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# The Catholic Record.

LONDON SATURDAY, MAR. 17, 1906.

If the tepid and indifferent Catholic be distinguished for one thing more than another it is his want of love and reverence for the Blessed Sacrament. From that fount springs the spirit which manifests itself in disloyalty to his spiritual chiefs, the censoriousness which is always destructive, and the putting of self into first place and the seeing of all things in the light of its ambitions. By this indifference we not only expose ourselves to innumerable sins, but we also tempt the non Catholie to say that our professions are hollow. And in a measure we are to be blamed for this. For is it not strange that we who believe that in the tabernacle of the Catholic church is the same Christ Who walked on the waters of Galilee-Who promised the Real Presence at Capharnaum and fulfilled it on the night before His death-is it not astonishing that our lives are crowded with trivialities, with strivings for what passes, and destitute of love that speaks through good works. We believe in the Blessed Sacrament and yet we avail ourselves of any excuse to absent ourselves from Sunday

Yet the presence of God is a want of

the human heart. To satisfy it Divine

seeks our love.

wisely, has devised wondrous means. When the universe sprang into being, glorious and beautiful in its youth, it but veiled to the eyes of men the power of its Creator. When sin left o'er it the marks of debt and estrange ment, men treasured up the remembrance of the state in which the human race was originally constituted, and in of a remembrance, but balm to her their hearts was ever sounding the music of that far-off time when God walked with man and spoke to him as gave us a token of love, a pledge of triend. Never did they forget their thirst for God. "Show us thy face, O Lord, and we shall be saved." And the answer came : God so loved the world as to give His only Begotten Son. Centuries ago men saw God, and heard God, and handled with their hands the Word of Life. And we know He is with us still. He has not left us orphans. On the altar we believe is God, and that faith is firmly rooted in and bears fruit in the souls of countless Catholics. There, we believe, is our Lord-the Enlightener of the ignorant, the Comforter of the afflicted - the Babe of the Manger - the Child that was crooned to sleep in His Mother's arms-the Man Who went from triumph to triumph and was betrayed and went to death as a criminal. There we believe Jesus parting than either. Son of Mary is not in figure or sign, but truly, really and substantially present. octrine of the church, to be accepted without dispute or doubt, and whose denial entails (Council of Trent) the awful penalty of the curse of God. This our Holy Mother the church tells us, and around the doctrine she groups all her art and ceremonial, her liturgical wisdom and rubrical majesty. And she tells us also that the source of strength is in the Taber. nacle. Friends may change, but the Divine Friend is ever steadfast. The way many bruise our feet, but there is the Divine Healer: temptations may be many and violent, but in Holy Communion we have the Mighty God to ease our burden and to renew our faith and our love. "Jesus Christ," says Bourdaloue, "forbids me to eat His flesh so long as I am in sin. On the other hand, I shall not have life unless I eat. I must, therefore, get out of my present state to become capable of eating . . . There is, therefore, only one issue, viz., a change of life.

We know that when Our Lord had completed the solemn act of consecra tion in the room of the Last Supper He said to His disciples : " This do in remembrance of Me." He was near to death. He saw the ages to come, and, knowing the heart of man, placed this command as a barrier to forgetfulness. He gave us a memorial, a keepsake to

Man's heart is inconstant. And he forgets easily. Events which stirred us but a few years ago do not quicken the pulse now, and the memory pictures of these who figured therein grow

pyramids: endues marble with a semblance of vitality, and bids them take his memory into their safe-keeping. Thus Josue had the Jews take stones from the dried up channel of the Jordan " that it may be a sign among you, and when your children shall ask you to morrow, saying: 'What mean these stones?' You shall answer them:

The waters of the Jordan ran before the ark of the covenant of the Lord when it passed over the same : therefore were those stones set for a monument of the children of Israel forever,"

And the hero, dying with his three hundred companions at the gates of Greece, wrote upon a rock their testimony to their love of their country's liberty. On pages of immortal books, on bronze and marile, lives the memory of the mighty dead. And as we see them, the past rolls back, and we view the council hall—the battle field—and the men who ennobled them by their many who look on with eyes unseeing and to whom these things convey no meaning. And the erudite among the monuments of the past, the ruins which challenge their powers of investigation, but can speculate as to the men who built them.

Not only does forgetfulness blur the records of great events. But the Mass; we neglect opportunities to years blunt the memory of things that assist at the Divine Sacrifice during touched us closely. The remembrances the week; and we pass by the church, of boyhood, of manhood, are dimmed by rarely visiting the God within Who new thoughts and cares. The gift to remind us of the giver is forgotten or remembered only for a moment when we happen upon the souvenirs of the Providence, which ordereth all things | bye gone years. Even the holiest, the most enduring affections need betimes a remembrance to nourish and sustain them. The boy on the brink of sin may, when he sees the portrait of a father, a mother, draw back from it. The mother who mourns a child sees her again in a lock of hair she guards so carefully. Illusion doubtless born heart. Knowing the human heart, and its sad power of forgetfulness, the Lord affection to compel us to remember

There are souvenirs and souvenirs. A remembrance is not measured only by its material value. An object un adorned by precious metal, but to which the heart clings, and which harbors sacred memory, may well be tendered as a souvenir-anything, in fact, which can make us live in the souls of those who loved us. So, in quest of a scuvenir, we seek what encloses some part of the personality of our friend-a line of his writing, or better still, something that, in a certain sense, was a part of his very life. Louis XVI., going forth to the Paris mob, gave his servant Clery a strand of his hair. Gold and silver he did not have, but that hair, whitened by sorrow, was a more fitting

and put all itself in a keep sake. Where is the mother who, in separating from her child, would not wish to be able to hide herself in the locket she gives him, so as to be with him always for her happiness and his protection. What we cannot do the Lord has done. Instead, therefore, of leaving us His manger, His Cross, He left us Himself. With His "soul sorrowful unto death' He gave us a remembrance, not to be worn about the neck, but to be united so intimately with us in Holy Communion that He lives in us and we in Him. He is with as "all days, even to the end of the world.' (Adapted from Bishop Bongaud.)

# A CURE FOR INSOMNIA.

George Moore's latest story can be safely recommended as a cure for insomnia. Apart from pictures of the rain swept skies of Ireland, with white clouds forever "drawn about the earth like curtains, and the lake like a mirror that some one has breathed on, 'it is one of the books that one is apt to get stuck" in. Covering ground that has been beaten flat by fiction makers, it produces, even under Mr. Moore's care, no flowers of either instruction or entertainment. It is quite on the same class as a previous performance of this author, that was delicately but indelibly scored by the late Lord St. Helier, better known as Sir Francis Jeune. In the course of a conversation the justice happened to comment upon the influence of music upon the upper classes, and of liquor upon the lower classes. Thus the novel ist seized upon, and having put it infainter every day. Hence man battles to his fiction pot, and adding thereto a against forge fulness. He tuilds bit of a plot and an bedizened phrase

or two, brewed a novel which he sent to Sir Francis, with the acknowledgment that to him was due its recipe. Waereupon Sir Francis presented his compliments to Mr. Moore, and regretted that any careless words of his should have led to a result so utterly deplorable.

# THE POPE ON THE SEPARATION

US X RESUKES AND CONDEMNS IT AS UNJUST AND INSULTING — EXHORTS THE PEOPLE TO ACT FOR TRUTH AND JUSTICE WITH ALL STRENGTH.

N. Y. Freeman's Journal. Pope Pius X., in his recently issued encyclical denounced and condemned the passing and promulgation of socalled separation law, and exhorted the Catholics of France, clergy and people, to firm, united and devoted re sistance to injustice and spoliation.

Speaking of the Catholics of France,

he says:
'You have seen the sanctity and the wisdom or valor. But what of the inviolability of Christian marriage out-many who look on with eyes unseeing raged by legislative measures in direct contradiction to them; schools and hospitals laicised, clerks torn from their studies and ecclesiastical discipline to perform military service; the religious congregations dispersed and despoiled and their members reduced in most cases to dire extremities. Other legal measures have followed, and you know them all; the government abrogated the law requiring public prayers at the begin ning of each parliamentary session and at the opening of the courts; sup-pressed the signs of mourning tradi-tional on shipboard on Good Friday; effaced from the judiciary oath all sug-gestions of a religious character; ban shed from the law courts, the schools the army, the navy, and from all public establishments every act and every emblem that could in any way recall

the thought of religion.
"These measures and others still, which little by little actually separated the church from the State, were nothing but steps toward their final, complete, and official separation; their promoters have repeatedly and openly recognized this fact.

"The CONCORDAT TREALY.
"The ties that consecrate that union should be the more inviolable when one stops to consider the sworn faith of treaties.

"The now-abrogated concordat be-tween the sovereign pontiff, and the French government, like all treaties of the same kind which governments enter into, was a two sided contract involving obligations on both sides.

"The Roman pontiff on the one hand and the French nation on the other therefore solemnly agreed on their own behalf and on behalf of their successors to keep the pact they then signed in violate. Hence the principle of the concordat was the principal of all in ternational treaties—that is to say, the law of men and it could in no way be annulled by only one party to the

agreement.
"The Holy See, which always ob serves with scrupulous fidelity the en-gagements to which it subscribes, has at all times demanded that the state give evidence of a similar fidelity. This is a truth which no impartial judge

"Now to-day the state, on its own au-Now to-day the state, on its own authority, abrogates the solemn pact it formally signed. It thus transgresses its sworn faith. And in order to break with the church and to do away with The heart, however, would fain batter down the gates of the impossible outroom which results from this yield. tion of the law of men, though it thus shakes the foundations of political and social order itself, since, for the reciprocal security of their relations, nothing is of so much importance to the nations as an inviolable fidelity in their respe t for treaties.

their respet for treaties.

THE NEW LAW.

'If, now, we carefully examine the law which has just been promulgated, we find a new reason for complaining in still stronger terms. When the state, breaking the bonds of the concordat, separated from the church it should as a natural consequence have left the church it independence and permitted a natural consequence have let the church its independence and permitted to enjoy in peace, under the laws, that liberty which it claimed to grant it. "Now, nothing of the sort was done; indeed, we find in the law several measurements.

ures covering exceptional cases which, odiously restrictive, bring the church under the dominion of the civil power. " As for ourselves, it has been a still

unrighteously assert con'r il in matters belong exclusively to the eccles which belong excusively to declare it the more because, disregarding equity and justice, it has thereby contronted the church in France with a distressing and oppressive state of things, in violation of the most sacred rights. "The provisions of the new law are

indeed, contrary to the constitution ac cording to which the church was found ed by Jesus Christ. The Scripture teaches us, and the tradition of the fathers confirms its teaching, that the church is the mystic body of Christ, body ruled over by pastors and doctor —consequently a society of men within which there are chiefs, who have full and complete power to govern, to teach

GRAB THE TEMPLES AND

MANAGE RELIGION.

'In direct contradiction to these principles, the law of eparation attributes the administration and the sup port of public worship, not to the hier archic body divinely instituted by th Saviour, but to an association of laic individuals. Upon this Association it imposes a torm and a juridic personal.

ious worship it regards the association as alone having civil rights and re-

onsibilities. "Thus, it is to this association that the use of the temples and sacred edi fives belongs; the association will pos-sess all the ecclesiastical property, movable and immovable; though in a merely temporal manner, it will control the Bishops, the pressysteries and the seminaries; finally it will administer church property, regulate the raising of money, and receive alms and legacies

devoted to religious purposes.
"As for the hierarchic body of pastors not a word is said. And if the law prescribes that the associations cultuelles must be made up in conformity with rules for the general organization of worship, whose exercise they are de-signed to control. The government has en careful on the other hand to de-are that in all differences that may arise relative to the church property, only the council of state shall be com-petent to render decisions.

"These Associations Cultuelles will,

refore, be face to face with the civil athority in such complete dependence ecclesiastical authority, as is erfectly plain, will no longer have any

wer over them.
"How grevious all these provisions just be in the eyes of the church, and tow contrary to its rights and its di rice constitution, any one will see at a clance. To make matters worse, the aw, as it covers these points, is not conceived in precise terms, but is extremely vague and gives abundant pportunity for arbitrary application, and one may therefore expect to see great evils arise from its interpretation. MINISTERS OF RELIGION TO BE EVEN

DENIED COMMON LAW. contrary to the liberty of the church than this law. Indeed, when, as a re-sule of the very existence of the Assoiation Cultuelles, the law of separation revents the pasters from exercising heir full authority and their duties to their full authority and their duties to ward the people; when it attributes the supreme jurisdiction over these associations to the council of state, and waen it subjects them to a whole series of prescriptions outside of com-mon law, rendering their establishment difficult and their maintenance still more difficult; when, after proclaiming the liberty of worship, it restricts its exercise by numberless exceptions to the general law; when it deprives the church of police powers within the temples and hands those powers over to the state; when it hinders the preaching of the Catholic faith and morality and enacts against clerks a severe and exceptional penal code; when i; sanc-tions these provisions and several others of like character, in which arbitrary rule is made easy, what then is it doing, if not placing the church in a position of humiliating subjection, and under the pretext of protecting public order, depriving peaceful citizens, who are still vastly in the majority in France, of the sacred right to practice their religion there?

"And it is not only by restricting the sacred right to practice their religion there?

the exercise of worship, to which the law of separation falsely reduces the essence of religion, that the state in jures the church; it is also by present-ing obstacles to its ever beneficient influence over the people and by paraliz-ing in a thousand different ways its activity. "It has not been content merely to

rob the church of the religious orders, those precious auxiliaries in the sacred ministry, in teaching, in education and in the working of Christian charity, but it also deprives it of the resources which constitute the means humanly necessary to its existence and to the accomplishment of its mission. TRAMPLES CHURCH PROPERTY UNDER FOOT.

"In addition to the injuries which we have thus far noted, the law of sep aration also violates the church's pro perty rights and tramples them under

"In deflance of all justice, it despoils the church of a great share of the patrimony which belongs to it by titles as nunerous as sacred; it sup-presses and annuls all the pious foundations that have been entirely legally devoted to divine worship or to prayer for the departed. As for the resources which Catholic liberality had amassed for the operations of the different charities, it transfers them to laic establishments in which one would ordinarily seek in vain for the least

vestige of religion.

"By so doing it not only violates the rights of the church, but also the formal and explicit intentions of donors formal and explicit intentions of donors and testators. It is also extremely painful to us to find that in defiance of all rights the order declares all the ecclesiastical edifices antedating the concordat to be the property of the state or the department or of the com-

"And if the law grants their use freely and indefinitely, to the Associa-tions Coltuelles it surrounds this concession with so many and such serious reservations that in reality it gives the public powers the right to dispose of BUDGET OF PUBLIC WORSHIP.

"When the law suppressing the budget of public worship consequently exoner ated the state from the obligation of meeting the cost of worship, it at the same time violated an engagement entered into in a diplomatic convention and committed a grave crime against justice. "On this point indeed, no doubt is

possible. The historic documents them elves bear witness to it in the clearest way. When the French government assumed in the concordat the duty of providing the members of the clergy with an income which would allow them

ligious services in a decent fashion, it did not do this by way of gratuitous concession; it was compelled to as a matter of indemnification, partially at least, toward the church from which the state had taken its property during the first revolution.

On the other hand, also, when in

this same concordat and for the sake of peace the Roman pontiff agreed, in his own name and the name of successors, not to disturb the holders of goods that had been thus stolen from the church, it is certain that he had made this promise only on one condition this was that the French government would agree forever to endow the clergy in a suitable fashion and to provide for the expenses of divine worship.

WE REBUKE AND CONDEMN AS A VIOLATION OF NATURAL LAW.

'This is why, remembering our
apostolic charge, and the imperious
duty that devolves upon us to delend the church against all attacks upon it and to maintain its inviolable and sacred rights in their integrity, in virtue of the supreme authority with which God has invested us, we, for the reasons stated above, rebuke and condemn the law enacted in France for the separation of church and state as deeply insulting to God, Whom it officially denies by declaring that the republic refuses to recognize worship.

We rebuke and condemn it as vic-

lating natural law, the law of nations and the public fidelity due to a treaty; as contrary to the divine constitution of the church, to its essential rights, and to its liberty; as overthrowing justice and trampling under foot property rights which the church has acquired by manifold titles, and also in virtue of the concordat.

We rebuke and condemn it as grave ly offensive to the dignity of this Apostolic See, to our person, to the episce-pate, to the clergy and to all French

"We therefore, protest solemnly and with all our rights against the idea, against the vote and against the promulgation of this law, declaring that it never be cited against the unalterable and in alienable rights of the church in

and in alienable rights of the church in order to invalidate them.

"Meanwhile, and as long as oppres-sion and persecution shall endure, the children of the church must be clad in the armor of light and must act for truth and justice with all their strength; this is always their duty, it is more than ever their duty to-day. In this holy warfare, venerable brether, you must be the masters and the guides of all the rest. You will employ all your ardor and all your vigilant and inde-

fatigable zeal.

BE FAITHFUL AND UNITED !"

"And now, Catholics of France, we address ourselves to you. You know the object aimed at by the impious sects who are thrusting their yoke upon you, for they have themselves proclaimed it with cynical audacity; it is to 'de-Catuolicize' France. They want to root, the faith which covered your fathers with glory, the faith which rendered your fatherland prosperous and great among the nations, the faith which reigned earlier in the Green Isle. root, the faith which covered your fathers with glory, the faith which rendered your fatherland prosperous and greatamong the nations, the faith which sustains you in adversity, which preserves the peace and tranquility of your firesides, and which opens to you the path to eternal felicity.

"As you well know, you must delend

that faith with all your hearts. But be not deceived; toil and effort will be useless if you seek to repulse the assaults aimed against you without being strongly united. Therefore rid your-selves of all seeds of disunion, if any such there be.

"As regards the defence of religion,

if you seek to undertake it in a worthy manner and to pursue it without disaster and with due efficacy, two things tem fails us, we are helpless when necess are especially important—in the first place, you must model yourselves so faithfully upon the precepts of Christian law that your acts and your entire life will do honor to the faith which you profess; in the next place, you must remain closely united to those whose duty it is to watch over religion here below—that is, to your priests, to your Bishops, and especially to that postolic See which is the pivot of the Catholic faith and all that can be

achieved in its name.
"Thus armed for the fray, march fearlessly to the defence of the church, but have a care that your confidence is founded wholly upon God, in Whose cause, you are fighting; and in order that he may succor you, pray to Him without ceasing."

### KING EDWARD VII. FOR IRISH HOME RULE. Boston Pilot Feb. 24.

King Edward VII, in his speech from thing Edward VII, in his speech from the throne, at the opening of the new Parliament—the first Liberal Parliament in ten years—on February 19, came out for Irish Home Rule. The

King said:
"The State ministers have under consideration plans for improving and effecting economies in the government of Ireland and for introducing into it means of associating the Irish people with the conduct of Irish affairs.

"It is my desire that the government of the country shall be carried on . . in a spirit regardful of the wishes of the Irish people."
As the king knows full well that noth

ing but legislative independence will satisfy the wishes of the Irish people, his words can mean nothing less than an endorsement of that policy. His epoch-making pronouncement -

the first simple and un equivocal declaration from an English monarch in favor of a representative government for Ireland—is not, however, a surprise to intelligent students of Irish affairs. King Edward never had any heart in

ity, and in all matters related to relig- to meet their expenses and that of re- the government of Ireland by coercion. Queen Alexandria was well known to be in sympathy with Irish Home Rule, and from the time of his accession to the throne, there was little doubt that the king was like minded

Nearly twenty years ago, while he was still Prince of Wales, King Edward visited Ireland. His reception was purely official. The Irish people closed doors and windows at his passage, and displayed emblems of mourning. The few evidences of hostility were trivial and grotesque. Much more dreadful few evidences of hostility were trivial and grotesque. Much more dreadful to a man of his temperament were the silence and the symbols of the grave. They began his education on the Irish question. He felt no resentment; he only realized and tried to rectify his abysmal ignorance of the oppressed and justly resentful land at his doors. The appointment of Sir Antony

The appointment of Sir Antony McDonneil to be under Secretary of Ireland was King Edward's further at ireland was King Edward's further attempt to get at the heart of the Irib question, and show his good will for its happy solution. The famous Devolution Scheme, though it might have seemed as much as "existing circumstances" would permit, was inadequate. It infuriated the opposition without satisfying the Nationalists. But it admits the state of the stat

stances" would permit, walinadequate.
It infuriated the opposition without
satisfying the Nationalists. But it advanced the cause of Home Rule. The
late general election restored the Liberals to power with an enormous majority. They came in with a Home Rule Premier, a Home Rule cabinet, a Home Rule Lord Lieutenant of Ireland, and these have proved only the advance guard of a Home Rule English King.

