The Catholic Record.

LONDON, SATURDAY, MAR. 25, 1905.

PROTESTANT PREACHERS CATHOLIC COUNTRIES.

We have referred occasionally to our unwillingness to attach much credence to the reports of the success of non-Catholic missionaries in Catholic countries. But their supporters see not eye to eye with us in this matter. The chronicles from the mission field are accepted at face value, and the contributions towards the maintenance of their fashioners are given in no unstinted measure. One thing, however, surprising to the outsider that gentlemen on questions of vital importance, or what they style fundamentals, are so ready to fraternize when there is question of converting the Catholic. They bury their differences for the time being, and unite in extolling the Bible as the one weapon to be relied upon in the fight against the Church. In the Bible the Lutheran can discern proofs of the Real Presence, and therein also the Presbyterian reads proof against it, etc. That essentially contradictory tenets are held by the endorser of missionary tales matters the Bible is being bothered to pieces by the Rationalistic divine to the joy lined by Sir Wilfred Laurier. of his following and the doleful cries of the orthodox. They hear their thinkers crying aloud: "Why did we ever replace a living authority by a dead letter and that the Protestant Church. taking Scripture alone as a doctrinal basis, is built on sand. They hear this, and incidents of almost daily occurrence keeping it resounding in their ears, and yet they hesitate not to send preachers into Catholic countries and to see in the reports the justification of their

Upon this subject the Rev. H. H. Heuson, a Protestant clergyman writes as follows in the National Review:

ear and ith the to sell

2.85

ADA

test work of r, is new on

ne dollar

ire song, , (\$10) ac-

t arrives

more in

purchas-

Talking

LDEN HARP

"He (the non-Catholic missionary) is ignorant almost always, and by is ignorant almost always, and by necessary consequence he is prejudiced. He is generally in a false position—the reporter and judge of his own achievements. He works made to the contract of pents. He works under thoroughly ad conditions, for his reports are the advertisements of a money raising society, and they are addressed to constituents—the rank and file of the denominations who are as greedy of sensa-tion as they are credulous of prodigies."

TO OUR YOUNG MEN.

If some of the young men would devote to self-improvement the time which they now spend in contriving plans for the capture of easy jobs and making political mendicants of themselves they might be in a way to become think of the rank nonsense quoted substantial citizens. Interviewing above? politicians, trusting to promises and listening to the vaporings of wardnealers make heavy drains upon time and vitality. And after much talk and weariness the young man may still be in the ranks of the jobless.

Speaking at Buffalo the Hon. C. Bonaparte said that the doctrine that public offices are spoils makes candidates for public employment mendicants and public servants parasites in the treasury: it destroys public confidence in the truth and honor of public men, brands every man who takes any part in public affairs as self-seeking, and deems every public officer intent only on his personal advancement.

A MUCH-NEEDED WORK.

The English - speaking wor'd will, we are glad to learn, rejoice ere long in a Catholic Encyclopaedia. It will comprise fifteen volumes. The editors will be assisted by eminent scholars; and no pains or expense will be spared to make the work worthy of its theme. Thus instead of warning the seeker after truth against poisoned wells we shall be able to direct him to authorities who will give accurate information on all

QUESTIONS OF THE DAY.

It is the duty of all intelligent Catholies to make themselves acquainted, says Bishop Hedley, with the decisions and pronouncements of the Sovereign Pontiff and of the Bishops on the practical questions of the day and to put themselves in a position to take them up, not merely with sleepy acquiescence, but with knowledge and heartiness. If there are occasions in a town or district where discussion is needful or convenient, there should be discussion. It should be discussion which does not end in empty talk, but in a practical decision and in that suppression of individual views and feel-

ings without which there can be no real working union and therefore no effective combination.

OUR DUTY WITH REGARD TO THE AUTONOMY BILL.

It strikes us that discussion is needful at present, and that Catholics should be prepared to sink their differences for the sake of agreement on what is more momentous. It seems to us, too, that Catholic public men should strive to safeguard Canadians against the false ideas that are being dissemin ated by some writers anent the Autonomy bill. This is their plain duty. They must in justice to themselves and their country let their principles be who are not agreed among themselves known, and we trust that not one shall purchase security with ignominious silence. They should not allow the bigot and secularist to mould public opinion in this matter. Plain speaking is necessary.

Their position should be clear cut, and every right-thinking citizen will regard that position as the only consistent one of every lever of justice and his country's honor. This is not the time to retail platitudes on prudence and various other things which make the way easy for the renegade. But it is the time for Catholics in publittle. Nor is it of consequence that lie life to show Canadians the wisdom and justice of the school policy out-

BECLOUDING THE ISSUE.

As an evidence of the need of such teaching let us quote for our readers an extract from a recent editorial in The Christian Guardian. The editor is surprised at the Sir Wilfred Laurier of 1896 introducing the Autonomy Bill. He is pained thereat, and then goes on to let us see an intellect improperly exposed. He tells us that the question is as to whether there is to be fastened on Saskatchewan and Alberta a

"demoralizing, disintegrating educational system. It is the question as to whether mediaevalism is to triumph over modernity, and narrow and arbitecclesiasticism over personal liberty and popular government. It is the question whether public funds are to be adminstered for the propagation of sectarian dogmas and public men to become the puppets of an arrogant and aggressive hierarchy."

This is beclouding the issue and a childish exhibition of bigotry. The question is this: whether constitutional rights shall be protected or not.

The writer of the editorial is beyond the reach of argument, and so we counsel him to hearken to John Wesley who advises his followers to set aside raillery and ill-names and to maintain their cause by dint of argument. And what does the broad - minded Protestant

THE D'YOUVILLE READING

There was a regular meeting on Tuesday. The school question was quite fully discussed. Every paper and periodical is full of this subject just now. A mention of athletics in schools and colleges naturally followed. The opinions were given of several educators prominent in American University circles. Surely the day will soon ome when athletics will take their proper place in the school course and in the lives of men and boys generally. At present even women seem to be gone mad on athletics.

Three new books by Winston Church-hill, Geo. Barr McGutcheon and Elle Thorneycroft Fowler respectively, were reviewed. Of these three authors Churchill has the best chance to live and be numbered with Dickens and

Thackeray.
"The Winter's Tale" is to be read by the members this winter. The great women characters are Hermione the Queen, her little daughter Perdica and the faithful servant Pauline. The moral is that innocence, self-sacrifice and patience are sure to finally con-

The fourth book of "The Light of Asia'' was finished. The part read beautifully describes Buddha's midnight departure from his happy palace. Dr. Aikan's estimate of Buddha was mentioned. Early next year we shall have a lec-

ture that will express in clear, concise and compact form the full-meaning of the Oxford Movement. We have reached that interesting time in our Oxford study and shall wait for the lec-ture to finish the subject.

In the meantime a character sketch of one of the great lights of the movement will be given at each meeting.

The literary part of the evening was all the more enjoyable because unex-pected, and our thanks are due the Rev. Lucian Johnson, one of our most active honorary members.

active honorary members.

Mrs. Fraser read a sort of biography
of one Amelia Ball Welby called "a
forgotten singer" of the South. Her
contemporary, Edgar Allan Poe, paid her a most glowing tribute. Her poems are so sweet and cheering that it is surprising she is a "forgotten" singer.

B. Dowdall. B. Dowdall. by the declares, 'that many sins are forgived the because she hath loved much.' O., how great is the power of "'Jesus,' says Kempis, 'has many

LOVE. THE ESSENCE OF CHRISTIANITY.

CHRIST'S LOVE FOR MAN THE ONE IDEAL.

By Cardinal Gibbons. "If you have charity, love and be-nevolence toward your fellow man you possess all that is essential to eternal life. Love supplies the place of all other virtues, or, rather, em-braces them all. Love, therefore, is the shortest, safest and surest route to Heaven. The supereminent dig-nity of charity is beautifully set forth by the apostle in the epistle of to-day. "If I speak with the tongues of

men and angels and have not charity. I am become as sounding brass and tinkling cymbals.' I might have the eloquence of Demosthenes and Ci cero, of St. Chrysoston, of Paul him-self and of the Archangel Gabriel, and yet my words would be but an en ound if they were not animated and

warmed by a zeal for your salvation.
"' And if I should have prophecy
and know all mysteries and all know ledge ' it would not make me a whit better in the sight of God without charity. Bulaam was a prophet. He predicted the coming of Christ, the Morning Star, yet he was not acceptable to God.

"And if I should have all faith so that I could be seen to see that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen to make the seen that I could be seen that I could be seen that I could be seen to make the seen that I could be seen that I

that I could remove mountains and have not charity, I am nothing.' The devils have faith. They believe and tremble in hopeless despair. "And if I should distribute all my

goods to feed the poor and if I should deliver my body to be burned and have not charity, it profiteth me nothing.'
If I should dispense abundant alms to
the poor from a spirit of ostentation, and if I should die a martyr for Christ, but with hatred toward my execution-ers, my alms and my death would go for nothing. Love, then, is the essence of Christianity, in contradiction to all other religions.

"The Hebrew people, though they were God's chosen race, lived under the law of fear. They were governed by fear. They were restrained from viciousness more by the fear of punishment than by the hope of reward. They were accustomed to address God by the titles of King, Ruler, Judge, Jehovah, Lord and Master, but in the whole range of the Old Testament they rarely presumed to call God by the

endearing name of Father.

"Not so you,' says St. Paul, addressing the Ch istians of his time; you have not received the spirit of bondage again in fear, but you have received the spirit of adoption whereby we cry Abba, Father; for the Spirit Himself giveth testimony to our spirit that we are the sons of God, and if sons, heirs indeed, of God and joint heirs mith Chair! heirs with Christ.'

"I do not deny that the Hebrews were commanded to love God, but fear was the predominant feature of their worship. I do not deny that we are commanded to fear God, but love with us Christians is the leading motive to

draw us to God.

"The pagan or heathen worshipped his gods. He feared them and prostrated himself before them. He offered sacrifices to them in order to propitiate them, but the thought never occurred to him of loving to entertain any sentiment of affection for them; for love presupposes some equality between the lover and the person beloved.

with humanity. I will become man. I will become bone of his bone and ilesh of his flesh. I will place myself on level with men. I will take on Myself his sorrows and infirmities. I will become his brother and friend and companion. I will love him so ardently that I will compell him to love Me.' Oh, the wonderful condescension of God that He should command us to love Him and is angry with us angry with us if we do not love Him. That God should command us to fear His not to be marveled, but that He should command us to love Him is calculated to win our wondering admiration, This is the Incarnation in a nutshell.

But Christ not only loves men collectively, but He loves each one of you particularly. I always admire the saying of the apostle—'The Son of God loved me. He does not say the Son of God of whom I am a descendant. He says loved me, individually. You all can say the same. Christ loved each one of ou as ardently as if you alone existed the world, just as the sun's rays shone as brightly upon you as if no other being was on the face of the earth.

"Our Saviour, like ourselves, had His particular friendships. There are some members of the human family for whom He showed a special predilection. He had a singular affection for children on account of their innocence, simplicity and guilelessness of heart. You may observe how frequently His tender regard for children is manifested in the Gospels. When mothers brought their pales in their arms to be blessed by him He rebuked His apostles for try-ing to repel them. He embraced their babes and said: 'Suffer, little children to come unto Me and forbid them not,

for such is the Kingdom of Heaven. "He loved not only innocent youth. For your comfort and mine.' He also loved repentent sinners. We all know how tender was His compassion for the erring Magdalen. He loved her because of her humility of heart, her spirit of repentance and her profound tion and loyalty to her husband by atgratitude for our Saviour. 'I say to tending him through a lingering illness

elect of God!

"Christ had also a particular affection for Lazarus and his sisters, Mary and Martha, on account of their devo-tion to Him and their hospitality to-ward Him. When Jesus knew of the ward Him. When Jesus knew of the death of Lazarus He paid a visit of condolence to His sisters. Martha on meeting Him exclaimed: 'If thou hads't been present my brother had not died!' She did not yet know Christ's power is not diminished by His bodily absence, and she is brought to the grave where Lazarus had lain for days. We are told that Jesus went at days. We are told that Jesus wept at the tomb of Lazarus. I read not that He ever laughed, yet those tears of Jesus have brought more joy and solace to the human heart than all the mirth provoking books that were written. Jesus wept to show that He had a human heart as well as a divine person ality. He wept to prove to us that those who have drunk of the cup of sorrow, have sounded the depths of human misery, can most adequately con-dole with the sufferings of others. He wished also to teach us that a tender sensibility is not only compatible with greatness of soul, but is essential to sturdy manhood.

"When the Jews observed Him they exclaimed: "Behold, how he loved Lazarus!" and, if we are to judge of the love of Jesus for Laza rus by the few tears He shed at his grave, how are we to estimate His love for us by the tears of blood He shed for us during His Passion?

"Christ, Who foresaw all things, knew full well that by raising up Laz-arus His own death would be has-tened. As soon as the high priests and Pharisees heard of the miracle they became alarmed at the increasing influence of our Lord among the people, and from that very day they designed to put Him to death. Let us learn a lesson from Christ's heroic conduct. Let us never hesitate to perform a good deed, even if we foresee that it will involve us in suffering

and humiliation.

"Jesus had a very special attachrent to His apostles, who were the companions of His journeys, the witnesses of His miracles and good works and the distant heralds of His Gospel. He called them by the endearing name of 'friend' 'I will no longer'. He says 'call you sorvents longer, He says, 'call you servants, for the servant knoweth not what his master doeth; but I have called you friends, because all things what-soever I have heard of My Father I have made known to you.' He called them also by the affectionate title of the the called them also by the affectionate title of brother.' "When our Lord was arrested in

the garden and was in the hands of His enemies — when, humanly speak-ing. He had most need of the loyalty ing, He had most need of the loyalty and support of His disciples—they shamefully fled from Him to save their own lives. Yet, after His Resurrection what is the first message He sends to them? Does He upbraid them for their treachery, their denial, their disloyalty and abandonment of Him? Not a word of reproach does He utter, but sends them this message of love: "Go and tell My brothers I ascend to My Father, to their God and My God. How tenacious is our memory of real or fancied injuries; how treacherous it is in regard to favors received!

over and the person beloved.

"Our Saviour God discovered a basis of equality between Himself and man. He said: "I will descend from Heaven to earth. I will manifest My sel to the world. I will clothe Myself with hymenity. I will become man. I described to part of the animal man to retaliate an injury. It is only God and the Son of God that have the magnanimity to service."

forgive.

"But Christ's special predilection
was for John the Evangelist. He is
called 'the disciple who Jesus loved,'
not that He loved the apostles less, but that He loved John more. was particularly cherished by his master because of his amiable dispo-sition, his candor of soul and the purity of his virgin heart. 'He that hath cleanliness of heart shall have the King for his friend.'

"The love of Jesus for John was heartily reciprocated by His disciple. There are three circumstances in which the affection of the disciple for His Master are manifest.

"At the Last Supper John had the privilege of sitting next to Jesus and of reclining on His breast when he drank drafts of love from its divine loved the human family. He does not say Christ loved the tribe of Benjamin, at the table would betray Him. The fountain. During the supper Our Savapostles were agitated and distressed by this announcement and they began secretly to debate among themselves which one of them might be the traitor. Peter whispered to John, as being the most familiar with Christ, request-

ing him to ask our Lord who would betray Him. John's affection made him familiar with his Master, and his familiarity gave him freedom of speech Let us love our lord like John, and our love will prompt us to speak to Him with freedom in prayer. Let us also imitate the beloved disciple by reclining in spirit on the breast of Jesus in munion. "John also manifested his love for

his Master when he stood by the Cross at the Crncifixion with Mary, the mother of Jesus. He was the only apostle that witnessed the Crucifixion; all the others had sought refuge in flight. He showed a deeper affection for Christ in witnessing His death and in sharing the ignominy of the Cross than when he reclined on the breast of Jesus at the Last Supper. Does not the faithful wife exhibit a greater devo-

few bearers of His Cross.' We would all like to contemplate, with John, the Transfiguration of Christ and to have the heavenly rays descend upon our-selves, but we would shrink from stand-ing by him at the Cross and from shar inn in the humiliation of His death. We would like to lean, with John, on

We would like to lean, with John, on His breast at the Last Supper, but we would not wish to drink with Him of the chalice of His sufferings.

"Love your Lord with a filial love, as your Father loved Him; with a grateful love as your benefactor; love with a compagnion on having suffered and died. compassion, as having suffered and died that you might live."

THE DEBTOR WHO WILL NOT PAY.

THIEF, A DEFRAUDER, AN INGRATE AND AN INJURER OF THE INNOCENT. The following forceful and practical sermon, preached by Rev. S. M. Lyons, pastor of St. Mary's Church, of Salem, N. J., makes Lenten reading of the very best kind:

THE PEST OF BUSINESS;
Render to all men their dues. Owe no man anything. (Rom. xiii., 78.) God commands us at the peril of our salvation to render to all men their dues, and to owe no man anything. The honest keeping of this command ment is one of the chief marks of a real Christian, while culpable neglect to give others their dues is a mark of disgrace and brings religion into ridi-cule.

A common form of breaking this A common form of breaking this divine law nowadays is the non-payment of debts and the non-return of loans. The greatest pest of business men, the most insolent imposter and the most brazen defrauder that torments society is the man or woman that owes bills or cans and wilfully refuses to Storekeepers, doctors, undertakers, owners of houses, newspaper men, tailors, milliners and others suffer much more from bad debts than from stealing, robbery, business depression and other causes combined.

A THIEF. The culpable debtor or dishonest bor-rower is a thief because he takes and keeps unjustly the goods of others.
The thief takes secretly the property
of others, the bad-prayer procures
goods under the pretence of paying
but does not pay. Where is the difference, then, between the person who does not pay for goods and the thief? The loss is the same to a man whether he is robbed or sells goods for which he receives nothing in return. Do you not suffer the same injustice, whether ten dollars are stolen from you or some sleek individual borrows that sum and will not return it? The injustice is the same in both cases, hence wilful debtors and dishonest borrowers are thieves and are to be branded as the

worst enemies of society.

A SHAMEFUL DEFRAUDER.

A wilful debtor or dishonest borrower is a most shameful defrauder, because he breaks a contract entered into with a fellow-man in good faith, and binding in conscience until fulfilled. When a person buys goods on credit, rents a house, subscribes for a paper, employs a doctor or undertaker, he agrees to pay within a reasonable time. When he culpably fails to do so he violates his contract, breaks his pledge of honor in regard to favors received!

"Let us learn a lesson of forgiveness from our Master. It is far more noble to pardon than to be avenged. It is part of the animal man to retaliate an injury. It is only God and the Son of God that here the mercential to the same in famous stigma. To injure a person is a great wrong that can be made good only by reparation, but to add to injury the crime of frend is to become werse than a thief.

A BASE INGRATE. The dishonest debtor or borrower is a base ingrate. The ingratitude and insult offered obliging storekeepers, doctors, owners of houses, lenders of money and others by such imposters are most contemptible. Have you not re most contemptione. Have journeard men say after having been vic-imized by such ingrates: "It is bid timized by such ingrates: "It is bud enough to be robbed, but it is more painful to be shamefully deceived."

This is especially the case when a loan is made or credit given as a special favor, only to be repaid by the blackest ingratitude. The sleek borrower and buyer make profuse promises to pay in a certain time, but they ignore these promises and grow indignant if you request the return of your money

or payment for your goods. AN INJURER OF THE INNOCENT.

Such dish mest debtors and borrowers often injure deserving and upright people in adverse circomstances, who are deprived of the advantages of borowing and buying on credit. Store-seepers and others, after having been defrauded a few times by dishonest debtors, will refuse credit to many who are deserving. Thus bal pavers and dishonest borrowers close the doors of credit against the worthy poor and cause them to suffer want through nability to procure goods without

ODIUM IS CAST ON RELIGION. Too often odium is cast on religion by

so called Christians, who wilfully re-fuse to pay their bills and restore loans Often it can be said: church goers are bad debt and loan payers." They run recklessly into debt for mere luxuries, drink, eigar, parties, dress, entertainments, etc. and do not worry in the least about paying their bills. They borrow here and there, live beyond their income, ape the manners and style of the rich, dress evtravagantly, have luxurious weddings and expensive funerals, without considering how they can pay their debts. Economy is praiseworthy, but debts. Economy is praiseworthy, but wastefulness and extravagance are sinful. They who save can afford to give to God His dues and pay their give to God His dues and pay their bills. Nothing is mean which is honest and which enables us to do justice to Monitor.

repentance when it transforms a slave followers of His Heavenly Kingdom, but all men, but that way of living which of satan and a moral outcast into an few bearers of His Cross. We would make a show at the expense of others makes a show at the expense of others is mean and unChristian. Can anything be more humiliating to honest people than to see so called church members, who owe bills right and left defantly pass their creditors by and spend for luxuries, entertainments, spend for luxuries, entertainments, drink, travel, etc., the money that should be used to pay their debts? What can be more mortifying to Christian women of refinement than to learn that their husbands owe bills all around and make no honest effort to may them? and make no honest effort to pay them? How painful to men of good principles to know that their wives are wasteful and extravagant with their wages and wilfully negligent in paying bills long overdue! Is it not a frightful disgrace, then, if Christian families forfeit all confidence and credit, because they culpably refuse to pay debts and loans? WILL MAKE LIGHT OF OTHER OBLIGA-

Tions.

Those who make light of paying their debts will make light of other obligations. Such people can have no correct Christian conscience, hence there can be no reliable dependence for the fulfillment of other duties. To live be-yond our means. To make a sham display at the expense of others, to run bills right and left without regard to how we can meet them, are condemned by the Catholic Church and by all good living people. A plain wedding, a modest funeral, common dress, honest living within our means will command inving within our means will command the respect of all pright people and bring God's approval and blessings. Honesty is the policy that wears in this life and that will aid us to gain eternal life hereafter. No matter how brilliant the display, how grand the style, how fine the dress, men and women wear the badge of disgrace in the eyes of all righteous people if they wilfully refuse to pay their debts.

A CATHOLIC AND THE BIBLE.

Dr. Fox continues his articles on the attitude of a Catholic towards the Bible

n the March Catholic World.
"Now in the Bible many literary forms, differing widely in character, are to be found—table, parable, poetry, edifying history, ancient history, tribal or family tradition, strict history, etc. Each of these forms has its own standard of truth, and is to be judged only by the one proper to itself. We do not, as Father Prat says, expect the same accuracy, for example, in a poetic work as we demand from a scientific treatise. And here comes the crucial question: Does the Bible profess to teach science? Father Prat's reply is less diffuse than Father Lagrange's; so we may let him answer: 'No inspired work is a book of science. Not but that the Bible answer: No inspired work is a book of science. Not but that the Bible may, and actually does, centain affirmations in the scientific order; but the Scriptures could not be, exprofesso and primarily, a manual of physics or geology, without ceasing to be, ex professo and primarily, a religious, or inspired, work.' The Bible, then, is not written in the scientific form. 'Since he does not pretend to write a scientific book. an author, even though he is inspired, may class the cetacea and the crustacea among the fishes, call the planets stars, put the bats among the birds, monkeys among the bipeds or the quadrupeds, hares and rabbits among the rupinants, to the great scandal of naturalists. These are mere popular ways of speaking, and, except in scientific writings, are not errors. They are warranted by everyday language. The mere fact that we use them does not make us sureties for their accuracy.' This argument is very reasonable. When our daily newspaper tells us the hour at which the sun rises and sets on the current day, we scarcely fancy that the

"Both our authors premise that as God has not taught any science, neither has He revealed any history, except so far forth as such a revelation was required for the edifice of faith, that is, for the sake of moral and religious truth. Now both our expositors ob-serve that to constitute a document history it is not enough that the writer should have thrown his thoughts into the historical 'form'; and that 'the value to be attached to statements which appear to affirm or deny depends entirely on the complexion of the literary form in which these seemingly cate-gorical propositions are found.' As you have seen from my first letter to you, Father Lagrange rejects the view that Genesis contains anything that can be called, strictly speaking, a his tory of early mankind."

The more you do for God, the more He will do for you. Every step that you take in the way of perfection will heart.-Lacordaice.

St. Joseph is the universal patron of the Church, and the month of March has been dedicated to his particular honor. All, therefore, should have special devotion to the spouse of our-Blessed Lady during this period.

The cause of the Irish martyrs of the time of Elizabeth and Cromwell has been greatly advanced since the acces-sion of Pope Pius X., and Archbishop Walsh of Dublin says that there is every reason to believe the whole num-ber, 423, will be canonized this year,

Among the candidates now before the Sacred Congregation of Rites for beatification are the names of two queens of the house of Savoy. One is Mary Clothilde of Bourbon, the widow of the last Sardinian king, and the other is the venerable Mary Christina,

SPANISH JOHN.

