RIEST," by Rev

the latest work of

VOLUME XXVII.

The Catholic Record.

LONDON, SATURDAY, FEB. 11, 1905.

THE USE OF ALCOHOL.

Time was when adverse remarks on

the use of alcohol as a beverage were

regarded with slight interest. Intem-

perance was denounced, but various

excuses to justify the moderate use of

Then in communities where the liquor

interests are established it was expedi-

plainly, and their utterances will be

more authoritative than those emanat-

ing from temperance lecturers. Clerics

occupier of time like tobacco.

diminished.

cumulative action of alcohol and in-

direct poisons in establishing degenera-

tive changes which in their generality

A SUICIDAL POLICY.

In fa booklet published recently at Pittsburg we find that a study of statistics gathered by Roderick Mac-

in the 10 years from age 40 to 50-the

very prime of life-there are 6,246

for self-indulgence.

ROAD HOUSES.

susceptibilities of some of the gentle-

men who dispense divers liquids at

places of refreshment yclept "road

houses." We might have referred to

them as sylvan villas or rural refuges,

and so perchance have prevented the

race or creed of those who own them.

All we strive to accomplish is to dis-

suade Catholics from frequenting

lend itself to defeat.

LONDON, ONTARIO, SATURDAY, FEBRUARY 11, 1905 TO OUR YOUNG WOMEN.

It is a pity some of the young women hereabouts who go merry-making cannot see themselves as others see them. It is unpleasant this, impertinent, mayhap, but it is a pity just the same. For we believe that if they could note the effect of their strident voices on the citizen, and hear themselves described by the man about town they would think twice before venturing on intoxicants were always in honor. these night excursions. Easiness of manner, and a readiness for any amusement and to regard any well-groomed ent for those dependent on them to individual as respectable have their sing soft'y if at all. And in this con- disadvantages. Prudence, however, a nection it is well known that the big scrupulous care of one's good name, a dealer who is ever on the alert for determination to respect at all hazard a market for his wares, and in so doing oneself coupled with a voice "gentle presses into service sundry individuals, and low" and a resolve to be ever is a power to be reckoned with. And near the Blessed Mother, keep the when reinforced by legal gentlemen pedestal on which we would fain have and other philanthrophists hired for the woman on the clean ground of honor. occasion he heads a force that does not Otherwise the pedestal is in the mud-

But now scientific men are talking for it. A FIELD FOR LAY ACTIVITY.

Speaking of young men, a writer in the Ecclesiastical Review said some and others are special pleaders or cranks or extremists not worthy of atnumerous by far who go but seldom to tention. Good liquor is always good they say, though they exact total ab. Mass and never to the sacramentsstinence from their employees. The young men to whom as boys in classlow rum shop must be swept out of room or Sunday school gave promise of unswerving fidelity to their religious existence, but the high rum shop must be conserved. The road house reminds duties, but the guardians of their souls lost sight of them for a few precious us that it is beyond the pale of hostile criticism. Into the why of this we are years, and when next they met them, not going to enquire at present, though were surprised to discover that so we may say that the views of wife and many of them had strayed away far mother on that particular institution, from the fold. We suppose that the and the opinions of men who contribute remedy for this is to not lose sight of to its support, would help us in our investigation. Suffice it to say that, viewed activity. How is it possible, says as Dr. A. L. Benedict puts it, from a Bishop Hedley, that we should not feel cold-blooded scientific aspect, it must that every Catholic, by the very fact be admitted that the use of alcoholic that he is a Catholic, is an acquaintbeverages is reduced to a matter of ance, a neighbor, a friend, a brother. self-indulgence. As a beverage it will Certainly it is only those Catholics who be noted that there is practically no think more of the earthly and temporal than of the divine things that will never physiologic excuse for the use of alcopass away, who can look upon their hol. It does not even fulfill the semifellow Catholics as aliens. The man medicinal indications for a temporary whose heart is not warm and open to stimulant which are met by tea, coffee, the children of his own Father in and chocolate; nor can it be used as an Heaven, must be a man who heeds his Father but slightly, and values but After the age of forty, he says the

little that which is his true Home. moderate drinker tends to incur the The straying from the fold of some of our young men must also be ascribed to "the concupiscence of the flesh, the concupiscence of the eyes and the constitute senility. He is older than pride of life." We dare say that their the total abstainer in his liver, kidneys, defection from the faith was born in stomach, heart, blocd-vessels; is less corrupted hearts. Of course the argucapable of the exertions of the younger ments of the unbeliever may exercise an man, and his expectation of life is influence on the minds of some, but for every one of this description there may be a hundred others who are engulfed by the turbid waters of impurity.

Kenzie Moore, an English actuary, are dubbed cranks by those who do not covering 61 years' time and 125,000 in- see eye to eye with them on certain quesdividual cases, informs us that the tions. Some "cranks" are self-opinionmoderate drinkers die off in the prime ated, and so far are disagreeable. Others of life, 74 per cent. faster than total have a panacea for all evils, and in abstainers. One is amazed to find that this are tiresome. But any crank is preferable to the individual who is not a person and is merely one of a crowd. deaths among the abstainers, while We think, too, that some cranks are there are 10,861 deaths among the the very salt of the earth. They make moderate drinkers—an excess of 4,615 us ashamed of our idleness and cowardice. If we are foolish we deride them: deaths in that single decade. That if we are wise we strive to imitate makes 74 per cent .- an excess of 3 to them. And when the world wants to That conclusion is based on hard praise it turns away from those hedged in by selfishness, from the babblers of facts. With that staring us in the face, platitudes, which, being dead, are it is, to put it mildly, a suicidal policy eminently sane, to its saints and to have recourse to alcohol. The wansages. Let us by all means encourage ing of bodily strength, the impairment the crank. For we have so many who of mental vigor-a going down into the insist on leaving well enough alone valley when one should be in the highthat it is invigorating to hear another road-this is ordinarily the cost of message. He may teach us to moderate drinking. And what return does one get from this expenditure of demand why it is well enough hope and vitality? Nothing of any and why it should be left alone. value. One may earn thereby the right to Letting well enough alone is conducing be considered a "good fellow," but that to somnolency which being translated will not save us from paying the price into the language of the platform, means brotherly love. And here by the way we notice that the Catholics who believe in being shoulder to shoulder with their neighbors are not the recipients of many compliments. They It appears that we have wounded the

but not to action. Men who are side-tracked by apathy are never in the way of traffic. Hence proprietorial plumage from being they are borne with and amused by ruffled. But as these places are known anything from an election promise as road-houses we saw no reason why to a enchre party. "What will you we should not speak of them by that have, pay for it, and take it." name. Nor are we interested as to the take it on credit but we must pay

sooner or later. their minds. But in a few years we mos may be able to see in some communities tol.

at least that Catholic prestige has been fostered and developed by the few who have been prominent in social and commercial circles, and who have shielded us from adversity. If they leave us successors to carry their banners we shall be able to have another look at the theory of advancement.

PROTESTANT MISSIONARIES.

The Living Church (P. E.) says that the conditions which confront us at the present time can be successfully faced by men who are willing to enter the ministry with a view towards probably remaining celebate for life.

The Lord's white harvest fields need mo e laborers but fewer gentlemen farmers. Unless the life of the ministry be looked forward to as a life in which self-denial is the cardinal attribute, the postulant had better look forward to other callings before it is too late. And years ago Sir Robert Hunter in and the woman is primarily responsible dwelling upon the fact that Protestant missionary methods are not only unsuccessful but altogether wrong. If St. Paul before starting on one of his missionary journeys had required St. James and a committee at Jerusalem to guarantee him £300 a year, paid quarterly, and had provided him with a shady bungalow, a pony carriage and a wife he would not have changed the face of the world.

#### JESUITS AND THEIR WORK.

FATHER O'BRYAN, S. J., ON THE ORDER.

Loudon Free Press, Jan. 31. No one could be better qualified to speak of the Jesuits and their history than one of themselves, and the large audience which assembled in St. Mary's O'Bryan, S. J., enjoyed a rare treat, and at the same time learned much of this much misunderstood order priests. Twenty seven years in the order gave Father O Bryan the right to say that he knew what he was talk-ing about. He began with the founder the Society of Jesus, Ignatius, of Loyola, a brave soldier of a noble Spanish family, who was wounded at the siege of Pampaluna. While recover-ing from the injury he had received, Ignatius resolved upon a change of life. By plous works and the practice of great austerities, he sought to redeem past, and ultimately attended the University of Paris in order to qualify himself for the priesthood. He gathered around him a little band of followers, including Francis Xavier, the apostle of the Indies, and, with the sanction of Pope Paul III., founded the society. The Jesuits soon found ample scope for their missionary zeal. From Europe they penetrated to the far East, estab lishing missions in the heart of China, Japan and other parts of the Orient, long before other Europeans visited

any one else in authority. Where the commission of wrong doing was in commission of wrong doing was in volved, the obligation to obey at once ceased. On the fictitious doctrine that "the end justifies the means," many attacks on the Jesuits had been based. The fact was that no such doctrine existed amongst the Jesuits or any other order of priests in the Catholic

Father O'Bryan then gave a sum mary of the course of training under gone by the Jesuits, from the time o their novitiate until, after many years of study, they were ordained to the

He concluded by touching briefly upon their pioneer work on the continent of America. "In those days," said Father O'Bryan, "not a cape wa rounded or a river entered but a Jesu rounded or a river entered but a result lead the way." In graphic language he spoke of the martyred missionaries. Fathers Jogues, Brebeuf and others; of Pere Marquette, whose life and work on the unexplored American continent read like a romance, and of other members of the order who had spent their lives amongst the red men in their lives amongst the red men order that they might lead them to the truth. "At all times," said the re verend Father, "were these men read to seal their labors with their blood. Father O Bryan referred finally to th get due praise from fair opponents, but position of the Jesuits at the present day, declaring that after four centuries the honied word is reserved for the inthe order was as full of zeal and vigo dividuals who are given to resoluting

At the conclusion His Lordship Bishop McEvay spoke in laudatory terms of the lecture, after which he gave the Benediction of the Blessed Sacrament. At intervals selections were finely rendered by the choir.

Affliction makes and develops character From this thorny vine bursts flowers of beauty and fragrance. On That we are advancing is certain to this rough and gnarled tree grow the most delicious fruits. - Rev. Dr. Bris-

#### THE D'YOUVILLE READING CIRCLE.

At the regular meeting Tuesday Sussian and French affairs were briefly mentioned. The papers are full of alarming reports from Russia, but we must take into account many things to understand what a difficult task it is to Be govern that immense empire. Monsieur asset to sto govern that immense empire. Monsieur Combes has resigned. His downfall was very swift. We look eagerly for future developments in France. The editorials in the daily papers, especially signs and forerunners in the broad, where the Parsian constinutions of the same of editorials in the daily papers, especially on the Russian question, express the public view of the situation, and are more reliable than the actual news of the events since it is difficult to get such news ab-olutely correct.

Some progress

the events since it is difficult to get such news ab-olutely correct. Some progress was made in the Oxford study. In early days Bishops and Abbots endowed different colleges but later rich laymen used their wealth for this purpose. As time went on, Oxford felt many of the changes experienced by the nation, but it grew in beauty constantly. To live at Oxford, in that intellectual atmosphere, is a delight. We are accustomed to associate Newman's name most prominently with the Oxford movement, but when we read the biography of Wm. Geo. Ward we shall see that he began that evement which was to shake Anglianism to its very foundations. The ecent death of Father Wilberforce, a

Dominican, will recall many memories to those connected with this movement. "The Discoverers," by Wm. Wilfrid Campbell, was read, also a critique of the poem by Rev. Lucian Johnson. Tae third book or "The Light of Asia" was finished. It brings us to the point when Buddha decides he must live for something other than merely his own pleasure. A few lines from Dr. Aiken explained the meaning of some of the

of the poem. There is general disappointment that Rev. Dr. McGinnis will be unable to address the circle as usual in January. Overpressure of Catholic Truth Society work of a very important character makes it quite impossible for Father McGinnis to come to Canada at present. A portion of his letter gave some idea of the power for good the Catholic Truth Society is in the United

Oa Feb. 7th we shall have a "Schu-B. DOWDALL.

#### CHRIST, NOT REASON, THE LIGHT OF THE WORLD.

ERMON BY REV. J J. CONWAY, S. J., AT HOLY NAME CHURCH.

Western Watchman. The distinguished Jesuit preacher. Rev. J. J. Conway, gave a sermon at the Holy Name Church at the celebration of the patronal feast San-day morning, which caused much coment by those who haird him.

Father Conway spoke from the text, ohn viii., 12: "I am the light of the John viii., 12: world." and his sermon began with an

rupted hearts. Of course the argunts of the unbeliever may exercise an fluence on the minds of some, but for very one of this description there may a hundred others who are engulted by the turbid waters of impurity.

"CRANKS."

We notice that some of our brethren are dubbed cranks by those who do not be dubbed cranks by those who do not are dubbed cranks by those who do not are dubbed cranks by those who do not are dubbed cranks by the dubbed cranks by th this man has the ear of the public, and at the apostasy of the popular mind from the light of Christianity. For this condition of things imports a world of supernatural darkness, and is—such is the inexorable logic of principles—full of portentous menance, not merely full of portentous menance, not merely to the eternal destiny of the individual, which this latter day pantheism absolutely eliminates, but more so to welfare of the organized social body

itself. For let us assume with the apostle of this posthumous pantheism, that we 'no longer believe in a great first cause;' that "our God is an ever-present world lorce, manifest in all the activities of nan and all the workings of nature-God Who is in and through and of everything, not an extra-mundane spirit, to be known through a revelation, a priesthood, and a church.' us assume that the Great Book is not us assume that the creat box is not final in all that touches the destiny of man; that its laws are copies and paches of ancient polytheisms; that the ten command nents were not uttered from the mountain, and that man him. self is not a creation in the image and likeness of the Spirit God, but an evo-

lution from the brute.

We thereby sow broadcast the seeds of a triple revolt. For the individual and social reason will gradually ignore and finally reject the supernatural light and authority of revelation. The corrupt heart of man will revolt and must revolt against reason. For with the elimination of the hereafter, and all that it implies, man's life aims are dictated by the cravings of this life, not by the light coming from the next; his pursuit of happiness is regulated by his appetite for material comfort, not by the aspiration of his immortal destiny, and his predominant impulse is a uni-

versal selfishness.
GROWTH OF APOSTACY. What wonder that domestic unity and happiness are forever hauging in the balance. If preserved, they are not, in the non Christian home, nature's reward of mutual respect, esteem and love, but forced and sham condition, growing

out of a material dependence, a slavish fear of childron, or a sallen policy of waiting and forbearance in view of a rich inheritance. Far oftener is the rich inheritance. Far oftener is the one and the other disrupted by domestic infidelities, mutual surfeit, or a hopeless overstrain of internal strife and persecu

But it is not the family only that is

toundations of the anarchy we see around as; first among the masses, who see no solace in their weary life, and feel handicapped in the struggle for the little it holds out to them; and, secondly, among the classes whose secondly, among the classes prosperity is but appetite for further greed, whose well-equipped selfishness brooks no barrier but the unattainable, and who seek to mould the lives, rights and fortunes of their fellow men to the fashion of their limitless cravings. For in this upgrowing chaos of godiessness, carried forward in the pursuit of material happiness, and encouraged by a silent and widespread reputation of the supernatural and moral restraints of Christ's law, there cannot but be sooner or later a fearful menace to the

our institutions extolled with loftier or more frequent panegyrie, and our principles proclaimed with a more popular plained the meaning of some of the or pugnacious parade; yet at no time ny different names given to the hero has the triple function of government had to buffet such storms as now lower

above the mighty ship of state.
What wonder, therefore, that under
the now chronis baffet of this stormy strain the fundamental function of leg-islation, exercised as it too often is, at the dictate of the lobby, under the party whip, or in the interest and at the bribe of dishonest corporations, should be distrusted by the people, be pursued by the law and be contemptuously lampooned by the great voice of the press. The consequence is and must be that the people foster an anti-pathy to a function of government so openly prostituted to corruption. It restless under so monstrous a handling of legislation, and each recurring cam-paign emphasizes its embittered and growing contempt for the legislative

I do not say that no abuses exist in legislation, in justice, in office. Far from it. If no abuses exist, how is it that money makes the laws and lack it is dragooned to keep them; that statesmen grow rich on poor men's salaries; that the rich man by consalaries; that the rich man by con-struction of law grows richer, and the poor man by the just administration of the same grows poorer? If no abuses exist, how is it that the ermine is, world," and his section began to be exist, how is it that the erinked by the recent published utterances of Dr. through politics, so often disgraced by the recent published utterances of law and cutture; that attorneys play into

not with rebellion, but with the principles of the supernatural; that our corruption is the decay of a practical faith in Christ our God and that our treason is a betrayal of our public and private duties to Christian morality and of our aliegiance to the God of revelation, we are not at all reassured by the brief record of our institutions and the boasted good sense of the

people.

For we see in the popular propagand. ism of materialism, pantheism, socialism we see in the anarchy of religious thought and moral principle which reigns without the pale of the Church ample fear lest the warning of the property thall overtake man, in The warning of the property thall overtake man, in The warning of the property thall overtake man, in The warning of the property is all the property than the property of the property ample lear lest the warning of the prophet shall overtake us: "Thy own wickedness shall reprove thee, and thy apostacy shall rebuke thee. Thou hast forsaken me, saith the Lord; thou are gone backward, and I will stretch out my hand against thee, and I will destroy thee. Thou hast forgotten the law of thy God; I will also forget thy children. thy God; I will also lorgest my children.
It had been better for thee not to have known the ways of justice, than after thou hadst known them, to turn back from that hely commandment which was delivered to thee."

The Fatal Error of Secret Societies "Not a few fraternal organizations have sought the support of religion in their infancy," remarks the Catholic Transcript. "In the days of their strength, they have repudiated ecclesiastical patronage and support, only to set up alters of their own devising. It is the setting aside of the Church, as the teacher of divine revelation, which Catholics regard as the fatal error of secret societies."

Our Lord will never fail those who do

1373

UNUSUAL DISCOURSE ENTITLED "AN AT-TEMPT TO DO JUSTICE TO THE ROMAN CATHOLIC CHURCH."

A FAIR-MINDED MINISTER.