Edward VII is no Bourbon. He has read the signs of the times aright He mistook not the temper of the English people when the House of Commons passed Gladstone's Home Rule bill in 1893, though he then was powerless to act. He understood the significance of the endorsement of Irish Home Rule by the Federal Parliament of Australia. He realizes that a taugible friendship between Great Britain and the United States is possible only on the condi-tion of a contented, self governing Ireland.

King Edward VII. is no coward. He had the courage of his convictions in Rome three years ago, when he visited the illustrious Pope Leo XIII., despite the obstreperous protests of the ultra-Protestants of Englant: and when he later gave to the public the vindication of the Catholic Mrs. Fi zherbert the true wife of George IV Enward had the courage of his convictions to day in declaring for Home Rule, though he will doubtless antagonize many of the same class, and may hap move the ami-able Orangemen of Ulster to threaten to kick his crown into the Boyne.

His pronouncement will hearten the Liberal Premier in his work for justice to Ireland; will force the Lords into line for acceptance to meviable, and will be received with enthusiasm by the Irish party and the Irish people. Home Rule in two years? It seems nearer now. When an Irish Parliament sits in Dublin and King Edward goes over to open its first accept, the black

# CONFESSION AN ABSOLUTION.

A writer in the Living Church (Episcopalian), reviewing a book en "The Use of Penitence, by a Church of Eng-land Bishop uses the following language which is remarkable, coming from such "Rome seems to have a great ad-

vantage over Protestantism in dealing definitely with sin. Protestantism is handicapped, sadly so, in this matter; and it is the sorrowful confession of tem halfs us, we are neptess when become sity is laid upon us to deal face to face with the breken hearted ponitent; what more can we say to him than this: 'Go your way and find for yourself the help of Christ'? \* \* \* \*

help of Christ '? \* \* \*
'There is so great a sense of need, and so widespread a desire for help—
old prejudices are so ar banished by
good men's awakening appreciation of
the appalling gravity of present conditions in the reign of sin —that Bishop Churcton's contribution to the Church's literature upon this subject will gain a nearing that would probably have been

depied it a half a century ago. \* \* \* \*

"It needs to be noticed that the
Bishop urges Confession, not as a mere drill, a restraint, a barrier against sindrill, a restraint, a ballet age of the du outbreak expected to do its protecting work subjectively in the sinner's heart, but rather as a definite seeking of the definite gift of Absolution. \*

'Confession is urged and commended; not, however, as indespensably necessary in all cases and tor venial faults but as 'above all requisite when we would turn to God after long separation by mortal sin."

# Princess Ena.

Father Bernard Vaughan, in a letter Wednesday's Times, says: "Before to Wednesday's Times, says: "Before Princess Ena can be received into the church it will be the sacred duty of the authorities of that courch to have her solemn assurance that her present. conscientious convictions oblige her to take the step. The Bishop of London need have no fear that conversion by order can be effected from the Catholic side. Is it too much to express a hope that the English public will leave un questioned the inward motives, which are beyond their discovery, and no affair of theirs."—Western Watchman.

The people of every congregation should pray earnestly for their paster that he may be faithful to his divine vocation and be for them a persistent model of the Christian life. — Catholic

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AN CONCERN

and 4th Thursday of every t. at their hall, on Albica Street, Rev. D. J. Rg & yle, Secretary,

officers, his gaze ignoring de Tonty—
and a well tortified post to aid me in

upholding my position."
"Rash Sieur," protested Radisson,
while his companions exchanged glances

The Commandant broke into a scorn-

commissioners," he said; "it is not my intention to clap you into irons forthwith, even though the company proposes to place galling fetters upon me. However obtained, the order is

than his possessions, more even than his rights; and among these things are

his honor, and his fidelity to the king.

My sword, my possessions, my life, have ever been at the service of his Gracious Majesty; he may do with them according to his pleasure. Until

I can state my case to France and re-ceive a reply, I will prove my loyalty

by howing to his Majesty's command. Howbeit, have a care that you en croach not in the least degree upon my military prerogative. I am Command-ant of Fort Pontchartrain and Seigeour

of Le Detroit, and I shall enforce my

with the air of an offended prince.

pected no different greeting, for

Thereupon he strode from the room

Without doubt the commissioners ex

our Sieur had withdrawn thus in sul en

De Tonty; Nolan studied the rafters,

Dugue and Chacornacle, following

the example of their chief, stalked out

de Tonty in his most urbane manner

now approached the strangers.
"Messieurs, your reception has been

somewhat warm, but I trust there will

be no serious clash between the com-

pany's commissioners and the military

authorities of Fort Pontchartrain. Nay, I feel sure there will not be,

of His Majesty," he said with a sinis-

I. who had stopped to gather up my

papers, glared at him and tapped my sword. A hot speech was upon my

we are all such devoted servants

but Monsieur Radisson quickly

"I would fain assure Monsieur de

Cadillac of my respect for his position and authority. May I beg of you, Monsieur de Tonty, to convey to him

His companions appeared surprised,

and I read in the lowering visage of De Tonty that he was not like to bur

addressing that gentleman with a cour-

teous bow, "I will be pleased to carry your message to Monsieur de Cadillac,

lest Monsieur de Tonty may forget it.

I found Cadillac at the manor. Our

Sieur had given orders that he willed

to be alone; nevertheless, braving his displeasure, I made my way to the salon,

"Well, Normand," he cried, as I entered, "this is the hour of my humiliation. I must needs be prudent; I

must, forsooth, weigh my words as in a

goldsmith's scales. You remember the prediction of the old hag, La Jongleuse,

that night at the Chateau of St. Louis

is this the first step in the fulfilment of

her accursed augury? Father de Car-heil is gone from Michilimackinac. Is

his prediction come to pass? Is the inheritance I have sought to gather for my children to be scattered like chaff?"

"Y unto too gloomy a view of the

"Y u take too gloomy a view of the situation, mon chevalier," I protested, for never had I seen him so depressed.

"If a cloud for a moment obscures the sunlight of your good fortune, it will

soon pass, and the future will be all the fairer for the contrast."

suddenly started to his feet with a new

he cried. "But, Normand, I charge you have search made for that diaboli-

have naught but strife and dissension

on Le Detroit while he roams abroad,

I will dig a prison deeper than the Mamertine for him here within the fort;

I will have him cast into the depths of the strait, with the grindstone of my

mill which this trading company would take from me—with this grindstone about his neck; I will send him as a

gift to the Iroquois."
"The creature will be indeed more

than human if he survives this series of deaths to which you condemn him," I

responded dryly.

Therea: my brother broke into a boisterous laugh.

Now a laugh, even though wrung

TO BE CONTINUED.

If you will not forgive men, neither will your Father forgive you your offences. (Matt. vi-15.)

to conquer circumstance

energy

Awhile longer he sat brooding, then

"At least I cannot now turn back,"

You remember the

to he had flung himself into a chair

den his memory with the commis "Monsieur de Radisson,"

my sentiments?"

Monsieur

and hummed a fragment of a song; only Radisson looked uncomfortable.

haughtiness, Arnaud deprecatingly shrugged his shoulders, and turned to

"Have no lear, my doughty ners." he said ; "it is not

My rights have been trampled upon, my possessions taken from me in one stroke. But there are things which La Mothe Cadillac prizes more

of uneasiness.

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BY MARY CATHERINE CROWLEY. CHAPTER XVII.

"THE COMPANY OF NEW FRANCE. The next flotilla from Montreal brought a large packet of mail which our Sieur withdrew to read in solitude.

I was at work in the garden of Frere
Constantin, planting the vines I had
brought from the forest about the housedoor, that at the coming again of sum their beauty might conceal the rudeness of the little cabin. I had been thus occupied for perhaps half an hour, when Sergeant Jolicoeur paused at the gate, for the house and churc re enclosed by a palisade, although the pickets were not so strong nor

high as those of the fort.
"Well, my friend, what is it?"

asked bluntly, impatient of the formal-ity of his military salute.
"Le Sieur Commandant prays you to give him your company, monsieur," he answered, and then, unbending a degree of his soldierly precision, added with a

grim smile. "It is a wise man that leads anger by the bridle; there is some trouble stirred up by the Red Dwarf, over

As he shot a glance in the direction of the barracks, I frowned and, casting aside my spade (the role of gardener was new to me), prepared to go at once to La Mothe, surmising that he had

need of my offices as amanuensis.
"Ill news is a nimble messenger
Monsieur Guyon," continued sturd continued sturdy Monsieur Guyon, continued sturdy Jean Joly, whose tongue the arrival of the convoy had unlossed like wine. "The bargemen say there are great doings at Fort Frontenac over the claims of the new Fur Company of the I trust the like may not co to pass here. Not a week since, Sang Remission saw the Nain Rouge prowl ing about on the edge of the wood; this he swears to!"
"Sans Remission had quaffed too

deeply of the juice of the wild grape,"

I interrupted tersely. "That the
Commandant has unwelcome intelligence may be; that there is any connec tion between his letters from Quebec and the wanderings of an Indian game of the forest, it is absurd to imagine."

of the forest, it is absurd to imagine."
"Eh bien, 'An old ape never made
a pretsy grimace,' and I'll warrant the
appearance of the Nain Rouge bodes
no good," muttered Jolicoeur, shaking

I waited to hear no more foolish speech from the brave sergeant, often as I had been wont to humor his loquac-

Arrived at Cadillac's quarters, I found myself in an atmosphere that was as the state of the air when the lightnings play over the strait and the roll of the still distant thunder gives warnings of an impending storm. La Mothe was pacing the room like a lion goaded to fury. In his hand was a paper which bore the Governor's seal.

"Read this, my chivalrous secretary,

and see how I have been made to beat the bush that others may catch the birds, how I have sown seed in the wilderness that others may reap the

harvest," he cried passionately.

I took the document he thrust into my face and hastily ran my eyes over

it. Thus it began:

"Be it known that the Governor General and Intendant, in consequence of the orders which they have received of the orders which they have received from the King, do by these presents and acceptances, in the name of His Majesty, cade, and convey to the directors of the Company of New France from this day forth the posts of Le Detroit and Fort Frontenac, in such condition as they now are, for the Com pany's use, to traffic in furs, to the ex-clusion of all other inhabitants of s id country, so long as it shall please His Majesty."

Much more there was, and Monsieur de Cadillac was invited to confer with the directors and the Governor as to the maintenance of the same." the sum to be fixed upon for his salary as Commandant; but the transfer was a severe blow to him, since by it he lost his prestige as sole raier of the region bordering on the strait, and the per-mission to trade, which constituted the advantage thereof. A few days later, with the people of

the fort, I watched an unexpected caroe come gliding up the river, its pennant flying, and its painted sails filled with

the fresh west wind.

As it approached the shore, I per ceived there were several passengers, who by their dress I took to be men of note; therefore I slipped away, esteem ing the obscure secretary of the Com mandant would not be missed when visitors of distinction were to be enter visitors of distinction were to be enter-tained. On such occasions I was often beset by a morose dissatisfaction with myself, because, I still unknown and bad made so little of my life, albeit I had mapped it out in glowing colors. Alack, how well I had learned that "golden drawing fill and a constant golden dreams fill not an empty purse, and he who plants thorns will not cull laurels." Doubtless the strangers were travellers bound for the upper penin-The like adventurous spirits sometimes came our way, now that the circle of the lakes was complete and was a safe stopping place upon etro!. Who they were I should yer son enough, I thought, as I sel' again to the Recollect's

I had been there long, however, Jules, the little Pani slave, came to announce that our Sieur desired my

In the room of the barracks usually oscupted by the Cammandant as a council cham) r, sat De la Mothe upon the dias, lo ing the personation of the Thunde I fanitou turned to stone. Belind he chair of state, De Tenty and the other officers of the post had ranged themselves, and before him the costume of civilians, beneath the thin veneer of whose courtesy of manuer might be discerned a certain arrogance and

A man wears not his character like his coat upon the outside, and he is sure to err who would judge another by his gear alone. Nevertheless sometimes the fashion of a kmave's garments to the fashion of a kmave's garments.

may furnish a clue to the habit of his mind. Therefore I will set down a description of these worthies as they appeared at first sight to us at Fort Pontchartrain, though I took little account of the details of their vesture

until afterwards.

The first, a swarthy man of The first, a swarthy man or some thirty years of ago, wore a suit of fawn color faced with red and ornamented with gold and silver buttons. The short cape that hung over his shoulder was edged with a broad gold galloon, and wound jauntily around his hat was a scarled riband.

a scarlet riband.
His companion to the right was a andsome fellow of a fresh, rosy cor plexion, merry blue eyes, and an easy, happy go lucky manner. The sombre-ness of his coat of brown was relieved ness of his coat of brown was removed by facings of silks, having peach-tinted dowers and green leaves upon a buff ground. The waistcoat was of the bull ground. The waistcoat was of the same silk, but the breeches and stock-ings were of brown, and upon his finger he indolently spun a cap of blue plush that was laced down the seams with ouff ground.

The third was a quiet gentleman, older than the others and more digni-fied in his bearing. His habit was all of gray, laced with silver; the quarters of his shoes were more than an inch broad, and his three cornered hat had

o leather.

The two younger men were 'Dos llanes,'—little Jules had told me that is, they wore powdered peruques, from which their shoulders were white as is the coat of the mule when he re turns from the mill. The queue of their associate in gray was neatly enased in an eclskin bag. These per-onages, attired as they were in the ewest fashions of the Colony, and cased in an eelskin affecting in the texture of their garb the fine cloth that had begun to super sede the rich brocades and satins of a decade past, seemed to flaunt their modishness before us whose raiment was grown somewhat shabby in the wilderness; for, despite the skilful needle of Therese, even the grand court apparel of Cadillac began to show

some slight signs of wear.

When I appeared at the door, the Commandant made me a sign to take a of the chamber, taking no further notice of the civilians; but Monsieur place at the writing table near to him that I might set down notes of what-

As I did so, he said to me in a low tone wherein was a ring of irony:
'These gentlemen are Messieurs Ra

disson, Arnaud, and Nolan, commis of the Company of France." Then turning toward the newcomers with a courtesy so elaborate as to have in it a degree of sarcasm, he

" Monsieur Arnaud, I will ask you to state more clearly what you have just said in part, that it may be duly corded.'

Monsieur Arnaud, the man in fawn color, made a step in advance of his

eagues. Monsieur de Cadillac," he said with a profound bow, at the same time awkwardly sawing the air with his chapeau, "in accordance with the reent grant to the Company of New rance, as set forth in the documents lately forwarded to you, we are come as commissioners of the company, to take charge of the trade of Fort Pont chartrain; and we respectfully demand turn the same over to us without delay, in compliance with the order of the Governor and Intendant, and in obedience to the will of the

King." "Sdeath!" I heard Cadillac mut er under his breath, and the veins in als forehead grew purple. Howbeit he

his forehead grow purple. Howelt he held his indignation in check as a master hand controls a flery charger.

He was saved from the necessity of replying immediately by Monsieur de Radisson, the man in gray, who inter-

Be pleased to understand, Monsieur de la Mothe, the company undertakes to keep this fine fort and all its build

"Hence, Monsieur da la Mothe," added Nolan, the young macaroni in brown, who must needs have his voice in the matter-" hence my colleagues and myself are not only appointed overin the storehouses, but

charged with the care of any advances in moneys and goods made by the King " His Majesty has nover made any advances of moneys nor goods for Fort Pontchartrain," responded Cadillac,

Nolan stared at him in blank astonishment, scarce crediting, I dare say,

maintain the post out of his private "But his Majesty will make ad-ances," he said, after a moment of

vances," h La Mothe smiled sardonically.

"Like enough," he rejoined with uphasis; whereat Nolan grew less self assertive. "It is also submitted to you, Mon

sieur le Commandant," continued Ra-disson, taking up again the thread of their discourse, "that the King shall support the garrison of the fort, but the Commandant and one other officer shall be maintained by the company.' "Yet neither Commandant nor officers shall trade for furs with the savages nor the French, under pain of confiscation of said furs, and other pen-

confiscation of said ture, and other pour alties prescribed by the King," inter-rupted Arnaud.
"Of the gains of the company, how ever, the Intendant shall deduct an-nually six thousand livres French money being the gift of his Majesty for the support of honest families in the

country who may need assistance," concluded Noian.

Cadillac rose to his feet.

"Gentlemon," he said with a calm-

"Gentlemon," he said with a caim-ness that surprised all who knew his impetuosity, although 'twas the calm-ness of anger at a white heat, " you have come quickly on the heels of the Governor's messenger. The demands of the company are of a surety most sweeping. Not in this manner was Monsieur de la Salle rewarded by

POOR MARY SLOVAK AND HER FIVE BABIES.

lished a post on the river of the Miames." Here I saw Do Tonty wince as at a poniard's thrust. "It is generous of the company to take off my CLAIM AGAINST THE CLEVELAND AND ous of the company to take off my shoulders the enormous expense of this colony which I have borne so long," proceeded Cadillac. "Still, I am not have the middled to give up my rights SANDUSKY BREWING COMPANY —
APPLICATION BY FATHER CHALOUPKA FOR " BENEFITS proceeded Cadillac. "Still, I am not altogether minded to give up my rights and privileges, especially when I have a good sword at my hand, faithful followers,"—here he looked around at his officers, his more investors and officers. WIDOW AND ORPHANS.

WIDOW AND ORPHANS.

"The Cleveland & Sandusky Brewing Co. Office of the Sectary, Cleveland, Ohio, Dec. 1st, 1995.

\$30 000 Benefit Fund. \$30 000

Parsuant to the terms of the benefit fund erebofore established by this company, exectant participants therein are requested to the their claim, with proof, with its Assistant ceretary on or before Dec. 19th, 1995

Under the provisions of the rest company will as the income from Thirty Thousand Sando Benefit Fund, this company will say the income from Thirty Thousand Sando dollars.) par value, of its 6 per can linking Fund Gold Bonds in equal proportions, but within the year preceding Dec 1st, 1995, and who at the time of their death deatt in the raught beer of this company, and in no critical substance was a widow leaving minor children, a married woman leaving minor children, no portion will be paid to all the minor children in equal proportions who were residents of the United, atts at the time of the customer's cath.

The result of the final reward will be com-

In view of the above, I the under eigned do hereby publicly make application for a just share of this "Benefi Fund " for Mary Slovak and her five little orphans at Marblehead, Ohio. Mary's husband Mike was killed las

Mary's husband year in the quarries. year in the quarries. iusky Brewing Co. We had then ten saloons at Marblehead and eight of hem sold that Company's beer. Mike faithfully patronized them all.

At first he did it with some reserve

ust for a little refreshment; then it became a habit, and finally it seemed to him a duty. In the morning before work, and often till late at night Mike did his best to swell the dividends of the Cleveland Sandusky Brewing Co. He was paid his wages or on a month, and, true to the brewery's interests, his first stop was invariably in the salcon. The saloonkeeper cashed his check—he cashes the checks of most of the quarrymen—discounted what Mike owed him, and handed back the small balance.

There was general hilarity in saloon on those pay-day nights is yet-and Mike would not but share it with his fellows. Like all the others, he "set 'em up to the boys." His friend behind the bar patted him on the back and called him a jelly good fellow, and Mike felt at peace with all the world. He watched the boys playing the slot machines at the wall. They eemed to be winning all the time. every turn of the crank the nickels rattled seductively into the metal pocket. Mike could not stand by and see them win it all. He always believed in a square deal. And he lost once, twice, three times—a dozen times!
The accursed machine seemed always
empty when he played it. What's the empty when he played it. What's the use? He would rather have a drink. And late at night, with the moon looking down representully upon him, Mike tottered along to his dingy rented hack, mumbling stupidly to himself.

A haggered, ghost-like wife opened the door with a few words of reproach. What, scold him? Wasn't he the master in his own home? Didn't the boys say he was all right? And Mike' Didn't the generous sentiments of love for all the world changed into resentment at this insult to his drunken pride.

De Radisson started, and a deep flush dyed his check for a moment. But half comprehending that I had meant to warn him of the friction between the He struck wildly at his wife, beat her with a beastly frenzy. Several ragged little urckins crept from their rude cot in the adjoining room. But they soon understood—it was nothing Commandant and the captain of the oost, with a dignified inclination of the to them. Little Mary tried to head, he replied:
"Thanks, monsieur, in any event it pull her mother away, and she too re-ceived her reward. The next-door will bear repetition; I gladly accept the service you offer." ceived her reward. neighbors heard the uproar, and then slept on again. It was nothing unusual Then, with my notes in my hand, I went away, leaving the three new-comers to the society of the Italian.

in most of the quarrymen's homes.

And so it went on and on, from one

onth to another. One day, it was a cold raw morning, Mike braced himself more than usual against the inclemency of the weather. He stopped a little longer than was his wont in the sa oon on the hill. quite strong when he came out, strong enough to grind the rocks in his hands. But somehow he could not walk very fast, nor run very well, and so it chanced that when a charge of dynamite was fired, and Mike was to run for cover, he could not-well, it wouldn't hurt him any how, but it did!