BEING A MEMOIR NOW FIRST PUBLISHED IN GOMPLETE FORM OF THE EARLY LIPE AND ADVENTURES OF COLONEL JOHN MOONELL ENOWN AS BRIEDLESANT IN THE COMPANY OF ST. JAMES F THE REGIMENT BRANDIA. IN THE KING OF SPAIN OPERATING IN TALK

BY WILLIAM M'LENNAN.

1746.

How Father O'Rourke and I met with the Duke of Yerk who charged me with a secret mission towards Prince Charles; of our voyage to Scotland, and the dismal tidings that there met us.

"Your Royal Highness," I answered "I swear by my mother's soul I will not leave Scotland while he is in any danger, and neither threat nor peril will tempt me to be unfaithful to him in

word or thought." 'It is enough," he said; "I can

trust you without the oath.' The next morning we parted from him, embracing him like any private gentleman, as he wished to keep his incognito absolute; so he took his way fitto Flanders, and we to Dunkirk, there to join some transfer five effects. and relative to Join some twenty five officers, all volunteers for Prince Charles. We found our vessel ready for sea, and before sunset were safely on board, meeting old friends and making new offes. e to join some twenty five officers,

It was night by the time we ran ou of the harbor, and many an anxious hour we had of it, for it was no easy matter to make the run from France to Scotland in the year '46, when every sail was looked upon with suspicion.

I need make no apologies for our apxiety when we were signalled to lay to by the first English ship we met; and the invitation was quickly followed by a puff of smoke and the boom of a A sense of danger is quickened by unfamiliarity, and though apy of us would have made little of attacking a battery on shore, this sea fighting was a new and uncomfortable ntlook. But when we saw what a pair outlook. But when we saw what a pair of heels our privateer, fitly named the Swallow, could show, we soon recovered our confidence, and after this it was a mere matter of speculation how long anything we met could stand up to us

Our crew of about fifty was a mixed lot, French and Scotch, but they were thorough at their business, and it was curious to see how true the Captain could judge of the exact room he must give to any suspicious sail—it was a game of hare and hounds all the time, for no sooner were we rid of one than we would fall in with another to take up the running; but none of them served to do more than raise our spirits and take our minds off the discomfort ost landsmen find at sea. We encountered various weather, but the worst only brought out the sailing qualities of the Swallow, until at length we made the coast of Scotland, and all eagerly looked to the end of our voyage, which was to be at Inverness; indeed, the Captain counted on making Cromarty Head before night, and to lay there

That day at dinner Father O'Rourke gave us another taste of hissong making, which was greatly appreciated on account of the reference to the "White Cockade," always a favorite quickstep with the Jacobite Regiments :

Merrity, merrity blows the wind from oif the chasts of France;
The Channel open wide bufore, God send us now good chance!
Give us the green seas rolling free and bur way energh to steer.
And we'll have the swittest for in the wake of the Swallow Privateer!

Then here's to the Scallow, flying true!
And here's to the Princeand his Bonnets Blue!
And here's to the heart of each wife and
mid
That is bearing for the Laddie with the White
Cockade!

Drearily drearily sets the wind down from the Northern Sess. But she dips to the rollers big and black, and her bonnic breast she frees.

rom her tapering mast she flies on the blast To the friends that gray for the coming home of the Swallow Privateer!

Then here's to the Swallow, flying true! And here's to the Prince and his Bonnet

And here's to the heart of each wife and maid That is bearing for the Laddie with the White Cockadel Mightily, mightily booms the wind out of the

and addity. In granty socials the wind out of the setting; up;

We will double the great ships like a hare, we will light where we cannot sun.

Till we will to land, and with sword in hand we will follow the Chevalier.

Who will be set the winds that filled the wings of the Swatlow Privateer!

Then here's to the Swallow, flying true! And here's to the Prince and his Bonnet And here s to the heart of each wife and maid That is beating for the Luddle with the white Cockade!

It was with the highest expectations that we looked forward to landing on the morrow and joining the Prince, of whose movements we were in ignorance, except that we were to rendezvous at Inverness.

In the latter part of the night I was awakened by an ugly scream from Captain Lynch, one of the officers of our company,

"What is the matter?" I asked, in some alarm.
"I dreamed the devil had hold of me

by the heels, and about to dash my brains out." Perhaps the devil is not so very

far off," I returned; and then, being somewhat restless, part from the heat and part from our being so near our landing, I thought I would take a turn on the deck. No sooner had my eyes got accustomed to the light than, to my great ship, which must have come up during the night, unseen and unheard by our sentinels, and was lying to between us and the entrance to the hay. I at once made my discovery known to the Captain, who, coming hurriedly on deck, swore with a great had saved their lives, fo was no other than an English man-of war on the outlook for such as we. Then, without more ado, he slipped his anchor, got up sail as quietly as possible, and, in a fever of anxiety, we waited to see whether the tide which was set. ting on shore or the light winds which were moving would prove the stronger At length our sails gently filled and an to draw, so we crept round under the shadow of the land until we got the

full wind, and stood out to sea with thankful hearts for the danger we had o narrowly escaped.

Great was the surprise of my com-rades when aroused to find we were again making for the open instead of ending our voyage; but, as Father O'Rourke said: "Captain Lynch, your patron saint evidently thinks that even a little extra sait water is better even a little extra salt water is better for you than the inside of an English prison. The truth is that Irishmen are such favorites that even the devil himself will do them a good turn at times."

Though I thought to myself there were others fully as deserving as the Irish, I said nothing.

As our intended landing was now impossible, our Captain determined to stand round the Orkneys for Loch Broom, in Cromarty, on the West

We had an easy run, and as soon as we were signalled from the shore, and on lying to, a boat was put out. In the stern there were seated two gentlemen, one of whom, the Captain informed me, was a McKenzie, and in the other Fathe O'Rourke and I only too soon recognized

Creach.
"This means trouble of some sort, I remarked: " we would never find him so far afield if things were going right."
"I fear it, too," he answered, and before long our worst apprehensions

were realized.

We withdrew at once to the cabin where I met Creach, or Graeme, as he still called himself, without remark, for I recalled my word to the Duke and felt there was something too weighty on hand for even the remembrance of a personal quarrel. In a few moments we heard, to our dismay, that Culloden had been fought and lost the very day we had sailed from Dunkirk; that the clans were scattered and no one knew what had become of the Prince.

After the dreadful news had been given time to sink into our benumed senses, I asked for personal friends, and heard, to say sorrow, from McKenzle, that my Uncle Scottes, who had been among the very first to join the Prince, was much esteemed by him, died like a soldier and a gentleman in his service in the first charge at Cullo

When the body of his clan refused to answer the signal to charge, and stood still and dumb under the insult which had been put upon them in placing them in the left instead of the right wing, he cursed and swore like one possessed, as did others. But finding it of no avail, he changed of a sudden, and, turning to his own men, threw his bonnet on the ground, crying to them, with tears in his words: "Let them But my own children will never return to say they saw me go to my death alone!" and with that he charged every one of his own following him. It was fine, but of no effect, for the Eng lish swept them off the face of the earth by a point-blank fire before ever stee met steel. He was picked up and carried off by two of his men; but finding the pursuit grow too hot, he called a halt.

" Put me down here !" he said, and quickly taking off his dirk, sporran, and watch, he sent them to his son with the message that his end had come as he had always wished, "Sword in hand and face to the foe," and bade them

And so died one of the gallantest gentlemen, and probably swordsman in all Scotland.

Besides, I lost many other of my friends and kinsmen, as I afterwards learned; but this was no time for private mournings, and I turned at once to the business in hand. My comrades decided there was nothing to do but re turn, and proposed our action should be unanimous.

"Gentlemen," said I, "in the face of such tidings as we have received, no and had I simply volunteered for military service, as you have done, I would not hesitate to give my voice to your decision, which I hold to be honorable in every way. But I am charged with private despatches and other mat-ters for the Prince by the Duke of York, and I am not free until I have at least attempted to carry out my mission, for which I know I have your good wishes,

and so must go on alone."
"Not alone, my son," broke out
Father O'Rourke, and stretched out his big hand to me across the table I am curious, gentlemen, to see Scot land, and am sure I cannot do so better

than in company with our friend here. "But, sir, how can you expect to travel about here in your cassock? You would only have to meet the first loyal man to be arrested," objected Creach, the first time he had spoken to either

"Thank you for your suggestion, sir though doubtless the word 'loyal' was bit of a slip on your part. I am too well accustomed to meeting blackguards of every description to fear even a Whereupon every one loyal' man ! looked at him in surprise to hear him so address Creach, who, however, thought well to make no reply; and shortly after our conference br Creach returning to shore, whilst Mr. McKenzie remained with us until we

Father O'Rourke arranged with Cap-Lynch, who had volunteered from the Hungarian service, and was near as big a man as himself, that he should provide him with a spare uniform, and, when once arrayed, he presented so fine an appearance that we, one and all, made him our compliments upon it.

" Captain Lynch," said he, at dinner. "I have another favor to ask before w part, and that is for the loan of your name while I am playing at this masquerade. I know it is a ticklish thing to ask, this loaning of names, but as I have always been particular of my own can promise you I know how to care

for yours."

"Faith, you can have it, and welcome, provided you are careful not to mislay it, for 'tishe only bit of proposed to the only bit of the only erty my poor father ever left me," re-plied the Captain, with great good-

nature. "Never fear, you'll have it back

safe and sound. I'll make good kitchen of it, so it, so it won't be worn out, and if they hang me, I'll take care they'll do so under all my true name and title."

Seeing that Father O'Rourke approved, I determined that half the sum I carried was quite enough to risk, so I did up one thousand guineas in one bag, five hundred in another, and confided the remaining fifteen hundred to Captain Lynch to return to the Duke, to gether with a letter explaining our in-tentions, and with farewells all around, followed by many a good wish from our comrades, Father O Rourke and I clam-bered down the side, followed by Mr. McKenzie, and were rowed ashore. gave the boat's crew something, and waving a farewell to those on ship-board, picked up our postmanceaus and struck inland.

TO BE CONTINUED.

"SWEET SIMPLICITY."

THE STORY OF A STRANGE CONVERSION IN THE SOUTH.

North Carolina society, in the days just preceding the war, boasted of no more queenly belle than Elizabeth Hardy, upon whom nature had con-ferred the gentle, winsome grace—and her father the nickname—of Sweet Simplicity. There were two older sisters. With much mock solemnity, and as fitting the disposition and char acter of each, the good natured old gentleman bestowed upon the one the name—official in the family circle "Tomboy," and of "Grand Dignity upon the other; and by no other nam did he ever call the three girls. But Sweet Simplicity naturally came near est Dad's ideal of a maidenly daughter and a gentlewoman, and she assumed beside him, as by right divine, place of pet, companion and chum

Young, beautiful and rich—a planter's daughter—of a family proud of its colonial ancestry and social distinction, Miss Elizabeth was been also beautiful. Miss Elizabeth was born and reared in palace of Southern aristocracy and blossomed forth into maidenhood sur rounced by all the fascination of luxury and flattery. Nature had dealt gener ously with her in the matter of persona charms. Unobtrusively, unwittingly, she displayed an intellectual equipment suggestive of rare gifts as well as good masters. But despite all, unspoiled by the attentions and devotion that met her at every turn, by her father's undisguised predilection and partiality, she bore her honors with an unconscious grace and an artless simplicity that became her as much as her name.

The father was a typical Southern gentlemen of the best traditions; a bit aristocratic in his independence and high sense of honor, dignified and correct; but open-hearted and gener-ous, kind to his slaves, a lover of the fireside and a lavish entertainer. had fought under Taylor and Scott at Pala Alto and Buena Vista, but was destined to etch his name still higher on the roll of Southern chivalry. was lord of a thousand acres, master of hundreds of blacks, famous for his high grade cotton, his princely hospitality and his three beautiful daughters.

When the war cloud broke over his eeming plantations and happy home was staggered. But he relife he covered shortly as the martial instinct came back. Then he swore a mighty oath, buckled on his already historic sword, mustered all the countryside and led his men under the Stars and Bars to the front to repel the hordes of North-On more than one hardern invaders. fought field, with his dashing, reckless spirit and the bravery of his sturdy mountaineers, he saved the day for the Confederacy, and deserved well of the fast-losing cause. And he kept at it, in spite of unsuccess and misery, till one day the sword was knocked from his bloody hand; and they brought him by Yankee steel and lead.

All this was forty years ago. changes have come over the South since There is a new South, redeemed in blood, chastened by fire, striving to forget the nightmare of the past, and bending every energy towards the upbuilding of a new empire on the ruins of the old. Very little survives of the old order of things, save the indomitable spirit that courts disaster, laughs at misfortune, and takes the world as it comes. The old manner of living is gone; old animosities are buried with the of the war-horse. Old landmarks and old faces disappear one by one, and nothing remains to tell the tales of the stirring past and the glories of the South before the war.

One, however, remained and lived a quiet, retired life in the unromantic town of Old Fort.

She was a little old lady, whom no body was privileged to see and hear, to know and love, but the generations of the children that flocked to her to learn the wondrous secrets of the stars and the deep, hidden mysteries of the She lived in a mansion built flowers. long before the war, of the old colonial style of architecture, such as the gentry occupied in those days—as shown in our school histories. There was a high wall on closing a large garden, whose treasures were thus sacred from the gaze of the vulgar. In this garden the old lady lived most of the time; here she held her child-court and gave

her audiences. She had a very white face and very white hair, the children said, and a soft gentle voice; but always spoke in low tones, and seemed sad. But she bright-ened in their presence. She never mentioned the past or anything con-nected with her history and life. She only talked of the stars and the flowers. They said, too, that she wore a strange garb, like a nun's, and had a string beads hanging from her girdle, which she fingered unceasingly, as though she loved them and liked their touch. And there she had lived, nobody seemed to know how long, receiving no callers showing herself to no one but the chil dren, who affected to keep her mysteri-ous secrets, even as she herself did. Generations came and went; she never changed. Nebody knew her name, but somebody had called her-the name

stuck to her, and she appeared to like it—Miss Simplicity. ¿ One day recently Father Marion, the There was nothing sharp in the clash as when high-tempered steel meets steel; nothing angry or bitter or harsh or petulant, on one side or the other. She spoke of duty to God and consience zealous, energetic young paster of Asheville, was summoned by telephone to the village of Old Fort. He started -a rather unanswerable, because in comprehensible, argument to him; of profound indifference to social frowns immediately, but all along the route he racked his brain trying to remember who of his flock lived in that place and and disdain-he knew she did not know whereof she spoke; of the mysterious ness of the old faith—and he was incap

needed his services. He had not known a Catholic to reside there during the able of following her. She laughed at his objections and his dread forebod ten years of his pastorate. He knew of the strange old lady that lived in the mansion and taught the children ings, and, with a guile and coquetry quite unusual in her, said he did not mind. astronomy and botany, and wondered rather vaguely, if it might be she. And There is no telling what would have been the outcome of this strange joust of wit and affection, light on the sur-

it came to pass that it was. A messenger was waiting for him at the depot and led him to the house and to the door of the sick-room. He en tered to find a little body propped up with pillows in the bed; snowy pale face, kindly smile, just as he had expected to see; her bright eyes beam ing with expectacy and gladness at his coming. She read the surprise on the face of the priest, and beckoned him closer. Then, rustling a little, either to compose herself comfortably or to

find an opening for an explanation.
"Mr. Preacher, or Father," she said, a trifle embarrassed, "I thank you coming at my request so many miles on what must appear to you a strang mission. I am, as you see, a very old woman, and have not long to live; and during all my years I have spoken to but one Catholic, and he was a priest; and that was a long time ago. Before I die, I want to know one thing, and you, as the minister of God, are the only one that can tell me.

"Listen," she said, warming up to the subject. "I once made a promise. I was always taught to regard a promise as something sacred, to be kept invio-late; and this was a death-bed promise, the most hallowed of all. I gave my solemn word to my dying father never while life lasted, to become a Catholic -a Papist, as he called it. For over forty years I have kept my word. Yet I have lived a Catholic, as near and as well as I knew and could. Nobody knew-but I did.

"What I want to know-and the doubt has distressed me all these years
—is this: now that I have done living, so to speak, do you think God still holds me to that promise? Is there not an authority on earth that can say, in His name, if I may be relieved of this heavy burden, or must carry it even into the grave? I know little of such things. but is there not some means whereby without offense to God or dishonor to my father's memory, I may die a Catholic in fact as have I lived a Catholic in

And then she told her story. It was at a fashionable watering place, in the height of a busy society season, in the later fifties, that she met one Father Murphy. Whatever brought Father Murphy to that place at that time is no doubt a story by itself. There are few Catholics in North Carolina to-day; there were immeasurably few then. But there he was, one of the Wild But there he was, one of the Wild Geese, the inevitable Celt, found where one least expects him — everywhere. By what attraction or accident they meet, how they managed to converse, on what topics and to what length, she did not say. Only she learned from him to love the ancient Faith, the Faith of her fathers, the Faith of simple truth, of peace and purity, of knowledge of God and exalted womanhood, and to long to

embrace it. She returned home at the end of the season, and made to her father an un-usual confidence—she had no secrets from him. And it was nothing less than her determination to become a Catholic.

The old man heard. Secession, war and its accompanying defeat, even defeat for the South, the chivalrous, martial, valiant South; these things he had deemed possible in given circumstances. But this idea of is daughter's, where did it come from, how did it come, what did it mean? all the impossible whims the feminine mind is capable of conceiving; of all to his me the unheard of, undreamt of, inconceiv able things, this was the limit; this stood alone and had no fellow

He did not answer, but he thought, thought heavily. The old gentleman had never troubled himself much about creeds, dogmas, religions and the like. His time and attention had been too heavily taxed with the all-engrossing cares of a large plantation, the ruling of slaves, the turning out of superio cotton. His ancestors had been Scotch Presbyterians, of the bluest blood; and the blood now tingled in his veins. But he was the farthest possible removed from a bigot or a tyrant. He hated religious strife, and allowed that any re ligion, or no religion, was good enough so long as it suited him. Nevertheless it occurred to him now that it would be hard, without choking, "to swallow the extravagances and superstitions of the Papists, with their Pope, their Virgin their beads and saints, etc."

It was not, however, on these grounds and he never would nor could have on these grounds-objected. As far a she and he were concerced, if she found peace and comfort and happiness there in, he would cut off his good right arm rather than interfere. In fact, he rather than interfere. In fact, he would have learned to be happy in her very happiness.

But the rub was elsewhere. There

was society, the world; and his world, he knew it well. Catholics were aliens in the land; they were banned from society. Cotton aristocracy, the scions of the cavaliers, hated, despised, loathed the atmosphere, even the name of Rome; this was an article of their creed. And in the event of her standing with the outcast clan, taking their beliefs and outcast clan, taking their beliefs and name, what would happen? Ostracism, scorn and contempt; disgrace and ignominy. How could she face all this? He could. For her he would hur! defance in the face of satan and his religions, not to speak of society and its infuriated harpies. But this slip of an innocent, guileless girl, used to caresses and adulation, she to be singled out for and adulation, she to be singled out for and addition, she to be singled out for the sneers of ignorant and pittless big-otry, a mark for the bitter shafts of Pharasaic sneers and sarcasm — the thought sickened him. She would not, could not be thus rash for the sake of a

mere whim.

But she would. It was the first time her will ever stood out against his.

AN IRISH VIOLET FABLE.

In the ancient times, when flowers and trees and fairies were on speaking terms and all friendly together, of the summer's day the sun shone out on beautiful garden where there were all sorts of plants that you could men-tion, and a lovely but giddy fairy went sporting about from one to the other (although no one could see her because

(attnough to the condition of the sunlight) as gay as the morning lark; then said the fairy to the rose:

"Rose, if the sun were clouded and the storm came on, would you shelter and love me still?"

and love me still?"

"Do you doubt me?" said the rose, and reddened up with anger.

"Lily," said the fairy to another love, "if the sun were clouded and

face, but deadly earnest underneath, if the crash of strife and war's loud alarms

had not come and called to other

There was no returning to the sea-shore and Father Murphy. Time de-veloped too strenuously. The old gen-eral left for the front. She remained

alone in the household and took charge

When they brought him home more

dead than alive, she nursed him with a

frenzy of affection. The brave heart of the girl fluttered when she saw him fall. The fatal topic had been forgotten, ap-

parently, for no mention of it was ever

Nevertheless, it had rankled in the

bosom of the old warrior. It had pur-

sued him on the battlefield and haunted his camp fire slumbers. What would

The day wore on, dreary and sad, and

he felt the end was nearing. One day he called her close to him. Then, for

the first time in his long and honorable

career, General Hardy played the bigot

and tyrant. He whispered that he was about to die and leave her, but before

going he wished her to make him one

promise. Would she make it? Throw-ing herself on the bed and her arms

around his dear old neck, sobbing as if

her heart would break, scarcely aware of the full nature of the impending evil

that was to fall and snatch away her

father, of course, she promised; and, with a smile of satisfaction on his face,

the old general gasped and was gath

The promise was kept. No human being shared the secret that was locked

in her bosom. She shut herself in from

the world, a world two-fold desolate to

her. She chose to live alone, keeping

ers, nourishing her soul with the crumbs

of truth she had picked up under the

table of faith before she had promised never to sit at that table as a member

of the family. Her secret she kept as

sacred as her promise—the one and the other, as hallowed heirlooms as the

"Was there not on earth an authority that would and could tell her, in the

name of God, if that promise still held?

Would He be content with her Catholic

life, a life of prayer, of penance, of purity, of everything but the sacra-ments and outward adherence to the

Church? Or did He wish her to break

that promise? Would He allow her to embrace that faith, to die marked with

the sacraments, a Catholic in very deed, and could the dream of her life be

word of hope. The priest, too deeply

moved for speech, felt a lump in his

throat that he could not swallow, while

Who is wondrous in His works, admir-

able in His ways, inscrutable in His

her forty years of fidelity to a promise

given: to doubt it would be a dishonor

his memory. And since God, through neans to Himself alone comprehensible,

had brought her to a knowledge of the true faith, then nothing under God could be suffered to stand in the way

of the accomplishment of His holy de

calls; and every other voice must be hushed. When conscience beckons, then God's creature must follow—fol-

low, if need be, through fire and water and blood; for God alone has the right

to command, and every human author-

Not to all is it given to see the light.

But beyond the grave all things are made clear. And seeing with a new and better vision, he who exacted the

promise in the uncertain and imperfect

light would not now be capable of say

He found her exceptionally well

versed in the teaching of the faith. She had read widely and deep. Her

understanding was clear and her grass

of details marvelous. There were n

difficulties, no objections, no misunder

standings or misconceptions. There was no cloud on her mind, no fetter on her

will, and the grace of God was ready to

fall like a gentle dew on the virgin soil of her heart. He baptized her. The

next day he returned to hear her con

fession, and she received with ecstasic joy her first Communion. He anointed

her. And she died; and no purer soul ever quitted mortal clay for the bosom of God.

The news of the priest's visit to the

nansion had already been whispered

abroad. Mystery upon mystery! The people learned of her death and spoke words of sympathy. The whole com-

munity turned out and followed the bier

to the cemetery. Father Marion was there to officiate. The novel spectacle

of the Catholic priest reading Catholic services in this little Protestant grave-

yard was a feast for the wendering eye

yard was a feast for the wendering eyes of the multitude. He read the simple ritual, blessed the ground and the coffin with holy water, offered the customary prayers for the repose of her soul. And, standing at the head of the open grave, before the gaping crowd, with an eloquence and feeling that surprised even himself, he lifted the veil of mystery that had hung over her life, and told the beautiful, touching story of Sweet Simplicity.—S. V. P. in Cath.

of Sweet Simplicity.—S. V. P. in Cath-

ity is subordinate to His.

When conscience calls,

communion with the stars and the flow

ered to his father's.

nemory of her father.

realized at last ?"

unspeakable mercies.

he called her close to him.

thoughts.

become of her?

a storm came on, would you shelter and love me still?" "Oh! do you think I could change?" said the lily, and she grew still paler

with sorrow.

"Tulip," said the fairy, "if the sun were clouded and a storm came on, would you shelter and love me still?"

"Upon my word!" said the tulip, "a very contleman like how making a very geutleman like bow, "you the very first lady that ever "you the very first doubted my constancy.

doubted my constancy."

So the fairy sported on, joyfal to think of her kind and blooming friends, She reveled away for a time, and then she thought of the pale blue violet that was almost covered with its broad green leaves, and although it was an old comrade, she might have forgotten it had it not been for the sweet search it not been for the sweet scent that came up from the modest flower.
"Oh! violet!" said the fairy, " if the

sun were clouded and a storm came would you shelter and love me still?"

