It is admitting and permitt ing Protestantism, and Catholics are compelled to help to pay for it.

And even supposing the Protestant Bible were not read, and no mention of Bible or God allowed in any of the school books, that would still be sectarrianism. It would be in accord with the religion or non-religion of agnostics

atheist and other such sects.
On what system soever, therefore, they plan it, they cannot keep "sectations" out of the schools. In spite rianism" out of the schools. In spite of all they can do it will be there in some form. But there are Protestants who, if they cannot have it in their form, are willing to accept the atheistic system rather than allow Catholics to have the spending of their own money on their own schools. The late Senator Vest, speaking in the United States Senate on the Indian school question, said that "there are people in this country, unfortunately, who believe that an Indian child had better die an utter unbeliever, an idolator even, than to be educated by the Society of Jesus or in the Catholic Church."

And there are people in this country and apparently in Canada, who would rather see the children of Catholics die unbelievers or idolators than that they unbelievers or idolators than that they should be brought up in the Christian religion of their parents, even at the expense of the parents. In sho t, it is rabid hatred of the Catholic religion that prompts all this fury against "sectarianism," as they call it, in the schools. Sir Wilfred Laurier understands this quite well. He knows well, too that religion banished from the too, that religion banished from the schools means as a result unspeakable evils in the social conditions of civil society, as he has thus recently argued in defending the policy of the legisla-

tion he proposes:
"We live in the confederation of the seven provinces which constitute our nation to day, where, by the will and tolerance of the people, in every school Christian morals and Christian dogmas are taught to the youth of the country; and we live by the side of a country, a great nation, a nation for which I have the greatest admiration, but whose example I do not take in everything in the schools of which these morals and these dogmas are not taught, for fear that we are living in a country where the young children of the land are

respective per capita tax. That it It is also proposed to invite the faithshould be equally acceptable in the new ful to make offerings of gold, jewels, provinces, the Toronto Star (a non- and money to enrich the shrine of the Catholic paper) suggests and urges as following:
"There is no getting around the fact

that in conceding Separate schools in Alberta and Saskatchewan the majority of the people of Canada will be conceding something to a minority. In the same line Ontario concedes something to a Roman Catholic minority, while in Quebec something is conceded to a Protestant minority. It is worth while ro reverse the situation and consider

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WOMAN'S SACRED PREROGATIVE

We are all, in a great measure, what our mothers has made us. Yes, the destinies of the individual and the race, the the purity and securities of nations. are dependent on the mother. She is the light of the home both day and night; she clothes the body and stores tha granary of the soul. A thoughtful writer tells us of her worth in the house hold: 'A healthy home presided over by a thrifty, cleanly woman will be the abode of virtue, comfort and happiness; the scene of every ennobling relation in family life. It will be rendered dear by many delightful memories, by the affectionate voices of those we love Such a home will be regarded not as a nest of common instinct, but the training ground of immertal souls, a sane tuary for the heart, a refuge from th storms of life, a resting place after labor, a consolation in sorrow, a pride in success, and a joy at all time.' Motherhood is woman's sacred preroga-

tive. As mother she exercises the greatest influence on humanity. She is close to the child, constantly its con-panion, and on her is the weighty responsibility of moulding the frail body and the innocent soul of her offspring.
She teaches the young the lessors of religion and virtue. . . She builds up character, forms the Christian read of tian man and woman, fashions the future cleric and nun, the lawyer, the merchant, the patriot, the soldier, and the statesman." — Bishop McFaul.

EUCHARISTIC CONGRESS

A Rome correspondent states that the these dogmas are not taught, for fear that dogmas might be taught in which all do not believe. When I compare these two countries; when I compare these two countries; when I compare these two countries; when I compare the status of the two nations; when I think upon their future; when I observe the social conditions of the civil society in each of them; when I observe in this country of ours a total absence of lynching, and an all most total apsence of divorces and murders, for my part I thank heaven that we are living in a country where that we are living in a country where that we are living in a country where that the living are to the load are sent to all Catholic Dioceses through-Holy Father has approved the programme of the International Eucharistic Congress, which is to be held at Rome in that we are fiving in a country where the young children of the land are taught Christian morals."

The system so commended works well and to the satisfaction of the people generally in Quebec and Ontario, where Catholics and Protestants have each their schools supported by their where Catholics and Protestant Rome before the Blessed Sacrament. each their schools supported by their Rome before the Blessed Sacrament. respective per capita tax. That it It is also proposed to invite the faithand money to enrich the shrine of the "Sacred Table" which is preserved in St. John Lateran's. The Sacred Table is, according to tradition, a part of the very table on which Our Lord at the Last Supper instituted the Blessed Eucharist. Even already pil-grimages are being organized in different parts of the world for the occa-

THE REPORTED COMPROMISE.

Protestant minority. It is worth while ro reverse the situation and consider it. If the 500,000 inhabitants of the two new Provinces were as overwhelmingly Roman Catholic as they are Protestant, and if the promise were that this preponderance would grow greater year by year, would we not as Protestants be as much concerned at this moment about the religious and educational freedom of the Protestant miority as the people of Quebec can possibly be at this moment about their fellow—religionists in the West? Put yourself in his place and you will begin to understand."

But that is what the bigots will not do? They will not do to others as they would be done by, when the others happen to be Catholics, claiming the right of Catholic education for their children to be provided for out of the taxes paid by themselves. It is the same spirit of intolerance which is allowed to prevail in Ireland against the sights of the Catholic majority in the matter of university education. In both cases the opposition to justice is prompted by the same Orange animus against the Catholic Church.

Character is not a gift, but a formation. Judas had the same chances of better things which his brother apostles had. Character grows from habits, and he adopted bad ones.

THE REPORTED COMPROMISE.

Elitor Ottawa Evening Journal:

Itake exception to apassage in your editor. Ital in to day's issue in which you say: "The both was agreed upon the two provies of Quotarion as a sensential of Cora the late Sir Alex ander Gall. Charact in the Sprate School) was agreed upon the two provies of Quotarion as a sensential of Cora the late Sir Alex ander Gall. Character in the Grover of Cold Canada. In his speech at the spread to while the Articles of Confederation. It must be clear that a measure of the question of their children and the probestant provision for their schools while in lower Canada which would place to while intended with the whole sensor in the supposed to exist in the mind, at any rate of the probestant protestion which in Lower Canada w Elitor Ottawa Evening Journal:

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correct to say, as you do, that the Separ-ste school system was agreed upon between and for the two provinces as an essential of Confederation. The system was an established fact in Upper Canada but in Lower Canada the minority insisted upon, and their demand was compiled with, where-by it was taken out of the power of the majoran essential of Confederation. The system was an established fact in Upper Canada but in Lower Canada the minority insisted upon, and their demand was compiled with, whereby it was taken out of the power of the majority to interfere with their schools. Toe doctrine that "each provice should have full control over its educational legislation" held no place in the minds of the minority of Lower Canada of that day, nor does it, I am satisfied, at the present time. The report of the meeting from which I have taken the above excepts adds that the honorable gantleman resumed his seat after a speech of three hours and ten minutes, and prolonged cheers, and on motion of Mr. Heneker a vote of thanks was a ussed to him. Mr. Heneker, if my memory serves me, was a prominent member of the Anglican Church, and he has held some important offices in connection therewith, hence the greater surprise at the action of the Anglican clergemen of this city as reported in your paper.

20th March, 1905.

Ottawa, March 23, 1905.

Your obedient servant,
Brannagh.

Othawa, March 23, 1995.

Editor Evening Journal. - I altogether fait to see the force of your argument in your footnote to my letter published in your issue of this day when you say:

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Yours truly, MATTHEW . F. WALSH.

Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCCXLV.