Preaching in Ward Chapel, Dundee, Scotland, recently, Rev. Dr. K. C. Anderson made what he himself styled an attempt to do justice to the Roman atholic Church.' Dr. Anderson remarked that there was a loyalty to one's own creed which was to be mended, but there was a higher duty even than that, and that was to be all forms of thought and worship. He did not think that justice was done to the Roman Catholic Church in the ordinary Protestant polemics—calling it the Scarlet Woman, and making the Church of to-day responsible for all the crime of the past. Its life had been full of action—not cycles of Cathay, but centuries of Europe had tested its quality. To judge it would be to attempt to sit in judgement on humanity. He declined to do that. He was content to call to mind some of the good things for which they were indebted to the Catholic Church. They placed on the historic element in re-

were indebted to it for the emphasis it Its supremacy has not yet indeed been questioned in theory, and may have the. For at no time in our history has the "Old Glory" of the common wealth been cheered with lustier throats, Roman Catholic Church told them that the Middle Ages and of the artists of the Renaissance, and surely such a thing must have a charm Closely connected with this historic continuity was the power of progress in the Raman Catholic Church. charge of unchangeableness was made against it by its enemies, and it was claimed to be unchangeable by its friends. It was unjust to say that Church was attached to its idol; and that reformation must come from without.
The founders of the great monastic orders were all daring innovators in their way, while the late Pope wrote a letter on the labor question. The Protestant limited his revelation to a book and in practice had narrowed it down to his own creed, and the result was stagnation. The Catholic avoided tagnation. The Catholic avoided that difficulty, because he accepted the Church as the chief medium of revelation. Its growing experience would be accepted as part of divine revelation.

#### "THE STRONGEST CHURCH."

Church Progress,

Harris, United States Commissioner of Education, is reported as saying that "the Methodist Church is the strongest Church in the United States to day. It has a power to reach the people, a power greater than that of any other Church. I have noticed in the last twenty years now the Methodist Church. is sending, out philosophers of a high order and attacking the evils of skeptic-

reach the people greater than any other Church is seriously at variance with the truth. In the first place, it is numerically far below the membership of the Catholic Church. In the second place, if we count the men in the pews at its Sunday services it is positively a weak factor. Therefore, in pairloss a weak factor, sense is it a strong Church.

But the comparison of the two on the lines of scholars and philosophers makes the Methodist Church a rather ladicrous proposition, even as viewed by Dr. Harris. To begin with, Protestantism has no system of philosophy or theology. Men trained to excellent standards in the natural sciences it does possess, but these do not stand for a pure gospel, nor the true Church of Christ. And this is the strongest

By its past and present philosophers and theologians by its past and pres-sent priesthood; by its saints and martyrs; by its oneness; by its holiness; by its universality and by its apostolic success from St. Peter to Pope Pius X, the strongest Church is the Church founded by Jesus Christ Himself, and that is the Catholic

Pope Pins X. received in private audience Baroness MacDonald, widow of

dience Baroness MacDonald, who we the Canadian Premier, on Friday last.

The Supreme Pontiff on this occasion spoke in French for perhaps the first time in a private audience. He asked Lady MacDonald to sit next to him, saying her visit was an honor for him.
The Pope said he knew how fairly her late husband treated the Canadian Catholics. He presented the barone with a medal, bearing the Pope's head on one side and his arms on the other. After Baroness MacDonald visited

Papal Secretary Merry del Val in the famous Borgia apartment, which she said was the most accurate representathat which His word is always urging them to do—that is, "seek" Him.

apartment of the Middle Agos. SEING A MEMOIR NOW FIRST PUBLISHED I
GOMPLETE FORM OF THE RARLY LIFE ANI
ADVESTURES OF COLONEL JOHN "MONELI
KNOWN AS "SPANISH JOHN," WHEN
JAMES F THE REGIMENT IRLANDIA, IN ST
JAMES F THE REGIMENT IRLANDIA, IN ST
BEAUCE OF THE KING OF SPAIN OFERAT
ING IN ITALY

BY WILLIAM M'LENNAN. 11.-CONTINUED. 1740-1743.

How, out of a school boy's quarrel, i came that I kissed the hands of His Majesty. James III.; that I met with H. R. A. the Prince of Wales and other company, both high and low, until, from one thing to another, I took leave of my Books to follow the Drum.

We waited until the King had left the church, making his way on foot and alone to his palace alongside, when we tock coach again and drove towards the College. I could see that Father Uroani did not wish to be disturbed, for there was a troubled look on his face, so I said nothing, but leaned back with my head full of the glorious vision I had just seen. Had any one dared say there was nothing in meeting with sad faced, elderly man alone in empty church—a man who claimed to be a king and had no throne, who claimed to be a kirg and had no country—Iwould have held it little short of blasphemy. To me he was a martyr for honor's sake, the true head of my nation and the hope of all loyal hearts. So I leaned back, I am with the arts. back, I say, with these things running riot through my head, jumbled with old stories of Killicrankie and 1715, with old songs I had heard from a child, and old songs I had heard from a china, and with thoughts of my Uncle Scottos, until I was suddenly brought back to earth again by one of Father Urbani's thin old hands quietly closing over

And now, Giovannini, do you n think you can go back to school again?'

I will, father, I will ; for you I will do anything I am able. But you will not ask me to take either the Mule or the Horse? I asked, my old trouble coming back on me again.
"Have no more fear, my dear child,"

he said, quietly; "they will never be put to your offer. You have been punished enough by attending on an old man like me for three days." And as he embraced me tenderly at parting in our hall, he bade me, pointedly, not to attach too much to anything we had

So I went back to my tasks quite content, and continued to make good progress and give satisfaction, though I not altogether obey our Rector's bidding and forget that lonely figure of the Santi Apostoli. And Angus and I waispered our secret to each other as we lay in the quiet of our room at night.

Now, there was a privilege which our studencs had above those of all other colleges in Rone, which was that any two of us might, at certain hours, go wherever our business called us. Angas and I found that the shortest way for all our business, as well as between the Joilegio Romano and the via Quattro Fontane, was by the little street of the Santi Appstoli, whence we could feast our eyes on the Palace, and were more than once rewarded by a sight of his Majesty and one of the Princes, whom we atterwards discovered to be the Dake of York, going forth to

take the air with a modest following.

Our scheming might have ended here had it not been for Mr. O'Rourke. One day, when we went to visit him at the ege of the Propaganda, he said "I hear you take a great many walks in the Santi Apostoli, young gentle-; at which we were much put out, and begged he would say nothing of it, for, almough we had not been forbidwe telt there were good reasons against its being mentioned. But he relieved us with his merry Faith, not I! I would not de laugh. interfering with the leanings of two gentlemen such as you, the more so that they have a bias in what I con-ceive to be the right direction. Perhaps you do not know I am a descendant of kings myself," he went on, in his lively fashion, "and, having royal lively fashion, "and, having royal blood flowing freely in me, can enter into your feelings better than the best min who ever ruled over your

honorable College."

This was a nit at Father Urbaniand I suspect there may have been a certain jealonsy between the Propa-ganda and the Jesuits, for the army is mot the only fighting body in the world —so I broke in with, "None of your inqueadoes, it you please, Mr. O'Rourke. We have never asked Father Urbani to enter late our feelings, but I hold him qualified to enter into the best thoughts of the best man in Rome I'

of the best man in Rome!"
"Soft and easy, Signor Giovannini
McDonellini," says he, always laughing; "your stomach is high, even for
a Highlander! I was only about to propose, on my first free day, a visit to your lode star, the Palace of the Santi Apostoli, where, thanks to my royal ancestry, I have some small right of entry." And with the words he took anger out of me at once.

It seemed an eternity until his first conge, or day of liberty, came round, and we were in waiting long before the appointed hour. We lost no time in setting out, but to each of the control of t setting out, but, to our surprise, did not take our way to the Palace direct, but went in tead round by a little lane leading off the Piazza Pilotta, and so to a small wicket, whereon Mr. O Rourke knocked in a private manner, while we held our breath in expectation. The door was opened presently by an old man to whom Mr. O'Rourke gave some pass-word, and we were admitted, not to the Palace itself, but into the bare and mean hall way of a very ordinary house. Before we had time to betray our disappointment, however, we passed through this hall, and by hidden door -hidden, that is, by a seeming closet or wardrobe—we stepped out into the sunlight again, and, to our great delight, found ourselves in what we did not doubt were the gardens of

O'Rourke by the sleeve. "What is it?" he said.

"Oh, Mr. O'Rourke," I whispered,

the Palace. As we walked up a path, I pulled Mr.

I wish we had our Leghorn cloaks.' At which he stopped, and, to my horror, laughed aloud, until the high, empty court seemed filled with the roar of his

burly voice.

"Don't, Mr. O'Rourke—pray don't! some one will hear you!" I cried, much distressed.

"Hear me? Lord bless you, they

wouldn't give a rotten fig to hear me wouldn't give a rotten fig to hear me; but you are worth a whole garden of figs, with the vines boot! For a mix ture of a bare legged Highlander and a half-feathered priestlet, you are the most prodigious Bird-o'-Paradise I have yet met with, Mr. John McDonell, of Scottos!"

" I am neither a priest nor a peacock yet, Mr. O Rourke," I said, indignantly, "and I was not thinking of myself at all, but only of what was fitting towards

His Majesty."
But he only laughed at me the more Your consideration does honor to your heart, but His Majesty has not as yet appointed me his Master of Cere-monies, though I have the Privilege of the Back Stairs. No, no, Giovannini we'll see no majesties to day, and the cloak must serve for when you are it better company than that of a poor Irish student, whose only riches is same loyalty that warrants yourself. And that last touch melted me, and hand in hand, we went on toge

Then Mr. O'Rourke explained that the King and the Princes were to attend an audience given by the Pope that afternoon, and we were free to go over atternoon, and we were free to go over the Palace under the gaidance of Mr. Sheridan, tutor to the Princes.

We entered the Palace with awe and almost worship, and were made wel-come by Mr. Sheridan, who most kindly entreated us to satisfy our curi osity about his Royal Charges, telling us much that seemed almost incredible, for I believe we had an idea that a Prince must have some Divine Right of Learning by which he was excused both table and syllabus. In the Prince's waiting room we found Mr. Murray, son of Sir David Murray of Broughton, a young man of pleasing address, after-ward, so widely known as Mr. Secretary Murray, and then in some position about the Prince. He made much of us, asking us about our people, but had not that knowledge of our families I would have looked for in one in his position. However, we did not attach overmuch to this, as his welcome was hearty, and he lifted us to the height of expectation by saying: young gentlemen, you fall on a lucky day, for His Royal Highness has not and I doubt not will see you' and, before we could make any reply he withdrew, leaving us in a state be yond my poor powers to describe.

Before we had recovered, the door opened, and His Royal Highness, the Prince of Wales stood before us. He was dressed in full court costume, with all his orders, his handsome face bright with a smile of welcome; and as he came forward and then paused, Mr. O Rourke gathered his composure first and knelt and kissed his hand.

We were about to follow, but the Prince would have it otherwise, re straining us as he said, laughingly 'No, no; a hand-grasp is ceremony enough between us. In meeting with Highlanders I feel I am among comrades with whom I may stand back to back some day, and that, perhaos, not so far distant. But tell me of Clanraso far distant. But tell me of Clanald," he said, quickly, to Angus: son is a gallant gentleman, I hear, and you, I understand, are his cousin."

Angus gave him such information as

he had received of late, whereupon the Prince questioned us on both our families, calling them all properly by name
—Scottos, Glengarry, Barisdale, and
others—without a single mistake. "Do not be surprised I should know you all, he said, smiling; "His Majesty and I are never tired hearing of the names that

Then he que-tioned us somewhatt not too closely-of ourselves, and ve were able to answer without con fusion, so gracious was his manner and so friendly his dark brown eyes.
"Do you ever think," he said, chang-

ing suddenly, "what it means never to have known your own country? You are happier far than I, for some day you will return home to the land you ove, and I, when I put my foot upon it. must do so as a stranger and an outcas taking my life in my hand."

Royal Highness," I said, 'every loyal heart in the Highlands beats for you, and every true arm will draw for you whenever you come!" And the tears stood in my eyes so that could hardly see him before me. "God grant it," he answered fervidly. Then wing a hand on my shoulder, he said And now let me hear the Gaelic.

My Uncle Scottos' constant toast sprang at once to my lips: "'Soraidh do'n Bhata'tha air saille 'y d'on t-soirb: heas a tha' seideadh agus do na crid-heachan a tha' feitheamh teachd a'

'What is it?" he asked, eagerly. "Good luck to the boat that is at

ea and to the breeze that is blowing, and to the hearts that are waiting for the Coming of the Prince!" I answered, urning it into such English as I might. The Coming of the Prince—the

Coming of the Prince, over to himself. But here Mr. Murray ventured to cough, meaningly, and the Prince said, as if in answer, "Yes, yes; I must go," and, with the words that we would meet again, he shook hands with us all and withdrew.

I am an old man now, and have seen every hope of the Cause I once held dearer than life blasted beyond recov but to personal knowledge of the pitiable failure, no evil report of the heart-breaking degradation, the selfish-ness, and self-destruction of all that was noble and kinglike in that beautiful young life-God pity me I should write such words of one so dear!-have such words of one so dear!—have availed even to dim the Godlike presence that revealed itself before us so graciously on that November afternoon in the Palace of the Santi Apostoli.

Probably no one to-day can know what such a meeting meant to a lad brought up as I had been. All my life long had I heard stories of devotion for the sake of the exiled family. I knew

of no time when life and fortune was of no time when life and fortule was not regarded as their rightful due from their adherents. I had been brought up to believe in them and to hope for them until hope had grown into faith

and faith into worship.

My heart was full and my head ringing with excitement, so I can recall little or nothing of the remainder of that memorable afternoon save my won when we stepped out street again, to find men and women go ing about their business just as if noth ing nad happened. It did not seem ing nad happened. possible, when my whole life was changed. I was so bewildered I could scarce believe it was the same world again. I could not talk or even listen Mr. O'Rourke; as for Angus, I paid no heed to his chatter at all, and it only when we paued in the Piazza di Spagna to bid good bye to our friend that I found some words to thank him, and promised to see him again on the following Thursday.

Was there ever so long a week? My lessons were poorly committed; not that I was dull, but my head was so full of ther thoughts I had no room for any while ever between me and thing else. my books there came that glorious figbrave in silks and velvet, with jew elled sword by its side and flashing or ders on its breast, till I could no longer see my task, and in my ears rang that clear, pleasant voice forever calling, calling. Surely if any one was bewitched in Rome that week, it Giovannini McDonell, of the Scots Col-

My former record alone kept me from losing my holiday, and as soon as I was off to the College of the Propaganda, though Angus was not altogether set on pas ing another holiday within doors. I was dreaming of another visit, though I handle added to the contract of the contr I hardly dared hope for it; but Mr. O'Rourke put an end to such thoughts

"Welcome, my Highland gentlemen! Can you put up with the poor hos-pitality of this withered sprig of royality instead of talking real treason face t, face with exiled Princes? King George I'd make it a crime to end little Highland bantams to Rome to turn them into rebel game cocks."

But I saw he was for drawing me onan exercise at which he was expert, and which gave him great pleasure refusing to be angered, I answered with much good-nature: 'Indeed, Mr.
O'Rourke, I believe you to be as great rebel yourself as any in the Three Kingdoms.

"Why should I not be, boy?" he asked, steraly. "If I and mine had remained at home, no matter what souls God gave us, we would be forced to herd with the swine and die with the foxes. Abroad we can at least wear with some honour the names our fathers bequeathed to us, and when death comes we can die like gentlemen in the faith into which our mothers bore as. But as to your politics, "he said, changing to his usual manner, "I would not give a fig for the whole box and dice. I neither whistle for Biackbirds nor run

atter 'White Horses.' If I had my rights, 'tis an independent kingdom I'd have in my own family. 'Tis Dake or Crown Prince of Brefni I'd be myself, or perhaps a kind of a Pope of my and when I'd speak to the likes of you, 'tis weeping so hard for joy you'd be that you'd take the shine out of all my And so on, with a brogue as jewels! broad as if Tipperary was in the next room, and macaroni and Italian had never replaced the potatoes and the speech he had lett behind. Finding I would take no offence, he

was somewhat dashed and gave over bis attempt; so we went off for a stroll and

were all merry together.
When we parted he told us with much mphasis that Mr. Murray had sent particular word that we would be ad mitted by the same door on the follow-Thursday, shewing me the knock and bidding me give the word "Gaeta"

to the porter.

It proved a quieter week for me, and Thursday found us in the little lane, whence we made our way into the Palace gardens, as before, where we found Mr. Sheridan awaiting us, who led us to Mr. Murray's chamber. He was wonderfully busy with his writing, but from it to entertain us, aud shewed us such attention it was no wonder our heads were nearly turned. He questioned us much about our plans, and, when he found I had no leaning towards the Church, made ao scruple to belittle the calling of a priest and seemed much pleased when I told him of my mind to take up arms as my pro-

That same day he made us known to That same day he made us known to a Lieutenant Butler, a younger man than himself, who was in what was once known as "Burke's Foot," now serving King Carlo Borbone in Naples and styled there the "Regiment Irlandia," after the old brigade in Spain. The very name of my Uncle's old regiment was an intoxication to me, and any man who had to do with it had a claim to my worship; so when Lieu-tenant Butler very obligingly told me I might wait upon him at his lodging in the via Bocca di Leone, my heart beat with gratitude and delight; and so off we went to wait through another week.

At Lieutenant Butler's another and a greater surprise awaited us, for there we were introduced to Colonel Donald MacDonnell, in command of the Com-pany St. James, of the Regiment Irlan dia-a very tall and handsome man, but so swarthy that he looked more like to Spaniard than an Irishman. But Irishman he was in spite of his foreign looks, for his father, the Lieutenant General commanding the regiment, direct in his descent from the Mayo MacDonnells, and as pure a Jacobite as ever drew sword for the Rightful Successor. Here, too, we also met a Mr. O Reilly, ensign in the same service, whom I looked upon with much envy as he was not greatly my superior in

Colonel MacDonnell at once began to question me touching my Uncle Scottos and very willingly did I tell the story of his campaigns, especially those of Italy, where, at the defence of Cremona, he was thanked before the regiment and received his first promotion. I told stather Urbani before I leave Rome also of Alicant, in Spain, where he was this time, and, if he permits, you shall

joined to the dragoons under the Count O'Mahony, and where, battered and starved beyond belief after twentyseven days' active siege and stormi thirty six dragoons, with as many french and sixty-eight Neapolitans surrendered, and marched out with al the honours of war-drums and fife were playing, colours flying, and matches lighted-dragging their fou cannon and two mortars after them.