And the violet made answer:

"You have known me long, sweet

fairy, and in the first springtime, when there were few other flowers you used leaves; now you've almost forgotten me—but let it pass—try my truth—if ever you should meet misfortune-I say Well, the fairy skitted at that and

clapped her silvery wings and whisked, ginging, off on a sunbeam; but she was hardly gone when a black cloud grew up out of the north all in a minute, and the light was shrouded and the rain fell in slashings like hail, and away flies the fairy to her friend the 'Now, Rose," said she, "the rain

is come, so shelter and love me still. "I can hardly shelter my own buds," id the rose; "but the lily has a deep said the rose; well, the poor little fairy's wings

were almost wet, but she got to the lily. "Lily," said she, "the storm is come, so shelter and love me still."
"I am sorry," svid the lily, "but if I were to open my cup the rain would beat in like fun, and my seed would be killed entirely; the tulip has long

leaves. Well, the fairy was down hearted enough, but she went to the tulip, whom she always thought a sweetspoken gentleman. He certainly did not look as bright as he had done in the sun, but she waved her little wand and, "Tulip," said she, "the rain and storm are come, and I am very weary, but you will shelter and love me still."

but you will shelter and love me still?"
"Begone!" said the tulip; "be off;"
says he; "a pretty pickle I'd be if I'd
let every wandering scamper come
about me." about me.

There was a long silence when she had finished speaking. She was quite exhausted, but feverishly anxious for a Well, by this time the fairy was very tired, and her wings held dripping at her back, wet indeed, but there help for it, and, leaning on her pretty silver wand, she limped off to the vio deep down in his soul there was a voice let; and the darling little flower, with its blue eye that, clear as a kitten's, singing a rapturous canticle to the God saw her coming, and never a word she spoke, but opened her designs and divinely mysterious in His leaves and took the wild wandering creature to her bosom and dried her wings and breathed the sweetest per-The dying woman looked for an answer to her query.

He told her that no father worthy to fumes over her and sheltered her till the storm was clear gone. be hers could fail to be satisfied with

Then the humble violet spoke and said: "Fairy Queen, it is too bad to flirt with many, for the love of one true heart is enough for earthly woman or fairy spirit; the old and humble love is better than the gay compliments of a world of flowers, for it will last when others pass."
And the fairy knew that it was true

for the blue violet, and she contented herself ever after and built her downy bower under the wide-spreading violet leaves that sheltered her from the rude winter's wind and the hot summer's sun, and to this very day the love the violet beds.--S. C. Hall. the fairies

BLA CKENING THE IRISH RECORD

Says the Catholic Citizen: Jew, booked for some offense in the New York police court, gave his name as McGinnis, and his birthplace, Ireland. This instance of the unfavorable bearing of criminal sta-tistics on the Irish race 'went the rounds' of the press at the time. Many offenders, possessed of a low cunning and a spiteful sense of humor, seek to revenge themselves on the burly Irish policeman who arrests them, by claiming to be of his nationality. Policeman Tom Murphy, in Milwaukee on New Year's night, picked drunk and disorderly man and br picked up him to the station. The offender and he got even, so to speak, by booking himself as Tom Murphy. So Tom Murphy arrested Tom Murphy.

> No Breakfast Table complete without

An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist robust health, and to resist winter's extreme cold. It is a valuable diet for children.

The Most Nutritious and Economical.

MARCH 25, 1905.

ST. PATRICK IN THE FA MOST REV. JOHN HEALY, Concluded.

Gerald Barry, who wrote later, in the beginning of the century, refers to the same lief as almost universal. however, does not attribute of all poisonous reptiles to of Patrick and his crozier rather that it is due properties in the air and in the land which render it venomous things; and he qu able Bede, who wrote in the tury and states the same. declares, furthermore, thing poisonous was brought lands, it perished at one touched the soil of Ireland. attempt to settle this con decide on the truth of the a For eight hundred years a popular voice has attribut unity to the merits of St. his blessing of Ireland from That he drove away the de delity and paganism, corp corporeal, cannot be quest Joselyn says he drove awa and serpents also, in ord demons, if they returned, no congenial abode in wh

refuge. Patrick having received great favors from God de mountain on Holy Saturd turned to Aghagower, who brated the great Easter beloved friends, Senach Mathona the nun, and student, who was then I catechism and his psalms. PATRICIAN PILGRIM

It may be well to say concerning the Pilgrim hardly necessary to obser grimages of this kind, for of visiting in a spirit of fa ance holy places sanctified ance and by the labors of and His Saints, have been the earliest days of Chri will continue to the end of are the natural outcome piety, and they have alway be a most efficacious mean ing Christian faith an Christian devotion. Pilgr sacred scenes in the Hol made long before the Helena, and, one way or still made every year by every Church that calls its

Ireland, too, such have been made from th and not unnaturally to th intimately associated with labors of St. Patrick. stand out as the most celel of Armagh, Downpatrick, and the Reek; and for ma the two last have been by frequented places of penal tion. This is not the place Lough Derg, the most far pilgrimage in the North of if we do not except the R celebrated in all Ireland.

PILGRIMAGE TO THE Now we find the pilgr Reek existing from the ve The ancient road by which crossed over the hills fro to the Reek can still be bare, as it were, by the fe generations of Patrick's dren. No doubt the sanctity of the place in p tion arose not only from St. Patrick prayed and fa forty days, and blessed and the people, and all its summit, but also from of pardon said to be mad all those who performed in a true spirit of pen Tripartite Life the first Patrick is said to have. Patrick is said to have tained from God, is th Irish who did penance ev hour would escape the That is, no doubt, per there be real penance; estimation it came to resimation. nce at the Reek was means of salvation, the merits of Patrick. Mo sinners were likely t special favor of the Sair those who trod in his sa praying and enduring, self had prayed and end This is a perfectly sound sincere pena Penanceanywhere will wash awa the latest hour of a man penance is far more like and the graces from w are far more likely to antly, in the mid places which Patrick through the efficacy o

Colgan tells us, in a not referred to above, that constantly visited by p with great devotion, fr the Kingdom, and man to be wrought there. three hundred years ag grimage was an old one before the time of Col tells us in the twelf crowds of people were watching and fasting of the Reek, believing con-so doing they would gates of hell, for "th obtained from God by merits of St. Patrick s, no doubt, the chie pilgrimage. Even i days it was considered molest any persons on Reek ; and we are to of Loch Ce that King cut off the hands and f man who sought to ro grims. Sometimes, t suffered greatly, like only on their journey t Reek itself. St. Pa

being within Lent w

sion for such devoted

prayed for all the sou naturally enough, he p for those who honor, trust him. On the so

eal principles, therefor to the Reek is likely

efficacious means of o

and pardon through the merits and blessings of

905.

BLE.

en flowers n speaking ether, one

one out on here were could men. fairy went other

her because he morning the rose: clouded and you shelter

d the rose,

to another

louded and shelter and

d change?"
v still paler

" if the sun

me still?"
the tulip,

· like bow,

ing friends.

e, and then violet that

broad green an old com-otten it had

et scent that ower. airy, "if the

rm came on, e me still?" wer:

long, sweet gtime, when

rs you used st forgotten ny truth-if

at that and

but she was cloud grew in a minute,

led and the

r friend the

ye me still."
y own buds,"

y has a deep

airy's wings

e got to the the storm is me still."

lily, "but if ne rain would seed would be

down hearted

to the tulip, ht a sweet-certainly did

had done in er little wand the rain and

very weary, ove me still?"

lip; "be off;"
e I'd be if I'd
camper come

d dripping at there was no

on her pretty

off to the vio

as a kitten's,

er a word she broad green

and dried her

sweetest per-ltered her till

et spoke and is too bad to

humble love ompliments of will last when

at it was true she contented nilt her downy

reading violet from the rude

hot summer's ay the fairies C. Hall.

ISH RECORD

Citizen: "A offense in the

stance of the feriminal sta-

at the time.

seed of a low
ense of humor,

selves on the no arrests them,

is nationality. in Milwaukee

picked up a

The offender

arrested him,

to speak, by n Murphy. So om Murphy.

Table

Tuberculesis
Tumors—Ulcers
Varicocele
Women's Diseases

lief as almost universal. He himself, however, does not attribute the absence of all poisonous reptiles to the power of Patrick and his crozier. He says rather that it is due to certain properties in the air and in the soil of the land which render it fatal to all venomous things; and he quotes Venerable Bede, who wrote in the eighth century and states the same. The Welshman declares, furthermore, that if anything poisonous was brought from other thing poisonous was brought from other lands, it perished at once when it touched the soil of Ireland. I will not attempt to settle this controversy, or decide on the truth of the alleged facts. For eight hundred years at least the popular voice has attributed this immunity to the merits of St. Patrick and his blessing of Ireland from the Reek. That he drove away the demons of in-fidelity and paganism, corporeal or incorporeal, cannot be questioned; and Joselyn says he drove away the toads and serpents also, in order that the demons, if they returned, might have no congenial abode in which to take

Patrick having received all these great favors from God descended the mountain on Holy Saturday, and returned to Aghagower, where he celebrated the great Easter festival with beloved friends, Senach the Bishop, Mathona the nun, and Aengus the student, who was then learning his catechism and his psalms.

PATRICIAN PILGRIMAGES.

It may be well to say a few words

It may be well to say a few words concerning the Pilgrim itself. It is hardly necessary to observe that pilgrimages of this kind, for the purpose of visiting in a spirit of faith and penance holy places sanctified by the penance and by the labors of our Saviour and His Saints, have been in use from the earliest days of Christianity, and will continue to the end of time. They are the natural outcome of Christian piety, and they have always proved to piety, and they have always proved to be a most efficacious means of enliven-ing Christian faith and deepening Christian devotion. Pilgrimages to the sacred scenes in the Holy Land were sacred scenes in the Holy Land were made long before the time of St. Helena, and, one way or another, are still made every year by members of every Church that calls itself Christian. In Ireland, too, such pilgrimages have been made from the beginning,

and not unnaturally to the places most intimately associated with the life and labors of St. Patrick. Of those, four stand out as the most celebrated—those of Armagh, Downpatrick, Lough Derg, and the Reek; and for many centuries the two last have been by far the most

the two last have been by far the most frequented places of penance and devotion. This is not the place to speak of Lough Derg, the most famous place of pilgrimage in the North of Ireland, and if we do not except the Reek, the most celebrated in all Ireland.

PILGRIMAGE TO THE REEK.

Now we find the pilgrimage to the Reek existing from the very beginning. The ancient road by which the pilgrims crossed over the hills from Aghagower to the Reek can still be traced, worn bare, as it were, by the feet of so many to the Reek can still be traced, worn bare, as it were, by the feet of so many generations of Patrick's spiritual children. No doubt the celebrity and sanctity of the place in popular estimation arose not only from the fact that St. Patrick prayed and fasted there for forty days, and blessed the hill itself, and the people, and all the land from its summit, but also from the promise of pardon said to be made in favor of all those who performed the pilgrimage in a true spirit of penance. In the Tripartite Life the first privilege St. Patrick is said to have asked and obtained from God, is that any of the Patrick is said to have asked and obtained from God, is that any of the Irish who did penance even in his last hour would escape the fire of hell. That is, no doubt, perfectly true, if there be real penance; but in popular estimation it came to mean that pen-ance at the Reek was almost certain means of salvation, through the in-fluence of the prayers, example, and merits of Patrick. Moreover, if any sinuers were likely to obtain the special favor of the Saint, it would be those who trod in his sacred footsteps, those who trod in his sacred footsteps, praying and enduring, where he himself had prayed and endured so much. This is a perfectly sound and just view. Penance—sincere penance—performed anywhere will wash away sin, even in the latest hour of a man's life; but the penance is far more likely to be sincere, and the graces from which it springs are far more likely to be given abundantly, in the midst of those places which Patrick sanctified, and through the efficacy of his intercession for such devoted disciples. He prayed for all the souls of Erin; but sion for such devoted disciples. He prayed for all the souls of Erin; but naturally enough, he prays especially for those who honor, and love, and trust him. On the soundest theological principles, therefore, a pilgrimage to the Reek is likely to be a most efficacious means of obtaining mercy

ST. PATRICK IN THE FAR WEST.

MOST REV. JOHN HEALY, D. D.

Concluded.

Gerald Barry, who wrote some years later, in the beginning of the thirteenth century, refers to the same popular belief as almost universal. He himself, however, does not attribute the absence the same state of the same and the same as a same told in the Annals "that thirty of the fasting folk" perished in a thunder storm on the mountain in the year A. D. 1113, on the night of the 17th of March. But like those who die in Jerusalem on pilgrimage, no doubt their lot was considered a happy one.

It was doubtless the hardships and dangers attendant on the pilgrimage to

at was doubtless the hardships and dangers attendant on the pilgrimage to such a steep and lofty mountain that induced the late Archbishop, Most Rev. Dr. MacEvilly, to apply to the Pope for authority to change the place of pilgrimage to some more convenient spot. The petition was granted on the 27th May, 1883, and at the same time a plenary indulgence was granted on any day during the three summer months to all who would visit the church de signated by the Ordinary; and a partial indulgence of 100 days for every single visit paid to that church during the three months named—June, July and August.
There is nothing, I believe, to prevent
the Ordinary still "designating" the
little oratory on the summit of the
mountain, and I did so last summer, as you know, with very wonderful results. I should not wish to see this ancient pilgrimage discontinued. I know His Eminence Cardinal Moran is of the same mind. Moreover, it is practically impossible to transfer the scene of such niprossible to transfer the scene of such pilgrimages to other places, and so it has proved here. The blessing of God and Patrick has been on the ancient pilgrimage, and on the pilgrims too. It will be with them still, and, for my part, I shall authorize the celebration to take place every year on the very summit of the Reek; and I believe it will bring graces and blessings to all those who ascend in fact and make

the pilgrimage, or if they cannot ascend in fact, will ascend in spirit with the pilgrims to pray on Patrick's Holy Mountain. I can say for myself, that the vision of this sacred hill has been constantly before my mind for many years during all my Irish studies I have come to love the Reek with a kind of personal love, not merely on account of its graceful symmetry and soaring pride, but also because it is Patrick's Holy Mountain -the scene of his penance and of his passionate yearning prayers for our fathers and for us. It is to me, more-over, the symbol of Ireland's enduring Faith : and, fronting the stormy west unchanged and unchangeable, it is also the symbol of the constancy and success with which the Irish people faced the storms of persecution during many woe-ful centuries. It is the proudest and the most beautiful of the everlasting hills that are the crown and glory of this western land of ours. When the skies are clear and the soaring cone can be seen in its own solitary grandeur, no eye will turn to gaze upon it without delight—Even when the rain cloud its brow we know that it is still there, and that when the storms have swept over it, it will reveal itself nave swept over it, it will reveal usen once more in all its calm beauty and majestic strength. It is, therefore, the fitting type of Ireland's Faith, and of Ireland's Nationhood, which nothing has ever shaken, and with God's blessing nothing can ever destroy.

A FAKE PRAYER.

ANOTHER EXPOSURE OF AN IMPOSTOR

THAT WILL NOT DOWN.

Rev. W. S. Kress, of the Cleveland Apostolate, has sent us the following letter concerning a fake prayer. Since Mr. Taylor appears to be anxious to do good to himself—by disseminating this "prayer" at 10 cents a copy, we will give him and his prayer this free advertisement. Spread the light and thus diminish the number of fools:

Mount Vernon, Ohio. Mount Vernon, Ohio.

Dear Madam—Your name has been handed us by a member of your church. Trusting to your honesty we enclose a copy of that wonderful prayer given to Emperor Charles by the Pope. This is the prayer that was found in the tomb of our Lord. It bears the approval of the Pope and all the Bishops, and at least one should be in every Roman Catholic home. Every sincere Catholic should carry one about their person and should memorize it.

Set.

But when their father is dead and gone they wail and shed tears, and say how good he was and how much they loved him; when, as a fact, by their far of what "they will say," and by their demands on his purse, they helped to shorten his life.

There is no reason why every young woman should not fulfill the law. "In the sweat of thy brow shalt thou eat thy bread." There is no reason why

one of these prayers.

Therefore we have made the price for the prayer only ter cents, which all can afford. Please send us the money

can afford. Please send us the money or return the prayer in good condition within a week. And if you have any relatives or friends whom you think would like a copy of this prayer, kindly send us their addresses.

Trusting to receive your remittance and thanking you in advance for the farm, we are your singerely yours.

the favor, we are very sincerely yours. C. A. TAYLOR

The following is the preface to the

"prayer." If you have a copy, we advise them to consign it to the flames. THE MOST OBSTINATE CASE OF RHEU We referred to this matter over two

introduction is "copyrighted."

We hope that none of our readers will be silly enough or superstitious enough to be taken in by such an imposition as a fake prayer.

We heard of an agent who is going about the country near Cleveland selling large pictures of the Blessed Virgin. As an inducement to purchase

As an inducement to purchas gin. As an inducement to purchase these, he gives away a number of tiny pictures, stating that if these be dissolved in water and then swallowed there is no ailment that can withstand their efficacy. This prescription is given as a panacea for all ills.

It would be well if all such impostors could be turned over to the police and sent to jail on the charge of getting

sent to jail on the charge of getting money under false preterses.

Mr. C. A. Taylor could get one hundred copies of his "prayer" printed for ten cents. Hence his charges are in proportion to his gall.—Catholic Universe

HOLY COMMUNION.

It is not the correct thing:
To go to a party or to the theatre
the evening before approaching Holy

To omit making a preparation before ass begins.

To wear torn or soiled apparel. To have paint or power on the face

r eyebrows. To have soiled hands and long, dirty finger-nails.

To stalk heavily up to the railing, the arms at the side, the eyes wandering around the church.

To go up to the railing before the

proper time. To wait until everybody is already

cast down.

mass is over without making any thanksgiving.

To have no regular time for ap-

proaching the Sacraments of Penance and the Holy Eacharist. To go but once a year, or even every few months.

To give vague aud, worse still, erron-

THE GIRL WHO WORKS.

Honor is due to the young woman who earns her own living. She is not willing to be a drone. She cannot stomach the bread of idleness. She is loath to be a burden on her parents after she is old enough to work for her own food. So she goes out into the

world seeking employment.

There are many young women to-day who see their father's health declin ing, who know that practically he is sacrificing his life by staying at his occupation to earn a living for his family, and who let him go on unaided until he dies in his tracks. They will not go out to work. They are afraid that they'd lose caste in their society

woman should not fulfill the law. "In the sweat of thy brow shalt thou eat thy bread." There is no reason why lie should carry one about their person and should memorize it.

It costs money to publish these, but we have trusted to your honesty as a good Catholic in sending it to you before asking for payment.

We want every Catholic and every Catholic family in the world to have trusted to put under a glass case.

Let young women in homes not able to support them at ease, hunt a situ-

They were not made to put under a glass case.

Let young women in homes not able to support them at ease, hunt a situation. Let them go to work. And then, instead of spending every cent of their earnings on fancy clothes, let them give the most of their money to their parents for the general welfare of the family. In that way they can show their gratitude for the care taken of them since their birth and prove that their love is not made up of empty their love is not made up of empty words .- Catholic Columbian.

BLOOD WILL TELL.

THE MOST OBSTINATE CASE OF RHEU MATISM.

we referred to this matter over two years ago:

This prayer was found in the grave of our Lord Josus Christ, in the year ago:

This prayer down through the prayers and merits and bit sings of Patrick. And Colgan tells us, in a note to the promise referred to above, that the Reek was constantly visited by pious pilgrimages with great devotion, from all parts of the Kingdom, and many miracles used to be wrought there. That was some three hundred years ago. But the pilgrimage was an old one many centuries before the time of Colgan, for Jocelyn tells us in the twelfth century that crowds of people were in the habit of watching and fasting on the summit of watching and fasti

We Offer \$1,000

For a Disease Germ That Liquozone Can't Kill.

On every bottle of Liquozone we offer | oxygen-is deadly to vegetal matter.

And it is the only way known to kill germs in the body without killing the tissues too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact which gives Liquozone its worth to humanity; a worth so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights. And we have spent over one million dollars in one year, to buy the first bottle and give it free to each sick one who would try it.

Acts Like Oxygen.

Liquozone is not made by compounding drugs, nor is there any alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research.

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhibitanting, vitalizing, purifying. Yet it is an absolutely certain germicide. The reason is that germs are vege tables and Liquozone—like an excess of To wait until everybody is already at the railing and then go marching up, causing useless disturbance.

To try to crowd in when the railing is already full, instead of waiting patiently for the next round.

To wait until the priest has already the trouble. I have told quite a few of my neighbors about the pills, and

started up the altar steps, thinking that there are no more communicants, and then to go up to the railing, causing needless delay.

To hold the head down so low that the priest has trouble in conveying the Sacred Host to the tongue.

To remain kneeling at the railing when others are waiting to approach.

To walk hurriedly back to the seat with hands unclasped and the eyes not the purchaser must be careful to see with hands unclasped and the eyes not cast down.

To clasp the hands with the fingers

To clasp the bands with the fingers

To clasp the bands with the fingers pointing downward.

To rush out of church as soon as

Is there anything more annoying than having your corn simpled upon? Is there anything more delightful than geiting rid of it? Hollo way's Corn Cure will do it. Try it and be con-vinced.

few months.

To give vague aud, worse still, erroneous explanations in regard to the Holy Eucharist when questioned by non-Catholic.—Correct Thing for Catholics.

THE GIRL WHO WORKS.

THE GIRL WHO WORKS.



THE above picture of the man and fish is the trademark of Scott's Emulsion, and is the synonym for strength and purity. It is sold in almost all the civilized countries of the globe.

If the cod fish became extinct it would be a world-wide calamity, because the oil that comes from its liver surpasses all other fats in nourishing and life-giving properties. Thirty years ago the proprietors of Scott's Emulsion found a way of preparing cod liver oil so that everyone can take it and get the full value of the oil without the objectionable taste. Scott's Emulsion is the best thing in the world for weak backward children, thin, delicate people, and all conditions of wasting and lost strength.

Send for free sample. SCOTT & BOWNE, CHEMISTS TORONTO, ONT.

soc. and \$1.00. All druggists.

The London Matual Fire INSURANCE CO. OF CANADA

STABLISHED TORONTO, ONTARIO

FULL GOVERNMENT DEPOSIT

L. LEITCH D WEISMILLER, Supt. JOHN KILLER,

\$1,000 for a disease germ that it cannot kill. We do this to assure you that Liquozone does kill germs.

And it is the only way known to kill germs in the body without killing the

disease must end when the germs are killed. Then Liquozone, acting as a wonderful tonic, quickly restores a condition of perfect health. Diseases which have resisted medicine for years yield at once to Liquezone, and it cures diseases which medicine never cures. Half the people you meet—wherever you are—can tell you of cures that were made by it.

Germ Diseases.

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

COWAN'S Good in

CHOCOLATE

WORLD'S SREATEST SELL SOURCE VALUE AND Church, Pend and Chinzo BoltzLate Suprier Oper and & Isla in no or called write to Catalogue in E. W. V. A. N. D. E. Z. E. N. D. Buckeys Sell Fenc Erg. Chrodianni, 6

FAVORABLY KNOWN SINCE 1826. FILLS.
HAVE FURNISHED 25.000 THER
OMENCE STORES OF THE PRESENCE OF THE PROPERTY & CO. PURESTRUST OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY ON THE PROPERTY OF THE PROPERTY O

MCSHANE'S BELLS

MEMORIAL

Alticon

H. E. ST. GEORGE

London, Canada

SOUR STOMACH, FLATU-AND ALL OTHER FORMS OF DYSPEPSIA Promptly of Country of DYSPEPSIA

This \$12.60 Out- \$5.98

AND 48 FREE

Your dealer would ack you \$7.50 for this very same Violin is a handsome Instrument of dark reddish brown color, his polished, enryl maple neck, flamed maple back and sides, wegian spruce top of selected quality, ebonized trium clear powerful tone of exceptional quality and great care

every day. Write us now. TISE NATIONAL TRAD ING CO., DEPT. 221, TORONTO, Outsirie

COCOA and

Asthma
Abscess—Accemia
Bronchitis
La Grippe
Leucorrhea
Liver Troubles
Malaria—Neuralgia
Many Heart Troubles
Coneumption
Colic—Croup
Constipation
Colic—Croup
Constipation
Colarrh—Cancer
Dysentery—Diarrhoes
Dandruff—Dropsy
Dyspepsia

Hay Fever—Influenza
Kidney Diseases
Many Heart Troubles
Pleurisy—Quinsy
Rheumatism
Scrofula—Sypbilis
Skin Diseases
Stin Diseases
Throat Troubles

All diseases that begin with fevers—all inflammation—all catarth—all contragous diseases—all the results of impure or poisoned blood.

