

SPANISH JOHN.

BEING A MEMOIR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF COLONEL JOHN MCKENZIE...

How we supped with a thief and the outcome thereof. There were one or two ragged creatures near by watching us as we walked...

"Well, Giovanni, is your heart bursting with pride over your country and countrymen?" asked Father O'Rourke...

"Indeed, this is none of my country, thank God! This only belongs to the McKenzies," said I, ashamed somewhat of the reception we had met.

"Oh, indeed! and to what particular tribe of cattle do they belong?" he 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, remember, as regards rank!"

"Drawing himself up to his full height, he looked me droll standing there in his fine uniform, with his sword and cocked hat and bag quite à la mode de Paris, that I could not help bursting into 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 I am bound to apply the back of the one and the toe of the other whenever I am forced to a job—I take it, my better part is to make poor Captain Lynch a sad dog like yourself."

"Mr. McKenzie," he ran on, addressing our guide, who, it was plain to see, was much puzzled at our behaviour, "are you much given to humor in these parts?"

"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 to Colin Dearg with the others after the battle."

"Is that old Colin Dearg, Laggy?" I asked.

"None other," he answered; "and it is to him, very probable, that Ardloch 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 puzzling country that 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 Breini, 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 won't 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 beg him to desist, as the poor man could not understand his meaning."

"I don't find him different from the rest of his countrymen," he returned; but I would not answer."

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

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

"That depends on what you mean by 'everything,'" he answered, slowly. "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 but there will be some for making a stand in spite of all. But money must be had to keep them together. They have been out since August last, and no Highlander will stay away from home long, even for fighting. 'Tis again all quiet over—and go up Little Loch Broom to Laggy, where we would find a number of officers, fresh from the Prince, who might give us some directions where to look."

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

Our baggage and little stores we had carried up from the beach, but I was much annoyed at hearing one of the men, on lifting my portmanteau, remark it 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 rifles there, I will carry it in myself."

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

Old Colin Dearg was most offensive, although pretending to an extreme courtesy. He disclaimed having seen Cresson, or Graeme, since the day before, but we were certain this was a blind, as we could see he knew who the 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 a mind to it, and he rattled on as 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 he could delay no longer, we sat 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 the officers, and a Mr. Gordon, who was to be of our company, the room was speedily filled with the rattle 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 to us to eat heartily of his fare, which he called by all the wretched names in the world, though it was good enough. I was most uneasy, but Father O'Rourke held 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 off; whereupon we drank a single glass 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; but at the same time, old Colin said, behind me, "Never fear, McDonnell! You'll 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-well set off with Mr. Gordon and our guides on our night march.

We could not speak of our feelings before Mr. Gordon, but I knew Father O'Rourke had enjoyed our entertainment 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 disheartening enough. At daybreak we arrived at a very considerable house—indeed, a gentleman's seat—which Mr. Gordon informed us was that of McKenzie of Dundonald, to whom we were recommended by old Colin Dearg, who was his uncle. Dundonald was at Inverness, whither he has gone that he might not be suspected of favoring the Prince's cause, but his lady was at home.

We led our pony into the court-yard, and there unloaded him, where Mr. Gordon declared he could accompany us no farther, his shoes being worn out. "Very well," said I, "after you have a nap I will provide you with a second pair I have in my portmanteau."

But no; he would have them now, so he might try them on, and accordingly, to humour him, I undid the upper straps of my portmanteau. Scarcely had I done so that 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. The larger canvas-bag, which held the thousand guineas, was gone!

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

"Stop, sir," I cried; "this is intolerable! Note of your insulting reflections on countries. There are more rogues hanging in Ireland than ever existed 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 word you carry, I would read you a lesson that would last you to the end of your life!"

"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 I could only have my left hand comfortable on his dirty throat, I would not need the other to feel his pulse with. Cheer up, Giovanni! If we've any luck we'll have it safely back, and you'll hand it to the Prince yet. Courage, my lad! Surely old campaigners like you and me are not to be out-faced by a lot of sneaking blackguards like these!"

"I'll lay my soul," I said, slowly,

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

"Like enough," he answered, "for he had been back, though that smooth-tongued fellow denied it. And what's more, Giovanni, 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 McDonnell's compliments—my rank as Lieutenant claiming the title—and saying that he must instantly have speech with her.

"I may 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 will 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 rascals will not hesitate to add murder to robbery. Therefore, madam, I place these five hundred guineas 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 certainly 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 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, where we called a council of war.

"My advice is to send the man in, call out the officers—particularly Colin Dearg, whom I 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 letters which they will find on me, may be done by an appeal to their honour, if they think we don't suspect them."

"Then they've the finest sense of honour for a lot of truculent cowards I ever 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 wherever they have stored it, and a vengeance on every McKenzie in the country. As it is, no one knows of my return as yet, and if we are killed 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 trooped out about thirty men, all armed.

"The top of the morning to you, gentlemen! What service can I and my poor horse render you? sneered the old scoundrel, Colin Dearg."

We saluted the officers, but took no notice of him or his words, and I addressed myself to them.

"Gentlemen, I have been robbed of one thousand guineas as we snud 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 Prince Charles, God bless him! and I know I can rely on your aid in its recovery."

There was not a move, and I looked at each face in vain for some response, but they only glowered at me as if 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 and alone? That this money will keep them at their post? That each 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 another. I ask your help in the name 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 into loud lamentations; his house was disgraced forever; he would never lift up his head again; never had such 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 forthwith disappeared among his people, pretending to search and question them.

We allowed this empty work to go on until he saw fit to return with word 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! But you keep it at your peril! For 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!" he 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 believe a word of it! And thereon he 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 elder James, was unpopular far from home, but your road is 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 our hearts but in good order; and they said not a word further, nor did they attempt to molest us as we once more plodded the bitter miles that lay between us and Dundonald.

TO BE CONTINUED.

A SOLITARY.