They let me talk on, like the boastful boy I was, until I ended with the at tempt of 1715, when my Uncle Scotto left the service until such time came as he might take up the quarrel once

"'Tis a good song, well sung," the Colonel, smiling at my heat; how comes it a lad with such a backing behind him is content with a long robe and a book, instead of dancing in coat and gaiters to the rat-tat tat of the drum?"

"Oh, sir, 'tis what I long for more than all else in the world! Let me follow you, and see if I am not a soldier born! I know something of fence now, and as for the rest, I will study at it

"You would prove an apt pupil, no doubt," said the Colonel; "and what says Angus ?"

But to my shame Angus said nothing save "that he would see," and I knew well what that meant -it just meant no. in the most unsatisfactory and weary manner a man can put it; but he proffe nothing further, and I was withheld by the presence of the company from ex pressing my thoughts.

But the Colonel only laughed with

But the Colone only great good nature, and said: "Well, well, when you make up your mind, let me know if it is favorable to me. As no you young fire-eater," he added, for you, you young fire eater, 'he added, turning to me, 'I won't have any runaways about me!' At which I was much abashed, as I could not protest that such a thought was foreign to me for I was plotting at it even as he spike. "If you join," he went on, "you must do so in such manner as will not shame your Uncle Scottos. I will see Father Urbani myself and find what he says about you; and if he gives you a good rating, and his permission, then you shall join like a gentleman. S with this I was forced to be content. So

"Well, Angus," I began, the moment we were in the street, "a pret-showing you have made for yourse with your 'we will sees' before gentle-men! I hope you are well satisfied?" with your

"I'm not exactly put out," says he, very dry.
"Indeed? And you call yourself
Clanranald!" I snorted, full of scorn.

My father always told me I had bry right to!" says he, provoking every right to!" says ne, protended me to the utmost with his pretended quiet. "And what is more, I never my name must yet heard that any of my name must needs take up with the first recruiting

officer he comes across."
"Angus McDonald!" I cried, "if we weren't in the open street I'd thrash you within an inch of your life!"

"Oh no, you wouldn't, nor yet with in a mile of it! I'm no more afraid of you than I am of the frish officers you're

hot after."
Fortunate it was for the good name the college that we caught sight of the Superior at that moment, for I do not believe human patience could have held out longer than mine had done. Indeed, so much was I exercised that the Superior saw at once something was wrong, and it was with the greatest we contrived difficulty

cause of difference from him. I was burning for Father Urbani to send for me, but one day after another passed without word, and when next I saw Lieutenant Butler he could give me no hint of when Colonel MacDonnell was likely to speak, for he had already left Rome and his return was uncertain Had I not been so busy the waiting would have been weary work indeed, but every day I was making new acquaintance—for in a measure I was made free of the Palace, being readily admitted by the little door and made welcome by Mr. Murray, Mr. Sheridan, and other gentlemen. Every day I saw and other gentlemen. Every day I saw new faces, and soon lost my backwardness, learning to bear myself without blushing or stammering, or any such school boy tricks. Angus was seldom with me now, and, indeed, I was not sorry, for he seemed to have but small stomach for the business and preferred

to stick to his books. At length, one cold day in winter, as I was hurrying across the Corso, hug ging my soprano close about me, on my way to the Santi Apostoli, I caught sight of Colonel MacDonnell and

eagerly accosted him.
"Well met, my little church mouse!" he said, passing his arm around my shoulder in such a manner as took the sting out of his jest. "Where are you scurrying to on such a cold day as

"To the Santi Apostoli, sir," I

"To the Church, or the Palace?"
"To the Palace, sir," I said, with

He stopped short, and putting his two hands on my shoulders, said, very gravely: "I am sorry to hear that, my lad. How did this come about?" told him all without hesitation When I had made an end, he heaved a

great sigh and then moved on again. When he spoke it was in a slow, thought ful manner, as if to himself. "At it already! Well, well, I suppose it already! Well, well, I suppose it could not be helped. But, upon my soul lad," he said, suddenly, as if waking up, "I would nearly as soon see you a priest as in these gentry!"
"How so, sir?" I said, in surprise

"You would not understand," he aid, more gently. "When the day said, more gently. comes, out with your sword, if you must, and strike—I would be the last to say you nay-but this chamber plotting and convert making, I despise it all! Whom have you met there?" t all! Whom have you met there?"
I told him, and of how kind many of the gentlemen had been to me particular Mr. Murray and Mr. Sheri

dan. "I know nothing bad of either of them. he said, in a disdainful "But you have no call to be in such company at your age. I shall speak to Father Urbani before I leave Rome

something better than any one of this secret whispering pack will ever come to. I will make a soldier of you, Mcsecret-whispering pack will ever come to. I will make a soldier of you, McDonnell, which is the best use God ever made of man, and the best use you can make of yourself for your King. But come, I am going to the Palace myself, only you must go through the Palace and not by any back door, like

lackey or a priest. So we went on together across the

Place and through the main entrance, where the guards saluted the Colonel as we passed hand in hand, and I could not but feel I had shared in the honor. was left in a waiting room while the Colonel was closeted with the King, and when he joined us again we went through to a large room where quite a company of gentlemen were gathered.

After greeting some of them, and bowing somewhat haughtily to the at large, the Colonel seated himself at a table, while I remained standing pear him looking round the company with some curiosity, for there many new faces, and the Colonel's words had set me to wondering why he should hold so lightly these men whom I had believed most devoted of all to the King.

I was thus engaged in my survey and speculation, when I caught sight of face that struck me like a blow and sent the blood tingling through every vein in my body. There, only separated from me by the width of the room modishly dressed and smiling, stood Captain Creach conversing with two gentlemen. He saw me at the same ment, but his white face gave no more sign than a face of stone, and he went on with his talk as quietly as if I been at Aquapendente and he alone in Rome.

I did not hesitate a moment-indeed, hesitation has seldom been one of my faults-but making my way across the room, I stepped close to him and said, as calm a tone as I could command: Captain Creach, I am surprised to see you in Rome!' The three gentlemen all faced me at

my speech, and Creach, without a change in his wicked face said: Young sir, is your address intended "I spoke to you by name, sir," I said

with distinctness.
"Then am I famous, indeed," said

he, laughing lightly.
"You may laugh, Captain Creach," said I, and was going on, but he terrupted me, speaking very civilly, but angering me all the more for it: "I see by your dress you are of the

"I see by your dress you are of Scots College, young gentleman"—for, as usual, I had on my purple soutane with its crimson sash, and over it my black, sleeveless soprano, with my three-cornered hat under my arm "but there is one lesson you have not as yet learned, and that is, how to ad dress a gentleman. I am not Captain Creach, as you imagine, but Captain Graeme, late of the Hungarian service, and, to the best of my belief, this is the first I have ever had the honor of addressing you.'

He was so quiet and cool that I was dumbfounded; but I knew he was lying hough I had never heard a gentleman lie before.

"Not Captain Creach? Not Captain Creach?" I stammered.
"No, sir, 'Not Captain Creach," he repeated, mocking me, whereat some of the gentlemen laughed, but one of them

broke in with:
"Damn it! this comes of bringing brats where they have no business. Creach! You little fool! This is no more Creach than you are. This is Captain Graeme, late of the Imperial service. There, beg his pardon now, and don't put your foot in it again, like a wise lad," and his tone was kind,

though his words were rough. "Your pardon, sir," I said, "but this is Captain Creach, of the Regi said, "but ment Irlandia; I have reason to know

him only too well.' "this bantling new acquaintance, yours is doing you no credit; come here and smooth him down."

The Colonel rose, frowning and came over to where we formed a centre Creach standing on one foot and ping the other with his long, fashion

"What's the matter?" he said,

severely.
"Colonel MacDonnell," I cried, 'may I say a word to you in private? and seeing I was in deadly earnest, he took me into an ante-room and bade me

Then I told him the whole story of our adventure at Aquapendente, and that I was as sure this man was Creach as I was I had a soul. "I don't care what he says, sir, that is Captain Creach, of the Regiment Irlandia."
"My dear lad," he said, firmly,

get that notion out of your head at once. We have not, and never had in my day, any Captain Creach, or any my day, any Captain Creach, or any man of the name, even in our ranks. There is a Captain Creach in Lord Clare's Regiment, whom I know for a gallant gentleman, but he has not seen Italy for many a long year. Now, wait a moment-will you apologize to this

'No, sir, saving your presence, I will not.

"Very well; that is settled. Will you give me a promise?"
"Yes, sir, I will promise you any thing I may with honor.'

"That is right. You cannot be too careful of that last," he said, smiling. he said, smiling nd then went on gravely: I hope some day to have you under my own eye in my own company, and till then I want you to do what is best to bear yourself with credit. Now promagain you will do as I ask, on your honor.

' I will, sir, on my honor," TO BE CONTINUED.

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#### ERNESTINE'S WORLD.

Hat and veil were on-a very become ing hat and weil the with jacket at hand to don at the last minute. Ernestine was ready to begin her journey. While she waited for the carriage she stepped out onto the bal-cony, and, with hands resting on the low railing, looked off at the world she was going forth to conquer. A sturdy little figure came round the corner of the house—a tangle of yellow curls showed under the torn hat rim pushed back from the flashed young face, and pair of small hands, decidedly muddy carried a hoc.

" It seems to me that you are a very

dirty boy, Tommy," remarked Ernes-tine, judiciously.

A pair of brown eyes flashed up in aggrieved wonder at her want of dis-

cernment.
"Course, I've been making garden," explained the child. 'I'm goin' to plant 'tates and lots of things for mommer. She hasn't anybody but me to take care of her now; she said so. m going to do things for her like father.'

He marched proudly on with his implement of industry, and the faint smile with which the girl had watched him faded from her face. It was true that Mrs. Barclay had no one to take care of her now; nor had any of them since Ernestine's tather died. But for that she might not be going out to make her own way in the world-certainly not as she was going now, the daugh flected. Stall she was young and strong. she had always looked upon teaching as her vocation, and she had no fear con cerning her success. She was free to go where she chose, and the outlook vas not unpleasant. It was, of course, different with Mrs. Barclay, but Erne tine gave scant thought in that direct She had indeed always giver scant thought to her father wife, after the first days when she had been so distressed by the announcement of his marriage. She had been with an aunt at the time, where much of her childhood had been passed since her mother's death, a d her views on the subject were colored by that worthy re-

lative's lamentations. "The idea of Dr. Barclay's marrying again after getting along for five years suppose it's been lonely for the poor man with no place that could really be called a home, for Ernestine hasn't been enough to take charge of anything, and, anyway, she's been with me than half the time. But to marry a widow with two little children! could be have been thinking of? Two children to provide for ! strangest things !

But the doctor did not concern himelt with explanations. He had chosen for himself; the old house blossome nto a cheerful home again, and if in the depths of his loving heart there ore pain of disappointment that his young daughter did not become an in-tegral part of it, he hid that as he had hidden many another wound, and made the best of what he had. The children were his joy, Ernestine acknowledged that, when she was at home—which was much oftener than of old, partly because of the inviting place ar because of the removal and partly because of the removal of her aunt to a distant State — but she always viewed the relationship rather wonderingly, and not as anything in which she had much personal interest She appreciated the improved conditions, was dutifully polite and kind to the step mother, who made no demands on her in any way, and she grew accustomed to the little ones' affection for her father and to hearing them call him by the name he had taught them. She had lost all regret at the new alliance; she was glad to have her father happy, but she viewed his family much as sh did his practice—as a necessary and vital part of his life, but scarcely a part of her own.

He had kept his little honsehold in

comfort, but the busy, useful life was brief. There had been but four years of the new home, and then he was take away where no need of theirs could reach him more. Ernestine had been at home for weeks, ready to assist where she could, willing to advise when her advice was asked, but quietly laying her own plans for her own future, as one apart from any arrangements here. Her school days were over, and though her father had not left her wealth, he had given her an education that would enable her to provide for herself, she reflected gratefully. Her step-mother aided her in packing her belongings, acquiescing in her plans so far as she knew them—if that can be called acquescene where one has no voice in the matter—but sometimes the girl tound the sad, gray eyes watching her wistfully. It occurred to her now, as Tommy trudged out of sight, that she really knew very little of what Mrs. Barclay proposed doing, or of how she could care for the children with "father away.

The sound of carriage wheels and the call of the driver dispelled her thoughts. She hastily donned her wraps and She hastily donned her wraps and gloves and ran down stairs to find Mrs. Barclay and little Mabel waiting in the hall.

"Good-by, good by! Tommy isn't here. Bid the little rogue good by for me," she said.
"I hope you'll always feel that this is home. Francisco

is home, Ernestine-to come back to always while we are here," said the little woman earnestly, yet half timidly,

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Economical.

as if not quite sure of her ground. " I

sh—good by, dear."
Whatever the wish was, it remained unspoken. Ernestine ran down the steps the carriage door slammed, and she was away. It was a drive through the entire town, from the doctor's residence in the suburbs to the station, and when the familiar maples at the gate had faded from view, the young traveler leaned back against the cushions and allowed her thoughts to run dreamily forward. So absorbed did she grow she noticed nothing around her until she was startled by a quick shout from the driver, a sharp cry of fright or pain, and sudden stopping of the horses. The cabman sprang down from his seat.

and she saw people running from various directions toward them.

"What is it?" she asked, trying vainly to open the door that shut her in,

What has happened?"
There was no answer, but she saw a group of excited people in the road, those in the centre bending over some one. Not until a helpless form had been lifted and borne across the street did the cabman turn toward his vehicle or notice that his passenger was im-prisoned. He pulled open the door then, his face white and his hand trem-

It's a child, miss; we run over him. It wasn't my fault; he dodged into the read right in front of us to get out of the way of a street car—but I'm afraid he's awful bad hurt; I hadn't time to turn the horses; I couldn't help it, but
on! I'd give anything if it hadn't happened. They've carried him into that office across there." Ernestine was on the ground before

he was done speaking, and following the crowd which an accident always collects matter so much the get planted after in the carriage," said some one with a swift recognition of her right as one of

pefallen. Let her go in. They made way for her, but as she entered the room one who knew her face exclaimed: "Dr. Barclay's daugh-

Why it's her little brother !" Whose brother? The pale-faced girl about her in momentary bewilderment. Then, as those about the hastily improvised couch moved aside for her, she saw that it was Tommy who lay there—Tommy, with marble cheeks, closed eyes and bright curis stained with blood.

Her own little brother !" said some one in pitying whisper again.

She had never called him by that even in thought, but the repeated like an iterant echo in her brain while she answered questions that were asked her and gave directions

for his removal to his home.
"He is not dead; it is impossible to tell yet how badly he is injured," repeated the surgeon, who had been sumwe'll trke him home in a few moments. You would better go first and tell his

It was the one necessary thing to be done, Ernestine knew, and she obeyed, but a vision of that mother's face rose before her and appealed to her then as it had never done before. How could she add to the grief in the sad eyes?

The carriage that had brought her was waiting for her still, and the

troubled driver tried to explain the accident. " He was drawin' a little wagon with

pertaters in it—had just bought em at the grocery, they said—and I reckon he seen the car and hurried across the track without seein' our team." The splintered wagon and scattered

petacoes still lay in the dusty road, mute witnesses of the brave little heart's determination to "take care of mom Ernestine dared not look at

"Go quickly," she said, as the carriage turned homeward.
Shn never knew exactly how she carried her sorrowful tidings or helped to make ready for the piteous little barden that was tenderly borne to them half an hour later. But all that night, half an hour later. But all that night, as she shared the mother's watch beside the sufferer, the words she had heard kept repeating themselves in her thought, "Little brother—her own little brother." Were there then no binding ties but those of blood? How her father had loved this child, caring the him as his own and calling him. her father had loved this clinic, caring for him as his own, and calling him always "My little son!" The very accents of the dear voice came back to her in those silent hours of watching, and memory and conscience grew strangely alert. She recalled times strangely alert. She recalled times when he had tried to interest her in his when he had tried to interest her in his plans for the children and the hurt look in her eyes when she had lightly turned the subject. Was it not so that he had always cared for her bearing even done, what a comfort, nevertheless, it he had always cared for her bearing ever nis loneliness when he thought she could be happier elsewhere, but quick to enbe happier elsewhere, but quick to enjoy every joy or pain that touched her lite? She remembered, as though it had been but yesterday, one day when she had been telling him something of the history of one who had been kind to her at school, and had interrupted herself with an application. herself with an apology for troubling him about strangers. His reply had been swift and tender. "Could anybeen swift and tender. Could any-body be dear to my girlie without my counting her my friend, too?" That had been his loving loyalty, always, but she had not returned it in kind.

She glanced from the mother, sitting with bowed head in the dimly lighted room, to the bruised little form upon the bed—both so loved by him, missing him so sorely now—how could she ever have thought they were nothing to her?

"Children are queer creatures!" emarked the physician, with a wonderful lightening of tone after a careful examination of his patient the next morning. "Here's this young man has been knocked up in a way that would have killed a grown person, and there's not a single broken bone discoverable except that one in the leg, and there is no evidence yet of the internal injuries

no evidence yet of the internal injuries I feared. Give him a little time, and I think he will pull through all right."

Time was nothing. The two watchers looked at each other with tears of thankfulness in their eyes. Then, moved by a suiden impulse, the tall girl bent her head and kissed the little woman's cheek.

cheek.

"I'm so glad—mother," she said.

It needed only that to set the longfollowing His example.

repressed tears flowing. The tired head dropped on the girlish shoulder.

"O, Ernestine, it's all been so hard!
I've been so lonely, and I thought——,

"Yes, I know," interposed the strong, caressing young voice, "but we'll never think it any more, either of us."

"Yes, I've the strong of the str Up in her own room again—the room she had left so confidently only yester day to conquer her place in the world, Ernestine unpacked her trunk, and as she shook out her dresses and hung

them away, she mentally rearranged

her plans. "I must write to Mr. Lloyd that he need not trouble himself about secur ing a school for me; [ will use my own influence instead and secure one here in Glenvale, where I've more than once been told I could have one," she decided in her prompt, energetic fashion. I neant to make friends and help people anyway, and my opportunity seems to be very much at hand I think I'll choose my world nearer home, and have a real home and 'folks' in it,

So the little invalid had two nurses who petted and spoiled him to their heart's content, and he throve and re-covered as marvelously as only a small boy can. One day, when games and stories had wearied him until he was ready to sleep, there seemed to flash upon him the suggestion that much of this attention must presently cease,

and he asked :

and he asked:

"When are you going away, Ernie?"

"I m not going, dear. Sister means to stay at home with you."