A flying rock struck him on the head—and that was all.

The boss shrugged his shoulders and remarked that there were other Pollocks in Castle Garden."

His countrymen buried Mike. hind the coffin tottered a ragged little woman, leaning on the arm of the "sympathetic" saloon-keeper. Five cold-pinched little orphans shivered over the grave, and then every one went his way. The "boys" went with the saloon-keeper to drown their sorrow and cheer up a bit, now that it was all over, and very soon echoes of hilarious songs gave indication that their spirits had completely revived. The little woman with her orphan brood ate her cal creature, that incarnation of Indian malevolence, the Red Dwarf. We shall morsel of broad in silence, and salted it

with the tears of her very soul.

Kind hearts have since helped her to hear her burden, the county gives her

bear her burden, the county gives her a few dollars each month, and she manages to struggle along, but God alone knows how heavily weighs on her the care of to-day and to-morrow.

There is no doubt that Mike might still be alive were it not for his "friend" the salcon-keeper, and his widows and orphans might still have a bread-earner and a father, and the community be relieved of a charge.

And Mike's case is by no means a

And Mike's case is by no means a litary one. It is an undeniable fact solitary one. that by far the greatest part of the squalor and misery and wretchedness in the homes of the e otherwise honest from an angry heart, clears the air of the spirit, as the report of a powder-charged cannon clears the lowering toilers is traceable directly to the

It is true that the saloon-keeper does not drag them in, does not force them into the saloon. But the ten saloons So, naving fired off his artillery both of indignation and of half hearted mirth, that line our village streets are tempts La Mothe grimly set himself once more

tion enough for stronger minds than those of ignorant foreigners.

They are worse than a temptation, they are a legalized crime. America has opened her gates to these people.

They are the force that moves her interest and the stronger and the They are the force that moves her industrial machinery, and therefore she

owes it to them to protect them against the greed of their fellows and it needs be against their own passions. They cannot be left to choose for themselves,

for liberty to them is a thing unknown, and therefore easily abused.

Much is being said and written about new saloon legislation. Let is have it by all means, and let us have it soon, and in such form that this out-rage against humanity will be effectu

ally curbed. In the meantime let the Cieveland-Sandusky Brewing Co. and its fellows support the children of their infamy, rather than place a premium

support the children of their many, rather than place a premium on this form of legalized crime.

V. A. Chaloupka.

Pastor St. Joseph's R. C. church, Marblehead, O

### A FAMOUS APOSTLE

This week the minds of Irishmen the world over naturally turn to the memory of the famous apostle whose life work was the bagin whose life work was the beginning and foundation of the record of religion, civilization, learning and patriotism which the Irish race cherishes with pride, and glories in as its most precious national inheritance. And as the years roll by every recurrence of the illustrious Saint's festival is more and more honored, and more and more interest is felt in everything that is known about him or can be ascertained from the ancient archives of the Irish

In this latter connection it is gratifying to have occasion to recognize that in the recent and current frish revival much of Ireland's great past that was in a sense baried in oblivion has been revealed and popularized Irish history and literature brought to the front, as well as the Irish claim for national political justice. The credit for the work of the revival is in large measure due to the Gaelie League, and especially to its distinguished and deservedly honored president, the learned

Dr. Douglas Hyde. Among the many services to the good cause of "Irish Ireland" rendered by that great Irishman, his excellent Literary History of Ireland must be assigned, if not the first, cortainly a foremost place. A better book could hardly be chosen for good matter about St. Patrick, who, it is interesting to know, as Dr. Hyde tells us, though es sentially a man of work and not of sentially a min of work and no of sections," was nevertheless "the earliest Irish writer of whom we can say with confidence that what is ascribed to him it really his." The principal writing here referred to is that known as "St. Patrick's Confession" in the Book of Armsh, of the authenticity of which as the production of the Saint' own pen Dr. Hyde demonstrates that the evidence is overwhelming and conclusive. As the title indicates, the "Confession" is in the nature of an autobiographical sketch, the general character of which may be inferred from the description of some of its rom the description of the contents thus given by Dr. Hyde:

"He (St. Patrick) begins by telling that his object in writing this Con-

us that his object in writing

ession in his old age was to defend himself from the charge of presumptuous ness in undertaking the work he tried to perform amongst the Irish. He tells us that he had many toils and perils to surmount and much to endure while engaged upon it. He never received one farthing for all his preaching and teaching. The people, indeed, were generous and offered many gifts, and cast precious things upon the altar; but he would not receive them lest he might afford the unrighteous an occasion to cavil. He was still encom-passed about with dangers; but he heeded them not, looking to the success which had attended his efforts how 'the sons of the Irish and the daughters of their princes became monks and virgins of Christ,' and 'the number of holy widows and of contin ent maidens was countless.' It would be tedious were he to recount even a portion of what he had gone through. Twelve times had his life been endanered: but God had rescued him, and ought him safe from all plots and ambuscades, and rewarded him for leaving his parents and friends and country, heeding neither their prayers nor their tears, that he might preach the gospel in Ireland. He appeals to all he had converted, and to all who knew him, to say whether he had not refused all gifts -nay, it was he himself who gave the gifts to the kings and to their sons, and oftentimes was he robbed and plundered of everything, and once had he been bound in fetters of iron for fourteen days until God had delivered him, and even still while writing this Confession he was living in poverty and misery, expecting death or slavery or other He prayed earnestly for one thing only that he may persevere, and not lose the people whom God had given to him at the very extremity of the world."

How this prayer was heard and grant-ed by God is attested in the unshaken devotion of the Irish race, even through ages of persecution, to the teachings of Patrick and in the Catholic faith of the Irish to day; and it is attested this week in the celebrations of the Saint's festival wherever throughout the world an Irish community is to be found.

Truly Patrick has not lost the people given to him by God fourteen centuries ago. Dr. Hyde gives many details derived from other authoritative sources illustrating the great apostle's missionary life and methods. Here are some interesting

St. Patrick did not work alone, nor did he come to Ireland as a solitary pioneer of a new religion. He was ac-companied, as we learn from his life in the Book of Armagb, by a multitude of Bishop, priests, deacons, readers and others who had crossed over along with him for the service. Several were his own blood relations; one was his sister's

Many likely youths, whom he me on his missionary travels, he converted to Christianity, taught to read, tonsured and afterward ordained. These nev priests thus appointed worked in all directions, establishing churches and getting together congregations from among the neighboring heathen. Unable to give proper attention to the teaching of the youths whom he elected as his helpers, so long as he himself was en-

gaged in journeying through Ireland from point to point, he, after about twenty years of peripatetic teaching, established at Armagh about the year 450 the first Christian school ever ounded in Ireland, the progenitor that long line of colleges which made Ireland famous throughout Europe, and to which, two hundred years later, her Anglo-Saxon neighbors flocked in thous

ands."

In a note to this last sentence Dr. Hyde says that "So many English were attracted to Armagh in the seventh century that the city was divided into three wards, or thirds one of which was called the Saxon Third." And those S xon students in Ireland more than a thousand years ago were not only educated but board ed free of charge by the Irish, and so when Ireland was a nation ruled by her own people she was famous for her educational institutions, which were open free to all. This was in accordance with the spirit of St. Patrick, who, as we have seen, would accept no money for his preaching and teaching. theless, of course, his personal needs and the needs of his belpers, as well as the material requirements of churches, had to be somehow provided for. Dr. Hyde thus tells about this important department of the great

work:
"A good sized retinue followed Patrick in all his journeyings, ready to supply with their own hands all things sary for the new churches estal the Saint, as well as to minis ter to his own wants. He traveled with his episcopal coadjutor, his psalm-singer, his assistant priest, his judge-originally a Breton by profession whom he found most useful in adjudicating on disputed questions—a personal champion to protect him from sudden attack and to carry him through floods and other obstacles, an attendant on him self, a bell ringer, a cook, a champlain at the table, two waiters, and others who provided food and accommodation for himself and his household. He had in his company three smiths, three artificers and three ladies who em-broidered. His smiths and artificers made altars, book-covers, bells and helped to erect his wooden churches; the ladies, one of them his own sister,

made vestments and altar linens."

Thus it was that the illustrious Patrick carried out his great mission in Ireland. He did his work well, for his heart was in it. For sixty years he taught and toiled and prayed; and then at the ripe age of one hundred and twenty in the year of our Lord 492, he "went to his rest on the 17th of March," as the old Annalist tells us. Ever since that first St. Patrick's Day in 492 the anniversary has been honored and celebrated by the Irish people; and so it will continue to be honored and celebrated as long as the race andures .- N.Y. Freemans' Journal

# ROME SPEAKS.

Pius X, has at last broken the silence e has maintained in regard to the at rogation of the Concordat, which radi-cally changed France's attitude towards the Holy See. In an Encyclical, which was published last Saturday, he solemnly protests against the promulgation of the separation law, and promises to instruct the clergy in regard to their conduct amid the difficulties created by the new situation. The meagreness of the cable dispatch renders it impossible to grasp the outlines of this latest sible to grasp the outlines of this latest Encyclical, but as it is given in its en-tirety in the Universe, we, in a few days, shall be able to know exactly what the Holy Father has written. In the meantime, his views on the general situation may be gathered from a published interview with him which

a published interview with him which appears in the London Express, and which has been cabled over to the New York Sun. After referring to the rest lessness manifested by French Catho lies on account of his silence, the Pope is reported as saying:
"I myself chose to wait. I shall cer

tainly speak, but in my own good time. law is a treacherous one, full of snares and pitfalls. Some of these are al ready apparent. Others will be discovered later.

"The passing of a law is not every-ing. We must wait until it is apthing. We must wait until it is applied. When the exact position of our adversaries is ascertained we will dis-close ours. We are ready. At present I am willing to be called passive and nert, but I am inert in the Him Who upholds me, and by Whom and for Whom I will be strongly active when the day for action comes.

As to the future of France, the Holy Father is represented as being confident that that country will never finally separate itself from the church. "Catholics," he is reported as saying, " are about to suffer persecution for their faith which it behooves them to confess and vindicate. France will never finally separate from the church, to which she has always remained faithful, nor will the church forsake ker. There are still many just souls in France. I give all my blessing. Let them pray."

It is well known that Pius X. bears a

special love for the church in France. With her glorious record in the past spread out before him he is justified in believing that she will be able to over-come the trials that are in store for her in the coming years. When he deem the time opportune he will point out to her clergy the course for them to adopt in order to advance the best interest

of the church.

The Encyclical published a week ago prepares the way for further action on the part of the Holy See. When Rome speaks the Catholics of France will know better how to defend themselves against their enemies, who would if they could de Christianize France. N. Y. Freeman's Journal.

Ten cents for a drink goes freely. So does 10 cents for a shine, and 10 cents for a waiter's tip. But 10 cents at church. Ah — how grudgingly it is often given.—Catholic Columbian.

If you can give, give ; if you can not give, be kind, for God accepts the good will when He sees that you can give nothing.-St. Augustine.

### THE CONFESSIONAL AND THE WITNESS BOX.

ABSOLUTE INVIOLABILITY OF THE SEAL PROMOTES RATHER THAN RETARDS

The confessional and the witness box sion now going on in the London press.
The question was raised, apropos of the refusal of an Anglican minister to disclose the confession of a woman disclose the confession of a woman guilty of theft. On examination the clergyman stood pat and was sentenced to seven days imprisonment for contempt of court.

England is more drastic in this re-

spect that certain of the Common-wealths of this country. The law of several States, including New York, Missouri and Wiscousin, prescribes that no minister of religion, or priest any denomination whatever shall be allowed to disclose any confession made to him in his professional character, in the course of the discipline enjoined by the rules and practices of said de-nomination."

It has been urged that such exemp-tion will work to the prejudice of just-But nothing can be wider of the The fact that a confessor is to the guilt of a peniter t adds nothing to the evil done. It would be barbarous and inhuman to deprive an offender of the consolation and counsel to be found in confession. Moreover the chief reason for making a confession at all is the hope of gaining pardon; and this cannot be had without a readiness, on the part of the offender to repair, as far as possible the consequences of the wrong done. Make the confessor liable to disclose the confidences reposed in him and you put an end to confession. The strength of the confession 1 consists in no small measure in the absolute conviction shared by all who frequent it that there will be no disclosare and that their secret, however appaling, is sacred—as secure as if bur-led in mid-ocean.

The obligation to secrecy of the Catholic confessor has been well set forth in the present controversy by the Rev.

Sidney Smythe. He says:
"Priests of the Catholic church cannot, with clear conscience, break the seal of the confessional whether in the witness box or elsewhere, and whether they be asked to tell what they have learnt in the confessional itself, or what they have learnt previously or subsequently but with a view to it or as a consequence of it. In short, it is the confessor's duty to keep himseli-altogether on the safe side, and divulge things which could by any chance en-able a clever questioner to infer what had been said in the confessional. This is his duty, and it is our consolation to know that it would be indeed difficult to discover instances where a Catholic priest had failed in his duty. Of the cases cited in the various law reports to, namely, the Dunboyne case and R. V. Hay—was a Catholic priest put to V. Hay—was a Catholic priest put to the test, and in both they respectfully and without any blustering refused to speak and submitted to an imprisonment for contempt. In both, it is pleasant to acknowledge, a pretext for releasing them was quickly discovered, and it may be that they forsaw that

it would be so.
"Still if the penalty had been that of life long imprisoment or death, they would have been bound in conscience to face it and we may confidently trust, would have done so. Such cases are on record, and though I forgot where to find it there was one during the last century of a Polish priest whose housekeeper was found murdered. The murderer to draw off the scent from himself, had gone at once to the priest, and in a bad confession told him of his crime; on his departure leaving be his crime; on his departure leaving to hind him traces which would direct suspicion against the priest. The lat-ter was accordingly convicted and sent into exile in Siberia, whence he only returned many years later, the murder-er on his deathbed having publicly ac-

knowledged his own guilt. conception of duty. But are there not it will be asked, exceptional cases in which he must feel that he really ought to betray the secrets of the penitent Ought he not when by so do ing he could save an innocent person from an unjust conviction and punish ment? No, not even then. The secret of the confessional according to the doctrine of the Catholic church, is en-joined by a drivine law from which neither Judge, nor King tor Pope has power to dispense; and hence for a confessor to dispense himself from its observance, even to save the innocent be to do evil that good might Or if it were known that such exceptions couldbe made, would the guilty be likely to confess their crimes and so no advantage would accrue to the innocent from the priest's liberty other hand, the present absolute involability of the seal does tend to at ford substantial protection to the inno-cent. The culprit, whose only induce-ment to confes sto his priest is that be may obtain the divine pardon for a sin of which he has repented, may have arranged things purposely so as to cast suspicion on the innocent. In that case the confessor's duly is to tell him that he has no chance of divine pardon un-less he will effectually undo this in-

There have been martyrs to the seal of the confessional. But the days have happily gone by when priests in civilized communities, are required to speak of things confided in the secrecy of the confessional. The social value of this tribunal is greater than most men are There is no more po able to realize. There is no more tent factor making for the moral litting of the race than this same triblow aimed at society itself .- Catholic

### CATHOLICS IN DISGUISE.

Many of the more cultured members of the Protestant Episcopal church of America are, to a greater or less ex-tent, Catholies in disguise. Intellect-ually they are convinced that the Catholic church is the one true church which was founded for all time by the Redeemer of mankind; but they still lack the fullness of faith. What the obstacles are that prevent them from coming into the fold of the Good Shopherd are different in the case of each individual, and are known only

Here, for instance, is an extract from their orgar, the Living church, which is published in Chicago: "There would be no necessity for a

church, a Christianity, an ordination if every priest were left to his own in tellectual whims. There might, indeed be teachers of individualistic ceed by teachers of motividualistic philosophies, but there could be no Christianity. There could be no social unity in the person of Christ. There could be no certainty of anything; no remission of sins; no resurrection of the body; no life beyond the grave. Without the teaching authority of the Without the teaching authority of the church, nothing beyond agnosticism would be logical. Tear down the crossand raise an interrogation point in its place. Banish the font and put a volume of John Stuart Mills upon its broken pedestal. In piace of the laying of apostolic hands, dissect a sea urchin. Thrust saide the body and blood of Christ and administer some patent desiccated brain food. Thus do you dethrone Christ and crown the Mind when your priest is no longer bound to teach what the church guarautees to be true."

There is much more of Catholic than of Protestant spirit in the foregoing remarks. The first sentence, taken by itself. is somewhat vague ; but its meaning is elucidated by the sec

# TALKS ON RELIGION.

SUNDAY OBSERVANCE. Sunday observance is frequently discussed as a political or as a state ques-tion; we will consider it as a religious

duty. The whole life of the individual is very much influenced by the way in which he observes Sunday. The duty of keeping Sunday holy is a vital point in the life of a Christian. The man who really sanctifies it and gives it honestly and truly to God will and the honestly and truly to God will find the pathway of his life so hedged in and so blessed that little real harm can reach him as he journeys on to a happy eter

Sanday is not the Sabbath. This is the seventh while Sunday is the first day of the week. The substitution was not accidental but intentional. The church transferred the obligations of the Sabbath to the Sunday to commemorate the day of our Lord's resurrec tion and also as a perpetual remem-brance of the descent of the Holy Ghost and the establishment of the church

upon Pentecost Sunday.

The Bible nowhere speaks of the change of the obligations of the Sab bath to the Sunday. Here is an example to show that Protestants do not practice hold to their rule of faith, the Bible and the Bible only, they would keep the seventh and not the first day of the week. The Catho-lic justifies his practice by the authorof the Church.

In addition to the specific commandment, it is part of the natural law that some portion of our time should be set aside for the service we owe to God.

To understand the spirit of the Chris tian Sunday and to appreciate the spirit as well as the letter of its observance, we should consider what our Lord said of the Sabbath. He declared that "the Sabbath was made for man and not man for the Sabbath." (Mark ii, 27.) He for the Sabbath." (Mark ii, 27.) He rebaked the Pharisees for complaining that He healed on the Sabbath; "Ye hypocrites, doth not every one of you on the Sabbath day loose his ox or his knowledged his own guilt.

"The Catholic priesthood will have the respect, if not the sympathy, of most Englishmen for its fidelity to this conception of duty. But are there not from this bend on the Sabbath day?"-St. Luke xiii. 14)

There are people who go to extremes in their ideas about the observance of Sunday. Some others go too far in their laxity. It is out of place to quote the regulations of the Jewish law and seek to apply them to the followers of the New Law in the observance of the Sunday. It is not intended to be a day of gloom but rather of joy, of prayer and of relaxation as well as a day o

There is, however, greater danger over-laxity than it over strictness in the observance of Sunday. This is a very dangerous and a very serious fault. People who are over lax in this matter do a great deal of harm to relig ion and give scandal to their neighbors The extremes are both in the ruritan ical and in the continental Su day.

Servile work, unless really necess or pressing, is forbidden on Sunday. Needful household work and works of charity are allowed. For instance, the care of the sick, the saving of the crops of a sick neighbor; or when work must be done or a great loss would be and be done or a great loss would be in-fered, as to keep up the fires in a roll-ing mill; work which a man can honest ly say is a work of necessity, is allowed on Sunday. But if people can get a holicay when they want one, they should get iff on fundays. Some prople excuse themselves too (asily — for ga n or

for profit.

Those who seek to observe God's commandments and put t ust in Him and isk something for Him are not often the losers in business or in profits.

"Seek first the Kingdom of God and man. The word "gentleman" is a

or if you were ill in bed, you would be

excused by physical impossibility.

If you were attending a sick person and no one else was there to relieve you, if you were so situated that you could not possibly get to Mass on account of your responsible position, or if you would suffer great loss by so do ing, you would be excused by moral in possibility. Mare disinclination, an-noyances, or indisposition are not proper excuses. The command is: "Assist at Mass."—Cleveland Universe.

## THE OUGHT TO BE'S.

(Written for The Catholic Standard and finnes by Rev. J. P. Roche, author of "The bulgation of Hearing Mass." 'Our Lady of Guddaupe." 'Month of St. Joseph, "-" Belief and Unbelief "etc.)