There was a difference of twenty years between the brothers, yet, to look at them, it might have been more. Patrick, the younger, was florid and hearty; the elder James, was unpopu-

lar, 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, playing 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's tools. If one of those young people whom his cynicism wounded could have seen him at his carpentry, how different he would have seemed! They would have seen him with his grimaces relaxed and his gray face lit up with interest, and would have been amazed to hear his slow, cheery whistle full and round as the pipe of a bullfinch; at night, when his telescope swept the stars, and he trembled with the delight 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 education as he had contrived to get at during 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, friends.

He ought to have had a chance in his youth, but his father was the last man in the world to encourage out-of-the-way ambitions in his sons. Father and mother were alike—hard, gasping, and ungracious. The father, on the whole, was a pleasanter person than the mother, with her long, pale, horse-face and ready sneer; he was only uncompromisingly 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 first run away and gone to America; their first letters home remained unanswered, and after one or two attempts they ceased to write. The one girl had slipped into a 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 pinstriped dress, still a mere child. She had come and gone in recurring vacations, still too childish to be moved, though 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 soreness 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. So, after a 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 worn-out horses sleep, dreaming of a land of endless green pastures beyond men's harrying. Alick and Tom were younger. They had not had time to get broken to hardship like him, and Patrick was yet a baby. Friends or social pleasures were beyond 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 remember 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 scantiest, were the rule of the house. Joy, or love, or kindness never breathed between those walls.

Meanwhile the father was getting 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 encouraged dancing and race-going and card-playing—the amusements of the Irish middle classes. She had a bitter tongue, and once it set a-going no one was safe from it—not the holiest nor purest was beyond it defilement.

It was about this time that the laborers began to think the young master rather more important than the old one; but their conivance James Rooney could never have been drawn into Fenianism. 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 midnight drillings and the danger were elements in its attraction. James Rooney 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 iron strength 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 suspicions, they had nothing to go upon, and the matter ended in a domiciliary visit which put Mrs. Rooney in a fine rage, for she had a curious subversive ambition to stand well with the gentry.

However, soon after that, as she was pottering about the fowl yard one bitter day—she would never trust anybody 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 have 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 Sunday, 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 life.

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 repressed. 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 sunshine of hers had almost blinded him. In the 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 window, the comfortable cats, the friendly dogs, partook of the general sunshine.

Among those admitted freely to that loving circle, James Rooney was one held in affectionate regard. The man who had been almost blinded by love, 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 window, the comfortable cats, the friendly dogs, partook of the general sunshine.

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er than me—and, sure that she no difference, which of us shall wing lots, and I speak first. A overtook James was on his way to put his arm round me. I dismissed. I night, but I able to wish you ether in a silence than speech could that turned up to by parted with a their love was un- Rooney got him the girl heard him minded look that on. When he ed him: "our wife, Jim. I ed the lad." "d would say," she gave the same an- gale. Why did care for me? I girl is worth it, man I ought to be marry the two of 'n't choose." She "Put me out of forgive me, I'm at Lady Day." "From that time on Jim Rooney was house, and in the as she said she Mary's Convent, loved another the following year, went to New Or- position as the ed- Jim Rooney said ed, and left what divided between all the pinching and not much; there unluckily about the and unkindly as it d brother to the up. He kept him ing and his boyhood of the inheritance he did his own. ation of being far n they were, and have been well match with Jim ned his back on all y and by he got our old bachelor, "yggur," going the before him. But the was very different, to his men James ; just but generous, ous fellow came ay and light- tall young giant, eloped a fine red a rollicking gait ith his bold blue soon as popular as e, and his reputa- good match" made any a house full of outh came to his for bettering him- draw out his share d to invest it in h was for sale in the e by. Now, Jim e pride in him that editor of the shop ver- was quite another to his mind, as en- as any under quite understood that the young fellow to ck, are you bent and bettering your- scratched his head e one or two ex- the truth came out. little Janie Hyland for him, but he seeking her, and, low simply, "I am her knew how little he'd be showing me w, Patrick?" asked "thing!" said the d-shamed laugh. "I with too much; but soon be a richer man Old Grady cut up and he was too old a beautiful chance " said the other at "our share" and mine to- make it over to you, your share in the k the farm for you e to have anything p. Tut, tut, man! away Patrick's protests; "all I to you one day, and n you think it will ight Grady's and ie Hyland. He has ngly, and makes the his wealth which is fast Table without

characteristic of the Irishman. They have added to the old house, thrown out wings and annexes, planted it about with shrubberies, and made a carriage drive. Young Patrick growing up is intended for the university and one of the learned professions and Mrs. Patrick has ideas of a season in Dublin. Her house is very finely furnished, with heavy pile carpets and many mirrors, and buhi and ornolu everywhere. She feels 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 since he waned during the years. He minds her as little as may be, working on the farm during the daytime, and in the evening departing, with his slow, heavy step, to his sanctum upstairs, where he has his books, his carpenter's tools, and his telescope. Yet her words worry him like the stinging of gnats, and the nagging of years has made him bitter. He turns out delightful bits of carving and cabinet making from time to time, and he mends everything broken in the house with infinite painstaking. 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 children if only he might. The other women are rather down on Mrs. Patrick about it; indeed, Mrs. Gleason told her one day that the creature was worth his keep if it was only for his hands about the house. Patrick has grown used to his wife's gibes and flings, which at first used to make him reel and uncomfortable. He has half come to believe in the secret board his wife says old Jim is accumulating. But James, in his high attic, looks upon the mountains and the sky, and shakes off from him with a superb gesture the memory of her taunts.—Katherine Tynan.