The brown eyes studied her thought fully for a mo nent. "Well," he said, with a long sigh of relief, as his head turned on its pillow, "then you'll help take care of mommer, and it don't matter so much that those 'tatoes didn't get planted after all."—Kate W. Hamget planted atter all."-Kate W. Ham-

#### MISUNDERSTANDINGS.

We may safely say that more than one half of our difficulties with people result from misunderstandings. In one way, this is a very great consolation, and it leads directly to charity and patience. But, in order to gain these benefits, we must carefully consider the subject in detail.

Each man is, by himself, an interesting biography; each life is, if we could but pierce behind its mysterious veils, a history more fascinating than any romance we ever read. All of us have our dealings, not only with one another, but with the good angels and and the evil angels, and above every-thing else, with the Maker of angels and of men. Sometimes one's life history lies out in active fields of labor or in keen home interests, or in intellectual pursuits; sometimes it is engressed with the things of the spirit. seen and felt through and above all outward interests, pursuits or loves.
Again, we are brought up in various ways, with different habits, tastes, requirements, different rules, aim, regula tions, very different modes of thought

and of viewing events and people.

What results from all these variations, more variant, more perplexing, of far more vital moment, than are the variations in the leaves of the trees or the petals of the flowers? The result is, that, without meaning to give pain others, we do give pain, we hurt, we sting, we annoy, we grieve; and friends are parted and life is embittered, not because we intended it, but because we do not understand.

Now what are the remedies for this very common, this all too frequent trouble? The remedies are charity and patience, and of course prayer, but quiet prayer. We are not to expect to mend things all at once. A sensitive soul, try as it will, may go on feeling things acutely for very many years; and what is far worse, it may go on hurting others for many years. We feel acutely, yes. But let us

we feel acutery, yes. But yes, remember that some one else may feel acutely something that we know nothing about at all in their daily lives. We see a changed look, we hear a sharp tone; perhaps we ourselves never really caused it, but, back of everything and before we met, that day, our really caused it, but, back of every thing, and before we met, that day, our friend had had some trial from which every nerve in our own being would shrink in fear. Or perhaps there had been a long wakeful night, a succession of wakeful nights, a sorrow kept to one's self with God, a pressure on the brain or heart that has set the sharp word surging from the lips, when the true love, the long love, the tried and tested love, never meant it. Only God is to know that so many trials do arise from nothing worse than a misunder-standing! What a comfort to believe that people do not mean half they say or do, when they seem so careless, severe, unreasonable, neglectful! Let us rest upon that thought, and by con-

us rest upon that thought, and be content to wait. It is not necessary to be over-assiduous, with anxious, nervous haste, to make our friendships just what they make our friendships just what they were before the misunderstanding occurred. That is contrary to the laws of our being; and, by this break in human affection, God may even find the way to draw us nearer to Himself. Let Him do His own work, and get His own glory, even out of our fault, our

own glory, even out of our latte, our humiliation, our pain.

But let us be conscientiously careful to harbor no ill feeling towards any one; let us be patient, quiet, courteous, kind; and especially let us never give way to the mean temptation not to notice or speak to one with whom the trouble has occurred. We ourselves may have been the one most at fault; and perhaps neither was very much at and perhaps neither was very much at fault. Let us have patience, even with especially with—our own exasperating, trying, sinful, yet struggling and sorrowful selves; and, above all, let us love God, Who deigns to love us, though He, best of all, knows how little we deserve His love, or anybody's love at all .- Sacred Heart Review.

Our Lord went about doing good. How few we find these days who are

#### VIRTUE OF FORCITUDE.

Fortitude is that virtue which in parts to us the power of resisting the evils of life and the strength to suffer even death rather than to abandon our faith or duty in the face of danger. Hence it has been aptly called the armor of a Christian life. The evils men tioned are the forces which are constantly drawing us from a good life and endangering our eternal salvation.

On the other hand, the virtue of fortitude is the power which enables us to resist and to overcome these dangers. As has been said by a certain writer, the lessons it teaches are those of the lessons it teaches are those of patience, constancy and perseverance. Patience that we may willingly bear the evils of life rather than abandon that which is good. Constancy, that we may continue in virtue against every difficulty, no matter whence it comes And perseverance to persist in good to

But the virtue must not be confounded with the natural quality frequently manifested by men. Of the latter we have an example in the dreadful war in far East. Granting this to be a just war, those who are giving their lives in defense of their country are also giving illustration of fortitude. Yet it is of a character which even the heathen may possess in high degree. How different that fortitude which

prompts one to voluntarily give his life for God, or to escape sin, or in de-fense of virtue or the true faith. This we call the virtue of fortitude, Christian fortitude, martyrdom. It is the fortitude which has crowned so many lives in the early days of the Church with saintly glory. It is the virtue to which our Saviour counseled His diswhich our Saviour counseled His disciples in the Gospel, Matthew, chapter 10. verse 28: "Fear not those that kill the body \* \* \* but rather fear him that can destroy both soul and body in hell."

To understand how greatly

To understand how greatly in need we are of the virtue of fortitude it is only necessary to consider the many dangers which beset our salvation. Nor are they all dangers from without. Our perverse wills and sensual appetites are watchful sentinels against our security. Hence the grave necessity for the virtue of fortitude, that we may with-stand these as well as all other evils which threaten our eternal salvation .-Church Progress.

All that we possess comes from God. Yet many to whom He has given much never make return. They hoard their wealth to divide it among children who quite frequently squander it in the service of Satan.

Our dearest Lord did not stay up in heaven to preach to us: He became one of us, and lifted us up with Him.

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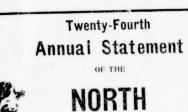
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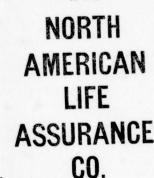
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The report, containing the proceedings of the Annual Meeting, held on January 26th last, showed marked proofs of the continued progress and solid position of the Company, will be sent to policy holders. Pamphlets explanatory of the attractive investment plans of the Company, and a copy of the Annual Report, showing its unexcelled financial position, will be furnished on application to the Home Office or any of the Company's Agencies.

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Pleuriey—Quiney
Rheumatism
Scrofula—Syphilis
Skin Diseases

True religion is to do good, and be good, and seek diligently after truth.

### MODERN Religious Painters.

HERE is scarcely any one who does not know something about the famous religious painter of old, but who knows the religious paintings of the present day? We do oceasionally come acros sone or two of their pictures, but this gives us no idea of their work in general. This

lack of knowledge is scarcely to be wondered at, since nothing has ever appeared in any language, so far, treating this important subject at all ad-To be fully appreciated, an artist's work must be considered as a whole, a number of his pictures placed together,

and then these pictures analyzed, contrasted, and described by a competent very best modern religious paintings

will be reproduced and described. The articles will be written especially for Benziger's Magazine by one of the greatest living authorities on the subject-by no less a person than the well-known writer and art connoisseur, pr. Albert Kunn, O. S. B., who is just completing his monumental "General History of Art." In this work, appearing in forty parts, with no less than four thousand illustrations, he treats on architecture, painting, and sculpture from the standpoint of history, technique, and esthetics. The work has been in course of publication for over ten years, and has received the praise, not only from Catholic critics, but from non-Catholic ones as well.

These articles of Dr. Kuhn on "Modern Religious Painters" will create wide interest, not only among the laity, but especially among the Reverend Clergy, who through them will be brought in direct contact with the modern religious artists and their work, and this will prove of immeasurable value when they are called upon to decorate churches, select paintings,

The articles will begin in the March number. We advise all who are inter ested to subscribe at once as we do not print a larger edition of the Magazine than necessary. If for nothing else in the Magazine, it will be well worth while to preserve the different numbers containing these articles on "Modern Religious Painters."

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+ D FALCONIO Arch. of Larissa
Apost. Deleg.

LONDON, SATURDAY, FEB. 11, 1905.

THE NEW GOVERNMENT IN FRANCE.

The resignation of the Combes' Government, which was brought about in a great measure as a result of the indignation aroused throughout the spying upon the private lives of officials his portfolio as Minister of Foreign Affairs, which he has, in the past, managed so well.

It was proved beyond doubt that in the army and navy to watch their superior efficers, to ascertain whether they attended Mass on Sundays and their prayers in the morning and at of religion. night, or showed by any other acts that they were faithful to God, in which case the vengeance of the War Department was wreaked upon their heads. They were deprived of their positions, or at least they were marked in the secret books of the War Department as unworthy of promotion, and less religious persons were promoted ever their heads. To perform any act of devotion was sufficient to subject them to the most contemptible persecu tion by the authorities.

When the truth became known partments of Government had to be thrown overboard, to silence the ers. In the civil departments the same system was carried on, but public attention was fixed more upon the treatment of the army officers, as the army is the pride of the French people. and anything which touches its effectiveness stirs them to the depths of their heart.

In the civil departments the proofs of espionage were not so numerous and striking as in the Departments specifically mentioned, but M. Combes, having once lost the confidence of the Chamber of Deputies, could not regain it. He was not actually defeated by a vote in the Chamber of Deputies, but his fellowers had so deserted him that he could not control them, and with a mere majority of ten, which was still apt to dwindle, he considered it to be his best policy to resign the Premiership before he should be utterly

overthrown. It is stated that while resigning office, he announced that as he had not been actually defeated, it was his right to dictate a policy for his successors. But M. Rouvier, who, even before he sage actually called upon to form a Ministry, was looked to as the necessary successor of M. Combes, declared that if the office were; to be offered him, he would follow his own policy, without any dictation from his predecessor in office, and it is on this

understanding that he has taken office. It is not generally expected that M. Rouvier's policy will be very different eral policy of M. Waldeck-Rousseau. though it is added that it will include livered. substantially the plan of M. Combes

CONTRACTOR OF THE

the State. The carrying out of this plan, it is said, will not be under taken at once, as M. Combes proposed, but the temper of the French people will be first ascertained that it may be known how far they will go in the direction proposed, and whether it will be prudent to abolish the Cencordat without reference to the Pope's views on the subject, or that some what will be M. Rouvier's actual colicy on this matter: but it does not appear that the Holy Father expects much from the new Government. He said of saints. recently in an address to the Cardinals in Consistory:

"We cannot hope to see an early cessation from the attacks made against the Church in France. A few days ago, indeed, we discovered evidences that the heads of the Govern ment are intensely hostile to the Cath-olic religion, and we have reason to expect that the final catastrophe will happen very soon."

This was said of the Combes Government, but it may be applicable also to the Government now in power.

In fact, the Bishors of France are preparing for the threatened blow, and, should it come, they will not be taken entirely by surprise. Yet it is often the unexpected which happens, and this may be the case in the present instance. The Commission appointed recently by the Chamber of Deputies not find its provisions suitable, and M. Rouvier's Government must modify it accordingly, if it is to be pressed at all. On the other hand, it is already said that the new Ministry canwill Radical party, which is the one which great French heroine. Joan of Arc's nation by their despicable policy of is really desirous of dissolving the con- name was inscribed on most of the nection between Church and State, is banners in letters of gold, and cries of the civil Government and officers in torn by factions, and it is quite pos- were raised "a bas Thalamas," "Down the army and navy, has necessitated sible that the effort to break off all with Thalamas," which were re-echoed the advent of a new and as yet untried ties between Church and State may yet by the people on the streets. Government. M. Rouvier has formed come to naught. From all appearances, a Government in which M. Delcasse, is a new election for the Chamber of in a procession which first proceeded the only member of the Combes Deputies must take place before long, to the Place Rivoli to adorn the great Ministry who retains office. He retains and though we have often been dis- statue of Joan of Orleans at St. Augusappointed in the hope that a new tine's Church, which is the work of the Chamber would be an improvement on artist Dubois, and it was covered with confidence that the religious spirit of subordinate officials were employed both the French people must soon be roused to action in asserting that the religion of the people of France has been grossly assailed by past Governments, and that a feast days, or recited the Rosary at new policy must at last be inaugurated home with their families, or even said which will be favorable to the interests

> THE MAID OF ORLEANS HON-ORED IN PARIS.

An incident in connection with the impious regime of M. Combes, the expremier of France, who is now consigned to his political grave, is worthy of special notice at the present moment while the government of France is in a stration in honor of the great heroine ranged on the side of infidelity, but the this is not the case, as the metropolis be turned against himself equally with Ministers of the Navy and Army De is at least a debatable ground. It is the unfortunate professor, and it is t ue that at times the Municipal Coun. stated that the demonstration in honor cil of the city has taken the side of the of the Maid of Orleans was part of the elamors of the public against such adversaries of religion, and at the reason for Premier Combes' resignation sceatment of brave and efficient offic- present moment there is a small Rad- from office before his actual defeat in ical or Infidel majority in the Chamber the Chamber of Deputies, as he saw of Deputies representing the city; but that the tide of public opinion had this condition of affairs is purely acci. turned decidedly against him. dental.

The very heart of Paris, enclosed within the inner circle of Boulevards from the Boulevards Haussman, Montmartre, Du Temple, etc., to the Boule-Port Royal, is represented by a phalanx in which a retrospect is given of the of Catholic deputies, whose votes are counteracted by the outlying districts of the East and South of the city. On the confines of these distinct districts, there is a densely peopled debatable territory which is swayed (alternately), position having been dated Jan. 28th., according to circumstances toward one party or the other; and it is a fact that

Marseilles is strongly Radical and in- is to be attributed.

batable.

The election of M. Doumer, a de from that of M. Combes, though it will the Radical party felt it to be so is evi- called respectively Quebec and be certainly less violent. The opinion dent from the fact of their abandon- Ontario. The Parliament House in is that it will come nearly to the gen- ment of their governmental portfolios Montreal had been burned down by a

- Wille win

shows that Paris is not hopelessly under control of the infidel party.

Professor Thalamas of Condorcet College took occasion recently, while lecturing his students on French history, to east slurs upon the personal moral character of Joan of Arc. He rehashed the slanders which have from time to time been thrown out against her virtue; and this is done at the understanding should be reached with moment when, as is generally believed, the Holy Father before taking this her sanctity is on the point of being extreme step. It remains to be seen solemnly recognized by the Catholic Church, and by the Holy Father Pope Pius X., by a solemn decree placing her name on the venerated catalogue

> No one is placed on the calendar of Catholic saints who has not been proven by rigid investigation to have been of the highest virtue among mankind, and only a diabolical hatred of the Catholic Church could have led Professor Thalames to malign Joan of Arc, whose virtues have already been proven and pronounced upon by the Roman Congregation of learned and pious Cardinals and other ecclesiastics to whom the work of investigation was committed.

But, apart from her sanctity, Joan of Arc is, in France, a national heroine, honored on bistory's pages, and the slanders on her purity uttered by Professor Thalamas excited the most intense indignation, not only among the students of the College in which the address was delivered, but throughout to examine into the Combes Bill did Paris. A delegation from Condorcet College headed a processsion of the students of Paris, who thronged in thousands from all the Colleges, to make a demonstration of reverence for the maligned "Maid of Orleans." not last long, as its control These marched with white banners and the Chamber of Deputies lilies, the symbols of innocence, to be very precarious. The attent their belief in the purity of the

The women of Paris also turned out the old one, we have not entirely lost wreaths of sweet smelling flowers. The procession then went to the Chamber of Deputies, and it was discovered that Professor Thalamas, frightened by the unexpected storm he had raised, had fled from the city. His name has been erased from the faculty of Condorcet College, as it has been found that it is not safe thus to defy public sentiment. The French people regard the Maid of Orleans as the instrument of God's mercy toward the French people, and no Thalamas with his falsified history can root this con-

viction from their hearts. Many members of the Chamber of Deputies, and of the Municipal Council of Paris joined in the public demontransition state. It has been a very in order to testify to their opposition general opinion that Paris, which may to the anti-Christian policy of M. be said to rule France, is hopelessly Combes, who, it is said, was fearful that the indignation of the people would

> THE DOMINION CAPITAL AND THE HON, SECRETARY OF STATE.

An interesting article appears in a vards de Grenelle, Mout Parnasse and recent number of the Ottawa Citizen progress of the capital of the Dominion, and its selection by her Majesty Queen

the Municipal Council of Paris during recalled in an interview of the Citi- alarmingly behind hand. the last decade or longer has been zen's representative with the Hon. usually Catholic in its manifestations. R. W. Scott, the worthy and venerable Lyons is somewhat in a similar posi- | Secretary of State of the Dominion, to tion in Paris, while Bordeaux and Lille whom, probably, more than any one are predominantly and decisively Cath- else living, the choice of Ottawa, by olic. It must be said, however, that her Majesty, as the Capital of Canada,

fidel: and thus the state of affairs The Hon. R. W. Scott had served as of only 6.574,271. stands throughout the country. There Reeve of Bytown, which was the are departments which are thoroughly original name of the city of Ottawa, Cathelie in spirit, while others are and as a member of the Carleton Socialistic or Radical, and others de- County Council, and fifty-three years ago he was elected Mayor of Ottawa.

Owing to the dissensions of political cided opponent of the Radical pro- parties it was found extremely difficult gramme, as President of the Chamber for the Canadian Parliament to select by a fair majority, was a decisive blow a Capital for Canada, which then conat Radicalism, and that M. Combes and sisted of Canada East and West, now within a few days after it was de mob, during the Governor-Generalship of Lord Elgin, and the Parliament was ingly small-in fact almost stationary; workmen of St. Petersburg were on a ministrations both spiritual and tem-But the incident to which we refer obliged to seek for a domicile e'se- but Ireland is the only country in the strike for a shorter day's labor. The poral will be most successful. That

was adopted, Toronto and Quebec being made the seat of government alternately for every four years.

This system was inconvenient, cumbersome, and expensive, and great efforts were made by the Government of the day to obtain the choice of one city as the permanent seat of government, but without success, as claimants for this honor were numerous, and no city in particular was able to secure a majority in Parliament in its favor.

Toronto, Kingston, Montreal, Ottawa and Quebec all set forth their claims with pertinacity, and there were many hot debates in the houses of Parliament as to which city should be selected for

It was then decided to refer the matter to Queen Victoria for decision, and each city which made a claim was invited to prepare a case showing why it should be preferred.

The statement of the case for Ottawa was prepared by Judge Armstrong, H. J. Friel, and R. W. Scott, and it was the presentment of Mr. Scott which was forwarded to her Majesty in May 1857 as an embodiment of Ottawa's claims.