AN OBJECTION. "And what have you to say," some one writes, "of the critic who occu pies the pulpit? What do you think of chronic fault finding in the preacher of severe censure, of indefensible and sometimes unprovoked abuse of the people? Have they no rights which the pulpit is bound to respect? Shail the mirror of nature be held con stantly before them and discreet silence be preserved when it is a question of the man, who frequently provokes the parish rebels to anger and recrimina-

tion? I do not consider the point to be well taken. As a rule, the priest in the pulpit, like the priest in the confessional, sinks his own personality and de livers his message with an eye single to the salvation of his tearers. He may not be wise, prudent and judicious in all his utterances, but the fact re mains that if some of his hearers feel aggrieved it is because, in the majority ot cases, the shoe pinches and the shaft delivered at random here and there hit

I have sometimes felt that if there be any room for reproach against the pul-pit, it is because of our lack of courage rather than because of fearlessness and The charge frequently plain speaking. The charge frequently made against the non Catholic pulpit of the country is that it is time serving, and dares not attack sin and vice in their strongholds. There is a story their strongholds. There is a scory told of a young Anglican curate who consulted his pastor as to a subject for his sermon on the following Sanday. Subject after subject was suggested, only to be rejected, for fear of offending the sensibilities of the people, some of whom were of high church and some of whom were of high church and some of low church tendencies. The pastor finally settled the matter in an offhand way. "My son," he said, "my advice to you is this: Pitch into the Scribes and Pharisees. They have no friends!"
It is the Paarisees of to day, however, who are the first to resent the fearless ness and courage of the Catholic pulpit. THE OLD FOGEY PASTOR.

One of the most cherished remembrances of my youthful days is that of a pioneer priest whose ministrations have blessed my native parish for almost half a century. He is distinctive ly of "the old school," and higher criticism and modern philosophical quibbling with the great fundamentals find short shrift when they come in contact with his clear brain and unquestioning ecceptance of the whole body of Catho lie doctrine. I can still see the dry smile with which, on the occasion of visit a few months ago, he dismissed the Abbe Loissey's contentions. "These philosophical fellows," he said, "would have us believe that a fisherman was incapable of writing the Gospel of St John. Our Lord knew better than to choose philosophers for apostles. Most of the errors of the world have come from philosophical chairs. Philosophy rejected Christ in the beginning. Its acceptance of His teachings has always struck me as being half-hearted and in sincere. A fisherman could not write such a gospel, forsooth! If he could not, we are safe in asserting that a philosopher would be the last man in the world to be chosen for such a task."

We of the younger generation were wont in the olden days to regard our pastor as belonging to the old fogey type. From time to time we had an as-sistant, and the assistant, strange to say, was always more popular than the pastor. Many of us, however, have lived and learned, and somehow, with Being made of brass, it is perennial and the growth of years, the conviction has grown upon me that the old pastor, with his rough and rugged honesty, his plain speaking and his steadfast insist upon the great essentials, is not out of place even in this day and age that his clear, unquestioning faith and his everlasting nammering away at plain, common, every day mortal sin nas still a large place in the economy of righteousness; that modern dilletant ism and modern care for the proprietie has much to learn from the old priest, who still calls a spade a spade and who takes no pains to sugar coat the medicine which he administers to the wea he administers to the weak

in faith and morals. THE REAL GRIEVANCE. The financial problem frequently lies at the root of many people's grievance against the pulpit. The priest must of necessity deal with money matters in a public way, and one of the unpleasing the public way. ant things in connection with the whole business is that the many must be made to suffer because of the lack of readi pess to do their duty on the part of the few. I am safe in asserting, however that no one regrets the necessity o bringing money matters into the pulpit more than the priest, and many of them undergo privations and let important parish interests suffer and go by default rather than justify the oft repeated calumny of the critics that "it is money, money, and always money.' MUST BE A GENTLEMAN.

When I was in the seminary I heard great deal about the necessity of th His justice and all other things will be given to you."

To hear Mass, to assist at Mass on Sundays is one plain, one imperative duty. The church commands us to do so, and God requires us to obey. This duty is binding on us under the penalty of some plain on the penalty of som According to The Missionery, the Sisters of St. Vincent de Paul have of mortal sin. We are not excused from this duty except by physical or the Church during the last year, at the hospital in Birmingham, Ala., and at Mobile, in the hospital there, about the same number were received.

so, and God requires us to obey. This duty is binding on us under the penalty perfect. It is a case, however, where they u oral impressibility. If you were the place where Mass is a long way from the be complimented on ministering to a people who are well nigh spiritually perfect. It is a case, however, where

# THE OLD, OLD LIE ONCE AGAIN

The old, old and oft-refuted charge against the Jesuits of teaching that "the end justifies the means" turned up once more in a recent case thus re

orted all the way from Australia:
"During the hearing of a case at risbane, Mr. Justice Real, in the Brisbane, resence of the Chief Justice (Sir Prpe Cooper), Mr. Justice Chubb and Mr. Justice Power, gave a remarkably severe robuke to a barrister named Feez, who had stated that 'it was ac-cording to the tenets of the Catholic religion that a man might do harm that good might come of it.' The following

passage between then ensued:
Mr. Justice Real: I won tallow you or anyone else to say that the tenets of the Catholic religion allow a man to be a scoundrel. I won't allow anyone to say it in this court, or in any other court where I am. Mr. Feez: I always understood that

was one of the tenets of the Jesui

Mr. Justice Real (hotly:) I don' now of any Jesuit religion. Mr. Feez said he was alluding to the act that sometimes wrong was done

Justice Real said he would not sit there and tolerate speaking like that. Mr. Feez: I was really under the

Mr. Justice Real: When a man ke you conceives such to be Catholic petrine, what can a man like your client

Perhaps Mr. Feez had not or has not eard of the case last year in Germany n which this same old calumny was the object of trial in court, in which the lumniator was the loser, as shown by facts summarized as follows fro e statement of them given in The

Month:
"Count Hoensbroech is well known Germany as a bitter enemy to the Catholic church and to the Jesuit rder, his hostility being the more itter since he was once not only a Catholic, but a priest and a Jesuit. Recently he declared that 'the notorous maxim,' 'The End Justifles The Means,' is both theoretically main-ained and practically applied by all Jesuit moralists. On the appearance of this declaration it was publicly hallenged by a German secular priest chainenged by a German section principle and Dasbach, who defied Hoens-broech to justify his statement by showing that any single Jesuit writer has ever laid down the principle that an action bad in itself becomes good when performed for a good end. Das-bach pledged himself to forfeit a sum of 2,000 floring should such demonstra be afforded. Hoensbroech accepted the challenge, and sought to justify his statement by citing instances in which Jesuits—along, it should be added, with other moralists ve decided that in certain cases. ere it is clearly impossible to hinder man altogether from performing an evil action, it is lawful to induce him at least to refrain from what is worst in it, and strict himself to what is less griev-Dasbach having refused to accept this plea as meeting his challenge, Hoensbroech brought a law-suit against him, demanding the payment of the sum that had been staked. The suit first came before the District Court of Treves, which dismissed the action on the ground that the contract undertaken by Dasbash was of the nature of a wager, and that wagers did not fall under its jurisdiction. Such a

decision was obviously unsatisfactory to both parties, and an appeal tock the case up to the Provincial Court at Cologne, having final jurisdiction. Rejecting the view of the Judges at Treves, those at Cologne decided that this was not a wager, and that the case must be tried on its merits, which was accordingly done. On the 30th of March of the present year judgment was given. Heensbroech was declared to have entirely failed to substantiate his claim, and the instances adduced by him to be nothing to the purpose; the defendant, Dasbach, being thus com-

pletely justified. But of course this did not kill the lie. Nor will the indignant protest and conproof against all assaults.-N. Y. Freeman's Journal.

# SOME LENTEN THOUGHTS.

Sacred Heart Review. Making the Stations of the Cross is an excellent way to do penance during the holy season of Lent.

This is a splendid time for individ uals who are giving to gossiping and uncharitableness to put a stop to it. The Lenten regulations nowadays are

not as rigorous as in the olden days. But there is still plenty of room for voluntary piety. The Lenten regulations advise abstinence from liquor during Lent. This is certainly one abstineace that can hurt

nobody who practises it. Not for one passing moment, not for one day only, should the words "dust to dust" ring in our ears. Let us keep their significance, their deep meaning, in our hearts all the year.

The Catholic whose question during Lent is not, "How much can I do for God and my own soul during Lent?" but "How much can I avoid doing without actually transgressing the Lenten law?" has the wrong idea of the Lenten season.

No matter what the exponents of No marter what can be explained to higher criticism may say about the Bible, the loyal Catholic, relying on the authority of the Church, will never "waver in his belief that the Sacred Scriptures are divinely inspired and have God for their author."

Lent is here, and for a few weeks at least, there is an end to the dance and the whist, and the long and detailed descriptions of the imported decollete descriptions of the imported describes gowns, the superbucklaces, the dainty corsages of Catholic society. The law of the church calls a halt on the glddy whirl. Now we give a little less time whirl. Now we give a little less time to the world an i its ways, and a little more to the beads and the crucifix and the eternal verities that these stand

# THE HOW AND WHY OF IT.

"Fruit-a-tives" are the parts of the fruit that do you good. Apples, Oranges, Figs and Prunes are pressed-the juices separated from the tough, woody fibre-and concentrated. Then-(and this is the secret of "Fruit-a-tives")one more atom of bitter principle from the orange peels is forced into the concentrated fruit juices. By this process -one of the most remarkable achievements of the age-the juices are made stronger, and many times more active medicinally. Finest tonics and internal antiseptics are added, and the whole evaporated and pressed into tablets. "Fruita-tives" are the greatest tonic, laxative and blood purifying medicine ever discovered. At all druggist

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

To the Editor of the CATHOLIC RECORD, London Ont.

London Onb.

My Dear Sir;—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with inself gence and ability and, above all. that it is imputed with a strong Catholic spiris. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Cath

Mis families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,

Yours very sincerely in Christ,

Donatus, Archbishou of Ephesus,

Apostolic Delegate.

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

London, Ont:

Dear Sir: For some time past I have read four estimable paper, The Catholic Record, and congratulate you upon the manner in lis matter and form are both good; and a ruly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend to the faithful.

Bleasing you and wishing.

ing you and wishing you success, Believe me to remain elieve me to remain, Yours faithfully in Jesus Christ † D Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MAR. 17, 1906.

DEATH OF ARCHBISHOP O'BRIEN

A terrible affliction has befallen the Archdiocese of Halifax; and indeed it might with simple truth be said that the sudden death of its Most Reverend Archbishop will bring sorrow to the hearts, not only of Catholics but to those of every true Canadian in our broad Dominion. The sad event occurred at 11 o'clock at night on March 9th. His Grace was in delicate health for several years, but recently showed much improvement, and was actively engaged in the duties of his episcopacy. He issued his Lenten pastoral, which was read on Sunday of March 4th. He celebrated Mass at St. Mary's cathedral on that day. A few days ago he complained of indigestion, and was under his physician's care, but no serious result was anticipated. His doctor left him at 10 o'clock, comfortable and well. His Grace had retired, and his niece, who was at his bedside, left the room to get him a drink of water. Returning in a moment she found him dead. He was sixty two years old. Archbishop as a man of great intellectual force and literary taste. As monuments to his religious zeal he has left many fine churches, schools and philanthropic institutions, erected during his twentythree years' episcopate. He was an eloquent advocate of Home Rule for Ireland, a staunch Imperialist and a strong Canadian.

Archbishop O'Brien was of Irish parentage, and was born at New Glasgow, P. E. I., May 4, 1843. In his early years he served as a clerk in a mercantile house, at Summerside, P. E. I., and at nineteen years of age he entered St. Dunstan's College, Charlottetown, to study for the priesthood. His educational career was a brilliant one, and at the College of the Propaganda in Rome, where he went when twenty one years of age, he carried off several valuable prizes. After being ordained to the priesthood, he returned to Canada and was for two years a professor in St. Durstan's College, being later appointed principal priest at the cathedral, but his health having broken down, he went to Indian River, where he ministered for over eight years, and then he went to Rome as secretary to Bishop MoIntyre. In the following year he accompanied Archbishop Hannan to Rome. On the death of Archbishop Hannan, Father O'Brien was appointed his successor, being con secrated on January 21, 1883, in St. Mary's cathedral, Halifax. He was a ceaseless worker, and his energy led to the erection of St. Patrick's church, Halifax, the revival in the same city of the St. Patrick's Home for Catholic Boys, founding of the Victoria Infirmary, the Infants' Home, the estab lishment of several convents, the building f an episcopal residence, and the foundling of other educational institutions. He was Vice-President for Nova Scotia of the British Empire League in

Canada, and a Past President of the Royal Society of Canada. He preached the sermon on the occasion of the State funeral of Sir Joon Thompson in 1895.

He was a frequent contributor to the press of poems, essays and articles on special subjects, and was the author of some valuable and interesting books, among them being "Philosophy of the Bible Vindicated," "Mater Admirabilis," " After Weary Years " (a novel), Saint Agnes, Virgin and Martyr.' " Aminta, a Modern Life Drama,"

" Memoirs of Bishop Burke." An eminent churchman as well as a great Canadian has been called to his eternal reward. His administration of the Archdiocese betokened an ability of rare capacity. We deeply sympathize with the Catholics of Halifax, who have lost a chief pastor whose brilliant career and whose goodness of heart and sterling nature will cause his memory to live in the minds of the people of Nova Scotia for generations to come. He has fought the good fight and an eternity of bliss awaits his soul in the Kingdom of Him to Whose serv. ice his whole life was so unselfishly de-

# M. ROUVIER OUT!

The Rouvier Ministry of France has uddenly fallen, and this at the very noment when it exulted in the completeness of its triumph over religion. And it was precisely on the question of carrying out its brutal policy of wan tonly desecrating the sacred vessels and ornaments of the church that defeat overwhelmed it.

Our readers are familiar with the state of the case that the government, in the full knowledge of the fact which is generally conceded, that a decisive majority of the people are opposed to the profanation of the churches, relied upon the authority of a Parliamentary majority elected by a minority of the people, to proceed in the act of spoliation which was indeed legalized by a vote of the Chambers, but which the same chambers, apparently do not dare to push to its logical consequence.

While taking the inventories of the churches of Paris, the officials and troops were met at the doors of the churches by crowds of indignant citi zens who protested against the cruel measures which were being taken. In most cases the fire engines were employed to drive away the defenders of the churches, but at a Flemish village named Boeschepe on the Belgian border, deadly weapons were used, and the invasion resulted in the death of one of the church defenders, a respected citizen, a butcher of the village.

The country was horrifled by the fact that in its insane fury against religion, the government had stained its hands with innocent blood, and the matter was brought up in the Chamber of Deputies, the government being openly charged with the crime of murder in carrying out an infamous policy, and with endeavoring to precipitate a relig-

ous warfare in the country. M. Rouvier found out suddenly that a large number of those members who had hitherto supported him even in his harshest measures, were indignant at this new phase which the matter had ly, not to quail before Germany in its assumed, and at once he challenged a test vote. He said :

"The government has the duty to apply the law. It will apply it without weakness, but also with prudence, tact, and wisdom, consistent with prudence, tact, and wisdom, consistent with public tranquility. I ask the adoption of a resolution approving these declarations of the government."

This meant, of course, that the Chamber should approve of the violence of which the government had been quilty, but M. Rouvier overestimated his popularity, for on the question being put to vote, the government was defeated by 267 to 234, the adverse majority being 33.

Premier Rouvier and his colleague unhesitatingly accepted the verdict, and proceeded to tender a joint letter of resignation to President Fallieres who accepted the same, and announced his intention to consult the Presidents of the Senate and Chamber of Deputies in regard to the formation of a new cabinet.

It is said the majority by which the Government was overthrown was made up by a rather incongruous union of the Catholic party, who are known as Nationalists, and are, of course, oposed to the whole infidel policy which has been carried out from one step to another, especially by the three successive governments of Messrs. Wal deck-Rousseau, Combas, and Rouvier, and the extreme Socialists who believe that the government should have acted with even more vigor and violence than it has displayed; and M. Rouvier is desirous that this view of the matter should be taken; for, though he affected rather to be pleased that he has been relieved from a difficult position, than to regret his defeat, he is said to have remarked to one of his fol-

" I regarded it as a point of honor to fulfill the task I had undertaken. Mr. Chamber's vote has relieved me of a burden, the weight of which had begun

to make itself felt. I should have re ceived 350 votes had I declared for more vigorous action; but the sentiment of the Chamber was against the Cabinet's remaining in chies until the elections, and the struggle would begon again to morrow. It was better to finish immediately."

It is not customary with politicians to underestimate their strength while thus talking for the public benefit, and we may fairly presume that M. Rouvier here reckons at least the full strength he would have shown if he had proclaimed that he would carry out his policy with fire and sword if necessary. On the other hand, it may be noticed that the vote he affirms he would have had if he had announced such a policy would still have left him in a minority He admits, therefore, that his so called vigorous policy would still have left him in a minority of one! We may well doubt the honesty of such talk, which, like an inflated balloon, collapses with a pin-prick. The truth appears to be that M. Rouvier had carried on his infidel policy further than even his Atheistic followers could endure on the eve of an election. The infidel party have begun to feel that the spirit of the nation is roused to action, and that they will have to face new conditions when they go before the electorate to ask a renewal of confidence. As we believe, they will find more determination than ever on the part of the nation to sustain religion, and those who voted non-confidence in Premier Rouvier's government when asked why they have supported him in his atheistic policy, will be glad to have it to say that they voted for his overthrow on the decisive occasion which drove him from office.

This non confidence vote occurs at a most critical moment. The Conference at Algeciras is still sitting, not having reached a definite conclusion. The resistence of Germany to France's claim to have her special rights to maintain order in Morocco, which is the neighboring power to the French province of Algeria, has almost brought France and Germany to war, with the probability that Great Britain would also be involved in the struggle.

It must be admitted that Premier Rouvier conducted the negotiations there with ability, and so successfully that it is now believed that Germany and France will come to a pacific arrangement. But that pacific arrangement has not yet been fully reached, and it might have been expected that the Chamber of Deputies should have deferred its vote of non-confidence in the Rouvier Ministry until the Algeciras Conference should reach a decision, It is a proof of the paramount importance of putting an end to the Atheistic policy of the Government that the Chamber was not deterred even by the possible contingency of a huge war from declaring that there must be a change in the domestic policy of the government. The fact that the present Franco-German embroglio did not stand in the way of putting the late government out of office is an indication of the determination of the French people, first to call a halt in the government's domestic policy, and, secondpresent aggressive attitude.

It may be imagined that the concionsness that the power of Great Britain would back up France in her present firm attitude toward Germany emboldened the nation to act as it has done; but we do not think that a proud nation such as France certainly is, would place so much reliance upon the precarious aid of a foreign power, as to endanger the relations between itself and a third power at a critical moment. It is, therefore, our belief that the French people feel that they are ready for any emergency, and that it is for this reason that even at the present critical moment they would not close their eyes to the shortcomings of their government, even for the fear that they may become embroiled in war with a powerful foe.

It is to be remarked that M. Rouvier lays great stress upon the fact that he did no more than carry out the law by using force in taking possession of all church property. But this law, which is of his own making, is unjust and brutal.

The practical seizure of all church property is a crying iniquity. History shows beyond a doubt that the church property, and the pensions paid by the government for the partial support of the priesthood, are not a gratuity on the part of the government. These were but a restitution in part, of pro perty which had been unjustly confiscated by the French Revolutionists of 1792, while the Pope bound himself, for the sake of peace, not to disturb those who had become possessors of that property. But this obligation was assumed only on the condition that the government should provide the clergy with suitable pensions, and furnish the expenses needed for Catholic worship. The government has broken faith in this matter, and we by no means regret its providential overthrow.

DR. GOLDWIN SMITH.

Prof. Goldwin Smlth says:

"The Catholic religion, the religion of the great Fathers of Western Chris tendom-Jerome, Ambrose and Augus tine - with all its characteristic feature dogmatic, doctrinal, sacerdotal, and acramental, was in full existence long dogmatic, before the usurpation of supreme power

over church and state by the line of Popes of whom Hildebrand is in reality the first."

It would tax the professor's resource to substantiate his assertion anent Papal usurpation. He knows, or has he forgotten, that from the apostolic age there are evidences in proof of the supreme authority exercised in matters of faith by the successors of St Peter. We rejoice, however, to find him in company with Sts. Jerome, Augustine and Ambrose, though we fear the non -Catholic who follows the doctor may think they were harbingers of Orangeism. But Ambrose says in his fortyseventh sermon : " Where Peter is there is the church." St. Jerome, addressing Pope Damasus : " He that does not gather with you scatters:" that is, he that is not of Christ is of anti-Christ. And St. Augustine, reminding the Donatists of the succession of the Roman Pontiffs, writes: "Number all the High Priests who followed one another in that sacred lineage : every one of them is that rock against which the gates of hell shall not prevail." It strikes us that Dr. Smith's regard for the Western Fathers is sentimental. According to Catholic authorities

civil society, even though every member of it be Catholic, is not subject to the church, but plainly independent in temporal things which regard its temporal end. The obedience due to the Pope does

not detract from what is due by the Catholic to the state : on the contrary, as the laws of God which the Pope does enforce among Catholics ordain that we should pay obedience to the existing government of the country where we dwell, so the obedience we owe to the Pope only tends to confirm us in our allegiance to such government.