In nervous debility Liquezous acts as a vitalzer, accomplishing what no drugs can do.

Eczema-Erysipelas Fevers-Gali Stones Goitre-Gout Gonorrhea-Gleet

50c. Bottle Free.

If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a fullsized bottle, and we will pay the drug-gist ourselves for it. This is our free gift made to convince you; to show you what Liquozone is, and what it can do. In justice to yourself, please accept it to-day, for it places you under no obligation whatever.

Liquozone costs 50c. and \$1.

CUT OUT THIS COUPON or this offer may not appear again. Fi out the blanks and mail it to the L'quozon Company, 458-464 Wabash Ave., Chicago. My disease is ----

305 Give full address-write plainly Any physician or hospital not yet using Liquozone will be gladly supplied for a test.

Educational

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full COMMERCIAL course. As well as full SHORTHAND course. Full CIVIL SERVICE course Full TELEGRAPHY course.

OUR GRADUATES IN EVERY DEPARTMENT ARE TO DAY FILLING THE BEST POSITIONS.

Write for catalogue. Add ess
J. FRITH JEFFERS, M. A., PRINCIPAL
Address: Belleville, Ont.

Assumption College,

SANDWICH, ONT.
THE STUDIES EMBRA(E THE CLASS.
I ICAL and Commercial Courses. Tripus, including all ordinary express. 2150 per annum. For full particulars a py c
REV. D CUSHING C. S. B. ST. JEROME'S COLLEGE,

BERLIN ONT., CANADA (G. T. R.)
Commercial Course with Business Coffege Commercial Course - Pregara-features.

High School of Academic Course - Pregara-tion for Professional Studies
College of Aris Course - Preparation for Degrees and Schinaries.

Board and Tutton per Artum, \$1600.

For Catalogue Address - Rev. 1040 FERENBACH, C. R., Pres.

Business College STRATFORD. CV

This famous school has such a reputation for thoroughness that our graduates easily secure good positions. Spring term opens April 3rd. Catalogue free.

ELLIOTT & McLachlan,
Deingingle.

A good investment that pays dividends an through life is a course of training in any of the Departments of the



Owen Sound, O.t.

Four complete courses of study Best coulpped Business College new in Canfida. The only Business College owning its own College building. A large stiff of competent and painstaking teachers. Our graduated are most successful. Just ask them Ful patternost successful. Just ask them Ful patternost successful. Just ask them Ful patternost successful. C. A. Fleming Principal.

BUSINESS COLLEGE.

Three months only, \$25.00 tuition. A business education pays. One of the oldest and best schools in Operio. Brockville Business Colfége, (C. W. GAY, Prin.) BROCKVILLE, ONT.



Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

WRITE FOR APPLICATION FORM TO

THOS. SOUTHWORTH,

Director of Coloniza in 1(10110, 0ml

thout

mical.

those who are deeply intere

moting the work of the Asso

Cuthbert Hall, D. D., declar

Association is not revolut

sectarian in its character,

pose is to secure religion

The retiring President,

The Catholic Record

Published Weekly at 484 and 486 Richmond street London, Ontario. Price of Subscription-\$2 00 per annum.

REV GEORGE R. NORTHGRAVES Author of Mistakes of Modern Inddels."
THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey. Messrs Luke King John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for Fife Catholic RECORD. Agent for Newfoundland, Mr. James Power

Agen for Newfording Agents of St. John
Rates of Advertising—Tencents per line each
Insertion, agate measurement.
Approved and recommended by the Archblahope of I ronte Kingston, Ottawa and St.
Boniface, the Bishops of London, Hamilton,
Peterborough, and Oxfeensburg, N. Y., and the
clergy throughout the Dominion.
Corresp ndence intended for publication, as
well as that having reference to business,
should be directed to the proprietor and must
res in London not later than Monday morning.
When subscribers change their residence it
is important that the old as well as the new
address be sent us.

important that the old as well address be sent us.
subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their coders.

order to insure the regular delivery of their paper.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry Oblivary and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.
the Editor of The Catholic Record.
London, Ont:

Dear Sir: For some time past I have read
four estimable paper, The Catholic Record.
and congratulate you upon the manner in
which it is published.

Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore with pleasure, I can recommend
to the faithful.

Besing you and wishing you success.

Believe me to remain.

Believe me to remain.
Yours fairfully in Jesus Christ.
D FALCONIO. Arch, of Larissa,
Apost. Deleg. LINDON, SATURDAY, MAR. 25, 1905.

THE QUEBEC PRESBYTERIANS

AND THE AUTONOMY BILL. The Montreal Star, 11th inst., pub-

lishes a despatch from the now historic town of Sherbrooke in the Province of Quebec stating that at an important meeting of the Quebec Presbytery held in that city on the 10th inst. a resolution was passed stating that "the Presbytery of Quebec having knowledge and experience of the dual system of education in this province (of Quebec), a system which is really forced every virtue. upon them by the fact that the schools of the majority are not national but purely sectarian, earnestly protest against the legislation proposed by the Dominion Government, etc. " Forced upon us!" say the Presbytery of Quebec, and this in the very city in which Sir Alexander Galt, one of the representative Protestants in the Old Canada Government, when addressing a meeting of his Protestant constituents in pre-Confederation days, declared that the question of education was one in regard to which "more misapprehension might be supposed to exist in the minds of the Protestant population than in regard to anything else connected with the whole scheme Confederation. It must be clear," he continued, "that no measure would be favorably entertained by the Protestant minority which would place the education of their children and provision for their schools in the hands of a majority of a different faith," and that it was absolutely necessary that Confederation itself should be accompanied by such re strictions as would prevent any injust " "And this," he added, "before Confederation was allowed to go into existence."

But the Presbytery alleged as a reason for their action that the schools in the Province of Quebec "are not National." What does this mean? Does it mean that the schools should be godless like unto the Public schools of the United States? Or does it mean that the schools should be Nation al on the same basis as it was intended, in an underhand way, when the so-called "national schools " were established in Ireland-the object in view being the denationalization and de-Catholicizing the Catholics of that country, as was revealed only a few years ago when the diary and correspondence of their founder, the late Archbishop Whately of Dublin, were published?

After the publication of the resolution of the Sherbrooke Presbytery which contains a statement contrary to historical facts one may in all reason look for a manifesto from some one or more of the Ontario Presbyterian bodies declaring that the possession of the Glebe lands was "forced upon them" in the 50's when the Clergy Reserves question was settled. Of course history in this case also will tell of the fight, the "fight to the death ; put up by the Presbyterian Church for a share in the lands set apart by King George for "the support of the Protestant Church in Canada " A fight waged, the result of which is enjoyed by the Presbyterians of the present day notwithstanding their objection to any connection between Church and State, even in the question

In those days the Church of England claimed to be the Protestant Church. No such claim as in the present day of having "the English Branch of the Catholic Church," but Protestants pure and simple.

The following table shows the popu-

lation of the Proposed new Provinces and Unorganized territories according to religions, as shown by the Census of 1901, by which it will be seen that the Catholics were, when the count was made, within a fraction of 25 per cent., or of one in 4 of the entire population:

| Totals. | Alberta | тенитонк |
|-----------------------|---------------------------------------|--------------|
| | 30073 7521 3142 6453 9680 | Catholics |
| 9811 | | Greek Church |
| 48137 | 25366 6969 3117 6392 | |
| | | Presbyterian |
| | | Methodist |
| 8617 | 5416 1611 112 583 | Baptist |
| 20464 | 1193 1193 976 2080 | Lutheran |
| 7982 | 5' 92 732 114 1829 | Sundry |
| 7966 | 4273 10 8683 | Menonites |
| 17400 | 8700 5975 2725 | Doukhobours |
| 3288 | 3225 13 | Mormons |
| 7966 17400 3288 28810 | | Unspecified |
| 6185 | 527: 10: 10: 10:91 | Pagans |

RIGHT REV. D. J. SCOLLARD.

In his recent Pastoral Letter Right Rev. Dr. O'Connor exhorted the faithful to pray that Right Rev. Dr. Scollard may be spared for many years to labour for the salvation of souls; that the Holy Ghost may enlighten and guide him in all his ways: that both priest and people may help him to make Sault Ste Marie the abode of

We are sure that the words will not fall upon heedless ears. The priests of Sault St. Marie are of approved fidelity and obedience, and will ever be ready to co-operate with their Bishop in every work for the good of souls. Many of them have years of splendid service to their credit; others but in the morning of their priesthood look forward to emulate their seniors; and all are endued with that spirit that manifests itself in loyalty, unquestioning obedience and zeal. And, humanly speaking, their feet are betimes not in pleasant places. We of the laity are prone to forget this-the toil, hard and cease less, that breaks the body and silvers the hair. Upon them rest the care not only of the spiritual but of the temporal of a parish. He has to meet the church debt-to shepherd the young and oldto provide attractions for those who are tempted to affiliate themselves with Protestant organizations - to love and to labor amid myriad inconveniences and on a salary that debars him from bank accounts.

The Right Rev. Dr. Scollard has been notably during the past nine years in the forefront of the devoted band of priests. He knows them and their worth. He has seen them busy with the things which concern the Lord and His people and he cannot but feel glad that these generous and zealous priests are with him to console and support him while life lasts. And he himself has neglected no opportunity of adding to the treasure-store of devotedness and piety which is the strength and glory of a diocese.

Energetic he is and scholarly, but above all saintly. He believes, as shows his life, that obedience and gentleness and humility are the mightiest weapons against the world. His old parishioners have many a story to tell of his intense devotion to the Blessed Sacrament and of his compassion for the sick and the poor.

We who have known him for some years must needs express our appreciation of his courtesy and tact and graciou personal ty that hav |made him loved and respected.

Though he could always say with Bossuet: "O Holy Roman Church, may my tongue be withered and cleave to my mouth if thou art not always the first in my remembrance, if I do not make thee the beginning of all my City very much. He was interviewed canticles of joy." And though he was unremitting in his labors for the exten- fax Chronicle to whom he freely made sion of God's Kingdom yet he never failed to elicit the approval of those without the fold. For they saw the earnestness and simplicity of the man, his eagerness to do away with misunderstandings and to build up rather than to

destroy. They could and did appreciate bis services, and they are pleased to see him among the Princes of the ing his life-time, viz., Pope Pius IX.,

the devoted priest, the leal and true friend has heard the call of the Divine Master : " Friend, come up higher."

We might chronicle many a kindly act, but we feel that Bishop Scollard would prefer to have them unneticed. The publisher of the CATHOLIC RECORD, however, keeps them in his heart and treasures their memory as one of his dearest possessions. And the people of Sault St. Marie will see for themselves the self-effacement and charity that have won Bishop Scollard the love and good wishes of all with whom he has come in contact. May years elapse before he says: "I have fought the good fight, I have finished my course."

THE ROUVIER MINISTRY.

M. Rouvier's Ministry is not meeting with that cordiality from the extremist section of the Socialists which was accorded to the Government of M. Combes, because the extremists have come to the conclusion that he is not sincere in the promises he has made to continue the war upon the Church to the same extent as his predecessor. The French Radical press have discovered in his utterances an unwillingness to continue the policy of defiance against religion which was imposed on him by M. Combes, apparently against his will, and already it has been said by the Paris Temps that the Rouvier Government is "Combes with Combes left out." The infidel organ, Aurore of M. Combes from the helm of the ship of state, and declares that in announcing his anti clerical policy, M. Rouvier places upon it an exaggerated emphasis which betokens that in action he will be by far less resolute than his words

seem to imply. The Journal des Debats, the organ of the moderate Republicans, says in a

"The ministry is a deception. This is probably owing to M. Rouvier himself who may have desired to attain something more, but lacked the energy. If we are not content with it, the advanced (that is the extremist) parties are not content either. They are making demands and threats. show evidence of an intention to be hostile. But perhaps this is only a pretence on their part. They have been too successful in acts of intimidation hitherto to give up that line of conduct. If M. Rouvier has proved himself to be hesitating and weak, he has not, at any rate the hatred and malice of his predecessor. He has also a very different kind of intelligence, a different capacity and a different talent. All that should give us more confidence, and, indeed, would give us more con fidence if the passions he does not feel himself were not infused into him by others.

'This ministry is not that of M. Rouvier. It is a ministry which has been forced on M. Rouvier."

It is remarked that M. Rouvier declares that he has not looked for support outside of the anti-clerical groups by which the ministry of M. Combes We leave to a worthier pen to sketch | that the Radical group is assuming a | rights in relation to the Church which these noble and oftimes heroic lives. | menacing attitude against the Govern- | she possessed when the Concordat was Suffice it to say that if we can prevail | ment. This is indicative of an imon some of our clerical friends to tell proved attitude on the part of the Govus some incidents of their careers as ernment itself, and it is very positivemissionary priests we shall get a ly asserted that very soon there will glimpse of just what they did-of the be actual hostilities between the patience sorely tried that must be at supporters of the Government and the their command, and of their readiness Radicals. We, certainly, would not reto spend time and self for their flocks. gret it if this should occur. The Combes' Government was defeated because of the snake-in-the-grass methods it adopted in its war upon religion. M. Rouvier should learn by experience not to follow similar methods which would bring upon him the indignation of the public and result surely in his discomfiture. The situation at present is that there is a reaction against the mean methods of the Combes' Government. though the present Chamber of Deputies is not favorable to religion. If M. Rouvier hopes for success he must certainly stop far short of the bitter policy of M. Combes; but it is hard to say just what the present Chamber will endure. We do not expect a stable Government till the nation shall have another opportunity to express its will through another general election.

> THE RETURN OF ARCHBISHOP HOWLEY.

> The Most Reverend Archbishop Howley of St. John's, Newfoundland, has returned from a five weeks' visit to Rome. He arrived in Halifax on Saturday, March 4th, and during his stay in that city was the guest of the Most Reverend Archbishop O'Brien. His Grace is in excellent health and spirits after his long journey, and he declares that he enjoyed his trip to the Eternal on his arrival by a reporter of the Haliknown his views on various matters which concern the island of Newfoundland, and also on occurrences and ecclesiastical events which took place in Rome during his stay there. The

and he has had the happiness of seeing and conversing with three Popes durwe who owe him much rejoice that now happily reigning. His Grace was present at the celebration of the Jubilee of the definition of the dogma of the Immaculate Conception of the ever Blessed Mother of God, and assisted at the Pope's throne when the Holy Father pontificated at High Mass in St. Peter's Church during the Octave of the Jubilee celebration. He was present also at the canonization of the Blessed Gerard Mazella and the Beatification of the Cure of Ars. There were over sixty Bishops present from all parts of the world at some of these solemnities, and the scene was one of the great splendor such as can be witnessed only in Rome. His Grace had a private audience with the Holy Father, whom he found to be most pleas

ing and affable in manner. His Grace states that public senti ment has greatly improved in Rome since his previous visit, and he found that there is a much better feeling than formerly between the Monarchial and Papal parties in the City. This is owing to the kind and gentle demeanor of the Pope. In fact the improved state of affairs is likely to continne, and to improve still more, as there are no longer the divisions which formerly existed, and there is every probability that there will be a reconciliation at an early date.

A NEW PHASE IN THE STRUGGLE.

The Holy Father, Pope Pius X., has at last, though reluctantly, taken Paris, actually laments the departure of action which is the first positive step toward the deposition of France from the office of the protectorship of Catholics in the East which has been for centuries the glory of France.

It has been long the desire of the Turkish government to deal rather with the Vatican itself directly in regard to Catholic interests than with France, and many times, especially during the last quarter of a century, the Sultan has asked the Pope to appoint a representative or delegate at Constantinople with whom the Sultan might deal on matters affecting the Catholic Church.

As France held by agreement the office of the protectorate, the French Government had to be consulted before any change could be made in this respect, and it always so resolutely opposed such change that no action could be taken toward meeting the Sultan's wishes.

But the breach between the French Government and the Pope which re sulted in the withdrawal of the French ambassador from the Vatican Court, and of the Pope's nuncio from Paris, completely changed the relations of the two courts, and left the way open for the Turkish Government to renew its request for the appointment of a Papal delegate. Still the Government of M. Combes objected to such an appointment, putting forth the plea that the Concordat of 1801 is still in full force. was supported; but it is significant and that France still possesses all the

But under the Government of M. Rouvier, though the Concordat has not been abolished, a bill has already been prepared for the abolition of the union between Church and State, and by this bill the Concordat will become extinct. The Holy Father evidently regards the preparation of this bill as an open violation of the Concordat, and that he is no longer bound by its provisions, and he has therefore resolved to act independently of France, in regard to meet. ing the Sultan's wishes. Bishop Giovanni Tacci Porcelli has therefore been appointed Apostolic Delegate to Constantinople, and a despatch dated March 14 states that the delegate has departed to take up his residence at the Turkish capital, and to enter at once upon his duties.

The French Ambassador has been exercising the office of the prote torate to the last moment, notwithstanding the strained relations between France and the Pope; but the Associated Press despatches state that orders have been sent to all Catholic congregations in Turkey, without distinction of nationality, to recognize the paramount authority of the delegate. This is equivalent to stripping France of the protectorate which it has so long exercised, though it is stated that the delegate has instructions to act toward the French ambassador in matters ceremonial, as if there were no rupture between France and the Holy See. These instructions, however, if the Associated Press is rightly informed, prescribe that in all religious matters, the delegate is to allow no interference on the part of the French ambassador,

The French government has always regarded its right to protect Catholic interests in the East as a potent factor in making France respected in all the Eastern countries, whether Mahometan or Pagan, and there is little doubt present was his third visit to Rome,

present action of the Holy Father; but result in their persistent divergence we cannot anticipate what M. Rouvier | year by year, from the one " faith once will do under the circumstances. We do not see, however, that he can do Himself. The divisions arise from otherwise than endure the blow which he so richly deserves for following in though the Gospel is but one for all the footsteps of his predecessor, M. Combes, in persecuting the Church. It was anomalous in the extreme that while the French government was persecuting the Church at home, it should assume the role of its protector in foreign lands, and it must be evident to every one that the position taken by the Pope is the logical result of the persecutions which the Church has endured, not only under Messrs. Combes and Waldeck Rousseau, but ever since the establishment of the present Republic.

is a new movement in France to meet the persecutions inaugurated by the Government by the organization of an association or volksverein similar in character to that which was so successful in Germany against the anti-Catholie legislation of Prince Bismarck. Under the leadership of Herr Windthorst, the German volksverein succeeded in forcing Bismarck to repeal all the anti-Catholic laws which in a period of frenzy he induced the Reichstag to enact. M. Piou is endeavoring to form a similar association among French Catholics, and already 150,-000 members have been enrolled in its ranks. There is little room for doubt that this number will be increased rapidly until it will rival the German organization in membership after which it may probably be relied upon to bring about results as satisfactory as those in the Fatherland.

It is proper to remark here that there

We have still confidence that when the faith of France is strongly appealed a few which number only 1 or 2 adherto the Catholic spirit of the country will assert itself irresistibly to put an end to the misrule which infidelity has entailed upon it. Many earnest Cathoolics are of the same opinion, and the editors of the Catholic organ, La Croix, are engaged in strongly urging the Catholics of the nation to join M. Piou's organization. The recent action of Pope Pius X. will, as we believe, excite the French nation to understand that the policy of their rulers has already given a serious blow to French prestige, and patriotism will induce them to bring a new pressure to bear upon the Government to oblige it to halt in its insane course.

SECTS IN THE UNITED STATES AND CANADA.

One hundred and fifty seven denominations! This was the number of different religious bodies in the United States in 1903 according to investigations made by the Rev. Dr. H. K. Carrol, who gives in detail the names of the " warring sects."

The United States census for 1890 gave the names of 143 religious bodies : but in spite of the talk of Christian unity which has been "in the air." instead of moving towards unity, 14 new sects were established in the next parish schools in which there are a 13 years.

een carefully ascertained, we find Schwenkfeldians, River Brethren, Old a greater amount for the education of Two-seed in-the spirit Predestinarian. United Zion's Children, Social Breth- districts. ren, Zion Union Apostolic, Christadelphians, Hoffmanians, etc. There are, however, a considerable number which cannot be called Protestant Christians, though they are recruited chiefly and almost entirely from the Protestant denominations, as Catholics are for the most part fixed in their faith, and are not "carried about by every wind of doctrine, or the whimsicalities of every impostor." Among these may be classed Theosophists, Communistic Societies, Spiritualists, Mormons, Christian Scientists, Ethical Culturists, Jews, Confucians, Schweinfurthists, etc.

It is also to be remarked that many of the 157 bodies belong to subdivisions of sects which may be classed under a general designation, such as Methodists, of whom there are 17 varieties, and Mennonites of 12 varieties, though all told, there are only 60,000 of the last named sects in the country. Of Lutherans, there are fourteen independent synods, of Presbyterians there slightly from each other, and of Quakers 4. The Quakers are also comparatively few in number, their total being 118,000, which number is constantly decreasing. The Theological Review says that by classing together the sects which belong thus to some general types, the number is reduced to about 48. Even this is a large number, when it is considered that the causes which separate them destroy the unity of the Christian religion, and rend the seamless garment of our Sav-Christians should hold one faith which He delivered, and belong to one fold under one shepherd.

delivered to the saints "by Christ variety of nationality, belief, and color, races.

It is a principle of logic that when the deductions which are drawn from any principle are inconsistent with each other, that principle is false. It is, therefore, just for us to infer that the primary principle of Protestantism, which is that every Christian has the right to judge by the standard of his own intelligence what he is to believe, is radically wrong. For this reason Christ established one Church with whose teaching body, the twelve Apostles and their lawful successors, He promised to remain to the end of the world. In the Catholic Church alone has the teaching of the Apostles been preserved without the changes which are so common in humanly estab. lished sects.

We are informed that many of the ects which are enumerated by Rev. Dr. Carroll are "diminishing constantly and approaching the vanishing point. In fact in 52 of them, or one-third of the entire number reported, the average membership is but a trifle more than one thousand. Some of those will un. doubtedly disappear entirely after a certain number of years, but it is to be expected that the principle which has been the prolific cause of the rise of so many sects will be in the future what it has been in the past.

These remarks apply with equal force to Canada as the number of sects in our much smaller population is almost to equal those of the United States, being 142 in the year 1902, without counting ents each.

RELIGIOUS EDUCATIONAL ASSOCIATION IN THE UNITED STATES.

It has been generally assumed that the desire to have religion taught in the schools is confined almost entirely to Catholics, and at first sight, if we cenfine our attention to what is going on in Canada and the United States, this would seem to be a correct notion. There is, indeed, a system of Separate Protestant schools in the Province of Quebec, called Dissentient schools, and in a few Catholic localities of Ontario there are Protestant Separate schools; but these are few in number, and the religious teaching in them is of a minimum character. But the reason for this is to be found in the fact that the children in attendance belong to such a variety of denominations that beyond the Lord's Prayer and the Ten Commandments, there is no common ground on which a definite religious teaching can be based. In the United States the same condition of things exists, and in the Public schools there are no particular dogmas of religion taught. The Catholics, however, in the United States have a flourishing system of million children taught at an expense Among the sects whose names have of \$25,000,000 per annum, while the Catholic people are also taxed to ever the Protestant children in their school

But it would be a mistake to suppose that Catholics alone are alive to the necessity of giving children a religious education in the schools. The Lutherans of the United States have in all the large centres of population, and in all the localities where there is a considerable Lutheran population their own schools in which their religion is taught, and likewise the prevalent language which is spoken in the locality whether it be German, Swedish or Norwegian.

Moreover, a meeting was held in Boston from Feb. 12 to 16, by an Association which is designated "the Religious Educational Association," which the New York Ontlook declares to be "an event of great moral significance." The Association is composed almost entirely of Protestants who have come to the conclusion that the prevalent neglect of religious teaching in the schools of the nation is a calamity to be greatly deplored. This organization has been only two years in existence, yet it has are 12 independent bodies differing but already a membership of two thousand, and among the speakers at its Convention we find indeed one and only one Catholic name, that of Rev. Thos. J. Shahan of the Washington Catholic University. Among the members, however, we find the well known names of President Harris of Amherst College, President Hall of Clark University, President Pritchett of Massachusetts Institute of Technology, Bishop Laurence of the Protestant Episcopal Diocese of Massachusetts, Bishop Goodsell of the Methodist Episcopal Church and iour, who desired and ordained that many others whom we would not expect to find co-operating for the purpose of introducing religious teaching into the schools of the nation. A Methodist But they are all independent Episcopal Bishop, W. F. McDowell, was churches, and there is, therefore, a elected President of this Association, that M. Rouvier will feel intensely the principle of error at work which must and we find even the names of promis-

where it is now absent. Another speaker, Profes Albert Coe of the Northwe versity said : " Some v Whereas religious instr been excluded from the pa we have no substitute. T are organizing to see if bring back to our nationa the religious element.' A suppose would be correct measure. Is it not an exp

ialism, than even that wh we are accustomed to call o It is remarkable that ever edly denominational organs ton Congregationalist and Z Methodist) speak of the Co being engaged in a work to be encouraged.

there is something deeper

and more commanding in

our commercialism, than al

We may add to this th earnest denomination in religious teaching in the s Anglican, which forms the portion of the English peop many, as we are all away peror is a most earnest ad nominational schools, and owing to his earnestness in that the school system of provides for religious tea the schools, whether Cat eran or Jewish.