As the Jesuits have always passed, among Protestants, not to speak of their many Catholic antagonists, as the incarnation of insidious policy, so it is natural that their great Founder should have been company supposed to have have been commonly supposed to have given them the first impulse in this direction. John Wesley who article direction. John Wesley, who extols the Trappists as an order full of the Holy Ghost, takes, I am sorry to see, this less favorable view of St. Ignatius, although he does not insist upon it Lansing, whose description of Loyola is almost the only respectable piece of writing in his book, entirely fails to do justice to the noble side of his char acter, but I am glad to say that he brings no charge of disingenuousness against him.

An amusing anecdote bearing on the character of St. Ignatius is related by Octinger, the famous Lutheran prelate, divine and theosopher, living about 1760. An eminent gentleman had come on an official visit to the Latin school where Octinger lived, in Wurtemberg. After the examinations, the visitor de livered an address to the school, which enriously enough turned on the char acter of Ignatius Loyola, whom he repre-setted as an intriguer. Upon this Octinger, who was quite a student of of the lives of Catholic saints, sprang up, and interrupting the distinguished guest, declared that, having carefully read a full and well-accredited life of the famous Founder, he did not hesitate to say that he was a man of sing-alar simplicity im the cause of Jesus.

Said he: "When Count Zinzendorf preached at Tubingen, where I then was, a friend of mine told me that in the pulpit the aspect of the great Moravian nobleman and Bishop appravian nobleman and Bishop apared to him so venerable that I, and all the rest of us, seemed in the comparison mere schelmengesichter, rogues' visages. Now I say that Count Zinzen-dorf himself, and all of us here, put in the comparison with St. Ignatius, are more schelmengesichter."

The Lutheran audience, much to their credit, instead of falling into a rage at this plain speaking, exploded in a general burst of laughter over the discomfiture of the gentleman from abroad, who seems to have acknowledged his defeat by silence. Oetinger would have fully agreed with the admirable eulogy on Ignatius lately pronounced by Dean Hodges.

The Republican correspondent, among

other evil deeds of the Papacy, to main-tain its supremacy, mentions "endless wars fostered or incited."

Concerning the wars of the Middle Ages, I have little to say. Although I venture to say that I probably know quite as much about them, and about their causes, as this gentleman, and that I am quite as capable of judging them impartially, yet I find the struggle of warring elements in this thousand years too complicated to be easily described, or appreciated. I can not sum them up, like this gentleman, in a quarter of a sentence. After reading volumes upon them, I find my opinion, at many noints still wavering and up. at many points, still wavering and un-certain. It requires a Milman, or a Hallam, or a Ranke, or a Stubbs, or a Michelet, or a Guizot, or, to come nearer home, a Fiske, to deal with them adequately.

One thing is certain: some of the conflicts which, in a loose way, might be described as struggles of the Papacy to maintain itself, were really struggles of the Christian commonwealth of that time to save itself from overthrow, the Papacy standing at the head simply because its place was there.

I do not even suppose that even this writer would venture to describe the Crusades as incited by the Papacy for mere ends of its own. As Lord Macaulay well says, it was better that the Bishop of Rome, against the advancing Turkish swarms, than that the Moslem should appropriate Christendom, piece by piece, as more than once

The Papacy gave voice and direction and indignation over the outrages in-flicted upon Christianity in the East, but it did not create the irresistible tide. Peter the Hermit did more for this than Urban II. The Crusades greatly heightened the power of the Popes, but Urban no more preached the First Crusade for that end than Godfrey of Bouillon obeyed the call for the sake of being made King of Jerusalem.

We are often referred to the disas-trous failure of the Crusades as a proof of the criminal folly of their inception. Now a great impulse, controlling a vast society for generations, for a great and worthy end, can never be criminal. and, in the deepest sense, it can never be foolish. Results are known only to The establishment of an pregnable Christian commonwealth in the East, as a breakwater against the Mohammedan flood, was not impractic able, nor especially improbable. If the Crusaders failed of their immediate end, it was not from their excess of but from their lack from their faintness of heart, and from their discordant aims. So far from giving too much power to the Popes for this object, they might have done very much better if they had given a great deal more. Had they solicited His Holiness to appoint a captain-general whom it should involve the anathema to disobey, they might not improbably have established a permanent Christian

kingdom of Jerusalem.
Yet, in a higher sense, the Crusades are far from having failed. They beat back, and broke up, and bewildered, the Turkish hordes, so that even the profound selfishness of the Christian princes of the fifteenth and the sixduced by the religious wars of the Re-formation, no longer left it possible for the misbelieving barbarians to conquer The blows of Godfrey on the

John Sobieski, in 1683, which saved Vienns, and drove back the Ottomans, it is to be hoped forever, from the heart of Christendom. Had other princes been as self-forgetful, and as helpful, as the Popes, all this, and much more than this, might have been ccomplished a great deal earlier than

To me the encominm pronounced by the Encyclopædia Britannica upon Pius II. appears very extravagant. Yet, however self seeking we may believe Aeneas Sylvius to have been before he achieved the chair, of self-regard there appears no trace during the five or six years of his reign. Nor must we forget that his enthusiasm for the deliverance of the Eastern Church was enthusiasm for deliverance of a Church which did not acknowledge his jurisdiction. He asked aid for the Greeks, not as Catholics, but as Christians. He doubtless hoped that help given from the West might heal the schism, but neither he nor the other Popes who saw the fall of Constantinople made this a condition of

giving assistance.
When St. Pius V., a century later, through Don John, destroyed the Burk-ish fleet at Lepanto, no one who knows the character of this Pope imputes to him any crafty calculation of profit, more than to Cervantes when he lost the use of his hand in this great sea-

Having launched out farther than I intended (to continue our nautical talk) upon the troubled sea of the Middle Ages, we will pursue our voyage some-

Ages, we what farther.
CHARLES C. STARBUCK.

AN IRISH-AMERICAN MAYOR ON THE SALOON EVIL

The Mayor of Rhinelander, Wisconsin, Matthew Stapleton, is an Irish-American and a Catholic. In a recent issue of the Catholic Citizen, Milwa-kee, he has a strong letter in which he denounces public officials in Wisconsin for not enforcing the liquor laws. He

says:
"With all due respect to our State law-makers, I never could quite under-stand why the State should be so interested in the protection of wild deer in northern Wisconsin, where they pay so little attention to the suffering of the drunkards' poor wives and children caused by the illegal sale of liquors nights and Sundays. Why the farmers in the northern part of the State should be compelled to live up to the last letter of the game law, when the saloon keepers and gamblers in Madison and Milwaukee do not know that there is any state law which covers their busi

"I believe that equal and exact justice between man and man should be the object of our laws. I believe that special privileges can not be granted to one class without injustice to the others. If the saloons in Madison and Milwaukee now pay \$200 licenses to run according to the State laws, they should pay \$500 for the privileges that they

"What Wisconsin needs most of all is a general cleaning up. The saloon at the four corners with the dance hall overhead, running contrary to the State law, is as bad as those of the

cities.
"The saloon keepers have ruined welling to minors, their own business by selling to minors and allowing gamblers, gambling, slot machines, roulette-wheels, and in fact every evil device that could be crowded into their business; above all, running their saloons nights and Sundays. To do the above business with a profit, it requires thousands of young law-breakers moving around the streets nights and Sundays who will in the near future be patients in our work-houses, asylums and State-prisons at the expense of the honest tax payers of

IMITATION OF CHRIST.

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

Oh my son, my grace is precious; it suffers not itself to be mingled with ex-

ternal things or earthly consolations.

Thou must therefore cast away every obstacle to grace, if thou desirest to have it infused into thee.