What the Jesuits, as a body, teach, other Catholics teach. Jesuit influence over and control of the Papacy has no more solid foundation than the word of the sensational novelist or biased historian. It is but a myth of the days when the Reformers were drubbed by the sons of Loyola. And how the Papacy saved Europe from anarchy and lawlessness may be learned from the pages of the reputable non-Catholic historian.

We have no desire to follow Dr. Smith in his rambles through the fields of slander, but we are sorry for him. We regret that he sees fit to overlook that accuracy is the badge of scholarship, and to exhibit himself, not in the vesture of learning, but in the rags of crass ignorance.

THE FRENCH EVANGELIZATION

MISSION. We have received from "Rev. George R. MacFaul, pastor of French Baptist Church, Ottawa," another letter, professedly on the subject of the controversy which we have had with him, but actually on altogether new issues. Almost two pages consist of personal matters concerning himself three places while the man was drunk and his proselyte, Mr. Carrisse. The other six pages consist entirely of an attempt to prove that the Baptist mission to the French-Canadians is justifled and authorized, by Christ's mission given to His Apostles, to convert mankind, and the proof offered is merely an attack upon "Philo," the Church of England clergyman whose letter appeared in our columns in connection with this controversy.

Rev. Mr. MacFaul demands somewhat imperiously that his new letter be inserted in our columns " in justice to himself." together with other newspaper matter from his pen.

We do not see that justice requires that he should be allowed to inflict upon our readers every farrage of platitudes he may desire to put into print for, as our readers know, there were two issues, chiefly between us and Rev. G. MacFaul:

1. Are the Catholics of Quebec allowed to and encouraged by the clergy to read the Bible ?

2. Are the Bibles circulated by the Baptists and other missionaries falsified ? We showed fully that both these

questions are to be answered affirmatively, whereas there is not a word on these points in Rev. Mr. MacFaul's new letter, so that it would be entirely out of place in our columns, as would also letters from him to Ottawa papers. But as we have mentioned here the new subject introduced by Rev. G. MacFaul, namely, the divine mission received by Baptist ministers to evan gelize the Catholics of Quebec, we shall not be going beyond our sphere if we remark that neither Mr. MacFaul nor his co-workers ever received such a mission, and it has no application to them. Christ's mission was given to the Apostles, who were sent with be better for me to have it all over at

power as Christ was sent by His Heavenly Father.

" As the Father hath sent me, I also send you." (St. Jeo. Ex. 21.)
"Ye have not chosen me, but I have chosen you." (xv. 16) "How shall chosen you." they preach unless they be sent?" (Rom. x. 15.) "Neither doth any man take the honor (of the high-priesthood) to himself, but he that is called by God, as Aaron was." (Heb. v. 4.)

of his crime, and whose future was an The successors of the Apostles to whom this authority has been transmitted are found in the Catholic church -but Baptist ministers and those who ike them have assumed the office on their own authority, or on the mere authority of men who within three or four hundred years have established new-fangled churches, are subject to the punishment of Core (Korah) and his colleagues, as described in Numbers xvi.

Rev. Mr. MacFaul was the assailant in the original controversy, through the columns of the Canadian Baptist. It is now rather brazen for him to claim the use of our columns to wander at will over the whole field of controversy. We cannot grant him this privilege, especially when it is so dogmatically demanded.

SAD RESULTS OF INTEMPER-ANCE.

There have been of late so many ter rible examples of the dangers to life and property which arise out of the drinking habit, that we often wonder at the absolute brainlessness with which young men must be afflicted who allow themselves to be led by dissolute and dissipated companions to take part in their drunken revels.

A few days ago Magistrate Value of Roberval, when sentencing a resident of Hebertville, Chicousimi, Que., to pay a fine of \$100 for selling liquor without a license, remarked that he would henceforth impose the greatest penalty allowed by the law, not only upon those who sell liquor without a license, but also on those license holders who do not fully comply with the terms of the license law. He added that within the past two weeks there have been a considerable number of drownings and other accidents on Lake St. John, and in the lumber camps of that district, all of which were to be attributed to the illicit sale of liquor.

But it is not in that neighborhood alone that the horrors of drunkenness have recently been shown in the most vivid colors. It is but a few weeks since a man in Kingston, by name John Tierney, was found dead in his house early in the morning. He had been drinking heavily, and his body was discovered stretched on the floor, face downward, his mouth and nostrils being pressed so close to the floor that breathing was impossible, and as he was too drunk to be conscious of the precarious condition he was in, he could not turn over, so he died from suffocation. His wife was with him in the room, but was so drunk that she knew nothing of the condition of her husband.

Another sad case which happened about the same time with the above was that of Henry Talley of Montreal, whose house was noticed to be on fire, and when a neighbor entered to ascertain what was the matter, it was evident that the house had been set on fire in The fire had already reached the bee on which his wife and child were lying, and were it not for the timely assistance of the neighbors, they would have been burned with the house.

Again, a few days before this, Herbert Miller of Malone, N. Y., was arrested and imprisoned on a charge of murdering his wife. His appearance indicates that he is a man by nature honest and harmless, but not very bright or bril. liant, though he has the average intelligence.

He told a newspaper reporter that he had been drinking heavily for several days, and on the day of the murder he drank half a pint just before he fired the fatal shot. He had a dispute with his wife about a dog, and he supposes that he shot her, as two witnesses state this to be the case, though he was so confused with drink that he does not remember the matter distinctly. He next cut his own throat, and the only thing he remembers distinctly about the case is that two physicians were sewing up the wound on his neck when he became conscious. He said:

"There seems to be a sort of cloud surrounding the whole affair. My wife was a good woman, and I also was all right, except when I was drunk. I was not a regular everyday drinker, but would sometimes go for weeks without, and then the appetite strong for me and would overcome me went at one time with my wife to Ogdensburg and took the gold cure After that, I did not drink for many months. Now I do not care what be comes of me-as far as I am myself con cerned; but I have two children, boy and a girl, aged sixteen and eight een, and for their sake I would wish to live right. They are good children and bright. They are trying to make

something of themselves, and are get-ting along well. They are my only comfort. "I am told the best I can hope for is a long term in prison, but would it not

once, for what could be worse at my time of life, (forty six years) than many years in State prison? When I would get out I would be a poor old disgraced man, past the days of work and dependent on some one else."

The reporter adds: " And sitting there in the dark and gloom of the felon's cell, we vainly tried to think of one cheering word for this man who seemed to realize the enormity

parently not brightened by one ray lope.' We make reference to this record of horrors in order to let our young people see what is in store for them if they yield to the allurements of the insidious vice of intemperance. They do not become its victims wilfully or deliberately, but when they associate themselves with those who indulge freely in drinking, or when they join in their drinking parties once or twice, so insidious is the temptation that they are drawn on without knowing or see-

find a drunkard's grave. And what is the bulwark, you young nan, and you young woman, should set up against the danger?

ing the danger, till at last they too

There is no safety or security except in Total Abstinence from all intoxicating drinks, and avoidance of those parties of so-called pleasure, where drinking is going on.

We have given here only a few out of many very recent instances which prove our case.

A SHAMELESS JOURNAL.

There is an Orange paper called The Western Banner published in Winnipeg. The editor is very much afraid the Manitoba government is beginning to lean towards Catholic claims in the matter of education, and makes bitter complaint that in some Catholic schools are to be found crucifixes and pictures. We are also informed that children are taken from their classes to attend Catho. lic services on feast and "fast" days. The editor, in stating that children are taken from the schools on "fast" days. displays the ignorance of the average Orangemen in regard to matters Catholic. Some of the statements made in this article are so coarse that we would not defile THE CATHOLIC RECORD by transferring them to its columns. The wonder is not that such a paper is published, but that it could obtain subscribers and be read by people wishing to be called intelligent, respectable citizens. When a literary Buffalo Bill gets behind the pen in the printing office self-respecting people should treat his productions with that contempt they deserve. Orangeism is a dark blot on Canadian life, and bodes ill for its future. Membership in the order is not a mark of good citizenship, but quite the contrary. We suppose, however, the order will exist so long as there are to be Sproules and Hugheses making preposterous preachments against "Popery" that they may thereby become the gods of this noxious thing transplanted from Ireland by one whose memory is held not in honor one who had to fly his native country with a criminal charge hanging over his head.

THE EDUCATION PROBLEM.

The educational committee of the schools of Cleveland recently made its report on the condition of the schools of the city, and the state of affairs re vealed has caused much consternation among educationists who have really at heart the welfare of the rising generation

Of late years a large number of new subjects has been added to the school curriculums in the Public schools of Ontario, with the result that it is seemingly not possible to devote to the studies, which formerly held the first rank in the schools, the amount of time necessary to master them sufficiently so that the children should be sent forth, at least from the high schools, equipped for taking positions in the business world, and upon reading the report of the Cleveland education committee we are constrained to exclaim: Surely we have reason to fear that our own schools in Ontario have now a curriculum very like that which has produced a backward condition in the schools of

Cleveland. The Cleveland World says of the report that it is "a formidable arraignment of the school course as it stands, and reveals almost unbelievable ignorance on the part of the pupils in the

higher grades." The Leader, another prominent jour

nal of the city, says : "That non essential studies are allowed to interfere with and to take up the time which should be devoted to writing, and arithmetic was deplored by the committee. As to just what frills and feathers should be

deplored

weeded out of the school curriculum, the report is silent." Here are some of the results re-

ported: Only from five to eleven minutes a week are given to the reading of Eng-

lish by the individual pupils. Only three teachers out of 1,600 report that reading results are satisfac-

tory in their classes. Business men say the common and high school nor accurate Eighty se examined fai ample in arit One hund grade pupils 70 word lis One hund out of one failed to do plication. The cure not clearly but they branches at

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high school graduates are not quick nor accurate at figures. Eighty seven eighth grade pupils

examined failed to do a fifth grade ex. ample in arithmetic. One hundred and fourty-four eighth

grade pupils mis-spelled 1,887 words in a 70 word list. One hundred and sixty eight pupils out of one hundred and ninety three

failed to do a simple problem in multiplication. The cure for this state of things is not clearly indicated by the committee, but they do say that non-essential branches are allowed to encroach upon

those which are essential. Too much time, they say, is given to drawing, physical culture, nature study, and science. Too little time is given to arithmetic and reading, though writing was generally found to be fairly well attended to.

The per capita cost of the Cleveland schools was during the past year \$51, which ought to ensure much better results than have been attained. The per capita cost in Philadelphia is given

We hope that our Ontario education ists will not fall into the same errors schools. We fear there is a tendency in that direction.

REV. GEORGE R. MOFAUL, BAPTIST MINISTER.

The Rev. George R. McFaul, Baptist minister of Ottawa, appears to be one of those restless agitators who dearly loves to be continually in turmeil of one kind or another. Let us say to the Rev. George R. McFaul, Baptist called home. minister, that once upon a time a good hard-working Irishman was seen breaking stones upon a Dublin road. A minister, noting his industry and per severance, approached and spoke to him very kindly. He said : " My dear sir, you must be very tired. This is indeed hard work you have to perform. I feel the greatest sympathy for you.' The Irishman made reply: "You need not feel any pity for me, my friend. It is myself that should sympathize with you.' The clergyman, in astonishment, asked: "What do you mean?" And the answer came : " Well, sir, for the past two or three hundred years you and other ministers have been picking at the rock of Peter, and you have never yet been able to knock a splinter out of it." The Rev. Geo. R. MacFaul Baptist minister, having issued a tract, we would ask him to ponder seriously upon this little incident. The tract of the Rev. George R. McFaul is unique in its way. It has in it a great deal of the sporting element. He offers \$1500 in prizes of \$50 each to any one who will produce certain texts of Scripture to prove certain Catholic practices. There would be just as much sense in our issuing a counter challenge to the Rev. George R. MacFaul, Baptist minister of Ottawa, in respect of the subjects mentioned below. We will give him \$50 if he finds anything in the scriptures authorizing the construction of the Grand Trunk Pacfic railway. We will give \$50 if he can prove from scripture that it was wrong to pass the Remedial Bill. We will give the reverend gentleman \$50 if he can prove from scripture that the operation of the electric pewer companies at Niagara Falls will have the effect of drying up the cataract. We will give him \$50 if he can prove from scripture that the planet Mars is inhabited, and that the inhabitants are all Baptists. Finally, we will give him \$50 if he can prove from scripture that the Jesuits are responsible for the South Sea cyclone which lately destroyed 10,000 lives. The Rev. Geo. R. McFaul, Baptist minister, dearly loves printer's ink. Like all the other "missionaries" to the French Canadians, he finds in it a sustaining power

class of people will be always with us. MAY HEAVEN BE HIS REWARD.

Dr. Mathew Wallace, of Toronto, is dead. Little was he known outside of Toronto, and indeed even in the city itself many never heard of Dr. Mathew Wallace; but there were thousands who knew him-knew him and loved him as a child loves a fond father or mother. The announcement "Dr. Wal- them., They have been men who gained lace is dead " came as a heart pang to thousands of souls. He never figured government, which has never placed in the glare of publicity. The reputation acquired in the lime light he never valued. He hungered not for the gratfication of an ambition that would bring him far upward on the ladder of fame in the public life of the country. God fashioned his nature as a pearl which would shine for all eternity in the Heavenly Home. And that nature was employed constantly, perseveringly, in sickness and in health, in wear ness and discouragement, in the pursuit of those offices which are nearest and dearest to the Divine Heart of Him redemption. Mathew Wallace was an exemplary Catholic and a doctor. He information shall be obtained. was one who gave of his best to ac-

quire a thorough knowledge of his profession. He might have occupied a mansion on a fashionable street. He might have had the great and the wealthy driving to his door to seek ad. vice and treatment. He might have been wealthy himself and he might have been in a position to make a tour of the world, living in state and luxury. But he loved the lowly and the poor and the afflicted, because they were lowly and poor and afflicted. He brought them advice and medicine and he gave of his slender means to bring them little comforts. In the cottage where the dollar counted for a great deal, in the home where the bread-winner was lying prostrate, he became, not only the doctor, but the father. And, oh! how his heart rejoiced when he could by the generous bestowal of charity, kirdly given, dry the tears of the afflicted and bring a ray of God's sunshine into the humble cottage. To him the sweetest thing in the city was the patient lives of the poor. To him the sweetest thing that man could perform was the lightening of the hearts of those who were sorely tried by want and affliction. Very truly does the Globe say : "There have been thousands of statues erected which have marred the Cleveland for men that did less for their kind than did Dr. Wallace." Perhaps no statue will perpet ate his memory in the city for whose poor he lived; but it would be a pity if it were not erected, as future generations should view such a representative of noble, Christian manhood. But at all events he will receive what is of infinitely more value. A crown of glory awaits the soul of him who was so noble and so unselfish-so Christlike. Another Vincent de Paul has been

PRINCESS ENA.

A telegram from San Sabastian, Spain, on March 7th, informs us that Princess Ena of Battenburg was received into the church prior to her marriage to King Alphonso on that date. The occasion was made one of general rejoicing and an artillery salute announced the termination of the ceremony, after which the royal party lunched together. Now that this much-discussed event has been brought to a close we trust the ultra Protestants both of America and the United Kingdom will take thought and realize how unreasonable they have been acting during the past few months. If Princess Ena had become a Latter Day Saint, a Dowieite or an Eddyite-had, in fact, joined any sect, no matter how preposterous, there would have been little commotion; but to become a Catholic seems, in the minds of these people, something so horrible as to beggar description. Truly, bigotry is an unlovely quantity!

> ANTI - CATHOLIC PRESS DESPATCHES.

There is a curious story telegraphed from Shanghai, China, to the effect that the recent outrages committed there by Chinese, in which seven Catholic missionaries were murdered, were caused by the missionaries themselves.

The story is that the missionaries invited a Chinese magistrate to a feast at Nauchang, and while he was their guest, partaking of their hospitality, they urged him to sign papers promis ing an indemnity for mission property wrecked last year, and that he should release six Catholic missionaries who are in prison charged with murder The magistrate declined to comply with these demands, and was fatally stabbed by the missionaries. Thereupon a Chinese riot was excited against all the foreign missions, Protestant as well as Catholic, the anger of the Chinese being naturally directed especially against the Catholic missionaries, of whom seven were killed. An English Protestant family named Kingman were also killed in this uprising, while the truly wonderful, because a certain Chinese were encouraged in their act of revenge by the Governor of the

Province. But this story is outrageously im probable. The Catholic missionaries to China have been always men of the highest probity and self-sacrifice, ready to lay down their lives for the sake of Christ and of the people to whom they were sent; and this fact is entirely irreconcilable with the story now told of the esteem and reverence of the Chinese much confidence in foreigners especially of the official class, and would not have honored as they have done the Catholic clergy and Bishops if these had not shown absolute disinterestedness in their work of propagating the gospel. On the other hand, we know by past experience that the press correspondents are always on the alert to find some kind of scandal against the Catholic church and clergy with which to regale their readers, and in every instance we can call to mind these have been finally shown to be gross slanders. We have Who suffered on Calvary for mankind's no doubt the present story will prove to be of the same kind, as soon as reliable

A demand for indemnity was not un-

reasonable for the murders of the clergy and the destruction of mission property, and we could readily believe that such a demand was made, in consequence of former outrages against the missionaries, though we know that the Catholic clergy who have gone to China were fully aware of the dangers inseparable from their mission. But that they invited the Governor to be their guest and then stabbed him fatally is too in-

cisely what occurred. It is likely this story is the invention of some P. P. A. employee of the Associated Press.

credible that we should at once give

credence to it without learning pre-

AN APOLOGY WANTED. In our issue of the 3rd of March we published an article taken from the Presbyterian Record. Amongst other statements made in this article was one that missionary priests in the provvince of Quebec announced that they had power to sell passports into Heaven, and the Catholics would not have to remain in purgatory if they would pay \$10 if they died within ten years. On payment of \$50 they were assured they would go directly to heaven at death. All the particulars we have about this as well as beneficial. occurrence is that it took place in a little country village in the province of Quebec, and that the mission was given by monks calling themselves "Christian address of welcome to His Lordship. Fathers." We again ask the Presbyterian Record to give particulars as to sion" was given and the names of the the Presbyterian Record is an honorable make an ample apology for allowing his

THE LENTEN SEASON.

Catholic neighbors.

The Right Rev. Bishop Sweatman of the church of England, diocese of Toronto, in his Lenten pastoral issued recently to the members of his flock de. clares that at the present moment a widespread desire for a religious revival and moral reform is apparent among the people at large.

The inevitable result of the unbelief in divine revelation which has become too general during the last quarter of the nineteenth century and the first years of the twentieth is a general apathy in regard to religion, and a moral failure which is much to be regretted. These are apparent in politics, in business, and in private

Modern society, the Bishop says, is losing the taste for simplicity and appetite for righteousness which are absolutely needed for moral health, and he recommends that during this Lenten season, church members should unite in an effort to revive religion and improve the moral tone of the community.

The Bishop appeals as chief pastor of his diocese, to members of the church to abandon the round of gaiety, pleasures and entertainments, which are too common at all seasons, and begets carelessness of the practices prescribed by religion, as well as weakness of faith. He exhorts all to study the Word of God, which is not known now as it was formerly. He attributes to this fact the moral slackness which is now most observable in this country.

He asks that during Lent, theatres, card-parties, dances and similar amusements be laid aside as a disturbing and distracting element for all who wish during Lent to be refreshed in spirit -an end which can be obtained only by retirement from worldly thoughts and occupations. He recommends also attendance at some week day religious services; and the doing of some definite philanthropic work for the advancement of Christ's Kingdom on earth.

The suggestions are very good, and may be profitably followed by Christians

of every creed. We might suggest also, that as the need of a moral reformation was made the pretext in the sixteenth century why Protestantism should be started, might it not be a means of moral regeneration now if the sects would seriously consider the advisability of returning to the one fold of Christ which they then abandoned?

A good illustration of the influence which interest in the Catholic missions can have upon indifferent Catholics of our own country, as also upon non Catholics who come in touch with the self sacrificing spirit of Catholic mis-sionaries, may be found in the follow-ing extract from a letter received at the Diocesan office from a Carmelite

the Diocesan office from a Carmelite nun in another city.