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 Montalambert wrote to him Dec. 17, 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 truthfulness. You are a man and thanks to the prevailing spirit, Catholics in these 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 Montalambert, 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 prepared to face martyrdom as if he intended to preach salvation to a savage people? Montalambert 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 Montalambert tried to avert. The aim of men like Brownson and Montalambert 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 neglected the greater and far more important 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 enthusiasm in a belief in God. He impresses on one the conviction that the greatest act of the human mind is giving an expression of absolute faith, and that this act lies one above all others in a do 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 Brownson more than to all other Catholic writers combined, and I make this statement to explain why I have clung so tenaciously to the movement to erect a monument to him. "American Catholics are the best Catholics in the world, and this is due in great measure to the antagonism of American Protestantism. With the 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 eloquently said: "The common! We are surprised with it; it has made our souls tormented and our limbs rigid. Under the guise of goodness it is a curse. The want in the world, the 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 singular men among the sons of God's Church. To-day routine is fatal, to-day the common is exhausted and senile. The crisis demands the new, the extraordinary, and with it the Catholic Church will secure the grandest of her victories in the grandest of history's ages."

desert of heathendom the seed of holiness which in after days through the Fathers of the desert made it to blossom like the rose. St. Joseph gives us the example of a life work done silently and perseveringly, 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 similar 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 interest in our work to spread the Kingdom of Christ upon earth, and, following the counsels of the beloved Pius IX. of happy memory, let us "go to Joseph" and he will succeed us in our every want.

WHO THE LOSER?
No, my friend, do not try to excuse yourself for not practicing your religion, 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 hurting 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 who requires you to live up to the 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 Church can do without him and a few millions of others and be the grandest done in. When Henry VIII. of England 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 consequences. 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 you cannot get along without the Church. Did you ever consider the responsibility one incurs who leaves the Church? The faith has probably existed among your ancestors for centuries. 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 Catholics, in a few centuries there may be thousands belonging to God's Church because you were good member. But leave the Church, and in a few centuries 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, actual sin we understand all which we commit by the act and consent of our free will after we have attained the use of reason. Hence we may sin by thought, by word, by deed or by omission. By thought, when we deliberately entertain evil in our mind, consenting and taking pleasure in the same. By word, when our speech is contrary to the law of God. By deed, when we set ourselves to doing that which God's law 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 remedied without resort to the Sacrament of Penance through acts of contrition and other means. Yet it is 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 grace, we must have recourse to the means left us by our Saviour, namely, the Sacrament of Penance.

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 why one should induce those who can do so to practice this devotion: It will make your heart light and cheerful. 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 terms 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.

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 winter. Patron of the Universal Church as he is, and more especially patron and model of the interior life, we, of the Society of the Propagation of the Faith, recognize and admire in his holy foster father of Our Blessed Lord the first missionary, who brought the true God in person to the dark land of Egypt, thus sowing in that

Nine Nations

Now Use Ligozone. Won't You Try It—Free?

Millions of people, of nine different nations, are constant users of Ligozone. Some are using it to get well; some to keep well. Some to cure germ diseases; some as a tonic. No medicine was ever so widely employed. These users are everywhere; your neighbors and friends are among them. And half the people you meet—whenever you are—know some one whom Ligozone has cured. If you need help, please ask some of these users what Ligozone does. Don't blindly take medicine for what medicine cannot do. Drugs never kill germs. For your own sake, ask about Ligozone; then let us buy you a full-size bottle to try.

We Paid \$100,000
For the American rights to Ligozone. We did this after testing the product for two years, through physicians and hospitals, after proving in thousands of different cases, that Ligozone destroys the cause of any germ disease. Ligozone 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 mortal 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 medicines weakens the system, and cannot possibly 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 variable, 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, gripping 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' Pink Pills is the best tonic that science has yet discovered. They are quietly absorbed into the system filling the veins with pure rich red blood that carries health and strength to every part of the body. Dr. Williams' Pink Pills cure skin eruptions, indigestion, and all blood troubles. They improve the appetite, and make depressed, easily tired men and women cheerful, active and strong. Mr. James McDougall, Little Shippen, N. B., says: "I have used Dr. Williams' Pink Pills as a tonic and blood purifier, and have found them superior to all other medicines."

DR. WILLIAMS' PINK PILLS
If you need a medicine this spring—a tonic 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 buoyancy of perfect health. See that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. All 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.

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of dyspepsia or disordered liver and kidneys may confidently accept them as being what they are represented to be.

CAREFULLY PREPARED PILL.—Much time and attention were expended in the experimenting with the ingredients that enter into the composition of Parrot's Vegetable Pills before they were brought to the state in which they are now sold to the public. Whatever other pills may be "Parrot's Vegetable Pills" 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

SCOTT'S EMULSION
and it cures the cold. That's what is necessary. It soothes the 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.

MEMORIAL WINDOWS ART GLASS
H. E. ST. GEORGE
London, Canada

THE LONDON MUTUAL FIRE INSURANCE CO. OF CANADA
ESTABLISHED 1859 HEAD OFFICE TORONTO, ONTARIO
FULL GOVERNMENT DEPOSIT
Largest Paid Since Organization. \$ 3,250,000.00
Business in Force. 66,000,000.00
Assets. 628,690.16
Hon. JOHN DRYDEN, Pres. GEO. GILLES, Vice President.
H. WASHINGTON, Sec. and Managing Director
L. LEITCH, D. WEISMILLER, Supt. JOHN KILLER, Inspector

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H. E. ST. GEORGE
London, Canada

SCOTT & BOWNE, Chemists, Toronto, Ont.

WORLD'S GREATEST BELL Patent made 1850 Church, Peal and Chime Bells. Late Patent Office and the only one in the world. Makers Bell Foundry, Cleveland, O.