Choose a secret place for thyself;

love to dwell with thyself alone ; seek not to be talking with any one; but rather pour forth devout prayers to God, that thou mayest keep thy mind in compunction and thy conscience

clean. Esteem the whole world as nothing prefer the attendance on God before all external things.

For thou canst not both attend to me, and at the same time delight thyself in transitory things.

THE RICHEST HERITAGE.

Good health, good habits, good mor als, are the richest cargo ever brought across the Atlantic and the richest bequeathment ever inherited by a child, says Rev. Robert Powers. What can be grander than to see a young emigrant as he starts out in the springtime of life taking a stand and saying: "I am satisfied to accept the primeval curse of the Creator-that man must earn his bread in the sweat of his face. But then as he looks down to earth and up to heaven, he swears: "The world is at my feet. Providence is overhead. Christ is in my soul, and though I have no capital but empty, strong hands a clean heart and a clear brain, as God lives I will wrestle with the stubb powers of nature and wring out of the seil under my feet the wherewith to teenth century, and the paralysis in maintain myself and those dependent

on me."
This is true of every man and we man starting out in life as well as of every emigrant. All are emigrants in Europe. The blows of Godfrey on the every emigrant. All are emigrants in the strange country of the world and against these of Ascalon, in 1192, nay of St. Lewis before Tunis, in 1270, were not merely followed, but were really reproduced in the delivering onset of pitfalls of sin and sorrow.

FIVE-MINUTES SERMON.

Fourth Sunday in Lent.

THE HAPPINESS OF TRUE PENANCE. Rejoice Jerusalem. (Introit of the Mass for the Day.)

This is called "Laetare, or rejoic-

ing, Sunday."

It may surprise you, dear brethren, to be told that this is a day of rejoicing: you will be amazed, no doubt, that, in the midst of the rigorous Lenten fast, when men should bewail their sins and do not no processors. and do penance for them, and soulds of mirth and joy are hushed, the Church should bid us rejoice. Yet thus she does to-day. In mid-Lent even she would have her children rejpice, would have them forget for the moment penance and turn their hearts to thoughts of gladness, that, by so doing, she may teach them that the rigors of this season, the self-denial and curbing of the flesh she imposes on us, is undergone that we may realize more fully the spirit of her teaching—that we may, in truth, pre-serve, or get back if we have lost it, that interior joy, that spiritual jubila tion which is the portion of every one who serves Christ as He should be

Our religion is one of joy, because we are Christ's and He is ours; and what more can we ask, or what greater can be bestowed upon us, than the having of Christ; Christ, at once perfect man and true God; Christ Whose life is the model of our lives. Whose grace is the source of all joy; Christ, to have Whom is to have a brother, and, at the same time, the eternal God; the God by Whose word were made all things that are, Who knows no limit to His power, who has in Himself all perfections that
man can desire or conceive of; a brother
—a man like ourselves, with a human
heart like our own, with affections like
those of other men; a brother burning with tender love for us, knowing our weakness, knowing our wants and ready to succor us; a man who was himself tempted, who has himself suffered the miseries of this life, who, in a word, was made like to us in all save sin. This is Whom we have when we have Christ, and should we not rejoice at having such a One?

We should and do rejoice; our hearts are always full of gladness when we are in God's grace, and Christ is ours and we are His; and this is what the Church wishes for all her children—the friend-ship and the love of God. She ever has Christ herself, and so is never sad; though she may mourn with Him suffering, still there is joy behind all her

If she puts on sombre garments, if she calls man to penance, if she fasts and covers her head with ashes, she is still glad in the depths of her heart. is calling you and me to share the gladness, to get it back if we have lost it by mortal sin; she is bidding you and me to keep that gladness by chastising our bodies; she is warning us that we may lose God's grace, as, alas! too many before us have lost it, unless we

Dear brethren, listen to the Church's voice to day; come, all of you, come and share her joy. If you are not in God's grace do not let another day go by without making your peace with God. Oh! how much you are losing, and for what? For some trifling satisfaction which cannot bring true happiness; some mean gratification of your lower nature; for sin you are letting slip by the offer of God's friendship and the joy of a good conscience. Do you want to die as you are living? If you do not, repent of your sins to day; before you leave this church promise God that you will sin no more; that you will be in fact what you are in name—a Christian.

SCRIPTURE READING.

at the work under way in Italy to spread cheap editions of the Holy Scriptures among the people. To the scholars of the St. Scriptures among the people. To the scholars of the St. Jerome Association, who edited the works, the Pope is reported as having spoken in the follow-

Gladly do I give my blessing, and that with both hand and a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospel the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have attentive listeners and effect bless Your purpose is to spread the Gospels. You are doing a noble work

"Some people think that the peasonts, with their plain, every day way of thinking, would not profit by the read-ing of the Scriptures. This is incorrect. The average peasant is a shrewder thinker that we may suspect, and knows how to draw the correct lessons from the Scriptures, often even better than many of the preachers. But it is than many of the presenters.

not only the common people and the lower classes who will profit by the reading of the Scripture.

No matter how many prayer books and books of devotion there may be for the priests none is better than the Gos-pels. This is an unsurpassed book of devotion the true bread of life. I grant an especial apostolic blessing upon all who preach the Gospel, hear and read it, whether on a Sunday or a week-day. I bestow my blessing on all the St. Jerome Society, and all who co-operate in the sacred work of spreading the Gospel."

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To send for the priest as soon as person becomes dangerously ill.

visit for Holy Communion. For the nurse or some member of the patient's family to place a chair

When the priest is expected with the Holy Communion, to have the room put in order and everything made

To have a table prepared, covered with a clean white cloth and upon it at least one candlestick holding a blesssed wax-candle lighted, a crucifix, two small glasses, one containing holy water and the other pure fresh water (for the ablution after Communion), and a tablesmoon.

Sacrament, and to precede him to the place prepared.

For all in the room to kneel when

After the priest has sprinkled the bed with holy water, repeated the antiphon, "Asperges me, Thou shalt sprinkle me," ect., and said the prayer, "Exaudi nos Domine." for an attendant to recite the Confiteor the patient is too weak to do so. To have the hair combed, the face yashed, the mouth rinsed out, and

frequently, even though not in danger of death. To know that the receiving of

will not hasten death.

For a person who is dangerously ill to attend to all worldly matters the first thing so that there will be

anointed—the eyes, the ears, the nostrils, the mouth, the hands, the feet—before the arrival of the priest. To know that Extreme Unction car be received only once in the same

which case it may be received again. The Correct Thing for Catholics.

The zeal which prompted Cardinal Manning to labor for the glory of God, oo often urged him to try to accomplish far more than he was physically naturally able to perform. He worked too hard himself, and did not leave enough to his secretary. Thus there was a want of order in his arrangements which was often very disappointing and which was often very disappointing and inconvenient to those who vainly ex-pected him. On one occasion when I was stationed in the Church of the English Martyrs in his diocese he had promised to come thither to administer the sacrament of Confirmation.

had upwards of five hundred poor people gathered together for that ceremonial on a Sunday afternoon, and amongst them were some mothers with babes or on their breasts. We waited for the Cardinal for two long hours, and then one of the Fathers drove to the Archbishop's house, some six or eight miles distant, and found that he was giving Confirmation in some other church. Ours was but one out of no fewer than

He never wearied in toiling for the well-being of his own diocese, but the state of his health, which was far from good, and his rigid abstemiousness obliged him to take a couple of months' rest every year. But what rest was that? He received numerous invitations to preach sermons in various parts of England and even in Ireland, and he was in the habit of accepting more than he was able to accomplish. This period of hard, incessant work he would call his holiday, and when it expired he would return to Westminster, looking more meagre and worn out than before he left home.



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FOR THE SICK.