THE DOWIEIT

It is stated on good at the self-styled Elijah III. ander Dowie, proposes to new Zion near the city where he has lived since from Australia. With th view, he is said to be see chase a large tract of co will border on the Gulf of ing him fifty miles of sea c

His son, A. Gladstone Do recently by his father as a Zion City in Illinois with tolic letter" which was the elders and prominen the Dowieite Charch, th which was to encourage full faith in the future settlement, and in himself This letter was deemed the adherents of the sect ing uneasy through pers that there is still a ver upon the present Zion Ci beyond the power of the to meet. The mortgages the city lies are said to and the belief is very gen cannot be met without s whole Dowieite property this be the case, many of followers will lose nearly possess, as their whole p vested in the city of Zi Dowie's hands.

It is expected that t will be appointed succ father, with full author Dowieite church, and all which is now held by his

It may or it may no younger Dowie possesses his father, and on this wi great extent the tempor: the whole Dowieite com father's illness and adv make it impossible for hi much longer in the man extensive a business as is Zion City. Should the placed in control, as it a certain will be the ca prospects of the Zionite

precarious. It seems almost incr clever ruler, as Preside mitted to be, should be Dowieite trap, but the is admitted to be a very and he may succeed in territory he is seekin We are confident that the case, the Mexicans before long that they sh control over so large a t to the Dowieite syndical

It is even said that ultimately to raise the seeking to purchase, to an independent State. Diaz has a moiety of the which he is credited he not to be taken in the being prepared for him over which he presides

It appears to be a the Elijah will never re permanently in the Illin

This is the last Lent us will ever live to see. in eternity even before Which of us, none can it becomes all to ente season with this fact will all reap its most pr vergence neut Unitarian educationists among aith once those who are deeply interested in pro y Christ moting the work of the Association.

nd color.

e for all

hat when

with each

e. It is,

that the

estantism,

n has the

rd of his

o believe,

is reason

rch with

e twelve

uccessors,

ne end of

Church

Apostles

changes

nly estab.

ny of the

by Rev.

constantly

g point.'

e-third of

e average

nore than

will un.

which has

rise of so

ects in our

almost to

tes, being

counting

r 2 adher-

TIONAL

UNITED

med that

taught in

t entirely

ght, if we

t is going

ed States,

ect notion.

f Separate

rovince of

hools, and

of Ontario

e schools;

r, and the

of a min-

reason for

t that the

g to such

at beyond

Ten Com-

on ground

s teaching

States the

sts, and in

no partic-

ght. The

e United

system of

ere are a

n expense

while the

lucation of

eir school

to suppose

ive to the

a religious

ne Luther.

ave in all

on, and in

e is a con-

ion their

religion is

prevalent

he locality

wedish or

eld in Bos-

n Associa.

the Relig-

n," which

ares to be

nificance.'

almost en

ve come to

ent neglect

hools of the

greatly de-

has been

yet it has

thousand,

ts Conven-

d only one

v. Thos. J.

Catholic

bers, how-

n names of

st College,

University,

sachusetts

shop Laur-

copal Dio-

p Goodsell

hurch and

not expect

purpose of

ng into the

Methodist

lowell, was ssociation, of promb

The retiring President, Rev. Chas. Cuthbert Hall, D. D., declared that the Association is not revolutionary nor sectarian in its character, but its purpose is to secure religious teaching where it is now absent.

Another speaker, Professor George Albert Coe of the Northwestern University said: "Some would say: Whereas religious instruction has been excluded from the public schools, we have no substitute. Therefore we are organizing to see if we cannot bring back to our national education the religious element.' And that, I suppose would be correct in a large measure. Is it not an expression that there is something deeper and better and more commanding in life than all our commercialism, than all our materialism, than even that which perhaps we are accustomed to call culture ?"

It is remarkable that even such decidedly denominational organs as the Boston Congregationalist and Zion's Herald Methodist) speak of the Convention as being engaged in a work which ought to be encouraged.

We may add to this that the most earnest denomination in England for religious teaching in the schools is the Anglican, which forms the largest proportion of the English people. In Germany, as we are all aware, the Emperor is a most earnest advocate of denominational schools, and it is greatly owing to his earnestness in this regard that the school system of the Empire provides for religious teaching in all the schools, whether Catholic, Lutheran or Jewish.

THE DOWIEITES.

It is stated on good authority that the self-styled Elijah III., John Alexander Dowie, proposes to establish a new Zion near the city of Mexico, where he has lived since his return from Australia. With this object in view, he is said to be seeking to purchase a large tract of country which will border on the Gulf of Mexico, giving him fifty miles of sea coast.

His son, A. Gladstone Dowie, was sent recently by his father as ambassador to Zion City in Illinois with an "Apostolic letter" which was delivered to the elders and prominent members of the Dowieite Church, the purpose of which was to encourage them to put full faith in the future of the new settlement, and in himself and his son. This letter was deemed necessary as the adherents of the sect were becoming uneasy through persistent rumors that there is still a very heavy debt upon the present Zion City which it is beyond the power of the Dowie family to meet. The mortgages under which the city lies are said to be maturing, and the belief is very general that they cannot be met without sacrificing the whole Dowieite property, and, should this be the case, many of the prophet's followers will lose nearly all that they possess, as their whole property is invested in the city of Zion and is in

It is expected that the young man will be appointed successor to his father, with full authority over the Dowieite church, and all the property which is now held by his father.

It may or it may not be that the ounger Dowie possesses the ability of his father, and on this will depend to a great extent the temporal prospects of the whole Dowieite community, as the father's illness and advancing years make it impossible for him to continue much longer in the management of so extensive a business as is transacted in Zion City. Should the young man be placed in control, as it appears almost certain will be the case, the future prospects of the Zionites will be very precarious.

It seems almost incredible that clever ruler, as President Diaz is admitted to be, should be caught in the Dowieite trap, but the elder Dowie is admitted to be a very able manager, and he may succeed in obtaining the territory he is seeking in Mexico. We are confident that should this be the case, the Mexicans will be sorry before long that they shall have given control over so large a tract of country to the Dowieite syndicate.

It is even said that Dowie seeks ultimately to raise the territory he is seeking to purchase, to the position of an independent State. If President Diaz has a moiety of the ability with which he is credited he will take care not to be taken in the net which is being prepared for him and the nation over which he presides or rules.

It appears to be a certainty that the Elijah will never return to reside permanently in the Illinois Zion.

This is the last Lent which some of us will ever live to see. Some will be in eternity even before Easter Sunday. Which of us, none can tell. Therefore it becomes all to enter into the holy

WHY DO CATHOLICS HAVE PAR-OCHIAL SCHOOLS?

A. Higgins, S. J., quoted by ' Truth The reasons can all be reduced to this one. The Catholic child has a right to a Catholic education and has right to a Catholic education and has need of it; therefore there must be schools in which they can receive such an education. If the State will not adopt a system broad enough and fair and generous enough to admit within its folds the religious schools which combine secular with religious instruction, then we Catholics must establish and support, without State aid one and support, without State aid, our own own Catholic schools. This is the way Catholics feel and reason, and we are glad to see increas-ing evidence every year that many non-

ing evidence every year that many non-Catholics agree with us. The education of a Christian child must, of course, be a Christian child with the course, be an essential and vital element in the Christian child's schoollife. If unbelievers, secularists and atheists object to paying taxes for the support of schools in which religion is taught, they should remember that where the State supports such schools, it pays not for the religious education but solely for the secular instruction which is precisely the same as in the State schools or even better. And with how much more reason might And with how much more reason might And with how much more reason might not Christian parents refuse to pay taxes for the support of schools which breed irreligion and destroy the foundation of all morality? What then? Is there no means of satisfying the claims and wishes of both sides? Of course there is. Let the State pay with equal and impartial hand all the schools that do the work of education. schools that do the work of education required by the State. If the religious schools do more they will not ask the State one cent for the religious instruction they give. The only obstacle in the way is the bigotry, the blindness and the obstinacy of the secularisis who hate religion. In the meantine POSITION OF CATHOLICS ON THIS SUBJECT

is perfectly plain, logical and fair to all parties. They have no desire to interfere with the education of non-Catholic children. They have no ambition to control the public schools. They are concerned solely with the education their own children. They want to their own children. They want to give them a Catholic education. In her legislation to safeguard the faith of Catholic children the Church declares that Catholic parents are bound in coascience to give their children a Catholic education. She also declares that sec-ular schools which exclude God and religion are dangerous to faith and morals; that they naturally beget religious indifference, skepticism and atheism. The loss of faith is followed or accompanied by the loss of morals, and both lead to the eternal loss of the soul. Catholics take all this very seriously, as they have a right to do. Shall unbelievers prescribe to us what our faith and our conduct shall be? Rather than expose our children to the risk of losing their faith, which is the first of all divine gifts and the root of all spiritual blessings, we have been forced by the bigoted unfairness of secularists to establish our own religious schools. Here, then, are our reasons in a nut-

And so far from deserving blame for withdrawing their children from the godless schools, Catholics have deserved well of their non Catholic fellowcitizens and of the State for the additional burden they have assumed and the sacrifices they have made to bring up their children in the fear and love of God, which is the foundation of all morality and of all good citizenship.

THE ROMAN INDEX.

VALUABLE INFORMATION CONCERNING AN INSTITUTION DESIGNED TO PRO-TECT FAITH AND MORALS.

Philadelphia Catholic Standard and Times, "Will you kindly give me some in-formation about the Roman Index of forbidden books? I should especially be obliged for answering the following

questions:
"1. How do we know that the Church has power to forbid any books at all?

2. Did the Church ever exercise this power before the Roman authorities

issued the present Index?

"3. I have never seen a copy of the Index. Are lay people at all allowed to acquire one? And where is it to be

"4 What does the Index contain? "5. Which are the obligations imposed on us regarding forbidden books? "6. Would you mention some books in the English language which are on the Index?'

THE POWER TO FORBID. has the power to forbid any books at

We most firmly believe in the solemn words Christ Our Lord spoke when about; to ascend into heaven: "Go ye, therefore, and teach ye all nations (make all nations your disciples) baptizing them in the name of the Father and of the Maly Chart. of the Son and of the Holy Ghost; teaching them to observe all things (whatever) I have commanded you." These words leave no doubt that the Church has not only the grave duty of teaching those to be baptized, but that she has a similar duty towards those also that have been baptized. She has to teach, to instruct, to guide the faithful in the fulfillment of the commandments of God. Yet this her obligation would be useless if we on our part would not have a corresponding obligation, namely, to acknowledge her as our God appointed guide, to listen to her advice and to follow her directions; for, as Christ says in another place "He who will not hear the Church, le him be to thee as a heathen and publi-Thus the Church has the divine right of making laws which are binding on all the faithful. Moreover, this divine right as well as our duty of sub-mitting to her directions suppose that laws enacted by the highest authority of the Church and intended to bind the whole body of her children cannot be but salutary; that their general observance will have a most wholesome

obliged us to learn from a teacher if obliged us to learn from a teacher if that teacher were unfit to teach, or to follow a guide who could not show us the way. Christ did not promise to His Church in vain: "I shall be with you all days, even to the consummation of the world." This privilege of the Church of making only good and salutary laws is, of course, restricted in its completest perfection at least, to laws enacted by the highest authority of the Church and intended to be binding on

all the faithful of the universe.

Now we know that the Church, our God-appointed guide, has given certain laws to regulate in some way the pro-duction, and especially the use of books. What must be our opinion about these laws? Even before learning anything definite about the regulations they contain, it must be an established fact for us that they are most salutary and that their observance will produce an effect most helpful towards the salvation of souls. If generally carried out they will prove a most powerful protection against the dangers which threaten the highest interests of mankind. This is our Catholic conviction, and only with this complete and unrestricted confi-dence in the wisdom of the Church should we look upon and speak and think of the ecclesiastical book laws.

EARLY EXERCISE OF THE POWER.

"Did the Church ever exercise this power before the Roman authorities issued the present Index?"

Pope Leo XIII. says: "Nothing can be conceived more pernicious, more apt to defile souls than the uncurbed freedom of writing and publishing pernicious literature. Wherefore the Church, which is the custodian and vindicator of the integrity of faith and morals. . . . has ever striven, as morals, . . . has ever striven, as lay in her power, to restrain from the reading of bad books. The early days of the Church were witnesses to the earnest zeal of St. Paul in this respect, and every subsequent age has witnessed the vigilance of the Fathers, the com-mands of the Bishops and the decrees of Councils in a similar direction."

Then the Pope proceeds to enumerate what steps were taken during all centuries, against the dissemination and reading of bad literature.

Most instructive is certainly the instance mentioned by him in the first place, "the earnest zeal of St. Paul." Some of the faithful, as we read in the Act of the Apostles, possessed super stitious books which they had used before their conversion On one occasion these books were all brought together, and that whole pile of books, represent

and that whole pite of books, representing a value of about \$9,000, was burned
before the Apostles.

The necessity of watching over the
mental food of the faithful became more
urgent when the art of printing was invented. Books came now forth and spread with an unheard of rapidity, and the "divine art," as it was styled by the Popes, changed but too soon and too often into worst means for the production of the producti duction of pernicious publications.

Measures of quite another kind were now required. It was at that time that lists of catalogues were made up of books to be avoided. Thus appeared the first indexes of forbidden books, very small in size, as might be expected. very small in size, as might be expected. In the beginning such lists were not issued by the Popes, but emanated from different ecclesiastical authorities in different places and were intended to avert various local or territorial dangers. Indexes also proceeded from civil governments. civil governments.

HENRY VIII. ISSUED FIRST " INDEX. IENRY VIII. ISSUED FIRST "INDEX."
It is remarkable that Henry VIII.,
King of England, who afterwards fell
away from the Church, was the very
first to issue an index of forbidden
books. It appeared in 1526. After
his apostacy he continued the policy of
prohibiting books objectionable to him
with increased experity.

with increased severity.

More than thirty years after this
"Index" had appeared the Roman
authorities issued their first "Index"
in the name of Pope Paul IV.

A complete catalogue of forbidden books had already been compiled and printed in 1557, but the copies were destroyed. The whole work was again destroyed. The whole work was again overhauled and made public two years later, in 1559. It contained also a "moderatio Indicis," a document giving certain directions to forestall strictness in exacting its observance. But a few years later this Index was superseded by another one prepared by a special commission of the Council o Trent and published in 1564 by Pope Pius IV. This work is the Roman Pius IV. This work is the Roman Index of forbidden books, and, as a whole, remained in force until our own days, when, some years ago, it was thoroughly revised under Leo XIII This revision, one of the last great achievements of the immortal Leo, was

achievements of the immortal Leo. was published to make the ecclesiastical legislation "somewhat milder... so that it may not be too difficult or irksome for any person of good will to obey."

obey."
"Are lay people allowed to acquire
an Index and where is it to be had?"
The official edition of the Leoine In dex was published by Fr. Pustet & Co., New York, and costs \$2.20 per copy. bound. Every Catholic book store can procure it. The index renders its service especially to those engaged in theological studies or pursuing other learned professions. These should all have a copy, or at least know where they can consult one.

BINDING UPON ALL.

"I am a Catholic living up to my religion, going regularly to the sacraments. I have had a good Catholic education and hear a sermon every Sunday, I do not see why I should fear to read any book. So I would not hesitate to read occasionally also a forbidden book."

You might do so, just as David, who was a saint, on a given occasion committed the crime of adultery and murdem If, without being dispensed with, you read a forbidden book, you are as good a Catholic as one who does not hesitate to eat meat on a day of abstin-

The object of the law of abstinence is to make sure that every Christian perform at least a certain minimum of penance. Now there are saintly per sons who, in imitation of our crucified to do s, none can test. Interested to the holy effect, and will be essentially conductive saviour do more penance on ordinary to the fulfillment of the commandments days than we do by abstaining from will all reap its most precious benefits. Of God. Christ would never have meat on twenty Fridays or more. And

yet they are not exempted from the Friday abstinence and would last to claim such an exemption.

In a similar way the object of the Index laws is to make sure that every Christian shun at least the worst books, the books most contrary to the interests of God, and by avoiding such books they declare that their standpoint is the standpoint of the Church of God. This end cannot be obtained unless the Church and intended to be binding on prohibition is universal, exempting no one, no matter how pious or learned he
is. And therefore, all Christians,
good and bad, priests and religious and
lay people, students and professors, are
bound to observe the ecclesiastical book laws, unless a dispensation is granted. By asking for a dispensation we implicitly declare that we acknowledge and approve of the official pos-ition which the Church takes towards these books, and that we on our part ratify and sanction the reasons which lead to the condemnation of the books in question.

You say you are a good Catholic, therefore this law does not bind you. But are there, indeed, any command-ments of the Church that bind only the bad Catholics ?

A POOR ADVERTISEMENT.

"I have heard many good Catholics say the 'Index' has at least one de-trimental effect: it advertises the bad books and rouses a desire to read them It is even maintained that evil minded authors intentionally wrote so as to have their books put on the 'Index.' Is it not a peculiarity of book laws to whet the appetite for forbidden fruit?"

Every prohibitory law may have the effect effect of increasing the inclination towards the prohibited thing or action. Thus a person may possibly feel a stronger appetite for meat on a Friday than on any other day of the week. We have inherited this tendency from Eve, who, when tempted, saw the for-bidden fruit 'was good to eat and fair to the eye and delightful to behold,' and thus violated the first prohibitory

law ever given.
But is that a reason to do away with every prohibitory law? No one will be surprised if, in one or another human being, in which the nature of Eve is fully developed, the desire of reading some pernicious books is more than usually awakened by the fact of their

being forbidden.

It is quite possible that some bad writer may have made some beasting remark as mentioned in the question especially after it was too late to save his book from the ecclesiastical censure. But more probably the whole thing is a "fiction." We have never heard the name of any such authors. Has some one of readers? And who would not see at once that the "Index" must prove a very poor advertising mediu n?

Those who care for having it are certainly not the prospective buyers of immoral novels or of works which propagate repudiated ideas of theology. while those who wish to acquire the latest productions of sensationalism or of anti Catholic theology will not in vest \$2 25 for a book list which contains e. gr. for the year 1898, fully eight titles, four cf which are German and for 1903 fifteen all French.

A MORTAL SIN.

"I heard the other day that a transgression of the 'Index' laws is a mortal sin. Can it be true that the Church, the kindest of mothers, should put such a severe obligation on us?"

There is not the slightest doubt among theologians in regard to this point. According to all, the reading of a forbidden book or a considerable part of it is a mortal sin. The selection of the books which our souls feed on is not a matter of small importance. The Church is not only the kindest of mothers, but also the wisest, and she is by no means inclined to connive at our by no means inclined to connive at our taking poison. To warn the consciences of her children and thus "to re-train them from the reading of bad books as from a deadly poison," is the great object of her whole legislation. Under the leadership of a master mind like that of Leo. XIII, the Roman authorities have been laboring for years, and the present ecclesiastical book laws are the result. They are book laws are the result. They are the voice of the supreme pastor, the successor of St. Peter. We hear this voice. Let us not be like the heathen

and publican.
" Is The Wandering Jew, by Eugene
Sue, on the Index?".
This book is not among the book expressly forbidden. Yet, as the author states, it is written for the purpose of propagating a religion which is neither Catholic nor Christian at all. Consequently the book comes fully under the class of works derogatory to the Catho lic Church " and is, therefore, as strickly forbidden as if it were express

For the CATHOLIC RECORD A LITTLE FOOD FOR MISSIONARY THOUGHT.

BY REV. A. P. DOYLE.

mentioned.

The demand for missionary work in the United States has multiplied with the increase of the population. The section of our country north of Mason's and Dixon's line and east of the Mississippi River contains 75 per cent. of the Catholic population. In the pro-vince of Baltimore only 4 per cent. of the people are Catholics. When this statement is read, a good many will say that there is some mistake about it, particularly as Baltimore is known as the great Catholic centre. It is a fact that only 4 per cent. of the population in the ecclesiastical province of Balti-more are Catholics. If one takes the States by themselves this fact becomes more startling. In the great State of more startling. In the great State of North Carolina there is one Catholic in everg 400 of the population. In South Carolina one in every 157. In Georgia one in every 100, and the other States in like proportion. A priest writing recently made the statement that in his parish there were sixty four minis ters of various denominations preach ing heresy while he alone scood for the ing heresy while he alone stood for the great traths of the Church. A moment's consideration of these facts prove the necessity of more active missionary work in the needy sections.

Sessut that foretold it to the French the need such that the foretold it to the French the need section of these facts when once a method is discovered of beguiling the multitude by the missionary work in the needy sections.

THE FRENCH CRISIS.

W. L. S. writes in the Catholic World

for March on the French Crisis:
"Our fellow Catholics in France are at this moment prostrate before a storm of persecution as relentless and vindictive—save that, out of deference to modern feelings, it is free from blood-shed—as any that has ever before de-vastated the Christian Church. M. Combes professes to be working merely for a 'laicized state.' But that euphem-ism disguises from nobody his real purpose of destroying religion and of creating a nation of infidels. There can be no other explanation of the elaborate devices of hatred and sacrilege which he is employing against the Catholicity of France. From the brutal driving of France. From the brutal driving out of helpless nuns into the streets, to the shameful spying upon public servants to see that none of them shall say their prayers, Combes has not only drawn upon the arsenal bequeath him by his predecessors in the office of Grand Persecutor, but he has contrived new measures of his own for the ruin of faith, which for cruelty entitle him to a place not far from Nero, and for ingenuity raise him to a position by for ingenuity raise him to a position by the side of Voltaire. History will present him to posterity as the man under whom ancient and Catholio France decreed that no virginal life, consecrated to the orphaned and the sick, was permitted to exercise mercy and display self-sacrifice on her soil, and that no man who knelt to his Creator should drawa salary from the State.
"The causes which have fallen to

gether to produce in our time such a man as Combes, and such a situation as the present crisis are many complicated, and take their rise not in to-day or yesterday, but far back in French history, and deep down in the character of Frenchmen. To unravel all these causes and trace them to their origin would be a long task, and perhaps for our generation an impossible one. But our generation an impossible one. But, whatever be the other elements behind the disaster, of one element we may be certain; and that is, that Catholics have exposed themselves to this attack by some deadly blunder, some fatal fult. On the face of available statistics the Catholics of France number thirtyseven millions. The professed infidels, who hate religion for religion's sake, are an insignificant minority of some few thousands. Yet to day the believing multitude are lying prostrate before the multitude are lying prostrate before the unbelieving handful, crushed, humiliated, helpless, and hopeless. Something must have gone terribly wrong. Some deplorable futility must have been not only committed but persisted in. What is it? How has it been allowed to go so far? In no spirit of unsympathizing criticism, but with a sincera desire to direct the attention sincere desire to direct the attention sincere de ire to direct the attention of American Catholics to a lesson from which they may have something themselves to learn, we shall endeavor to answer these questions in a frank manner and in plain speech. M. Dabry's newly published book, mentioned at the head of this article, will serve us as guide.

"A proof of the existence o a moderate spirit in France, ready to make favorable terms with religion if it had been encouraged, may be seen in the interchange of letters between Leo XIII. and President Grévy in 1888. The Pope complained to M. Grévy of the recent anti-Catholic legislation The president answered that he de plored the extreme measures adopted by the Chamber; but pleaded that the anti republican spirit of the Catholics was the cause of it. He besought the Pope to bring them to a more safe and tractable mind, and added: 'I can do very little against the enemies of the churce; but you can do a great deal against the enemies of the Republic.'

This wish of the Pontiff came certainly from his heart. He saw then what we see now, that upon the realization of it depended not only the pros-perity, but almost the existence of Catholicity in France. Probably the result of no other project of his entire pontificate was watched by him with so intense an anxiety as this appeal to a perishing Church and nation. He made it in the name of France, glorious in her Catholic history; in the name of nimself, whose whole life witnessed to his love for the fair land and noble people; and in the Name of Christ, qui aime les Francs."

GOD'S PLACE IN THE WORLD'S AFFAIRS.