FAVORABLY KNOWN SINCE 1826 BELLS MADE AND FINISHED BY W. W. BELL & CO. WENTZEL & CO. WEST-TROY, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

This \$12.60 Out- \$5.98
fit for Only
AND 48
LESSONS FREE



DON'T SEND US ONE CENT
Your dealer would ask you \$20 for this very same Violin. It is a handsome instrument of dark polished mahogany, highly polished, curly maple back and sides. Not a single grain of wood is wasted. It has a clear powerful tone of exceptional quality and great carrying power. The body is made of the finest materials. With every Violin we find a handsome black Violin Case, lined with brass, containing a full set of four tuning pegs, and in addition to this complete outfit, we give a Scholarship of Music in the United States. Free of charge the teaching is done by mail by a plan which is so perfected that it accomplishes as much as a private teacher would. This is a rare opportunity. Write at once for your prospectus and make a free trial. We are a reliable business and we refer to any large newspaper in Canada, or to the Canadian or Dominion Express Company as they will gladly refer you to any of our agents. You may see before paying your money sent in the name of your nearest Express office and we will ship the complete outfit for you. Inspection. Examine it carefully and when found perfectly satisfactory pay the express Agent's bill and return the money for all at a much higher price in order to make a reasonable profit. We do not have a single advertisement, nothing exaggerated, nothing to deceive. We are a reliable business and we refer to any large newspaper in Canada, or to the Canadian or Dominion Express Company as they will gladly refer you to any of our agents. You may see before paying your money sent in the name of your nearest Express office and we will ship the complete outfit for you. Inspection. Examine it carefully and when found perfectly satisfactory pay the express Agent's bill and return the money for all at a much higher price in order to make a reasonable profit. We do not have a single advertisement, nothing exaggerated, nothing to deceive. 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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905. The Editor of THE CATHOLIC RECORD, London, Ont.

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.

But it is not desirable that the people be united? 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."

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 schools, 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 discrimination 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 still provided that in the appropriation of public funds, made by the Government, there shall be no discrimination against schools of any class described 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 of contract? The same classes of people who are now hypocritically denouncing strife and dissension, forsooth: the Orange lodges and some Public School Boards and persons who are always on the alert to annoy Catholics wherever they can, and to these we may add certain newspapers like the Toronto Mail and Empire and News. We could easily extend the list by adding the names of several unscrupulous papers of our province.

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.

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 oppressors.

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

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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 delicate 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 Ontario, 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 in the new Provinces the same rights and privileges that are given to the minorities in the provinces of Quebec and Ontario."

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 Provincial rights are abbreviated by the Constitution itself. Sir Wilfrid 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 independence. But such is not, after all, the principle which has been adopted. The Territories are to 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 Territories, as if they had been made into Provinces?"

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 provisions of the B. N. A. Act, 1867 to 1871, 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.

We have to remark on this that if Mr. 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 Wilfrid 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 street 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 seated.

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—a Church called the Church of Humanity which at the present moment of our writing is composed of eighty-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 in the hearts of the generation growing 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 ungodly 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 Saskatchewan, representing the whole Church of that territory, passed resolutions of the same kind, also on a Sunday, March 5th, and the same thing was done on the same day in Toronto at Collage St. Baptist Church, where, also petitions to the Premier, Sir Wilfrid 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 indicated above, will be found within a very short time making burning speeches against violators of the "Sabbath," which they have thus desecrated so openly, according to their own principles.—This reminds us of Shakespeare'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 With old end's ends, stolen forth of Holy Writ; 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 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 unpardonable tyranny, as well as a violation of a precept of the decalogue,

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 Presbyterian 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 be supported 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 motives.

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 our 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 little volume should meet the needs of 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 Westminster (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. Hence 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, and whatever man may do, however vile, it will become a good and moral act if he is not caught by the guardians

of the peace appointed by our civil rulers.

It is needless to add that such teaching is not morality at all.

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 unsatisfactory. The motives of our belief in God and Revelation are not even sufficiently 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 dogmas 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 dogmas—and these dogmas, 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 in England or Australia, Ireland, or Canada, maintain the necessity of Catholic schools for the education of their children.

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-called "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 gradually growing desire of assimilation of so-called Evangelicals appears to have had its influence in leading all the sects 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 worship. The congregation were somewhat startled on seeing the pastor 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 ceremonies 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 like these Montreal clergymen are free

to introduce ceremonies according to their own fancy, there can be no wrong in the beautiful ceremonial of the Catholic Church which has authority from God to "do all decently and in order," as St. Paul required the Corinthians to do; (xiv. 20) for the Church has received the authority to do as much as individual pastors—and more—Church is, according to the Apostle, "the pillar and the truth;" and its commands are given in the name of the Holy Spirit were the commands issued by the Apostle assembled at Jerusalem according to the Acts of the Apostles, xv. 28.

So far are we from claiming innovation, that we are pleased our Methodist friends approaching ever so slightly to the principle underlying Catholic faith and practice which they abandoned as idolatry and since the Reformation ever, we would like to see some consistency in their religious practices.

THE IRISH QUESTION PARLIAMENT.

The Government of Premier has had a precarious time of weeks past arising partly from revolution which is taking place in the minds of its supporters in regard to a question of Protection of Trade, and partly from its dilatoriness in dealing with the question of Home Rule for Ireland. Considerable Government supporters Lord Rosebery section of the are anxious to make the public believe that Home Rule is dead, the Irish question has proved to be a very serious issue.

At the beginning of the session, the Government was over 130, but at the beginning of the session, it had dwindled to 100. Now the majority to be reckoned does not exceed 40, and on two recent votes, it scored less than 40.

Early in February, the Irish Member for Wick, Mr. W. O'Sullivan, attacked the Government's policy in Ireland, told the House that the Government has no intention of granting Home Rule. He stated, that an amendment to the Act would be brought forward which would have been declared that Act, which the Irish declared had fallen far short of expectations.

Mr. John Redmond, the leader of the Irish Nationalist Party, then declared emphatically that "nothing as an alternative policy Home Rule will be accepted by the Party as a remedy for Irish grievances which he detailed at some length he gave it to be understood that even they need not Irish support by any alternative policy that which Ireland demanded."

Mr. Redmond admitted that there had been valuable remedying some of the evils of the government, but this fact did not relieve the demand for Home Rule in reply to the statement of their opponents that Ireland is capable of self-government, and that 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 the establishment of a Catholicity Redmond pointed out the antiquated state of affairs existing had been many times both by Mr. Balfour and his successor in the Government, yet no steps had been taken towards remedying the Government had had a devil's game of false promises. "Now," he added, "if the Government desires the support of the Parliament, nothing short of a declaration of the requisite legislation will secure it."

