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# Catholic Record.

## VOLUME XXXI.

LONDON, ONTARIO, SATURDAY FEBRUARY 13, 1909. " When The Girls Come To The Old now earry from ruin, on account of fold-

House."

When the girls come To the old house, to the old, old house When the girls race through it— How will they endure it With light and warmth and fun, Beyond the touch of the sun.

When the girls run through it, How the old house will awaken Never fear! It will not rue it
When it feels its old bones shaken,
From ancient sill to centuried rafter,
With sweet girl laughter.

When the girls race through it, nook, That it never forsook, How it will run

When the girls pursue it With frolic and fun! Old house! old home! Come light The fires again on the dear hearths of

All must be bright ; Not a room shall be cold; And on the great hearth—where, in the

old days, Beside the fierce blaze There was roo ", and to spare, for each grown-up and child—
High let the fire be piled!

Old house! old home! You need no wine To cheer you now, for the joyous ripple Of girlish laughter is quite enough

tipple! Oh, what liquor Like the innocent shine,

The sparkle and flicker, In the eyes of youth!

'Tis youth, old house! 'tis youth that fills you; Youth that calls to you; youth that thrills you.

quaint old stair— And to bring back to earth

The old, sweet mirth.

## MISSIONARY LIFE IN WYOMING.

By Rev. N. Endres In October, 1906, my priestly and missionary life began in the vast field of northern Wyoming. This was a new life altogether. After a few days spent at Cheyenne—a much-needed rest after the long journey from Belgium—I de-parted, fresh in mind and body, for the parted, fresh in mind and body, for the missions. A journey of three days on some slow half-passenger and half-freight trains brought me to my destination. It was a typical Western town, with its many tents, little houses, etc., wide-open saloons and, beyond the flat, the mountains. In the morning, after having taken breakfast in a saloon—for I saw possible restaurant.—I took the old no other restaurant —I took the old stage coach, which, I dare say, did not look too inviting. I was the only pass-

It was a cold morning and I was but lightly dressed. After a few hours of driving we began the ascent of the mountains, while the snow storm raged. every now and then I shook myself to get rid of the intruder. Arriving at midway, we took dinner at the station, which we continued our journey. Toward the evening we landed in Thermopolis. On Sunday, for the first time, I said Mass on a table and in a private house, and announced to my small con-gregation that henceforth they would

I am the first priest stationed in this district. A Jesuit Father of the Crow Agency, Montana, visited Cody, but the other missions saw no priest, except once in a great while. The territory which I cover is not so very small—
iffeen thousand square miles. In this
entire district—larger even than many a kingdom in Europe—I found no such a thing as a Catholic church, and I regret to say there is none even now, for the simple reason that we can not afford it. Having no church anywhere, I was obliged to do the best I could for divine service. I have offered the Holy Sacrifice in all kinds of places—private houses; public halls, where, during the week, people dance and assist at shows; city halls, which generally are nasty

aces; washhouses and camps.
Wherever I go I take with me my little sacristy—for there is not even a set of vestments at the missions which I visit regularly. As regards altars, we great variety; a dresser or a Catholics give an entertainment, supper table in hotels or private houses; often, also, the desk I find in a city hall; sometimes a few planks or anything that can stand. Candle-sticks, being too heavy to be taken along on horseback, often cause us trouble. We use what

ng them or perching them behind a saddle. I travel continually from one mission to the other, saying Mass nearly every Sunday at a different place. I have made Cody my headquarters; not because there is a larger congregation, but because it is in the center, and besides, has the railroad. From here, then, I start on my trips, whether by train, stage or horseback. Last winter I had no horse and was obliged to travel by stage, and, by an unlucky coincid-ence, these stages make a good part of their trip at night. You can easily in agine how a person feels when about to climb in one of these coaches toward for 6 o'clock p. m., with the hope of arriving at your destination about midnight or after. While all the good citizens of the United States are comfortably lying under cover we drive slowly in the cold night climbing and descending the high it is the Packing Offen. ing the big hills of the Rockies. Often the eyes get heavy and a little sleep would be, oh, so welcome, but the rocks and holes in the road keep one awake by bumping the head against the roof. On such occasions the driver will ask by way of joking. "All aboard

During this long and dreary drive you will see no house; only the rocks and prairies, with the far-off shining lamp of some sheepherder. Then the cold! At the foot of some hills we will jump out and warm up by walking be-hind the wagon. Then you have the chance to be greeted by a snow-storm. I remember one of these. The weather was fair when we started, but very soon we could see the clouds coming over the white mountains and soon they reached us. In a very short time the roads and the fields were white, and, as the snow fell heavily, the horses could not feel the road any longer with their hoofs, and we were only midway. Then we lost the road; the driver had to leave the road and the children had the children of the golden, and the raven, and the pretty, pretty curls
Of the little dead girls
(Treasures put away in the old chest in the garret.)
Be glad, old house! the new girls have come to share it;
The great deep hearth his place and go in search of the right come to share it;
The great deep hearth, with room and to spare,
The dark garret, the wide hall, and the
The dark garret, the wide hall, and the

This and other experiences made t learn how to ride a bronco. It would be hard to say just how many miles I travel during a year, but taking the regular journeys of every month between the different missions, I count about five hundred miles a month. In summer I travel considerably more, since I visit farmers and camps distant from thirty to fifty miles from any town. During the Christmas week last year I travelled four hundred and seventy miles. Although the good Western hospitality saves me many hotel bills, nevertheless the cost of travelling the circuit amounts to \$25 or \$30 a month. At each mission a collection is taken up which should cover expenses (so metimes it does not), and besides should be part of my support. There is no such a thing as salary; the income of a year does not pay for the support of the priest.

The Master I serve has, as yet, no house in this region wherein to dwell, neither has His servant. I rent a room which serves as a parlor, reception room, which serves as a partor, reception room, bedroom and Church, for I offer the Holy Sacrifice on a dresser, even at home. While at the missions I accept the hospitality of some family. In the country the good-will of the people is

better than the bed. Roman collar. On one occasion in re-turning from a mission, I had as a companion on the stage a big, fat Mormon, well known in these parts. He was friendly and we had quite an interesting conversation, which we continued at the hotel. But I remarked there that inquiring eyes were on me and from their expression and the laughing I con-cluded the joke was on me. I could not find any reason, until, coming from the dining-room a man asked me: "Are you a Mormon elder?" It occurred also that people, seeing me going over the road, repeatedly asked: "Are you a travel-

ling man? "For what company do you travel?"
"I travel for the biggest company in he world."

They were staring at me, eager to hear the name—" For the Roman Catholic Church."

Then they were silent for a moment and, I suppose, satisfied.

It is astonishing that non-Catholics, as a rule, are not prejudiced against our religion. They say the Western people are broad-minded, and it seems The reason, in my opinion, does true. The reason, in my opinion, does not lie in their knowledge of our relig-ion, but in indifferentism. They do not much for religion. When the

or social, they are always well patron-

The population of this country is American, although there is a consider-able number of foreigners working on heavy to be taken along on horseback, often cause us trouble. We use what we find—from an empty bottle or inkstand to a little piece of board, on which we let the wax drop.

As stated before, there are no vestments to speak of. There is one fairly decent set at Cody, and I have another, which I use everywhere, white being the color, no matter whether the Mass is said in honor of martyrs or for the dead. One poor old chalice, a ciborium, two albs and some smaller linen; there you have the inventory of our sacristy.

coming into the country, as there were several coal mines opened last fall. To fully understand the religious con-dition, we must take into consideration that this country is new. Ten years ago not one town existed. Five years ago the Burlington railroad built a little branch which has since been extended The population is rather floating; fam ilies are not numerous. There are however a few "old timers," who, not with ever a few "old timers," who, hot with-standing the many years passed in punching cows and trying to farm, without seeing a priest have adhered to their religion. Some have joined for-bidden societies or have fallen away. There is no doubt that the Catholic Church has lost many children here also and still loses them every year. The and still loses them every year. and still loses them every year. The hearing of Mass once a month or twice a year is not apt to stir up religious enthusiasm. But it is a great consolation for the missionary to bring back to the Church men who have not made their Easter duties for five, twenty and even forty years. I have met Catholics who had not seen a priest for twenty years.

As a rule families are not large, on or two children being the usual number It is easy to understand that the rising eneration is not in good environment generation is not in good environment. There is no instruction, except once a month, and in the country often none at all. Some years ago the Bishop passed through the country and gave prayer beads to some children. They had no idea for what purpose they were to be used, and some of the girls worthem around their neck. Parents where the means could their growing shill be at the means could their growing shill them around their neck. Parents who have the means send their growing children to a Catholic school in the East, and thus they remain Catholics. Mixed marriages are proportionally numerous, but the Catholic party practices his or her religion and the children also, because the non-Catholic does not care. But here it is that you find few children.

if any. OnSundays when there is no Mass there is no gathering for prayer, since there is no chapel or common meeting place. The Sunday then is passed in such amusements as can be found by the young folks, outings, riding, etc.

The Catholic population is very small In a town of seven hundred inhabitants often you find only three or four Catho-lic families; in towns somewhat larger, possibly ten or twelve families. In the country districts you may ride for twenty country districts you may ride for twenty miles before you find one family, and some thirty five miles farther along there will be another. This makes it very hard for a priest. All you can do is to "keep going." Thus on Saturday very hard for a priest. All you can do
is to "keep going." Thus on Saturday
I will leave Cody for a mission forty
miles away; and all I see during that
long ride will be a man at midway or
some freighter outfit and some cattle;
no ranch, no house. Then on Sunday
morning I hear confessions, fix the altar
and read a Low Massin a private house.
Let the afternoof I gave instruction to and read a Low Mass III a private noise.

In the afternoon I gave instruction to the few children; in the evening we meet again for devotions. Since I am here I have not had the happiness of giving the Benediction of the Blessed Sacrament; we have no place. And should there be a sick-call, the sick person can not receive the Vaticum uness he or she lives until the morning. On Monday I may go to some distant ranch and say Mass there. That re-quires two days. Then I will come back to Cody, and unless I stay here for the following Sunday I must get ready to start again on Thursday or Friday.

To go to Thermopolis, my most import-To go to Thermopous, my most important mission, takes two days; one on the train, the other by stage. Travelling is not always a pleasure, as the following will show. Last winter I left Cody one Friday morning to visit Thermopolis. All along the road, at every little All along the road, at every little station, they switched and worked to When I first came to this country my ppearance caused public curiosity; eople were not used to the style of a country my property of the road at 2 o'clock the following morning, instead of 7 o'clock Friday. or morning, instead of 7 o clock Friday evening. Then I took my place on the stage. It was a very cold day, and we had not gone two miles when my cars began to burn. Having no cap, I took my cassock and wound it around my head. So we were sitting in that vehicle, talking a while, smoking a pipe or watching the prairie-dogs, alarmed at our arrival. The sun did not which is an exception in Wyoming, and finally at 6 o'clock we arrived at our

lestination, half-frozen and starved.

On Monday I was to go back to Cody. I was ready to take the stage at 3 o'clock a. m, but the driver forgot me, so I had to stay. Next morning I was fortunate enough to be taken along. The trip was full of incidents. In passing a creek the horses fell on the ice, broke where a day seemed a month. The fol-lowing day I took the train, hoping to be at home by night. This was a week of ill-luck, I am sure; for, arriving at the branch line, we heard that the train had in the morning. That is railroading in the West. The distances are great and travelling is slow. Since I came to my parish I have only once seen a priest of the diocese and this was on a visit of the Right Rev. Bishop, his priest accompanying him. If a Catholic should get sick suddenly how could I reach him on

built their church right in the start. I was told that the Methodist minister at Cody receives a salary of \$1,000 a year, and has his parsonage furnished. Other denominations, such as Presbyterians, Episcopalians and Baptists, have their churches. There is also a large settlement of Mormons, compromising four or five villages. The German Lutherans have a settlement, with church and passing the properties of the mations is a visit in the nations is a viii. 5.)

It is, the serious momentum the Catholic warned and imprudence difference the control of the properties of the nations is a viii. 5.)

five villages. The German Latherans have a settlement, with church and pas-tor. There is a Catholic settlement and so the priest must travel great dis-tances to reach but a few. It is evident that Protestant churches in this part of the country are liberally sup-ported by outside help. In some places my congregation, though larger than theirs can not even afford to keep a priest. It is a double blessing that he has no wife

Three churches are sorely needed, one in Cody, one in Thermopolis, and a chapel in Meeteetse. I have made ef-forts in that line; here is my experience. I can raise by subscriptions and by help of the Ludies' Society about half of the noney needed, but have no idea where to get the rest. To borrow money at 12 per cent interest is not a safe policy, for the population is small, not rich, and rather floating. But if we could have money advanced we could pay off the money advanced we could pay oil the debt in a few years, as I expect the places will grow, and the Catholic population also. Building is very expensive. To put up a frame building, 35 by 21 feet, and two tiny rooms, one for sacristy and the other for pastor's residence costs \$2,000

ce, costs \$3,000. If we want to have success in our missions, we must build churches and chap-els. It is a necessity. This is as poor a place as any in the States. If you through your Society, can do something for us, it will be as highly appreciated as it is badly needed.—Extension.

## WHAT IS CHRISTIAN MARRIAGE ?

Marriage is not meant to provide a man with a housekeeper or a drudge, nor a women with a bread-winner, neither is it intended for mere gratificaneither is it intended to the state of the state of the state of personal love; nor even to form a home and bring up a family. Views and purposes of this kind may be more or less justifiable. over all and above all, a Christian's end and aim in marriage ought to be per-sonal sanctification, the doing of the will of God, the eternal salvation of both the parties, and the bringing up of children in the fear and love of God. For the marriage contract differs materially from every human contract. True, every promise and agreement made beevery promise and agreement made between Christians must be made in justice, in charity and with reverence for God's law. But marriage is the most momentous of human contracts. It effects the second life. and be active even when nature gives

wonder if we are amazed at the rashness and reckiessness with which many of our young people engage in marriage. It is elear that in most instances they do not realize either the restraint, the unselfishness and the fortitude which will be required of them, or the serious obliga-tions which they will incur towards the wagon tongue and there we were the wagon tongue and there we were than ting all around for a stick in the darkness. We found a fence-post and repaired the wagon as well as we could. Naturally, all this took time, and as a result I missed my train and had to stop in a little place may train and had to stop in a little place where a day seemed a month. The followers and my train and had result in the place with the standard of the standard where marriage is poorly respected. Our people have before their eyes con-stantly the example of imprudent mardishonesty and intemperance, and mar-riages which too easily result in quarrels, separation and divorce. But our holy Catholic faith was given us, and has by God's mercy been preserved to us, precisely in order to separate us from branch line, we heard that the train had met with an accident. By this time I us, precisely in order to separate us from had become indifferent to delays, so I went into the car, said my office and fell fast asleep. When we arrived at Cody that I looked at my watch: it was 2 o'clock I and ards, and to live and act by higher standards, than the worldly, indifferent and unbelieving generation in which our in the morning. That is railroading in the morning. better — if we remembered our catech ism, and attended to the instructions in a burne, if we used, as we migh given in church—if we used, as we might the useful Catholic reading which can now be had without the slightest diffishould be better prepared to enter upon time? I know persons died thus without the consolation of religion.

Here, like elsewhere, the Protestants are far ahead of us. In every town you will find two or three Protestant ter understand that we are Catholics, a condition of life in which our own eter

built their church right in the start. I the nations that know not God." (Tob-

It is, therefore, a matter of the mo serious moment with pastors of souls that the Catholic flock should be frequently warned and exhorted to avoid rashness, imprudence and a spirit of unfilial indifference to the Church, in making engagements of marriage. First of all, no one should become engaged to a non-Catholic. It may be that in son cases this may be excusable or hardly avoidable. But it must never be forgotten that the Catholic Church strong ly dislikes such marriages, and that there are numerous evil results and spiritual dangers which in mixed marriages are almost sure to happen. is a double blessing that he has no wife and children. A contractor, to whom I was talking of our church building, made the remark: "When Protestants want a church they build and pay the contractor. I don't know how you Catholies do?"

Three churches are supported by the contractor of the contractor of the contractor of the contractor. I don't know how you Catholies do?"

Three churches are supported by the contractor of t this appears impossible, to make negagement until a proper dispensation

has been obtained from the Bishop. Next, a man or woman who is thinking of marriage should try to make sure that the other party is a person who will not make his or her life miserable. There are drunken, idle and loose-living oung men who are sometimes extren ly attractive to weak-minded girls; and a girl who marries a man of that description prepares for herself life-long trouble and unhappiness. A man who marries a vain, foolish, bad-tempered and extravagant girl, will never know what it is to have a happy home. Care-ful consideration and the advise of competent persons would in great measure prevent such marriages; but what too often happens is that a momentary pas sion, or a short period of frivolous com-pany-keeping, precipitates the imprudent youth or maiden into an engage-ment that is bitterly repented almost s soon as it is made. Christian marriage is the divine ma

chinery which creates the Christian home; and there is nothing, not even

the Pastorate and the treasures com-mitted to its keeping, on which the Kingdom of God in this world and the Kingdom of God in this world and the next more essentially depends than the happy Christian home. For all the dispensation of divine grace by the ministers of Christ may be said to be useless and of no effect unless there is the Christian home to receive it. It is the Christian home that furnishes the Christian multitudes, and that provides the priests for the altars of God. It is from the Christian home that come the worshipers for whom the Mass was inworshipers for whom the Mass was instituted, the eager throng that partake of the Sacraments, and the congregations who pray in common and listen to the word of God. The state of singleness and chastity has been blessed as the better part, but it is for the minor-ity; and even the celibate and the virgin must come from the Christian family. It is the multiplication and the exaltation of the family and the home that may be truly said to constitute the momentous of human contracts. It effects a man or a woman all through life, and in every hour of life. It calls for a constant self-restraint which can only be obtained through special grace. It demands a mutual love and affection which must not depend upon mere feeling or attraction, but which must endure ling or attraction, but which must endure and be active even when nature gives that may be truly said to constitute the no help, when the fancies of youth have died out, and when the other side has died out, and when the other side has perhaps grown to be faulty or unamiable. Marriage requires that most difficult of all attainments—the repression of one's native selfishness, and the constant exercise of consideration for others; for married man or woman is not permitted to live for more personal convenience of the holy House of Nazareth, reduced by the presence of Jesus. to live for mere personal convenience or comfort, but is bound to study every day the well-being and the happiness of every member of the family. Moreover, the care and bringing up of children is a most weighty responsibility. If children, by the fault of their parents, grow up without faith or niety, in had habits a most weighty responsibility. If enddren, by the fault of their parents, grow
up without faith or piety, in bad habits
that lead to vice, and in a neglect that
causes bodily or spiritual ruin, Almighty
God holds those parents answerable, and
their judgment will be heavy. So that their judgment will be heavy. So that breath of intemperance must never pol-marriage touches all the springs and depths of the spirit, and it is by their fear to enter; the clamor of cursing, the depths of the spirit, and it is by their behavior in the married state that married persons will secure salvation or incur damnation.

When we consider all this, it is no when we consider all this, it is no when the spirit of evil speech, the horrors of entirely spite of evil speech spite of evil speech spite of evil spite of evil speech spite of evil spit walls the stain and spot falsehood, scandal or willful harm. falsehood, scandal or willful hards. You that house is a sanctuary, where God should dwell. Peace and the spirit of God should be its atmosphere. The husband must love and support his wife, and treat her with the considerateness, gentleness and the forbearance which Christianity has taught the world. "Let every man," says St. Paul, "love his wife as he loves himself." (Ephesians v 33). The wife must respect her husband, obeying him, curbing her tongue, and making every allowance for the man and making every allowance for the man who wins the family's bread. Both should realize deeply the responsibil-ity of their children; trying to learn how to treat them rightly, as to their bodies, their minds, and their souls; seeing that they are accustomed attending to their prayers and showing them a good example by saying their own prayers; keeping them from the streets and from bad company; making them take full advantage of instruction, whether in the church or in the school; and at the same time showing them a love which, without omitting proper correction, will open their hearts, devesaid in honor of martyrs or for the dead. One poor old chalice, a ciborium, two albs and some smaller linen; there you have the inventory of our sacristy. There should be at least one set at every station, thus saving those I must

they cling the more closely to the heavenly Father, knowing that His will must be the best, and that He will never cease to be solicitous for them. May that Father and Lord, through Jesus Christ our Savior, send His blessing on the flock of His choice, that marriage may be holy, that every household may be truly Christian, that every home may be happy, and that every husband and wife may deserve, when the day of death shall come, to receive Our Lord's welcome to the life where all shall be as the angels of God in heaven.—Bishop Hedley, of Newport, England.

1582

## What a Converted Socialist Says.

David Goldstein, a converted social-st, writing from close knowledge of the organized enemy of religion and legit-mate government, says:

"It is my personal conviction, which I may say I have arrived at without association or affiliation with the institution -that upon the religious aspect of this great issue the fight now centers around the Catholic Church—which is the first and only Church that has boldly taken up the gauntlet thrown down with scorn and defiance by Socialism. This Church is not only international, or rather universal, and so equipped to meet the ower of the international enemy, but it s erected upon a basis—upon religious science—which gives it the strength to cope with the aggressions of the approaching foe. There are, I am aware, many persons who would rather see hell reign than that that the great Catholic Church should be the victor in so great, so masterful a struggle, for such I have but sympathy, for they but veil themselves in darkness. They may be assured if this institution fall in the fight (if that were possible, ) all religions, sects and cults would collapse in ruins."

#### CATHOLIC NOTES.

The American people have contributed through the Red Cross a total of \$889,990.25 to the fund for the relief of he earthquake sufferers in Italy.

By the will of the late Joseph A. Connor, of Omaha, five or six parochial schools will be built in that city. Each building will cost in the neighborhood of \$20,000. An endowment fund of \$2,000 for each school is provided for.

Miss Kathleen Mathew, niece of Father Theabold Mathew, Ireland's famous apostle of temperance, arrived in New York Friday from Dublin and will tour the country, giving lectures on Irish affairs.

His Lordship the Right Rev. Al. Mc-Donald, D. D., Bishop of Victoria, who left New York on December 10th, ar-rived at Rome on December 29. Bishop McDonald was consecrated on Sunday, January 3rd, by Cardinal Gotti, in the chapel of the palace of the Congregation for the Propagation of the Faith.

Conversions have greatly increased in Russia since the Czar's proclamation of freedom of worship last year. In a single diocese 230,000 United Greeks have passed into the fold of the Roman Catholic Church. In Lithuania and White Russia, the number has reached nearly 200,000 and in all Russian Territory,

Five provincials of the Jesuit order, with several priests from other cities, met with Rev. John J. Wynne of New York, at the St. Louis University, St. Louis, last Saturday afternoon to discuss plans for enlarging The Messenger, a journal published under the auspices of the Jesuit Order, of which Father Wynne has been editor for a number of

The Senate of California has chosen for the first time in the history of the State a Catholic Chaplain, in the person of the Very Rev. Henry H. Wyman, rector of old St. Mary's, San Francisco, and Superior of the Paulist Fathers on the Pacific priest was placed in nomination by one Hebrew Senator and the nomination was seconded by another.

Word comes from the Northwest that the Rev. Father Schnell is an inmate of a hospital, suffering from rheumatism. Father Schnell is known to fame as the origirator of the fight, since taken up by the government, against timber thieves and land grafters in the state of Oregon, Washington and Nebraska. Though his enemies considered him officious, he proved himself a public spirited man. He is at present pastor of Saxon,

The unknown benefactor who gave the Continental Hotel, Sea Isle City, N. J., as a summer home for St. Joseph's Orohan Asylum children and the Sisters of Charity in charge, and the property known as "Graydon," in Cheltenham township, Montgomery county, as a sanitarium for sick Sisters of St. Joseph has again given evidence of princely generosity by a gift of fifty-five acres of land near Rose Tree Inn, Media, in the same State, as a summer home for the boys of St. John's Orphan Asylum.