On Dec. 31st., 1857, the reply came from Mr. Labouchere, Colonial Secretary, that her Majesty had selected Ottawa as the Canadian capital. But the dispute was not thereby settled, as the struggle was still kept up by the other cities, in the hope that the choice should even then be set aside. In fact, in 1858 by a division of 64 to 50 the Parliament declared that the choice of Ottawa be not accepted. This decision, however, was finally overridden, and the contract for the construction of Parliament buildings at Ottawa was awarded in 1859, and the corner-stone of the building was laid in 1860 by his present Majesty, King Edward VII., then Prince of Wales. At a later period, when the Confederation of the provinces of Canada was decided upon, Ottawa was again selected as the capital of the Dominion.

The Hon. R. W. Scott, who is one of the grandest figures in the Dominion capital, has naturally witnessed with gratification and laudable pride tho steady growth and advancement of Ottawa. He favors an appropriate celebration of the semi-centennial of its selection as capital of Canada when the proper time comes.

The Citizen remarks that "having, as it were, grown up with the capital, Hon. R. W. Scott is one of the most highly respected of the old Bytowners, and his career has been such as to inspire all young men to honorable and industrious lives-qualities which, if steadily pursued never fail to bring a reward.'

To the Hon. R. W. Scott is due the chief credit for the preparation of the chief of a Grand Ducal clique who are improved Catholic Separate School Bill which passed through the Cana. mand on the part of the people to have dian Parliament in 1862 and came into a share in the government of the Emoperation on the 1st of January, 1863, pire. and which afterwards became the basis of the Catholic educational rights in Council of representatives of the gov-Ontario on the Confederation of the ernmental districts of the Empire reion of Canada. Mr. Scott prepared the bill, and was its guardian and promoter while it was under the consideration of Parliament.

THE EMIGRATION FROM IRE-LAND.

It is a sad fact that since the year 1841, the population of Ireland has been steadily decreasing. Before that date, this was not the case. In 1801 the population was 5,216,000, while that of Scotland was 1,608,000. In or their representatives may make. 1821, Ireland reached 6,802,000, while land had 2,092,000 people. In 1841 Czar himself, but the whole imperial the respective populations were 8,197,-000 and 2,620,000.

Victoria, as the seat of government of increased by 57 per cent., while Scot- manner through St. Petersburg, a United Canada, the royal prociamation land grew by the addition of almost 63 grand salute of artillery was fired in elevating that city to this dignified per cent. to its population. Scotland front of the palace in which the imincreased, therefore, during this perial family were grouped together. period considerably more than Ire One of the guns was pointed toward land, yet the latter country was not the spot where the imperial family

alarming decrease. It was a period as soon as the salute was fired the when famine and fever decimated the windows of the palace were broken, and land, and a large emigration served a large quantity of grape shot entered also to thin out the population rapidly, into the room occupied by the family so that in ten years the diminution was and struck the walls behind them. 1,622,729 and there was a population The only cause by which the imperial

lation had decreased to 5,412,377, and their heads. in 1901 it came down to 4,456,546. That of Scotland, in the meantime, rose to 4,471,957, and as the population of Scotland has been steadily rising since that time, while that of Ireland tion than her sister kingdom, Ireland.

Sweden show that the increase of popu. will now be extremely difficult. lation in these two countries is exceed.

teadily depopulated.

It was hoped that the depopulation of Ireland would be stopped by recent legislation having in view the greater prosperity of the country; but this legislation has not had the effect desired. One reason for this strange state of affairs is evidently that the laws designed to give greater prosperity to the country have not yet had time to pro. duce their general effect; but there are other causes which operate in the same direction, among which we may safely say, one reason for the present conditions is that many persons emigrate in order to follow relatives who have emigrated in former years, while another cause also works to the same effect, namely that the cost of steamboat passage is much less than it was in former years, making it much easier to leave the country for mew lands, and even the passage of emigrants is prepaid by some countries which are desirous of increasing their population.

It cannot be denied that Ireland is now in better condition than it has been for two thirds of a century, and an Anti-Emigration Society has been in existence for some years in Ireland, the object of which is to put an end to the stream of emigrants who have been pouring out of the country at a still very rapid rate.

A recent manifesto issued by that society says that the two principal causes of the exodus from the country are "the attraction of foreign lands, and the prepaid passages for emigrants." The manifesto styles those who are leaving the country deserters, and it appeals to public opinion in America to put a stop to the drainage or at least not to help it op.

It is stated that there is now plenty of work in Ireland for the whole population of the country, as it is proved by the fact that while the Irish are leaving it by way of Queenstown, the Jews and Scotch are pouring in to take their places. The Society points out that Irish-Americans who urge their friends to come to America, are not doing the people of Ireland a service, but are helping to transfer the country to alien races.

UNHAPPY RUSSIA.

For some months past, hopes have been entertained that the Government of Russia, which as our readers are aware is, in theory, an autocracy, in which the will of the reigning monarch is the law. Notwithstanding this theory, it is held that the Czar has not the strength of mind and firmness of character which are needed to constitute him a ruler in reality, and that, in fact, the real ruler of the Empire is the Grand Duke Vladimir, who is the utterly opposed to yielding to any de-

A recent request of the Zemstvos or Provinces which now form the Domin. cently petitioned the Czar to give these districts at least a consultive voice in the government; and as the Czar received graciously the deputation which presented the petition and promised to consider the matters, hope ran high that the petition would be acceded to in some form. But this hope has been shattered, as the Grand Ducal clique above referred to induced Nicholas to give a final peremptory answer that no part of the imperial prerogatives shall be given up on account of any demand which the people

A few days later came a fearful the census returns showed that Scot- attempt to assassinate, not only the family. On the solemn occasion of the blessing of the waters of the river During these forty years Ireland Neva, which courses in a very irregular were sitting, and this gun was found to But since 1841 the first decade saw an have been loaded with grape-shot, for After this the diminution was not the gun had been pointed too high, and

No doubt is entertained that this was the result of a plot for the destruction of the whole imperial family, and especially of the Czar. Orders were at once issued for the arrest of all who has been as steadily falling, Scotland had part in the care of the loaded gnn, has now a considerably larger popula-but the two principal officers in charge at once committed suicide, so that a Census returns from France and complete investigation into the matter

But the worst is yet to be told. The

hours, instead of eleven hours as the

rule is at present. Under the leadership of Father Gopon, a priest of the Russian Church, it was determined that the working populace should go in a body to the Winter Palace on Sunday, Jan. 22, to make known their grievances and needs to the Czar in person. In a letter to the Czar, Father Gopon, after explaining the wishes of the people, added : "If, vacillating, you do not appear before the people, you will tear the moral bonds between you and the people, and trust in you will disappear, because innocent blood will flow b tween you and the people. Appear to morrow before your people and re ceive our address of devotion in a cour ageons spirit."

The procession started for the Winter Palace at 10, a.m., and 12,000 strikers followed. There were some revolvers in the hands of a detachment of 500 who marched as a guard in semimilitary fashion, and some carried icepicks and other rude weapons; but they were otherwise unarmed.

Troops were drawn up before the palace and along the streets, and the general in command ordered the procession to stop. Father Gopon said in a loud voice, we are going to present a petition to the Emperor, and he pressed onward, followed by the strikers. The general ordered at first a blank volley to be fired, but as this did not sten the workmen, a second volley of lead was fired into the ranks of the people, and volley after volley was fired, and the dead and dying lay in heaps on the ground.

At the Mokovski railway crossing a scene occurred. Here more than a thousand were killed and 1500 wounded.

Two hundred soldiers refused to fire on the people, and threw their guns upon the ground. These mutineers were beaten unmercifully by their officers, and a bayonet charge was ordered against the people, many more being killed.

Later on, the soldiers were ordered to charge bayonets against crowds of men women and children who came upon the scene to look for their dead and dying friends.

The total of dead owing to this brutality is estimated at 2,100, and of the wounded, 3.900.

What makes the situation worse is the fact that the authorities knew of the intention of the people, and deliberately allowed them to proceed with all their plans until the massacre took place.

The fear is entertained that the result of this barbarity, the blame for which is thrown upon Grand Duke ladimir, will be a revolution, which is already threatened. A revolutionary proclamation has been issued, and some attacks have been made upon the troops with dynamite, but the revelutionary party entertain the hope that in fine the army which comes from the people will make common cause with the people in the emergency.

General Trepoff, who was Chief of Police at Moscow, and who has the character of being merciless, has been appointed Governor-General of St Petersburg to meet the crisis, and it is believed that this appointment will incite the people to greater indignation than ever; but the general declares that he has the city already in a quiet state. Revolutionary meetings are, however, being held in all parts of the empire, and even if for the present there may be apparent quiet, there is reason to fear that a revolutionary movement will break out openly, as soon as the plans of the revolutionists are matured.

MADE IN IRELAND.

Recently an American, Mr. Wm. A. Callender, of New York, has discovered a means of making paper out of bogpeat, and he has recently erected a factory for that purpose in the little village of Celbridge, county Kildare, Ireland, in the immediate vicinity of the celebrated "moving bog of Allen," eight hundred acres of which he has purchased from the proprietor, the Earl of Meath. For the present the manufacture is confined to the production of paper bags and loose paper for parcelling purposes, the manufacture of postcards and envelopes, etc.; but when the mill is complete and the new machinery in full working order, family were saved from death was that the dispatch adds, more ambitious nearly so rapid, but in 1871 the popu- for this reason, the shot passed over that the present outfit is not enough to efforts will be made. It is also stated supply Ireland, so great and general is the demand for goods "made in Ireland." So mote it be!

The following kindly reference to Rev. Father Twomey, the new parish priest of Belleville, is taken from the Intelligencer, of that city. The respect entertained for the Rev. Father in his late parish of Tweed and the warm reception ascorded him on his arrival at Belleville gives assurance that his substantially the plan of hi. Compession of the Church from in the beginning of this article also where. Then the peripatetic system world which has been and is still being demand is for a working day of eight every success may be his in the arduous

tack which laye wish of the put RECORD :

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"The people be congratulate in securing, as man so gifted Father Twomes stowed his fir congregation. that, when Fa that fine old signor Farrelly fell on Elisha. to believe th parish of St. of yore, and always existen Protestant in t maintained."

EVANGELISE

PAULIST SUPER THE OLD, CONGREGAT New Eva

nader discuss Congregationa Benis Hotel. and, strange cipal speaker The meeting tinguished ga ministers and tor of the Inde priest, Very I aperior gener of a formal eeting. His eminently pra conct exposit eceived with times applaud as follows : I must ackn isg the honor

did not see l say would be present, or th ny way to t as propo problem, as it tated, is one aware, does We are not in the word same forever " New Evan olus modern were the wor Church. Fo modern cu merely super expression, b nowledge fr n matters c tian religion, I think, alw has, no doub in accepting a claim. It

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IRELAND.

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task which lays before him is the sincere wish of the publisher of the CATHOLIC

RECORD:

"The people of St. Michael's are to be congratulated on their good fortune in securing, as parish priest, a gertleman so gifted in every way as kev. Father Twomey, who yesterday bestowed his first blessing on his new congregation. It is quite evident that, when Father Twomey succeeded that fine old gentleman, Rev. Monsignor Farrelly, the mantle of Elijah fell on Elisha. There is every reason to believe that, under the spiritual guidance of Rev. Father Twomey, the parish of St. Michael's will flourish as of yore, and that the good feeling RECORD : of yore, and that the good feeling always existent between Catholic and Peotestant in this city will be cordially maintained."

#### EVANGELISM, THE NEW AND THE OLD.

PAULIST SUPERIOR GENERAL EXPLAINS THE OLD, ON INVITATION OF THE CONGREGATIONAL CLUB.

"New Evangelism" was the topic under discussion at a meeting of the Congregational Club held in the St. Denis Hotel, New York, on January 16, come explicit as far as possible. We and, strange as it may seem, the principal speaker was a Catholic priest. The meeting was the occasion of a dis-tinguished gathering of Congregational ministers and laymen. Dr. Ward, edithe independent, presided. The priest, Very Rev. George M. Searles, superior general of the Paulist Fathers, know the laws of the Church, and that was there as a result of his acceptance of a formal invitation to address the eminently practical, including a suces of the Catholic parish mission aad of missions to non-Catholics, were received with profound respect and at times applauded. Father Searle spoke I must acknowledge that on first hav-

isg the honor to receive an invitation to make an address on this occasion, I did not see how anything that I could say would be of interest to those here them from childhood. present, or that I could contribute in special exercise known y way to the discussion of the subas proposed. For the subject, or broblem, as it seemed by its title to be Christ, yesterday and to day, and the same forever." It is true that the "New Evangelism" was defined in the invitation as the "Old Evangelism plus modern culture." I think those not see the opportunity to present any thing special on behalf of the Catholic Church. For, if we and hurch. For, if we understand modern culture" not as something nerely superficial, in the way of form or expression, but as meaning some real knowledge furnished in modern times on matters connected with the Christian religion, the Catholic Church has, I think, always been ready to avail itself of such real knowledge, though it has, no doubt, been slow and cautious in accepting as such all that made such a claim. I therefore did not see how we could make any new departure in this way; no distinct idea of an evangelism really or substantially new could in

my judgment be presented by us.

But, on stating my difficulties—
though not so fully as I have just stated them. I was kindly assured by your president, Rev. Dr. Ward, that it would be quite sufficient for the purose, and of interest to those who would hear me, if I would explain our own evangelism, as dogmatically as I have the opportunity to state our position, and also to explain any special methods which we use and find successful. The subject naturally divides itself into two principal parts:

1. The appeal to our own people, the Mass and instruction are given, if already holding the Catholic faith, to possible, at 8 o'clock.

live according to its teachings.

2. The endeavor which must neces.

TO OUR OWN PEOPLE.

Now the first of these evangelisms, namely, that to our own people, is going on, and has always gone on, in the Catholic Church; and it is the object of most of our sermons and of our individual work among our people. We dividual work among our people. We are convinced that if they lived according to what the Church teaches their salvation would be assured.

But of course a necessary part of our effort in this direction is the making hem understand what the Church does teach. I shall have, therefore, to say a few words about what we call instruction. It is simply instruction; our people do not, as a rule, need proof. tion. It is the bringing clearly before their minds what they already believe, as we

As we do not use this last word in As we do not use this has word in exactly the usual sense, I may be par-doned, perhaps, if I dwell a little on our meaning for this word implicit and its contrary, explicit. By explicit bewe mean belief in an article of doctrine which is definitely presented to in the unity of God or the Trinity of Persons. These doctrines and many thers, of course, are familiar, we may say, to all Catholics. Others, however, such as those relating to some matters concerning grace and justification, are

unknown by many. But all faithful Catholics are prepared believe what the Church has defined on these or other matters of faith, just as people in general are ready to believe what astronomers may say about the distance of the sun or of the stars. This belief is what we call implicit. In what is called the Act of Faith we state it in this way: "O my God, I

believe all the sacred truths which the Catholic Chusch proposes to my belief, because Thou hast revealed them, Who canst neither deceive nor be deceived."

This implicit belief, as it would also be called in the more usual sense of the be called in the more usual sense of the word, in the teaching of the Church, usually seems to non-Catholics more or less unreasonable. I think, on the other hand, that it may rightly be called the only reasonable, indeed the only possible way of maintaining in any body of Christian believers a definite and stable system of doctrine; and at any rate, it is not an unreasonable or any rate, it is not an unreasonable or impossible hypothesis that our Lord has committed His revelation to an organization or society known as the Church, and promised His own aid to this society, which thereby becomes, as St. Paul calls it, "the pillar and ground of the truth."

But I am not here to-night to enter into polemical discussion. After ex-plaining this matter of implicit belief (which, whatever may be thought of it, is evidently a great help to us in our work), I merely wish to say that it is not our desire or plan that the belief of our people should remain merely imcome explicit as far as possible. We wish that they should know all the articles of faith; also other doctrines which are held as certain, though not as strictly de fide; and also that they should know the comwas there as a result of his acceptance is a formal invitation to address the the thing. His remarks, which were minently practical, including a succeptance exposition of the methods and the desired and the the present, to say that we desire also that they should be acquainted with the words of Scripting. ture, to the exposition of which our sermons are almost always devoted.

Our regular work of evangelism for our own people, then, has this double character of instruction on a definite, dogmatic and permanent system and of oratorical exhortation on the basis of the instruction given, a great part of which instruction has been familiar to

SPECIAL EXERCISE KNOWN AS MISSIONS. But occasionally we take special and extraordinary means to impress the truths of religion on our own people, systed, is one which, so far as I am and to convert thom thereby from sin, aware, does not appeal to Catholics.

We are not locking for any 'New Brangelism.' With us the Gospel is, known as missions, which have a similaria the words of St. Paul: 'Jesus ity in some ways to the revivals of and to convert thom thereby from sin, to which human nature is so prone. I mean by a formal series of exercises Jesus ity in some ways to the revivals of

evangelical Protestants. These missions are usually conducted ists, Passionists, or our own Paulist community, though secular priests, that is priests not belonging to any order or community, may undertake and succeed well in them. The priests giving the mission are usually strangers to the parish in which they work, and this undoubtedly gives special efficacy to their words. The very term "mission" conveys this idea. The priests giving the mission are supposed to be sent from elsewhere. They know little of the people individually, and can therefore work more effectually as messengers from God. The plan of a mission may differ somewhat according to sion may differ somewhat according to the traditions or practices of the con munity or the priests who give it; but the main points are necessarily the same. Our own Paulist order of exercises follows closely that of the Re-demptorists, founded by St. Alphonsus Liguori, and is probably as effectual

Of course it is desirable to get as much as possible into the short time to which the exercises must be limited. We begin, therefore, at a very early chose, or as I presume he meant, as intellegal, in one sense; that is, without any idea of finding some new platform on which both Catholies and Protestants might stand, or some form certainly very early of statement in which all might unite winter, is the one fixed for the first quite ready to confess and receive then, but they are not the people for whom one this understanding I was glad to sible, to attend. This is followed by sible, to attend. This is followed by an instruction of half an hour, usually of a practical kind, on some one of the Ten Commandments or of the sacraments of the Church. For those really unable to attend at so early an hour,

These morning instructions, I say, 2. The endeavor which must necessarily be made by us (as by all who believe in the necessity, or even the great utility for salvation, of the acceptance of any system or body of doctrine) to persuade others to accept it. ness, the necessary dispositions for a good confession and the way in which confession should be made. Every one confession should be made. attending a mission is expected to go to confession before it closes, and the rincipal object of the instructions is that each may examine his or her conscience thoroughly and intelligently, may see sins as they really are and make a firm and effectual purpose to avoid them for the future. They must needs be incomplete; one cannot get a whole course of moral theology in a few hours; but the main points are brought out as well as time permits, and of course they are supplemented by the individual instruction and advice given to each person, according to the circumstances of each case, in the confes-

sional itself. In the evening, say at 7.30, another instruction is given of a dogmatic character, the Apostles' Creed being taken as a basis. In this, of course, matters really of faith are treated, not those merely of opinion. I may be allowed to remark in passing that it is a great mistake to suppose, as some seem to, that the Catholic system of belief is entirely, as one may say, cut and dried, imposed by authority and leaving no scope for reason. By points strictly of faith we mean those defin-itely committed to the Church during the lifetime on earth of our Lord and the Apostles. But it is evident that clear logical conclusions can be drawn from these as well as others not so certain, and that also outside of them there is room for argument and speculation. The use of reason in religion is increased by the Catholic reason in

have to be always beginning anew. But in instruction such as is given on the missions, and indeed in general, we But in instruction such as is given on may be supposed, are always likely to exceed those for the men. Any have enough to do without going into these more remote matters.