As regards the land question, Mr. Redmond said, "The year's Act has failed; and it is a new proof that this Parliament neither time nor capacity to satisfy the Irish people. The Government must be amended forthwith in the interests of tenant farmers." In conclusion, Mr. Redmond declared that neither the Government nor any other Government would support unless it foreshadowed an appreciable advance on Home Rule.

Mr. Wyndham declared that the Government cannot at present do what it may do in the education in Ireland. The matter is settled, but it is unwise to attempt anything until all Ireland are agreed on the details. He denied that either he or himself had made any statement towards granting Home Rule, or that it had any effect on the Nationalists in their support. Nevertheless the Government's intention

SECRET HEART REVIEW. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXV. As the Jesuits have always passed, among Protestants, not to speak of their many Catholic antagonists, as the incarnation of insidious policy...

An amusing anecdote bearing on the character of St. Ignatius is related by Oettinger, the famous Lutheran prelate, divine and theologian, living about 1760. An eminent gentleman had come on an official visit to the Latin school where Oettinger lived...

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 appeared to him so venerable that I, and all the rest of us, seemed in the comparison mere schelmengesichter, rogues' visages..."

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...

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...

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 Catholic world should gather around the Bishop of Rome, against the advancing Turkish swarms...

We are often referred to the disastrous failure of the Crusades as a proof of the criminal folly of their inception. Now a great impetus, 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...

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 sixteenth century, and the paralysis induced by the religious wars of the Reformation, no longer left it possible for the misbelieving barbarians to conquer Europe...

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

To me the encomium pronounced by the Encyclopedia Britannica upon Pius II. appears very extravagant. Yet, however self-seeking we may believe Aeneas Sylvius to have been before he achieved the chair, 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.

When St. Pius V., a century later, through Don John, destroyed the Turkish 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-fight.

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 somewhat farther.

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, Milwaukee, he has a strong letter in which he denounces public officials in Wisconsin for not enforcing the liquor laws.

"With all due respect to our State law-makers, never could quite understand 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.

"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 and \$50 for the privileges that they have.

"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 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 taxpayers of the day."

IMITATION OF CHRIST.

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

On my son, my grace is precious; it suffers not itself to be mingled with external things or earthly consolations.

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 communion and thy conscience clean.

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

THE RICHEST HERITAGE.

Good health, good habits, good morals, are the richest cargo ever brought across the Atlantic and the richest bequest never inherited by a child, says Rev. Robert Powers. What can be grander than to see a young emigrant as he starts out in the spring-time 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 gives I will wrestle with the stubborn powers of nature and bring out of the soil under my feet the wherewith to maintain myself and those dependent on me."

This is true of every man and woman starting out in life as well as of every emigrant. All are emigrants in the strange country of the world and all need character and courage supplied by faith in a higher Power to lead them safely across the shoals and pitfalls of sin and sorrow.

FIVE-MINUTE SERMON.

FOURTH SUNDAY IN LENT. THE HAPPINESS OF TRUE Penance. Rejoice Jerusalem, daughter of the Mass for this day.

This is called "Laetare, or rejoicing, 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 penance for them, and souls 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 rejoice, 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, preserve or get back if we have lost it, that interior joy, that spiritual jubilation which is the portion of every one who serves Christ as He should be served.

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 friendship 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 sorrow.

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. She 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 are vigilant.

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 and let us 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.

HIS HOLINESS AND THE CIRCULATION OF THE BIBLE.

Pius X. has expressed his satisfaction at the steps which he has taken in Italy to spread cheap editions of the Holy 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 following terms:

"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 blessed results. Your purpose is to spread the Gospels. You are doing a noble work."

Some people think that the peasant, thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than 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 not only the common people and the lower classes who will profit by the reading of the Scriptures.

No matter how many prayer books and books of devotion there may be for the priests none is better than the Gospels. This is an unsurpassed book of devotion the true bread of life. I grant an especial apostolic blessing upon all who preach the Gospel, who 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."

Good example is the best armor of the lay apostolate.

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FOR THE SICK.

It is the correct thing. To send for the priest as soon as a person becomes dangerously ill. 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 visit for Holy Communion.

For the nurse or some member of 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 confessor is being heard.

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

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

With a clean table prepared, covered with a clean white cloth and upon it at least one candlestick holding a blessed 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 tablespoon.

For some one holding a lighted candle to meet the priest at the door when he arrives with the Blessed Sacrament, and to precede him to the place prepared for the Holy Communion.

For all in the room to kneel when the priest enters with the Sacred Host. After the priest has sprinkled the bed with holy water, repeated the antiphon, "Asperges me, Thou shalt sprinkle me," etc., and said the prayer, "Exaudi nos Domine," for an attendant to recite the Confiteor if the patient is too weak to do so.

To have the hair combed, the face 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 frequently, even though not in danger of death.

To know that the receiving of Holy Communion, even as Viaticum, will not hasten death.

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

For a person who is dangerously ill to attend to all worldly matters the first thing so that there will be nothing to distract the mind from spiritual concerns.

To receive Extreme Unction whilst the patient still has the use of his senses.

To sponge off the parts to 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 can be received only once in the same sickness, unless there is partial recovery and then a serious relapse in which case it may be received again.—The Correct Thing for Catholics.

CARDINAL MANNING'S CONFLICTING ENGAGEMENTS.

Rev. L. C. P. Fox, O. M. I., in Donahoe's. The zeal which prompted Cardinal Manning to labor for the glory of God, too often urged him to try to accomplish more than he was physically or 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 inconvenient to those who vainly expected 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. We had upwards of five hundred poor people gathered together for that ceremonial on a Sunday afternoon, and amongst them were some mothers with babes 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 three appointments that he had made for the same hour.