One of the several notable conversions chronicled since the great Eucharistic perior of a community of Anglican Sisters at the Convent of St. Catherine, in London. During the Eucharistic Congress Don Cabrol, Abbott of Farnborough, was commissioned by the Arch-bishop of Westminster to give religious instruction to the Sisters of this comlop their characters, and make their lives happy. The homes of most of us may be poor and humble, but, except in Eucharistic Congress. The feast of the Immaculate Conception was chosen for may be poor and numble, but, exceptions extreme cases, there is no reason arising from poverty which need make any Catholic home unhappy. The earnings of work, when not wasted on drink and folly, are, as a rule, sufficient to keep dispersion of the reception of the superior received days later the mother superior received. THE LIFE OF SIR WILLIAM WALLACE BY MISS JANE PORTER.

WALLACE AND LADY HELEN AT STIRLING CHAPEL-DE VALENCE ATTEMPTS THE

Though burning with stifled passions Earl de Valence accepted the invitation of Lady Mar. He hoped to see Helen and to find some opportunity of taking his revenge upon Wallace. The dagger seemed the surest way; and could be render the blow effectual, be should not only destroy the rival of his wishes, but, ridding his monarch of a powerful foe, deserve every honour at the royal hands. He accompanied De Warenne to the palace. Resentful alike at his captivity and thwarted passion, he had hitherto refused to show himself beyond the ramparts of the citadel: he therefore surprised, on entering the hall of Snowdon, to see such regal pomp and at the command of the woman had so lately been his prisoner at Dum-barton, and whom he had treated with the most rigorous contempt. Forget-ting these indignities in the pride of displaying her present consequence, Lady Mar came forward to receive her rious guests. Her dress corres ponded with the magnificence of the banquet: a robe of cloth of baudkins enriched while it displayed the beauties of her person: her wimple blazed with jewels; and a superb carkanet emitted its rays from her bosom. De Warenne followed her with his eyes as she moved from him. With an unconscious sigh, he whispered to De Valence, "What a land is this, where all the women are fair and the men brave!"

"I wish that it and all its men and women were in perdition!" returned De Valence. Lady Ruthven entering with and daughters of the neighbouring chieftains, checked the further expression of his spleen; and he now sought amongst them, but sought in vain, for Helen.

chieftains of the Scottish army with the Lords Buchan and March, were assembled around the countess at the moment a shout from the populace with-out announced the arrival of the Regent. His noble figure was now disencumbered of armour; and he appeared with no more sumptuous garb than the simple aid of his country. De Valence owned as he looked on him, and thank ed his stars that Helen was absent from sharing the admiration which seemed to animate every breast. The eyes Lady Mar at once told the libertine De Valence what were her sentiments to-wards the Regent. The entertainment was conducted with every regard to that chivalric courtesy which a noble that chivalric courtesy which a none conqueror always pay to the vanquished. Indeed, from the wit and pleasantry which passed from the opposite side of the tables, and in which the ever gay Murray was the leader, it rathe appeared a convivial meeting of friends than an assemblage of mortal foes. During the banquet, the bards sung legends of the Scottish worthies, and, as the board was cleared, they struck at once into a full chorus. Wallace caught the sound of his own name, accompanied with epithets of extravagant praise; he rose and motioned them to cease. They obeyed; but Lady Mar remonstrating with him, he said it was an ill omen to sing a warrior's actions till he were in capable of performing more, and begged he would excuse him from hearkening

"Then let us change their strains to

dance?" replied the countess.
"I have no objection," answered Wallace; and, putting the hand she pre-sented to him into that of Lord de Warenne, he added, "I am not of a sufficiently gay temperament to grace the change; but this earl may not have the were marshalled for the dance.

As the hours moved on, the spirits of

Wallace subsided into a sadness which he thought might be noticed; and, whispering to Mar that he would go for an hour to visit Montgomery, he withdrew unnoticed by all but his watchful

De Valence, who hovered about his steps, had heard him inquire of Lady Ruthyen why Helen was not present He was within hearing of this v also, and stole out after him; but, for once, the fury of hatred met a temporary disappointment. While De Valence was prowling along the paths to the citadel, Wallace had taken a different track. As he walked through the illuminated archways which led from the hall, he perceived a darkened passage. Hoping to quit the palace unob served (for he was aware that, should go the usual way, the crowd at the gate would recognize him, and he could not escape their acclamations.) he followed this passage, and at last found himself in the chapel.

While advancing towards the altar, he was startled by a voice which utter-ed these words:—"Defend him, Heavenly Father! Defend him, day and night, from the devices of this wicked man; and above all, in these hours of revelry guard his unshielded breast from treach ery and death." The voice faltered and added, with greater agitation, "Ah, unhappy me, that I should be the cause of danger to the hope of Scotland, that I should pluck peril on the head of William Wallace!" A figure, which had been hidden by the rails of the altar, rose suddenly, and stretching forth her clasped hands, exclaimed aloud, "But m, who knowest I had no blame in this, wilt not afflict me by his danger!
Thou wilt deliver him, O God, out of the

bands of this cruel foe!" Wallace was not more astenished at hearing that some one in whom he resed was his secret enemy, that at seeing Lady Helen in that place, at that hour, and addressing Heaven for him. He stepped from the shadow. Helen's eyes fell upon him as she turned round. She was transfixed and silent. He ter is slain."

THE SCOTTISH CHIFFS; moved forward. "Lady Helen," said he, in a respectful and even tender voice. At the sound, a fearful rushing of shame seemed to overwhelm all her faculties for she knew not how long he might have been in the church, and that he had not heard her beseech Heaven to make him less the object of her thoughts. She sunk on her knees beside the altar, and covered her face with

The action, the confusion, might have betrayed her secret to Wallace; but he only thought of her pious invocations for his safety; he only remembered that it was she who had given a holy grave to the only woman he could ever love; and full of gratitude, as a pilgrim would approach a saint, he drew near her. "Holiest of earthly maids," said he, kneeling down beside her, "in this lonely hour, in the sacred presence of Almighty Purity, receive my soul's thanks for the prayers I have this mo-ment heard you breathe for me! They are more precious to me, Lady Helen, than the generous plaudits of my country they are a greater reward to me than would have been the crown with which Scotland sought to endow me; for, do they not give me, what all the world ot, the protection of Heaven?"

cannot, the protection of Heaven?"
"I will pray for it!" softly answered
Helen, but not venturing to look up.

" And the prayer of the virtuous, we know, availeth much: what then may I not expect from thine? Continue to offer up that incense for me," added he, and I shall march forth to-morrow with redoubled strength; for I shall yet think, holy maid, that I have a Marion to pray for me on earth, as well as in heaven!'

Lady Helen's heart beat at these words; but it was no unhallowed emo tion. She withdrew her hands from her face, and, clasning them, looked up "Marion will indeed echo all my prayers and He who reads my heart will, I trust grant them! They are for your life, Sir William Wallace," added she, turn-ing to him with agitation, "for it is

"I will inquire by whom," answered he, " when I have first paid my duty, at this altar, for guarding it so long. dare I, daughter of goodness, to ask you to unite the voice of your gentle spirit with the secret one of mine? I would beseech Heaven for pardon on my own transgression; I would ask of its mercy to establish the liberty of Scotland. Pray with me, Lady Helen; and the invocations our souls utter will meet the promise of Him who said, 'Where two or three are joined together in prayer, there am I in the midst of them."

Helen looked on him with a holy smile and, pressing the crucifix to her lips, bowed her head on it in mute assent. Wallace threw himself prostrate on the steps of the altar, and the fervor of his sighs alone breathed to his companion the deep devotion of his soul. How the time passed he knew not, he was so absorbed in the communion which his spirit held with the sublimest of beings. But the bell of the palace reminded him that he was still on earth; and, looking up, his eyes met those of Helen. His de votional cross hung on his arm: he kissed it:—" Wear this, holy maid," said she wear this, holy mard, said he, "in remembrance of this hour!" She bowed her neck, and he put the consecrated chain over it: "Let it bear witness to a friendship," added he, clasping her hands in his, "which will be cemented by eternal ties in heaven!
Helen bent her face upon her hands

he felt the sacred tears of so pure a com pact upon them; and while he looked up, as if he thought the spirit of his Marion hovered near, to bless a com-munion so remote from all infringement of the sentiment he had dedicated for ever to her, Helen raised her head, and with a shriek, throwing her arms around Wallace, he felt an assassin's steel in his back; and she fell senseless on his breast. He started to his feet, and a dagger fell from his garments; but the hand which had struck the blow he could nowhere challenge!" Lady Mar coloured with mortification; for she had thought that Wallace would not venture to refuse before so many; but, following the impulse of De Warenne's arm, she proceeded to the other end of the hall, where the younger lords of both country from the basin of the chapel to recover where the younger lords of both coun-tries had already singled out ladies, and ler, when he saw that her arm was not only stained with his blood, but streaming with her own. The dagger had pierced it in reaching him.

"Execrable villain!" cried he, turning cold at the sight; and instantly prehending that it was to defend him she had thrown her arms around him, he exclaimed in a voice of agony, Are two of the most matchless women Trembling with terror, and with rewed grief (for the terrible see Ellerslie was now brought in all its horrors before him), he tore off her veil staunch the blood, but the gash was oo wide for his surgery; and losing very other consideration in fears for bore her out of the chapel. He hastened through the dark passage, and, almost flying along the lighted galleries, enflying along the lighted galleries, entered the hall. The noisy fright of the servants, as he broke through their ranks at the door, alarmed the revellers, and turning round, what was their astonishment, to behold the Regent, pale and bloody, bearing in his arms a apparently lifeless, and covered with the same dreadful hue!

Mar instantly recognised his daugher, and rushed towards her with a cry of horror. Wallace sunk with his breath less load upon the nearest beach, and, less toat upon while her head rested on his bosom, ordered that assistance should be brought. Lady Mar gazed on the spectacle with dismay. None present durst a wiest, drawing tacle with dismay. None present durst ask a question, till a priest, drawing near, unbound the arm of Helen, and

discovered its deep wound.
"Who has done this?" cried Mar, "Who has done this?" cried Mar, turning to Wallace, with all the anguish of a father in his countenance.

"I know not," replied he; "but I be-

lieve some villain who aimed at my Where is Lord de Valence?" ex-

claimed Mar, recollecting hismenaces

against Wallace.
"I am here," replied he, in a composed voice; "would you have me seek the assassin?"

"No, no," cried the earl, "but there has been some foul work, and my daugh-

die." A stifled groan from Wallace, ac-companied by a look, told Murray that he had known the death of similar excellence.

The wound was closed, and Helen sighed convulsively. At this intimation of recovery, the priest made all excepting those who supported ber, stand b but as Lady Mar lingered near Wallace she saw the paleness of his countenance turn to a deadly hue, and, his eyes closing, with a gasp he sunk back on the bench. Her shrieks now resounded through the hall, and falling into hysterics she was taken into the gallery, while the more collected Lady Ruthven remained to attend the victims before her

At the instant Wallace fell, De Val-ence, losing all self-command, caught hold of De Warenne's arm, and whispering, "I thought it was sure; long live King Edward!" rushed out of the hall words revealed to De Warenne who was the assassin; and, though struck to the soul with the turpitude of the deed, he thought the honor of England would not allow him to accuse the perpetrator, and he remained silent.

The inanimate body of Wallace was now drawn from under that of Helen; and, in the act, another priest, who had arrived, discovered the tapestry clotted with blood, and that the Regent's back was also bathed in the same vital stream. Having found his wound, the priests laid him on the ground, and were administering their balsams, when Helen opened her eyes, and looking around her with an aghast countenance, her sight met the out-stretched body of Wallace. "Oh! is it so?" cried she, throwing herself into the bosom of her father. He understood what she meant "He lives, my child; but he is wounded, like yourself. Have courage; revive

for his sake and for mine ! "Helen! Helen! dear Helen!" cried Murray; "while you live, what that loves you can die?"

While these acclamations surrounded her couch, Edwin supported the insensible head of Wallace, and De Warenne inwardly execrating the perfidy of De Valence, knelt down to assist the priests in their office. A few minutes longer, and the staunched blood refluxing to the chieftain's heart, he opened his eyes and instantly starting on his arm— "What has happened to me?" demanded where is Lady Helen?"

At his voice, which aroused Helen, who, believing that he was dead, was re lapsing into her former state, she could only press her father's hand to her lips, as if he had given her the life she so valued, and, bursting into tears, breathed out her thanks to God. Her low murmurs reached the ear of Wallace, and looking round to Edwin, whose colorless cheek told the depth of his fears, "We speaks, and it restores me to hear her voice. Let me declare my gratitude to my sweet preserver.'

The dimness having left his eyes, and the blood being stopped, he felt no further inconvenience from his wound; and rising, hastened to the side of Helen. Lord Mar whispered to his daughter, Sir William Wallace is at your my dearest child; look on him, and tell him that you live.'

"I am well, my father," returned she; 'and may it indeed please the Almighty to preserve him !"

I am alive and well," answered Wallace: "but thanks to God, and to you that I am so! Had not that lovely arm received the greater part of the dagger t must have reached my heart.'

An exclamation of horror burst from the lips of Edwin. Helen could have re echoed it; but she now held her feelings under too severe a rein to allow them so to speak. "Thanks to the pro tector of the just," cried she, "for your preservation! When I raised my eyes I saw the assassin with his gown so held before his eyes, that I could not discern who he was, but the dagger was aimed How I caught it I cannot tell; for

eemed to die on the instant."

Lady Mar having reco Mar having recovered, reentered the hall just as Wallace had knelt down beside Helen. Maddened of the dagger which Edwin found knelt down beside Helen. Maddened at the sight of the man on whom her soul doated in such a position before her rival, she advanced hastily; and in a voice which she vainly attempted t render composed and gentle, sternly said, "Alarmed as I have been by your apparent danger, I cannot but be un tell me, therefore and satisfy this anxi ous company, how it happened that you should be with the Regent, when we supposed you an invalid in your room. nd were told he was gone to the cita

A blush overspread the cheeks o Helen; but as innocence dictated, she answered, "I was in the chapel at prayers. Sir William Wallace entered with the same design, and at the moment he desired to mingle mind with his, this assassin appeared. I saw his dagger raised against our protector, and I saw no more."

There was not a heart present that did not give credence to this account but the poliuted one of Lady Mar. She smiled incredulously, and turning to the company, "Our noble friends will accept my apology if, in so delicate an investigation, I should beg that my family alone may be present.

Wallace perceived the tendency of her words, and doubting the impression they might make on the minds of men ignorant of the virtues of Lady Helen. he hastily rose. "For once," cried he, "I must counteract a lady's orders. It is my wish, lords, that you will not leave this place till I explain how I came to disturb the devotions of Lady Helen. Wearied with festivities in which my dienated heart can so little share, thought to pass an hour with Lord Mont gomery in the citadel; and in seeking to avoid the crowded avenues of the palace, I entered the chapel. To my heard her pray for the happiness of Scotland, for the safety of her defenders such petitions, I apologised for my un intentional intrusion, and begged per mission to mingle my devotions with hers. Nay, impressed and privileged by the sacredness of the place, I presumed still further; and before the altar of

the duties she had paid to the remains of my murdered wife. It was at this ent, while clasping the sweet saint's n mine, that the assassin ap-I heard Lady Helen scream peared. I felt her fall on my breast, and at that instant the dagger entered my back. This is the history of our meeting; and the assassin, whomsoever he may be, and how long soever he was in the church

before he sought to perpetrate the deed were he to speak, and capable of utter ing truth, could declare no other." But where is he to be found?" de

manded Lady Mar.
"If his testimony be necessary validate mine," returned Wallace, with dignity, "I believe Lady Helen can

"Name him, Helen! name him, my dear cousin," cried Murray, "that I may have some link with thee. Oh! let me avenge this deed! Tell me his name, and so yield me all that thou canst now bestow on Andrew Murray!' There was something in the tor Murray's voice that penetrated to the heart of Helen. "I cannot name him whom I suspect to any but Sir William Wallace ; and I would not do it to him, replied she, "were it not to warn him against future danger. I did not see the assassin's face: therefore how dare I set you to take vengeance on one who perchance may be innocent? I forgive him my blood, since Heaven has spared

"If he be a Southron," cried Baron Hilton, "name him, gracious lady, and I will answer for it, that were he the on of a king, he would meet death from our monarch for this unknightly out-

"I thank your zeal, brave chieftain," replied she; "but I would not abandon to certain death even the wicked man. May be repent! I will name him to Sir William Wallace alone; and when sir william walface afone; and when he knows his secret enemy, I trust he will guard against his emissaries. Meanwhile, my father, I would with-draw." Then, whispering to him, she was lifted in his arms and Murray's, and carried from the hall.

As she moved away, she cast her eyes on Wallace. He rose and would have spoken, but she waved her hand to him with an expression in her countenance of an adieu so heroic, yet so tender, that feeling as if he were parting with a be-loved sister who had just risked her life for him, and whom he might never see again, he uttered not a word, but left

the hall by an opposite door.

Daybreak gleamed before the wondering spectators of the late extraordinary had dispersed to their quarters De Warenne was so well convinced, by what had dropped from De Valence, of his having been the assassin, that when they met, at sunrise, to take horse for the borders, he made him no other salu tation than an exclamation of surpris onot to find him under an arrest for the last night's work."

"The wily Scot knew better," re-plied De Valence, "than so to expose the reputation of the lady. He knew that she received the wound in his arms; and he durst not seize me for fear I should proclaim it."

"He cannot fear that," replied De

"He cannot lear that, replied be Warenne, "for he has proclaimed it himself. He has told every particular of his meeting with Lady Helen in the chapel, even her sheltering him with her arms, so there is nothing for you to declare but your infamy. For infamous I must call it, Lord Aymer; and nothing but the respect I owe my country prevents me pointing the eyes of the indignant Scots to you: nothing but the stigma your exposure would bring upon the English name could make me

onceal the deed." conceal the deed."

De Valence laughed, and he mounted his horse. The cavalcade of Southrons now appeared. They were met on the Carse by the Regent, who advanced at the head of ten thousand men to escort his prisoners to the borders. By Helen's what had been the threats of De Valence and that she suspected him to be the assassin. But this suspicion was put bein the chapel; its hilt was enamelled

with the martlets of De Valence At the sight of it, a general indigna tion filled the Scottish chiefs; and, as sembling round their Regent, they de-manded that the false earl should be detained, and punished as became the honor of nations. Wallace replied that he believed the attack to have been instignated by a personal motive, and therefore, as he was the object, not the state of Scotland, he should merely acquaint the earl that his villainy known, and let the shame of disgrace be

his punishment.
"Ah!" observed Lord Bothwell, "men who trample on conscience soon get over

'True, ' replied Wallace ; but I suit my action to my own mind, not to my enemy's and, if he can-not feel dishonor, I will not so far disparage myself as to think so worthless a creature deserving my resentm. nt.

While he was quieting the indignation while he was quieting the indignation of his nobles, the Southron lords, conducted by Lord Mar, approached. When that nobleman drew near, Wallace's first inquiry was for Lady Helen. The earl informed him he had received intelligence of her having slept without fever, and that she was not awake when messenger came off. That all was likely to be well with her, was comfort to Wallace; and, with an unruffled brow riding up the squadron of Southrons which was headed by De Warenne and De Valence, he approached the latter and, drawing out the dagger, held it towards him: "The next time, sir earl," said he, "that you draw this dag-ger, let it be with a more knightly aim than assassination!'

De Valence surprised, took it in confutenance told the state of his mind. He was humbled by the man he hated; and while a sense of the disgrace he had incurred tore his proud soul, he had not dignity nough to acknowledge the generosity of his enemy, in again giving him a life which his treachery had so often forfeited. Having taken the dagger, he wreaked the vengeance of his malice upon the steel, and breaking it asunder, "Never more shall her angels threw the pieces into the air; and, turn-behold me here, as you now

"Oh! not so!" cried Murray, "she purity, poured forth my gratitude for ing from Wallace with an affected diswill not die: so much excellence cannot the duties she had paid to the remains dain, said to the shivered weapon, "You "I dain, said to the shivered weapon, "You shall not betray me again!"

"Nor you betray our honors, Lord de Valence," exclaimed Earl de Warenne; against Sir William Wallace," Wallace pressed his hand and they parted.

The escort which guarded De Valence Valence, after this outrage on his person, we will assert our innocence of connivance with the deed; and, as Lord Warden of this towards him, exclaimed, "Carry that to realm, I order you under an arrest till we pass the Scottish lines."
"Tis well," cried Baron Hilton, "that

such is your determination, my lord; else no honest man could have continued in the same company with one who has so tarnished the English name."

De Valence, with an ironical smile, looked towards the squadron which approached to obey De Warenne, and said—"Though it be dishonor to you to march with me out of Scotland, the proudest of you all will deem it honor to be allowed to return with me hither. I have an eye on those who stand with cap in hand to rebellion. And for you, Sir William Wallace," added he, "I hold no terms with a rebel, and deem all honor that would rid my sovereign and the earth of such low-born arrogance." Before Wallace could answer, he saw De Valence struck from his horse by the Lochaber-axe of Edwin. Indignant at the insult offered his commander, he had raised his arm, and, aiming a blow with all his strength, the earl was immediately precipitated to the ground. sight of the fall of the Southron

chieftain, the Scottish troops, aware of there being some misunderstanding be-tween the Regent and the English lords, uttered a shout. Wallace sent to the lines to appease the tumult, and throw-ing him-eli off his horse, bastened to the prostrate earl. A fearful pause reigned throughout the Southron ranks. They did n t know but that the enraged Scots would now fall on them, and, in spite of spot. The troops were running forward when Wa'lace's messenger arrived and checked them; and calling to Edwin, stopped his farther chastisement of the recovering earl. "Edwin, you have recovering earl. "Edwin, you have done wrong," cried he; "give me that weapon which you have suilled by raising it against a prisoner totally in our

With a blush he resigned the weapon yet, with a look on the prostrate De Valence, he said, "But have you not granted life twice to this prisoner? and has he not in return raised his hand against your life and Lady Helen? You pardon him again; and, in a moment of your clemency, he insults the Lo d Regent of Scotland in the face of both nations. I could not bear this, and live, without making him feel that you have those about you who will not forgive

such crimes."
"Edwin," returned Wallace, "had not the Lord Regent power to punish? and, if he see right to hold his hand those who do it for him invade his dignity. I should be unworthy the honor of protecting a brave nation, did I stoop to tread on every reptile that stings me in my path. Leave Lord de Valence to the sentence his commander has pronounced and, as an expiation for your having offended military aud moral law, this day you must remain at Stirling till I return into Scotland.

Valence, hardly awake from the stupor which the blow had occasioned was raised from the ground, and was taken, foaming with rage and mortification, into the centre of the Southron

Alarmed at the confusion he saw at a distance, Lord Montgomery ordered his litter round from the rear to the front; and hearing all that had passed, joined with De Warenne in pleading for Ed win. "His youth and zeal," cried Montgomery, "are sufficient to excuse the ntemperance of the deed.

"No!" interrupted Edwin; "I have offended, and I will expiate. Only, my honoured lord," said he, approaching Wallace, "when I am absent, sometimes remember that it was Edwin's love which hurried him to this disgrace!"

"My dear Edwin." returned Wallace. "there are many impetuous spirits in Scotland who need the lesson I now enforce upon you; and they will be brought to maintain the law of honour, when they see that their Regent spares not they see that their negent spares not its slightest violation, even when committed by his best beloved friend. Farewell, till we meet again." Edwin kissed Wallace's hand in silence! and drawing his bonnet over his eyes, he retired into the rear of Lord Mar's party.