"Not long ago a young man who had almost entirely given up his faith happened to read the life of Theophane Venard, which his older brother had bought at our convent. When he had finished reading, this young man ex-claimed, that is a fine book. I had no claimed, 'that is a tine book. I had no idea that the Catholic missionaries were men of that stamp.' Then he took up the 'Little Flower of Jesus,' (the life of Sister Therese mentioned in the later part of the modern martyr, ) and I am sure that the 'two little souls will soon have one more trophy to lay at the feet of Jesus.

people within its walls as on Sunday last when they gathered to extend a welcome greeting to our good chief pastor, Right Rev. F. P. McEvay, D. D., on the occasion of his return from the Eternal City, whither he had from the Eternal City, whither he had heart at many holy shrines and asked gone to pay a visit to our illustrious and obtained from the Holy Father Pope, Pius X. The men of the two congregations - of the cathedral and St. Mary's church - completely filled the centre aisle and overflowed into the side aisles, while the remainder of the congregation occupied all other parts of the vast edifice where room could be had. A pleasant feature of the occasion was the singing of the choir of boys, the remarkable improvement in their training, under the tutorship of Mr. O'Donnell, being quite noticeable. At the appointed time, 3 o'clock, His Lordship and the clergy of the cathedral staff, together with Fathers McKeon and Tobin of St. Mary's and Father Barry of Sarnia appeared in the sanctuary. All were rejoiced to note that the Bishop and Father Aylward looked in the very best health and that their trip to Europe must have been most enjoyable

A deputation of gentlemen from the two congregations advanced to the sanctuary when Senator Coffey read an

It may be stated that the words spoken were the heartfelt expressions the parish in which the so called "mis- of regard entertained for our Bishop by all the Catholic people of the city. "Christian Fathers." If the editor of His admirable administration, his good ness of heart and his kind consideration man he will comply with our request or for all, both priests and people, in season and out of season, have made paper to be the means of slandering his him very dear to them—and hence the enthusiastic and warm welcome of last Sunday. The address was as follows

To His Lordship, Right Rev. Fergus Patrick McEvay, Bishop of London : My Lord :

Words are inadequate to express our joy at your home-coming. We are glad to see you. We are happy to behold you once more on your throne. The love and reverence we entertain for you, whom Christ hath placed the Princes of His people-the Good Shepherd whose works wand whose life is wedded to we know, which yields an abundant fruitage of kindly words and deeds—can be but We offer it to you to day in unstitted measure. To you, whose triumphant power comes from the supernatural, portrayed by human speech. we tender homage; to our well loved Bishop, happily returned, we give heartfelt greetings. You prayed for heartielt greetings. You prayed for us, we know, during your journey to the Apostolic See. You gave fitting the Apostolic See. You gave fitting testimony of our devotion to the suc-cessor of St. Peter, who guides the church which is ever the solace of the forlorn, the chastener of the prosperous and the guide of the wayward—to

the Pius, in a word, who is shrined in the love of myriad children, and in whose heart are all human beings. You voiced our loyalty to his representative, the cul-

valley. On this occasion it is meet that we on this occasion it is meet that we should give public testimony to your unceasing labors in upbuilding the faith in every parish of your extensive charge. New churches and parochial esidences of a character most sub-nantial are to be seen in many places, while the work of the convents, hospitals and charitable institutions is arried on in a manner which leaves aught to be desired. But especially we point with pride to the re parkable success which has attended our efforts to firmly implant in every arish Catholic schools worthy the name. These schools will be the corner-stone church for future generations, nd will be a testimony to your wisdom and your solicitade for the spread of od's Kingdom on earth.

You have an earnest and self-sacrific-Ing clergy and laity to support you. These are your jewels, radiant with the ight of Faith and Love. May your labors for the welfare of our country and the interests of religion be ever owned with success; and your wise nd beneficent rule be ours for many, many years; and, when the end shall some, that you may be able to chan the hymn of the good fighter and receive e Crown of Justice is the prayer of

our people. In conclusion, My Lord, we would sk you, on behalf of the laity of your attedral city, to accept this slight vidence of the esteem in which we hold

Signed on behalf of the congregation, THOMAS COFFEY.

The treasurer, Mr. T. J. O'Meara, nanded His Lordship a purse con-Mr. Garret Barry then presented the

ddress, which was beautifully illumin-ted by the Ladies of the Sacred Heart. The Bishop replied as follows:

My Dear Brethren — You state, brough Senator Coffey, in your beautiful and artistic address—you show by your presence here this afternoon, and by your very generous gift, that you are I will now give the Papal Benediction, glad to have the Bishop of the diocese which I was authorized by the Holy

WELCOME TO OUR BISHOP.

Never since the opening of St. Peter's cathedral was such a large number of people within its walls as on Sunday and that he has returned to his priests

and people, to his home and friends.

I rejoice to see you, to speak to you, and to thank you for all your prayers and good wishes and generosity. It is true we prayed for you at the tombs of the Apostles, and had you in mind and many special blessings for both the devoted clergy and faithful laity. I had the great pleasure of having two private audiences with the head of the church and of being present on two occasions when the Holy Father offi

ciated at important ceremonies. All are delighted with the Pope's simplicity and kindness and charity. He is strong and vigorous and cearry, through an enormous amount of work, and combines a wonderful gentleness and tenderness on the one hand with great firmness and strength of charac-ter on the other. He has much practical knowledge in ruling the church as he was nine years assistant priest, nine years parish priest, nine years attached to a cathedral staff, nine years Bishop and nine years Patriarch of Venice; and we hope and pray that he will be many years spared to fill the paning Patriarch chair of Peter. The Holy Father knows a great deal

about Canada, and is especially well in formed about our school laws, and was much pleased that he had so many flourishing Catholic schools in this diocese. He enquired about the clergy, the religious communities, and the faithful laity, about our charitable and educational institutions and cur schools, and was glad to hear that both men and women, with very few exceptions, at-tended church regularly and received the sacraments. He desired me to the sacraments. He desired me to thank both priests and people for their prayers, for their loyal obedience to the See of Rome—the centre of Catholic unity—and for the generous offering of Petar's Pener which I respected in Peter's Pence which I prese name of the diocese. The Holy Father rejoiced at the freedom and fair play that Calbolics enjoy in this province, and hoped that peace and good will and Christian charity will continue to a constant of the control of will continue to prevail among all class of the community. He spoke strongly on the necessity of igiving the rising generation a good Catholic education, and prayed a special blessing on all and prayed a special blessing on all those assisting this good work and on all the teachers engaged in the training of children. The Vicar of Christ granted many special favors to the diocese, which will be made known in due time. We also received the great est kindness from Cardinals and conest kindness from Cardinals and con-gregations and officials connected with gregations and officials connected with the government of the church. At Rome we stayed at the Canadian College, under the care of the good Sulpician Fathers; and you will be glad to hear that the Canadian College, if not the best, at least is among the ery best equipped colleges in the

Eternal City. After a pleasant and profitable visit Rome we went to Paray le Monial France and to the wonderful shrine at Lourdes. France formerly was a glorious country, but now the Infidel government rob the church, the poor and the infirm; and the French soldiers, formerly brave, now attack Sisters of Charity and other Religious Orders and drive them from their homes and country. But God, my brethren, will protect His church, and that grand old church will again rise me and ride. children, and in whose heart are all human beings. You voiced our loyalty to his representative, the cultured Prelate of Ephesus, whose words and deeds are attuned to amity and harmony, and who sees, and with pleasure, in our beloved Canada the germs of a mighty nation. And from your diceses, we assure you, rose in concert fervent prayers upbearing to the Throne oi God the hope that you may be, for years to come, untiring in solicitude for the welfare, both spiritual and temporal, of the me is so f your flock. Across your path, vie know, must fall the shadow of Trial. You on the mountain must be ever exposed to the rage and the flash of the lightning which trouble not those who are in the yalley. present governu ent and officials are considered well disposed, and Lord and Lady Aberdeen are even more popular in Ireland than in Canada. But, better than all, the Irish people believe that King Edward is a real friend and that His Majesty is anxious, in the best interests of Eugland and Ireland and the Empire, to remedy the blunders and grievances of the past, as far as he can; and hence there is ope and cheerfulness and good feelhope and cheerfulness and good teering in the old land beyond the sea. We should all pray, especially on the approaching feast of St. Patrick, that their legitimate hopes may be soon realized. But, my brethren, we should be grateful to the God of nations and peoples, that we are living in this young and free and prosperous country of Canada. We have not here the extreme wealth

prosperous country of Canada. We have not here the extreme wealth and poverty found in the old countries. We have not that great distinction between the classes and the masses. We suffer not persecution either as Catholics or as citizens, and hence we have a property our rights and be should appreciate our rights and be grateful to the Giver of all good gifts. Owing to the generosity of the de voted priests of this diocese, before leaving for Rome, and owing to the generosity of the Catholics of Lendon n my return, the financial part of the

ourney has been made very easy and pleasant for me. As I have many places o put money to good use, I am extreme ly grateful to you all for your great kindness and good-will, and ask God to sward you and to bless you and your families.

I need hardly add that the Rector, Father Aylward, was very glad to get home. He was happy enough until Christmas, and then he wanted to re-turn; and in all bargains and expenses he was very careful of the money.

I take this occasion to thank Father Egan and the priests who assisted him during our absence, and, as far as I can see, you were well attended. I will now give the Papal Benediction,

Father to give in his name. May God bless you all!

bless you all!

After the bestowal of the Papal blessing, Solemn Benediction of the Blessed Sacrament was given, His Lordship the Bishop being assisted by Rev. Father McKeon and Rev. Mr. Arnold.

a also : In the sanctuary there wer Rev. Fathers Aylward, Egan, Cherrier (C. S. B.) Tobin and Barry.

# THREE NOBLE PRIESTS.

There died within a few days of each other, at the end of last month and the beginning of this, two priests whose deeds of quiet heroism were worthier of praise than many an achievement which has won for its performer the applause of the world. Rev. Matthew O'Kerfe, of Towson, Maryland, went through an epidemic of yellow fever during which he buried half his congregation in three months. This was while he was paster of Norfolk, Virginia, in 1855. Fourteen years later a French frigate with the same dread disease on board appeared in Humpton Roads and Father O'Keefe was appealed to. Within a few days he had buried more han twenty of the officers and marines. His services were acknowledged by the Imperial Government by the presentation of a watch and chain. He died without money enough to pay his

funeral expenses.

Rev. Philip M. Holden was a classmate of Archbishop Ryan's at Carlow College. While the latter left his native land to enter the flourishing diocese of St. Louis and rapidly rise to the highest honors therein, the former returned to his native diocese f Halifax and labored to the end of his seventy seventh year as a humble parish priest. For a time he was stationed at Bermuda, and it was there that the most striking events of his life occurred. A mutiny having broken out among the convicts, the authorities were about to suppress it by force which would have meant great blood-shed, when Fither Holden volunteered to go among the mutineers and try to persuade them to surrender. He succeeded, and his achievement was considered important enough to merit a life pension from the Home Govern-ment. Again, like Father O Keefe, at the call of duty he faced the yellow plague and nearly died of it himself. piague and nearly died of it nimedi.
His latter years were spent in the
quiet country parish of Kentville,
under the apple trees which he loved,
and in the culture of which he was so

remarkably skilled.

A day or two later a young priest of
St. Bede's College, Peru, Illinois, gave his life to save five of his pupils from drowning. He was not with them on the ice when it broke, but rushed to the rescue immediately. After having saved four it was plain that he had saved four it was plain that he had only strength enough left to save one more either himself or another. He chose that it should be another, and he so died. A hero's death, certainly, yet such heroes are so many in the priesthood that only the Recording Angel knows their number. Sometimes Angel knows their number. Sometimes their deeds are thought almost too trivial to be recorded, and one only hears of them in conversation, as that of the Franciscan priest at Colorado Springs who, on his way to a sick call when he himself should have been in the doctor's hands, fell in a swoon by the wayside, came to after a time, and proceeded on his journey as though nothing had happened.— Antigonish

# BISHOP STANG ON DIVORCE.

The evils of divorce are dealt with in a pastoral letter by Bishop William L. Stang, of Fall River, Mass. The letter says in part: The modern state has usurped the

functions of spiritual authority and pro-faned the sanctity of the marriage state. Protestantism permitted polygamy, first openly, then covertly, by cloaking it with the mockery of the civil law. All good citizens are horri-fied at the immoral doctrine and prac-tices of the Mormons, but what is the in this world. The people are happy in their relations with their rulers. The those legislators who authorize a hisband or a wife to separate and marry again during the life time of the other party? Is not the latter a successive polygamy?

An attempted marriage of legally divorced persons (whose lawful partners are still alive) involves the hideous crime of adultery, which no cause under heaven can justify, and no gold or

pearls can beautify.

No legislature can grant a divorce so that parties once really wedded can marry again, without undermining the foundation of Christian society, without imperiling the life of the notion

I call upon the Christian journalist for the defence of the Christian home, which is destroyed by every divorce, and I entreat them, instead of regaling a sensational crowd with the unsavory details of a divorce scandal, and tempting the sorely tried with evil suggestions, to manfully denounce all who co-operate in sundering what God

# SUNDAY OBSERVANCE.

The Archbishop of Halifax has writ-ten as follows to the Rev. J. W. Fal-coner, Secretary of the Lord's Day

"I hope that numerously signed petitions may be presented to the Parliament of Canada at its next session, asking that suitable legislation may be enacted prohibiting all unnecessary servile works, those of necessity and charity excepted, on the Christian Sunday. In my opinion legis-lation of this character should be aimed to prevent work in and around factories, mines and other large industrial con-cerns, whether owned by corporations, governments, or private individuals.
The Catholic Bishops of Canada have,
in an official communication to the Minister of Justice, laid their views on
this important subject before the govcommend themselves not to Catholics aione, but to all Christians as well,"

wing a vibrating rake in front of the beate cylinder which levels the load as it passe ckward toward the spreading mechanism.

It will spread from three to thirty lo acre, and the change necessary to these desirable results can be made i

# THE TRUTH ABOUT THE CATHO 11C CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXCV.

As I have said, the appearance of anssen's work created a tremendous uproar in Germany. It went far to justify the plaintive exclamation of the old Lutheran divine: "Brethren, we do not know our Luther. "

However, as it was plainly impossible in Germany, to suppress the work, and as the Government would not consent as the Government would not consent to send the author to prison, or to suffer his ears to be cut eff, as was angrily suggested by some zealous brethren, admirers of Ulric von Hutten who took this way of promoting pure doctrine, we have had to fall back on two was none of delense, which I have two weapons of defense, which I have already mentioned.

One is: Janssen garbles from Luther.
The other is: He and his colleagues regard Protestantism with preter-

natural bate.

As to the first accusation, I am not prepared to refute it. I have no such knowledge of Luther's voluminous works as to be entitled to say that Janssen, in citing from him, nowhere breaks off before the full sense comes out. I think, however, that I am authorized, having read Janssen, in the German, once, from beginning to end, text, notes, and all, and having read over the vital parts of his work twice, besides comparing a good deal of the English translation, to say that he may be depended on, so far as he quotes, to quote exactly, verbatim et literatim, even to the very archaic forms of Luther's or Melanchthon's or Bucer's

As to the charge of garbling, Nippold brings it, as was to be expected, with the intense resentment which the very mention of a Catholic almost always rouses in him, but he brings not one example. We may therefore easily dis miss him as prosecuting attorney, but with the query in our minds: "If Janssen is so given to garbling, why could not Professor Nippold allow us a single instance of it?" To be sure, he single instance of 11? To be sure, he says confidentially to his hearers, as of a case made out: We all know what a garbler the man is," but this trick of speech is too familiar to be very im ressive. Nippold's work is conit is true, but he surely could have found room for an example or two, even if he had gained it by leaving out Bishop Coxe's false statement of American law, or his own two or three droll and innocent inversions of our nationa church history. I would even, for so good an end, have allowed him to omit mmendations of my articles on Missions and Mohammedanism.

Nevertheless, I held in mind for the Arst, in reading Janssen, and making copious extracts, the great danger of bringing charges against a man on the strength of passages from his works adduced by a pronounced antagonist. Yet s my health did not allow me to resort largely to Luther's first hand works, and as I have nowhere seen Jansser accused of not quoting precisely so far as he goes, I have thought it right to use his extracts freely, but with three re-

strictions.

First, that I should not allege, as a fact of the German Reformation, in-cluding the next century, any state-ment which is at variance with those three great Protestant authorities Ranke, Schiller, and Gardiner, having regard likewise to two subordinate but valuable writers, also strongly Protest-ant, Muller and Archbishop Trench.

condly, that I should not use any brief extract made by Janssen from Luther unless it is of such a nature that the plainty speaks for itself, no matter what may precede or follow.

Thirdly, that I should note that

ordinarily, the longer a citation is, the less capable it is of being garbled. Some of Janssen's most damning cita-tions from Luther and Melanchthon fill page after page, and bear witness in themselves to their completeness.

Janssen, I need not say, nowhere disputes that a large share of Luther's treatises are simply the non controversial works of a Christian teacher writ ing for the edification of the plain Christian people. Even when some brief passage of this sort is a trifle controversial, it is only slightly so.

For instance, when, in the full tide of

his warfare with the Papacy, in 1527, the very year of the sack of Rome, Luther pleads for the Immiculate Con ception of Mary, he is plainly not aiming a blow at the Dominicaus His purpose is wholly practical, to promote devotion among the laity, and to in crease their admiration of the redeem ing goodness of God.
So also when, I judge even later, he

declars that he has finished his work on the Canticles "through the inter-cession of the Blessed Mother of God he is not writing scholastically, but purely in the interests of practical piety. He is trying to restrain his followers from our Protestant inclination to imagine that we honor God more in oportion as we contemn and forget proportion as we contenn and torget His most highly favored creatures. It may also possibly be that, having in mind the heavy German contempt for the female sex, which the large Celtic admixture in Eagland has greatly countrymen that it is a woman, not a man, whom "all generations shall call blessed." mitigated, he wishes to remind his

At all events, he urges devotion to At all events, he urges devotion to the Blessed Virgin in very much the style of an Alphonso Liguori afterwards. He reminds the people that the mediation of Mary is only a form of her Son's; that she is not the source but the channel of grace; that Christ is her Lord also, and through His fore seen merits, her Redeemer. "Mary," he exclaims, in substance, "does not wish you to fix on her as the end, but you to fix on her as the end, but to look through her to her Son, as through Him to the Father."

Even that presumably much larger part of Luther's predominantly non controversial works which is not of an accentuated Catholicism, is doubtless intended to promote faith, holiness and

civine, Mohler, remarks, he set out with the sublime intention to bring the Christian people to realize the fills freedom of the children of God, and unfreedom of the children of God, and un-questionably there was a large body of his disciples with whom this design was successful, and who resolutely shut their eyes to the antinomian looseness into which the coarse vohemence of his controversial temper finally plunged him. It is to be feared that there was an antinomian garm in his original an antinomian germ in his original theory of justification, but had he not broken with Rome this might always remained latent and unnoticed. Even as it is, many of his followers have al-ways refused to acknowledge the poison ous centre of the original Lutheranism. It is from this sounder element of the

exquisite piety of so many Lutheran hymns has proceeded.

Of course then you can not find anything so bad said or done by Luther but that you could doubtless find much in his non-controversial works whelly in his non-controversial works wholly at variance with it. However, what he teaches or says or does that is bad or false or vile is not purified by what he says that is good and true. Poison does not cease to be poison be Quarrel then as much as we may with Janssen's quotations from Luther, there is unhappily too much left that is abso-lately crushing in its effect on his repu-

I will employ a paper or two in retat-ing some of Luther's propositions, leaving it to any one who can to make se can possibly be explained as being garbled CHARLES C. STARBUCK.

Andover, Mass.

### FIVE-MINUTE SERMONS. Third Sunday of Lent.

HONORARY CHURCH MEMBERS. He who is not with me is sgainst me. (Luke

Societies in our day, brethren, have become a great moral force, the very best means of promoting and spreading any great cause. Men recognize this fact, and so combine together, that by unity of purpose they may better advance the principles they desire to support. Many of these societies are up of two distinct classes - the active members, who are the bone and sinew, the life of the institution, and the honorary members the honorary members, who take no personal interest in the management or working of the society, but who eless, are good enough, or interested enough, to advance the cause they honor by the support of their

You and I, brethren, belong to a society, the Catholic church, which embraces the whole world. We have in view one great object—the salvation of souls, the spread of the kingdom of Jesus Christ among men. But this society of ours, a real, living, organic institution, differs from most others in this: that it does not need the support of honorary members; neither will it approve their existence in its bosom.

the church would have all her members living, active, earnest supporters of her principles, and from them all she requires a pledge that they will keep her laws, advance her ends, and fight her battles for the kingdom she was estab-lished to uphold. She will welcome no tators to her ranks, and as for neutral ground, she recognize none ; for those who are not with her

And yet there are many who call themselves Christians, would be honorary members of the Catholic church, who do not even realize what the word Christian means; who seem to forget that to be a Christian imposes the obligation of being at war with all that is anti-Christian. An honorary mem-bership for such Christians is very allow them to be on good terms with Christ and satan. The fasting and praying, the vigils and good works, the real brunt of the battle they would leave to the active members, while they would look on

ing smile of approval.