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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The greater the irritation in the throat the more distressing the cough becomes. Cough is the effort of Nature to expel the irritating substance from the air passages. Hekie's All Consumptive Syrup will heal the inflamed parts, which exude mucus, and restore them to a healthy state, the cough disappearing under the curative effects of the medicine. It is pleasant to the taste, and the price, 25 cents, is within the reach of all.

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CHATS WITH YOU

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

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CHATS WITH YOU

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CHATS WITH YOUNG MEN.

Determination Always Conquers. 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 belief that we are defeated, the idea that we are paralyzed, defeating thing in most of the things 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 is our misgivings that keep us from reaching the heights. Others no stronger than we conquer the peaks of life. We can climb on indefinitely in the strength of that belief. It may take five years, and eighteen climbs, to do it—but the steepest summit will yield to us at last.

The Men That are Wanted. "No chance," has over been the excuse 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 chance for them, and that all the good opportunities were gone.

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

Young Men, Remember. That it takes more than muscle to make a man.

That bigness is not greatness. That it requires pluck to be patient. That selfishness is the most unmanly thing in the world.

That piety is not priggishness. That to follow a crowd is a confession of weakness.

That street corners are a poor college.

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 hence.

That the only manliness worth possession is shown in the life of the Son of Man.

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 must climb are all about you, which you must climb are all about you. There is no town or hamlet which is not crying 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 and better prizes, but he who would win must have a better equipment and a finer training than that required. If the prizes are greater than ever before, 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 to victory.

Whatever troubles a young man should not give way to discouragement. 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 ninety-nine cases out of a hundred (barring the opposition of the will of Providence) he is sure to attain his purpose.

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

Spiritual writers say that it is a favorite temptation of the devil to whisper to a man praying in virtue: "You'll never be able to endure this self-restraint all your life!" making the unfortunate person feel at one time the sufferings of many years. To triumph over that temptation, those teachers say that the man must remember two facts: 1. He is living only one second at a time, and he knows that here and now, with God's help, 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 length 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 journey can be made by taking one step after another, and that the loftiest 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 achieved by doing a little every day for a succession of years. So men have become learned, so fortunes have been accumulated, so great enterprises have been completed. One page a day, one stroke of the hammer after another, one spadeful following another continuously to level the mountain or fill up the chasm, one dime laid by frequently on other dimes—what can they not accomplish?

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

Don't get discouraged, but get to work. Don't try to bear to-morrow's 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. Lugon, 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 intelligence, education, and general prosperity 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 futile it is to try to raise plants or flowers without 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.

We see, in every large city, poor little human plants, trying to struggle to manhood in dark, unwholesome tenements which have never been warmed by the sun's rays.

Many a weak, sickly 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 vigor into our thoughts unless vigor is first in the blood. Notice how quickly the red corpuscles of the blood begin to fade and how soon the pale cheek 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.—Success.

Jesus' Advice to Young Men. That a man should meet his trouble face to face, measure it, weigh it, grapple 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 done what he can for his trouble, should return to it again and again, stare at it until his eyes become dim, brood over it until his thoughts get entangled, lament over it until his will grows despondent, shiver and shudder over it until his nerves are unstrung, hysterical, this is not manly.

When you must think about trouble, give it all the quiet time and serious thought that it needs. Its best friend is some broad limit to this meditative study. Let it be real, downright practical 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.

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 are 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 set further reflection aside.

If still you allow this trouble to haunt your nights with spectral shape and to dog your days with importunate afterthought, 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 yet vacillating; your views morbid, your whole life wretched, wasted, worthless.

When trouble is over, do not still 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 has been much love, let it be remembered. If there be aught 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 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, 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 future with the bleak eyes of senile dependency, nor with the superficial glance of infantile conceit. Look for the light of the future, practical, sane, and bold with the clear, practical gaze of the thoughtful. Many people live in a misery of their own imagining. With hankering 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 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 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.

The 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, constitute a fountain 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 resolutely turn your thoughts to other and pleasanter things. It's the only way. You must think about something else, the only thing that will 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 pang of ambition. It is restlessness, ambition, discontent and disquietude that make us grow old prematurely by carving wrinkles on our faces. Wrinkles do not appear on faces that have constantly smiled. Smiling is the best possible massage. Contentment is the fountain of youth."—Success.

OUR BOYS AND GIRLS.

STORIES OF THE ROSARY

By LOUISA EMILY DOBBER. The Crucifixion. A FOOL'S PARADISE.

"You are indeed," said Violet looking up from her book. "I quite covet those lovely brushes with your monogram in turquoise—they are sweet."

"Yes, they are. I feel like a child over them, for I have arranged them now 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 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 shocking 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 fussing over birth days, it dates a girl," said Lily, sharpening her pencil slowly.

"Dates don't matter with Cora, and my," said Violet. "She has got her way."

"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 beautiful fan.

"Who is it from? It is most artistic," said Lily. "The Duchess of Lancaster, 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 Violet.

"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 course, 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 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 can not 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 ivory.

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

prettiness of the services. "Certainly that one is beautiful."

She was right. The artist who had carved the pure white ivory 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 it in there ivory is concerned; it is a long way more valuable."

"I should think so, indeed," said Lily. "And big pieces like that cost a great deal apart from the workman's slip."

"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 were mine, I should nail up a bit of blue stuff and hang the crucifix on it."

"Capital idea!" said Cora. "It will go then so well with my dressing-table and the new brushes. I am so fond of ivory."

"There's something so picturesque 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 over 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 exciting."

"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 know."

"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.