CHAPTER XXVII. DEFEAT OF LORD PERCY-INVASION OF

ENGLAND-TRIUMPHANT RETURN OF WALLACE.

Wallace and his troops, attending the outhron prisoners, pursued their journey. Dawn was brightening the dark head of Brunswark, as they advanced towards the Scottish boundary. At a distance lay the English camp along the southern bank of the Esk. At this sight, Wallace ordered his bugles to sound; they were answered by those of the opposite host. The heralds of both armies advanced; and the sun shone full upon the legions of Scotland wind ing down the precipices of Wauchone wo hours arranged every preliminary to the exchange of prisoners; and when the trumpet announced that each party was to pass over the river to the side of its respective country, Wallace stood in the midst of his chieftains, to receive the last adieus of his illu trious captives. When De Warrene approached, the regent took off his helmet. The Southron had already his in his hand. "Farewell, gallant Scot," said he; "if aught could imbitter this moment of recovered freedom, it is, that I leave a man I so revere, still confident in a finally hopeless cause." "It would not be the less just, were

it indeed desperate," replied Wallace but had not heaven shown on which side it fought, I should not have had the honour of thus bidding the brave De Warenne farewell."

The earl passed on; and the other lords, with grateful and respectful looks paid their obeisance. The litter of Montgomery drew near; the curtains were threwn open; Wallace stretched out his hand to him ; "The prayers of sainted innocence are thine

" Never more shall her angel spirit

be a traitor must tue, before I ever again bear against Sir William Wallace." Wa

Sir William Wallace leaves you at large | sdvanced; and the proud earl, seeing your minion, Ruthven, and tell him, the hand that wore it will yet be tremen-dously revenged!"

As the Southron ranks filed off

towards Carlisle, those of the returning Scottish prisoners approached their de-liverer. Now it was that the full clangour of joy burst forth from every breast and instrument in the Scottish legions; now it was that the echoes rang with loud huzzas of "Long live the valiant Wallace, who brings our nobles out of captivity! Long live our matchless

As these shouts rent the air, the Lords Badenoch and Athol drew near. The princely head of the former bent with proud acknowledgment to the mild dignity of Wallace. Badenoch's penet-rating eye saw that it was indeed the patriotic guardian of his country to whom he bowed, and not the vain affecter of regal power. At his approach. Wallace alighted from his horse, and re-ceived his offered hand and thanks with every grace inherent in his noble nature. "I am happy," returned he, "to nature. "I am happy," returned he, "to have been the instrument of recalling to my country one of the princes of our royal blood." "And while one drop of it exists in Scotland," replied Badenoch, "its possessor must acknowledge the braver of our deciders." bravest of our defenders in Sir William Wallace.

Athol next advanced: but his gloomy countenance contradicted his when he attempted to utter a similar sense of obligation. Sir John Monteith was eloquent in his thanks; and William Maitland was not less sincere in gratitude than Wallace was in joy, at having given liberty to so near a relation of Helen Mar. The rest of the captive Scots, to the number of several hundreds, were ready to kiss the feet of the man who thus restored them to their honours, their country, and their friends; and Wallace bowed his head under a shower of blessings, which poured or him from many grateful hearts.

In pity to the wearied travellers, he ordered tents to be pitched; and he despatched a detachment to the top of Langholm hill, to send forth a smoke in token of the armistice being at an end. He had hardly seen it ascend the mountain, when Graham arrived, and told him that an English army was approach-ing by the foot of the hills. "They shall find us ready to receive them," was the reply of Wallace. Leaving his harassed friends to rest on the banks of the Esk, he put himself at the head of five thousand men; and sending a thousand more with Sir John Graham to sand more with Sir John Graham to pass the Cheviots, and attack the Southrons when he should give the signal, he marched forward, and fell in with some advanced squadrons of the enemy amongst the recesses of those hills. Little expecting such a rencontrethey were marching in defiles upon the ridgy crags, to avoid the swamps which occupied the broader way.

At sight of the Scots, Lord Percy, the Southron commander, ordered a party of his archers to discharge their Wallace drew his sword, and called aloud to his followers. echoed from hill to hill, and the higher detachments of the Scots, pouring down wards with impetuosity, precipitated their enemies into the valley; while Wallace with his pike men, charging the horse in those slippery paths, drove the terrified animals into the morasses where some sunk at once, and others, plunging, threw their riders to perish in the swamp. Desperate at the con-fusion which ensued, as his archers fell from the rocks, and his cavalry lay drowning before him, Lord Percy called up his infantry: they appeared, but, though ten thousand strong, the Scots met their first ranks breast to breast, and levelling them with their companions, rushed on the rest with the force of a thunderstorm. It was at this period that the signal was given from the horn of Wallace; and the division of Graham, meeting the retreating Southrons as they attempted to form behind the hill, completed their defeat. The slaughter became dreadful, the victory decisive. Sir Ralph Latimer, the second in command, was killed, and Lord Percy fled, covered with wounds, towards Alnwick,

This being the season of harvest in the northern counties of England, Wallace carried his reapers, not to lay their sickles to the fields, but with their swords to open themselves a way into the Southron granaries. He, mean-while, provided for the wants of his friends on the other side of the Esk. The plunder of Percy's camp was despatched to them, which, being abundant

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Mrs. George Fuller, Lakeland, Man. writes:—"Dr. Chase's Nerve Food cured me of nervous headaches, from which I was a great sufferer, and I am no longer oubled with twitchings of the nerves in

the arms and legs."

The portrait and signature of A. W. Chase, M.D., the famous Receipt Book author, on every box. 50 cents at all dealers or Edmanson, Bates & Co., Toronto.

DR. A. W. Chase's Nerve Food

FEBRU. ficient to till they co mised their to their sep cruits, and of the count disclosed hi novation of left Stirling military org youth able to be instructed of war, but

the rights explained to The cour his plan wit chieftains o submitted h obtain their to enforce Regent, all tion; and L mentally ex of this man of humility only to sp over all, an Athlone the benefit cold silence When

arrived on large a be complete ' ultations bounds.
On Bad execution tioned. T for Stirlin the super then infor guard he libera Hydesdal give up the

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the rights for which he was to contend

explained to him.

The council of Stirling had received

his plan with enthusiasm; and when, on the day of his parting with the released chieftains on the banks of the Esk, he

submitted his design to them, rather to

obtain their approbation as friends than to enforce it with the authority of a

Regent, all were struck with admira-tion; and Lord Badenoch could not but

mentally exclaim. "The royal qualities of this man can well afford this expense of humility. Bend as he will, he has only to speak, to show his superiority over all, and to be a king again."

Athlone alone seemed insensible to

When the messenger of Wallace arrived on the banks of the Esk with so

large a booty, and the news of his complete victory over Perey, the ex-ultations of his chieftains knew no

On Badenoch opening the Regent's

despotches, he found they repeated his wish for the nobles to proceed to the execution of the plan they had sa ic-

execution of the pian they march directly for Stirling, and on their way dispense the superabundance of the plunder amongst the perishing inhabitants. He then informed the earl that, while the

guard he had left with him should escort

the liberated Scots beyond the Forth,

the remainder of the troops would be

give up the wardship of Douglas to Sir John Monteith, and then advance into

Annandale, to assist Sir Roger Kirk-patrick in the reduction of the castles of

the English counties to the Tees mouth; and that, should Heaven bless his arms, he would send the produce by his fleets

from Berwick, to replenish the exhaust-ed stores of the Highlands. "Next

year," continued he, "I trust they will have ample harvests of their own."

knead into bread for its earl: not a head

of cattle to smoke upon his board. The

sountry was sacked from sea to sea: but

far different was its appearance from that of the trampled valleys of Scotland. There, fire had burnt up the soil, the hand of violence had levelled the

husbandman's cottage; had buried his implements in the ruins; had sacrificed

the ground! When his soldiers, flushed

with victory, would have laid several hamlets in ashes, he seized the brand

from the destroying party. From the end of September, when Wallace first

tered Northumberland, to the month

of November, when, having scoured the counties of England, even to the gates of

York, he returned to Scotland; not an

had so lately passed that river, a famish-

The outposts of Carlaveroch soon in

formed Maxwell the Lord Regent was

in sight. At the intelligence, a double

smoke streamed from every watch hill in Annandale; and Sir Eustace had hardly

also. Wallace, as his charger plunged into the ford, and the heavy waggons

umph. Blessings preceded him; and hosts of people, whom he had saved when

of this truly regal dwelling, does not act as becomes his blood! He might now

But he prefers being a parasite in

But he has a son," replied Wallace

we must one day hope to see the crown. "Then only as your heir, my Lord Regent," interrupted Maxwell; "for,

castle, he turned to Graham.

perish, were actors in his page-

When he arrived in sight of the

said he, "that the rightful owner

groaned after him, was welcomed by

ing though valorous host.

hail their preserver.

reject a monarch."

Montgomery itor to ain bear lace." Wa Wallace

Y 13, 1909

ey parted. ded De Valence ud earl, seei ng it fiercely "Carry that to ad tell him, the yet be tremen

anks filed off of the returning backed their de-the full clangour very breast and sh legions; now rang with loud be valiant Wal-des out of captimatchless Re-

nt the air, the thol drew near. ment to the mild adenoch's penetwas indeed the his country to t the vain affectt his approach. and thanks with in his noble returned he, "to ent of recalling ent of recalling the princes of our hile one drop of eplied Badenoch, teknowledge the

s in Sir William but his gleemy ted his words, utter a similar r John Monteith thanks; and Sir not less sincere o so near a relaumber of several o kiss the feet of red them to their and their friends; ais head under a which poured on l hearts.

ed travellers, he ched; and he dest to the top of forth a smoke in being at an end. ascend the moun-rrived, and told my was approach-he hills. "They receive them," ace. Leaving his st on the banks of elf at the head of i sending a thou-John Graham to and attack the should give the squadrons of the recesses of those g such a rencontre, defiles upon the

vay. obts, Lord Percy, inder, ordered a no discharge their w his sword and owers. His voice ill, and the higher ots, pouring down ity, precipitated he valley; while ke men, charging pery paths, drove into the morasses, once, and others, r riders to perish erate at the conhis cavalry lay Lord Percy called y appeared, but, strong, the Scots breast to breast, with their compan-

rest with the force t was at this period vision of Graham, ing Southrons as m behind the hill, at. The slaughter victory decisive he second in com-Lord Percy fled, towards Alnwick. of England, Walers, not to lay their s, but with their aselves a way into ries. He, meanthe wants of his side of the Esk ey's camp was des-ch, being abundant

## rain daches ls how headaches use of Dr. A. W,

heir eyes much for lework are sure to nervous, sick head-symptoms when the un down.

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r, Lakeland, Man., s Nerve Food cured ches, from which I am no longer ngs of the nerves in

mous Receipt Book ox. 50 cents at all on, Bates & Co.,

signature of A. W.

in all kinds of provisions, was more than sufficient to keep them in ample store till they could reach Stirling. From that point, the released chieftains promised their Regent they would disperse to their separate estates, collect recruits, and reduce the distracted state of the country into order. Wallace had tiselosed his mode of effecting this re-ing with the ceremonials with which the satisfied. disclosed his mode of effecting this renovation of public happiness before he
left Stirling. It contained a plan of
military organization by which each
youth able to bear arms should not only
be instructed in the use of the weapons be instructed in the use of the weapons of war, but in the duties of subordina-tion, and, above all, have the nature of

### THE PEARL OF GREAT PRICE.

A TRUE STORY. The Catholic Standard and Times ! Rev. Richard W. Alexander.

was a fair spring morning in the early '70's, and the suburbs of a great, rising Western city were filled with the beauty and freshness of the season. It was an elevated locality, and the grass-covered hill sloped down to the rolling river. Long stretches of grassy ground, with only here and there a dwelling gave a feeling of country quietness to the scene. Fruit trees and shade trees doctors of the Church, and approached bent over the boardwalks, which had not it as only the pure of heart and clean of Athlone alone seemed insensible to the benefit his country was receiving from its protector; but he expressed his dissent with no more visible sign than a distribution of the children of the standard of the children who were taught by the nuns. Their humble convent was some distance away. Down the lonely street they came every morning, walking quietly on the narrow board walk, sometimes in twos, sometimes in fours, rarely meeting any one, and always saying their beads, softly answering each other.

This May morning two little lads in nickerbockers were sitting at the end of the boardwalk as early as 8 c'clock. They were very quiet, or if they talked honored in the obsert all, it was with the abstracted air of that it were otherwise. those who are waiting for something. One was of Catholic parents, sturdy, healthy and every inch a boy. The other, fair of face, gentle, a dreamer, was of a non-Catholic family. The first was growing impatient, and, with a boy's thus disposed:—Lord Andrew Murray was to remain chief-in-command in Clydesdale: Sir Eustace Maxwell to irritation, sang out:

"Ah, come on! What's the use of

sittin' here any longer ?"
"Hush up, George! Here they come!"

said the little dreamer in an awed Coming down the boardwalk were four

that province. At the close of this account, Wallace added that himself with his brave band were going to sweep of the nuns in pairs, with downcast eyes, their beads in their hands, saying the Rosary.

The Catholic boy pulled off his cap,

and so did his companion, and in rever-ent silence they waited for the nuns to pass them, which they did, their dark robes brushing gently against the little fellows. Not a word was spoken until And what Wallace said he would do, fellows. Not a word was spoken until he did. Not a sheaf in the fields of Northumberland did the Scots leave to far up the street. Then George said: "Have you seen enough of them, "No," was the reply. "I could watch

'em all day; they make me feel so peace-ful-like. Say, I wish I could go to school to them."

"But you can't. You've got to go to the Public school and to the Presbyterian Sunday school. Your mother and folks would raise cain if you went to a

himself on its smoking ashes! There, the fatherless babe wept its unavailing wants; and at its side sat the distracted tolks would raise cain if you went to a Catholic school."

"I know it," said the pale faced little lad, sadly. "But I don't care if they would. I'm going to be what religion I like. Do you ever feel like changing your religion, George?"

"Not on your life!" exclaimed the astonished George, who had imbibed the faith with his mother's milk, and to wants; and at its side sat the districted widow, wringing her hands in misery, for there lay her murdered husband, here her perishing child! But not so the generous enmity of Wallace. Though he carried his army to feed on

the Southron plains, and sent the harvests of England to restore the wasted fields of Scotland, yet he did no more. No fire blasted his path; no innocent blood cried against him from faith with his mother's milk, and to whom the blessed knowledge of its certainty was as unshakable as the hills around them. "Why, my religion is the true religion; I couldn't change it, you know, because there ain't no other.' "But," argued Otto, "don't you call

our Church any religion?"

"No, siree!" said the young apostle.

"Our catechism says, "One Lord, one faith, one baptism and but one true Church."

Church. 'I wish I could study your catechism offence was committed which could occasion his regret. It was an All-saints We haven't got any; at least no one ever

gave me any."
"What's to hinder you?" said George occasion his regret. It was an Alesania gave many and any when he again approached the Esk; and so great was his spoil, that his return seemed more like some caravan moving the merchandise of half the world, than the march of an army which world, than the march of an army which

Then it's a go. I'll come down after chool this afternoon. "All right," said George. "But you're not to tell anybody at home, nor

any of our girls. Girls ain't got any sense about what fellers want to know, even if they are your sisters."
"I won't tell a soul," said Otto.
Then both boys sprang to their feet

appeared on the Solway bank to meet his chief, when the eager speed of the rough knight of Torthorald brought him there and began a race to the more pretentious street that ran parallel to the boardwalk, a square off, where their home were situated.

These were homes filled with comfort shouts, not only of the soldiers who had followed Maxwell and Kirkpatrick, but and more or less luxury, for both families were blessed with abundance of worldly goods, and the children were reared in people who came in crowds to Maxwell had prepared the fortress of the old-fashioned affluence of fifty years ago, which took no stock in silly extra-vagance, but which stinted neither Lochmaben, once the residence of Bruce, for the reception of the Regent; and thither Wallace was conducted in tri-

plenty nor the enjoyment of it.
Otto's family were strict Protestants. His grandfather, "the Doctor," was a noted physician, and his father a merchant of means. His mother was the "poor Roman Catholics," and would have considered it a disgrace should any of her children become a member of that faith, which she considered eminently be entering its gates as a king, and Scotland find rest under its lawful monvulgar and hateful. She tolerated Otto's friendst ip for George's family because they were among the better class," and the court of a tyrant," replied Sir John; "and from such a school, Scotland would almost next door neighbors. The were almost next door neighbors. The children, four in number (three boys and one girl, Otto being the eldest), went to the Public school, which was quite good enough until they were ready but he has a son, replied warrace;
"a brave and generous son. I am told
by Lord Montgomery, who knew him in
Guienne, that a nobler spirit does not
exist. On his brows, my dear Graham,

for college.

His mother never knew that little are! Otto ran down to the boardwalk nearly every morning to watch the school Sisters saying their Rosary, or that his little heart yearned for a faith that was white you live, I can answer for it, that no Scot will acknowledge any other ruler."

"I will first eat my own sword," cried Kirkpatrick.

At this moment, the portcullis was reised; and Maxwell falling back to living and real, or that he was drifting with all the abandon of an innocent soul into the haven of the Sacred Heart. Quite unconscious of what the boy was doing, she let him alone; and as long as he behaved well at home, or wherever he heaved well at home, or wherever he went, she never restricted his play or lad?"

and I know the catechism through."

"Bravo!" said Father Paul. "Bravo!" said Father Paul. "Christian that he was drifting with all the abandon of an innocent soul into the haven of the Sacred Heart. Quite unconscious of what the boy was doing, she let him alone; and as long as he behaved well at home, or wherever he went, she never restricted his play or lad?"

satisfied. Otto rushed in after school, threw down his books and said he was going over to George's house, his mother was quite satisfied, for George's family was emi-nently respectable and among the best people of the neighborhood, "even if they were Roman Catholics.'

George was waiting, a new catechism stuffed in his jacket, and the two boys went down to the orchard. Reaching a secluded spot, George gave the precious book to Otto. who began at once to read book to Otto, who began at once to reach the first chapter, question and answer, to his youthful in tructor. As far as he was able, George "told him all he knew," and the minutes flew as these two young-sters bent their small heads together

over the little paper-back book.
Surely God's angels listened reverently as they innocently discussed the sublime theology that absorbs the great doctors of the Church, and approached

But George's brother Edward ca along, and he had to be taken into the

Oh, the splendid work that can be done by the well-instructed children of good Catholic parents! How beautiful it is to the uninitiated non-Catholic boy to see the Catholic family at evening prayer together! To "happen in" jus as father, mother, boys and girls are saying the Rosary aloud in the evening! What an impression it makes, and what numberless souls would be saved if numberless souls would be saved if those sacred practices were still kept up in all Catholic homes. Verily, nowa-days the old, sweet custom is "more honored in the observance." Would

Edward, who was older than George entered into the scheme of instruction once more! He promised that "mum" should be the word, and became a party

The weeks passed by and the three lads met under the orchard trees, and no one dreamed of the apostolate they fulfilled. But Otto was a good student, in filled. But Otto was a good student, and his heart was in the labor of love, and in due time the little book was learned through. Then George and Edward began to see that the matter was becoming too big for their young nands to manage, and, after the brothers had talked it over, they concluded they had better say something to their mother about it. "You see," said Edward. "mother

"You bet I wouldn't," said George.
Otto's all right, and he's bound to be converted and get baptized. He says he doesn't eare if the folks at home turn him out; he's bound to be a Catholic. The girls would blab if they knew as much as we do. Don't tell 'em

yet, anyhow."

Mrs. H——, was astonished when she heard of the work of the young missionaries, and was rather dismayed at the prospect of a religious war with her neighbors. But she was secretly proud that her sons should have helped so bravely in the matter. She sent for Otto, and more than she cared to show was she amazed at the boy's faith and knowledge and determination to embrace the religion of his convictions. She could not move his firmness, no matter what "maternal terrors" she she shook in his face, no matter what a home storm she depicted. But when she spoke of taking him to the priest who had charge of the church n Otto grew afraid and wanted to know was there no other way to become a Catholic. He had never spoken to a priest, and had the usual terror and distrust which Protester distrust which Protestant boys have of all things belonging to the immediate

service of the sanctuary. Mrs. H --- soothed the lad by promsing to go with him, and telling him he need only go once and see what a priest was like. Otto was too much in earnest to refuse. The "pearl of great price," the truth, was before his eyes,

Now, "Father Paul" was a monk, but a whole-souled, gladsome man, whose very handclasp and hearty greeting made one promptly fall in love with He was pastor of the church, but his monastery was at no great distance and he was there oftener than at the rectory. For all beginnings are poor

and this parish was in its infancy.

Mrs. H——told Father Paul, who knew both families, about Otto's desire, as well as of the efforts of her ow boys to instruct him, and interested th od priest in the led to such a degree e immediately appointed the next that h

day for a meeting.

Otto was rather quiet, although the boys soid Father Paul was "fine."

Everybody liked him, and he'd like him to be soil. Still Otto looked forward to the meeting with a sort of mute fear. wanted George to be with him, but Mrs H—. thought it best to keep the boys
"out of it" until Father Paul gave his opinion. There was no need to urge Otto to secrecy: he knew best of all to what such a step as he was contemplat ing would lead.

When he entered the little cloistered parlor with Mrs. H—. it was in silence, but he knew he was glad he silence, but he came. When Father Paul entered the room he held out both hands towards Otto and clasped him in his arms.

"You splendid little lad!" he cried. And you want to be baptized and be a Catholic, no matter what they say at ome? What a fine, brave fellow you

Otto's heart was won by the war octo's neart was won'ny the warm greeting of the good priest, and he laid his hands in his and said:

"Yes, sir, I'm bound to be a Catholic, and I know the catechism through."

"Bravo!" said Father Paul. "This

took him and Mrs. H—, to the church, raised the screens that covered the relics of the saints in front of the altar, showed their waxen figures lying there and explained their lives and the manner

of the boys and griss of the eventful day when the variety of their martyrdom.

"I'll have more to tell you to-morrow, Otto," he said with a winning smile.

He was so charming and so entertaining that Otto was completely cured of his fears, and when the moment of parting came he said, with a happy laugh: "I'll be here to-morrow, Father

Paul. "Of course you will, son," said the priest joyously. "I'll be waiting for

And so the graver work began. Otto was faithful to his appointments, and the year glided by without any member of the family dreaming that the cherished eldest son of the bouse was rapidly nearing the hour of his baptism and membership in Christ's Church on earth. Once his mother fancied she saw a leaning to Catholicity in some remarks Otto made to a Catholic serant maid in the hearing of the family. The maid was dismissed, and the mother eathed more freely. No son of hers ould be tainted by the errors of

Otto was now sixteen, and had considered well the effects that his baptism would produce. He was unshaken and determined that he would not only be baptized, but would bind himself irrevocably to the altar. The blessed day arrived. This favored child of God, the chosen one of special grace, received holy baptism on the 3rd day of October, 18—, the day after the feast of the Angels, and we may well believe they kept him in their holy care.

The boy's heart seemed to grow closer the back of the day after the feast of the Angels, and we may well believe they kept him in their holy care. idered well the effects that his baptism would produce. He was unshaken and

The boy's heart seemed to grow closer to holy things, and as the beauties of the faith were laid open before him in his reception of the sacraments, all the wonderful ritual and practices of the Church, her sacramentals, everything scemed in its beauty to find kindship in his heart. He had a peculiarly sensitive, artistic nature. Music, poetry, the silence of holy places appealed to him. One day he went with his friend George's sister to visit the convent where she was being educated. He had ever spoken to a nun, and to be in a convent was an experience unique for Otto. His companion was impressed by s earnest reverence as they sat in the onvent parlor silently awaiting one of the Sisters for whom they had asked. The nun came; a few words of greeting passed, and then Otto and his friend were led to the beautiful convent chapel to make a visit to the Blessed Sacrament. The holy stillness and beautiful peace of the surroundings fell like balm on his young heart. The impresknows everything, and she'll do the right thing: but I wouldn't say a word to the girls."