It is the correct thing

For the sick person, if not in imminent danger of death, to make his confession during the first visit of the priest and to wait for a second

the patient's family to place a chair for the priest by the side of the bed, raise the patient to a comfortable posture, inquire of the priest if he desires anything, and then withdraw whilst the confession is being heard.

To keep everybody from intruding in the sick room whilst the priest is hearing the confession and giving spiritual consolation.

spiritual consolation.

To have a table prepared, covered

Communion), and a tablespoon.

For some one holding a lighted candle to meet the priest at the door when he arrives with the Blessed

the priest enters with the Sacred Host

washed, the mouth rinsed out, and the bed of the sick person made tidy before the priest arrives.

For one who suffers a prolonged illness to receive Holy Communion

Holy Communion, even as Viaticum, To know that a sick person need be fasting in order to receive be fasting in the Holy Viaticum.

sickness, unless there is partial recovery and then a serious relapse in

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three appointments that he had made for the same hour.



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thing claimed for it.

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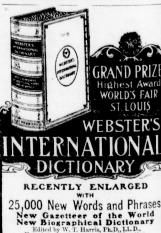
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CHATS WITH YO Determination Alway

APRIL 1, 1905.

When we believe firm do a thing, and go an lief, and do our best, it indeed that we are most paralyzing, defer life is the fear that we see the consciousness of makes it most danger conquer who thinks he sense as well as high is our misgivings that reaching the heights. stronger than we conquisite. We can climb of in the strength of that take five years, and to do it—but the steep yield to us at last.

The Men That a "No chance," has e reat army of failure opportunity like other no one to help them, would give them a bo tell you that the good filled, that every occusion was crowded, the chance for them, and opportunities were got After one of Alexa he was asked if he into next city if he had "Opportunity!" he to I make opportunities. make opportunities of everywhere. O. S. M

Young Men, That it takes mor make a man.
That bigness is not

That it requires plant selfishness is ning in the world. That piety is not p That to follow a cre of weakness.
That street corn

That one real frien of more acquaintance That to be afraid t self is greatest cowar That it is never to business of making a That what is put day will be taken of That the only ma

on is shown in t Be Pres We are living in a development, astou The call of the twen

call to go up higher which you may clim

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to victory. Whatever troub! should not give ment. Time is or on his side. Stre Opportunity is of wait and work, s persistently, go f goal of his ambiguity. nine cases out of the opposition of dence) he is sur

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Little d Make t Don't get d troubles to-day ome reverses. the other, don' is always going Strive, hope,

be confident of Succe M. Lugeon,

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When we believe firmly that we can do a thing, and go ahead in that belief, and do our best, it is very rarely indeed that we are defeated. The most paralyzing, defeating thing in life is the fear that we shall fail. It is the consciousness of danger that makes it most dangerous. "He can conquer who thinks he can" is sound sense as well as high philosophy. It American any time after three conquer who thinks he can sense as well as high philosophy. It is our misgivings that keep us from compling the heights. Others no been paid the inve his policy con. is our misgivings that keep a from reaching the heights. Others no stronger than we conquer the peaks of life. We can climb on indefatigably in the strength of that belief. It may take five years, and eighteen climbs, for its full amount me as the surrender vide. Liberal protake five years, and eighteen climbs, to do it—but the steepest summit will lled security and as n at end of invest.

yield to us at last. The Men That are Wanted

"No chance," has ever been the excuse of those who fail. Interview the cuse of those who fail. Interview the great army of failures; most of them will tell you that they never had an opportunity like others, that there was no one to help them, and that no one would give them a boost. They will tell you that the good places were all filled, that every occupation or profession was crowded, that there was no abance for them, and that all the good chance for them, and that all the good

opportunities were gone.

After one of Alexander's compaigns he was asked if he intended taking the he was asked if he intended taking the next city if he had an opportunity. Opportunity!" he thundered, "Why, I make opportunities." It is men that make opportunities that are wanted everywhere.—O. S. M., in Success.

Young Men, Remember That it takes more than muscle to

nake a man. That bigness is not greatness. That it requires pluck to be patient. That selfishness is the most unmanly

ing in the world. That piety is not prigishness. That to follow a crowd is a confession

f weakness.
That street corners are a poor

That one real friend is worth a score

of more acquaintances.

That to be afraid to be one's noblest self is greatest cowardice.

That it is never too soon to begin the

business of making a man of one's self.
That what is put into the brain today will be taken out of it ten years

That the only manliness worth pos on is shown in the life of the Son Be Prepared.

We are living in an age of marvelous development, astounding enterprise.
The call of the twentieth century is a call to go up higher. The ladders by which you may climb are all about you. There is no town or hamlet which is not erying for young men of larger ability, of greater enterprise, to seize the splendid opportunities and possibilities that are waiting for them.

A new civilization is holding up new the property of the control of the

and better prizes, but he who would win must have a better equipment and a finer training than the past required. If the prizes are greater than ever be-fore, the preparation also must be greater. He only who is prepared for his chance can hope to succeed.— O. S. M., in Success.

Don't get Discouraged.

Confidence is an aid to success. The optimist usually wins. A strong heart does not go slow because difficulties arise. Hope nerves the cheerful man

arise. Hope nerves the cheerful man to victory.

Whatever troubles a young man he should not give way to discourage ment. Time is on his side. Youth is on his side. Strength is on his side. Opportunity is on his side. Let him wait and work, strive resolutely and persistently, go forward daily to the goal of his ambition, and, in ninetygoal of his ambition, and, in ninetynine cases out of a hundred (barring the opposition of the will of Provihe is sure to attain his pur-

But some young men are easily dis-heartened. They give up before the east obstacle. They lack "grit." least obstacle. They lack They are deficient in stamina.

Spiritual writers say that it is a favorite temptation of the devil to avorte temptation of the difference whisper to a man practising virtue:
"You'll never be able to endure this self-restraint all your life!" making the unfortunate person feel at one the unfortunate person leef at the time the sufferings of many years. To triumph over that temptation, those teachers say that the man must re-member two facts: 1. He is living only one second at a time, and he knows that here and now, with God's nelp, he can remain in virtue; and, 2, He has no assurance that he will live a long time, so that it is idle to endure now pains for years that may never come to his life. To-day is ours and

to-day, we can be good. Similarly young men worry over the ength of the road that is before them to success and over the height of the building that must be put up to reach the stars, forgetting that the longest be made by taking one step after another, and that the lottiest structures are reared by laying one brick on top of another.

In like manner, if anything is to be done by study or by work, it can be schieved by doing a little every day for a succession of years. So men have become learned, so fortunes have been accumulated, so great en-terprises have been completed. One page a day, one stroke of the hammer after another, one spadeful following another continuously to level the chasm, one dime laid by frequently on other dimes -what can they not accomplish?

Little drops of water.
Little grains of sand,
Make the mighty ocean
And the endless strand.

Don't get discouraged, but get to ork. Don't try to bear to-morrow's coubles to day. Don't be crushed by troubles to day. Don't be crushed by some reverses. Don't expect sunshine all the time, on the one hand, and, on the other, don't think at night that it

is always going to be dark.

Strive, hope, venture, try again, and be confident of ultimate victory.

Success in Sunlight.

M. Lugeon, a professor in the University of Lausanne, recently made a study of conditions in some of the great

valleys in Switzerland. He found, as one would naturally expect, that three persons out of four made their homes on the sunny side of the valley. He also found that those who dwelt on the sunlit slopes were far superior in intel-ligence, education, and general pros-

perity to those whose homes were in the shadow. All vigorous vegetable and animal life is dependent on sunshine. Nature surrounds us with examples of failure from lack of it. We know how fatile it is to try to raise plants or flowers with-out the sun. Many men have been partial or total failures from lack of sunlight. They have lived in shadow, in houses with a northern aspect, or in basements or alleys where the sun has never penetrated.

see, in every large city, poor little human plants, trying to struggle to manhood in dark, unwholesome tene ments which have never been warmed

by the sun's rays.