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. Yet 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 "clousing" 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 unwise 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 appreciate the truth of the preceding sentence. No man ought to be guilty of striking a child on the ear, or of viciously 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 endowment 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 mad, but of knocking 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 spirit of justice and love and mercy. God gives children that they may be brought up carefully to know and love Him. But He does not privilege 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 anger.—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 Catechetical 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 of the Catechista Cattolico di Piacenza, has undertaken to organize another 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 display of learning and zeal for knowledge which we see around us, there prevails an almost incredible ignor-

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INCUBATORS. Now is the time to secure the CHATHAM INCUBATOR. If you put it off until the last moment, the chances are that you will not be able to get them, as their past success has proven them to be the best in the market and this spring's sale promises to assume enormous proportions, and those who delay in securing Incubators or placing their orders may not be able to secure them. Come early and avoid the rush. N. S. CORNELL, Mgr. No. 9 Market Lane - London, Ont.

LIQUOR HABIT PERMANENTLY CURED. Good News. To all men and women who have become enslaved by the soul destroying vice, drunkenness, and to those who are on the way permanently destroy all traces of liquor. 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, invigorates the digestive organs and rehabilitates the entire system. Money refunded in case of failure. Price of ARCTOS two dollars per treatment. Sent by mail securely sealed, to any address. Register all letters containing money. The Victor Medical Company, Toronto, Can.

RUPTURE CAN BE CURED. at home WITHOUT Pain, Danger, or Time From Work by the WONDERFUL DISCOVERY of an eminent Toronto Specialist, REV. E. D. SHEPHERD, Harrow, Essex County, Ontario, whose portrait here appears. He cured at 66 years, by the use of his Discovery of the Rupture Specialist, Dr. W. S. Rice, 2 East Queen St. (Block 243), Toronto, Ont. To all Ruptured sufferers, who write at once, Dr. Rice will send FREE, his BOOK, "Can Rupture be Cured," and a FREE TRIAL of his DISCOVERY. Do not wait, write today.

A MODERN MEDICINE WHICH REACHES AND CURES ALL THE LITTLE AFFLICTIONS OF INFANTS AND CHILDREN. Baby's Own Tablets is a modern medicine which replaces barbarous castor oil and poisonous "soothing" stuffs. The Tablets are a sweet, harmless little lozenge which children take readily, and which may be crushed to a 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, Hesterton, Que., says: "I have used Baby's Own Tablets for stomach and bowel troubles and always found them a most satisfactory medicine, and one that keeps my children bright and healthy." You can get the Tablets from any medicine dealer or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

JOHN FERGUSON & SONS 180 King Street The Leading Undertakers and Embalmers Open Night and Day Telephone—House, 373; Factory, 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street OPEN DAY AND NIGHT Phone 586

D. A. STEWART Successor to John T. Stephenson Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises. 104 Dundas St. Phone 459 Geo. K. Logan, Asst. Manager, Fifteen Years' Experience.

POULTRY SUPPLIES LARGE CATALOGUE FREE A J Morgan LONDON

The House You Live In will want renovating as usual this season. CHURCH'S COLD WATER ALABASTINE 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 ALABASTINE. Hardware and Paint Dealers everywhere sell it. Packages only. Our "Alabastine Decorators' Aid" sent free. The Alabastine Co. Limited, Paris, Ont.

Morsor Salt For the table, for cooking, for butter-making. It is pure and will not cake.

FROM WOODLEE.

A WORTHY PRIEST HONORED. The following address, accompanied by a purse of \$200, was presented to Rev. Father Hodgkinson by his parishioners of Woodlee on Sunday last as a tribute of their affection and esteem...

On this, the anniversary of your birthday, and after seventeen years' ministrations among us, we your parishioners of Woodlee, deem the occasion fitting to send to you, Rev. Father, our heartfelt wish that the Dispenser of heaven's choicest gifts may see fit to preserve you healthy and strong to witness many repetitions of this happy event. Indeed, Rev. and dear Father, in giving expression to this wish, we could not but be excused from having to acknowledge that a self-feeling to no small extent is one of our scientific motives, for on your natal day were born one whom Almighty God had eminently endowed with the necessary faculties to perform the functions of the Holy Priesthood...

SACRED MUSIC IN CANADA.

From the Bee, Berlin, Ont., Feb. 1905, Edited by D. McKeown. When King David brought back the Ark of God into the City of Zion, he spoke to the chiefs of the Levites to appoint some of their number to sing the psalms of David in hymns, and for succeeding ages the sound of the organ was heard in the great temple of Jerusalem. On the dawn of the Christian Era the temple was destroyed and the Christian song was: 'The ancients have ceased from the organ, the young men from the choir of the singers; therefore is our heart sorrowful, therefore are our eyes become dim; and the great political upheaval which witnessed the birth of the new religion, the art of sacred music would have been practically lost had not been for the material protection of the infant Church. Pagan architecture and sculpture flourished under the benign influence of the Celts, but fitting it was that music, which is the language of the soul, should not be buried with the Christians. The advent of Constantine brought freedom to the Church and liberated the volume of sacred melody which possessed the vaults of the catacombs. Since then the Church has ever been the patroness of music and the arts...

MARRIED.

GOLDEN-FRIZING. At St. Patrick's church, Toronto, on March 5, by Rev. Father Stuart, Mr. P. J. Golden of Toronto, to Anselma, daughter of Edward Fitzpatrick, Esq., of Damascus.

DIED.

CURRIE. At Parkhill, Ont., on Jan. 18, Sarah Currie, widow of the late Archibald Currie of the 14th con. of East William in her seventy-eighth year. May she rest in peace.

McPHEE. At Parkhill, Ont., on March 15, Flora McPhee, widow of the late Archibald McPhee, at the residence of her son, Neil McPhee, King street, aged seventy-six years. May she rest in peace.

TEARLESS. In Downie, on March 15th, Anne Kathleen, youngest child of William Teasdale, aged 11 years, six days (granddaughter of Mrs. and Mrs. Con. McNamara, Gore of Downie).

McNAMARA. On Wednesday, 23rd ult., the death occurred at the age of 75 years of Mrs. Richard McNamara, a resident of Elice 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 PROVINCE. 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. Tuition 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, Superintendents and Principal, Belleville, Ont.

NEW BOOKS.