I balm on his young heart. The impression there made was never forgotten, and when a short time after, the adieus were made Otto scarcely realized that he had even seen the nun; his whole visit had been to that beautiful convent chapel, where reposed on the flower-laden marble altar the Eternal Lover of his soul. In after years that visit came back to him many times, for it was his joy to send to that convent new ouses to follow the Lamb in the re-

igious life.
For some time Otto practices his ne found faith quietly and unobserved, going to church often with the family of his friend, George and Edward. he felt a longing to belong to the Master for whom his soul had yearned since early boyhood. He communicated his wish to Father Paul, who silently rejoiced while he tested him strongly Otto was now in business with his uncle and was greatly beloved by his family About the feast of the Assumption, in the year 18-, Otto said to his spiritual guide:

"Father Paul I am coming to you "Father Paul, I am coming to you, and I want you to keep me in the mon-astery until the trouble at home blows over. I know they will make a great row when they hear I am a Catholic and want to be a priest."

"Come, my son. You will be wel-come," said the good priest, who knew Otto would have neither house nor home when the state of affairs was known. And so it happened that one after noon Otto took his dead father's watel

from his pocket and gave it to his brother on their way home from work. "Here is a remembrance of me, Charlie. Tell moth again. Tell her I am going to be a Catholic priest."

And, wringing the hands of the been

stonished Charlie, he turned up the hill towards the monastery.

Otto's step threw the home circle into a state of consternation almost indescri able. The news spread among his Protestant friends and indignation was freely expressed that a boy so beloved and gifted should be "kidnapped" by the powers of Rome. Some did not hesitate to say that he was hypnotized; that his nind had given way; that it was a notion that would soon evaporate; would soon be tired of his "fad" and return.

His frantic mother could hardly wait for daylight until she went to the monastery to demand her son. She was met by the rector a polished gentleman, who, being patient with a mother's un-reasoning grief, courteously told her there (was no force, no violence nor persuasion in the matter. Her son was there, he had begged to come. She could see him at once; he could go with and he begged her to be calm while he sent for the young man.

Otto came, and had great trouble in persuading his mother that it was his own will and wish to be where he was. He knew she would never help him to be a priest; he knew she would never consent to his practicing his faith, and to all her protestations he had but one answer, that his determination was fixed. She left him angry and hurt, and with a sad heart Otto knelt at the foot of the altar and offered to God last but not leased.'
that night his bruised affections.

But now he began inearnest to study for his cherished vocation. Time passed on. He went East to continue his pre-paration for the priesthood, and absence softened the fury of his family who loved He went East to continue his pre H—. Otto is all right. He will come to me to-morrow afternoon at this time and we will have a good talk, won't we when finally the day of his sacerdotal consecration came his mother, sister and I practise what I preach, eh?



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

brothers were present, and marvelled at

the young Levite's joy.

Surely it was a triumph of grace, for in the years that had gone by no effort had been left untried to win him back to his home and his old life. But Otto

in season and out of season in Christ vineyard. He watches particularly over the young, and many a beautiful virgin-al soul has he guided to the cloister there its aspirations tended.

where its aspirations tended.

His life is not nearly over yet, and if his eye should rest on this sketch of his boy hood's conversion and his glorious perseverance, he will forgive a fellow missionary who has cruelly put into print this marvellous story of God's trace and predilection and will pard on grace and predilection, and will pardon nercy of God-will adore His glorious ways and mayhap some wavering soul by his example, will grow strong in resolution and walk steadfastly in the path pointed out by one who in the springtime of life forsook all to win the "pearl of great price"—the true faith in in God's holy Catholic Church.

## WIT AND HUMOR.

A WONDERFUL SHOT.

They were telling how well they could shoot, and Tom Dawson recalled a duck hunt in which he had brought down five birds with one shot.

"Talk about shootin'," began Old Man Tilford, "I saw Jim Ferris do a mighty neat piece of work one day last week, His wife was puttin' out the washin' and she was complainin' about the pesky sparrows makin' dirt marks on the damp othes with their feet.
"'They're thick as bees 'round here,

says she. 'There's seven of 'em sittin on the clothes-line this blessed minute.

"I'll fix 'em,' says Jim, takin' down his shotgun, which he allus keeps loaded with fine bird-shot. He tiptoed to the door, took aim, and-'Killed every one of them sparrows!'

broke in Dawson. "You're wrong," corrected Tilford, calmly; "he never teched 'em, but when his wife took in the washin,' she found she had three pair of openwork stockin's and a fine peek-a-boo shirt-waist."—W,

A WITTY REPLY.

Frederic R. Comee of the Symphony is a capital story-teller, and one of hi-latest relates to a Republican rally he attended in the last campaign, says the Boston Record. The orator, at the close of an eloquent peroration intended to convert any Democrats present, ex-claimed. "If there's a Democrat present let him stand up!'

One man rose.
"And why, sir," shouted the orator, are you a Democrat?"
"My father and grandfather were be-

" And had your grandfather and father

been thieves, what would you be now, sir?" thundered the rhetorician.

When the baronet, Cave-Brown

Cave, first came to America he insisted upon being addressed by his full name. He sat one night at dinner in a board-ing house in Montreal next to an Englishman named Leonard Holme, an old

When the joints came on the table the landlady, who did the carving, said, "Beef or mutton Mr. Cave?" The future baronet, in his most freezing man-ner, replied: "I beg your pardon, Ma-dam. My name is Cave-Brown-Cave, if you please.

Willing to oblige her guests, the lahd-lady asked if Mr. Cave Brown-Cave would take beef or mutton. He ac cepted the beef.

Then she turned to the next guest

And said, "Beef or mutton, Mr. Holme?"
Without a saile the Cambridge man gravely replied: I beg your pardon, madam. My name is Home Sweet Home." This drew a roar from the Englishmen at the table and cost Holme the friendship of Cave-Brown-Cave from that time forth.

"The house that you finished a few weeks ago is the biggest of the lot," said the real estate agent. "Perhaps that's why it's so hard to

find a tenant.",
"Yes," answered the builder; "it's

"What sort of an after-dinner speaker is Bliggins?"
"One of the kind who start in by say ing they didn't expect to be called on, and then proceed to demonstrate that they can't be called off."

The Minister.—Then you don't think

## Educational.

St. Jerome's College, BERLIN CANADA

REV. A. L. ZINGER, C. R., Presiden

The deacon.—No, sir, I don't. You've been preachin' on the subjec' o' resigna-tion fur twa years, an' ye hivna resigned

A Baptist Judge's Tribute to a Cath-

An interesting little book on the late An interesting little book on the late-Judge Day has just been printed for pri-vate circulation. Its author is Judge Willis, a Baptist, and, probably, the most earnest and influential living Eng-lish non-Conformist. He and the late-judge, who was a most devoted Catholic, were on terms of close friendship. The collowing extract from the little book will, in the circumstances, be read with

interest by our readers:
"As he was a Papist," says Judge Willis, "and I was a Baptist, we seldom dis-cussed; we loved. Our different relig-ious views were known to each other, and never caused the slightest friction or uneasiness. I was perfectly at home with him. I soon saw how pure he was, and that his religion had made him pure, sanctified man. I never, in the whole seventeen years, heard anything approaching a coarse jest lips."—Catholic Weekly.

Sacred Heart Statues May Not be Crowned.

For some years the fitness of the ceremony of crowning publicly statues of the Sacred Heart has been a moot question among theologians, while as a matter of fact, usage tended to prevail in favor of such crownings. Rome has just spoken on the subject, and the matter is settled for all time. The Bishop of Nevers, in whose diocese a statue of the his presumption. Others may read and ponder over the gracious and beautiful near Varzy, applied to the Holy See for the necessary power to perform the ceremony in the Pope's name. The reply of the Holy

Father expresses his regret that he can not grant the prayer of the Bishop's memorial, the Sacred Congregation of Rites having recently declared that it is not befitting to crown images of the Divine Heart. It permits, however, that if popular piety desires to pay such a tribute of devotion, the crown may be laid at the feet of the statue, and in this case the Pope authorizes the Bishop to so lay the crown in the Holy Father's name at the feet of the statue at Varzy

## NORTH AMERICAN LIFE

ANNUAL MEETING

REPORT FOR THE YEAR 1908 The Twenty-eighth Annual Meeting of the North American Life Assurance

Company was held at its Home Office in Toronto, on Thursday, Jan. 28th, 1909, when the following report of the business of the Company for the year ended Dec. 31st, 1908, was presented.

Cash Income

The cash income for the year from premiums, interest, etc., was \$1,897,-078.28, showing the satisfactory increase of \$81,980.59,

Re uction in Expanse Ratio

The business has been conducted on a conservative basis, as is shown by a further reduction in the ratio of expenses to premium income, thereby placing the North American Life in the front rank of economically managed

Canadian companies. Payments to Policy-holders

The amount paid on policy-holders' was \$654.991 05, and of this sum \$368,831.76 represents payments for Dividends, Matured Endowments and Investment Policies

Assats

The Assets increased during the year by the sum of \$854,762.01, and now by the sum of \$854,762.01, and now amount to \$9,590.638.09. The Assets ntinue to be, as heretofore, invested in the best class of securities available; a detailed list of these will be published with the Annual Report for distribution. Net Surplus

After making ample provision for all liabilities and paying the sum of \$124,-771.26 for dividends to policy-holders, the net surplus was increased to \$876,-Insurance The policy issued during the year,

together with those revived, amounted to the sum of \$4,465,224.00, making the total jusurance in force \$40,341,091.00. Audit

A monthly examination of the books of the Company was made by the Auditors, and at the close of the year they made a thorough scrutiny of all the securities held by the Company. A committee of the Board, consisting of two Directors, made an independent audit of the securities each quarter.

L. GOLDMAN, J. L. BLAKIE, Managing Director. President. The Annual Report, containing a detailed list of the securities, will be sent in due course to each policy-holder.



. Chase's Food

## The Catholic Record

Price of Subscription-\$2,00 per annum. THOS. COFFEY, L.L.D., Editor and Publisher

ment for teachers, situations wanted, etc., ch insertion. Remittance to accompany ed and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, the of London. Hamilton, Peterborough, and org, N. Y., and the clergy throughout the

ers changing residence will please give old

subscribers ask for their paper at the post ould be well were they to tell the clerk to their CATHOLIC RECORD. We have infor-carelessness in a few places on the part of clerks who will sometimes look for letters

Henry, Luke King, P. J. Neven, E. J. Broderick and Sara Hanley are fully authorized to receave the street of the street all other business for the street of the street of

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

by Dear Sir.—Since a reader of your paper. ction that it is directed filty, and, above all, that it a reader of your paper. I have noted with sa action that it is directed with intelligence a shifty, and, above all, that it is imbued with a stre Catholic spirit. It strenuously defends Catho praciples and rights, and stands firmly by the tea are and authority of the Church, at the same it promoting the best interests of the country. Folling these lines it has done a great deal of good the welfare of religion and country, and it will have and more, as its wholesome influence reach more and more, as its wholesome influence reach

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

T Sir: For some time past I have read you ble paper, the CATHOLIC RECORD, and congrayou upon the manner in which it is published siner and form are both good; and a truly be spirit pervades the whole. Therefore, wift re, I can recommend it to the faithful. Bless. u and wishing you success, believe me to re-

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

LONDON, SATURDAY, FEBRUARY 13, 1909.

THE HAIL MARY. We are asked by a correspondent to explain the authorship of the Angelic Salutation, or the Hail Mary. It is called the Angelic Salutation because its opening words were employed by the Archangel Gabriel when sent by God to priests of the Roman Catholic Church do announce to the Blessed Virgin the mystery of the Incarnation. It is also called Hail Mary, as these are the first words with which the prayer begins. The salutation, or the Hail Mary, or what is known as the first part was composed partly by the Archangel Gabriel and partly by St. Elizabeth, the cousin of the Blessed Virgin and mother of St. John the Baptist, on the occasion of the Blessed Virgin's visitation. In St. Luke, ch I. v. 28 we read ; "And the angel being come in, said unto her; Hail, full of grace, the Lord is with thee ; blessed art thou among women." In the same chapter, vv. 41, 42, we read: "It came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost : and she cried out with a loud voice, and said : Blessed art thou amongst women, and blessed is the fruit of thy womb." Now the only two words added to these are explanatory. The first is "Mary," the second is "Jesus." The use of both is evidentthe former showing to whom we are addressing ourselves, and the latter in a spirit of adoration expressive of our faith in our Saviour and the divine maternity of Mary whose intercession we are about to ask. The Church made the latter part, sometimes called Holy Mary, from its opening words. Simple as the prayer is it is wonderfully sublime by reason of the truths it enunciates and the mysteries it contains. Coming as it so frequently does immediately after the Our Father it opens up the whole vista of the Mother's intercession and that of the saints. It proclaims in a few words the mysteries of the Incarnation and Mary's divine maternity. Lastly, it asks for prayers at the two most serious points of every one' life now, when in active life and labor and suffering-now, which alone is ours; for the past is fled and the future is not certain: at the hour of death-just as certain as the other moment-and the moment when Mother Mary's prayer will be so much needed, for we shall not be able to pray ourselves, and the judgment of God is at our door.

## TO A CORRESPONDENT.

We received the other day a clipping announcing the marriage in New York of a Protestant lady to a Catholic earl. The nobleman was Earl Granard. The marriage rite was performed by Bishop Cusack, the auxiliary Bishop of New York, at the residence of the bride's parents. There is nothing about this social event which should cause surprise Still less is there anything to scandalize even a delicate conscience. Yet our correspondent asks: "How has a Bishop the right to marry a Catholic to a Protestant lady?" Then in unseemly temper and unCatholic criticism he adds "It must have been the money that did it, as all poor people are refused. It seems to me money will do everything in church matters." There is no use paying attention to such language. Unfortunately it is much more common than it should be, otherwise we might dismiss "A Reader," as he signs himself, until he had learned respect and courtesy.

Bishops know their business too well to be caught by social pride or itching palm. If our correspondent had reflected he would surely see under all the circumstances how unjust is his conclusion, all the more reprehensible because it is applied to all church administration. New York is the last place in the world as regards fruit or benefit, those who re where money need be the motive cause of ministerial functions. Our people cannot judge particular cases with equity. In matters such as the present we must stand upon Catholic ground if we wish to be sure and correct. Now one of the first of Catholic principles is that a bishop is the judge of things ecclesiastical in his diocese. If he deems it advisable to give no dispensation in so-called mixed marriages he is free. If another bishop gives dispensations he also is free. Money enters into neither case. A bishop is placed to rule the Church of God in his diocese. All jurisdiction starts from him, subject of course to an appeal to the Pope. The bishop is responsible not to men but to God. His right is divine, his obligations are heavy and his dignity exalted, Nothing can be more unCatholic than to critize episcopal action. The question is: "How has a Bishop the right to marry a Catholic to a Protestant?" the same right by which he has power to marry two Catholics. We fear that "A Reader" is not well posted on the new matrimonial legislation. The Church admits the marriage between Catholic and Protestant, but requires that for the validity of the sacrament the marriage rite be performed by a priest duly authorized.

COMMUNIONS OF BOTH KINDS

We have been asked " why the priests of the Roman Church partake of bread and wine while the laity partake of bread only." Our " Enquirer " cannot be a Catholic or he would not put the question in that way. If we take the language literally our answer is that not partake of bread and wine : nor do the lay people partake of bread. The correction is necessary for two reasons. As it stands, " Enquirer " leaves himself open to the charge of disrespect to wards the most sacred rite in the Catholic Church, or to the charge of ignorance. In either case he would have done better to ask some friend. The question is not at all in proper form. Enquirer" asks why priests do a certain thing. The first reason is that it is the legislation of the Church that the celebrant alone communicates in both species. Any other priest present who wishes to communicate receives only the one species-the species of bread. If the sacred rite to which " Enquirer " evidently refers were merely the partaking of bread and wine on the part of the celebrating priest, and of bread on the part of all others, there might be reason to complain. Bread and wine are more than bread alone. We object altogether to the expression. Let us pass to the spirit of the question which we restate. Why do priests of the Roman Catholic Church communicate in both species whilst the laity communicate in only one? The pronouncement of the Council of Constance (1418) contains the clearest answer. This council decrees " that although in the primitive Church this sacrament was received by the faithful under both species, nevertheless to avoid scandal and danger, the custom hath been reasonably introduced, that it be received by the consecrato under both species and by the laity under the species of Bread alone; since all must believe without doubting that the whole Body and Blood of Christ is truly contained as well under the species of Bread as under that of wine." Let it also be observed that from the very beginning of the Church, in spite of the prevalent practice of communion under both kinds, "there was always a clearly expressed conviction that communion in one kind was enough for the full and complete Sacranent as instituted by our Lord." The Mass of the Presanctified on Good Friday, which was regarded as "ancient' n the sixth century, is an evidence of what the early Church thought of communion in one kind. Home Communion and that of the solitaries of the deserwere constant practices of communior in one kind. The same may be said about communion of the sick. Badger, an Anglican authority, relates in a work upon the Nestorians of Coordistan that he was astonished to find many of then receiving under the species of Bread only. They informed him that the taking of the chalice was not considered necessary but optional. Leaving history and taking up the nature of the Holy Eucharist we must admit that the sacrament is full and complete under either species and just as complete under one as under the other. We must admit this if we admit the Real Presence There is a distinction which we must parefully observe between the complete Eucharistic rite and the Eucharistic sacrament. The former is the Sacrifice

reception of our Lord's Body and Blood. contradiction of practically all that is Now, since our Lord is whole and entire under each Species it is to be acknowledged, as the Council of Trent puts it, that even under one Species Christ whole and complete is received and is the true Sacrament, and that therefore, ceive one species only are defrauded of no grace necessary for salvation. If we turn to the practical side of the question we see that unless communion under both Species is essentially necessary for the Sacrament, Communion under the species of Wine is altogether impossible. The danger of spilling, the danger of infection, aversion of large numbers drinking from the same cup the difficulty of obtaining wine in some countries, are only some of the object tions against Communion under the species of Wine. Communion under the species of Bread is the only practical solution, fully in accord with the teach ing and discipline of the Church.

#### A SAD MAJORITY. The letter of a friend from St. John's.

Newfoundland, reached us the other

day, giving us figures which, though few.

are most deeply humiliating. He first

informs us that the city of St. John's is

to take next month a vote on local ontion. With this we have not much to do. It is local, and we are too far away to form a prudent opinion. This novel way of making people temperate hardly appeals to us with the efficiency and sincerity so requisite for the practice of true temperance. Other channels are found for the detestable vice. Each individual is made his own bartender, and black bottles or flasks take the place of decanters. If the drinking were done only at home with the influence which home ought to have and which it generally has, much of the evil would be controlled. Our correspondent feels confident that local option will do much good because it will remove ninety per cent of the temptation. We would wish to think so. Any measure which will remove so great danger is surely making for the public weal. Moral evils are not easily eradicated or habits changed by the vote of the majority. What will help temperance is strong public sentiment -that business people and society in general have no use for those who drink hat treating is to be frowned down and oafing around saloons to draw ostracism upon the guilty ones. The point in our riend's letter which grieves and scandalizes us, is that out of sixty saloons all but five are in the hands of Catholics. Fifty-five out of sixty saloons in the hands of Catholics ! Proclaim it not in Gath! Better tenantry and rack-rent when nerve and muscle strain to pay the landlord his tax-better the hardships of the sea than that a whole city should point the finger of scorn: hese be Catholics." If local option will drive these people back upon the soil it will have accomplished a great deal. If local option is to succeed the after traffic should be stopped with a arm hand. Then will it gain a further victory. The fact that fifty-five signs will have to be taken down is no small affair. People will pass through the streets without the humiliating thought that practically all the sale of liquor is in the hands of one denomination-our own Church-whose ideals are so high, whose principles so elevating and whose children are urged to be so mortified. We cannot be indifferent in the cause of temperance. Nothing degrades an invice. Intemperance has done more harm to our people than absentee landlordism. Nor does the demon of intemperance ever come alone. He brings with him a legion worse than himself. Whatever therefore helps temperance and sobriety ought to be welcomed. Society in St. John's ought, if figures reveal the scenes of fifty-five bars, to be united in saying that such a state cannot continue.

## CATHOLIC SCIENTISTS.

We have received a complex question one containing others. We are asked to name a few Catholic scientists and their discoveries and to tell whether Galileo was condemned. Lastly our correspondent writes: "I found myself face to face the other day with a non Catholic who said there were very few scientists who were practical Catholics. I named a few of them and he was surprised to find that they were Catho lies." Our friend has not helped us out by a single name. He might, without injuring his case, have stated what names he had mentioned. We must confess that we are at a loss from want of proper classification. Nor can we pretend to judge whether those whose names we give are practica Catholics. They are Catholics, and that is surely enough. It is easy to be a practical Protestant whose negative creed does not place obligations upor their adherents. In the latest number of the American Catholic Quarterly Review Dr. Walsh says: "The history of of the Mass which in its completeness what the Jesuits have done in astronomy includes Communion : the latter is the before and after Galileo is the complete | RECORD office.

written with regard to the Church's opposition to science as exemplified by the Galileo case." We need mention only the names of Fathers Perry and Secchi as most distinguished astronomists. If we go back to the first chapters of modern science we have Galileo, Columbus, Friar Bacon, Leonards de Vinci, Copernicus, who was a priest, Guido Ubaldi, who stated the laws of leverage, Toricelli, who invented the barometer, Galileo, who invented the microscope and telescope. Fabricius of Padua discovered the circulation of the blood (1610-1618). Pope Gregory XIII. reformed and fixed the calendar. The Church gave a most vigorous impulse to geography. "All that we know of China," wrote Spreugel, "seventy-five years ago." Coming to times much nearer the present generation we have Montgelfier as the inventor of the balloon, Seguin of suspension bridges, Pasteur, Marconi and many more. I we turn to art-whether it be architecture, painting, sculpture or music-we find the same generous encouragement and a legion of names whose works charm the eye or ear of the whole world. Let us give a full paragraph to Galileo.

RELIGION IN EDUCATION. A federal council was held in Philadelphia at which as many as thirty Protestant denominations were represented. They took up, among different subjects, the question of religion in education. After discussing it and appointing a committee, whose report was voted down they acknowledged their complete helplessness to solve the problem. Many suggestions were made, all of them impractical and futile. The only encouragement to be derived from the whole proceedings is that all of these representatives acknowledge the need of religion in schools. Their divisions and their right of private judgment with its logical insubordination preclude the formulating of religious instruction at all satisfactory and efficient. Old theological errors spring up from the grave -dividing the council not into two parties but thirty. The Universalist will not have anything upon the incar nation. The Methodists and others cannot bear lessons touching upon the sacraments, the sacrifice or the priesthood. So the stream is soon divided All are agreed that there cannot be a good word said about the Papacy. Like fervent Protestants they refuse any light upon that subject. Any religion will do except the religion promulgated, taught and defended by the Papacy. Still, this is the religion which insists upon presiding over the school, upor resting with the family by the hearth as well as standing at the altar and teaching from the chair. Divided Christianity manifests its increasing weakness day by day. It is most pitiful when the young children ask for bread and their representatives reply that they can give but a stone. This seems to be the answer of the collected wisdon of thirty different denominations Strange acknowledgment from thos

who pretend to be teachers under Him Who said: Suffer the little children to come to Me. DISTINGUISHED CATHOLICS.