Many a weak, sickly worker would Many a weak, sterly worker would become vigorous and strong by merely getting into the sunshine. We can not expect to put power into our work if it is not in the life; we can not put v gor into our thoughts unless vigor is first in the blood. Notice how quickly the not corrected to the blood begin to red corpuscles of the blood begin to fade and how soon the pale cheek takes tade and now soon the pate class takes takes the place of the rosy one when a person is robbed for any length of time of the life-giving power of the sun.

The light and warmth of the sun

develop strength, energy, ambition, and courage. A man's natural powers are more than doubled by contact with sun and air. If we want to be strong, mentally and physically at our best, we must have plenty of sunshine .- Suc-

Jesuit's Advice to Young Men That a man should meet his trouble face to face, measure it, weigh it, grap-ple with it, and by the invincible power of his spiritual will make of it not a curse, but a blessing, this is manly and what is manly elevates and cheers makes one sturdier, and, therefore braver, and, therefore, brighter. But that man when he has already what he can for his trouble, should return to it again and again, stare at it until his eye becomes dim, brood over it until his thoughts get entangled, lament over is until his will grows des-

cal, this is not manly.

When you must think about trouble, give it all the quiet time and serious thought that it needs. Fix beforehand the property of the p some broad limit to this meditative study. Let it be real downright prac-tical study. Meditate intently upon what you can do and ought to do, in order to avert or endure or repair your misfortune, or it may be your fault. Let not your thought rest, even for one moment, upon any point that is not practical.

pondent, shiver and shudder over it

until his nerves are unstrung, hysteri-

What is to be done? That is the What is to be done? That is the question that you have got to ask and answer. When you have reached the best road as you think to take do not keep looking back, wondering indeed whether you be right or wrong. Do not decide in a hurry, nor until you have thoroughly sifted the matter. But when you have once decided, turn your face resolutely forward, and inexorably face resolutely forward, and inexorably

set further reflection aside.

If still you allow this trouble to haunt your nights with spectral shape and to dog your days with importunate atter-thought, your mind, like a wild bird, caged and terrified, instead of seeking to escape through some opening, will beat itself helplessly against fatal bars; your energy will grow enervated, yet restless; your resolution spasmodic, yet vaciliating; your views morbid, your whole lite wretched, wasted, worth-

When trouble is over, do not still when trouble is over, to hot strivi-cling to it. "Let the dead past bury its dead." If there be aught in the past that tells a wise lesson, let it be listened to. If there be aught that is sacred to friendship, let it be revered. If there should have been much love. far more than we then knew, for which we should thank God, even though it be now lost, let this thought be cherished as a recollection to be brought with us

to Paradise.

But the past is dead. We may learn But the past is dead. We may learn from it. We may love it. We must not, we can not, live in it. Our life is in the present. We have our present work to do, our present load to bear, work to uo, our present load to bear, our present cross to carry and our present comfort to lean upon. We have our present life to live. You will, of course, look forward. But do not look at the least of the course with the bloom cook at the future with the blear eyes of senile despondency, nor with the superficial glance of infantile conceit. Look forward with the clear, practical gaze of robust anticipation, with the wise, quick intuition of a healthy tone of thought. Many people live in a misery of their own imagining. With hanker-ing morbidness they forecast trouble to come, so as to taste all its bitterness before ever it reaches to real life. Dotards live in the past; fools live in the future; men in to-day. Be brave, then, in your actual day.—Rev. Robert Kane, S. J.

Some Helpful Thoughts.

They who measure life's success by the pleasures extracted or the wealth accumulated are excellent exponents of early paganism. Yet are there not many so-called Christians who have no other apparent ambitions? Disappointments to the well balanced

Disappointments to the well balanced Christian never provoke despair. On the contrary, they serve to stimulate him to a more certain success. And this is true whether he is struggling for higher things, either in temporal or spiritual affairs.—Church Progress.

After troubles are long past we see how they benefited us. But when new afflictions come we think only of the bitterness, unmindful of the fact that they are God's tonic for the soul. Yet aware are the uses of advansity to them. sweet are the uses of adversity to them who can suffer patiently in deliberate resignation to the will of God.

The honest expression of the good will we bear one another makes no small part of life's happiness.

That best portion of a good man's life, His little, nameless, unremembered acts Of kindness and of love. WILLIAM WORDSWORTH.

Things looked at patiently, from one

side after another, generally end by showing a side that is beautiful.

The greatest conqueror of age is a cheerful, hopeful, loving spirit. A man who would conquer the years must have charity for all. He must avoid worry, envy, malice, and jealousy-all the small meannesses that feed bitterness in the heart, trace wrinkles on the brow, and dim the eye. A pure heart, a sound body, and a broad, healthy, generous mind, backed by a determination not to let the years count, consti-tute a fount in of youth which every-one may find in himself.—Success.

Be kind-to everyone, but first and foremost to your own—to those with whom you come in daily contact.

When you find yourself beginning to think things that you know perfectly well are unkind and uncharitable— don't. Pull yourself up short and resolu-tely turn your thoughts to other and pleasanter things. It's the only way. You must think about something, and the only way to keep the bad thoughts out is to fill your mind so full of good and kind ones that there is no room for others.

When questioned as to the secret of his marvelous youthfulness, in his eightieth year, Oliver Wendell Holmes replied that it was due chiefly 'to a cheerful disposition and invariable contentment in every period of my life with what I was. I never felt the representation of the property of pangs of ambition. . . . It is rest-lessness, ambition, discontent and disquietude that make us grow old prematurely by carving wrinkles on our faces. Wrinkles do not appear on faces faces. that have constantly smiled. Smiling is the best possible massage. Contentmen is the fountain of youth."—Success.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBRER. The Crucifixion.

A FOOL'S PARADISE. "You are indeed," said Violet look

ing up from her book. "I quite covet those levely brushes with your monogram in turquoises-they are sweet "Yes, they are. I feel like a child over them, for I have arranged them several times on my dressing table, and now I find that they look best on a strip of pale blue silk. Has any one a pair of scissors to lend me? I want to

open my parcels."
"Here," said Lily handing her 'Here,' said Lily handing her a pair, which were soon employed by Cora in snipping the string. Lily, who went in for art, was a tall, pale girl with a thick fair fringe, Violet being small, with more color. The latter was devoted to cycling, liked

saying just what she thought and shock-ing people if she could.
"It is so nice," said Cora. "having all these presents. I never fancied I should.

"Well, the coming of age of an important individual like you is an event. There's some sense in making a fuss about you; we, the unimportant ones, can only look on.

"It's all lovely, and I am enjoying it extremely," said Cora.
"I think it's a mistake usually fuss-

ing over birth days, it dates a girl," said Lily, sharpening her pencil slowly. "Dates don't matter with Cora, any way," said Violet. "She has got her mash." "I wish you wouldn't use those

words," said Lily, who abhorred slang as much as her sister loved it.
"I like them, they are telling, and besides it's the fashion."
"Only in your special set," said

Lily. "Possibly. Well, Cora, what have

you there? "Oh, just look!" exclaimed Cora, her voice sunk to an almost reverent whisper. "Did you ever see anything so perfectly lovely?" And she drew out of its case a most

out of its case a most beautiful ran.

"Who is it from? It is most artistic," said Lily. "The Duchess of Lanceton, you bet."