Following the creed instruction we have the recitation of the Rosary, in which the principal mysteries of the life of our Lord and of His Blessed Mother, so closely connected with His, are commemorated. This is said by the priest and the people together, or, as we may say, antiphonally. Then comes the principal and most powerful part of the whole mission, as far as its public exercises are concerned. mean, of course, the sermoo. In this, as a rule, only those matters are treated of which are firmly and explicitly believed by all Catholics, even the least instructed, such as death, not of course as a mere fact, but as the critical moment on which eternity dependent after death; heaven; h the necessity of true conversion from sin, and the danger of delaying it and of avoiding the occasions of sin, that is to say, the circumstances likely to cause it. A specially dangerous or prominent vice, such as that of intemp erance, may well be taken for the sub ject of a sermon; one is usually preached on this, and the pledge given to as many as are willing to take it. Of course, the pledge is not obligatory on all; but there are many for whom it really is, and many others for whom it

would be beneficial. The effect of the sermon (for, as has been said, it usually contains only what all its hearers know beforehand) mainly, of course, depends on the power of the preacher in making its truths thoroughly realized; that is, on his oratorical ability, joined of course with the conviction on the part of his audi-ence that his own life is thoroughly in accordance with his preaching. Great known sanctity, or in other words absolute sincerity, which is really the same thing, in this matter may compensate for want of eloquence. Both combined will have the greatest effect

Of course we select our best preachers for this part of the work; but practice will make a fairly good preachpractice will make a fairly good pream-er, we may say, of any Irishman, and most of our community are Irish in origin. We certainly cannot complain of any lack of effectiveness in our mission sermons. The exercises of the evening are concluded by the Benediction of the Blessed Sacrament.

TO PRODUCE A GENUINE CONVERSION. As I have said, the object of a mission is to produce in every one who attends it a genuine conversion from sin, particularly from the most grievous sins which we call mortal and which make salvation impossible till they are aban-doned, as all Catholics confess. As to complete conversion from venial sin, that of course cannot be looked for No one, for instance, can be expected to acquire by a mission or in any other way, without long continued effort, such an angelic temper as never to show the slighest impatience. And there are many who attend a mission who really commit no mortal sins; who live in the state of grace; who are not free from small faults, but do not absolutely need repentance in order to be saved. Still even for these a mission may be of much use by making them still more careful to avoid everything

displeasing in the least degree to God. The definite act which should express and ratify the conversion, whether necessary or merely salutary, of those who attend it is, of course, the indivi-dual confession by each of his or her particular sins to the priest and the reception, if the disposition of the penitent seems satisfactory, of Holy Com munion. The confession, absolution i

others not so well prepared would be likely to rush in unprepared. It is evidently more prudent to wait till the mission has had some effect. We usually begin confessions on Wednesday and continue through the week. The hearing of canfessions is pretty hard work on a large mission, requiring some eight or nine hours a day, or even more. It is the hardest work I know of, on ac-count of the absolutely continuous

often they may be so called; that is, often the mission is the passing from a state of habitual mortal sin to that of habitual or even unbroken freedom from it; the change from carelessness to piety; really from death to life. You know, of course, that we do not believe in an acquisition of a state of justification which cannot be lost, nor in a simple covering of our sins by the merits of Christ. Nor, on the other hand, do we believe in justification simply by our own efforts; we do not believe that man can avoid all sin and that in the regular ones. We do not, believe that man can avoid all sin and live a perfectly righteous life simply by in the first place, expect our Protestresolution or will-power. But we do believe that by the grace and merits of Christ he can avoid each and every mortal sin and make continual progress in overcoming that which is venial; and we find that this sincerely pious life often begins at a mission and remains till death. Of course a relapse may occur, but even if it does the effect o the mission enables him to repair more quickly, and the confessional is to him. Even those who absolutely persevere do so by the grace obtained by prayer and frequenting the

At this moment we happen to have an object lesson on this subject of missions object lesson on this subject of missions in our own parish. Our own Fathers are giving it, but they are not those regularly working in the parish. On account of the size of the parish and the number who will attend, it is divided into four weeks. Last week was de-voted to the married women; this week to the single women; test week to the married men; the last to the single men. Last week about 2,500 system simply because we have something definite and unquestioned to start with and build on, and do not start week about 2,000 against Catholicity but against ca

10,000. The figures for the women, as gentleman next week, would probably see an attendance somewhat surprising to most church-goers and might be interested in the sermon and other exercises. It would be well to come early, say at seven, to get a good place, as no seats are reserved. Saturday evening will be devoted entirely to confessions The crowd of men is specially worth seeing, but unfortunately there is no

convenient way for a lady to see it. MISSIONS TO NON-CATHOLICS. I must now pass to the second princ oal division of the subject, that of our adeavor to persuade non-Catholics to ecept the teaching of the Catholic Church and to recognize the divise authority to teach which we believe she alone possesses; or our endeavor. at any rate, to remove the objections and misunderstandings with regard to our doctrines and practices under which many of them labor. The limits of time require that I should devote

ouch less to this.
Of course missions to the heather ome under this general head. But his is a large subject and one with which ou are probably fairly well acquainted. Also it is evident that in a private or individual way every good or fervent Catholic must be making some effort to convert to our faith the non Cathothe envert to our rathe the non-Catho-lies with whom he is best acquainted. The principal obstacle which has generally been encountered in such efforts is, I may frankly say, the unwillingness of those whom we usually et to discuss religious matters with as, which may come either from indiffer ce or from a prejudice which makes t seem impossible to them that truth an be on our side. I acknowledge that in my own youth I would as readily have listened to arguments in favor of the old Ptolemaic system of astronomy. Added to this, on the part of our laity is a natural and on the whole commendable prudence, as they Added to this, on the el that though their implicit faith (as have explained it) is full and comte, their explicit faith is not so y are afraid of ignorance on their part of the very complete and ntific system of Catholic doctrine; y fear that they may mistate it in the way, or at any rate not be able to unswer objections to it. And it cannot be denied that this work, as well as the one I have previously treated is becially incumbent on the clergy. But e have always had to contend with an parently unusual and excessive in-position to listen to us, or I may haps go so far as to say to be caught stening to us. So we have been bliged hitherto to confine our efforts rincipally to the press. But even ere our impediments have been great. w many good expositions of Catholi etrine have been printed, which I may say hardly a Protestant has read. And perhaps this is very natural. I remember well that when I, an Episco

going into or out of Donahoe's Catholic book store. The "into" was fairly easy to secure; the "out of" was more difficult. Practically I had to ake my chances. But of late this prejudice seems to be passing away, as is shown quite plainly by occasions like this. Indeed, the will gness of others to hear seems sometimes to exceed ours to speak; that disposition to read to surpass ours to write. This has encouraged us to go beyond writing as a means of getting at the public and to start what are somewhat ambiguously called "non-Catholic" missions beside our regular or "Catholic" ones, and sometimes in connection with the latter.

alian young man in good standing, dertook to read some Catholic books

looked as carefully as possible up and

own the street in Boston to make sure

hat no acquaintance of mine saw

These missions, or at least attempts rection, have, it is true, been in that direction, have, it is true, been ventured on, sporadically we may say, for a century perhaps. Father Hecker who may be called the founder of our community, always had this idea in mind as being indeed the principal reason for its existence; and he, while his health layed gave jectures occahis health lasted, gave lectures occ sionally in explanation of the Catholic religion to mixed audiences. But it is only within the last few years that the work has been regularly organized, principally by the efforts of Father of our community. who was Elliott, of our community, who was originally attracted to the community, I think, by one of Father Hecker's lectures. The work was begun by him substantially on Father's plan, by lecturing in public halls, and that still seems in some places the best, if not the only possible way. But where circumstances allow it we usually now It may be asked, "Are the convercumstances allow it we usually now give our lectures or discourses in our own churches and prefer them with our regular missions, such as those just described. We find that many non-Catholics are ready and will-

ing to come to our churches and listen The order of exercises in these nonant friends to get up at 5 o'clock in the morning to hear us. They are not so anxious as all that, and furthermore are not accustomed to get up so early. Indeed, we do not ask them to come at all till the evening, when the work of the day is over. Then at 7.30 or 8, as the case may be, we give them a sermon or lecture on some point of Catholic faith, prefaced by answering of questions which may have been proposed.

THE QUESTION BOX.

These questions came to us by means of we call the "Question Box." A box is placed thus marked near the door of the church, and all are invited to put written questions in it to be answered the next evening. Some put questions in really for information; others with the hope of staggering the lecturer. They feel quite sure their questions cannot be answered satisfactorily. Sometimes, but rarely, foolish or insult-ing questions are asked. Often queswritten questions in it to be answered ing questions are asked. Often questions are asked not specially aimed against Catholicity but against Chris-

question especially these more funda-mental ones; much less is it possible to answer all that may be put in for lack of time. But we try to do our best. These missions at least set people thinking, and they bring in a fair proportion of inquirers, who can be instructed more thoroughly in a special inquiry class. And usually from twenty to sixty actual converts are the ultimate tangible results of one of these missions in any fair-sized place. Tney are given by other communitie or religious orders beside our our own also by bands of secular priests which have been organized in various diocese and for the training of whom for their work the Apostolic Mission House at

Washington has lately been established. Our plan in these missions is not controversial or polemical, though we do not shrink from discussion of this sort with individuals who may wish to argue matters with us. The general idea is rather to state exactly what we do be lieve and clear up misunderstandings. If our religion is well understood we are fairly confident that it can speak for itself.

I know that I have already trespassed quite far enough on your time and pa-tience. I will only add, therefore, that at the close of our present mission in our own parish we shall give a non-Catholic one in our church for two eeks, beginning Sunday evening, ebruary 5. Our rule is not to allow February 5. Our rule is not to allow Catholics at these exercises unless they are accompanied by non-Catholic friends; for there are many of our good people whom it is extremely lifficult to keep away from the church when anything is going on. Anything suffices to attract them; the poorest kind of a preacher or the simplest kind of a service. They would fill the church at these missions if we do not simply drive them away. But non Catholics are always welcome, of course and we shall be very much pleased if any of those here present, or any of your friends, can come, even for a night or two. I may add, to prevent possible misunderstanding, that the mission is not like the Catholic one, for one week and for men the next, but for every one every time.

In conclusion let me say that I most

cordially thank the club for the kindness shown in inviting me, and for patience you have all exercised in listening to this rather dry statement of what we are trying to do.

#### SPIRITS:

OSSIBILITY OF THEIR APPEARING TO MAN.

The following article, by Rev. Francis B. Cassilly, S. J., appeared in a symposium on the possibility of spirits appearing to man, which was published in the Record-Herald, of Chicago, on Sunday: There is nothing impossible abou about spirits appearing to man. are numerous cases in Scripture where angels appeared to men and conversed with them. Among others we have the beautiful instar C of the angel conducting the young Tobias on a long journey,

and of the angels receiving entertain-ment in the tent of Abraham, and saving Lot from Sodom. "As to the spirits of the dead conversing with man we have the terrible example in the first Book of Kings, where the witch of Endor raised up the spirit of Samuel, who foretold the awful fate of King Saul. Moreover, we learn from Scripture that God strictly forbade all dealings with wizards and spirits of the dead. In Deuteronomy xviii., 10-12, we read: "Neither let there be any wizard nor charmer nor any one that consulteth pythonic spirits or for-tune-tellers, or that seeketh the truth from the dead, for the Lord abhorreth

all these things."
"It is evident from Scripture and all

What is to be thought of spiritual-

ism?
"Spiritualism is said to consist in "Spiritualism is said to consist in calling up the spirits of the dead. How much of it is imposture and how much of it genuine it is not always easy to dis-tinguish. Many of the so called spiritualistic phenomena have proved to be mere tricks and sleight-of hand performances. Still, making allowance for a certain amount of imposition, it seems to be true that some manifestations of spiritualism can not be accounted for

by natural means.

"The question then arises, whether these spirit manifestations are produced by the spirits of the dead or whether they are the work of the devil. The second Baltimore council said: 'It can hardly be doubted that at least same of the manifestations of spiritual-ism must be attributed to the agency of the devil, since they can scarcely be explained in any other way.' Catholic theologians in general hold that the theologians in general hold that the spirits which appear at the command of is injurious. If they would exercise mediums are manifestations of the same care over the minds and souls of the just who are enjoying the better would the world be Feed souls of the just who are enjoying the better would the world be! Feed beatific vision should be at the beck and their minds with good Catholic reading nod of every diviner or medium, ready to satisfy vain curiosity. And the souls of the damned as a rule are not allowed to leave their abode of punish ment to hold converse with the living.
"Spiritualism, then, as a cult is regarded by the Catholic Church as an invention of the devil. As an act of preternatural power it is classed with divination, magic, fortune-telling and other superstitious practices which hrve always been forbidden by God and condemned by the Church."

#### WHAT DOES MY CHILD READ?

Of all the questions that Catholic or all the questions that Catholic parents should ask themselves regularly this is the most serious because of its far-reaching consequences. When St. Paul said: "Evil communications corrupt good manners," he must have foreseen the young people of this century with their specially great temptations before them regarding bad, unhealthy, or doubtful reading. In no other way are the "Evil communications that corrupt good manners" so hurtful as this. The eyes are the windows of the soul, and O how careful parents should be lest through these



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windows of the souls of their children be stained, tarnished, blackened, lost! The taste of children for good reading is easily cultivated, but it is necessary for parents to be watchful and frm. Give them plenty of good reading, talk it over with them, make them see the truth and beauty of it, and your point is gained. Shield them from harmful reading, don't permit history that divination, fortune-telling and dealings with the devil are nothing new, since they were practiced at all times. Moreover, all those things have always been prohibited by God.

"What is to be thought of spiritual." your children's souls through bad read-ing.

Beware of the present day Sunday papers by which your children absorb the carefully hidden poison that will kill their souls! Watch over their library reading, subscribe to some Catholic paper or magazine and let it enter your homes regularly,—a messenger from Gcd to adorn your souls and the souls of your children with the im-penetrable armor of Faith, and to instill into all the strong principles that are founded on Faith, and that will give them the courage to avoid all that is doubtful or wrong and stand up-bravely for all known to be right and true. - The Guidon.

Parents make a terrible mistake inrearing a family without furnishing agency of them good, wholesome reading. They carely be Catholic their bodies; they get healthy, wholefurnishing some food, and avoid everything that and guard against the trash that is circulated so freely, filled with all that is bad and vile.

REV. FATHER TWOMEY.

Canadian Mute, Belleville.

"Orator scholar, theologian," such are a two of the many attributes freely conceded to the new Pastor of St. Michael's, To the scintillating genius of his race and a knowledge of the matters and men not frequently found, Father Twomey adds a susvily of manner which gives grace to the strength and force of his personality. Coming as he does undervery trying circumstances, the conviction yet is general that he will rise superior to any and all obstacles in the path of a speedy reconstruction of the sacred edifice, the loss of which was so keenly feit. Sunday, the 22d uit, brought the rev. gentleman for the first time before his Belleville people, and the occasion was the signal for a very sympathetic demonstration. An address breathing the warmest welcome and devotion was presented to him by the congregation, with whom not a few outsides friends were associated. Our own children of that faith also participated Mr. M. Maaden, speaking in their name, expressed, in vivid gostures, the regard they felt for him, the same being interpreted by Mr. Denys. In his reply, the Rev. Father spoke very touchingly got their kindly words of greeting and should not fail to take a special interest in all that pertained to their welfare and advancement. Altogether, priest and people seem very proud of each other and many shall hope that success may crown their joint endeavors to wards the restoration of their former flag. Canadian Mute, Belleville.

BY A PROTESTANT THEOLOGIAN. CCCXXXVIII.

We have seen how Catholic theology limits the authority of the Church and of the Pope by the law of God, both natural and positive, so far as this latter is given with the note of un-changeability. hangeability.

Do Protestant governments acknowl-

Do Protestant governments acknowledge such a limitation?

One limitation they do acknowledge. It has been declared, both by English courts and by the Supreme Court of the United States, that a statute "contradicting natural morality" would be null and void. Say, for instance, says our Supreme Court, quoting, approvingly, an English decision, a law were passed declaring A's wife the wife of B, and B's wife the wife of A, no judge would be bound to take note of such an outrageous enactment. outrageous enactment.

I am afraid, however, that Protestant governments stop here. Many statutes are possible, not exactly outrageous like the one supposed, not introducing promiscuous concubinage, or temporary marriage, or highway robbery, or mur der, which, although not descending to the depth demanded by a George Meredith, or by that brazen company of Kansas women, yet might command what was distinctly wrong. Would our courts excuse the citizens for disobey ch laws? I am afraid not. In deed I remember an early decision of ar eminent tribunal—I believe, in fact eminent tribunal—I believe, in fact, the Supreme Court itself—which contents itself with saying: No citizen can be punished for disobeying a law enjoining what is intrinsically wrong, unless the language of the statute is explicit and unmistakable. Here, we see, he is held legally bound not to do.

Personal servitude, I take it, has not always and everywhere been wrong. Indeed, even at the South, I doubt not that very many masters and mistresse limited their own authority to wha they judged, rightly or wrongly, consistent with the best good of their servants. In my own childhood, spent in the South, I knew masters who declared the South, I knew masters who declared that their slaves must decide for them elves whether they would abide with them or not, that they would never re-claim them if they chose to go North. Yet the legal theory of slavery at the South was explicitly that the slave was

a simple instrument of his master's will, a relation to which it can never be law fal to reduce a human being. The ominent Judge Ruffin, of North Carolina, declared from the bench that no one could be more sensible than him self that such enactments are wholly morals: Yet every Southern judge and governor held him self bound to carry them out. In a really Catholic State, like Austria, an appeal from such decrees to the law of the Church or of God might be evaded under the pressure of interest, but it could be made. I fear that such an ap peal could not have been entertained in any court of our Protestant and orthodox South. The Justice who asked a man claiming a slave to show him God Almighty's bill of sale, lived in Vermont, not in Virginia or Mississippi.