We add a few more Catholics who vere renowned for their discoveries, inventions or learning:

Volta, who made the battery called after him and was the first to discover Abbé de l'Epée, or Abbé Sicard, who was the author of visible speech or the method by which deaf mutes were taught to speak. Gregory of Tours was the father of history in France. The Abbé Hantefeuille was the inventor of watchsprings. Amongst the learned men we may mention Cardinal Mezzofanto, who was master of fifty-eight different languages; Hany, a Canen of Paris, a celebrated mineralogist; Mabillion, a most learned Beaedictine : Gerbillon, a Jesuit Father, a renowned mathematician and explorer in Asia; Sorbon, a priest and founder of the celebrated school of the Sorbonne at Paris : Gerbert, a very learned Pope; Rubruquis and Plancarpin two Capuchin Fathers, great explorers and artists such as Fra Angelico and Fra Bartolomeo.

THE CHURCH in the United States has suffered a grievous loss in the death of Rev. Wm. O'Brien Pardow, S. J. Although his work pertained almost entirely to the American Republic his name was a household word in Canada. We publish in another part of this issue of the CATHOLIC RECORD an interesting sketch of the life of this great priest.

THE NOVEL entitled "Child of Destiny," which appeared in the columns of the CATHOLIC RECORD some time ago and of which Dr. Wm. J. Fischer of Waterloo, one of the brightest Catholic writers in the Dominion, is the author, will shortly appear in book form. It will be beautifully bound and illustrated by an Italian Catholic nobleman, Marquis Carlo Cattapani. The price is \$1.25. Orders may be sent to the CATHOLIC

man who seldom reads a Catholic paper and to whom the reading of a Catholic book would be time wasted. In course of conversation a gentleman said to one of these young men the other day: "I suppose you have read Shakespeare's the sport, "that is, unless he has written some of them within the past year." Many young men who think and dream but of triumphs gained in the sporting arena, find themselves but dummies when in the company of cultured gentlemen. Their minds are simply blanks so far as all the higher elements of life are concerned.

THERE SEEMS TO BE trouble in the New Westminster penitentiary in regard to the escape of a convict. An investigation was held to ascertain who was to blame in the matter. We desire to take no part in the controversy whatever except to urge strongly, upon general principles, the advisability of the Government making appointments to the management of prisons of persons who are not members of oathbound secret societies. Nearly half a century ago there was considerable agitation in the country along this line, because it was found that the grip and pass - word had of entimes been used to defeat the ends o'j astice.

IN THE DIOCESE OF COLUMBUS, Ohio there is a strong movement on foot to extend the Holy Name Society. At a meeting held in the Cathedral last Sunday, fifteen hundred men, kneel ing, repeated, after the Bishop, the pledge to abstain from profane, blasphemous and vile language. This is one of the hopeful signs of the times. Hand in hand with this splendid work, however, should be an earnest desire to promote and extend the temperance movement. Drunkenness is close akin to profanity and obscenity. The more we accomplish in the promotion of purity and decency of language and temperance the more glory will come to the Church.

THE GERMAN CATHOLICS of the United States, and Canada too, and it is a pity we have not more of them in this country, are always a militant body in matters pertaining to the Church. A German Catholic society in Cleveland has appropriated \$25,000 to the purpose of preparing young men to direct the German Catholics in a ceaseless fight against socialism and other forms of modern error. The socialists, it seems, have a number of organizers constantly on the road, holding meetings, and in other ways endeavoring to promote the extension of that humbug, fair to the eye, which has been tried, and has miserably failed, in every age of the world, to produce better conditions amongst the

A SAMPLE OF THE WORK of the madap reporters comes to us from Mobile, Alabama. We were told in a press espatch about the destruction of the Jesuit College, in Springhill, near that city, and that the library, which was stocked with books four hundred years old and of priceless value were destroyed The money loss was estimated at \$125,000, but the press agent relieved us somewhat by declaring that no casualities resulted, the students and professors all escaping without injury. Thereal facts of the case are that the fire was of Although the people of Rechester have the luminous power of electricity. The small extent and did not even interrupt the course of studies. Would it not be well were our law makers to find some means of punishing the yellow paper reporter when he deliberately departs from the path of truth?

> MANY ARE UNDER the impression that the beautiful hymn, "Adeste Fideles." known in English as "Come all ye Faithful," is an old Anglican hymn, In the current number of the Irish Ecciesiastical Record of Dublin, Dr. Grattan, who is a foremost authority on church music, writes some interesting facts about it. He shows that the oldest score of "the Adeste" known to exist is in the archives of the Royal Irish Academy and that the manuscript is dated 1745. The manuscript was the work of Rev. John Francis Wade, an Irish priest. Another manuscript volume, a copy of the one in Ireland and dated 1751, has been discovered in Stonyhurst college, Lancashire, England. It was inscribed for one Nicholas King by Father Wade. The Irish manuscript is remarkable for being the earliest copy of the hymn known to exist anywhere.

INFORMATION COMES from Ireland that there is a gradual departure of the people of that country for Canada and the United States, and the Government has been urged to greater action to prevent the depopulation of the country. No doubt the cause of all this misfortung is that the Government is in the habit of dealing out justice to the Emerald Isle in homoepathic doses. The landlord interest seems to be still very powerful-Although the Land Purchase Act has over the control of those things which

HERE IS A PEN PICTURE of the young done some good, and will continue to do so, the absentee owners of Ireland's soil have still a powerful grip in the country. A Government such as we have in Canada would bring about an era of prosperity, but this, we fear, will not be granted until there is a greater awakenworks?" "Yes, all of them," replied ing in the public mind in England. At a banquet lately given in New York, the Hon. Maurice Plunket stated that the farmers were the chief wealth producers in Ireland, but they have been handicapped by landlordism. He entertains the hope that in fifteen or twenty years

Ireland will be owned by a peasant pro-

prietary-a consummation devoutly to

FOR SOME REASON, and no sane man

be wished

can find a good one, our fellow citizens of the Orange Order are exceedingly active in the work of preparing for what we are told will be a great celebration on the next 12th of July. It is the intention to group the brethren in very large numbers at central points. Toronto will, as usual, be head-quarters, and we may expect that once again that city will to some extent be tied up for the occasion. If we ask the average man on the street for a reason why all this fuss and feathers should be in evidence one day in the twelvemonth, he will shake his head and confess that to him it is a mystery. The followers of William profess to be the defenders of civil and religious liberty. Who is, we may ask, attacking it? Certainly not the Catholic Church or its episcopacy or priesthood. If any inroads are being made upon it the charge must be laid at the door of those outside the Catholic fold. A careful reading of the newspapers will give abundant proof of this statement. Catholics could not if they would and would not if they could infringe in the slightest upon the civil and religious liberties of any class, creed or color in the broad Dominion. The charge made against the Church by these men is simply for the purpose of keeping the dupes of the townline lodges together for other pur-

RIGHT REV. THOS. F. HICKEY, who

has become Bishop of Rochester, owing to the death of Bishop McQuaid, is one of the most remarkable Bishops in the Republic. Those who have the pleasure of his acquaintance recognize in him a man possessed of rare qualities of mind and heart which give him a splendid equipment for the performance of the duties of his high and holy office. From the Boston Pilot we learn that "he was consecrated Titular Bishop of Berenice by Most Rev. Dr. Farley, Archbishop of New York, May 24, 1905. Bishop Hickey was born in Rochester, Feb. 4. 1861. His early education was received in St. Mary's Parochial school and at St. Andrew's Preparatory Seminary. In 1879 he entered St. Joseph's Seminary, Troy. He was ordained in 1883 by Bishop McQuaid in St. Pstrick's Cathedral. After laboring in various parts of the diocese he was appointed to the Cathedral. On the death of Father Kiernan, Bishop Hickey was made Vicar General, and on Jan. 25, 1905, was chosen coadjutor Bishop of Rochester. Since assuming the duties of rector of the Cathedral, Bishop Hickey has had the new chapel and magnificent spire built. He has enlarged the Cathedral school and added a post-graduate course. He has also erected the new Cathedral hall, which was opened a few months ago.' reason to regret the demise of a Bishop cause to rejoice that one so worthy has been called to fill the vacant See.

THE SOCIALIST PROPAGANDA has made some progress amongst that class which allows the demagogue to do their thinking. We are glad to know that few Catholics have anything to do with socialism. "Everybody," says the Intermountain Catholic, "is more or less of a socialist, though nearly everybody has another name for it. The trouble with the socialism of the Socialist party in America and other countries is that it is a socialism by leveling downward instead of a socialism secured by elevating those who are in a lower stratum of society. In England, where an old-age pension scheme is in working order, this function of the State is really socialistic. And it is a soci listic scheme in Germany which puts the government in the insurance business. Indeed, any policy of government which invades the field formerly occupied by the individual is socialistic in its nature. The oldage pension and the insurance scheme stand for centralized control of certain functions which have always been considered, narrowly perhaps, as belonging to the individual. To whatever extent these theories are accepted by the governments of the earth, to just that extent are the governments drifting toward socialism. Few American citizens will acknowledge to being socialists in the broadest sense of that word, but all will acknowledge the tendency of government, not only in America but in all of the civilized countries, to take

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For a year lish journals b cold-blooded ently driving in the west against the er poses of the la ed for farm that these w ox a more de an a half for they have where grazing poorhouse, to an, and ma A strange d alls it cruel onomic nece women to the a prison. M or are ignor rish land qu eferred to delivered ociety in D who was for Local Gove and what he Dublin addr tract of Iris and cattle, try, some si heard a greato-day. The

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on, and no sane man e, our fellow citizens der are exceedingly of preparing for what e a great celebration of July. It is the inthe brethren in very entral points. Toronto lead-quarters, and we once again that city at be tied up for the k the average man on ason why all this fuss d be in evidence ore month, he will shake ess that to him it is a lowers of William proenders of civil and re-Vho is, we may ask, atainly not the Catholic scopacy or priesthood. e being made upon it be laid at the door of Catholic fold. A care e newspapers will give they would and would infringe in the slightand religious liberties d or color in the broad harge made against the men is simply for the ing the dupes of the

ogether for other pur-

THOS. F. HICKEY, who op of Rochester, owing Bishop McQuaid, is one arkable Bishops in the who have the pleasure nce recognize in him of rare qualities of mind give him a splendid he performance of the and holy office. From we learn that "he was alar Bishop of Berenice . Farley, Archbishop of ay 24, 1905. Bishop n in Rochester, Feb. 4, education was received arochial school and at Preparatory Seminary. ed St. Joseph's Seminwas ordained in 1883 by in St. Patrick's Catheoring in various parts of was appointed to the the death of Father Hickey was made Vicar Jan. 25, 1905, was chosen. op of Rochester. Since uties of rector of the op Hickey has had the magnificent spire built. st-graduate course. He the new Cathedral hall, ned a few months ago.' people of Rochester have t the demise of a Bishop and honors they have that one so worthy has fill the vacant See.

LIST PROPAGANDA has gress amongst that class ne demagogue to do their are glad to know that have anything to do with verybody," says the Interolic, "is more or less of a gh nearly everybody has for it. The trouble with of the Socialist party in other countries is that it by leveling downward incialism secured by elevaare in a lower stratum of ingland, where an old-age e is in working order, this ne State is really socialisis a soci listic scheme in ch puts the government in e business. Indeed, any ernment which invades the occupied by the individtic in its nature. The oldand the insurance scheme tralized control of certain ich have always been conowly perhaps, as belonging dual. To whatever extent es are accepted by the of the earth, to just that the governments drifting lism. Few American citiknowledge to being socialroadest sense of that word, acknowledge the tendency nt, not only in America but civilized countries, to take itrol of those things which can be administered successfully and uided into broader channels of econmic good than can be done by individnals acting alone. But this does not mean the final burying of the individual and the despotic reign of unrestrained socialism, as contended for by certain socialistic political reformers."

## "LAWLESSNESS" IN IRELAND.

For a year or more the leading English journals have been harping on the cold-blooded cruelty shown in persist-ently driving cattle from grazing lands in the west of Ireland as a protest ainst the employment for grazing pur-ses of the land which the people need-for farms. It would almost seem that these writers thought a good fat ox a more desirable tenant of the soil than a half consumptive human being, for they have repeatedly affirmed that where grazing can be made to pay and farming can not, the farmer must move of the land and go—anywhere, to the rhouse, to America, to wherever he poornouse, to America, to wherever ne can, and make room for the grazier. A strange disposition certainly, which calls it cruelty to switch an ox, and eccalls it cruelty to switch an ox, and economic necessity to drive men and women to the almshouse, conducted like a prison. Moreover, those critics ignore or are ignorant of, the history of the Irish land question. Mr. T. W. | Russell referred to it in an address which he delivered lately before a literary society in Dublin. He is a Scotsman, who was for years at the head of the Local Government Board in Ireland, and what he saw during that time has made him change his views. In his Dublin address he spoke in part as follows:

"He drove over the other day, a huge tract of Irish country devoted to sheep and cattle, and from that tract of country, some sixty years ago, eleven thous-and families had been driven. They heard a great deal about cattle drives They heard very little about human drive that took place in these the numan drive that took place in these ghastly years. That great drive in the late forties and the early fifties changed the whole face of Ireland; and they had now, whether they liked it or not, great portions of the country devoted to cattle. And even when they were And even when they were to eattle. And even when they were transferring the land now, in the en-deavor to undo this, they found every effort blocked and impeded by the habit that had been engendered in the habit that had been engendered in the people, of trusting to grass and not to tilling; and land given to the people now for the purpose of altering this whole system was all often sublet, a small portion of it tilled and a great part of it given over to cattle. It would be a long and weary work before the misshief that was done in the late forties and early fifties was undone. It would require infinite patience, infinite sympathy and a good deal of coarage upon the part of those who overned the country and who guided the people to undo that system, and to put Ireland in the position that Ire-land ought to be in. Ireland was an agricultural country in the first place, and these industries at best could only be subsidiary to the great industry that the land provided for the people of Ireand.—Antigonish Casket.

## THE CHURCH OF THE PEOPLE.

An English clergyman, who has been spending some time in this country, gives the following as the result of his observations in America:

"I have noticed during my stay in America that church influence among the masses is on the wane. It is rapdily decreasing. This is because it has got away from the people. It regards creed more than human life, orthodoxy more than the living. It is too conventional, and, I must add, too respectable. Churches now are mostly gor-geous mausoleums built over the re-

mains of Christianity.

"What the Church must do to live is to win back the workingmen it has lost. It must realize that in the Bible there are quite as many references to what Christ did for the bodies nen as to what He did for their souls. Take the churches here in New York.
They are moving up town. They are leaving the downtown with its dense population of the poor and suffering.
They are also become and suffering. es with the wor 'Christ' over the door. Only the rich

go to them.
"I understand that there are a large number of clergymen here to-day. I want to say to your clergymen of the city of New York that it does not matter what you have in your church; if you have not a great passion for the common people your church cannot exist. Unless that is kept burning the whole Christian church is doomed. Begin at once. If you can win the city of New York for health, righteousness and God you have solved the great problem of the church to day. It should do it. It must take its stand in the forefront for human welfare in the struggle against disease and for the bodies of men as well as their souls, or all is lost."

The Republican of Cedar Rapids, Ia. mmenting on these assertions, says: We believe that these observations are eminently fair and warranted by the facts. A western clergyman, who recently had somewhat of an opportunity to examine into conditions in this same city of New York, declared that he was impressed by these same condi-tions which called forth the criticism of the visiting clargyman. He also tells of a contrast that came under his no-tice. One Sunday morning he went to the great Catholic cathedral in New York city, St. Patrick's. It occupies a position uptown, it is true, in the very heart of millionairdom. Nevertheless, this clergyman saw coming into that cathedral what he described as " every body." The rich and the poor, the proud and the meek, the fortunate and the unfortunate, all met together on a Somehow the Catholic Church has managed to maintain de mocracy. It does not talk about it as much as the Protestant churches have, but it asserts it by its practice. It has something for everybody. It appeals to the masses of mankind in a way that Protestant churches do not seem to be able to appeal to them. The minister

referred to said that after his experi-

ence in that Catholic Church it seemed to him as though the Protestant churches that he visited were filled with eonle who were evidently satisfied with themselves and with conditions as they were with them. The poor and the unfortunate were conspicuous only by their utter absence. It is true, as the English clergyman

says, that the Church that does not win the masses of maukind is lost. How to win them is the great problem that con-fronts Protestantism to-day. There can be no question about it. It is the same everywhere. New York city is no exception.—Intermountain Catholic.

### HOME AND MOTHERS-IN-LAW.

The recent judicial pronouncement from Jersey City, on the subject of "Mothers In-Law," fell like a lurid bomb-shell from yellow-journal headlines, on many a happy family and home

"Home is not a home where there is a mother-in-law," read the astonishing decision. Surely it will astound many an orphaned young wife and mothe upon whose inexperience and delicate health her new duties press too heavily and whose domestic staff and prop is the capable and devoted presence of the widowed mother on the husband's side—to learn that if a husband installs his mother in his home it is not such a home as the wife must accept, and that such conduct on the part of the husband

is the abandonment of the wife."
Undoubtedly, circumstances alter cases, and if a mother-in-law on which ever side, through fault of her own is destructive of the family happiness or domestic peace, the matter should be adjusted in favor of the rights and priveleges of the couple whom God hath joined together, and whose lffe is before them. Even such adjustment, however, them. Even such adjustment, however admits of due charity for the appeal of perchance jealous maternity, loving her own "not wisely but too well," and of pathetic widowhood's dependent age.

But against the exceptional mother-in law who is really a disturbing element in the family-life, set the rule of the thousands of hearthstones whose varied interests she guards and serves with such selfless and tireless devotion and versatile industry that she proves an omnipresent angel of peace and good-will, of message and mission of helpful word and saving deed, and say if our stage and literature, our comic songs and verse, our press and public, should not blush in shame for its time dishonored, heartless, witless gibe land slur and calumny for a class whose mother-name should make it sacred from irreverence and insult, at least, and whose deserts of love and gratitude and honor

deserts of love and gratitude and honor are illy substituted by inane obloquy!

The stale mother-in-law joke of stage vulgarity should be hissed down. The mother-in-law jest of the heartless should be dishonored socially. The mother-in-law prejudice that has wrecked the happiness of many a home, and saddened the old age, broken the heart of many a sweet old life, should brand its holder as self-convicted of a meanness and smallness of nature ostrameanness and smallness of nature ostra-cizing him or her from decent human

Think of the long, weary, illnesses through which "mother" nursed each and all, in unselfish, sleepless, ter devotion. Think of the endles stitches put in by the willing hands for every one of the family-circle—of her humble filling of gaps in lacking domestic ser-vice, of her abnegation of personal claim

At best, age is sad in "a sorrow's crown in remembering happies

things. Such compensation as life still holds such compensation as life still holds is God's measure of mercy, and woe betide them that grudge and deny it. If it were only for all that "G-andma" means in each home of wedded love and parential happiness to the "little child leading," let the "mother" alike of hushand and of wife, be unto both, dear and band and of wife, be unto both, dear and sacred, and both in public and private life consign the mother-in-law slur to "mere oblivion,"—N. Y. Freeman's Jour-

## THE CATHOLIC TRUTH SOCIETY.

OF ST. THOMAS TAKES EXCEPTION TO "QUESTIONS ON THE SUNDAY SCHOOL LESSON," WHICH ARE WIDELY PUB-LISHED.

To the Editor of The Times: Sir,—In your issue of last Saturday, in the weekly installment for 31st Jan. of "Questions on the Sunday School Lesson," by Rev. Dr. Linscott, some questions are propounded which con-stitute an attack on the Catholic Church and even calculated to bring Church and even carcinated to bring contempt upon the clergy of all denominations. This society seeks no controversy and lattacks none, but as these "Sunday School Questions" are widely published, we simply request an

opportunity of defence in the same opportunity of defence in the same public manner. We quote the questions objected to in their order:

Que. 1.—Acts iv,-v, 1-3.—Why did these priests, who were God's appointes for carrying on His Church oppose Peter and John, seeing they were in the

came service.

Comment.— Art thou a master in Israel, doctor, and dost not know that Jewish priests were no longer God's appointees, but were in opposi-tion to, and not in the service of, that Jesus Whom Peter and John served? Que. 2.—" Are professional teachers

of religion naturally jealous, when others begin to teach, and are making

it a success? Comment.—Yes, doctor, and justly Comment.—Yes, doctor, and justly so, if they can show their commission to "speak as having authority." So also are governors, judges, physicians, and other duly appointed men, quite reasonably jealous of self-appointed governors, judges and physicians, no matter whether they "make a success of it" or not. Even God Himself proclaimed that He was a "jealous God." Why, as a teacher, do you set the young against their legitimate pastors and thus promote religious anarchy?

science of the Gospei of Christ; still one could give an exceedingly long list of Catholic priests who have been notable contributors to progress in the realm of science and invention. What about Catholics who were burned for the faith at Tyburn?

One 5 Wheel made the Roman beyond the power of science to prove both deep and sweet and its least intonation could be heard to the farthest corner of St. Patrick's Cathedral, where he often preached.

AN OMNIVOROUS READER.

Father Pardow was not only an orator, the scientific sense, is impossible. It is given the power of science to prove both deep and sweet and its least intonation could be heard to the farthest corner of St. Patrick's Cathedral, where he often preached.

He was also a scholar of great attaination could be heard to the farthest corner of St. Patrick's Cathedral, where he often preached.

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Oue, 5,—"What made the Roman

THE CATHOLIC RECORD

beyond the power of science to prove that a personal God either exists or does

by those who use the term is simply nature, or some invisible infinite power

earth and all things visible and invisible?

science can advance no argument against the existence of God, belief in

his existence is co-eval and co-existent

with the history of the human race. It

is in possession. Then the mere fact that the proofs advanced by Christian

theologians do not convince unbelievers does not justify them in concluding that

that God does not exist. Possession, according to the old adage, is nine points of the law. Belief in God is prior to a

denial of his existence. In the atheist then rests the burden of proof that God

does not exist. But "it is beyond the

war on God and religion stand on the

would rule God out of the universe, refuted their own pet theories as un-

philosophic and unscientific when they admitted their inability to prove what "the fool said in his heart. There is to God." This disposes of all

objections drawn from pretended science

against God as the creator of all things.

exemption from all proofs as did the

whose only argument against the exis-tence of God was: "I have never seen God at the end of my telescope." The

great astronomer evidently forgot that greater and brighter intellects than his

in their astronomical investigations saw in the harmony of all celestial bodies

the existence of a Supreme Infinite

Being who created all these and was the

first cause of such perfect harmony and

the denial of Whom would mean that

astronomy would have no existence as a science. "Heaven and earth," sang the

All modern scientific theories are

sion and cannot be logically or philos ophically disposed of by any argument

except the sneers of the unbelievers who, like the ancient Gentiles after

and political reform prove miserable failures because they deny God an in

DEATH OF GREAT JESUIT PRIEST.

THE LATE REV. WILLIAM O'BRIEN PAR

DOW WAS A REMARKABLE MAN.

The Rev. William O'Brien Pardow

the famous Jesuit preacher, regarded as one of the ablest pulpit orators and

most forceful and fearless thinkers in the Church in this country, died last

Saturday morning at St. vincent's Hospital, New York City, of pneumonia. Father Pardow had been ill only since

for the clergy of the diocese.

A MUCH-QUOTED PREACHER.

Father Pardow was not an orator i

and who said it with such force, poin

and non respect of persons that his ser

mons and lectures attracted large and varied audiences whenever announced.

He was so often and so widely quoted in the secular press in his pronouncement

the secular press in his pronouncements on topics of current interest that he became one of the most widely known Catholic priests in the United States.

Father Pardow was rector of the Church of St. Ignatius Loyola in New York. At the time of his death he was now sixty on your of area. He was

over sixty-one years of age. He was one of the smallest priests in New York,

standing scarcely five feet three inches,

and his figure was as slender as a boy's.