A writer in a recent French maga zine has remarked with keen subtlety of thought that "the fictitious love of Italian unity, or, to express it in precise terms, the real hate of Catholic unity," has been the moving principle, the main factor, in the war waged against the Pope's temporal independence during the past century. He quotes the Count de Mun at the Social Congress of Liege, 1886, as saying of an earlier French statesman: 'Joseph de Maistre declared that the French Resolution was not a solitary fact or episode but an epoch, and if he were still living, he would doubtless say that we have not yet made our way out from that era. France, who beheld its birth, has not sequestered it in her own territory alone: it has covered the world, it has penetrated into all classes; and all of us, whoever we may be, bear upon us in different degrees, as sons of

tnat tatal era, its original taint."

The watchword, the countersign, the war-cry of this era has been the word so often twisted to evil ends while it represents a thing so noble: Liberty, that word to which no English tongue can give the force that the same num-ber of corresponding letters give in French. The people have been taught from rostrum and senate chamber that they must be free; free of God's Church, and free of God. But then it was discovered that this freedom, this liberty, conferred upon the deluded people, came to mean simply slavery to the State. They had no longer the freedom to worship God as they used to worship Him; they were no longer free to teach of Him. Plainly and forcibly



Fruit is Nature's Laxative.

Fruit contains certain principles which act like a charm on the liver -and keep the whole system well and strong. But these principles in the fruit juices are too weak to have any marked effect on the internal organs. The value of

Truit a tives

lies in the secret process by which they are made. The fruit juices are so combined that they have an entirely different effect from fresh fruit. Their action is the action of fruit greatly intensified. They have a marked effect on the liver—toning it up—making it active. "Fruit-actions" a market check of the reversible to the reversible to p-making it active. "Fruit-a-tives" are, without doubt, the only complete cure for all Stomach, Liver and Kidney Troubles.

50c. a box. At all druggists.
FRUITATIVES, Limited, OTTAWA.

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

THE HOME SAVINGS AND LOAN COMPANY

In business as a Savings Bank and Loan Company since 1854.

HEAD OFFICE:

78 Church St., Toronte

BRANCH "A"

522 Queen St. W. Cor. Hackney

Assets \$3,000.000

31% Interest allowed on Deposits from Twenty Cena upwards.

Withdrawable by Cheques.

Office Hours :

9 a.m. to 4 p.m.

Saturdays 9 a.m. to 1 p.m. OPEN EVERY SATURDAY NICH 7 to 9 O'Clock.

JAMES MASON, Managing Director

they follow blindly, provided they hear its name." The cry rang through ltaly, that they were to be free of the Pope King; all Italy was to be one. Was it indeed the love of unity; or rather were the hidden forces of evil working, in dire hatred of Catholic unity, to rend the Church in twain? Was it not the old cry of the Jews, set going by hell's emissaries: "We will not have this Man to rule over us! Not this Man, but Barabbas! We have no king but Caesar."

These are deep thoughts. Apply them to the terrible modern complica-tions of warriage and divorce. Apply them to our secular public schools. Apply them to the evil literature, the vile plays, the miscalled "culture" of society. Apply them to the questions between capital and labor, and between the ruling races of the earth and the "little peoples." Then consider carefully Pope Leo XIII.'s encyclical on the Sacred Heart, in the year 1899, when the nineteenth coatury was drawing the little tester to the sacred Heart.

ing to its close:
"In these latter days especially, they make as it were a wall to rise between the Church and civil society. In the constitution and administration of States they count for nothing the authority of laws spiritual and divine; they seek to bring it about that re-ligion shall have no part to play in public life. This attitude tends nearly to take away from the people the Christian faith; if it were possible God Him-self would be driven from the earth." It is, however, impossible for any or

all men to drive the King of kings from the earth He made. It is possible for Him to teach them, by bitter lessons, that all history is made up either of "traces of His shepherd's staff or—of His iron rod." — Sacred Heart Review.

PIUS X. AND IRELAND.

The hearts of Irish men and women all the world over will go out with pride and gratitude toward the Holy Father for the gracious letter he has deigned to address to His Eminence Cardinal Logue, says the London Catholic Times. Not content with a recent letter of congratulation, sent during the celebration in connection with the solemn opening of the magnificent cathedral at Armagh, His Holiness now adds to his favors by directing a dis tinct message of thanks for the truly noble welcome which his representa-tive, Cardinal Vannutelli, received from the clergy and laity of Ireland during his brief visit.

The Pope accepts that welcome as given to himself, and in recording his appreciation of the national outpouring of affection takes occasion to express his deep admiration of all the splendid works of religion and charity in which the faith of the Irish people manifests itself. His kindly words and the warm BY A PROTESTANT THEOLOGIAN. CCCXLIV.

We have considered the sneer of the Spectator, against those modern historians whom it accuses of affecting to admire Queen Mary Tudor.

We have seen that those historian who seem to be principally in this writer's eye, such as Maitland and Gairdner, especially the latter, can not be said to express admiration of Mary Tudor. They simply express their judgment that the time has come to remove her from the catalogue of traditional hobgoblins, and to trans-fer her into the realm of human beings. She is not a saint, and she is not a wicked women. Indeed, it is Froude himself who especially protests against the latter opinion of her, declaring that no woman ever lived less capable of doing what she knew to be wrong.

The Mary Tudor of popular Protest ant conception is no more an historical personage than the Giant Pope of the Pilgrim's Progress. Indeed, those who insist on our taking the one for the very truth are precisely those who insist on our taking the other. Hishowever, will now consent to neither. What that careful Protestant historian, the late Bishop of London, says of "the grotesque misrepresentation, by popular Protestantism, of the facts of the Reformation," is fully applicable to its portraiture of

Mary the First. We have seen that as a sovereign Mary comes into no account. She lacked the first quality of an English monarch, namely, an English heart. She was simply a Spaniard out of place. Had she, as a daughter of the house of Trastamara, been called to reign in the Peninsula, she might perhaps have left as worthy a memory there as Catherine of Braganza, who, a pure nonentity during her weary years in England, is remembered in Portugal as a vigorous and successful Regent. Mary neither loved nor understood her people, and there-fore she failed unhappily among them.

We have seen also that while her grandmother Isabella, though a devoted wife, never forgot that she was an independent sovereign, Mary seems to have thought of her kingdom only as something to be given up to the pleas-ure of her husband.

We have seen therefore that Mary, as a sovereign, bears no comparison with her sister, who, with all her per-fidiousness, mendacity, tormenting irresolution, mean and mischievous penuriousness, utter lack of enthusias either side in the age of a deciding struggle, still, by the large enlighten-ment of her economical policy, and by the freedom which she gave to genius and thought, stands among the great

names of history.

Let us then compare, not the two

queens, but the two women, daughters of the same father.

The centre of a woman's virtue, of course, is her chastity. The less said about Elizabeth in this regard the better for her. The real facts are hardly likely to be known, though there is a very suspicious passage in a letter of her handsome favorite Hatton, but she was either a wanton or made a shameless affectation of being a wanton.

Of course nothing need be said about

Mary as to this except that suspicion

As Elizabeth was a shameless woman so she is spoken of as having a sham less court. As Mary was a modest and virtuous woman, so she maintained a modest and virtuous court. Her husband was far from exemplary, but even he seems to have given little matter of scandal as long as he was in England.

Mary, a true Tudor, seems not to have been by any means as warm in her friendships as Mary Stuart, but, whether specially affectionate or not, he was a steady and trustworthy friend. Elizabeth had no friends. Her feelings towards her Carey cousins per-haps came as near to friendship as towards any, but her wheedling and cheating letter to Lord Hundson that of a true friend. We might as well call Martin Luther a true friend on he builied Melancthon and his ears, but he knew how to make of his talents. Of such a beautiful friendship as that between Lovola and Xavier neither Martin nor Elizabeth seems to have been capable

Mary was a truth-teller and a coven ant-keeper. Elizabeth was neither. Falsehood and perfidy were the very breath of her nostrils.

Mary was a sincere and attentive lover of the poor. Elizabeth seems to have cared little or nothing about

need not say that we hear nothing of Mary's boxing the ears of her women and swearing at her servants. That was not the manner of Catherine's daughter. As was the difference be tween the mothers, such was the differ-ence, in point of dignity and decency,

between the daughters.

Yet Mary could, on occasion, enjoy a hearty laugh, and was by no means averse to an occasional comedy or farce.
"The drawing room of fierce Queen

Mary," as Gray says, had many sombre clouds hanging over it, but it was not unmitigated gloom.

unmitigated gloom.

Another writer in the Spectator complains that he has never been able to bring Roman Catholies to own that Mary did wrong in burning Protestants. Why should they own it? What was there wrong about it? What was there wrong in Calvin's huming Servator? wrong in Calvin's burning Servetus? my judgment, nothing. What was there wrong in Cranmer's and Edward's burning Baptists and Unitarians? I can not see that there was anything. It would be horrible for you or me, but you and I are not living three hundred and fifty years ago. No one, except here and there an elect spirit, can be blamed for following the morality and

Company of the Second

religion of his age. Calvin, Cranmer, Edward and Mary, agreed that heretics should be put to death. The only question was, who were the heretics? Mary differed from the other three, but surely this was not the chapel what it ought to be, one of a sin. She burnt Cranmer, but then the finest in the Westminster Cathedral.

Cranmer had a law all ready that would have empowered him to burn her. That she won the victory, instead of being the victim, was surely not a sin.

Yet, although we may acquit Cranmer of wrong, at that day, in burning Anabaptists and Arians, it is hard to be equally lenient when he persuades the young King to draw up a bill to burn Catholics. Catholics were not heretics, in the judgment of history, or in the general consciousness. Protestants were heretics in general Catholic feeling; Catholics were not heretics in feeling: Catholics were not heretics in general Protestant feeling. To define general Protestant teeling. To define and punish Christian men and women as heretics, who simply held the im-memorial belief of the ages, was to de-stroy human life on a strained and arti-ficial pretext. It merits the heaviest ation, not from the standard of our age merely, but from the standard of the Archbishop's own. He suffered of the Archibado s own. He subered finally only what he deserved. The same may be said, in a measure, of Latimer, who had made himself an ac-complice in the burning of Father Forrest as a heretic for refusing to accept the utterly novel tenet of the King's headship in the Church. I hope it may be found that the other Reformers were not concerned either in the burning of

Forrest or in the framing of the bill. Still, had Mary been really an Englishwoman, she would probably have put few Protestants to death. Had she been an Irishwoman, she would very probably have burnt not one.

She has been accused of ungracious-ness and of perfidy in taking refuge among the Protestants of East Anglia, and then persecuting them, against her promise. Easily of ungraciousness. She was not a gracious charactor. Of perfidy she was not guilty. She said she would do nothing as to religion with-out the concurrence of Parliament, and she was as good as her word. Moreover, her immediate helpers were the nobles and gentry of the East Anglian counties, and on these she laid no hand.

I am far from admiring Mary the First. There was something harsh and ungracious about her, as they say there is a peevish and furtive look in her portraits. Yet I doubt whether it would be very extravagant if any one should say that she was the best of the Tudors. The Tudors were not a very admirable race. She, unlike her grandfather, father and sister, was incapable of stealthy intrigues. Unlike her two aunts and her sister, she never en-dangered the honor of womanhood. Like her brother, she was deeply and religiously principled, which assuredly was not true of the members of the family in gederal. Unlike Henry VII., Henry VIII. and Elizabeth, she was guilty of no arbitrary murder, no mur-ders in which justice was strained for selfish personal ends. She was not admirable, but, setting aside the untried Jane, she was perhaps, personally, nearer to being admirable than any other member of her race. CHARLES C. STARBUCK.

Andover, Mass.

THE EIGHT BEATITUDES-

Finding that the world had to a arge extent abandoned the practice of these priceless virtues, the purpose of our Saviour's Sermon on the Mount was to give them once more place in the minds of the people. they were to stand in brilliant con trast to the false standard of beatitude et up and sought after by the world. Our Lord taught them to His disciples, not for their day only, but that they might be delivered unto all na-

tions and to all times.

Existing conditions of society unfold the divine wisdom and vision of our Lord. For who has observed the trend of men's aims and ambitions to day and does not note a great need for the practice of these virtues? What means the wild, universal struggle for wealth and the tramping of our fel-lows in its pursuit, save the attainment of happiness through the hon-ors and pleasures its possession is preumed to bring?

But set against this false theory, which leads not to the happiness of heaven, is the first beatitude: Blessed are the poor in spirit for theirs is the Kingdom of heaven. Here, then, we have God's promise of eternal happi-ness. It is deserving to note, also that it is made only to those who school their affections against the evils o their wealth. God alone is the soul's complete happiness.

In the second. Blessed are the meek or they shall possess the land, we are taught to guard against anger. sion not only disturbs the tranquillity of body and soul but also dethrones reason and creates the desire for revenge. Observance of the second beatitude begets an affable speech and conduct towards our fellows and a justi fication of ourselves, both before God and men.

In the third, Blessed are they that ourn, for they shall be comforted. we are promised that real consolation for which so many, seek, but seldom find. Sin is the source of all sorrow. To experience real joy, therefore, we must free ourselves from sin. The remedies, to be applied are contrition, confession, penance and a firm purpose In comparison with the of amendment. In comparison with the consolation of these, the world has

nothing to give.
In the fourth , Blessed are they that hunger and thurst after justice, for they shall be filled, we are admonthey shall be filled, we are admon-shed to give to everyone that which is his due. This means the discharge of our obligations to God, to our neighbor and to ourselves. Having heretofore reviewed the duties embraced in these relations, further comment is here unnecessary. them faithfully means that justice will be secured. The concluding consideration of the subject will be found in our next review .- Church Progress.

There is about to be inaugurated a movement to raise the necessary funds to erect in the Westminster Cathedral, London, the Chapel of St. Patrick and the Saints of Ireland. Something be-

FIVE-MINUTES SERMON.

Third Sunday in Lent.

IMMODEST LANGUAGE. How pertinent to our own times are he words of St. Paul in the Epistle of to-day, addressed nineteen centuries ago to the Christians of Ephesus: "But all uncleanness, let it not be so much as named among you, as becometh saints. . . For know ye this and understand that no unclean person hath inheritance in the kingdom of Christ and of God."

There is no vice, my brethren, more common among men at the present day in all classes of society, from the professional man to the day-laborer, an the rich and the poor, the old and the young, than that of obscene or immodest conversation.

Among the better educated this poison of impurity is clothed in language which serves to veil its disgusting nudity, and thus the more securely to insinuate itself and to deceive the unwary; while among the less educate tener expressed in words that reveal its horrid filthiness and shock

ommon decency.

Listen to the conversation of almost any chance gathering of young men, and you will soon hear the double mean-ing joke, the attempt of some one to be witty, which serves as much to expo e the shallowness of his pate as the cor-ruption and rottenness of his miserable

Holy Scripture says that "out of the fulness of the heart the mouth speak-eth." How true this is! But if one were to use this criterion in judging the thoughts that fill the hearts of many amongst us, how debased and pitiable must be their condition!

And how shocking it is, my dear brethren, to meet a young man whose dress and manner at first give evidence of respectability and good breeding, but who, when an immodest allusion is made or an impure joke uttered, is the first to shout with laughter! Such a one is well described by our Blessed Lord as "a whited sepulchre, full of dead men's bones ''
And yet these whited sepulchres are

not very rare in the community. You meet them in every walk of life—in the counting room and in the factory, at the "respectable" club room as well as in the grog shop, and alas! may we say it, among Catholics as well

as among non-Catholics.
Yes, among Catholics, who have been elevated to a supernatural state through the merits and sufferings of our Lord Jesus Christ; whose hearts have been sealed by the grace of the Holy Spirit, and on whose tongue the Body and Blood of our Lord has often been placed— even these have dared to cherish in their hearts and express with their tongues thoughts and sentiments that would shock the moral sense even of the unregenerate.

Are they laboring under the incredible and awful delusion that they commit no great sin when they entertain or give expression to such thoughts? Do they think that they escape mortal sin when their impurity is expressed in the form of a joke or a pun, or when they by a laugh countenance and encourage the like impurity in others? Ah! my dear brethren, it is to be feared that too many consciences have been lulled to sleep by this cunning device of the devil.

The first introduction to sin for many one has been the listening with pleas ure to the double-meaning word uttered perhaps, by a companion, or while in the company of others. He was then put on trial not by the devil alone, but by the one also who uttered it. But the blush of modesty which rose instinctively to his cheek from a pure theart was by an effort suppressed through human respect, and the voice of conscience, that told him to administer a rebuke to the minister of satan or abandon his company at once, was hushed into silence, and the demon of impurity from that moment took pos

Take warning, then, my dear breth ren, from the words of St. Paul, and never countenance by a laugh or in any other way any offence against holy purity, in whatsoever form it may be expressed; "for know ye that no un clean person hath any inheritance in the kingdom of Christ and of God."

THOUGHTS FOR LENT.

Upon serious reflection we all become convinced of the necessity of doing penance for the sins we have com-mitted, but few of us carry out this conviction in practice. In this as in all other things that we find disagreeable we are given to temporizing, and thus suffer the golden opportunity of the present holy season to pass by rn-profited of. Will this half-hearted ap preciation of God's goodness avail us for salvation? Here is a very pertinent question.

Lent is unquestionably a time of God's extraordinary grace over and above the ordinary grace sufficiently given to all men. And surely it is God's right to demand a co operation with it on the part of man. What co operation does man give when he makes no effort to enter into the spirit of these days of grace, and supinely continues on in the same indifferent life God's mercy would now rose him from?

Lent is a time of contrition and amendment of life. For this very reason does Holy Church now multiply her fasts and exercises of devotion that the hearts of her children being moved

LIQUOR AND TOBACCO HABITS

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

y;
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross Fremier of Ontario.
Rev. John Potts, D. D. Victoria College
Rev. William Caven, D. D., Knox College.
Rev. Father Teefy. President of St. Mionael's
Ollege, Toronto.
Right Rev. A. Sweatman, Bishop of Toronto
Hon. Thomas Coffey, Senator, CATHOLIO
RECORD, London.

Dr. McTagart's vegetable remedies for the ilquor and tobacco habits are healthful, safe, he appeared healthful, safe, in expensive home treatmon s. No hypodermic injections; no publicity; no loss of time from business, and a certainty of ours. Consultation or correspondence invited.

Baby's Second Summer will be a happy, healthy summer if mother starts NOW to feed

Nestle's Food

Just add water-no milk. Always ready for use.
Sample (sufficient for eight meals) sent free to mothers. THE LEEMING, MILES CO., Limited, MONTREAL

to a sense of sorrow for their wayward ness they may begin to lead better lives. For the bringing forth of the fruits of contrition it is necessary that we undergo the pangs of remorse and self-inflicted suffering.

Daily opportunities for these most vholesome acts of penance are afforded wholesome acts of penauce are all us now in following the suggestions of the Church in the wise regulations she has laid down for our guidance. "He has laid down for our guidance. "He that would be My disciple let him deny himself, take up his cross and follow Me," says our Divine Master, and this s where Lent and its practices would lead us.

TEE PRIEST'S VESTMENTS.

How many people know the names of the vestments the priest wears at Mass, and that each one has a special signi-

Paste this in your scrap book, or better still, fix it in your memory. The vestments worn by the priest elebrating Mass are six

1. The Amice is a white linen veil, which the priest puts on over his head and shoulders. It represents the veil with which the Jews covered the face of Jesus when they struck Him.

2. The Alb is a long white linen

garment which reaches to the feet of the priest. It represents the white robe that Herod in mockery put upon our Lord. The Cincture, or Girdle, is the

cord tied around the waist to hold up the Alb. It represents the cords with which Christ was bound.

4. The Maniple, worn on the left arm, represents the chains put upon our Lord, and also the handkerchief with which Veronica wiped His face.

5. The Stole is a narrow band which

hangs down from the neck and is crossed on the priest's breast. presents the cords with which our Lord's neck was bound after His con-demnation. It is also the distinct sign of the priestly office and is used many other ceremonies and bless-

6. The Chasuble, or outer vestment. overs the body of the celebrant and represents the garment with which Christ was clothed in Pilate's court. The large cross upon the Chasuble re minds us of the cross placed upon Christ's shoulders. At Solemn Mass the deacon and sub-deacon wear vestments called Dalmaties, which emble the Chasuble worn by the celebrant of the Mass.

Lent Well Observed. "Subordination of evil inclinations

having their root in the spirit, is the great precept of the Lenten season. says the Catholic Citizen. "So let him who is prone to intemperance in liquor practice total abstinence during this month. Let the gadding votary of pleasure seek seclusion. Let the scold pleasure seek section. Let the scord fast by silence. Let petty dishonestics starve out of existence, and all other small vices have a like fate. Then when Easter Sunday comes around to gladden faithful Christian hearts with its mellow memories, the retrospect of a well-observed Lent will many times ecompense us for our self-denial.

Speaking of marriage, Bishop Colton "We ask our young men and women to take seriously to heart the command of Holy Church that they are seek partners of their own faith. Mixed marriages are to be avoided, as man and wife should remember that the first object of their union is to save their immortal souls and the souls of their offspring, and this can hardly be done unless they start cut in their mar-ried life with the same true faith and with the blessing of God imparted to them through the priest in a trul Christian marriage." The husband and the wife should be one. How can they be like one moral person if in the most important matter of religion they are divided ?-Catholic Columbian.

NOT A NAUSEATING PILL.—The excipient of a pill is the substance which enfolds the ingredients and makes up the pill mass. That of Parmelee's Vegetable Pills as so compounded as to preserve their moisture, and they can be carried into any lattude without impairing their strength. Many pills in order to keep them from adhering are rolled in powders, which prove namesating to the taste. Parmelee's Vegetable Pills are so prepared that they are agreeable to the most delicate.

Worms cause feverishness, meaning and

Worms cause feverishness, moaning and realisations and during sleep. Mother Geaves' Worm Exterminator is pleasant, sure and Hocust. If your druggist has none in stock, ges him to precure it for you.



Southcott Suit Co., LONDON, CAN.

Extended Insurance

Is an important privilege new given under all investment policies issued by the

North American

It means that any time after three premiums have been paid the insured may have his policy continued in force for its full amount for as long a time as the surrender value will provide. Liberal pro. visions, unexcelled security and an excellent return at end of investment period, are all obtained under a North American policy.

NORTH AMERICAN

NORTH

American Life

SOLID TO

CONTINENT

ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT.

L. GOLDMAN, A.I.A., F.C.A. Managing Director, JOHN L. BLAIKIE, W. B. TAYLOR, B.A., LL.B., Secretary

The Lawson Tornado!

Out of the many millions invested in various Securities during the thirty-five years of its history, not one dollar has ever been invested by

THE MUTUAL

ASSURANCE COMPANY OF CANADA

in Stocks or in any other kind of

SPECULATIVE INVESTMENT

All this Company's Securities are



DR. MACKAY'S

SPECIFIC FOR THE TREATMENT OF

ALCOHOLISM.

Used in connection with the Province of Quebec Probation System with Unvarying Success.

The City Council of Montreal has endorsed this marvellous discovery. The Finance Committee of Montreal recently voted \$500 to defray the expense of placing the medicine in each of the city Police Stations, as prompt application of the Treatment to bad cases will prevent the fatalities continually occurring in the cells.

No Sanitarium is required. The

Treatment can be taken at home. No special diet required. The desire to reform is simply necessary and spirits avoided for a few days.

This medicine is now within the reach

of all, the price baving been reduced.

The wonderful results obtained with the worst class of drunkards coming before the Judges of the Recorders'
Courts in Quebec and Montreal rants the statement that the dis Drunkenness can be cured-readily and surely—under ordinary circumstances and with the reasonable desire upon the part of an inebriate.

This treatment is simply the medicine of the medical profession — the only secret is as to its administration. Dr. Mackay's discovery is the result of 25 years of practice as a specialist

and expert. He is a member of the College of Physicians and Surgeons of the Province of Quebec. The Government of Quebec through the Judges ordered over 500 boxes of

the medicine for prisoners appearing in the Courts in 1904 — Official Reports establish 80 per cent of cures with these case .. With the public and official endorsation and the record of results published it is unnecessary to waste money ex-perimenting further. All communica-

tions private. The Leeming Miles Co., 7td.

MONTREAL. SOLE AGENTS FOR

DR. MACKAY'S SPECIFIC FOR DRUNKENNESS.

S CURED We wish veryone suffering with Fits, Epilepsy or ize 16-cz. FREE. Our remody has cured when all others failed The Dr. Romain Co., Dpt.C. Toronto, Ont.

O'KEEFE'S **Liquid Extract of Malt**



We have received great many letters from leading doctors bearing

testimony to this. By aiding digestion and supplying extra nourist ment it increases the flow of milk and builds up the mother's strength Price 25c. per 16 oun bottle: 30c. per doner bottle: 30c. per doner allowed for empty bottles when returned. Refer allowed for empty bottles when returned a fee by substantial substitutes said to be year.