The Devotion to the Sacred Heart of Jesus. Intended especially for priests and candidates for the priesthood. By Rev. Fr. J. J. O'Connell, S. J. Authorized translation from the German. Edited by Rev. W. H. Kent, O. S. C. Published by the Catholic Book Concern, Toronto, 1904. Price \$1.00.

THE MUTUAL LIFE Assurance Co. of Canada.

35th Annual Report for the Year 1904. INCOME. Premiums and rents, \$1,373,374.69. Interest and dividends, 331,944.21. Total, \$1,725,308.90. ASSETS. Mortgages, \$3,160,917.33. Debentures and Bonds, 2,807,496.42. Loans on Policies, 888,492.41. Total, \$6,856,906.16. LIABILITIES. Reserve, 4.25 and 3 per cent, \$7,356,172.24. Reserve on lapsed Policies, 1,967.10. Total, \$9,312,344.34.

ST. PATRICK'S DAY.

In Mount Carmel. The Rev. Patrick Costello, at a Missa Can. held in the church of Mount Carmel, on the 17th March, delivered an interesting sermon on the Patron Saint of Ireland, the glorious St. Patrick.

In Seaford. St. Patrick's Day was celebrated in Seaford this year with more than usual solemnity and success. High Mass was celebrated at 10 o'clock a.m. in presence of a large and devout congregation of whom many received Holy Communion, and more devotions were performed by Rev. G. R. Northgraves in a short instruction on the festival. The music by the choir was choice and beautiful.

In Douro. In St. Joseph's church, Douro, St. Patrick's day was celebrated in a becoming manner. A large congregation attended Mass, which was said by the parish priest, Rev. Father Kelly. The Rev. Father read and commented on an interesting and "Historical Aspect of Irish Universities" delivered recently in Dublin under the auspices of the Catholic Students' and Professionals' Association by Dr. Sigmund F. R. U. L. Irish people everywhere love which the Irish people always have for learning.

In Paris. The entertainment given in the Opera House on St. Patrick's evening, under the auspices of the church of the Sacred Heart, was a success, financially and otherwise. For the performers the large audience was inspiring and from start to finish the selections were enjoyable and the programme good throughout. The lecture, 'Old Galway' by Mr. Geo. Lynch-Staunton, K. C. of Hamilton, was interesting and eloquent. Very Rev. Canon Brown presided in his own elegant style, vote of thanks to the lecturer, which was accorded by Mr. T. O'Brien. A few remarks from Rev. Father

The Woman who Would And The 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 OGIHVIE FLOUR MILLS CO., LIMITED, MONTREAL.

EATON'S MAIL ORDER NEWS TORONTO FOOD CUTTER A HOUSEHOLD NECESSITY. Economical housewives will see at a glance the advantage of having a good Food Cutter included in her kitchen requisites. Stuet, meats, vegetables, in fact anything in the food line, can be cut up by this machine, and the best of it is that it can be easily taken apart and cleaned. We recommend this machine, and know you would not be without it after the first trial. Price, \$1.15. Will save its value in a week. You can return it if it is not as good as you expected, and in every way satisfactory to you.

THE T. EATON CO. LIMITED TORONTO CANADA. Epileptic Guaranteed Cure. Epilepsy, Falling Sickness, St. Vitus Dance, Nervous Spasms or Convulsions permanently cured by the New Discovery VICTORINE after all known means have failed to cure.

TEACHERS WANTED. For R. C. S. No. 7 Township of Rochester, Ontario, Ont. Should be able to teach French also. Schoolhouse close to church. Salary \$360. School to open on May 1st. Write and send references to Rev. J. B. Nolin, S. J., Massey Station, Ont. 1379-2

WANTED TWO FEMALE TEACHERS for R. C. Separate School, Massey Station, Ontario, Ont. Should be able to teach French also. Schoolhouse close to church. Salary \$360. School to open on May 1st. Write and send references to Rev. J. B. Nolin, S. J., Massey Station, Ont. 1379-2

I WOULD LIKE EVERY WOMAN to write me. New styles and samples of \$1.50 to \$12.50 suits. The School Drawing Portfolio, 40 cents. Published and copyrighted by the Chas. Chapman Co. Made on the "loose leaf" plan, with covers of the strongest book-binder's canvas—made to contain a scholar's work for several years in these subjects. Each cover is complete with pad of paper suitable for subject—and with valuable sets of rules and helps for scholar and teacher. Extra pads of paper may be had and inserted at any time—or sheets may be taken out in a moment. They make the work in drawing, composition and science, interesting, continuous and valuable.

Way of the Cross. Beautifully Illustrated. Post-paid, 35 Cents. Catholic Record Office, London, Ont.

"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, Post Paid. Catholic Record London.

VOLUME The Catholic Record LONDON, SATURDAY NEITHER FOOT Some of the astonished at the occasion by the Dr. Oler. If this only for a short paper folk, but the loss to find adequ that astonishme Dr. Oler's joke amusement, eve did not advert to Trolope wrote r recommended th agenaries by f purposes of c seven and that s or is fifty six of hate racked contemptible ce the occupation Toronto newspa ples of Catholi arguments whi unanswerable, appeals to prej agies anent t cation of all c brethren meet should be edu over hear of th than he could o of them to be us, but we won ious motions p either fools or we might acqui gard to the C tion, and were on their mand free country, a perception citizen, we b that the righ minorities well guarded. CHIRIST Speaking so Education the said: Why a Catholic or pagan, count force that co confirm Catho What influ ease that law, for pro There is not the citizen of civic dut not enjoin conscience. by the State the Church censure. And beca system in th own, and a tion argue related, pol certain stri into a frem neither on th According justice is no tempt to r force them to force to edu ing to cons believe wit long to th their paren A I The edu one of the ents, and n as to this f in this mat tives only onists of th the princ towards th tenance, education. AN The edu which dev this the essential separated as to who the scho to invad We ask b ood to or tions or p in support unity of that par