But one had scarcely to look at him to

see that here was the possessor of a com-manding intellect. In his later years he

was quite bald, and the absence of hair revealed all the more clearly a head that

was almost Websterian, its chief fea-

tures being the extraordinary capacity of the skull just over the temples. His features were finely chiselled and clas-

sic, indicating him to be the aristocrat

that he was. His eyes were dark and

full, and his face possessed a pallor that

nuil, and his lace possessed a pallor that never seemed to alter.

In the pulpit Father Pardow spoke slowly and extemporaneously, except for the use of a few notes which he had

finitely just judge.

Psalmist, "proclaim the glory of God."

atheist and astronomer

God at the end of my telescope."

Oue. 5.—"What made the Roman Catholics burn the Protestants?"
Comment.—You assume here, doctor, that Catholics (with possibly the exception of the case of Calvin and Servetus) are answerable for the physical sonal God is no God, and as understood by those who use the term is simply

persecutions and intolerant writings of past ages. Let us see what leading non-Catholic historians of high repute have testified:
"The adherents of the Church of

Rome have never failed to cast two reproaches on those who left them; one that the reform was brought about by intemperate and calumnious abuse, by outrages of an excited populace, or by outrages of an excited populace, or by che tyranny of princes; the other that, after stimulating the most ignorant to after stimulating the most ignorant to the creator of all things, in whom manreject this authority of the Church it instantly withdrew that liberty of judginstantly withdrew that liberty withdrew that liberty withdrew that liberty withdrew tha ment, and devoted all who presumed to swerve from the line drawn by law, to virulent obloquy or sometimes to bonds and death. These reproaches, it may be a shame for us to own, can be uttered and cannot be refuted."—Hallam.

" It is true enough that each party abused the other, and that many keen, severe, false and malicious things were put forth by the Romish party; but for senseless cavilling and scurrilous rail-ing and ribaldry, and for the most offensive personalities, for the reckless imputation of the worst motives and most odious vices; in short, for all that was calculated to render an opponent hateful in the eyes of those who were no judges in the matter of dispute, so the Puritan party went far beyond their adversaries. I do not want to defend the Romish writers. . . but it really appears to me only simple truth to say that, whether from good or bad motives, they did in fact abstain from that fierce, truculent, and abusive language, and that loathsome ribaldry, which characterized the style of too many of the puritan writers."—Maitland (The Reformation.

writers."—Maitland (The Reformation, pp. 47, 48, Ed. 1849.)
That asylum of Papists (the settlement of Maryland founded by Catholics and presided over by the Catholic Lord Baltimore) was the spot where in a remote corner of the world the mild formation of the catholic corner of the world the mild formation of a proprietary adopted rebearance of a proprietary adopted re-ligious freedom as the basis of the State. The Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in the quiet harbors of the Chesapeak; and there, too, Protestants were sheltered against Protestant intolerance."—Bancroft (Protestant Historian).

croft (Protestant Historian).
Surely it is possible for Dr. L'nscott
to conduct these public "Sunday School
Questions" without making covert and
easily refuted attacks upon other peaceable Christians who are willing to let the lamentable religious upheavals of ancient days rest in the pages of impartial history.

Yours, etc., The Catholic Truth Society of St Thomas.

## ATHEISM, SIN OF THE AGE.

The age of faith is virtually gone, and infidelity, which was the marked characteristic of past ages as distinct from faith, has in this age developed into pure atheism. It has for its defenders some of the brightest intellects and profoundest thinkers of the day. The unbelieving world defend their incredulity from two points: two points : First, taking the Bible from a Protes-

tant standpoint, namely, with the un-restricted right of private judgment they interpret certain passages and show that such texts as interpreted by or for them bind too much the or for them ond too much the numan conscience, and are not in conformity with the spirit of the age. Therefore, they conclude, they should be rejected, as should also their author who is God.

A second class, among whom may be ranked some of our most brill ant reason, we cannot arrive at the knowledge of God, and therefore justify themonly possible theories, which their own depth of thought as philosophers could suggest, they reject at the same time the creative act of God. "In the beginning God created the heavens and the earth.'
With the denial of the creative act come the denial of God. Herbert Spencer, a profound philosopher and in his day a leader in the world of thought, admits in his work entitled "First Principles of a New Philosophy," "that with regard to the origin of the universe or cosmos three virbally intelligible suppositions may be made. First the universe is self existent, secondly, the universe is self-created, third the universe is created

by an external agency."

These three hypotheses are the only ones which Herbert Spencer's great mind could suggest for the existence of the world, and not of one of the ablest representatives of what may be termed atheistical science, has been able to suggest a fourth hypothesis for the sup-posed origin of the universe. But Spen-cer rejected his own three verbally intelligible suppositions, that is, first, he said it could not be self existent, because that would imply a contradiction, an effect without a cause, or endowing matter with the attribute of infinity, the matter with the attribute of immity, one greatest absurdity conceivable. In rejecting the first supposition Mr. Spencer was logically and philosophically consistent with his profound knowledge. sistent with his profound knowledge. Equally so was he consistent in rejecting his second supposition, namely that the universe is self-created, because that theory would upset the long established principle, "from nothing, nothing is made." But why reject the third, namely, that "the universe is created by an external agency." by an owning and thus promote religious anarchy?

Que. 3.—" Have priests and preachers in the past been quick or slow to see in the past been quick or slow to see in science or theology?"

Comment.—Priests and presumably preachers, do not claim a commission to teach the sciences, except indeed the

He was also a scholar of great attainments. An omnivorous reader, he prided himself on the accuracy of diction, laying much stress upon the finest shadings of the words, a characteristic that not in frequently was impressed upon those who tried to report his sermons. While he was attached to St. Francis Xavier's he was attached to St. Francis Aavier's College he frequently would read until 4 or 5 o'clock in the morning, though the rising hour was 6. He seemed to be able to do with as little sleep as Napoleon himself. He looked as if a zephyr would blow him away, yet he prided himself on the strength of his constitution and his ability to endure fatigue, occathat is inseparable from this mundane sphere, which is pure pantheism. But why deny God the creator of heaven. earth and all things visible and invisible? Because, say they, your arguments advanced to prove the existence of a personal God are not logically conclu-sive to our minds. Even so why conand his ability to endure fatigue, oceasionally reminding his friends that his physique was like that of Pope Leo, who

physique was like that of Pope Leo, who lived thirty years longer than a good many people expected him to do.
When a number of women prominent in the Catholic Church organized the "Daughters of the Faith," Father Pardow became their spiritual adviser, and dow became their spiritual adviser, and it was in that capacity that he delivered many of the lectures that subsequently many of the feetures that any attracted attention. In one of them, discussing the subject of marriage and divorce, he said: It has been said that th evil of divorce has eaten out all the the evil of divorce has eaten out all the moral force from our land. The responsibility of the upper classes cannot therefore be too much insisted upon. As water runs down hill by its own weight—so the breaking of the divine law among the Four Hundred will soon reach the millions, everywarding from the classes. the millions, spreading from the classes to the masses. If society men and women power of science to prove that a personal God does not exist." Atheists in their will frown upon divorce and subject the re married divorcees to social ostracism same ground as the sceptic who would deny that there ever existed a Julius an almost universal alleviation of this curse would be secured."

Father Pardow was at one time Pro-Cesar, a Napoleon or a Washington.
All philosophers and scientists both
ancient and modern, with theories which

vincial of the Jesuits of the New York province. He was born in New York in 1847 and attended the College of St. Francis Xavier, where he graduated in 1864. He joined the Jesuits shortly after and made his studies in Montreal, after and made his studies in Montrean, at Woodstock, in France and England. He was president of St. Francis Xavier's College for four years and was appointed to his last post only last year.

PROBLEMS OF THE AGE.

In the last fifteen years he had lectural extensively throughout this country It places the burden of proof on the atheist who in the name of science, philosophy and numerous other ologies claim

ed extensively throughout this country and in Eugland, France and Jamaica. In March, 1893, a series of sermons which he delivered at St. Patrick's Cathedral in New York City on the general subject, The Catholic Church and the Age, caused considerable discustion.

Perhaps the sermon that created most discussion was on "The Revolt of Science from the Catholic Church." In this sermon he denied that the Church desired to abridge liberty of thought.

"with "The only person," said he, "with complete liberty of thought is the un-tutored savage. He can think the moon made of green cheese if he so desired and that the stars are pinholes in the All modern scientific theories are based on atheistical principles which deny the creative act of God, or that he is Lord and Master of the universe. It is the living issue of the day and they who cling to the ancient faith are counted as "behind the age." It matters not that atheism is in possession and cannot be legically or philosophic. blue paper of heaven. Then science comes to him and says dogmatically that he is either a fool or an idiot unless that he is either a fool or an idiot unless he consents to fetter his mind with the conclusions of science. Yet science is opposed to the Church because she is dogmatic. There is nothing the Church so much invites as fair investigation, but investigation which starts in with a but investigation which starts in with a preconceived opposition is merely wasting time. The Pope has thrown open the vast treasures of the Vatican and virtually says: 'Study these manuscripts and if you find anything there who. The their separation from the synagogue, are degressing instead of progressing in this materialistic age; and who in their various attempts of moral, social to the discredit of the present or past Popes blazen it forth to the world. But your pronouncements must be facts, not conjectures.' Cannot God reveal things to the world that can be accepted as truths just as well as Huxley, Tyndall and Darwin? If He has done should not His truths be accepted

Father Pardow's was a rugged, uncompromising character, perpetually com-bating what he believed to be the moral iresponsibility of the well to do.

Another trait that distinguished him was his liking for hard work. He was never happy unless he had something creation, that is, the existence of the world, and heavenly bodies, but at the same time confess their own inability to account for their origin. Whilst the only possible theories, which their own depth of thought as philosophore. to do. He was an easy, accessible man vice and comfort in their daily affairs.

No matter what might be the need,
Father Pardow had counsel ready for
them. Only the Sunday before he was nntil the end. The news of his death shocked New York, where he was well known to all classes of people. He was in Cleveland three or four years ago, when he conducted the annual retreat them. Only the Sunday before he was stricken with the illness that cost him his life, Father Pardow preached to an immense congregation on the Italian earthquake, administering a stinging rebuke to those whom the calamity caused toques tion the wisdom and mercy of the popular sense. He was a preacher who always had something timely to say

"We hear people say of poor Italy and "We hear people say of poor tary and the suffering through which she has passed during the few weeks that have just gone," he said, "that it is impos-sible to reconcile the sorrow that has been brought to her people of God. They say, 'Can He be a good and kind Father and know about and

ermit these things to be?"

"The people who express these doubts are, of course, those who say that it is impossible for God to work miracles; so the inconsistency of their position is

apparent.
"Have you said to these people, 'Are whave you said to these people, Are you judging the Lord? To such a question they will reply, 'Yes.' Well, there is one principle for a judge — that he must know both sides of the case. Do you know the Lord's side? No. You have never heard it, and you never will hear it or know it until the day of judgment. How do you know but that those souls, knowing that their life was over, turned to God even as the Holy St. Simeon turned to God and saw the fulfill-ment of His truth and promise to His people? It doesn't take long to turn to

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**PEDLAR People of Oshawa** 

## "THE NIGGER IN THE WOOD-PILE"

Thousands of people go through life feeling more or less miserable without ever knowing the reason. They suffer from beadaches, indigestion, pains in the back, and at the slightest chill get rheumatism or neuralgia.

breaks, never suspecting that the root of the whole trouble is the failure of the bowels to move regularly, and in many cases the sluggish action of kidneys and skin. The result, of course, is that the whole system gets clogged with impurities, which soon turn to polson and show their presence in various ways.

"Fruit-a-tives"-or fruit tuice tablets promptly stir up the sluggish liver, regulate the bowels, and stimulate the kidneys and skin to do their work properly. Thus they cure all these troubles by removing the cause, and make it possible to really enjoy life. 56c a box—f boxes for \$2.50. Trial size 25c. Fruit-a-tives Limited Ottawa.

God. It is but one act of love to turn toward Him."

THE SOCIALISM CRAZE.

We are entirely in agreement with the editor of the Catholic Fortnightly Review and the distinguished prelate whom he quotes in the following para-

and materialistic Socialism into which so many of our good people are unfortun-ately drifting, is by snatching from it its underlying truth and by propagating the principles of that genuine Socialism which alone can save society from perdition. Yet this is the conviction of the greatest and best Catholic scholars who have studied the question. "Is not who have studied the question. Is all this," asks Bishop Spalding, after enumerating a number of the chief demands of modern Socialism. "Is not all this, in part at least, a result of the teaching and example of Christ himself, who came to preach the gospei to the poor, to heal the infirm and to bring relief to the overburdened, and who thus gave the impulse which has finally developed into our humanitarian faith, hope, and love? A large number of Socialists, it is true, are atheists and materialists, but the earnest desire to discover some means whereby justice may be done the people, whereby they may be relieved from their poverty and may be refleved from their poor to misery, and the resulting vice and crime, is in intimate harmony with the gentle and loving spirit of Him who passed no sorrow by." (Socialism and Labor, pp.

#### ASKED FOR EARTHQUAKE.

LASPHEMY OF ITALIAN LIBERAL EDITOR PRECEDED HIS DESTRUCTION IN THE RECENT SICILIAN DISASTER.

A ghastly note on the Sicilian disaster ence. It contains a parody on the hymn then being sung throughout the city in the churches—and when an Italian goes the enurches—and when an Italian goes to work to parody a hymn he sets his wit no limits. How poorly the wit fares even without limits may be judged by the conclusion of the ironical hymn, in which the "Bambino," the Christ-Child, is implying to send an earthquake—a is implored to send an earthquake—a tutti un terremoto. The London Daily Chronicle says: "It is much to the credit of the clerical papers that they do not make capital out of this revolting parody, do not point a moral or adorn a tale with this horrible coincidence. Inasmuch as the singers of the hymn, as well as the composers of the parody, were in fact impartially crushed they do not improve the occasion. But it is impossible to prevent an impression of chastized blasphemy among the simpler of the survivors."

## Nearness of God.

We are too much in the habit of thinking of God as if He were very far off; high in the heaven above us, and having do with our humble daily affair on earth. We forget that in Him we live and move and have our being. That the welfare of every immortal soul is His immediate and intimate concern. That He is near enough to help our perplexities as well as in our tempta-tions, if we will only ask him. By the very constitution of our being, though He is so near, He cannot belp us unless we ask Him.

Speak to Him thou, for He hears, and spirit with spirit can meet; Closer is He than breathing and nearer than hands



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### FIVE-MINUTE SERMON.

Sixth Sunday After Epiphany. HOW TO USE GRACE.

In the Gospel just read the kingdom of heaven is likened to a mustard-The mustard seed is compared with the and he exhorts Cath fies and Chris Weither does He say that the mustard seed is the very smallest of all seeds. What He does say is that between the seed and the tree which springs from it slavery, and spiritual ruin in this life there is the greatestof differences; that the effect is very great and very start-ling when compared with its cause. This is the point of the parable, and a little reflection will make it clear how true it kingdom of God without us that is, the us-toat is the life of grace in our own

In our times we see the Church of God spread throughout the whole world num-bering her children by hundreds of mil-lions. History tells us of the hundreds f years she has lived, of the nations sh has converted, of the men and women who have been her nursing fathers and her nursing mothers. Nations have come and gone, but the Church remains. They have grown and become great and mighty, but she has outgrown and out-stripped them all, and the mightthem have formed but of her kingdom. And of her kingdom and to the spring? Whence did from what did she spring? Whence did sheltake her origin? From, to the eyes of men, the smallest and most significant of causes. Go to the manger at Betnlehem, to the holy house at Nazar-eth, to the cross and Calvary, to the upper room in which twelve poor men are gathered together. Here we shall

shall we say of the power of grace within my? In Holy Baptism the grace of God was planted in our soul as a seed to grow and fractify. The habits of faith, hope, and charity were then given to us. But as time went on and as we grew up the power of the passions increased, the assaults of our enamies, the world, the flesh and the devil, grew flercer. Has the gird seed planted in our soul survived the storms and held its own in the conflict and strife? The answer to this vived the storms and held its own in the shows us a single case of man of good conflict and strife? The mayor to this life dying unrepentant after an isolated question depends upon our own selves, upon our own conduct. God, who began the good work in us, will most certainly meet with his death immediately after, carry it to perfection, if we are willing we believe that there is no death so sudto do the part which He has given us to
do. He has planted the seed. He is
ready to water it with His grace; to foster it with the fire of His love. But we
special efforts at death to win them to must co-operate. And first we must pray. It is not

enough to say a few prayers in a cold. mechanical way; we must in times of need, in times of temptation, lift up our hearts to God and send forth earnest petitions for strength and help. And next we must make use of the means which He Himself has instituted—His holy Sacraments; especially must we receive the most precious Body and Blood of our Lord, for there we shall always find grace and help more than sufficient. And lastly we must not tempt God by rashly running into danbut knowing our own weakness. we must avoid with the greatest care the

If we are in this way faithful to work with Go L the seed planted by His grace will live and grow into a mighty tree, and the king lom of God within us will In its degree be like the kingdom of dom in the world-the Church.

priest, points out in an article in the Catholic Times, will have an important effect in reference to the Socialistic and in an article in the lives. secular education policy and procedure of some of the controlling elements in the Labor Party. Nine-tenths of the labor ing classes of Great Britian, says Father Paissant, still hold fast to the Christian religion and wish their material interests to be represented by Christian Labor men, and not by anti-Christian Socialists. At all events, if we may ex-pect genuine Trade Unionists, Christian and Catholic, to stick to their interest presentation. What, then, asks Father Puissant, have Catholic Trade Unionists to do? To abide by the law and also to use it. The Catholics have entered trade unionism as trade unionists and quent by laws they have been made to pay for the propagation of Socialism and secularism. They now may reclaim their conpulsory contributions. The genuine olics will certainly not co another farthing towards political funds in Parliament by Labor men and not by

Moreover, Father Puissant recommends the Catholies to form a trade or-ganizarioa of their own. Catholie trade unionists, he says, should unite not only in separate towns, as in Manchester and Leeds, but all over England and Scot land. Such a national union shout have a central and representative board to witch over Catholic in crests, to con-sider general and individual grievances of Catholics, and above all to see that trate not mist money be not spent for socialistic propaganda, and that no Cath olic be molested in any way on account of his refusal to contribute to any fund for political purposes of which he disap-

As to the contention that Catholic trade unionists are in such a minority that they may be ignored or despised Father Puissant asserts on the contrary

are socialists, but regrets that, so far, there is little evidence of national or there is little evidence of national or even local organization among them eeming to have no definite programme and have no faith in their own strength, The mustard seed is compared with the size of the tree which springs from it the least of seeds. Our Lord does not mean to say, of course, that there are not larger trees even in those places where it attains its greatest size. is a spoke in the wheel of progress, a revolutionary system which spells no-thing but economic failure, social

and eternal damnation in the next.

To most readers of this interesting article of Father Puissant's it must occur that if, as he states "nine-tenths of the laboring classes of Great Britain still hold fast to the Christian religion," it ought to be easy for them to check and defeat the schemes of the Socialist. of the kingdom of God within and defeat the schemes of the Socialists the life of grace in our own and Secularists.—N. Y. Freeman's Jour-

#### FINAL PENITENCE AND GOD'S MERCY.

requently asked than that of final pen-tence and God's mercy, the following from the Bombay Examiner, of which th Rev. Father Hull, S. J., is editor, will be

Question: Take two cases—one of a man who lives well all his life, but on one isolated occasion falls into morta in and then dies suddenly and goes to hell; the other of a man who live wickedly all his life, and a hasty repent -or even His mercy? Ought not His years of virtuous life and forgive th

Answer: Two such cases are theory from which the mighty tree has grown.

In this way our Lord's words of the Church have been verified. But what shall we say of the power of grace within 2. In Holy Baptism the grace of God.

2. In Holy Baptism the grace of God and the control of the control repentance, it is likely that He will make still greater efforts to win back a good man who happens to have committed one single mortal sin. Besides, a good man by the habits of his life would be all the more likely to repent of such an isolated sin when committed, and would certainly co-operate with God's final graces. Although our theoretical theology

about deathbed repentance seems on t surface to suggest the idea that it does not much matter whether one leads a shough there is always room for sincere conversion so long as a man is alive, the general probabilities are that men who are systematically and deliberately wicked in their life will remain wicked in their life will remain wicked in their death. The chance of repeatance is offered but the sound to obey in whatsoever. He commands. This protestants will naturally concede and adduce their everyday practice in proof of their faith in God and their obedience to His commands. But it is their principle and not nearly that is under social to obey in whatsoever. He commands. This protestants will naturally concede and adduce their everyday practice. ignored their conscience and narmened their hearts against good that it is unlikely that they will respond to the offer. On the other hand, those who have cultivated a love of goodness, and who have that have marked the growth of the have marked

## GOOD RESOLUTIONS.

The American Catholic Press Asso-

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that there are more Catholic trade and the clergy in general, have socken unfonists in Great Britain than there are socialists, but regrets that, so far, paper in the church, family, and as a paper in the church, tamily, and as a continuous mission in the parish. In harmony with these declarations we respectfully appeal to the hierarchy and clergy to take steps to make these sentiments practically effective.

That the American Cath-Resolved. That the American Catholic Press Association encourage Catholic writers and foster Catholic litera-

The adoption and carrying into effect of the first resolution by 50 per cent. of our Catholic societies would soon place the Catholic press on a par with the German Catholic press where five hun-dred and twenty Catholic dailies and weeklies flourish with a circulation of eight millions. All honor to the sturdy German Catholics for the magnificent

The other resolutions speak for themselves. The Catholic press of this country of ours is doing a noble work and a little stronger pull on the part of cergy and laisy would make it a tre-m ndows power for the spread of Catho-licity and here it of humanity. What society or auxillary will be the first in the fe'd to adopt and carry into effect the first resolution."

#### CAUSES OF DISBELIEVING.

SITIVE AND NEGATIVE ATHEISTS PROTESTS AGAINST AUTHORITY—THE UNRESTRICTED RIGHT OF PRIVATE JUDGMENT LOGICALLY LEADS TO IN- the realization of her vanity! CREDULITY-IT MAKES MAN INDE-BEREFT OF CATHOLIC TEACHING IS A THE FOUNTAIN THE PURER THE STREAM-VERIFIED IN THE OLD AND

All articles of the Apostles' Creed from "I believe in God" to "Life ever-lasting" have been denied. The denial of God includes a denial of all religious tively the existence of a Supreme Being do so negatively when they assert they do not know that there is a God, and become indifferent to the obligation of serving Him. Before the reformation immortality of the soul meant isolation and abandonment for the unbeliever or skeptie. We have stated that the broad all spiritual authority, and the une stricted right of private judgment in interpreting the Bible have uch havoe on society that in our enlightened and progressive age only small percentage ever obligations to serve God, Whom they consign to the unknowable. persons adopt certain principles they are bound logically to follow these prin-ciples in all their consequences. But the principle of unrestricted right private judgment is atheistical in its last analysis or final wind-up. a denial of all authority, and an acknowledgment of man's moral independence. But man cannot be independent of God, cause as Creator He is Supreme and Sovereign Lord upon Whom man depends physically as well as morally. ignored their conscience and hardened from them what they borrowed from their hearts against good that it is un-CATHOLICS IN ENGLAND AND TRADES UNIONS.