Ah! brethren, learn this lesson one for all and well: between Christ and the world there can be no compromise. He who is not with me is against me. There is no neutral ground, for the ent we desert the Christian rank and file we give the hand of fellowship to the enemy. We cannot serve two masters well, and in the Catholic church there is no membership worthy the name that is not an active, com-plete membership. The drones of the hive may flourish and thrive for a time. but let them remember they run the awful risk of final destruction.

The question I would have you ask yourselves to day, and meditate upon during this holy season, is this: Are you active, living members of the church, that mystical body of which Jesus Christ is the head and the Holy Ghost the life giving principle, or are you simply would be honorary members? Have you at heart the interests of God's holy church; are her sorrows, ber wants, her trials yours? Are the sacraments she offers you the source and support of your life? If so, you have reason to thank God.

Or are you standing afar off ready to give an approving nod when the world frowns? Are the laws of the church irksome to you and so avoided? If this be the case, you are nothing but dead limbs, and liable to be cut off without a moment's warning from the living body, for dead members are

against, not with, the parent stem.
Would be honorary members of the Catholic church, beware of the error of trying to give one hand to God and the other to the devil; beware of the fallacy of thinking that because you are outwardly connected with the church you cannot be lost — that heli was never intended for Catholics was never intended for Catholics; that, somehow or other, you will come out all right in the end. That is what Judas thought when with his sin-stained lips he kissed his Lord Whom he had so lately sold to the enemy.

Have you still the faith, then beware wirtue. Whatever he may have done, he certainly did not set out to break nu the foundations of Christian society. In the contrary, as the great Catholic science, beware lest your frequent

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attempts to stifle it may extinguish it altogether. If there be a spark of it left I beg of you stir it up. Be in earnest, and at least let not this Lent pass without a good confession and Communion, the only condition on which you can become active members of God's holy church. Pat your heart in the work and you will be happier for it tere and certainly happier here-after.

### LENT, AND THE INSPECTION OF THE BRAKES.

We might readily find a definition of the purpose of the holy season of Lent now upon us more conformable to religious usage, but none, we believe, that will come home with greater force to the average man than that of the genial humorist, Mr. Dooley—himself a Cath-olic—" Lent is the time for seein' that ver brakes are all right.

The word brake, as most commonly used in present day language, is a me chanical device for arresting or retard ing the motion of a vehicle or car by means of friction, and a continuous brake is a series of car brakes so ar-ranged that all can be controlled from one point on the train. We all know what happens if the brakes are not working properly, or if control of them is lost before some serious obstacle on the track, or a broken bridge or a washout, or a train that has no business in your way, but is nevertheless coming up against you at a speed of fifty miles an hour.

brakes all right and perfectly under control. So only shall we avoid colli-sions and wrecks, and bring ourselves and all who have been entrusted to our care safe into the terminal for which

every engine, little or great, is headed.

The great business of the brakeman in the spiritual, as well as in the material sense, is to carry out his orders, keep clear head and alert vision, and see that his brakes are all right. In what state are his brakes who is a rebel has begun to take them lightly; whose head is muddled with drink, while his eyes are misted with passion?

What is there for him but imminen disaster and disgrace, and dread accounting at the Terminal? Lent is the time for the inspection of the brakes and for much self study on the part of the brakeman. Is he less cool headed, less clear eyed, less quick and dexterous of hand, more willing to take big risks than he was at the out-set? Is his inspection of the brakes confined to the comparatively rare oc-casions of a mission?

Then, surely he has been neglecting his annual Lenten opportunities; the abstinence not in the from flesh but roin pleasures : the hours of the special devotions of the season, ducive as they are to profitable retro-spection; the week day Mass, if he can have it; and the special charities which his self-restraint should enable him to distribute more generously than at other times among the helpless and afflicted poor, and among those who are struggling under heavy material bur-dens to which their means are inadequate

The grace of self-control-that mastery, spoken of by the Apostle, and promised only to him who refraineth promised only to him who retrained himself—is the grace of a well kept Lent. Then the man—and equally the woman—self disciplined by perance, prayer, and almsdeeds, and strengthned by the sacraments, has the brakes in order and is able to apply them, to foresee the broken bridge, the engine run amuck, and every danger and obstacle which can impede its progress over the long and winding road which we call Life, and to go safely through the fearsome tunnel of death, which is the only passage to the Light and Peace unfading on the other side. -Boston Pilot.

Above things, all endeavor to place the sentiment of peace over all thy feelings: it will enable thee to do great things without any labor — nay, with great tranquility and serenity.

Sweet is the spiritual fragrance o the flower of the Parification. I in presenting such a Child, God own equal, to God's Himself, and of sorrow for His foretold sufferings. — Father Ryan.

# Tobacco and Liquor Habits

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N EVIL AND A DEADLY THING, A DI

"Protem" in the Catholic Transcript. Envy is the sadness which the miser-able feel on beholding the good enjoyed by their fellows. It is the vice of little n, the terror and the nightmare of petty souls. It is the opposite of charity, the sworn enemy of merit.

The envious man cannot abide his neighbor's prosperity. He is deluded, ard fancies that the good of his friend is his own calamity. What falls to an-other's lot is bemoaned as something lost to himself. Though the world is large and abounding in opportunities, the envious man fixes his heart to the precise advantage which accrues to his eighbor. Envy is an evil and a deadly thing. It recognizes neither the claims of friendship nor the canons of the Most Hgh. It is a destructive passion, and ends in ruin.

Envy is frequently a guarantee of the merit and excellence of the person envied. It has about it an element of praise. It is only the inert, the slug-gard and the notoriously bad that entirely escape the venom of the envi-Envy is a treacherous thing. Do not

trust it. Beware! it is steeped in cruelty. It revels in crime. It feeds upon the ruin of men and their reputa-tion. It is insatiable. When it is suftion. It is insatiable. When it is suffered to run its course it means death, generous instincts-death charity and peace of mind, and ulti mately death to the soul, which it has withered and sapped of its higher life. The man who is possessed by this dread monster is poor and blind and wretched indeed. He sees visions and

wretched indeed. He sees visions and dreams, dreadful dreams. Give him your pity, but without your counsel. Pardon his blindness, but beware of his spleen. His sight is sinister. He sees everything darkly and through a colored atmosphere. Your thoughtlessness is for him premeditated keavery. Your conners, consummate canning. Your openness, consummate cunning You are prejudged and condenned, and the senter ce must be served out to th last letter.

In your philosophy do not proceed by rule when reckoning with the vic tim of envy. He is treacherous, and you cannot count upon his morrow His conscience is clastic, and you have no canons to fit his case. He is without judgment, and, therefore, without law. If you are wise, you will set your vigilance against his unconscious malice. He is the victim of a blinding and devouring passion. Beware lest his darkness may cloud the meridian of your perfect day! Meanwhile, if a blight has come over

your soul, if envy gnaws at your own heart, probe it to the very centre and tear out the canker, root and branch. Do not suffer this green eyed monster to afflict the soul life which you have to spend in this world. The earth and the fullness thereof are not for the petty, the flint-souled and repine at their neighbor's good. These blessings come down from the Father of Light. They are for the children of light, and they are plentiful enough. The bounty of heaven will not be ex hausted by the success or glory of any man. There are good things enough in the world to satisfy every legitimate craving and every human heart. Why repine at the happiness of a brother sojourner in this land of shadow?

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land, but because it so tears apart, disintegrates and makes it fine that it all becomes available as plant food. Of course it takes the right kind of a spreader to do this work perfectly. The I. H. C. Spreader fits the case exactly.

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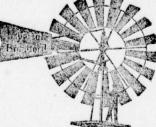
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# CHATS WITH YOUNG MEN.

The best men have no price; they can be bought neither with the hope of reward nor fear of punishment—purchased neither with money, nor place, nor with pleasure.—Bishop spalding.

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There is nothing else the world needs so much as sunshine, and the greatest benefactor of mankind is the greatest benefactor of mankind is the man who has the wealth of a cheerful, helyful disposition. This is wealth indeed. I would rather be a millionaire of cheerfulness and sunshine than a multi-millionaire of dollars. The wealth of joy is greater than the wealth of money.

# Finance's Victims

renance's Victims.

A year ago three men were prominent and powerful in the world of finance.

Now John A. McCall is dead, heart-broker and impoverished; Robert Mc-broker and impoverished; Robert Mc-broker and increased with civil and criminal prosecutions and his arrest is advised from the bench lest he become a fugitive from justice, and Alex ander is suffering from nervous prostra. come a fugitive from justice, and Alex ander is suffering from nervous prostra-tion out of employment. They are the victims of frenzied finance.—Catholic Columbian.

The Road to Success. If wealth or position is the goal of a young man's ambition this rule is

First, work. Second save. Third, invest wisely.

No matter how small his income, a young man should save something, and by diligence and careful calculation he

gradually increase his saving As for investment, most of the suc As for investment, most of the suc-cessful men of the country deposited their first hard earned dollars in the savings bank. Then come real estate and commercial investments.

The Secret of Right Living The Secret of Right Living.

Be sure that when you hold an evil, unhealthy, discordant, deadly thought toward another, something is wrong in your mind. You should call "Halt: about face:" look toward the sunlight; determine that, if you can not do any good in the world, you will not scatter seeds of poison, the venom of malice and hated.

Always hold magnanimous, loving thoughts toward everybody; then you will not depress and hinder them, but will scatter sunshine and gladness and help to encourage, instead of discour.

Always radiate successful, joyful, helpful thoughts; scatter sunshine wherever you go. People from whom such thoughts emanate are helpers of the world, the lighteners of burdens, who case the jolts of life, and soothe the wonded and give solare to the disthe wounded and give solace to the dis-

Learn to radiate joy, not stingily, not meanly, but generously. Fing out your gladness without reserve. Shed it in the home, on the street, on the car, in the store, everywhere, as the rose sheds its beauty and gives out its fragrance. When we learn that love thoughts heal, that they carry balm to wounds; that thoughts of harmony, of beauty and of truth always uplift and ennoble; that the opposite carry death and destruction and blight everywhere, we shall learn the secret of right living.—Success. Learn to radiate joy, not stingily,

The Corner Stones of Success

# OUR BOYS AND GIRLS

A LITTLE VISIT TO THE COUNTRY AND ITS GOOD RESULTS

By Uncle Richard. Willie Jepson stepped out before the Concatenated Order of Reformed Bad Boys and without any preliminaries plunged into the story of his fall, his dark career, and his reformation.

"I am told," said Willie, "that I am down in the dope book as the speaker of the day. My story is not an especially interesting one. The only thing I can say about it is that it is sadly true. I was a city boy. I commenced butting into the broad and easy road that lead eth down to destruction at an early age. My father was entirely engrossed in the shearing of lambs on the Board of Trade and my mother was president of three women's clubs and had to ran the universe generally, and had no time to properly train up little Willie. So I began to frequent the poolrooms and learn to eat tobacco and smoke real cigars, and then my descent to cigar-ettes was rapid. As soon as I was graduated from the fourth reader I be graduated from the fourth reader I began an exhaustive line of reading in dime novels, beginning with 'Old Sleuth and the Graveyard Mystery,' and including 'Young Bill Broncho, the Terror of the Piutes,' and all the rest of that thrilling series of hair curlers. I found out that it was necessary for me found out that it was necessary for to have a revolver in order to defend myself from lurking redskins. I also got a tin star and used to practice sleuth ing, for I determined that if I did not West and exterminate Indians I would track criminals until I had at last run them to earth and dragged

last run them to earth and dragged them to the scaffold.

"I organized a gang of avengers, and by a little careless use of revolvers one night attracted the attention of the police to such an extent that they got out the patrol wagon for us and we were all taken to the station. When my mother and father arrived on the scene there ensued a great deal of real trouble. My mother insisted that the other bad, wicked boys had led me into my criminal career, but the police sergeant volunteered the cheerful information that I was 'the meanest little rateal in the whole bunch and a fine tion that I was 'the meanest little ra-cal in the whole bunch and a fine lad for the reform school.' My father finally succeeded in getting me out of the police station and I was led home in disgrace. I didn't know whether I would be locked in the cellar for two years or fed on bread and water for the west of my natural life. I heard my man years or fed on bread and water for the rest of my natural life. I heard my ma trying to tell dad where my training had been faulty, but dad made no reply, except to tell her to read that essay to some club where it would be appreciated. Nothing was said to me for a week, and then one morning my father quietly remarked: 'You don't seem to get long well in the city, my son. I will send you out to the quiet country, where, amidst the surroundings of field and forest, you may have more time for earnest reflection on the nobler purposes of life.'

es of life." "I wanted to give three cheers. I "I wanted to give three cheers. I always went to the country every summer, down to Uncie John's, and I never enjoyed myself so much as I did there. To me the country meant wading in creeks and running across the fields and prowling around in big woods. I found out, however, that I wasn't going the sent down to a to Uncle John's. I was sent down to a farmer who was no relation and whom I had never heard of before. Ialso found

Go where the facilities for self improve ment are found. You will meet a warm welcome there, will form valuable friendships, and will find many new interests in life.

"Another workship to the self-ship was made of corn, with apparently a few bricks thrown in. There were no sheets and only a couple of rough blankets to cover me. I lay there and ship ered, but finally went to sleep.

"Along somewhere in the

before the profitable rule with use to some means fame. You will mee a warm welcome there, will form valuable friendships, and will find many new interests in life.

"Another profitable rule without the case of the case of

much money, but it was enough to take me somewhere near the city.

"I sneaked out of the house and walked four miles to the station, and, using every cent I had, bought a ticket to within twenty miles of home. I had to walk that distance. It was almost midnight when I finally got to my own door. I rang the bell and my father came to the door. I didn't wait for him to say a word. I just told him that I was ready to quit eigarettes, and dime novels, and street gangs, and everything if I could stay home and go to school. He said he was willing, and after a couple of days' rest I went back to school, and if ever afterwards I showed signs of stepping over the traces all my father had to say was: 'How would you like to go down into the all my father had to say was: 'How would you like to go down into the country and go to work?' That was enough."

## ST. JOSEPH.

The Feast of St. Joseph, the foster father of our Lord and Saviour Jesus Christ, which is celebrated on March 19, while not a holy day of obligation, is a feast of devotion and a festival highly esteemed and honored by our church. This humble yet exalted servant of God died in Judea about the twelith year of Jesus Christ.

twelfth year of Jesus Chriss.

How different are the judgments of God from those of men! If the world had been consulted upon the choice of the confided the him to whom were to be confided the adoptive paternity and the care of the Word Incarnate it would doubtless have fixed upon some powerful monarch. But what in the presence of God are But what in the presence of God are all earthly grandeurs? With a breath He casts them down and makes them disappear like the dust before the wind. Perhaps it would have advised that he should have been some rich that he should have been some rich person, who could have brought up the Child amid all the refinements of luxury. But what in the sight of God are all the riches except as so much dust, all the comforts of life and the pleasures of the senses except effeminancy, unworthy of a just heart? For want ures of the senses except enemancy, unworthy of a just heart? For want of finding a man worthy to fill such a position, perhaps the world would have raised its thoughts to heaven and have imagined that it would be necessary to depute some prince of the heavenly court to come here below and surround with his care and his love the frear-nate God. But, no; even the highest angels are not judged to be worthy of so august a mission.

Greater in the divine estimation than

well imitate. We need fewer professors and more catechists; less heating of the air concerning controverted points of philosophy and theology and more attention to those first princ ples embedded in catechetical teaching.—Rev. J. Raphe in Catholic Standard and all the principalities of heaven and of earth, the humble and just St. Joseph was the elect of God, destined to re-ceive within his arms Him Who from all eternity dwelt in the bosom of the Father; to lodge in his house Him whose place is the heavens; to be, lastly, the foster father of Jesus, as the Holy Spirit calls him in the gospels (Luke ii, 33), and Mary in the Temple. (Ibid. l xviii) In virtue of this choice Joseph was substituted for God Himself, commissioned to hold his place in the eyes of men. honored with a pater all eternity dwelt in the bosom of the self, commissioned to hold his place in the eyes of men, honored with a pater nity of jurisdiction eyer Jesus, in virtue of which he had a right to command the Incarnate Word to perform all the duties of a son, and the Word, by Whom all things were made, obeyed him as though he were Itis father. Oh, sublime title! Oh, incomparable dignity! It was through this title that on the day of the circumcision Joseph gave to the infant God the name of Jesus; that on the day of the presentation he took the "The Corner Stones of Success.

"There are three or four words of counsel I would like to leave burning in your memories to night.

"The first may be expressed in this form: Get all the education you can. Seize every opportunity to strengthen your minds. Fill them up to the very light of their capacities. Knowledge is power, and power means the opportunity to do good.

"Within the last thirty years there has grown up a movement in this country which is of the deepest moment.

"This is the movement for adult education, taking such various forms as evening schools, lectures, concerts, art exhibitions, courses in applied science and the extended use of public libraries.

"I urge you not to let these golden opportunities slip through your fingers. Go where the facilities for self improvement and the stream of the stream ought to inspire us with confidence in his protection!—Church Calcudar of West Virginia.

deals with no perversion of the human intellect, with none of the philosophical errors so prevalent in the world. It deals with the real sore spot of human ity-neglect of the religious training of the children. We can see the consequence of this neglect on all sides.
The proofs are really to hand. It was The proofs are seally to hand. It was reserved for a Sovereign Pontiff who had been a parish priest, who had seen with his own eyes the fruits of this neglect amongst the members of his own flock, to call the attention of the Christian world from inaginary and secondary dangers to that which constitutes a perpetual and ever present research. Ask any parish priest, as he stitutes a perpetual and ever present menauce. Ask any parish priest, as he stands on the altar, to look out upon his flock and pick out those who, in his opinion, will certainly be lost to the church in the days to come. The task is not an easy one, but there is one church in the days to come. The task is not an easy one, but there is one class of whose defection he is almost certain. That class comprises the poor, neglected, half instructed children of the careless and the indifferent. They are the future "ought to be's" of the church in every country in the world. They offer no problems calling for the application of intricate solutions, but for the simple, plain, com for the application of intricate solutions, but for the simple, plain, common, homely remedy—the catechism in the hands of the earnest parent and the zealous priest. We have had enough and more than enough of the abstract and the philosophical. The Holy Father realizes this, and bids us get down the useful and the practical. When the great Gerson gave up his professor's chair to teach catechism to little children, he gave an example which many modern professor's might well imitate. We need fewer professors and more catechists; less beating of the

J. Roche, in Catholic Standard and AN ENGLISH CATHOLIC POINTS A MORAL.

An English Catholic, Mr. Howard S. L. Fellows, weiting to the Tablet, is very frank and very plain in telling his British co-religionists that they ought not to support Home Rule for Ireland, and why they oughtn't. After mention. and why they oughtn't. After mentioning that: "The recent general election has resulted in the return of seven Catholic members for England, being largest number elected to the House of Commons for English constitu encies since the Catholic Emancipation Act, 1829." He makes a table showing Act, 1829." He makes a table showing the Catholic returns in Great Britain at every election since 1829, and he moralizes thereupon as follows:

"The foregoing table also points a moral which should not be lost sight of by these who really have Catholic in.

by those who really have Catholic in-terests at heart, for it shows conclusively how dependent for good those in-terests are on the Irish representation in the House of Commons. Remove that representation from the Imperia Parliament (and it would be removed if Home Rule was granted to Ireland) you have the interest of the Catholic body, as the above table shows, confided to a body of men whose number

up to the present time has never exceeded seven. Surely these facts should cause all Catholics to pause before taking any action to support Home Rule, and thus eliminate the Irish members from the Imperial Parliament."

This gentleman, with the character istic selfishness of the element to which he belongs, takes no thought at all of the three and a half million of Cathothe three and a hair minute of the lies in Ireland—cut down to that low figure from over eight millions, by the rule which he supports and would perpetuate. What about the Catholies of Ireland? Nothing, of course, from the Fellows' point of view. They are of no account compared with the importance account compared with the imperative of attending to the interests of English Catholics. Ireland may go, as she is fast going, on the road to ruin. The Catholic Irish nation may go, as it is Catholic Irish nation may go, as it is going fast, on the road to extinction. What of that? The Irish members elected by their own countrymen to do their own country's work—to save their country and their race from destruction—must be kept in the British Parliament to do English Catholic work, and in the internate of their work the demand of the interests of that work the demand of the Irish people for justice must be resisted and rejected. That is the English Catholic programme, as presented in the Tablet. It requires no comment. The moralizing of Mr. Fellows carries with it its own explanation and comments. it its own explanation and commentary.

— N. Y. Freeman's Journal.

"Thou shalt not covet thy neighbor's goods," says the Catholic Union and Times, " is the divine condemnation of Socialism."

The world worships Joy — goes forth to meet it, welcomes it—walks in its light — but flies or tries to fly, from Grief. And yet after all that earth joy is vain, fleeting and unsatisfying. A ghost of grief haunts the footsteps of every joy. — Father Ryan in "The Flower of the Purification."