"Yes. You know she was a great

friend of my mother, and such a nice note with it," said Cora, handing Lily the brief note. "You see she says she has only just heard of my engagement."
"Hope she doesn't mean to kill two birds with one stone, and make this answer for a wedding present," said

"Oh, no. You see she especially "Oh, no. You see she especially mentions my birthday. The fan will go beautifully with my new dress. Oh, fancy, you know that new dress Madame Louise is making me for next Thursday —the Leonard Woods — she actually wrote and said that as the order had been given so late that she feared she could not get it done in time—some of her work-girls ill with Influenza, of ourse, an excuse, so I said I must have it. Well, I am pleased with the fan, and I will write the Duchess a very sweet note of thanks for it."

"You haven't opened that long You haven't opened that long

thing."

'No; the fan put it out of my head.

It's Uncle Dick's writing. What can he be sending me?"

"Well, open it and see."

" I like to try and guess, but I cannot imagine, it is such a queer shape. The box was opened, and from a crimson velvet case in which it was lying Cora drew out a large crucifix, both the cross and figure being made of

For a moment Cora's face fell, for she would have preferred some ornament or knick-knack.
"Uncle Dick always sends rummy

presents," said Violet. "Oh, but this is not strange, really, said Cora hastily. "As I am a Catholic he knew I should like it."
"I like a crucifix in my room," said

Lily, who was by way of affecting a little High Churchism, as she was fond of music, flowers and the prevails an almost incredible ignor-

that one is beautiful.

She was right. The artist who had carved the pure white ivery had done so with no little skill, and every line and proportion being absolutely true to the laws of art, and it was a wonderful piece of work. But the lovely Face in its calm beauty, the absolute repose of the smooth limbs, were not suggestive

of pain or suffering.
"The figure is all one piece, fancy!" "He must have paid a pot of money for it," said Violet. "Silver isn't in it where ivory is concerned; it is a

long way more valuable."
"I should think so, indeed," said
Lily. "And big pieces like that cost great deal apart from the workman-

"It's a dear," said Cora. "I shall put it up at once. It's the prettiest I have ever seen."
"I call it sweet," said Lily. "If it

"I call it sweet," said Lity. "If it were mine, I should nail up a bit of blue stuff and hang the crucifix cn it."

"Capital idea!" said Cora; "it will go then so well with my dressingtable and the new brushes. I am so fond of ivory."

"There's something so picturesque about a crucifix and it gives a nice

about a crucifix, and it gives a nice medieval look to a room," said Lily dreamily. She talked a good deal of rubbish very often, believing it to be real knowledge of art. "That one is so pure and white and artistic." Cora laid the crucifix back in its case.

while Violet remarked that they were to have tea in the morning room. "The drawing room is all topsy turvy," she continued. "I wonder at the mater giving a hop here, it would have been ever so much better to have had it in the Queen's Hall, but she

talked some rot about expense."
"It's nicer here," said Cora. "I
don't mind a little squashing, it's ex-"And you contrive generally to

dance all the same. How you managed at the Davertons not to have that lovely dress torn off your back, I do not "Certainly it was a crush."

"I am glad we are at home to-night," said Lily; "five balls a week are as much as I can stand, as I am not as strong as you two." TO BE CONTINUED.

AS TO THE PUNISHMENT OF CHILDREN.

Corporal punishment for children may sometimes be necessary, but there should be some intelligence shown by parents, or those who stand in the place of parents, regarding the administration of such punishment. When Solomon spoke in commendation of the rod, he didn't mean, we may be sure, that an irate father should break the rod on a boy's head, or that a flying kick at an offending youngster is an excellent mode of correction. there are some parents who seem to think that they may strike or kick their children in any way that the first impulse of anger moves them.

Particularly wrong and dangerous is the custom of boxing or pulling a child's ears, or "clouting" a child on the head. The human ear is one of the most delicate of organs, and serious injury often results from the unfair and, we may well say, inhuman habit which some parents have of punishing their children by striking them on the ear. Anybody who has ever known as a child the stunning sensation produced by a box on the ear from the heavy hand of a grown man can well appreci-ate the truth of the preceding sentence. No man ought to be guilty of striking a child on the ear, or of victously pulling

a child's ear. The head, another favorite point of attack on children, should never be struck. The human brain, the seat of intellect, is too precious an endow-ment of God's goodness to be subjected to violent shocks. The slightest injury to it may deprive a human creature of use of reason. To strike a child, therefore, upon the head is a very good way not of making him mind, but of knock-

ing the mind out of him.

Children who are thumped and buffeted this way are not getting fair treatment. Nay, they are being dealt with in a manner positively at variance with the spirit of Christianity, which is a ministry finetic and layer and which is a spirit of justice and love and God gives children that they mercy. may be brought up carefully to know and love Him. But He does not privi-lege fathers and mothers to abuse them. They must not be injured bodily or spiritually. If they must be punished let them be punished properly, not in a blind fury of passionate auger.

Sacred Heart Review.

POPE APPROVES OF UNIFORM CATECHISM.

Many years ago, when he was still Bishop of Mantua, the Holy Father showed the deep interest he took in the question of the unification and simplifying of the catechism, by sending an important communication to a Catechistical Congress held at Piacenza. Bishop Sarto then pointed out the inconvenience arising from the great number of different catechisms in use throughout Italy and from the unpractical character of many of them, and it was mainly due to his efforts that a standard catechism began to be used in most of the northern dioceses. Last week His Holiness learning that Father Ghizzoni, editor Catechista Cattolico of Pia cenza, has undertaken to organize an other congress with a similar scope, sent him a Brief warmly encouraging the project. "Of all the evils of the present day," says His Holiness, "one of the chief is that amid the great

For the table, for cooking, for buttermaking. It is pure and will



INCUBATORS

Now is the time to secure the CHATHAM INCUBATOR

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

N. S. CORNELL, Mgr.

No. 9 Market Lane - London, Ont.

LIQUOR HABIT

Good News. To all men and women who have become enslaved by the soul destroying vice, drunkeness, and to those who are on the way of becoming slaves to drink, here is indeed good news. ARCTOS will quickly and permanently destroy all taste for figure it is a sure and lasting cure as hundreds can testify. Can be administered unknown to the patient. Quickly restores shattered nerves, tones the appetite and digestive organs and rehabilitates the entire system. ARCTOS is guaranteed to cure. Money refunded in case of failure. Price of ARCTOS are the appetite and digestive organs and rehabilitates the entire system. Mention Catholic Record, Mention Catholic Record,

The Victor Medical Company, Toronto, Can.



REV. E. D. SHERMAN, Harrow, Essex County, Ontario, whose portrait here appears, is cured at 66 years, by the great Discovery of the Rupture Specialist, Dr. W. S. Rice, 2] East ers, who write at once. Dr. Rice will send FREE, his BOOK, "Can Rupture de Cured," and a FREE TRIAL of his DISCOVERY. Do not wait, write to-day.

cerning religion—and we are glad to see that you are boldly and diligently endeavoring to find a remedy for this

vil."-Providence Visitor. A MODERN MEDICINE

HICH REACHES AND CURES ALL THE LITTLE AILMENTS OF INFANTS AND CHILDREN.

Baby's Own Tablets is a modern medicine which replaces barbarous casthe distribution of the di powder or administered in a spoonful of water if necessary. This medicine cures all stomach and bowel troubles, breaks up colds, prevents croup, allays the pain of teething and gives healthful sleep. And you have a solemn guarantee that it contains not a particle of opiate or poisonous soothing stuff.
Mrs. J. D. Cilly, Heatherton, Que.,
says: "I have used Baby's Own Tablets for stomach and bowel troubles lets for stomach and bowel troubles and always found them a most satisfactory medicine, and one that keeps my children bright and healty." Yon can get the Tablets from any medicine dealer or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co. Brockvilla Ont. Co., Brockville, Ont.