By a recent decision of the Court of Appeal in England the Trades Unions of Great Britian are forbidden to impose compulsory levies on their members for paying the election expenses or salaries of Labor representatives in Parliament. This, as Rev. L. Paissunt, a Scotch priest, points out in an article in the Old Law. Before the advent of Christ, presented in the act of making a score that the synagogue and Patriarchial religion, which takes us back to Paradise, represented the true worshippers It is true he also has the habit of medi-

> That unbelief is the sin of the age there can be but little doubt. People boast of the fact that whilst their parents believed in the doctrines of

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some certain church, they believe in n church, no God and no future life be-yond the grave. How unnatural and unreasonable is not this incredulous Deny God and what is there in this world worthy of man's aspiration Nothing but the gratification of h neither, no matter how fully realized PENDENT OF GOD-PROTESTANTISM are the cravings and desires of the sou ever satisfied. The soul naturally ever satisfied. The soul naturally craves for the infinite, which means the planting of happiness. plenitude of happiness.

When those years that constitute the when those years that constitute the ordinary span of life have well-nigh passed away, when the strength and buoyancy of youth sink beneath the weight of years and the bloom of man-weight of years and the bloom of manand womanhood are changed into the wrinkles of old age ambition in most people ceases, and vanity is no more puffed up by the flatterer's tongue, then where are those to anchor their future hopes? Not in heaven in the presence of God, where all is love and happiness, and which they deny. With aspirations beyond the grave their witness." Lies against character, esp maining years are a blank. To all cially if told publicly, slander, basele demonstrate that all beings inferior to Him are equally depending for their existence, and that, in fact, every creature necessarily supposes a Creator. As a splendid edifice supposes a skilled architect and builder, so the Universe proves an omnipotent Maker; or as St. the Universe Paul expresses it, "Every house is built by some man; but He that created all things is God." (Heb. iii., 4.) To this may be added the famous soliloquy of the intellectual giant St. Augustine. 'I asked the Earth," he said, "whether it was my God, and it told me no; and all things that are in it confessed the same thing. I asked the sea, and the abyses, and the reptiles that are in them, and they answered: 'We are not thy God; seek Him above us.' I questioned the air, and the whole atmo there with all its inhabitants said Anaximenes is deceived; I am not Thy God.' I asked heaven, the sun, the moon and the stars. 'Neither we are thy God,' was the reply. Then I asked Then I asked the mass of the world: 'Tell me whether Thou art my God, or not?' and with a strong voice it answered: 'I am not; but I am by Him Whom you seek in me. He made me; seek above seek in me. He made me: seek above me Him Who rules me and made me." -F. D., Intermountain Catholic.

the medicine prescribed by his physi-but beat the empty air. Words are al or so of American Cardinals.

tating American Cardinals, but so far he

The American Catholic Press Association was organized a few months ago in Cincinnati. Its membership consists of nearly all the Catholic papers published in America. The last meeting was held at the office of the Catholic Union and Finns in Buffalo on Sept. 12, and the following resolutions were adopted:

Resolved, That the Catholic Press Association invite all Catholic papers, Resolved, That its right of the Catholic press to business men who advertize in Catholic papers, Resolved, That its right of the Catholic press to be the first to get strictly Catholic news, and this particularly from the hierarchy and elergy.

Resolved, That we express our conviction that the Catholic press is the very best kind of an advertising medium. We also protest against the discrimination practiced by many lines of business and hereby declare our determination to resent in every legitimate way a continuance of such discrimination practiced by many lines of business and fathers of the Catholic people that the Holy Father and fathers of the Council of Bultimore, Italian the slightest foothold for a description of him as a "visionary" Pope, which would doubtless be the next evolution in the inventions of the enemy. If there is one thing more than another he character of Pius X, it is his direct

matter-of-fact way of looking at and judging things."
It is strange that the French and Italian anti-elericals do not abandon such tactics. English and American Cath-olics do not credit their lies. When they see them in print they merely wonder at the credulity of those news papers that believe them good Catholic E. G. West & Co., 176. King Street E. the one which, from month to month,

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menally wealthy that he does not need Peter's Pence. These lying Rome fakers must make even the Spirit of

#### False witness.

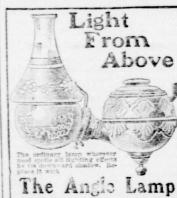
In the Bible, the book wherein non-Catholies find authority for almost everything concerning the religion that is in them, there is a commandment which sars: "Thou share the sars is "Thou share the sars." Lies against character, especitives, "Lies against character, especitives, baselo men in all ages the thought, that God is and will reward the good with infinite included people as sins of the worst kind. infinite minded people as sins of the worst kind.

He who steals a man's good name is their shunned by all. We are not informed happiness, has been the great source of consolation. All not deprived of their mental faculties should know that He is, and that He is the Creator of the universe. This intellectual light should depressing the consolation and the consolation of the universe. This intellectual light should depressing the consolation of the universe. This intellectual light should depressing the consolation of the worst kind. He who steads a man's good name is shunned by all. We are not informed as to the Buptist rule of faith. Perhaps there is no such thing. So much the worse, for it certainly is needed. But worse, for it certainly is desired a few days ago representatives of this so-salled religious body met and resolved that they regard "the attitude of the high officials of the Roman Catholic Church toward both our school system and the separation of Church and State as unwise for the best interests of their own membership and hostile and disloyal to the country," \* \* \*

Are we so densely dull that the dis-loyalty of our leaders is not observed by us? Are our Baptist brethren so blessed with brain brilliance that they blessed with brain bridiance that they can judge a man better than can we? No! To speak in plain terms, these Baptist preachers are slanderers who accuse members of the American hierarchy of disloyality; they are bearing false witness; they are engaged in an effort to rob these men of th ter.-Catholic Union and Times.

## The Best Thing for the Catholic

"The best congratulatory thing for the Catholic press," says the Pittsburg Catholic, "is a subscription. It grows tiresome to read all the neat things said of the Catholic press in many and d narters, the resolutions of support of | apply Catholic societies, the 'perpetual mission in the parish,' the terrible things that have happened to French Catholics who neglected their Catholic press, the won-derful achievements of German Catholies since they supported and spread their Catholic press. All this is good, splendid, reads well, and uplifts the latholie thought in the heart. scription is the thing, the only thing, that will make the Catholic press pul-sate with life, vigor and vim. Words tion is rather rare.



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gines of destruction could never be ascertained by any ordinary concussion.
Children could play with it for years,
pound it, roll it about, and do all sorts of
things with it; the shell might be shot
through the walls of an ordinary building, without arousing its terrible dynamic energy. It must be fired from a
cannon, with terrific force, through a
foot or so of steel plate armor, before it
meets with resistance great enough to
evoke its mighty explosive power. evoke its mighty explosive power.

Every man is a stranger to his great

Men.

Every man is a straight to a great est strength, his mightlest power, until the test of a great responsibility, a criti-cal emergency, or a supreme crisis in his life, calls it out. Work on a farm, hauling wood, working

work on a larm, nauling wood, working in a tannery, store-keeping, West Point, the Mexican War, doing odd jobs about town, were not enough to arouse the sleeping giant in General Grant. There is no probability that he would ever have been heard from outside of his own munity but for the emergency of the Civil War.

of the Civil war.

There was a tremendous dynamic force in the man, but it required the concussion of the great Civil War to igni.eit. No ordinary occasion touched his slumbering power, no ordinary ex-perience could ignite the dynamic powperience could ignite the dy-der in this giant. Under common cir-cumstances he would have gone through life a stranger to his own ability, just as most of the great dynamite shells now in existence will probably never be exploded because of the lack of a war emergency great enough to explode them.

ning, wood-chopping, rail-splitting, surveying, store-keeping, the State legislature, the practice of law, not even the United States Congress, furnished the United States Congress, lurnished occasions greatenough, resistance strong enough to ignite the spark of power, to explode the dynamic force in Abraham Lincoln. Only the responsibility of a nation in imminent peril furnished sufficient concussion to ignite the giant powder in perhaps the greatest man that ever trod the American continent.

The School of Necessity Makes Giants. There is no probability that Lincoln would have gone down in history as a very great man but for the crisis of the Civil War. The nation's peril was the responsibility thrust upon him which brought out the last ounce of his reserves, his latent power of achievement, the resources which he never would have dreamed he possessed but for this

Some of the greatest men in history some of the greatest men in assort aver discovered themselves until they lost everything but their pluck and grit, or until some great misfortune overtook them and they were driven to desperation to invent a way out of their

Giants are made in the stern school of Giants are made in the stern school of necessity. The strong, vigorous, forceful, stalwart men who have pushed civilization upward are the products of self-help. They have not been pushed oboosted; but they have fought every inch of the way up to their own loaf.

inch of the way up to their own loaf.

The stalwarts, the men of iron, of stamina and grit, are self-made. They are giants because they have been great conquerors of difficulties, supreme massing the state of the stalk of the conquerors of difficulties, supreme mas-ters of difficult situations. They have acquired the strength which they have

vercome.-O. S. M. in Success. The Lure of "Big Things."

It is easy to be ambitious for great things, and it is hard to content oneself sometimes with the small. We all love to be men who plan largely. Too often we think it a mark of greatness that our

minds can not come down to details.

The correspondence schools are always telling us about the "room on the top:

The age needs thoroughness, and detail. The big things are always beckening and the lure is responsible for the ill-success of countless thousands. That which is That which is true in business life is also true in the Church, and we are waking up at this day and age to realize it. There are some things born out of time and we begin to pay the penalty. k-and-mortar success was, we often felt, the strong life of the Church and no man would do things in any but a

It is a grand thing to see thousands of parching men join in thr celebration to gorgeous thing to see the pomp and ceremony carried out in the presence of a hundred Bishops, but the rosary of suc-cess will not be gone over with these as beads. There are other marchers who are not with us and they are the millions that perhaps | even our sacrifice for

that perhaps | even our sacrifice for magnificence has caused us to lose. God sees them and God knows that the lure of the "big things" has cost us more than we can afford to pay.

There is a punishment which every fault imparts whether we will or not, and the big "things," have brought their punishment. It is true thay have done punishment. It is true they have done good and much of it. They have influ-enced thousands, but how many a sorrow-

Let us make a prophecy: Put you self one hundred years into the future and act as sjudge. No matter now what you think of the "big things," you will ow that the works which went down which went down for the neglected little ones; which went out into the pioneer districts to preserve the Faith; which followed them into the forests; helped them to build their little. build their little chapels for the honor and glory of God; sent them Fathers

occupation what it may, he is superior CHATS WITH YOUNG MEN. to those who follow the same pursuit in silent sullenness. He will do it better, Great Emergencies Discover Great he will persevere longer. One is scarcely sensible to fatigue while one marches to music. The very stars are said to There is enough latent force in a Maxedo shell to tear a war-ship to make harmony as they revolve in their spheres. Wondrous is the strength of imite torpedo shell to tear a war-ship to pieces. But the amount of force or ex-plosive power in one of these terrific enspheres. Wondrous is the strength of cheerfulness; altogether past calculaines of destruction could never be astions are its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous, a spirit all sunshine-peaceful from very gladness, beautiful because bright.

## OUR BOYS AND GIRLS

Her Valentine.

Here and there gay groups of laugh-ing girls were talking fast and excitinglng girls were taking last and exerting ly, schoolgirl fashion—always "valentines, valentines" or St. Valentine's Day, which was fast approaching. Grace seated in a wicker chair in the library was not talking, no, not even thinking of what she was going to get. On her lap lay an open book, but her eyes had long since ceased to scan its printed pages;

ened! Once again, she saw the dear dead face; once more, the soft grey eyes overflowing with love, just as they were when, of old, she had stooped over Grace's bed to kiss her child good-night.

The tears came freely now, but after the storm came a calm. She picked up the card which had dropped unnoticed to the floor, while a strange but peaceful expression grew upon her counten-ance, and, she said, half aloud, "See ful expression grew upon her countenance, and, she said, half aloud, "See, the roses are twined about with thorns, the roses are the joys, the thorns the sorrows of life, and the thread, the silken cord of life, Oh, Mother!"—she breathed the name softly, "I will learn the lesson you would teach me; since roses have thorns, thorns also have roses and my sorrow, great though it be, has also its joy." Stooping, she kissed the words, "from Mamma," then closing her book, set forth to greet her companions with a merry smile.

St. Valentine's Day arrived. Some fifty expectant girls filed into the refectory, to find there, as they felt they should, long envelopes and short envelopes, daintily tied boxes, long and short, like the envelopes, square, round, boxes of every size and shape, laid suggestively near each girl's place. Gra e gave a glad little cry as she reached her place. Papa had not forgotten her, for there on her plate, daintily tied with blue ribbon lay a box about two inches

blue ribbon lay a box about two inche square, but what could it be?

Blessing was asked and then such chatter. "Oh see mine!" and "mine, chatter. "Oh see mine!" and "mine," and "mine," resounded from end to end of the refectory. Meanwhile Grace, with trembling hands, was untying the ribbon. "What a dear little box!" "What could it be? Surely Papa did net tie it so daintily." It takes much longer to write these thoughts, than it took them to course through Grace' mind. Her sweet face flushed with iov and a

as far back as she could remember, hung on Papa's watch chain and she knew, though no one had ever told her, that when she opened it, the face of her dear dead mother would smile up at her. She touched the spring and there before her lay, as she had known it would, her mother's face, but not worn and thin as offine lid, but bright and rosy, with the flush of youth still on her cheeks, the same face that years before had brought so much sunshine to every corner of this

Where Girls Make Mistakes.

Many girls think they are demeaning themselves if they are approachable. They cultivate an icy manner as a hallnark of respectability.

Don't be afraid of being pleasant. It

cannot hurt you and will be good as a tonic for all you meet.

What though you do think yourself superior to most of your acquaintances. the music of a hundred bands. It is a is it good taste to placard your belief by

a freezing countenance?

There is nothing like affability to conceal one's family skeletons. A haughty manner is a direct bid for the rest of the world to rake up ancestral secrets that you thought buried under a

mound of gold.

The secret of many a homely girl's success is an affable manner that makes every one she meets feel as welcome as

a cold snap in the dog days.

Not every one has the happy faculty
of drawing the best out of others, but no one need be guilty of the vulgarity of consciously seeking to put them at a disadvantage. Snubs have a way of coming home to

roost that is as surprising to the snub-ber as when her pet Tabby avenges a tweaked tail with her claws.

Be affable. Most of us can forgive ar injury quicker than a rudeness.

Be affable. There is no one so lowly that her good-will can be scorned, and

nothing so quickly makes ill-will as haughtiness.

Be affable. If you are not pleasant because it comes natural, be pleasant because it is the only manner that is

that last and that will be to the permunent glory of the Church universal.—
Extension.

The Man Who Sings.

Give us, oh! give us, writes Caryle, the man who sings at his work. Be his

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ARE CATHOLICS COWARDS?

WHAT AN IRISH DOMINICAN FATHER

"Do we act enough in the aggressive?" is the question Father McInerney, O. P., asks in the January "Irish Rosary." He answers the question in the negative and says:

"We should be wise if we initiated the Protestate than the content of the protestate than the content of the protestate than the protestate that the protestate than the protestate that the protestate the protestate that the protestate that the protestate that

the Protestant plan of campaign withthe Protestant plan of campaign with-out, of course, overstepping the bounds of charity and justice, as Protestant writers so often do. Protestants have invaded every inch of our territory. There is not an episode in the history of our Church which they have not mis-represented, nor any Catholic personage since ceased to scan its printed pages; instead, they were gazing tend rly at the card, held tightly in her hand, and her lips trembled as she gazed. 'Twas a little card on which was a simple spray of June roses, tied with a delicate golden thread. On the back were the words "Grace, from Mamma." What a host of memories that little card awakened! Once again, she saw the dear dead face; once more, the soft grey eyes toon, we should leave no corner of Pro-testant history unexplored; we should say fearlessly what we think about Pro-testant personages and Protestant 'heroes,' and we should gently, but firmly, expose the vagaries, the contradictions, the absurdities, and the hope-lessly illogical character of Protestant-ism. In a word we should carry the war into the enemy's country. "Ever since the beginning of their history, Protestants seem to have recognized the fact that aggressiveness is indefinitely preferable to remaining merely on the defensive. The dullest of sectaries have instinctively recognized that the policy of aggression is really the effective policy. Yet, even at the present day, the majority of Catholic writers seem to content themselves with adopting a really defensive artitude, some ing a merely defensive attitude—some-times even a halting, timorous, and in-

## THE DANGEROUS PERIOD OF A BOY'S

effective one."

SIGNS OF THE PERIOD.

That there is a dangerous period in That there is a dangerous period in a boy's life all will agree, both teachers and parents. This period varies as to time with the individual. I think it fair to say it usually occurs between the fourteenth and eighteenth year. This is the period when the average boy lays the foundation for good or evil for future years. It can be said that this is the time the man is made.

The previous life and good habits make but little if any impression on him during this period. A new nature, entirely foreign to the old, has appeared and the

foreign to the old, has appeared and the training, temporarily at least, of the past seems lost. I do not mean to say such good training has been wasted. It has not. It has kept the boy clean and strong for the struggle, but it will not meet the new conditions. It has done its work and its immediate usefulness is past. Should the boy pass the danger ous period well he will return to his earlier traditions and begin again where he

This period appears to me to be the "lapse in our civilization" and the return to savagery. It is the call—the demand of our savage ancestry to return to old conditions. So strong is the "call" that the anxious mother feels almost hopeless. The father recognizes it and remembers that he "came out all right" and laughs at the mother's fears. He should not laugh. He should take telling us about the "room on the top;" somehow, glibly passing over the necessity for finding room at the bottom on the way up. The boy who starts out to the way up. The boy who starts out to be President of the United States often ends by being a "ward-heeler." The lad whose ambition it is to be a Carnegie and who has scorned the things who has seen a little head bent industriously over a school desk, and heard a busy little pen go that rade Carnegie often ends as a scratching over the paper, for Grace where the line is the land of the Grace Norton, Our Lady of the dar Convent School, the winsome face of the boy. The mother has worked and toiled for fourteen years in rearing him. So long and so well has she done her work the father has gradually ceased to think of doing anything. But now head bent industriously over a school desk, and heard a busy little pen go that rade Carnegie often ends as a scratching over the paper, for Grace where the limits are also carnet in rearing him. So long and so well has she done her work the father has gradually ceased to think of doing anything. But now head bent industriously over a school desk, and heard a busy little pen go that the carnet of the boy. The mother has worked and toiled for fourteen years in rearing him. So long and so well has she done her work the father has gradually ceased to think of doing anything. But now he way. She can not hope to cope with these new conditions. Man, and only a man, can do the work. Many a boy has scratching over the paper, for Grace has a series of the prosperous industries, apart from the greatly surprised on the toiled for fourteen years in rearing him. So long and so well has she done her work the father has gradually ceased to think of doing anything. But now he careful industriously over a school distinct of the people. There is absolutely no intolerance or religious bigotry among the people. There is absolutely no intolerance or religious bigotry among the people or finding dishonesty among the children has every mother to to notice. This is his time in the training of the boy. The mother has worked and toiled for fourteen years in rearing him. desk, and heard a busy little pen go scratching over the paper, for Grace was sending a "valentine" in return to dear, thoughtful Papa. Open before her lay the golden locket, and smiling up at her was the sweet, winsome face of her valentime.—Ruth Cooper Reiling, twhich is true in business life is two in the Charles life is two in the Charles and we are the paper, for Grace was sending a "valentine" in return to dear, thoughtful Papa. Open before her lay the golden locket, and smiling up at her was the sweet, winsome face of her valentime.—Ruth Cooper Reiling, '11, in the Nazarene.

Where Girls Make Mistakes.

These new conditions. Man, and only a men, can do the work. Many a boy has met bitter sorrow because of that laugh, because of the careless father. The mother's boy is now at her valentime.—Ruth Cooper Reiling, '11, in the Nazarene.

Where Girls Make Mistakes. sorrows, as the mother knows the nursery. If your boy fails during his dangerous period you and you alone are to

The anxious mother knows the signs of the beginning of this period. Nature, always faithful to her Maker, marks the beginning with plentiful signs. father, less observant, sees "no difference from other boys;" he has become used to these outward manifestations from the young boys he meets in business life. The fond mother, however, realizes her "darling" boy is not the

What are these signs? There are many and so varied in form one hardly knows where to begin in naming them Let us take the physical ones first. The small body, almost girlish, begins to shoot up, the small hands seem now to have become almost "as large as his father's"-all legs and arms-he out-

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His character makes manifest the this character makes manifest the change going on within him. He reads only the sporting page of the paper. He knows every pugilist by name and reputation. He eagerly drinks in the story of every cruel battle in history and in

So one could enumerate forever, almost the signs of the coming struggle, for it is a struggle and a great one—the contest is for a soul—the greatest contest in the world.

test in the world.

Now is the time to prevent future failures. Money and time spent later in correcting may or may not be successful. Prevention in time is always successful. "Now is the acceptable time" for your work, O Fathers of youths! "Arise from your lethargy!" your boy is in dire peril.—Robert Roughan in Extension.

### NO BIGOTRY IN WEXFORD.

CONDITIONS THAT EXIST IN A TYPICAL

ferring to the false and exaggerated reports of the state of Ireland spread broadcast through Great Britain by the Unionist press said:
"The County of Wexford in which I

borough councillors. Some of the traders who do the largest businesses in the county are Protestants. There is no boycotting, no cattle-driving, no disorder of any kind. I was the guest at a farmers' banquet in the barony of Forth the other night. The parish priest was in the chair; the Protestant rector sat by his side. When grounds belonging to a Catholic could not be had for the agricultural show this year, the rector gave the grounds of the rectory and his house for the purpose. the rector gave he grands of the purpose. And all through that county, predominantly Catholic, strongly Nationalist, this is the state of feeling which prevails. Would any one gather this from the diatribes or from the lurid picture drawn by correspondents of the Harms-worth press?"—Philadelphia Catholic Standard and Times. >

## PRAISE FOR CHURCH'S WORK.

Rockefeller is much impressed with the safe and economical business methods of the Catholic charities of this coun-General of Chinese Customs and Ports.
In an address at the Wesleyan Mission—
The Mother Prioress, Corpus ry Exhibition at Leeds, Eng., he said : 'Although many of you may not agree with me, I can not omit, on an occasion such as this, to refer to the work done by the Catholic missionaries, among whom are to be found the most devoted and self-sacrificing of Christ's followers. The Catholic missions have done great work in spreading the knowledge of our God and our Saviour, and more especialy in their self-sacrifice in the cause of

CRESOLENE ANTISEPTIC TABLETS SORE THROATS AND COUGHS

grows his shoes—his suits seem to shrink, he grows so rapidly. That sweet, gentle voice now becomes strident—it cracks, breaks. He never speaks in a whisper, he almost yells. These are some of the physical signs placed as warning to those in command that the crisis, the dangerous period, is approaching.

Mental signs are not wanting. The confiding, open-heartedboy now becomes secretive. He never says where he has been or where he is going. He is going "out," that is all. He has been "all around." He holds his eyes from you when you question him. He may have done no wrong. He simply feels superior to control.

deserted children and afflicted adults. Tacir organization as a society is far ahead of any other, and they are shead of any other, and they are always of the fact that there is never a break in continuity, while there is never a break in continuity, while there is perfect union in teaching and practice, and practical sympathy with their people in both the life of this world and the preparation for eternity. The Catholics were the first in the field, they are the most widely spread, and they have the largest number of followers."—The Beacon.

IT HA PENED IN NORWAY.

WHICH DID NT CHURCH AND STATE PLEASE THE LUTHERANS.

tation. He eagerly drinks in the story of every cruel battle in history and in life.

"My boy never used to fight," said a mother to me, "and now he never seems to be out of one. First a black eye, a tooth out, it seems as though he was fighting all the time."

So one could enumerate forever, alat the instigation of equally pious Lutheran gentlemen, formed a "committee for the erection of a free clinic mittee for the erection of a free clinic." Picnics, bazaars and divers other entertainments were organized for the raising of funds but the funds came very slowly, principally because the Drammen physicians declared that another hospital was unnecessary. Then the Sisters procured a fine stone building on a splendid site near the Catholic Church. The Lutherans became desperate. They demanded from the Town Conneil, for their private clinic a free site. How public opinion settled the matter before the councillors were called on to act is told by Mgr. were called on to act is told by Mgr Fallize himself.