The late Dr. George B. Cheever, was equally bitter against what he ed Rationalism and what he called called Rationalism and Romanism, declared that he took some little comfort when he heard the odious Dred Scott decision pronounced by a Catholic Chief Justice. True; nor do know that Catholic slaveholders at the South differed particularly from We know that men are continually drawn, by covetousness and must own to be contrary to their relig-ion. Yet a Southern prior ill-example, into courses which they divine; something which was main-tained by great Protestant preachers from the Potomac to the Gulf. It is true, the eminent Biptist clergyman, Dr. Fuller, of Baltimore, so affection ately eulogized by the Catholic Mirror, defended slavery indeed, but in no such un Christian interpretation of it. Said he of certain slaveholding laws: Disobey them most industriously

We can not deny that Latin legisla-tion concerning slavery has been very much milder than Protestant. We may ascribe this in part to the greater willingness of the Southern Europeans to intermingle with negroes and Indians but we must allow unless we are very ignorant or very disingenuous, that i was largely owing to the steady pressure exercised by the Spanish and th Portuguese orders and Bishops, unfail ingly supported by the Holy See, for securing to the inferior races their securing to the interior races their essential human dignity, and for facilitating their manumission. Indeed, as early as 1537 Pope Paul III. declared excommunicate all who should enslave the Indians, while, in our own time, the last trace of negro slavery in Christendom was wiped out by that most zealous of Catholics, the Regent Isabel, although she was warned that if she persisted, she would probably never reign in Brazil. I hope yet, if not from this world, yet from a better, to behold this noble-minded woman, as true a martyr in intention as her fellow princesses, the two Flavia Domitillas, niece and cousin of the persecutor Domitian, raised to the honors of the

altars.
On the other hand our Southern legis lation, except in Maryland, Kentucky and Missouri, bordering on the North was steadily directed to the opposite end from that of the Catholic States. namely, to depress the slaves out of taeir human worth, and to make their emancipation nearly impossible. was Luther's avowed aim, and his Southern followers, although ignorant of his wish, faithfully carried it out, though not so far as he desired, by enslaving whites too.

slaving whits too.
In 1850, we know, there were in the
North itself, multitudes of Christian
members and ministers who, acknowledging it as contrary alike to Scripture
and conscience to "deliver unto his master the servant that is escaped from him," nevertheless maintained, in curious oblivion of consistency, that we were morally bound to do this,

until we were able to repeal the Fugi tive Slave Law. Many maintained this to be right in itself, but to them, of course, our reasoning does not apply. The others, allowing that this law was contrary to God's law, nevertheless maintained that we were bound by it even in contravention of God's law. Had they been entertained with the frequent and abominably calumnious fiction, that the Pope claims the power to turn wrong into right, they would have been terribly scandalized; yet they did not hesitate to ascribe this biasphemous authority to the Congress of the United States.

When Mr. Seward, in answer to those who urged that since the law com-manded us to hand over fugitive slaves to their owners, we were bound to do so, declared that there is "a higher law," he was overwhelmed with denunciations. Daniel Webster, consume with thirst for the Presidency, mocket at this simple statement of natural conscience and apostolic Caristianity as at an anarchical fletion. From leading pulpits throughout the North—I am ing palpits throughout the North-1 am thankful to say, by no means from the greater part—we heard it proclaimed, under various filmsy disguises: "We ought to obey men rather than God." I believe Protestantism to have great

and beneficent characteristics, and do not look for a reunion of Christendom that shall let these go. As the eminent Catholic divine Mehler shows, the Reformation was by no means a mere movement of revolt, but had many excellent aims, which, however, he be-lieves to have been pushed into calamtous and disintegrating excess. Even our Puritan countryman, Professor Foster, treating of its distinctive prin-ciple, Justification by Faith, remarks that the Catholics were nearer the truth here than the Protestants. One thing we must allow, for it is allowed even by Professor Nippold, savage as-sailant as he is of the elder religion. The Reformers, shut up between the Hierarchy and the Crown, almost everywhere sold themselves to the Crown. A compact with the devil ould hardly have been more complete and more calamitous, Bucer, as cited by Janssen, expressly declares that are bound to obey the prince even if he com nands us to disobey God. Cramner propounds the brutal tyrant Henry as equally worthy of love with God Him-self. The Protestants, here and there, only saved their spiritual independence by resistance to Catholic, or in England to semi Catholic sovereigns. From this reproach, it is true, Calvin and Knox remain free, being more disposed to trample on the Crown that to submit to

In this country, as Dr. Lyman Abbo has well remarked, Tyranny robes it self in the pretensions of Democracy. We are told that to do wrong at the bidding of one man is, indeed, inadmissable, but that if a million, or fifty million, command us to do it, we are bound to obey. Thus, now that the individual Caesar is beginning to wax faint, the multiform and many headed C:esar begins to thrust himself between us and our God, us and our Saviour, us and conscience and revelation alike.

Puritanism itself, even in its stringent Baptist form, has here, in this way been subjugated by the Evil One. A violent Baptist assailant of the Catholic Church makes it one of his chief charges against her that, when State declares a certain marriage valid she does not allow this decision to bind her moral judgement. This means and can only mean, that if a State, as almost all our States except South Carolina do, declares marriages valid which, on any showing, Christ declares adulterous, the Church is bound, not merely to allow such people rights of dower and inheritance, with which she ion. Yet a Southern priest could not declare from the pulpit that slavery, as defined in Southern jurisprudence, is aritanism been enslived by the Prince

of Darkness in the name of Democracy Let me except from this condemnation the Free Baptist Morning Star and the Discipline Christian Standard. These do not hesitate to declare the most of our marriages after divorce simple adulteries.

We have yet more to say as to this matter of obedience.

CHARLES C. STARBUCK. Andover, Mass.

## CONFESSION.

IT IS THE CORRECT THING

For parents to have their children go to confession as soon as they reach the age of reason, generally considered to be when they reach their seventh year. For parents or teachers to assist their children in the examination of their onscience for their first confession. To have children go to confession

every three months until they make For adults to go to confession once

For women and children and those who are not employed during the day to go to confession in the afternoon, and leave the evenings and the hour just before supper for men and women who

must work for their living.

To examine the conscience well before going into the confessional, and thus

avoid unnecessary delay.

For a penitent to take his proper turn in going into the confessional, and not to try to get in ahead of some one

To ask courteously the one ahead for his turn if it is absolutely impossible to wait.

For a woman of leisure and piety to offer her turn to a man in a hurry, or to a working - woman whose time is

To reserve all matters extraneous from present sins about which one may want the advice of the priest for some other time than Saturday evening, when the confessional is surrounded by weary.

waiting sinners.

To speak in a whisper, but distinctly, in a tone audible to the confessor but not to those kneeling around the confessional.

To recite the Confiteor before going into the confessional, if time is a con-

sideration. To begin with the formula, "Bless

THE NAME AND ADDRESS OF

me, Father, for I have sinned. Since my last confession, which was one month ago" (or one week, two weeks, as the case may be), "I have" — then follow the sins.

To tell the number of times a sin has

THE CATHOLIC RECORD.

been committed, also any circumstance that would change the nature of the sin, so as to save all need of questions on the part of the priest.

To go up to the front of the church to say one's penance and other prayers to be out of the way of the waiting penitents. - The Correct Thing for Catholies.

#### FIVE-MINUTES SERMON

Sixth Sunday After Epiphany.

HOW TO MAKE CONVERTS.

The kingdom of heaven is like to leaven, which a woman took and hid in three m asures of meal, until the whole was leavened. By the kingdom of heaven is meant in this Gospel, as in many other places, the holy Catholic Church; the spiritual kingdom of God, which is of heaven, though on earth; and leaven is another

word for what we call yeast, and is used in the making of bread. Our Divine Lord, then, tells us that Our Divine Lord, then, tens us that His Church, to which we belong, is like yeast; and His meaning, if we consider a little, is plain enough. It is, that as a little yeast is put into a mass of flour or dough, to raise it, as we say, so He has put His Church, which was in the beginning a very small thing, into the world, to raise the world to life and the knowledge and love of

Him. And certainly His comparison of the Church to yeast was fully justified. In the beginning the world was every where attracted and moved in spite of itself by the lives of the first Christians. The heathen could not help admiring their mutual charity, their patient and forgiving dispositions, their temperance and self-sacrifice; and they could not refrain from asking themselves and each other. "Who are themselves and each other: "Who are these that they call Christians? What do they believe, and what do they teach? What is it that makes them so loving and so amiable, so calm and peaceful, so happy in all their troubles, so ready to assist and serve not only ch other, but all the world beside? But no one could answer these ques tions but the Christians themselves so the heathen had to go and get in-structed in this faith which had been made so charming to them. Thus they were converted, and in their turn became apostles in the same way to

So the leaven spread through the mass; the contagion, so to speak, of faith, piety and virtue was diffused over the world; people caught it from their neighbors. The Apostles had no need to make many converts in any one place which they visited. If they got a few, these few would take care of the rest. The little congregations which they founded grew and multiplied wonderfully, in spite of distress and perse cution, by the force of the holy lives

and good example of their members. But was this way of growing only meant for God's Church in the begin-ning? No, by no means. Our Lord says that the leaven of His kingdom was to go on working "till the whole was leavened." Does it, then, still move the world in this way? If so, how rapidly ought the Church now to increase, when there are a thousand faithful for one in those early days!

Yes, my brethren, it ought. spite of the boasts which the world is naking of its reformed religion, especi ally just now, and of its progress and civilization, it feels at heart very uneasy. It has fallen away from God, and lost the truth, and in its inmost soul it knows this; and it is looking for some one to bring light to its darkness, and to put its confusion in order.

Why, then, does not the Church increase more rapidly? Why does not the world now come to us as it did in those former days of its anxiety and doubt? Prejudices it has now against us, I know; but it had its prejudices then, too. There are many slanders believed against us, but that has been so from the very beginning; our Lord warned us of this, and it is a mark of His true Church to be thus belied. So this is not the real trouble; no, the trouble is that most Christians do not by the good odor of their lives induce the world to inquire into their faith, and thus overcome its prejudices. may argue till we and every one else are ready to drop, but we shall never be as the first disciples were—the leaven of God's kingdom—till we show by our lives that there is something more in us than the natural feeling, good or bad, which make up the liveof others. Christians who forgive and excuse their enemies, who have charity for all, who are chaste and pure in word and deed, who are bumble and self-denying, those are the ones -and, thank God, such there are—who make converts; and if we want the leaven of the kingdom to spread and raise the world to Christ we must be like them

Personal devotion to Jesus Christ, familiarity with Him, is an obligation for us. It must be the fruit of study and prayer. We say of those whom we love, and with whom we are familiarly acquainted, "He would say this, he would act in this way, this reminds me of him, this is like him." So must we come to know Christ our Lord, that we must conform ourselves to Him, and bring out His character istics, some in one way, some in another.

## LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession standing and personal integrity permitted

by:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Koss Premier of Ontario,
Rev. John Potts, D. D., Victoria College
Rev. William Caven, D. D., Knox College.
Rev. Father Teefy, President of St. Michael's
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IT'S JUST AS FOOLISH

to attempt to quench the fires of disease, to check its onward spread, by using a stimulant, a medicine, preparation, tonic or treatment that depends for its effects upon an srifficial stimulant, either form sleohol er other drugs, as it is foolish and for hardy to pour coal oil upon a fire to quench the flames. You wouldn't bess foolish—you would pity a person who would—you that is jus, what you and thousands of others are deing 'every day that you pour into your stomachs, that you put into your system, the drugs, ionics tablets, powders and compounds, made to sell, and to sell out? They only serve to feed the fires, not to quench them.

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Vitae Ore and Vitae-Ore only can put and retain them there.

I'you are sick and alling if you are all run down, if your organs your blood, your stomach, your meant, your kidneys are not working right, if YOU ARE SICK AND DO NOT KNOW WHAT IS THE MATTER THE WONDERFUL NATURAL MINERAL REME! YA TRIAL and the chance it needs to prove all this to you It won't cost you a penny! THEOWARES TAKE A L'THERISK! What doctor, what hospital what sanitarium has ever offered to treat you in this way? What other medicine has ever been so offered? You are to be both and by JURY, to PASA UPON IT You have the entire says of If it helps you, you pay for it—sit does not help you you bon or PAY FOR IT. One pakes, ENUUGH for almonth's entire says of If it helps you, you pay for it—sit does not help you you bon on PAY FOR IT. One pakes, ENUUGH for almonth's trial, it all that is necessary to convince you. How can you refuse? If you need it and do not send for it, what is your excuss? You are to be the judge! READ OUR SPECIAL OFFER!

### Sent on 30 days Trial BY MAIL, POST PAID.

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WE WILL SEND to every sick and ailing person who writes us mention Wing The Catholic Record a full sized One Dollar package of VITE ORE by mail, post paid, sufficient for one month's treatment to paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ass our pay only when it has done you good and not before We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. VIFE-ORE is a natural, hard, adamantine, rock-like subtance — mineral—Ore—mined from the ground like gold and silver, and equires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious m water drunk fresh at the springs, It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, B ight's Disease, Blo ing, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailmetts, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, and General Debility, sands testify, and as no one, answering this, writing for a package, will deny after using. VITÆORE has cured more chronic, obstinate, pronounced incursible cases than any other known medicine, and will reach cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescriptions which it is possible to procure.

VITÆ ORE will do the same for you as It has for hundreds of readers of the CATHOLIC RECORD, if you will give it a trial. Send for a \$1 00 package at our risk. You have nothing to lose but the stamp to swer this announcement. We want no one's money whom VITAE. ORE cannot benefit. You are to be the judge! Can anything be more fair! What sensible person, no matter how prejudiced he or she may be who desires a cure and is willing to pay for it, would hesitate to try VITE ORE on this liberal offer? One package is usually sufficient to dinary cases; two or three for chronic, obstinate cases. We mean cure ordinary cases; two or three for chronic, obstacts cases. We have just what we say in this announcement, and will do just as we agree. Wrie today for a package at our risk and expense, giving your age and nts, and mention the CATHOLIC RECORD, so we may know that you

#### CURED OF RHEUMATISM AT THE AGE OF 80.

About two years ago I had an attack of Rheumatism in my shoulder, which caused me considerable pain in my neck and my arms were bady swollen even to the ends of my fingers. The pain passed to my other shoulder and I suffered so terriby I could hardly turn over in my bed and could not put on my clothes without great



my bed and could not put on my clothes without great diffi uity. I was troubled in his way for some time, until haw the Vitae O e advertisment, "You Are to Be the Judge," It attracted my steention and I read the and as I wanted to make a waste of the constitution of the control of the contr

#### A COMPLETE BREAKDOWN Had no Strength, Heart was Weak, Could not Rest.



For years I was troubled with a complete breaking down of the system. My streng hiefe me entirely and I was as weak as a child, often teeling as though I had not strength to breathe. My heart was so weak it seemed as though it would stop bearing, and my family was afraid I would die of heatt faiture. I took a great deal of medicine, but none of it did me anv good: I was always so tired and could not rest and often cried with weakness. I bought a medical electric battery, and although it gave me some relief it was only temporary. Vitae Ore was then brought from y norice by an advertisement. I have used it now for three months', time and powers too highly of I sm new strong and feel better than ever before in my life. Vitae Ore has done all this for me and I will always be ready to speak highly of the remedy.

MRS JNO, E DAVIS, Box 373, Parry Sound, Ontal

MRS.JNO, E. DAVIS, Box 373, Parry Sound, Ont.

Middle-Aged and Elderly People Should Use It.

As old age approaches the necessity for such a tonic as Vitae Ore becomes each year more and more manifest. As is generally known, all through life there is a slow, steady accumulation of colorrous deposits in the system, making the transition from the soft, gelatinous condition of infancy to the hard, osseous condition of old age. These calcerous deposits anaturally interfere with the functions of the vital organs, and when they become excessive and resist expulsion, result in the dryness and stiffness of old age. In early life these deposits are thrown off, but age has not the power to do so unless assisted by some outside stimulant. Vine Ore, apart from its powerful disease curing, health restoring action is just the ideal stimulant. for middle aged, elderly people, in mar it enters the blood displyes the hard calcerous matter, and almost entrely eradicates the oscilic deposits so much dreaded by old people. It enriches the blood with the necessary hematinic properties, drives all foreign matter from the circulation and prolongs vigor and activity in both men and women to a rips old age.

NOT A PENNY UNLESS YOU ARE BENEFITED. This offer will challenge the attention and consideration desires better health or who suders prins, ills, and diseases which have defied the middeal world and grown worse with age. We care not for your skepticism, but ask-only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. Address

## THEO. NOEL, Geologist,

Yonge Street,

TORONTO, ONT.

Those who would see the terrible results of socialism need only look to conditions in Colorado.

#### LA GRIPPE'S RAVAGES. THE VICTIMS LEFT WEAK, NERVELESS

AND A PREY TO DEADLY DISEASES.

La grippe, or influenza, which sweeps over Canada every winter, is probably the most treacherous disease known to medical science. The attack may last only a few days, but the deadly poison only a few days, but the deadly poison in the blood remains. You are left with hardly strength enough to walk. Your lungs, your chest, your heart and nerves are permanently weakened, and you fall a victim to deadly pneumonia,

bronchitis, consumption, rheumatism, or racking kidney troubles. Dr. Williams' Pink Pills never fail to cure the disastrous after effects of la grippe because they purify the blood and sweep away its poisonous germs. Every dose makes new, warm, rich blood which brings health and healing to every part of the body, This is proved in the part of the body. This is proved in the case of Miss Dorsina Larglois, of St. Jerome, Que., who says: "I had a severe attack of la grippe, the after effects of which left me racked with pains in every part of my body. My appetite completely failed me; I had severe headaches, was subject to colds with the least exposure, and grew so with the least exposure, and grew so weak that I was unable to work at my weak that I was unable to work at my trade as dressmaker. I tried several medicines without the slightest success until a drug clerk advised me to take Dr. Williams' Pink Pills. I acted upon his excellent advice and the pills rapidly and completely cured me. My strength returned, the headaches and cough disappeared, and I am again en-joying my old-time health. I am satis fied that if sufferers from la grippe will use Dr. Williams' Pink Pills they will speedily recover from those after effects which makes the lives of so many people

Dr. Williams' Pink Pills cure all the common ailments due to weak and watery blood, such as anaemia, head-

aches, sideaches, indigestion, neuralgia, rheumatism, sciatica, nervousness general weakness and the special ail general weakness and the special ailments that growing girls and women do not like to talk about even to their doctors. But only the genuine pills can do this, and you should see that the full name "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. If you cannot get the genuine pills from your druggist send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed 50 cents a box or six boxes for \$2 50. or six boxes for \$2 50.