A MEDICINE CHEST IN ITSELF.—Only the well to do can afford to possess a medicine chest, but Dr. Thomas Eelectric OI which as medicine chest in itself being a remedy for rhaumatism. lumbago, sore threat, color, coughs, catarrh, asthma and a potent healer for wounds, cuts, bruises, sprains, etc., is within the reach of the poorest, owing to its cheap ness. It should be in every house.

Are your corns harder to remove than those that others have had? Have they not been the same kind? Have they not been curred by using Holloway's Corn Cure! Try a bottle.

HELLMUTH & IVEY, IVEY & DROMGOLE -Barristers. Over Bank of Commerce, DR CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduate Philadelphia Dental College. 189 Dundas St., Dhone 1921

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DR. M. M. McGAHEY, DENTIST, HONOR Graduate D. D. S., Toronto University, L. D. S., Royal College Surgeons, 169 Dundas street. Phone 885

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POULTRY SUPPLIES CATALOGUE

FREE



The House You Live In will want renovating as usual this season. CHURCH'S COLD WATER

ABASTINE

on the walls will produce finer effects, and make you feel better satisfied with the work and with yourself than anything else that can be used.

ALABASTINE is a cement coating that hardens with age. Kalsomine preparations, under whatever name or claims, are only temporary, always rubbing and scaling off. Wallpaper, with its mouldy paste on the back, and arsenical poisonous coloring and finish on the face, impregnate the air of a room with disease germs. The walls of hospitals are never papered—the reason is obvious. Sanitarians endorse ALA-BASTINE. Hardware and Paint Dealers everywhere sell it. Packages only. Our "Alabastine Decorators' Aid" sent free.

The Alabastine Co. Limited, Paris, Ont.

A WORTHY PRIEST HONORED.

The following address, accompanied by a purse of over \$250, was presented to Rev. Father Hodgkinson by his parisnioners of Woodslee on Sunday last as a tribute of their affection and esteem. The address was read at the conclusion of Mass by Mr. Michael McHugh:

ADDRESS.

pages, which concluded the beautiful cerefainer Hockkinson by the particulation of
faffection and custom. The address was read
at the occioistic of Name by Ma. Without Ma.

ADDRES.

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Byrne, W. H. Rumbail and Dr. Millen.

Weodsiee March 19 1906.

Father dockgikinson, feelingly replied as followed the second of the second property of the pro

premise that I will not forget you where remembrance is sweetest, namely at the holy altar of God. And now if you kneel down! will give you ail my blessing.

Father Hodgkinson then blessed the kneeling people, which concluded the beautiful cere-

SACRED MUSIC IN CANADA.

From the Bee, Berlin, Ont., Feb. 1905, Edit orial by D. McKegney.

Sua is "perhaps the most significant and impressive pricious auto blography of the 19th pressive The reviewer found nothing in the writings of Cardinal Newman to condemn unless indeed his high idealism invited criticism." In him as always high idealism involved too great disds in for the humber and more prossic temperament." I shall not suggest that Professor Hutton owes an apology to his Windsor audience or that he should refrain in future from casting unwarrs need aspersions upon the character and writings of a man justly famed for his virtues and learning. I do however assert that such a gross misrepresentation respecting the character of so eminens a man as the deceased Cardinal comes with singularly bad grace from a person professing to be a scholar and an unprijudiced critic. The greatest minds of the 19th century have not heitated to express their appreciation of Newman's rare intellectual gifts. The religious controversy growing out of Mr. Gladstone's memorable pamphete on papal infallibility has not yet been forgotten. Among the replies in vindication of the Vatican decree was Newman's celebraried letter to the Duke of Norfolk which Mr. Gladstone declared was "the work of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of the profession of the vatican decade was "the work of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to cut the diamond of an intellect sharp enough to the contract of the contract of the contrac

Crinion brought a good St. Patrick's day programme to a close. Mr. I. H. Fisher, M. P. P., ably performed the duties of chairman.

Ontario Institution for the Education of

the Blind.

The Ontario Legislature maintains this Institution for the Education of the Blind, and for their instruction in handicrafts suitable to their condition, free of cost for board and tuition, for books and medical attendance; and it is highly desirable that all those for whose benefic the Institution is designed should take advantage of its facilities.

The agelimit for admission is from seven (7) years to whet, one (21) years, but the Principal is acxious to get the names and addresses of Blind children under school age, as well as of those who know of such would do well to write H. F. Gardiner, Principal, Ontario Institution for the Education of the Blind, Brantford.

MARRIED.

GOLDEN - FITZPATRICK. — At St. Patrick's churce, Toronto, on March 6 by Rev. Father Stuart, Mr. P. J. Golden of Toronto, to Anestasia, third daughter of Edward Fitzpatrick, E:q., of Damasous.

CURRIE.—At Parkhill, Ont., on Jan. 13 Sarah Currie, relict of the late Archibald Currie, of the 14 con. of East William in her seventy eight year. May she rest in peace! seventy eight year. May she rest in peace?

McLELLAN.—At her home, 14 con., West Williams, Ont., on Jan. 24th, Christie McLel lan, aged eighty years. May she rest in peace?

McPHEE.—At Parkhill, Ont., on March 13, Flora McPhee, relict fof the late Archibald McPhee, at the residence of her son, Neil McPhee, King street, aged seventy six years. May she rest in peace?

TEAHEN.—In Downie, on March 15th. Annie Kathleen, youngest child of William Teahen, aged three years and six days (grand-daughter of Mr. and Mrs. Con. McNamara, Gore of Downie.)

McNamara—On Wednesday, 23rd ult., the

MCNAMARA—On Wednesday, 23rd ult., the death occurred at the age of fity-eight, of Mrs. Richard McNamara, a resident of Ellice Township. May she rest in peace! SUTHERLAND -- In Perth, on Tuesday, Feb. 14, 1905, Mr. James Sutherland, aged 69 years.

ONTARIO INSTITUTION FOR THE DEAF AND DUMB.

UNDER THE EDUCATION DEPARTMENT OF THE

All deaf-mutes between the ages of seven and twenty, not being deficient in intellect, and free from contagious diseases, who are bona fide residents of the Province of Ontario will be admitted as pupils to the above named Institution. The regular term of instruction is seven years, with a vacation of nearly three months during the summer of each year. Tuttion, books and medical attendance will be furnished free. Clothing must be supplied by parents, friends, or the municipality, except in the cases of indigent orphans who are clothed by the Province. It is to be hoped that all having charge of deaf-mute children will avail themselves of the liberal terms offered by the Government for their education and improvement. Blank forms of application and any other information may be had by addressing R. Mathison, Superintendent and Principal, Belleville, Ont.

NEW BOOKS.

The Woman who Would And Grocer who wouldn't.

Every day from five to fifteen letters are received by The Ogilvie Flour Mills Co. from women living in the smaller towns throughout Canada, saying they have asked their grocer for Royal Household Flour but can't get it. One writes-"I told my grocer, Mr.---, that I would buy 'Royal Household' regularly if he would always keep it on hand, but he said he wouldn't take on another brand of flour until he was obliged to." Another says-"My grocer is an 'old fogie' and never gets the newest or the best things until the year after." A third says-"We haven't an enterprising grocer in our town and are obliged to send to-----for 'Royal Household' or take a poorer flour."

Write direct to Ogilvie's.

If you can't get "Royal Household" from your grocer, write to us direct—we will immediately give you the name of the nearest grocer who keeps "Royal Household" and send you also the "Royal Household" recipes. There is no good reason why your grocer should compel you to use inferior flour-no first class grocer will hesitate to order "Royal Household" for you, and even the smallest dealer will get it if you insist upon it.