The newspapers of all parties pro-COUNTY OF IRELAND.

Speaking recently at a meeting of the North Belfast Liberal Association the Right Hon. T. W. Russell, M. P., referring to the false and exaggerated disloyal campetition to the Sisters, whose equals as nurses cannot be found in the whole world. Where were these Norwegian ladies and their charity before the arrival of the Sisters' when the town badly needed a private hospital? It was only when the Sisters sacrificed themselves to 611 this many Unionist press said:

"The County of Wexford in which I spent three days recently, has a population of one hundred and four thousand. Nine-thousand are Protestants; the rest are Catholics. It is a county where the national spirit is extremely strong, where memories of Vinegar Hill, and Scullabogue and the Rebellion of '98 still linger. This is a typical county to prove the truth or the untruth of the several charges leveled against Ireland. To begin with, three-fourths of the land of Wexford has passed from owner to occupier. Please note this fact. It accounts for much. The men, therefore, who till the soil own it, and they till it to a very large extent. It is not in grass. Again, Wexford is a county where the temperance movement has long had a very strong hold, where the consumption of drink is less than in other parts of the country; which had a Sunday closing law for itself long before the arrival of the Sisters' when the town badly needed a private hospital? It was only when the Sisters accrificed themselves to fill this want that Dames — and company all at once discovered that the honor of God and of Lutherancharity may rival the charity of Catholics! 'Tes not a question of suffering humanity, but of religious intolerance? No, a thousand times no!" And, by a vote of 34 to 17, the Council not a single member being a Catholic, refused the site. —Ave Maria.

\*\*RESPONSIBILITIES OF PARENTS.\*\*

Many parents take it for granted that their children would not deceive or steal and therefore give them no definite in struction about these things and are greatly surprised to find that they transgress in this way. Every large school

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of thought and purity of life are part of moral education which are so vital that o mother can afford to ignore or neglect to give her boys and girls such lessons as will make them see the holiest rela tions of life in their true light. Much of impurity and sorrow is caused by the negligence of parents to tell their children things which they ought to know and which, if understood, would protect them from many temptations.

Ignorance is not innocence, and a

## A DRUGLESS CURE FOR ANY DISEASE

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Oxygen is nature's great purifier. It literally burns up disease. Blood impurities, disease germs, unhealthy conditions of any kind simply cannot exist in a system charged with Oxygen.

OXYDONOR-applied at home while you of the Catholic charities of this country, and does not stint his praise of the Church's philanthropy. Sir Robert Hart has a similar testimony to bear as to the conduct of the Church in China, where he



The Mother Prioress, Corpus Christi Monastery, Hunts Point, New York,

"I deem it a personal gratitude to Dr. Sanche to state my appreciation of the wonderful discovery due to his persevering scientific efforts.

I have been ill for five years and have made every effort to restore my health through medical science. I have in the last few months obtained far better results through the exclusive use of OXYDONOR "VICTORY" than I ever expected to reach. I now feel confident that with perseverance I shall, through the very precious OXYDONOR, regain the priceless treasure of health."

Thirteen years later, on May 13th, 1908, the Mother Prioress writes:-"In response to your request I would say that during these past years out OXYDONOR has done good service. I think it is in good order, as lately one of our Sisters, who has suffered several years from Rheumatism, has used it with marked benefit; she scarcely knows that she was ever thus afflicted."

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### NEWS FROM SCOTLAND.

Mr. John Craigen, solicitor, Aberdeen has received a signal mark of honour from His Holiness Pope t ius X. In re cognition of the services he has ren-dered to religion in the diocese, the Holy Father has created Mr. Craigen an Honorary Private Chumberlain. This title confers on the recipient the privilege of entering the retinue or entour age of the Pope, and of actending him the occasion of certain ceremonials at the Vatican and at St. Peter's. Mr. at the Vatican and at St. Peters. Mr. Craigen was for some years chairman of the school board of Aberdeen, being the only Catholic member on the board, and is president of the Catholic Truth society of Scotland.

The Catholic Truth Society is an organization which is doing excellent work in Scotland. It has branches in all the larger towns and cities and every month it issues a pamphlet which sets forth some dogma of the faith, combats some popular Protestant fallacy regardsome papular Protestant landey regarding the Church, or gives some extract from Scottish history from a Catholic standpoint. These pamphlets are on sale at the church doors at one penny each, and a stock of back numbers are always available. Besides reading these publications themselves, Catholics hand them to their non-Catholic friends, and thus afford them an opportunity learning some facts about the Faith.

Mr. Ogilvie-Forbes of Boyndlie, Aberdeenshire, the proprietor of a finely-situated agricultural estate, was at one minister of the Presbyterian Church, and a missionary in Ceylon. He is now, and has been for a good many years, a prominent layman in the Catho-lie Church. Mr. Ozilvie Forbes' ances-tors were ardent Jacobites, and one of them, Lord Pitsligo, had to seek refuge in a lonely cave on the north east coast of Scotland, when pursued by Cumber-land's troopers after the Battle of Cul-loden. The old family seat, the Castle Pitsligo, has been for many years a picturesque ruin.

Pastor Jacob Primmer, a notoriou "no Popery" lecturer in Scotland, has worked himself into a great wrath, because The Scotsman, a leading newspaper published in Edinburgh, has been paper published in Edinburgh, has been making a judicious use of the sub-editorial blue pencil in dealing with his anti-Catholic advertisements. The Scotsman not only eliminated from Mr. Primmer's effusions many insults against the Catholic religion, but positively refused to insert a number of them. Mr. Primmer first came prominently before the public on the occasion of the baptism of the infant daughter of Prince and Princess Henry of Battenberg at Balmoral Castle. Jordon water was sed for the baptismal ceremony, and this Mr. Primmer vigorously denounced as "a Popish superstition." This princess is now Queen of Spain, and a Cath-

## AN ABSURDITY AND AN OUTRAGE.

In an article on the "Royal Declaration" made by the Sovereign of England on accession to the throne, Father Wil-frid Lescher, O. P., describes it as a repudiation by the King of the Catho-lia reliable. lie religion, expressed in terms which no gen leman would dare to utter now at any public meeting in the Empire. It is now, he says, uttered by the king of Great Britian and Ireland and Emperor of I dia, whereas it was made for the king of England only. It is addressed to Parliament, where Catholic peers are free by law to sit, and Catholic members are present in the House of Commons. It is the repudiation of a religion freely sanctioned by law. This is enough to say what it is -an absurdity in every thing where it is not an outrage. It cannot be made good, it cannot be justified. It was made for a state of things which have vanished. As a defence of the Established Church it has no meaning when we see the people largely with-drawn from that Church, now that the Dissenters are a recognized political orce, and Disestablishment looms out ipon the horizon. There thing now as national Church except in the seuse of legal privilege and mere legality.

As to the meaning of the offensiv Declaration in another portion of the Kingdom, Father Lescher observes that: Whatever it may be in England, it is in reland an engine of pure oppression and unabashed tyranny. It is expressly intended for the purpose of pronouncing that a Catholic people shall not be ruled by one of their own creed. With subtle ferocity that the keenest two a subtle ferocity that the keenest two-edged sword might envy, these words do a contradictory work in England and in Ireland; in the former country express-ing the domineering force of the majority, in Ireland expressing the domineering and arbitrary rights of the minority. rights only to be secured by the major ty in England.

The Dublin Freeman's Journal refer ring to this matter remarks that Prime Minister Asquith's recently expressed in the Statute Book of the Royal Declaration, and promise to institute legisla-tion for its abolition, were somewhat weakened by the statement that some other Declaration would be substituted for the present form, which gives such just offence to every generous mind. The Protestant Succession to the Throne is abundantly safeguarded, The Coron. ation oath was settled soon after the Revyou to the utmost of your power maintain the laws of God and the Protestant Religion established by law?" The Bill of Rights enacts "that any person who shall be reconciled or shall hold union with the See or Church

able to possess or inherit the Crown and that in every such case the people are absolved from their allegiance, and the Crown and Government are to de seend on such person or persons, being Protestants as should have inherited and enjoyed the same in case the person holding communion with Rome or marry-

Truly, as the Freeman adds, these pro-

the most rabid anti-Catholic as to the Protestantism of the British Throne.— N. Y. Freeman's Journal.

#### FIVE HUNDRED CHURCHES DE-STROYED.

WHAT THE CHURCH LOST IN ITALIAN
EARTHQUAKE — MESSINA CATHEDRAL
ONE OF THE OLDEST IN THE WORLD. Next Sunday a collection for the sur-Next Sunday a concetton for the sur-vivors of the earthquake in Sicily and Calabria will be taken up in all the churches of the diocese of Cleveland. The funds collected will be sent direct to the Holy Father, who is devoting to the rescue work all his available re-sources and all the assistance being received daily from Catholics throughout the world. It would take an enormous sum to cover the loss of property to the Church itself, to say nothing of the greater loss of life.

Writing from Messina, a correspond-ent of the New York Sun says that ninetenths of the priests of that city are dead. "The doom of the churches," he writes, "was absolutely complete. told that not a single sacred edifice re-mains standing in all the afflicted area. Five hundred in a single diocese are prostrate, and the total number destroyed is nearly a thousand. MESSINA'S RUINED CATHEDRAL.

"In the early part of my first explora-tion," continues the same correspondent, I reached the ruins of what had been one of the finest cathedrals south of St. Peter's itself. It stood facing a little Peter's itself. It stood facing a little park-like enclosure, where were an elab-orate fountain, palm trees, kiosks and resting places. The church had been in the form of a Latin cross, 305 feet in length and across the transepts 145 feet in width. It had passed through various vicissitud's since its construction was mmenced eight hundred and ten years ago. It was damaged by fire in 1254, and it suffered seriously in the earthquake of 1783. Much of it had been re-built from time to time, and much wealth had been lavished upon it at various periods in its history. No less a sum than \$760,000 was spent upon the high altar alone in 1628, and Messina estimated that the noble structure and its contents of priceless relics of art and antiquity represented the enormous value of \$10,000,000.

The roof had been supported by twenty-two granite columns which are said to have once belonged to a temple of Neptune near the Faro in Roman days. All these are prostrate and in pieces. Many royal bones were in its vaults, including those of Alphonso the Generous, who was buried there in 1458, and Queen Antonia, the widow of Fredand Queen Antonia, the widow of Fred-erick III. of Aragon. The treasury was rich in goldsmith's work of the fifteenth century and in jewels, and probably these will eventually be recovered.

"The interior aspect of this great basilica, like all else in Messina, was that of utter destruction. In one corner I came across the discarded garments of several convicts, showing that some of the escaped prisoners from the peniten-tiary had used this shelter to change their betraying uniforms for civilian clothes during their brief career of pillage.

MASS IN AN ORANGE GROVE. How the Church continues her mission in spite of devastation is suggested by this vivid and touching picture in the press dispatch from Reggio under date of January 17:

"For the first time since the earthquake disaster of December 28, Mass was said in Reggio to-day, under condi-tions that recalled the early days of the Church. Processions passed through the streets of the city ringing bells and callug the people to the service, which was held in an crange grove near the shore The altar was formed by a table, covered with a white cloth, behind which was hung a picture of Christ. Around this were arranged several candles, a crucifix and some sacred vessels, all protected from the wind by a cloth screen.

"There were present many women and

children, all of whom knelt before the improvised altar, while the men stood with uncovered heads behind them. On the outskirts of the crowd were several shepherds in the midst of their flocks, standing erect in their characteristic dress, with hands crossed over the top of their crooks, upon which they rested their chins. The whole scene might have been taken from one of the early Biblical pictures of a primitive religiou ervice. The crowd followed the nony with great interest, and mu The crowd followed the cere or was shown in carrying out the reli-

#### FATHER DAY, S. J., ON WOMAN SUFFRAGE.

As to the female suffrage movement, Father Henry Day, the well known Eng-lish Jesuit, discoursing recently on "The Church and Woman's Rights" said that from the standpoint of Christian teaching he could see no reason why unmarried women who possess property snould not be granted this privilege. In regard to married women the case, he said, is different. They are one with their husband, and their position is not their husband, and their position is not sufficiently in 'ependent to enable them to use the privilege freely. The bestow-ing of the franchise on married women would mean either conferring two votes on the husband or else the bringing into existence a cause of friction be tween husband and wife, and of domesobtaion by a statute which requires the Sovereign to give an affirmative answer on eath to the following question: "Will city of woman to vote. But this would seem to be an objection resting on no solid foundation. Women are admitted-ly not lacking in mental endowments and in spiritual gifts, while they may not be as strong in reasoning nor as powerful in controversy as men. But their sym-pathies are just and their instincts are true. While they would be out of place or shall profess the Popish true. While they would be out of place in the councils of the nation, and in the

## A Quick Breakfast for Dark Mornings.

When you rise late the only breakfast is Shredded Wheat—ready to serve—easily digested, fits you for half a day's cheerful work—none of that grouchy feeling usually following "hurry-up" breakfasts. Try with hot milk and salt to taste.

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arena of stormy debate, there is nothing to prevent their using a beneficent innce at the poll.

But in regard to woman, the vote and But in regard to woman, the vote and the franchise, Father Day described as small things. The true mission of a woman is in her home, to make her husband happy, to bring up children, to create great men. That is the second birth that has not been cursed like the first. That is the way to female blessed-

ness, and the crowning of woman.

If there could be a woman plebiscite throughout civilization the verdict, we believe, would by an overwhelming majority be in favor of this view of woman's mission and against the Suffragettes.-N. Y. Freeman's Journal.

#### DETROIT PRIEST AT ST. PETER'S CATHEDRAL.

London Free Press, Feb.

At Vespers at St. Peter's Cathedral last evening a special sermon was preached by Rev. Father Van Antwerp, in aid of the poor of the parish, under the auspices of the Society of the Children of

The Rev. Father made an eloquent appeal for charity, taking for his text:
"Now there remain these three, Faith, Hope and Charity, but the greatest of

Hope and Charity, but the greatest of these is Charity."

He began by remarking that faith, hope and charity were three divine virtues, commonly called theological virtues. Faith and hope, he said, were the fundamental virtues, and charity, the greatest, was built upon these two as upon a firm foundation, as without faith it was impossible to please God, without hope, to attain to God, and without charity, to be united to God. Charity was the essence of the Christian eligion, for God is love.

True organized charity was found only in the Catholic Church. Outside of the Catholic Church there were some of the Catholic Church there were some magnificent examples of individual charity, such as Florence Nightingale, but these were isolated and by no means common. Outside the Church there was common. Outside the Children was common much so-called charity, that is, human charity, or pity, benevolence, philanthrophy, an instance of which was the magnificent response from the whole Christian world to the suffering Italians.

But, said the reverend Father, this may not be real charity, which is the love of neighbor, because we see God in those we help. For, said the speaker, as Paul, the great apostle of the Gentiles, tells us, that even if we delivered all our goods to feed the poor and de-livered our bodies to be burned, and

"Real charity, it profiteth nothing.

"Real charity, then, is something more than mere giving." "It is giving to the needy and the poor because we see Christ in them. In the Catholic Church we see this organized charity, and it is the only religion which has organized charity in the real sense of the word.

See the communities of men and women who have given up the world and its prospects and have left father, mother, sister and brother to put into practice true Christian charity. See the little sisters of the poor caring for the aged and infirm with more than a sister's or a other's love. See Sisters of the mother's love. See Sisters of the Good Shepherd reaching out a helping and pro-tecting hand to poor fallen womanhood, making of them sainted Magdalenes. See the Christian Brothers caring for the homeless youths, making of them good citizens, see the sisters of charity in hospitals the world over, devoting their lives to the care of the sick and all for what? For any human motive? Oh. no, it is for true Christian charity, love of neighbor because of God, because in all they see the Crucified One and they know that they are servants of God, that as often as they do the least thing to the least of God's children they do it unto Him, for Christ Himself tells us that on the last day He will say. "Come ye blessed of My Father; receive the kingdom prepared for you, for I was hungry and ye gave Me to eat, I was nungry and ye gave Me to eat, I was thirsty and ye gave Me to drink, I was naked and ye clothed Me, sick and in prison and ye visited Me." Then shall the just say, "When, Lord did we do all these things to You, and our Ble-sed Lord will reply, "As often as ye did the least of these to your neighbors as did. least of these to your neighbors ye did it unto Me."

The organized charity of the Catholic Church was a convincing proof of her divinity, said the reverend Father. He oncluded with an eloquent appeal to all to be charitable in the real sense of the word according to their means. The church was well filled, and in

very few places empty seats could be

Six representatives of the society ook up a collection, which proved to be very generous one.

a very generous one.

During vespers about forty young ladies were enrolled into the Ladies Sodality of the Blessed Virgin Tary by the Rev. Father Aylward.

Father Van Antwerp, the speaker for the evening, is pastor of the Holy Rosary Church, Detroit, and is a brother of Mother Van Antwerp, of the Sacred of Mother Van Antwerp, of the Sacred Heart Convent, this city.

Decoration Of St. Mary's Church. The Reverend Father Casey, of Lindsay, has appointed the Thornton-Smith Company, of Toronto, to redec-orate the interior of St. Mary's Church, visions ought to be enough to satisfy the DR. CHASE'S OINTMENT. recently damaged by fire.

#### AN INCIDENT.

A party of sightseers, all of whom were non-Catholics, decided to visit the churches in the town through which they were passing. From church to church they went arriving at last at the only Catholic church in the place. When the group emerged from the sacred edifice one of them said: "How strange Scarcely a word was spoken by any while we were in there, and think how we laughed and chattered while passing through the other churches." The others did not attempt to explain the reason of their silence, but all admitted that there was a mysteriou mitted that there was a mysterious something that checked the flow of conversation and forbade levity of manner before the Catholic altar. A Catholic to whom this incident was related suggested that the hush and decorum was done to the invisible but real Presence in due to the invisible but real Presence in the tabernacle. Did the visitors feel the influence of Our Blessed Lord's nearness? Cardinal Vaughan in his volume "The Young Priest," asserts that "the Euch-Young Priest, asserts that the Butter arist sometimes becomes sensible to persons entering into Its presence. I know several cases in which Protestants received the grace of conversion in consequence of the sensible and very powerful influence of the Blessed Sacrament during a visit made through mere curiosduring a visit made through mere curios-

## "INCONCAIVABLE" IGNORANCE.

The reader has doubtless heard of the witty Irishman's excuse for the super-stitions of paganism: "Sure, it's all oving to their inconcaivable ignor-ance." The excuse perhaps, might well be applied to others besides the pagans. The San Francis-can Leader for October 3 has a case in point. It quotes a passage from a ser-mon preached a few days previously in Oakland by a Presbyterian minister, presumably a fair minded man and able to read and write, a Rev. Mr. Baker. The passage quoted is the following:
In the Catholic Church permission to commit sin may be purchased in advance by money, or, istrange to say, a stipulated number of Ave Marias and Pater Nosters.—Holy Family Church Calendar.

## Our Lady's Lamp.

Night is hardly past, the chill dawn Duty's long day begins its dull rou-tine brightens, But a mother's smile makes light the

burden, For Mary is our Mother and our is the maiden, who, at rising, Нарру

hastens Down in the silence where the dim stars shine, On through the darkness, fleeing from

her taper, To light the lamp before our Lady's Aye, be it only in her heart she lights it. Or, like a little maiden that I know, Boasting that hers is the duty and the

First to our Lady's altar-lamp to go. First of her schoolmates, eagerly she

"Sweetest of duties, dear Mother, it is

mine"— (Thus to pious mother writes the pious "To light the lamp before our Lady's shrine."

So in holy convents, where gay children cluster Round the childlike angels that guard

them well: So in holy convents, more tranquil, where these only

Live their life of prayer in choir and So in holy homesteads, in the world, not

Peaceful homes and pure, kind friend, like thine-May we all, at least in heart, keep burn-

The lamp of love before our Lady's -REV. MATTHEW RUSSELL, S. J.

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## Catholic Women's Club, Toronto.

The Catholic Women's Club of Uni-The Catholic Women's Chio Chi-versity of Toronto were entertained last Wednesday by the Sisters and pupils of St. Joseph's Academy. Tea was served in one of the large reception rooms after which a delightful literary program in was given by the pupils in the assembly all. The members numbering about twenty five were nearly all present and among the invited guests were Miss Salter. Miss Lawlor, Miss O'Connell and Dr. May Callaghan.
ALICE M. ROONEY, President.

### To Those Going West.

Any of our people who purpose taking up settlements in the great Northwest will find it to their advantage to write to Box 317, Walkerville, Ontario. By doing they will receive valuable information.

#### A Rich Treat.

On Friday next Thomas Augustine Daly, poet and humorist, will deliver one of his inimitable lectures at the Collegiate Institute, London. We hope there will be a bumper house to greet there will be a bumper house to greet this deservedly popular and brilliant

## AS A VISIT FROM AN OLD FRIEND.

WELCOME THE ARRIVAL OF DR. A. W. CHI. MANAC FOR 1909 - THE ANNUAL DIARY CON AS MADE THIS THE MOST POPULAR OF ALI

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his great Receipt Book and well-known Fan
odicines, has made his name a household w

## The North American Life.

place in the front rank of economically mana insurance concerns. The assets rose during lending Dec. 31, 19.8, by \$\$54,75.01 and now \$9,500,638.00 invested in the best class of savailable. The directors further report the making ample provision for all liabilities and over \$144,771.25 in dividends to policybolic testurplus was increased to \$\$70.24,15. The pany now carries a total insurance in \$10,341,501.00, whereof \$4,455,224.00 represe, polices issued and revived during last year, figures testify to careful and conservative in ment and reflect high credit on the director officials.

## DIED.

Purcell.—At Guelph, Ont., on Saturday, Jan. 30 1000, Mrs. Michael Purcell, aged seventy-three years May her soul rest in peace! FORSTER.—In this city, on the 3rd inst., Miss Susar orster, sister of Rev. Fathers F, and D. Forster. Ma er soul rest in peace!

Kellty.—In Prescott, on Feby, 3rd, Mr. Thoselty, Collector of Customs. May his soul rest in search

## SOUTH AFRICAN VETERANS.

S. A. Veterans. Write me for parti-culars which will be to your interest. Will locate you. R. M. C. Houston. C. N. R. Land Department, Regina, Sask, Box "9."

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WANTED, IMMEDIATELY, A TEACHER FOR R. C. Sep. School No. 14. Haldimand, for remainder of the year or till midsummer vacation Apply, stating qualifications and salary, giving references to Thomas Calnan, Vernonville, Ont. 1581-2

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hundred acres of this farm in pasture for 12 year
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further particulars apply to Dennis McNamara
Mount Forest, Ont.

1582-2.

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HOMES WANTED FOR the following children two girls, aged seven and nine, and three boys, aged eight, four and two and a half years. These children are bright, intelligent and nice booking, and are all worthy of good homes. Applications received by William O'Connor, Inspector Children's Branch, Parliament Buildings, Toronto.

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THERE IS A GOOD OPENING FOR Veterinary surgeon in the town of Red De Alberta. Population between two and three tho sand. Surrounding country largely devoted to sto raising. Further particulars can be procured on a plication to Rev. Father Voisin, Catholië missic Red Deer, Alta.

1581-3

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## QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of this Bank has been declar. ed for the three months ending the 28th of Febuary, 1909, and the same will be payable at its Head Office and Branches on and after Monday, the 1st day of March next. The transfer books will be closed from the 14th to the 28th of February, both days inclusive.

> By order of the Board, JAMES MASON, General Manager Toronto, Jan. 23, 1909

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