Bickle's Anti Consumptive Syrup is agree able to the taste, and is a certain relief for irritation of the threat that causes backing coughs. If used according to directions it will break the most persistent cold, and restore the air passages to their normal healthy condition. There is no need to recommend it to those familtar with it, but to those who seek a suremedy and are in doubt what to use, the advice is—try Bickle's Syrup.

If your children are troubled with worms

remery and are in doubt what to use, the advice is -try Bickle's Syrup.

If your children are troubled with worms, give them Mother Grayes' Worm Exterminator; esfe, sure and effectual, Try it and mark the improvement in your child.

THE FLAGGING ENERGIES REVIVED—Constant application to business is a tax upon the energies, and if there be not relax ation, lass tude and decression are sure to intervene. These come from stomachic troubles. The want of exercise brings on nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parm-lee's Vegetable Fills will be found a recuperative of fare power, restoring the organs to resilith'd action. dispelling depression, and reviving the flagging energies.

IN THE BACK.

YOU PAY ONLY WHEN CURED.

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CHATS WITH YO

FEBRUARY 11,

Good sense is a fund a turies. It is a jewel of whose value he alone u has lost it, or who obser others who have lost it ethers who have lost it I think no price too g gaining it and keepin possession of eyes that ment that discern...—C

Congenial Emp Employment lengther genial employment ma To be busily happy in most of one's capabiliti living. Cheerfulness in

Sunny people disp cloom, those with whom they countries as the sun drives When they enter a roo where the conversatio ging, and where ev ings like the sun bi Everybody takes on from the glad soul Tongues are united, hich has dragged bec spirited, and the w Cheerfulness Whil

This power to scatt to radiate gladness a There is nothing else pat into your life, e thers, which would p the cultivation of s business or profession

social relations. Busings instead of having lends will seek you, wide its doors to you. position is a fund of r magnet for the good Mayor John T. C River, Mass., had no high office which he in life was not an had grit, ambition and He made up his

ago that he would be was dependent upon education he natural tention to an occupa net him a fair and in and took up street ra railroading he spent studying law. After ration, he entered B Law School, from wh four years ago. Sin been a practicing law head of the street rai What our Public Austere manners

freedom and uphold f but a people given or lights, to foolish froli tion, love license n and, if you give them care not what master The Puritans of New truest instinct of pol that instinct made th austere, averse gayety and to loose better for us if our ps. to have the Par

the Pagan Sunday of There must be public life something and conscience as we for it is the disgrace its chief concern sho political contests columents of office. Spalding.

A modest, unassum man, to his great su promoted to a posi advance of the one He did not understa or how he had prepa enexpected promoti however, and those watching his career sciously, he has bee promotion ever sine errand boy in an o been advanced in m and if every step directed toward it, adopted a more effe attainment of his er

As a boy, this wait to be told thin that when it was ob be done. He found eyes and ears open, stantly on the ale knowledge; and h ever he saw needed waiting for instruct thing that was give as he possibly could wait for big oppo his chance in ever came his way. In nesslike, and polit he wrote, he found self culture, for lea cise and how to ex clearest and purest an opportunity for in filing away par the office clean and few of the steps w promotion, althoug them he was not co laying the founda

Concentr A great many omething to say to the younger g best means of w none of them see cient importance other words, they necessity in the st The careless me methods of though

and unripened m understanding of centration, let al plication. Thought force steam power whe while day dream correspond to the

#### CHATS WITH YOUNG MEN.

Good sense is a fund slowly and painfelly accumulated by the labor of centuries. It is a jewel of the first water, whose value he alone understands who has lest it, or who observes the lives of who have lost it. For my part, think no price too great to pay for gaining it and keeping it, for the possession of eyes that see and a judg-ment that discern.—Charles Wagner.

Congenial Emp'oyment. Employment lengthens life and congenial employment makes it happier. To be busily happy in making the ut-most of one's capabilities is fullness of

living. Cheerfulness in Work.

Sunny people dispel melancholy, oom, worry, and anxiety from all ose with whom they come in contact, the sun drives away darkness. When they enter a room full of pe where the conversation has been lagand where everybody seems they transform the surround ings like the sun bursting through thick, black clouds after a storm. Rverybody takes on a joyous spirit from the glad soul just entered. Tongues are united, the conversation which has dragged becomes bright and spirited, and the whole atmosphere vibrates with gladness and good cheer.

Cheerfulness While at Work. This power to scatter sunshine, and

This power to scatter sunshine, and to radiate gladness and good cheer, everyone should cultivate.

There is nothing else which you could put into your life, except service to others, which would pay you so well as the cultivation of sunshine in your business or profession, and in your registralitions. Business will come to social relations. Business will come to you instead of having to be sought, friends will seek you, and society open wide its doors to you. A cheerful dis-position is a fund of ready capital, and magnet for the good things of life .--

How he Succeeded.

Mayor John T. Coughlan of Fall River, Mass., had no royal road to the high office which he new holds. His had grit, ambition and force of charac-ter. He made up his mind some years ago that he would be a lawyer. As he was dependent upon himself for an education he naturally turned his at tention to an occupation that would not him a fair and immediate income, and took up street railroading. While railroading he spent his spare hours studying law. After two years preparation, he entered Boston University Law School, from which he graduated our years ago. Since then he has been a practicing lawyer and the active head of the street railway union.

What our Public Life Needs. Austere manners lead to political freedom and uphold free governments: but a people given over to sensual delights, to foolish frolicking and dissipa tion, love license more than freedom and, if you give them wine and a show, care not what master rules over them. The Puritans of New England had the truest instinct of political liberty, and that instinct made them serious, earn-est, austere, averse alike to childish gayety and to loose conduct. It were better for us if our liberty is dear to se, to have the Puritan Sabbath than

the Pagan Sunday of parts of Europe.
There must be brought into our
public life something to appeal to mind and conscience as well as to interests; for it is the disgrace of a nation that its chief concern should be a question of money and that the significance of political contests should lie in the moluments of office. - Right Rev. J. L.

Spalding. Unconscious Success-training.

A modest, unassuming young business man, to his great surprise, was recently promoted to a position very much in advance of the one he then occupied. He did not understand when, or where, or how he had prepared himself for such anexpected promotion. His friends, however, and those watching his career, know that, unconsciously, he has been preparing for his promotion ever since he got a job as an errand boy in an office. Indeed, if he had had the position to which he has been advanced in mind from the outset and if every step he took had been directed toward it, he could not have adopted a more effective means for the

attainment of his end.

As a boy, this young man did not wait to be told things, or to do this or that when it was obvious that it should be done. He found out all he could for himself by observation, by keeping his eyes and ears open, and by being constantly on the alert to increase his stantly on the alert to increase his knowledge; and he always did what-ever he saw needed to be done, without aiting for instructions. He did everywaiting for instructions. He did every-thing that was given him to do as well as he possibly could do it. He did not wait for big opportunities, but found his chance in every little thing that came his way. In every errand he did he found a chance to be prompt, busi nesslike, and polite. In every letter he wrote, he found an opportunity for self-culture, for learning how to be con cise and how to express himself in the clearest and purest English. He found an opportunity for neatness and order in filing away papers and in keeping the office clean and tidy. These are a few of the steps which led to his rapid promotion, although when he was taking hem he was not conscious that he wa laying the foundation of his career road and deep .- Succes

Concentrated Effort.

A great many thinkers have had something to say in the way of advice to the younger generation as to the best means of winning success, but none of them seem to have given suffi-cient importance to concentration. In other words, they have failed to convey the right idea of its value and absolute necessity in the struggle for supremacy.

The careless mental habits and fickle methods of thought so common to young and unripened minds preclude a clear understanding of the principle of concentration, let alone its successful ap-

Thought force is as irresistible as correspond to the escaping steam of an

engine at rest. Its noisy vaporing appeals to the superficial senses, con veying an impression of strength that is deceptive, for steam never becomes

is deceptive, for steam never becomes visible until the pressure or concentration is removed and it is set free. Then it is harmless and useless. So it is with thought, which is wasted by foolish boasting and vain promises. But once its force is silently concentrated in a cylinder as it were concentrated in a cylinder, as it were, toward a specific purpose, it become invincible. Like the engine, th wheels begin to revolve and continue to do so while the pressure lasts.

Choose a destiny, young man, and then strive for it with might and main. Think success, constantly, dream of it, but always with one definite object in

Some thoughtless maxim maker once said: "Aim as high or said: "Aim as high as possible and you will be sure to hit something good." This is all wrong. Of course, it is well to have a high final target in view, but all concentrated effort should be directed toward the one at hand.

No one can achieve success at a single bound. Nature's great law of evolution compels progress a step at a time, and each step demands as much atten-

tion as the highest.

Many young men who read this article will probably say it is all very true and promise themselves to amply the theory at once, but, lacking the understanding to properly direct their patural powers of concentration, they natural powers of concentration, they promptly forget all about it and go on drifting as before.

If they would only pursue the serious objects of life with the same persistent, concentrated effort that they do their profitless pleasures, how differently would be the end of their careers. different

The Fool Who Won.

When Horace Greeley, first went to New York city, a green, awkward country boy, he met with discourage ment. For two days he tramped the streets, visiting two thirds of the printing offices in the town and always receiving a cold refusal of his services.

His biographer, Mr. W. A. Linn, says
that by Saturday night Greeley was
satisfied that the city offered him no
hope of a living. He decided to leave
for the country on Monday, before his last dollar was gone. It happened that some acquaintances of his landlord, who called on Sunday, told him of an office where a compositor was wanted. Greeley went there Monday morning before the place was open. His ap-pearance was so uncouth that he would have been rejected there also if the foreman had not had difficulty in get ting a compositor for a piece of work he wanted done. This was setting up a small New Testament with narrow columns, the text interspersed with references to notes marked in Greek and other unusual characters. So com-plicated was the task and so little could the compositor earn at it that several men had abandoned the work almost as soon as they had begun it. The foreman offered the work to Greeley, believing that in halfa day the boy would prove himself incapable of performing it. When the proprietor saw Greeley at work, he asked the foreman why he hired that fool and said,
"Pay him off to night." But the fore
man did not pay him off. This boy had
worked on a New England farm, had
cut wood in the winter cold and in summer had worked in the fields under the noon sun. He was not afraid of toil. He set that Testament. When the foreman examined the first proof he found that Greeley had set more

type and set it better than any one else who had tried. Some H lpful Thoughts.

"Life," observes St. Gregory Nazian-een, "is like a market; its day once passed, all further bartering is at an end.'

Good citizens are made out of good nen, and you can't make them out of

Loyola.

The soul has no pillow softer or smoother, on which to rest, than a good nscience. - St. Gregory the Great, Cold is the heart that does not beat

onicker at the mention of its native land, and that does not linger with its weetest affections around its early home, the only home it ever finds in this wide world.—Brownson. In the calm and sweetness of a good

conscience the trials light: for the virtue of patience renders their burden easy.

The lesson of our daily lives should be always to be faithful to conscience in all things, no matter how small and trivial they may be. Then peace and happiness will make their dwelling place within us, a boon which surpasses the possession of every other earthly

If a person determines early in life that a cheerful disposition is worth having, and strives to obtain it, and does so, that person is a success in a fine sense of the word. Of course, com-paratively few men ever stop to think about success in this form, but if they will acquire the habit, I will guarantee a larger measure of satisfaction than have met with before.-Leigh Mitchell Hodges.

Whatever it may be that God has destined for us yet to do, one thing is beyond doubt or peradventure—we can only prepare rightly for its coming and nsummation by being truthful, sincere and courageous.-L. H.

## IMITATION OF CHRIST

THAT WE MUST EXERCISE OURSELVES IN HUMBLE WORKS WHEN WE CANNOT ATTAIN TO HIGH THINGS.

For I will make thee forget thy pains and enjoy internal rest.

I will lay open before thee the pleasant fields of the Scriptures, that with

dilated heart thou mayest begin to run

in the way of My commandments.

And then thou shall say that the sufferings of this present time are not steam power when properly directed. worthy to be compared with the glory while day dreams and idle longings to come which shall be revealed in us. -Rom. viii. 18.

#### OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. Carriage of the Cross.

LUCY'S CARRIAGE.

We shall have a perfectly lovely time abroad, Lucy," said Faith Madison, one cold March day when the east winds were blowing sharply and the trees had a yet their winter bareness.

"Yes, I am looking forward to it "Yes, I am looking forward to it immen ely," said Lucy, a tall slight girl, with dark eyes and an earnest, rather sad expression of face. Faith was a contrast to ber friend, for she was small, with grey eyes, fair, wild-rose complexion and plenty of soft light

"It will be so delightful, your being new to it all," said Faith. "Mother and I have been so often and are so de voted to Italy and Switzerland, and I know exactly all I want to see. All my favorite pictures, my best loved churches—oh, wait till you are in St. Peter's !—the Swiss snow mountains and everything. We shall enjoy it all so much together."
"Yes, and as I have never been out

of England, you can imagine how I long to go abroad. It has always been a dream I longed to realise. But still these last two years have been beautiful, and even going to Italy can hardly

be better. "Wait until you see," said Faith smiling, and thinking of all that was in

store for Lucy.

The girls were having their tea as they talked in Faith's home, a large and most luxuriously arranged flat in one of the best quarters of London. Not only were there the signs of wealth all round them, but everything denoted sultivated taste and a keen perception

of what was good and true in art.
"I wonder what mother can be about," said Faith, glancing at the clock by her side; "she is very late. I with she would come back." " How you miss her when she is not

here," said Lucy, looking rather wistfully at Faith. "Yes—always. Nothing seems right without mother; you see, we are such capital friends as well as being mother and child, and we have always been so. I was born as you know just after my father died so suddenly, and mother was heart broken with grief, and my coming seemed the only earthly comfort

"They say only children are generally spoilt," said Lucy, "but I do not think that you are, though every one can see that Mrs. Madison thinks no end of you, and nothing too good for

"It's quite a mutual thing if she does, and of course I know she sees me in a very conleur de rose light, and thinks me ever so much better than I am; but I think her perfect, can't imagine any one could come up to my dear, sweet mother," said Faith. "I do wish she would make haste home."

"You can't wonder that I envy you, Faith," said Lucy sadly, "when I contrast your lot with my own. You and your mother all in all to each other, I, with a mother in name and little else."

"Yes," said Faith in a low voice,
"I often think of it. You don't know
sometimes how painfully it comes across me, the contrast as you ay in our lives. I almost feel I am too happy. Life is so very sweet and bright, and I have all and everything that any girl could

wish for."

"I tnink you have," said Lucy.
"But what I envy you is your mother and the affection with which she surrounds you, for although I like all the luxuries and beautiful things of life, I don't envy you what you have, especially as since I have lived with you you have made me share all the pleasures of you life just as if I was your sister."

" Of course, that was what you came No one will ever govern well who has not become a thorough master in the art of obeying well.—Ignatius of the art of obeying well.—Ignatius of all nice plans for me, Lucy, and I think of it." mother was so clever to think of it.

"She certainly came to the rescue when the world looked very dark to me," said Lucy thoughtfully, and at that moment the subject of their remarks entered the room.

Mrs. Madison was very like Faith in appearance, only her face was graver. Mother and daughter exchanged a quick glance which was eloquent of per-fect trust and good understanding be tween them, and for the next few minutes Faith bustled about ordering fresh tea to be made and waiting on her mother when it came with evident enjoyment, while Lucy looked silently

Lucy Tennant's experience of life had been very different from that of Faith Madison. When she and her twin brother was ten years old their father died, and Mrs. Tennant, who disliked children and thought them a very great bore, arranged to place hers at so where, when necessary, they could remain or at least be seen after during the holidays. She had just decided on sending Bernard to Downside and Lucy to a suburb of London, when her brother in law, who had no children, offered to adopt Bernard and take him

out to his home in Chicago. Mrs. Tennant shed a few tears which she felt were due to the occasion and

demurred a little. Mr. Mark Tennant was a determined man, and having set his heart upon adopting Bernard, to whom he had taken a great tancy, he saw quite well that Mrs. Tennant's hesitation was easily to be got over, and he pressed the point firmly. Besides his desire to bring Bernard

back to gladden his home and rejoice his wife, who had often wished to adopt a child, he was anxious that the boy should be carefully brought up in the Catholic faith. His brother had been a Catholic like himself, but it had been a mixed marriage and Mrs. Tennant was a frivolous little butterfly, caring nothing about any religion but strongly imbued with ignorant prejudices against the Faith.

TO BE CONTINUED.

Ill fitting boots and shoes cause corns, Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

#### THE HOLY NAME.

"From the rising of the sun," says the Psalmist, "until the going down of the same, the name of the Lord is worthy of praise," and yet is it not sad to reflect that that very Name, which was given in love and mercy for our race, which was taken by the Son of God to prove His pity for us, should be the name most abused by men, even by those who still claim Him as their God and their Redeemer. That the Name which is adored in the highest heaven cherished in the hearts of all God's de-vout children, which is dreaded in ell making demons tremble, should be in sulted and blasphemed by those whom He came on earth to save! When you hear God's holy Name blasphemed or taken irreverently, say with your lips or in your heart, "Blessed be God" or, "Blessed be the Adorable Name of Jesus," if it is the sacred name of Jesus that is blasphemed, in order to repair the insult offered Him .- The Guidon

#### DRUGGING CHILDREN.

The mother who gives her little on "soothing stuff when it cries surely does not realize that she is simply drugging it into temporary insensibility with a poisonous opiate. But that is just what she is doing. All the so-called "soothing" medicines contain poisonous opiates; they are all harmful—some of them danger-ous, and should never be given to children. Baby's Own Tablets are sold under a positive guarantee that they contain no opiate or harmful drug. The Tablets speedily cure all stomach troubles, constipation, diar-rhoea, and simple fevers; they break up colds, prevent croup, ease the pain of teething, and give healthy natural sleep. When little one cross, peevish and ailing, give When little ones are Baby's Own Tablets and you will find there's a smile in every dose. 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.

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Sentence.

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