THE OGILVIE FLOUR MILLS CO., LIMITED, MONTREAL.

The Devotion to the Sacred Heart of Jesus Intended specially for priest and candidates for the priesthood. By Rev. H. Noidin, S. J. Authorized translation from the German. Revised by Rev. W. H. Kent, O. S. C. Published by Benziger Bros. Price \$1.25,
A book that cannot fail to be of interest to our young readers is that which has lately been issued from the publishing press of

THE

Assurance Co. of Canada

35th Annual Report for the Year 1904.

Premiums	\$1,373,374 69 351,944 21	DISBURSEMENTS Matured Endowments. Purchased Policies. Surplus. Annuities. Expenses, Taxes, etc. Balance.	\$220 804 50 160,053 00 52,394 54 83 183 40 8 679 90 300,807 00 899,886 56
\$1,725,308 90		\$1,725,308 90	
ASSETS.		LIABILITIES.	
Mortgages, Debentures and Bonds, Deans on Policies, Dans on Stocks, Dans on Stocks, Dans on Stocks, Dans on Stocks, Dans on Bolicies, Dash in Banks, Dash at Head Office, Due and Deferred Premiums (net) Interest due and accrued.	\$3 760 617 53 2 897 496 42 888 492 41 7.000 00 31 161 25 68 285 53 136 728 63 4 317 18 256 713 94 159,718 16	Reserve, 4, 34 and 3 per cent Reserve on lapsed Policies liable to revive or surrender Death Claims unadjusted Present value of Dath Claims payable in instalments. Premiums paid in advarce Amount due for medical feee. Ordit Ledger Balances. Net surplus over all Liabilities on Company's Valuation Standard	\$7,355,172 24 1,967 10 28,066 00 31,122 2 15 023 96 5,847 50 11 257 96 772 072 87
\$8,220,530 45		\$8,220,53045	

Net Surplus Over all Liabilities on Government Standard of Valuation . , \$1,049,400.71

AUDITED AND FOUND CORRECT. J. M. SCULLY, F. C. A., AUDITOR. GEO. WEGENAST, MANAGER.

DIRECTORS' REPORT.

Your Directors have pleasure in submitting their 35th Annual Report, showing the transactions for the year, and the Financial standing of the Company as at December 31st, 1904. The business of 1904 was most gratifying in all respects, large gains having been made in Income, Assets and Surplus.

Assets and Surphis.

INSURANCE ACCOUNT—The volume of new business exceeds that of any former year, being 3,452 Policies for \$5,48 168, all of which, except \$30,000, was written within the Dominion, The total assurance now in force is \$30,476,900.08 under 27,742 p. lidles, the net addition for the year being \$2, \$9.418. While many of our native Companies are seeking business abroad, some of them to distant parts of the world, it is thought by your Directors that good Canadian business is preferable to foreign business, which is eccured with less certainty as to its quality, and at excessive cost.

The Rev. Particle at a. in the church of search the Fatron Saiot of Iroland, the glorious search the Search Saiot Sai

SURPLUS.—After making provision for all liabilities the surplus on our own standard is \$772.072 S7. being an increase of \$170 923,20 over 1908, and this after distributing amongst Policy holders \$33,838 40. On the Government standard of reserves, namely, 4; per cent. for business to January 1st, 1900, and 3; per cent. thereafter, our Surplus is \$1,019,400.71. The earnings for the year were \$254,103.60.

ROBERT MELVIN, President.

ROBERT MELVIN, President. The various reports baying been adopted, the retiring directors, Right Hon. Sir Wilfrid Laurier, A. Hoskin, Eq., K. C., Hon. Mr., Justice Garrow and E. P. Clement, Eq., K. C., were unanimously re-elected. After a number of able and thoughtful addresses had been made by members of the Board, prominent Policy holders, the Manager, the sgents and others, the meeting adjourned.

ing adjourned.

The Directors met subsequently and re-elected Mr. Robert Melvin President; Mr. Alfred Hoskin K. C., First Vice President, and the Hon. Mr. Justice Britton, Second Vice President of the Company for the ensuing year.

(Booklets containing full report, comprising lists of death and endowment claims paid, of securiues held, and other interesting and instructive particulars are being issued and will in due course be distributed among policyholders and intending insurants.)

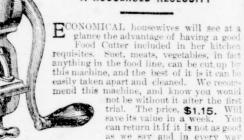
Waterloo, March 2, 1965.

W. H. RIDDELL, Secretary.

EATON'S

MAIL ORDER NEWS TORONTO

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The acting parts are made of tempered steel. It will cut raw or cooke meat or any other substance in a fraction of the time required for chopping knife and tray, and will cut it more thoroughly.

Price of Cutter ready for use 1.15 Kindly give Number when ordering

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Epilepsy, Falling Sickness, St. Vitus Dance, Nervous Spasms or Convulsions permanently cured by the New Discovery VICTORINE after all known

If you are a sufferer, or know of one smorg your friends or relatives, do not iclay, send for a treatment of Victorine, it will be sent to you by mail to any address in Canada or the United States, thereby saving expensive express charges. Price we dollars per treatment. We positively guarantee to effect a cure or refund every sent spent with us in case of failure. Register all letters containing money. Mention the Catholic Record. The Victor Medical Co., Toronto, Can,

Easter Decorations.

aster church decorations with our artificia vers have been in big demand. Our design flowers have been in big demand. Our designs are very natural in appearance and lasting, and of the best quality, and at less than one quarter the actual cost of natural flowers are Easter specialities, viz: Easter lilles waxed and diamond dusted, fleur de-lis, snowballs, roses, tullips and violets. We manufacture twenty different kinds of artificial flowers. Samples of our Easter goods sent out for 50 cts. Express charges prepaid by us. Write the Brantford Artificial Flower Co., Brantford, Ont., for price list.

TEACHERS WANTED. TEACHER WANTED MALE OR FEMALE for R C. S. S No. 7 Township of Rochester. Duties to begin May 1st, 1905. State quali-

WANTED TWO FEMALE TEACHERS for R C. Separate School. Massey Station, Algoma. Ont. Should be able to teach French also, Schoolhouse close to church. Salary \$300. School to open on May let. Write and send references to Rev. J. B. Nolin, S. J., Massey Station, Ont. 1379 2

WOULD LIKE EVERY WOMAN to write Manager SOUTHCOTT SUIT OO. London, Can-

Way of the Cross

Beautifully Illustrated

Post-paid, 35 Cents

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U. M. B. A. Branch No. 4, LOHGON. Meets on the 2nd and 4th Thursday of every month, at 8 o'cleck, at their hall, on Alblow Block. Bickmond Street. Rev. D. J. Egan, President: P. F. Boyle, Secretary.

THE BEST SCHOOLS AND ACADEM-IES SHOULD USE THE BEST

The latest and best books on the market are:
The Collegiate Composition Book, 40 cents.
The Collegiate Science Note Book, 35 cents
The School Drawing Portfolio, 40 cents.
Published and copyrighted by the Chas.
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Made on the "loose-leaf" plan, with covers
of the strongest book binder's canvas-made to
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use in the leading schools of Ontarie and y commended. In use in the leading schools of Unitarial highly commended.

We have made arrangements with the publishers to handle these books, and have pleasure in ecommending their use.

We believe they will give the fullest satisfaction wherever adopted.

To introduce them we will send sample copies of each of the bocks, prepaid, on receipt of \$1.

CATHOLIC RECORD, London, Can.

"A SPOILED PRIEST." by Rev. Father Sheehan. This, the latest work of the celebrated Irish litterateur, is now on sale at the Catholic Record Office. Mailed to any address on receipt of one dollar.

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

VOLUME

The Cath LONDON, SATE NEITHER FOO

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