W. LLOYD WOOD, Wholesale Druggis, TORONTO.

HOBBS

LIMITED **Memorial** and Decorative **Art Windows**

MANUFACTURING CO.

LONDON, CANADA





The New Century Washer saves both-nothing easier or more effective-nothing half so You sit to operate it, and a tubful f clothes may be thoroughly cleaned in ve mit intex. You cannot make a more rofitable investment—the profits direct and incleantal cannot be estimated. Lot al dealers sell it at \$5.50. Ask your caler for it. If he cannot show you the achine write us for booklet. THE BOY SWELL MANUFACTURING CO. LIMITED

HAMILTON, CAMADA

CHATS WITH

MARCH 25,

Some Prac when a young m the great world a other men of all co professions — espe-from home and ha in social intercours many blunders if h He should lay do for his own guidantited by these men, so as to established manners and to participate in I Deference to su the well-bred youn

ful toward age, thigh station. The ful toward age, high station. The reverence is due one's own import modest and is qui the just claims of extent. The conselves forward as of better men, oft sien when they at Starmers to ext. Slowness to exp young man largely compose "knew it all."

orly educated. ne does of the in the great uni among them, a upon their lips. sumptuousness. day will come, sense at all, we confident self as others, to think these will occumay help the pleasant way, e special informat is views be asl for him to take and monopolize Avoid detrac company of mer disparagingl failings of other

onld not sav to

ity require you comings known from doing furt charity of silen anding out the acquaintances of always speak filthy language or smile, lend those deprave stories. They society. Do r vent them from ge away; and by your manne to you. When te speak out a not necessarily fensive speech as to excite to to anger. No not be put to cept at a loss o stop it no ma

Be Ir Be true to the one duty the one the a cross when for a crown. day of your When it tim crown will be of your appar Your buried hepe and love will come to their palms.

The men fellowmen th most cheer good. They by their gen and aims of the grasp o Humanity is so do the p of that soil gladness of any good to have any aow.

If, in the stances, we nick oursel discourager ourselves directly on helping. Poverty

pearance

no excuse making a under any mendation mess will give of y dress. troduction position s appearance his should were unce his teeth

his clothe A busines would not his office could hav

Insurance

RCH 25, 1905.

t privilege new nvestment policies

merican

y time after three been paid the infor its full amount e as the surrender ide. Liberal pro-

ed security and an at end of investare all obtained merican policy.

LIFE

, ONT.

. Secretary nado!

. BLAIKIE.

sted in irty-five

ANADA

lar has

IMENT

oductive.

NLY \$3.65 ore friends, te

MONEY, No Sir. Not ample Watch" in your Only One Order filled te Chain with Lovely Slid

EFE'S tract of Malt

For nursing mothers D'Keefe's L'iquid Ex-We have received a We have received a great many letters from eading doctors bearing sestimony to this. By a iding digestion and supplying extra nouriskment it increases the low of milk and builds up the mother's strength. Price 25c. per 15 ounce

Price 25c. per 16 our bottle; 30c. per 16 dage allowed for empty bottles when returned. Refusa all substitutes said to be ust as good,
D, Wholesale Druggist,
TORONTO

BBS TURING CO. MITED acturers of

and Decorative Indows

, CANADA

FREE KOENIG MED. CO.,
100 Lake St., CHICAGO



ew Century

ective—nothing ess-ective—nothing half so operate it, and a tubful e thoroughly cleaned in ou cannot make a more ment—the profits direct unnot be estimated. Lo-it at \$3.50. Ask your he cannot show you the of or booklet. ANUFACTURING CO. LIMITED

CHATS WITH YOUNG MEN

Some Practical Advice. When a young man first goes out into the great world and is thrown among other men of all characters, habits and professions — especially if he is away from home and has had little training in social intercourse—he is ant to make in social intercourse—he is apt to make many blunders if he be all forward. He should lay down costain

many blunders it no be all forward.

He should lay down certain principles for his own guidance, so as to be benefited by these meetings with other men, so as to establish a reputation for men, so as to establish a reputation for men manners and good so the state of the men and so men and so the men and s

men, so as to establish a reputation for mice manners and good sense, and so as to participate in no evil by any of the ways in which that may be done.

Beference to superiors. First of all, the well-bred young man will be respectful toward age, superior wisdom, and high station. The failure to show this reverence is due to a false notion of one's own importance. Real worth is modest and is quite ready to recognize the just claims of others to their fullest extent. The conceited thrust themselves forward and occury the places of better men, often to their own confusion when they are called back.

Slowness to express opinions. When a young man is in a company

Slowness to express opinions. When a young man is in a company largely composed of his elders, it is a mistake for him to act as if he knew it all." Even if he be a college graduate and his acquaintances be only soorly educated, they know more than he does of the wisdom that is garnered in the great university of life. When he is talkative, positive and dogmatic among them, a quiet smile often rests areas their lips. They pity his preamong them, a quiet sinite of their less appear their lips. They pity his presumptuousness. They know that the day will come, if he has any common day will come, if he has any common sense at all, when he will regret his confident self assertion. To listen to others, to think, to compare, to learn, these will occupy his attention. He may help the talk along in a quiet, pleasant way, especially if he has any special information on the subject or if his views be asked. But it is not well for him to take the center of the stage for him to take the center of the stage and monopolize it.

Avoid detraction. In almost every

Avoid detraction. In Addisonable company of men the absent are spoken of disparagingly. Do not discuss the failings of others. Say, nothing, as a rule, behind a man's back that you would not say to his face. Unless charity require you to make a man's short-comings known, so as to prevent him from doing further injury, give him the charity of silence. Make a practice of finding out the good qualities of your acquaintances and get the reputation of always speaking kindly of the absent. Give no countenance to immoral and

Give no counterance to mandata and all the language. Never by word, act, or smile, lend any encouragement to those deprayed men who relate dirty stories. They intrude into almost every society. Do not listen to them. Do mot laugh at them. If you cannot prevent them from telling their vile jokes, go away; and if you cannot leave, show go away; and if you cannot react, stored by your manner that obscenity is odious to you. When it is a duty, hesitate not to speak out and denounce such talk—not necessarily with temper or with of tensive speech, but gently yet firmly so as to excite to repentance rather than to anger. Nevertheless if a stop can not be put to improper conversation ex-cept at a loss of the story teller's temper, stop it no matter how troubled he may

Be Irue to the Present. Be true to the present hour. It is the one duty that rests upon you the one duty that rests upon you—
the one that no man can neglect
and win the crown. You may find only
a cross where you confidently looked
for a crown. It is God's way. The
day of your coronation is not yet.
When it time for the crowning, the
group will be ready. In the comptery erown will be ready. In the cemetery of your apparent failures there will be a resurrection, and it will be to newwess of life, and your eyes will see it.
Your buried influence and energy and
hepe and love will rise again and these will come to your coronation waving their palms. Be true to your best. It

is all God exacts.

The men who have served their fellowmen the best are those who have most cheerfully sacrificed for their good. They may not have been beloved by their generation—for the thoughts and aims of the good are often beyond they are the productions to come may point with even a greater measure of pride.—Leigh Mitchell Hodges.

It is the living deeds of men and not the grasp of the masses for whom they the grasp of the masses for whom they toil—but they have planted the harvest. Humanity is not unkind. Nature is not forgetful. As rains filter into the earth so do the philanthropies of the noble-hearted sink into generous soil, and out of that soil there will spring forth the of that soil there will spring forth the gladness of the Lord. God never allows any good to go to waste, and so if you have any kindness to show, show it

Quick Decision Necessary.

If, in the battle with difficult circumstances, we are thrown down, we must pick ourselves up with quick decision, and not waste a moment in complaint or discouragement. We should emphasize to ourselves the necessity for picking co ourseives the necessity for picking ourselves up immediately, and going directly on, over and over again—both for our own benefit, and the benefit of those whom we have the privilege of

Your Appearance. Poverty is no excuse for a bad appearance. No business man, no progressive man will accept it. There is no excuse for it, as any one will find to his cost who is foolish enough to risk making a bad appearance anywhere or under any circumstances. No recommess will outweigh the testimony you give of yourself in your parson and dress. mendations as to ability or trustworthi

dress.

"A young man bearing a letter of introduction and recommendation," says Men,' called at an office, seeking a position as bookkeeper. The letter was invalidated by the young man's appearance. Though but twenty five, his shoulders were bent. His sentences were uncertain his aves his shoulders were bent. His sentences were uncertain, his eyes wavering, his linen soiled, his frayed necktie askew, his teeth disgustingly black, his face unshaven, his finger nails dirty, and his clothes unbrushed and worn awry. A business man who respected himself would not have such a frowsy man about his folloe. Every one of these faults soiled. Every one of these faults soiled have been corrected without cost, save of care. Poverty could not be pleaded as an excuse. That young

man will have a hard time, and will probably blame his friends, the times, and his luck for his failure, when his disgusting slovenliness is responsible.

Tests of Character. The things that oppose us are the things which God has sent to try us. He is laying adversity at our feet to test our patience or stimulate our faith; He is breaking up our nest that we may try our wings; He is casting us adrift that we may learn to use our

oars.

Strength of character is disclosed by the occasion, and God sends the occasion that we may see our character in its proper light. There is always opposition going up stream, there is none going down, yet no man with his boat's prow up the river goes over the catar-act. There is no test of character in drifting; there is in battling against wind and tide.

Riches that are Worh While. What is more common than to see men starve the soul, and paralyze the growth and expansion of the finer senti-ments, which alone make life worth living, for the sake of the coarser pleas ures of the senses, or in order to pile up material wealth, the effect of which

up material wealth, the effect of which is, as a rule, to draw us farther and further away from the life of the spirit?

There are hundreds of wealthy homes in this country in which one will not find a single inspiring book, picture, or statue, or any work of art of spiritual significance, — anything, in short, that elevates the thoughts of its inhabitants or temples their lives to finer issues. or touches their lives to finer issues. There is a great display of vulgar wealth, rich carpets and tapestries, and costly furniture, — a fortune in decora-tions,—but nothing whatever to appeal to the spiritual qualities.

In many a home of poverty we find more that inspires to noble living, that higher flights, than in the mansions of higher lights, than in the maistons of some of our millionaires. There are no costly paintings or tapestries, it is true, no priceless brac a brac, or crowd-ing of useless ornaments, — perhaps not even carpets on the floors; but one sees -worn volumes whose character reveals that of the owners, feels a sense of real refinement, and breathes in a spiritual atmosphere and an outflow of love and helpfulness that invests the humble dwelling with a beauty and charm mere money-wealth can not command.

Beauty of soul, goodness of heart and a cultivated spiritual nature are the furnishings that transform a hovel into a palace, and without which the most luxurious mansion is poor and tawdry and desolate.

It is not the possession of money that constitutes wealth, that gives the highest satisfaction and awakens the consciousness of noble achievement, the assurance that he is reading aright the

assurance that he is reading aright the sealed message which the Creator placed in his hand at birth.

Only soul-wealth, generous disinterestedness, the love that seeks not its own, and hands that help and hearts that sympathize constitute true riches and fill the possessor with the joy of one who knows that he is fulfilling the real purpose of his life.—Success. Some Helpful Thoughts

We know how the love of God has preserved the saints in tranquility and peace amidst all the greatest troubles and anxieties and persecutions of this world, the most violent sufferings of mind and bedy. Let us ask for love like that.

The conquest of the senses is an essential means to gaining the spirit of prayer. We must study to use them modestly and reverently, keeping them in order, and subjecting them to discipline.—Father Coleridge.

How many days have been spoiled by the unkind word, the angry mood, the foolish spite, or unreasonable prejudice. It is very easy for us to go forth any day and make life miserable for those

It is the living deeds of men and not the flowing words of finished discourse that tell the true patriots. It is not our green fields that make us love so tenderly our native land; it is the noble lives of our citizens, the glor-ious achievements of our forefathers, the characteristics of our people— these and a thousand other living things, around which cling our fondest memories and hopes, and make us love the land we call our home.—Father Corrigan.

The Joy of Overcoming. There is something in the very consciousness that we are master of the situation that confronts us, especially if it is difficult, that is a wenderful tonic. The sense of mastery, of victory in what we undertake, is a perpetual uplift to the life. It is a powerful tonic to ambition, a perpetual stimulus to en-

deavor. A man feels larger every time he surmounts an obstacle which, perhaps, seemed insurmountable. There is a sense of added power in every victory, a feeling of enlargement at the very

thought of overcoming.

A feeling of exultation thrills through the whole system when we have con-quered, when we have proved ourselves

quered, when we have proved curseives master of the situation. There is an exhilaration which accompanies the sense of victory that makes us long to undertake even harder things.

Achievement is not only a mental, but also a physical tonic. Thousands of semi-invalids and people who have the continuous for yours have suddenly of semi-invalids and people who have been ailing for years have suddenly blossomed into health and vigor after some great success or good fortune has come to them which has changed an iron to a velvet environment. The feeling that the wolf has been banished forever from the door by some great effort of ours is a wonderful stimulant to the physical being.

family from starving while he has been struggling to supply the missing link in his device — when the consciousness first dawns upon him that he has found the secret, that he has solved the mystery, and that henceforth all that has troubled and perplexed him is destined to be wiped away, that in place of the detraction, scorn, and contempt which have been poured upon tempt which have been poured upon him as a crank, there will be admirahim as a crank, there will be admira-tion, praise and fame, the change wrought both in the physical and the mental man is almost miraculous. The rebound makes a complete revolution in his life. Hope takes the place of despair, confidence of doubt, assurance of uncertainty .- Success.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Crucifixion.

Cora Hazelton passed through her convent school days as a great many girls do. Surrounded by religious influences, with the faith and practices of the Church carefully taught her, she entered into the spirit of it all as little as she possibly could. Religious instruction was to her only another kind of lesson, duller than geography but not quite so disagreeable as history which she cordially disliked. Of course when the other girls of her own age made their first Communion she did the same, going afterwards to the Sacra-ments as seldom as the convent rules permitted, and that in a very perfuncpermitted, and that in a very permitted tory way. She escaped as many of the extra devotions as she could, refused to think of being a Child of Mary, and what she was obliged to do in the way of visits to the Blessed Sacrament, the lifts life above the commonplace and the sordid, and that stirs the souls to which, on her introduction to society she would be freed.

Bright, clever and quick, Cora was adored by her schoolmates and liked by who grieved in secret over her thoughtlessness, hoping and praying that some of the good seed so seduously sown would one day take root. It was impossible not to like her sweet manners and charming ways, which won her the popularity she so thoroughly enjoyed.

Convent days having come to an end at last, Cora returned to her aunt, Lady Charrington, who owned a big London house, an enormous estate in Hamp-shire, and who, wherever she was, lived the life of a fashionable woman of the world. Cora's parents having died when she was a baby, she had been sent to her mother's sister, together with binding instructions that she was to be brought up a Catholic, her mother to be brought up a catolic, her mounds having been received into the Church a year after her marriage. Lady Charrington, who took everything concerning this world and the next very easily, had expressed a little mild surprise at the brief letter announcing her sister's and thore her interest. change of faith, and there her interest ceased. Her natural virtue of honor obliged her, according to the terms of her sister's will, at least to provide the little dark eyed child with a Catholic

governess until she sent her to the aforenamed convent. There certainly never was any one There certainly never was any one more bent upon enjoying herself than the said Cora, who was a tiny person rather reminding one of a robin. Her restless eyes were very bright, there was a lovely flush of red through her dark complexion, and as when her pretty lips opened they revealed nutwhite teeth, the whole made up a very white teeth, the whole made up a very taking face. She had petite, graceful figure, and the laugh so often heard was very childlike and musical. Cora smiled on the world, and her world smiled on her.

Until she came out she had known very little about gay society, and with her to know was to love, so that she soon was absolutely fascinated and charmed by it. Pretty, rich and young, she attracted the attention she loved The men who have served their may feel proud, but it is better a thoumay feel proud, but it is better a thou-sand times to be making a past to which generations to come may point with even a greater measure of pride. exclusion of deeper thoughts. As Lady Charrington was a very easy-going person, and her cousins pleasant girls, her home was an agreeable one. Cora had not long been lancee into core had not long been the society before the impressions, slight as they were, of her convent days were thoroughly effaced, and she became imbued with that "worldliness" which a holy writer says is "only not a sin, ecause it is rather a state than an act, or if you will, it is a name for an attitude of the soul towards God which is sinful." As there was no reason to suppose that she had a vocation for the gious state, it was clearly her duty religious state, it was clearly her duty to take her appointed place in that position of life to which she had been born, but, as a Catholic, in making pleasure the end and aim of her exist ence, she was distinctly wrong. Amusement with her was not taken by way of recreation; moderation was not considered at all in the matter, and it never occurred to her to devote a due proportion of her time to God. She ould not at all have agreed with the saint who said that balls should be enjoyed as we eat mushrooms, "few in number and far between." She liked

> nighty God, more indifferent to all and everything not connected with this world.
> So worldliness, which is a very insidious form of self-love, grew up like a malignant weed in her soul, effectually crowding out the flowers of humility, charity and self-denial. When she first neglected her morning and even world. nrst neglected her morning and even-ing prayers, her conscience gave a twinge or two, but she soon ceased to feel them, or to have much compunc-tion if she broke the laws of abstinence at a dinner-party, or stayed away from Mass if she had danced too late into Sunday manning to feel at all diagonal

as much as she could get of everything

of the kind, gradually becoming more and more absorbed in the pursuit of pleasure, and more forgetful of Al-

never opening a spiritual book and knowing few Catholics, she cut herself off from all that could recall her faith Cora was extremely happy. The gay world which has much that is alluring and bewitching has a great deal in its power wherewith to reward its material. votaries. The cynic may say the joys are fleeting, those satiated with its pleasures may cease to care for them, people cut off from its amusements may affect to despire them, others from lack of taste for them may make other worlds for themselves. Still, there they are, the pleasure of this worlds—actual, tangible means of happiness which possess veritable joys of their own. The many warnings of our Lord and His beloved disciple against loving the world would not have been given had there been no danger from its attractions. People do not require to be told not to love what is in itself repellent and repulsive and they do need to lay to heart the truth that danger lies in what seems so

fair.

Cora was becoming more and more selfish, her heart filled with foolishness, caring very little about the Church, the poor or the suffering. She was out of the way of hearing much about the latter, and it never occurred to her that she had distinct duties to perform to all three. It was very much pleasanter not to think about helping the Church, or succouring the noor, and Church, or succouring the poor, and such being the case Cora shelved the

subject very successfully.

One cold day in early spring she was in a high state of glee and excitement, her face positively glowing with de-light as she entered a pretty morning room of her aunt's town house, where Lily and Violet, her twin cousins, were seated, the former at her easel, the latter with a novel.

"More presents!" exclaimed Lily as she noticed her cousin was laden with parcels in brown paper. "Yes; aren't I lucky?"

TO BE CONTINUED.

GRACE REFORE MEALS.

The Church has established prayers chich should be said before and after neals. In religious communities these prayers are always said, and are some-what long. But for the faithful gener-ally, the Church has made them so short that even the most simple people can and should say them always before and after meals. The prayer before the meal is this: "Bless us, O Lord, and these Thy gifts we are about to and these Thy gifts we are about to receive through Thy most gracious bounty, through Jesus Christ, Our Lord. Amen." And when the meal is over, we should say: "We thank Thee, O Lord, for these thy gifts, through Jesus Christ, Our Lord. Amen."

That is not much to ask from any one of us for the food that nourishes our heady. And yet how few there are

our body. And yet how few there are who ask God's blessing on the food they are about to eat, or to thank Him

for the victuals they have eaten.

It seems to me that many a quarrel and many a complaint made about the food, or the way it is cooked or served, would be averted if the blessing of God had descended upon the eaters and their food before the meal began, and, again, that better health and more again, that better health and more peace in the family would result if all when they got up from the table would say, in all sincerity of heart: "We thank Thee, O Lord, for these Thy gifts." And they are God's gifts. Do not forget this, dear brethren, whatever comes to us is from God. The san with all its power to make us bright and cheerful as well as the rain bright and cheerful as well as the rain that helps the earth to give us the fruits and vegetables we need, both are the result of God's providential ways; and we must be grateful to Him for sunshine and rain.

Away with all complaints about the weather, and away with all fault finding about our food, and let us be more the head of the family say the prayer before and after every meal. Await the results! We promise you that God's blessing will follow. Begin today.—Paulist Sermon.

A MYSTICAL BODY.

The Church of God is more than a mere organization, such as are all other societies which are constituted by the aggregation of independent individuals and receive their strength and life from without.

The Church is a living organism, The Church is a living organism, pulsating and throbbing with a vitality more potent and active than the union of body and soul effects within ourselves. St. Paul refers very plainly to this organic union of the Church when he calls her the mystical body of Christ

he calls her the mystical body of Christ, and teaches us that this mystical body depends for her very life upon the communion of all her members with Christ, the head.

The episcopate is the very heart of this mystical body; and the Holy Spirit, operating through the Bishops, diffuses the very life blood of the Church throughout her members. Therefore, to the Apostles, and there successors, the Bishops, Christ gave Therefore, to the Appostes, and there successors, the Bishops, Christ gave the commission: "Feed My lambs; feed My sheep." To the episcopate our Lord entrusted the pastoral staff of the shepherd to rule and govern, to the shepherd to rule and govern, to lead the flock to green pastures of sound doctrines and right morals; and; wherever the Bishop places the seat of his authority, there we find the centre of spiritual activity, whence radiates supernatural light and flows divine grace to every pook of the discess grace to every nook of the diocese. This seat of authority is the cathedral, the ethedra, the teacher's chair in the highest and holiest sense of the term. -Archbishop Farley.

WINDSOR SALT is the best Salt for Table and Dairy-No adult. eration - Never cakes.



INCUBATORS

Now is the time to secure the CHATHAM INCUBATOR

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

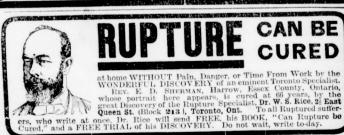
N. S. CORNELL, Mgr.

No. 9 Market Lane - London, Ont.

LIQUOR HABIT PERMANENTLY CURED.

Good News. To all man and women who have become enslaved by the soul des'roying vice, drunkeness, and to those who are on the way of becoming slaves to drink, here is indeed good news. ARCTOS will quickly and permanently destroy all taste for liquor tit is a sure and lasting cure as hundreds can testify. Can be administered unknown to the patient. Quickly restores shattered nerves tones the appetite and digestive organs and rehabilitates the entire system. ARCTOS is guaranteed to cure. Money refunded in case of failure. Price of ARCTOS two dollars per treatment. Sent by mail, securely sealed, to any address, hegister all letters containing money.

The Victor Medical Company, Toronto, Can.



AN AID TO MOTHERS.

Derangement of the stomach or Derangement of the stomach or bowels is responsible for most of the ailments that afflict infants and young children. For keeping the stomach and bowels in order nothing DR CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduate Philad-libia Dental College. 189 Dundas St., Phone 1381 stomach and bowels in order nothing can equal Baby's Own Tablets, that is why children in the homes where these Tablets are used are bright, good-natured and healthy. Mrs. Joseph Wallace, Shanley, Ont., says: "I have used Baby's Own Tablets for ing about our food, and let us be more generous in our thanking God for rain or shine, and let us establish in every household the truly Catholic practice of saying the grace before and after meals. Begin it to-day at dinner. Let the head of the family say the prayer of the prayer no opiate or poisonous "soothing' stuff. Sold by all medicine dealers o by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brock-

ville, Ont. To discern and deal immediately with causes and overcome them, rather than to battle with effects after the disease has secured a lodgement, is the chief aim of the medical man affected. Anti Consumptive Syrup is the result of patient study along this particular line. At the first appearance of a cold the Syrup will be found a most efficient remedy, arresting development and speedily healing the affected parts, so that the allment disappears.

affected parts, so that the aliment disappears.
How to Cleanse the system —Parmelee's Vegetable Pills are the result of scientific study of the effects of certain roots and her upon the digestive organs. Their use has demonstrated in many instances that they regulate the action of the liver and the kidneys, purify the blood, and carry off all morbid accumulations from the system. They are easy to take, and their action is mild and beneficial; IS CAUSED BY INDIGESTION K. D. C. and K. D. C. Pills are guaranteed to CURE this trouble or mond. CO. Ltd. . www. Glasgow. Free Samples. N. s., & Boston, Mass.

D. A. STEWART Successor to John T. Stephenson Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises.

104 Dundas St. 'Phone 459; GEO. E. LOGAN, Asst. Manager. Fifteen Years' Experience.

PROFESSIONAL TOTAL

HELLMUTH & IVEY, IVEY & DROMGOLE -Barristers. Over Bank of Commerce, London, Ont.

DR STEVENSON, 391 DUNDAS STREET, London. Specialty—Surgery and X. Ray Work. Phone 510.

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

W. J. SMITH & SON

UNDERTAKERS AND EMBALMERS

113 Dundas Street

OPEN DAY AND NIGHT

POULTRY SUPPLIES



LARGE CATALOGUE FREE L A J. Morgan

PHONE 586

Good Looks

are characteristic of the TRULY GOOD, even though in form and feature one might border somewhat on the homely-

Church's Cold Water ALABASTINE

on the walls of any home will do more to enhance good looks IN HOME SURROUNDINGS than anything else that can be used.

ALABASTINE IS GOOD, looks rich, and is healthful. Wall-paper, with its arsenical coloring matter, and moulding paste, gives a room a stuffy smell and impregnates the air with disease germs. Save money in decorations and doctors' bills by using ALABASTINE. Write us for booklet.

Alabastine is for sale by Hardware and Paint Dealers everywhere. Never sold in bulk. Address

The Alabastine Co. Limited, Paris, Ont.

ITALIAN WORKING MEN.

Does the Catholic Church it Italy stand aloof from the working people? Do the working classes maintain an indifferent or a hostile attitude toward the Church? Is there in that country among the laboring population a feeling of constraint with regard to the Church as there is in this country between a as there is in this country between a corresponding class and the various Protestant churches? Does the working man in Italy so suspect the Church of lack of sympathy with him and his problems that he takes small interest in Church affairs? Does he avoid in Church affairs? Does he avoid church-going through a feeling that he has no place there? Is there, in fine, in Italy a church-labor problem such as so many Protestant preachers and editors in America recognize as existing (so far as their denominations are concerned) here in the United States? Evidently, not. Everything, on the Evidently not. Everything, on the contrary, points to the fact that the Catholic Church is the Church of all

Catbolic Church is the Church of all classes in Italy as she is elsewhere.

Recent proof of this comes under our eye in the Feb. 9 issue of the Christian Register. A writer in that Unitarian paper, whose article as a whole shows little trace of sympathy with the Catholic Church, was witness recently to the public welcome given by the people of Palermo to the new Archhishop. of Palermo to the new Archbishop, Monsignor Lualdi; and was pleasantly surprised to find that on that occasion, in the great cathedral, the working men of the city, in all their fraterni ties, stood with banners furled, closely packed from door to altar-rails. No such thirg he believes could have happened in Ergland. The common people would not have a prominent place at such a function in Great Britain. The poor man in that favored land of the Anglo-Saxon could not afford to dress

well enough to go to church, but, in Palerno, "dress does not count," says the writer; and she continues:
"It was a touching sight—the interior of the cathedral, that day. The entire floor, filled with artisans, men entire floor, filled with artisans, men who earn their living, and a scanty one as a rule, by their daily labor, and all so orderly, self respecting, brothers of Christ, and of the highest in the Church. And their little boys from five to fifteen! There they were standing on the costly inlaid altar-rails, perched high on the top of confessional-boxes, clinging to saints and angels. boxes, clinging to saints and angels wherever they could find a place from which to see over the heads of their elders. Many of them were far from washed and combed for the occasion. Their boots or shoes were white with dust or mud. No one rebuked them. One thought of 'Suffer them, forbid them not, of such is the Kingdom.' Into this midst, preceded by chanting choir, with the great bells ringing peans overhead, and organ triumphantly expressing the gladness of the throng, the really fine noble looking Arch-bishop came up the aisle to his throne."

And in the great procession in honor of the Archbishop the working men were seen in all their strength. The writer says that all the working men of Palermo, in their ordinary working clothes but carrying banners of many colors, took part in the procession.
"On and on they came, quietly, without haste, without rest, until we wondered if their long line would never and" she writes.

There are good people in this country who, viewing the Catholic religion as an abomination, and believing the highly colored reports of Protestant missionaries in Italy, contribute money for what they expect will be the speedy "evangelization" of Catholic Italy. They believe in their simple-mindedness that the common people of mindedness that the common people of Italy are growing tired of the Catholic Church. We wish they all could have church. We wish they all could have seen this impressive popular welcome, and the part taked in it by the laboring population of Palerno.—Sacred Heart Review.

BIGOTRY PUNISHED.

Rev. L C. P. Fox O. M. I., in Donahoe's. urban district was a large convent called St. Margaret's. The inhabitants of the capitol of Scot-land were like all the rest of the Presbyterians in their various branches rampart in their bigotry against all that was Catholic, and nothing vexed them more than the existence of this convent with its secluded sisters and aristocratic pupil in their Calvinist neighborhood, so they were ever on the watch for some plausable means of attack. The nuns had bought a large family pig for family use. Now, there are few family animals that can utter more exeruciating noises than a so when the cart containing the bruce, securely tied up in a sack, stopped at the great entrance door it took three or four strong men to get the pig within the convent grounds. The door was immediately closed amid the unearthly screeches and squalls of the new visitor, but not before some passerby, respect-able merchants, or professional men on their way from their villas to their screeches and squalls of the new visitor, but not before some passerby, respectable merchants, or professional menon their way from their villas to their places of business, had time to witness the struggle and to hear the screams of one who, they imagined, was a captured lady about to be immured as an unwelcome guest in the terrible prison of the convent. They shook their head at one another, and then proceeded on their way. But the following morning two of the chief newspapers of the city had leading articles of considerable length giving the history of the capture and imprisonment of a victim of the cupidity of those infamous nuns, whose presence was such a disgrace to the community at large. The Bishop, without delay, consulted an eminent Catholic lawyer who resided in Edinburg, and took an action for libel of one thousand pounds each against the proprietors of these two papers. In due course of time the trial came on, and resulted in a verdict in favor of the plaintiff. The judge spoke in scathing language of the slanders which had been printed and circulated over the entire country by the two newspapers and condemned by circulated over the entire country the two newspapers and condemned by name the authors of these false reports. the two newspapers and condemned by name the authors of these false reports. He even added that if the Bishop had claimed five thousand pounds as damages against the papers, instead of one thousand, he would gladly have given him all.

Let us make acts of oedication, saying to our Lord, "Thou biddest ua, O my Saviour, 'Come unto Me.' Behold, I wish to leave everything that hinders me, in order to haster to Thee.' Let us lay at our Lord's feet our pride, our vanity, our self-love, our impatience and hasty temper, our sight had cowardice, crying out, "O burning Fire, consume them utterly, and give to us Thy lowilness!"

SEPARATE SCHOOLS.

SEPARATE SCHOOLS.

The question of Separate Schools is now the great ansorbing topic of the day. For the ready reference of young debaters defending Catholic rights, the Rev. Albert McKeon S. T. L. of St. Columban. Oat. has sent The CATHOLIC RECORD a number of clear-cut arguments that Dr. Sproule and the Mad Mullish of Ontario will find impossible to answer:

1. "The moral rights of the minority in Alberta and Saskatchewan must be safe, guarded for ever against the prijudices of the majority whether Catholic or Protestant."

2. The rights of conscience are more precious than Provincial rights. Therefore "bands off" the rights of the minority in the North-West.

3. The educational clause of Sir Wilfrid Laurier's Autonomy Bill is not intended to be a coercive measure: on the contrary Sir Wilfred's educational clause will resolve coercion impossible. The new provinces will have both Separate and Publicschools. The tax payers will be allowed to take their choice, but none shall be compelled to support both systems.

4. The coercion of Orange ascendency broods like a curse over Manitoba, where Catholics are compelled to pay taxes for the Public schools as well as for their own schools.

5. All Catholics coming to Canada should be warned in time not to purchase isnd or take up their abode in Manitoba, until the Legislature of that Province repeals its Coercion Act, changes its policy of taxation without representation, and grants freedom of conscience in the matter of education. In the meantime all immigrants should be directed to locate in Ontario, Quebec Alberts or Saskatchewan where a dual school tax is never levied.

6. No Provincial Legislature in Canada should be endowed with power ta comput the

tied.
No Provincial Legislature in Canada build be endowed with power to compel the nority, whether Catholic or Protestant, to port a school which excludes the religion Jesus Christ and propagates either heresy or ideality.

minority, whether Calmons or processing of Jesus Christ and propagates either hereey or infidelity.

7. Either Catholicity, hereey or infidelity is propagated in every school in which the history of Catholic countries is taught. When Catholics are in the majority they never compel Protestants to support Catholic Separate schools. We Catholics are able and willing to support our own schools. Protestant money is never accepted for that purpose. Laurier is not "forcing" Separate schools on the new Provinces, because for thirty years Alberta and Saskatchewan have had Separate schools. Lurier's bill merely safeguards the vested rights of the minority and gives equal rights to Catholics and Protestants. The Nhillists, Anarchiese, Orangemen and Bapists are all opposed to religion in the schools.

8. We Catholics demand no privileges except such as we are prepared to concede to all non-Catholic der ominations. The Protestant sects flad it impossible to agree amongst themselves as to what Christian truths should be taught in the Public schools and that is the sole reason why they cry out to "banish religion from all schools, Public and Separate." That is precisely what infidelity wants. When faith is dethroned infidelity regns supreme. In Manitoba infidelity has won the battle. In that unhappy Province all Christians are taxed to have "no religion," i. e., infidelity propagated in the Public schools in all such schools the Catholic religion; i. e., infidelity propagated in the Public school is either ignored, ridiculed or slandered. Who ever heard of an anti Catholic backer explaining the Public school history of the exceent necessary when set the schools has chools.

9. The Catholics of the new Provinces have bad Separate schools for over a quarter of a

misrepresenting usans to be compelled to attend such schools.

9. The Catholics of the new Provinces have had Separate schools for over a quarter of a century and the attempts made by certain fanatics to fasten the godless Manitoba system on Alberta and Saskatchewan deserve the condemnation of every champion of equal rights. If Protestants want Separate schools as they have already separate sects, by all means let them have them. The Catholics do want Separate schools and the force (9 or coercion (9) required to saddle Separate schools upon the new Provinces bears a striking anology to the "force" or coercion required to induce a crowd of school boys to accept a basket of big red apples.

upon the new Provinces bears a striking anology to the "force" or coercion required to induce a crowd of school boys to accept a backet of big red apules.

10. One Godless system of schools for all is simply coercion for all. The Church alone received a commission from Christ to teach all nations (Matt xxviii. 19) The assumption that the state has a right to teach and guide our conscience is not a Christian idea. This assumption originared in pagan times when the State was deified and worshipped as a divinity. But Christianity broke down the idois of paganism-including the deified state—lifted up man from his degradation, sanctified and beautified his immorral soul, changed it into a temple of the Holy Ghost and no Provincial Premier of the Dr. Sproule type will ever be allowed to intrude.

11. It is frequently stated that the Public school is the great palladium of liberty and morality, And yet our prisons and lunatic asplements and the state of the control of the passions. The Public schools of the United States are turning out wast hordes of graduated pagans that know nothing of obedience to authority, nothing of justice, nothing of the Divine Command "thou shall love thy neighbor as thyself." The results are given in the daily napers, theft. robbers, ordered in the control of the contro

12. Catholic missionaries were the pioneers of civilization in Alberta and Saskatchewan, and so the just and legal rights of Catholic parents to have their children trained in schools equipped and paid for by Catholics cannot be desiroyed or prejudiced without smashing the British North America Act into its original atoms. Tae Laurier bill is not a coercion act. It will prevens coercion and coerción act. It will prevens coerción and give equal rights to all. And yet it is worse for a Provincial Legislature to coerce a minor-ity that is right than for Lurier to coerce a Provincial majority that is in the wrong.

A SUMPTUOUS GIFT TO BISHOP SCOL

CAPPA MAGNA OR ROBE OF STATE PRE-SENTED BY FRIENTS.

A CAPPA MAGNA OR ROBE OF STATE PRESENTED BY FRIENTS.

His Cappa Magna, or Robe of State, was
awaiting Dr. Scollard on his return to North
Bay as Bishop of the diocese. It is made of
royal Russian ermine, and is the work of
Robertson & Co., the famous furriers of St
James street, Montreal. It is a thing of
beauty and a joy forever. It will last a life
time and his friends will everywhere pray that
he will wear it for more than fifty years at
least—ad multos annos. Its cost was \$425.
It is the joint grit to the young Bishop of Hon.
Wm. Harty, Kingston; W. J. Poupose, Erq.,
Montreal; and M. P. Davis, Erq., Ottawa.

—Peterborough Examiner, March 15.

A GOOD BOOK. To the Editor;

To the Editor of the CATHOLIC RECORD

To the Editor of the CATHOLIC RECORD:

Dear Sir—Allow us in your columns to contradict the following statement which lately appeared in the Toronto daily papers. "At the semi-annual conference held at St. Joseph's Convent the Archbishop of Toronto instructed the Sisters that no more postulants should be received in the Order as teachers unless they had passed the examinations and received Government certificates." Fermit us to state that no such conference was held and no such instructions were, at any time, given Our apology for directing attention to the paragraph above quoted is, that it is misleading, because it may deter young ladies who would prove most eligible candidates from seeking admission into our Congregation. That the ducational training of the community members dealined to teach, does not end with their entrance into the Congregation but is continued for a long period after, is a fact that the leading educationists of the Province can substantiate.

THE SIS ERS OF ST. JOSEPH.

St. Joseph's Convent,
Toronto, March, 18, 1905.

ST. PATRI K'S DAY

In Lordon.

In Lordon.

Two Masses were celebrated in the Cathedral, the first one being at 8 o'clock celebrated by Rev. J. Aylward; the last a High Mass, the celebrate bing Rev. Father White, with Rev. Fathers Aylward and Egan acting as deacon and sub deacon respectively. His Lordship the Bishop occupied the throne at the High Mass, being attended by Father Stanley. A sermon appropriate to the glorious feast that day being universally celebrated, was preached by the Rev. Father Sanley, his tx; being chosen from Esclesiasticus, chapter 4i; "Let us new praise men of renown and our fathers in their generation. Good things continue in their seed. Their posterity are a holy inheritance and their seed hath stood in the covenants. And their seed and their glory shall not be forsaken, Let the people show forth their wiedem and the Church derlare their praise."

In the evening a connect and lecture was given in St. Mary's Hall, corner York and Lyle streets, the proceeds being in slad St. Mary's church. Rev. J. T. Aylward, the corner of the Varhedral, delivered the lecture.

That the sentiments so ably expressed by the R. V. Father in the course of his lecture were thoroughly appreciated by the large audience was evidenced by the froughout the ball when a peculiarly striking or happy allusion was made to some notable event in the chroquered destiny of oid Ireland, or to the timely and heroic action at a critical period of her history of some one or other of the noble band of self sacrificing men who so unflinching, if looked after her best interests. Particular mention in this respect was made of the Ravelland Connell, Charles Steary Gratan, Daniel O'Connell, Charles St

ushered in an era of true liberty, prosperity and freedom for her sons and daughters.

In Kinkora.

For the first time, perhaps for years, the feast of St. Patrick was celebrated like it was this year in Kinkora. The celebration was a most successful and enjoyable event. The whole barish was en fete from morning to night. The High Mass at 10 o'clock was attended by the whole congregation, and very many received Holy Communion. The Mass of the Angels was rendered to perfection by the children; nothing was more impressive than the singing of the children. The plain shant Mass was rendered according to the wish of the Holy Father. Rev Father Laurendeau gave a very induced the state of the wish of the parish. St. Patrick and the wonderful work he has done amongst the Irish people in Ireland. In the evening the concert was rendered by the children; a sketch of the life of St. Patrick was given by three young boys (three Patrick's). Different songs and recitations were given by the children. It was certainly one of the most successful concerts ever held in Kinkora. In Cobourg.

In Cobourg.

The concert given by the pupils of the Separate school, under the direction of the Sisters was, we are pleased to know, a decided success. A splendid programme of vecal and instrumental music was well executed. The pantomine, The Harp († Tara, was most artistic. The Opera House was crowded.

FROM SASKAICHEWAN, N. W. T.

We print with pleasure the following letter from Very Rev. J. C. Sinnett, V. G. Prince Albert, Sask.:

The Cathedral of Prince Albert.

March 10th, 1905.

The Earholic Record, London, One.

Mr. Editor—Sir—As I receive a number of letters from Ontario in reference to this country as to farming and mixed farming prospects I think it shall save time to all concerned if you will kindly print in your cast paper my humble opinion. I am not an agent I have nothing to do in this matter before the future needs no words from me-facts have speken long since. "Homesteads" [160] acres) may yet be had on the usual conditions of which the following are the chief; residing on the "Homestead" for eighteen months out of the thirty-six months. A small house and stable, a few acres broken within the three years. Do I advise our people selling out their farms in Ontario and come herr. No—If you have a farm keep to it. But in many of our families there are three or four pernaps more sons. The old home—the dear old home of father and mother, around which cling the sweet memory of child aood—the old cling the sweet memory of child aood—the old cling the sweet memory of child aood—the old ching the sweet memory of child aood—the old home of the parties of wood and carriers of water for all time. By coming here they shall follow the crowd, flock into the cities, for which they are all prepared, where they become the hewers of wood and carriers of water for all time. By coming here they shall in a short time, have a comfortable home and splendid prospects for the future. Others have done so before them—and are daily, doing so. It merely requires a little pluck, if any of our young me—married or o herwise—are thinking of coming west. It convenient, please include a not convenient is no hecessary. Bates may be had from C P. R. Agent. Thanks. Mr. Editor. Yours fat

The Rev. Dean Egan, of Barrie, will give a lecture subject. "Reading" to the young men of St. Michael's Cnoral Society, in St. Michael's Hail, 266 Church Street, Toronto Thursday evening Mar. 23, 1935, tt Sp. m. All young men are invited to attend.

FROM LINDSAY.

Tuesday, Mar. 15, was the first anniver the death of the late Sister St. John Joseph's convent, Lindsay. At 7.30 Rt High Mass was celebrated by Ven, deacon Casey. The number of pupils verved Holy Communion showed that the loved teacher was not forgotten. M teaching and example ever remain hearts of her pupils to encourage and stem_throughous life. Requiescat in p

DIED.

KEATING — Died in Mildmay, on March after a short illness, Miss Keating only sist of Patrick Keating. May she rest in peace!

Easter Decorations

Easter Decorations

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

TEACHERS WANTED. TEACHER WANTED MALE OR FEMALE
for R C. S. S No. 7 Township of Roshesto-Duies to begin May 1st, 1905. State qualifection expansions and vasily aplays expected.

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

AME CVINDSO SECOND

No Argument Will Convince a Women

that a flour is all right, if she can't make good bread with it. The one argument that wins every woman in favor of ROYAL HOUSEHOLD FLOUR is, that it never fails to turn out the most beautiful Bread and Cake and the most crisp and delicious Pastry when used according to the very simple "Royal Household" recipes. That one fact outweighs all the theories of two thousand years.

No other flour has ever made so many intimate friends among Canadian women in so short a time.—Perhaps it's because "Royal Household" is made by the new electrical process—that makes a wonderful difference in flour.

Your grocer sells "ROYAL HOUSEHOLD" and you can have the recipes by simply sending your name and address to The Ogilvie Flour Mills Co., Limited, Montreal, and mentioning the name of this paper.

EPILEPTIC GUARANTEED CURE

Epilepsy, Falling Sickness, St. Vitus Dance, Nervous Scasms or Convuisions permanently cured by the New Discovery VICTORINE after all known means have failed to cure.

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

EATON'S MAIL ORDER NEWS TORONTO MAKE YOUR HOME ATTRACTIVE



"Inspiration"

You had better take advantage of these specials we are offering to our red-town friends, if you are interested in economical buying. The extent our Mail Order Department is unlimited. Customers in all parts of Canadtest to its usefulness. Are you one of our customers? We have ected this attractive special, a complete cushion outfit, for this week. Prices of materials as follows-

No. 414. 1 Beautiful Lithographed Cushion Top....... Special .25 1 Plain Art Ticking Back to match..... 1 Silk Finished Cushion Girdle, heavy tassels Special '.49 1 Russian Down Cushion Form, 24x24

Special, complete 1.54

Or we will make the cushion for 71c. extra. Any parts can be purchased separately at prices quoted. It is necessary that you give number when ordering. Watch this paper for our special next week. Our Catalogue is ready. Write for it.

AT. EATON CO. CANADA

Pictorial Prayer-Book for Children

Mass and Way of the Cross Illustrated.

POST-PAID, 10 CENTS. Catholic Record Office

LONDON, CANADA.

Meets on the 2rd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albim Block, Richmond Streen, Rev. D. J. Egan, President: P. F. Boyle, Secretary THE BEST SCHOOLS AND ACADEM. IES SHOULD USE THE BEST

BOOKS. The latest and best books on the market are: The Collegiate Composition Book, 40 cents, The Collegiate Science Note Book, 35 cents The School Drawing Portfolio, 40 cents. Published and copyrighted by the Chas. Dapmen Co.

contain a scholar's work for several years in these subjects. Each cover is complete with pad of paper suitable for subject—and with valuable sets of rules and helps for scholar and teacher. Extra pads of paper may be had and inserted at any time—or sheets may be taken out in a moment. They make the work in drawing, composition and science, interesting, continuous and valuable.

able.
The most economical books of their kind—will last for years—strong, neat and cheapest in the end.
In use in the leading schools of Ontario and highly commended.

In use if it is a substitute of the publiship commended.

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

We believe they will give the fullest satisfaction wherever adopted. To introduce them we will send sample conies of each of the books, prepaid, on receipt of \$1.

CATHOLIC RECORD, London, Can.

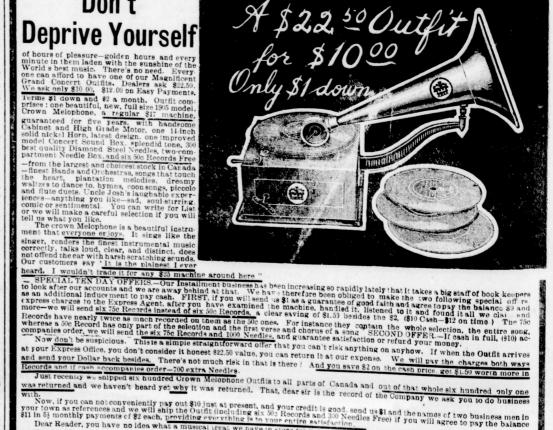
I WOULD LIKE EVERY WOMAN

Manager SOUTHCOTT SUIT CO. London. Can.

"A SPOILED PRIEST." by Rev. Father Sheehan. This, the latest work of sa'e at the Ca holic Record Office. Mailed to any address on receipt of one dollar.

Easter Cards, 30 Cents a Dozen, Post

Don't **Deprive Yourself**



with.

Now, if you can not conveniently pay out \$10 just at present, and your credit is good, send us \$1 and the names of two business Now, if you can not conveniently pay out \$10 just at present, and your credit is good, send us \$1 and the names of two business men in \$11 in \$\frac{1}{2}\$ monthly payments of \$2 each, providing view withing is to vapor entire satisfaction.

Dear Reader, you have no idea what a musical treat we have in store for you. We have hundreds of letters from delighted purchasers that testify to the infinite superiority of our Crown Melophone over all other machines at twice the price. Write for copies.

Remember—Our Special 10 Day Offer—is good for only 10 days—not two weeks or a month—inan 10 days.

Machine Dealers—191 Yonge st., Dept. R., Toronto, Canada.

WAR AN While glanci

VOLUM

The Cat

LONDON, SAT

present war w Carlyle's word blow the souls " Had these as the devil is, lived far enough tirest strangers their governors stead of shooting cunning to mak We read of

fighting fire and

courageously.

commanders ta But we lose si mark the way sorrow that re holds. Science lessened the ba of Mercy in Charity and Re for the wound always in our wars of preced pens. But cor to face with brutality and in Mr. R. Barry, cannot be told. public will no let you tell the ripped out, bra away! - faces The search li scientific trend things have l more terrible

> For years st some means of tween rival na men shall beat shares and th hooks seems no generation. A yond all sus mediator who with all that m of civilization

hope of jurists · If all wou believe in the said Liebnitz quired any e Jesus Christ. authority the Nicholas I. or he the means peace and cor golden age.

PRACTIC

It was Mrs.

who tried to k

lantic with a imitate the la failed : we do ilar result. 1 keep back the mop made ignorance. V cation and w anyhow. In a think that th is inoperativ ist, and yet son, that the She will not remove exist the needed that there is here : their the virtue t enable it to f

BIGOTRY Our reade the Canadia hymn of to Shoulder to commonweal the fomenter the members mony. And beautiful, for sir : we're g We must re may disturb with those w more, and w ant society ours. And

> plain, becau Then, aga chestra, we citizen with keen vision

temple of l for what w