Your stomach is like the mainspring of your watch. When it's all right, you are all right. When it's wrong, you are ALL wrong.

A morning glass of

will keep your stomach in "right to the second" con-

250 & 600 A BOTTLE AT DRUGGISTS EVERYWHERE.

The Celebrated English Cocoa.

An admirable food, with all its natural qualities intact. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

The Most Nutritious and Economical.

# Good Looks

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

# ALABASTINE

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

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.

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

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THOS. SOUTHWORTH. Director of Colonization, TORONTO, Ont

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Memorial and Decorative

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Is made from the best Canadian Barley Malt and English Hops; and is put up in 16 ounce bottles to retail at 25c. per bottle, while others ounces. 30c. per dezer is allowed for O'Keefe's empty bottles when re-turned, thus m king economical Malt Extract

Refuse all substitutes said to be just as good.

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# The London Mutual Fire INSURANCE CO. OF CANADA

TORONTO, ONTARE FULL GOVERNMENT DEPOSIT

Losses Paid Since Organization. \$ 3,250,003 & 66,000,000 & 66,000,000 & 628,690 1

Hon. John Dryden, President. Geo. Gillies, Vice-President.

H.; WADDINGTON, Sec. and Managing Directo
L. LRITCH. D. WRISMILLER, } : Inspector

### THE INFALLIBILITY OF THE CHURCH.

For the CATHOLIC RECOR If there is one point of attack more seductive than another to the scoffing non-Catholics, it is the doctrine of Papal Infallibility in the Catholic church; but as with other points of attack, the ground for the same crumbles when this doctrine is examined and understood. And by the way a great when this doctrine is examined and understood. And, by the way, a great percentage of those who attack it do not in the first place know what it means, but jump to the conclusion that what the Cathelie is required to believe is that the Pope as an individual is intallible.

is infallible.
Personally, this particular dogma ap-Personally, this particular degma appealed to me as being eminently satisfactory and consistent with reason; and should be, and is, so far from being a stumbling block a very convincing proof of the true church to those not blinded by prejudice.

As everyone will admit the Bible is a simple and easily understood and

As everyone will admit the Bible is not simple and easily understood, and very often almost opposite meanings may be deduced from portions of it. Would it be compatible with divine wisdom to have given it to man without an interpreter who cannot err? Is anything more given it to man without an interpreter who cannot err? Is anything more reasonable than our belief that we must have and have an infallible scriptural and living authority to interpret the law? Is not the result of the lack of such a one forcibly and lamentably illustrated in the multiplicity of sects, each one of which disagrees with all others in some respects?—the inevit-able result of unrestricted bible read-

ing and individual interpretation.

The lack of authority and its resultant evils appear to me to be a crowning weakness of the system of our separated brothren, who do not even pre-tend to possess in allibility, yet require

arated brethren, who do not even pretend to possess infallibility, yet require their people to always accept as above error the Bible as interpreted by the preachers. The sects themselves understand that it would be too ridiculously presumptuous for them to claim infallibility for reasons most obvious—chiefly because of the manner and lateness of their origin, and also because of their own internal dissensions.

Then as Protestantism claims no infallibility for itself, is it not thus confessedly liable to error; and is the possibility of error and truth congruous in the true church? The bare fact of there being no infallibility in their churches, whether pretended or otherwise, is self condemnatory.

With the infallibility out of the question for Protestantism, it instinctively denies this to the church Catholic, and in so doing is not only short sighted and inconsistent, but also irreverent. If the Protestant contention were correct and no church were above error of doctrines, then they directly associate error and sin with Christ, for it is admitted that a church was founded by Him. Texts are yet obe lound in their authorized bibles referring to a church founded by Himself. Would it not be rather incongruous in the Catholic church by the way, to claim divine origin and not infallibility?

And one more more required to the predict of the protestant contention were correct and no church were above error of doctrines, then they directly associate error and sin with Christ, for it is admitted that a church was founded by Him. Texts are yet to be found in their authorized bibles referring to a church founded by Himself.

Would it not be rather incongruous in the Catholic church by the way, to claim divine origin and not infallibility?

And complete the sects anticipated as spiendid instead to such a factorial staces. Father general success.

The bazaan and os Securs held last we k. was a anticipated as spiendid instead on such instantion of the claim infallibility of cardinal secure of the secure of the secure of Would it not be rather incongruous in the Catholic church by the way, to claim divine origin and not in fallibility? And one more point which is brought on by the absence of such a doctrine in Protestantism is the necessarily resulting absence of a

ivine commission.

Papal infallibility is only one more above all the consistency of the Roman Catholic church; only another proof that it is of divine foundation.

FRED J. DEMILLE.

Hamilton Ont.

### COMMENDS CATHOLIC EXAMPLE TO PROTESTANT IMITATION.

Professor Alfred W. Anthony, of the Cobb Divinity School, is heading a movement against the divorce evil in Maine. A Boston Herald correspondent

from Lewiston quotes him freely.

"Maine," says Professor Anthony
"will be notorious for the number of divorces granted by her courts. Al-ready the divorces decreed in one year in the state are more than one-seventh

In the number of causes recognized Maine compares favorably with the other New England's ates. New Hampshire allows 14 causes; Vermont, 6; Massachusetts, 9; Rhode Island, 10; and Connecticut, 8. But Maine sur passes them all in the frequency with which her courts grant divorce. This, I think, is due more to leniency and laxity on the part of the courts than to a worse social condition prevalent in

tant churches would come up to the standard of the Roman Catholic Church. The Protestant Episcopal Church is approaching it. Divorce as commonly understood, is not recognized by the Roman Catholic Church and is totally unknown among good Roman Catholics. To them marriage is a sacrament. The commissioner of labor of the United States, in publishing a report 17 years ago upon this subject, said: 'Large and the United States is, it is an undeniable fact that were it not for the wide spread influence of the Roman Catholic Church the number would be much increasing as the number of divorces in Church the number would be much greater.' This, I believe, is true."

# How the Jesuits Mind Their Own

Business. A daily paper, noting some recent changes of appointment among the Jesuits, says: "The orders transferring both Jesuit Fathers were attended by the secrecy which usually characterized the transaction of business of the Jesuit order." The Catholic Transcript re marks: "That's so. It is curious that the members of a religious community should wish to conduct their own busi ness without taking the inquisitive re porter into their confidence. The mystery of it all is that the average Jesuit is blessed with a faculty of ad justing himself to any condition that may arise. To day in the full blaze of outlieity, to morrow hidden away in a country mission. One year a college president, another a curate in a city that have spoke the word and will not

### DIOCESE OF LONDON.

DEATH OF FATHER BECHARD. Windor, Feb. 28.—Father A. Bechard up to about one year ago assistant pries: at St. Al phoneus' church, Windor, died at Montrel Saturday evening. Father Beaudoin of Our Ludy of the Lake church, Waikerville, left immediately for Montreal to take charge of the remains and bring them to Paincourt, Keni county, hie old home, for interment. Father Beaudoin is named as executor of the will.

Rent county, his old home, for interment. Father Beaudein is named as executor of the will.

Father Beaudein is named as executor of the will.

Father Beaudein is named as executor of the will.

Father Bechard was born in Quebec, but while very young his parents moved to Pain court with him. He studied for the priest hood at L Assumption college, and on obtaining holy of the second of the parents of the pare

# ARCHDIOCESE OF KINGSTON.

Ticket 3772 Series F, held by Mr. James Gabourie, won \$5 in gold, donated by Dr. Rob

Gabourie, won \$5 in gold, donated by Dr. Robertson
Ticket 1851. Series E. held by Mrs. P. W
Counnyler, Tweed, won silver bowl, donated
by Mr. N-leon Lajoie.
Ticket 192, Series C, held by Mr. P. Cassidy.
Lyrkins, won silver medal donated by the
late Mr. Walter Lynch.
Tickets 1399, Series D, held by Mrs. John
Leveck Scoo, won \$5 in gold, donated by Mr.
Levi Brad-baw.
Ticket 3771. Series F, held by Mrs. James
Gabourie, Tweed, won chair, donated by Mr.
Mitchell Rashotte.
Ticket 1930, Series D, held by Mrs. E. McGurn Napanee, won corn cuitivator donated
by Mr. John Kinlin.
Ticket 378. Series C, held by Mr. L. Healy
Stoco, won fancy lamp; donated by Mr. F.
Alloro, won fancy lamp; donated by Mr. F.

Stoco, won fancy lamp; donated by Mr. F. Allore, Tirket 4528, held by Mother Superior. House of Providence, Kines-ron won fancy clock, donated by Mr. Jam's Rush.
Tirket 156, Series E held by Mr. Ted. Allore Bogart, won parlor table, donated by Mr. Simon Mulrooney.
Tirket 1297, Series A, held by Mr. A. A. Mooney, P. O. Deph., Ottawa, won rocket donated by Mr. John Carson
Tirket 1801. Series E, held by Mrs Bernic Cournoyter, Tweed, won lemonade set donated by Mr. Mitchell Trudeau
Tirket 1861. Series E held by Mr. J. McGraw, won dinner set, conated by Mr. Louis Cournoyter, Tweed, won Landon Cournoyter, Tweed, won Cournoyter, Tweed, won Landon Cournoyter, Cournoyter,

won dinner set, consted by Mr. Louis Cournoyier.

In the other drawings the chair: donated by Mr. Paul Rashotte jr., was won by Mrs Simen Cournoyier. The handsome quilt, donated by Mrs. Thomas McCann, was won by Mr. Orall Johnston Tweed. Pair of pillows, donated by Mrs Sunny Mereau, was won by Mr. A. Howley, Madoc. Cushion, donated by Miss Ethel Moreru, won by Mr. Helm, Tweed. Cushin, donated by Mrs. Denis Hotts sr., won by Mrs. W. B. Huyck, Tweed.—Tweed News, March I.

# MORNING ON THE IRISH COAST.

(Published by request.) Th' anam au Dhia! but there it is.
The dawn on the hills of Ireland!
God's angel's lifting the night's black veil
From the fair sweet face of my sireland:
Oh. Ireland, isn't is grand you look,
L'ke a bride in her rich adornin'.
And with all the pent up love of my heart
I bid you the top o' the mornin'.

This one thort hour pays lavishly back
For many a year of mourone;
I'd almost venture another flight.
There's so much joy in returning—
Watching out for the hallowed shore.
All other attractions scornin
Oh Irsland, don't you hear me shout I
I bid you the top o' the mornin'.

Ho—he! upon Cleena's shelving strand,
The surges are grandly beating.
And Kerry is pushing her headlands out
To give us the kindly greeting;
Into the shore the sea birds fly
O picions tha' know no drooping;
And out of the el fls, with welcomes chi
A mil ion of waves come trooping.

Ob, kindly, generous Irlsh land,
So leal and fair and loving,
No worder the wandering Celt should think
And dream of you in his roving!
The alten home may have gens and gold—
Shadows may never have gloomed in;
Bu' the heart will sligh for the absent land,
Where the love-light first illumed is

And doesn't old Cove look charming there, Waiching the wild waves' motion Learing her back up again't the hills And the tip of her toes in the ocean? I wonder I don't hear Shardon's bells, Ah, maybe their chiming's over. For it's many a year since I began The life of a Western rover.

For thirty summers, asthore machree,
Those hills I now feast my eyes on.
Noter met my vision, as yo when they rose
Over memory's dim horizon.
E'en so, 'twas grand and fair they seemed
In the landscape spread before me;
But dreams are dreams, and my eyes would
one. To see Texes sky still o'er me.

Ah! of tupon the Texan plain;
When the day and the chase were over,
My thoughts would fly ofer the weary wave.
And around this coast line hover;
And the prayer would rise, that some future
day.

day,
All danger and doubtings scornin',
I'd help to win my native land
The light of young liberty's mornia'.

Now fuller and truer the shore line shows-

# The **McCormick**

– Binder

YOU want to get right on the binder question. Don't neglect so im-portant a matter. The time to get right is before you buy— not afterwards.

Just a little time spent investigating will save you a world of worry when you get into the field.

The McCormick binder is the mathematical busy and the field will be a spent in the field.

The made in either right or left hand cut.

There is a wide range of adjustment and tilt when and tilt.

chine to buy.

It does good work in any field where the condition of the grain will permit any binder to be operated. The knotter is simple and accurate

only two moving parts.
 Its binding attachment is correctly designed and very simple. It hardly ever gets out of order.

Call on the McCormick Agent for information or write nearest branch house for catalog.

CAMADIAN BRANCHES: Calgary, London, Montreal, Ottawa, Regina, St. John, Toronto, Winnipeg.

There is a wide range of adjustment everywhere—in reel, binding attachment and tilt.

Its divider folds up so you can drive without trouble through narrow lanes or gates and store away in small space when not in use.

These are but hints on McCormick essentials. You want to know it all.

In addition to grain and corn harvesting machines the McCormick line embraces Mowers, various styles and sizes of Hay Rakes, Hay Stackers and Binder Twine.

INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, U. S. A.

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YOUR ATTENTION is respectfully drawn to the opening of a Branch of this Bank at

# 635 Dundas Street, London East

where accounts of societies, lodges, churches, charity organizations, schools, factories and business men

can be opened. JOINT ACCOUNTS of husband and wife, brother and sister, or any two, upon which either can draw, can also be opened.

WE ADD INTEREST in our Savings Department to our customers EVERY THREE MONTHS.

# The Sovereign Bank of Canada

London Branch, opposite City Hall, F. E. KARN, Manager.

London East Branch, 635 Dundas Street. W. J. HILL, Manager.

Was ever a scene so splendid? feel the breath of the Munster breeze, Thank God that my exile's ended! old scenes, old songs old friends again, The vale and cot I was born in! O. Irelard up from my heart of nearts, I bid you the top o' the mornin'.

# MARSIAGES AND DEATHS. Marriage announcements and death notices r condensed form not exceeding five lines, fifty cents-

MARRIED

WHEELAN - MCCUSKER - Married at St. Mary's church, Regina on Feb 21, 1996, by the Rev, Father Kim, O. M. L, James Edward Wheelan, formerly of Toronto, to Annetta McCusker, formerly of Ottawa,

DIED. BINDNER-At St. Joseph's bospital, London, February 1st. 1906, Julia Ann. wife of Mr. Bindner of Alvinston. May her soul rest in peace!

peace!

DoyLE-In Quebec, on 18th February, Mrs

Partick Doyle. May her soul rest in peace!

WALLACE - In Toronto, on March 3rd, Or.

May his soul rest in peace!

Duck.—At Lindsay, on Feb. 16, at the resi dence of his sor-lo-law. Mr. W. L. White, Mr. Patrick Duck, aged eighty-seven years. May he rest in peace! MAD'GAN—At Windsor. Ont., on the 19th February, 1906 Mr. Luke Madigan, in the fifty-eighth year of his age. May he rest in peace i

O KEEFFE—At Avondale, Feb. 121st. 1905, Pridget beloved wife of John O Keeffe, in the 75 h year of her age. May her soul rest in peace!

FARM AND DWELLING AND OTHER property for sale a short distance from the village of Kearney, Ont. For particulars, apply to Andrew Gallagher, Kesrney, P. O

A Great Bargain. A set of the American Encyclopediæ, clo'b binding, 16 vols Index, just as good as new, but the b ck sem-what faded, will be sold at a great bargain. Address X. CATHOLIC RECORD Londen, Ont. 1430.2

WANTED WANTED - WOMAN TO KEEP HOUSE on farm for widower with two children. Catholic, Reference required, Address L. Veness Innifall, Alta. 1430 3

COOK WANTED.
TO DO PLAIN COOKING. GOOD WAGES
Loog experience not necessary. Address
Miss Gauthier, Archbishop's Palace, Kings'on.
Ont. 1429-2

C. M. B. A —Branch Ro. 4, London Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Alb or Block, Elchmond Street, Rev. D. J. Egan President: P. F. Boyle, Secretary,

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Wooden frame work, covered with METAL SHEETS of imitation stone or brick, make a house that is warmer in winter and cooler in summer, than stone or brick.

With metal walls, ceilings and shingles - the house will be dampproof and fireproof-and far cheaper in the end than any other building material.

send our illustrated catalogue of sheet metal material for interior and exterior work. It's FREE if you state what you have in mind and mention this

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paper. THE METAL SHINGLE & SIDING CO.

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erling Exchange Bought and Solo Drafts issued payable at all leading points in Canada and the United States

Savings Department of Church St. and neen St. Branches open every

SATURDAY EVENING, 7 TO 9 O'CLOCK JAMES MASON, General Manager

# **Bond Yourself** and be a freeman

THIS IS NO PARADOX

# The Empire **Accident and Surety** Company

will guarantee your fidelity to your employer and save you from embarassing your friends.

A CANADIAN CONCERN President,

FORTY-SECOND ANNUAL REPORT

# The Huron & Erie Loan & Savings Co.

The Canadian Savings & Loan Co.
The Huron & Erie Loan & Savings Co.

The Forty-Second Annual General Meeting of Shareholders was held at the company's office in London, Ontario, on Wednesday, February 14th, 1905.

Present :- Messrs. J. H. A. Beattie, F. P. Betts, S. V. Blake, A. A. Booker, Geo. T. Brown, J. A. Cairneross, John Christie, Major Hume Cronyn, V. Cronya, K. C., A. Durand, F. R. Eccles, M. D., Chas. H. Elliott, Robert Fox, Alex. Fraser, Geo. F. Jewell, F. C. A., John Labatt, J. W. Little, John X. Logan, Judge Talbot Macbeth, A. T. McMahen, T. G. Meredith, K. C. James F. Moses, M. H. Rowland, Geo. A. Somerville and others.

The President, Mr. J. W. Little, took the chair, and the manager, Mr. G. A. Somerville, acted as Secretary.

The Annu al Report and Financial Statement were submitted as follows:

The Directors of The Huron and Erie Loan and Savings Company have pleasure in submitting herewith their Forty-Second Annual Report, showing the result of the Company's operations for the past year.

An Agreement for the amalgamation of The Canadian Savings and Loan Company and The Huron and Eric Loan and Savings Company was approved by the shareholders, December 7th, 1905, and subsequently received the assent of the Lieutenant Governor of Ontario in Council. Adjusters were apof the Lieutenant Governor of Ontario in Council. Adjusters were appointed on behalf of each Company, Messrs. A. T. McMahen and H. S. Blackburn representing The Canadian, and Messrs. T. G. Meredith, K. C., and G. A. Somerville, acting on behalf of The Huron and Eric. These adjusters, after examination of the books and securities have certified to the correctness

of the last financial statement of both Companies. The demand for money throughout the year was active, at higher rates of The demand for money throughout the year was active, at higher rates of interest, and the funds of both Companies were kept fully employed. In the case of The Huron and Frie, new leans to the amount of \$1,792,361.60 were selected from applications for over \$3,867.000.00 and after reinspection, maturing mortgages amounting to \$792,053.92 were renewed for a further term; the cash value of first mortgages on real estate at December 31st, 1905,

amounted to \$7,962,526.79, an increase for the year of \$595,400.89. After paying all expenses and charges and the usual half-yearly dividends at 6 per cent. per annum, the surplus profits of The Canadian Savings and Loan Company were \$13,173.50, in addition to the balance of \$5,815.32 brought for-Company were \$15,173.50, in addition to the balance of \$5,675.32 brought forward from the previous year's accounts. The net profits of The Huron and Eric Loan and Savings Company after defraying the expenses of management and all other charges, were sufficient to pay two half-yearly dividends at the rate of 9 per cent. per annum and leave a surplus of \$31 493 58, in addition to the undivided balance of \$29,600.67 brought forward.

From the profits of both Companies the sum of \$15,000 has been set aside for possible losses, expenses of legislation, re-inspection and other outlays reamalgamation, \$30,000.00 has been added to the Reserve Fund, and \$35,083.07

carried forward as undivided profits. The subscribed capital of the Company now amounts to \$3,500,000 00, of which \$1,900,000.00 is paid up, and the Reserve Fund is \$1,525,000.00, being over 80 per cent. of the paid up capital.

The officers of the Company continue to discharge their respective duties to the satisfaction of the Board.

All of which is respectfully submitted. Lordon, Ontario, February 1st, 1906. J. W. LITTLE.

Statement for year ending December 31st, 1905.

Huron & Erie Dividends, 9%\$126,000 00	
Canadian Do 6% 45,000 00 neome and Revenue Tax 3,471 25 nterest on Deposits 67,268 42 Do Sterling Debentures 61,174 03 Do Canadian Do 134,797 02 including interest accrued but not due) 134,797 02 including interest accrued but not due) 134,797 02 including interest accrued but not due) 15,008 03 (including Directors Fees, Auditors' Salaries, Solicitors' Fees, Taxes, Etc.) 15,008 03 incremission on Loans 7,937 20 incremission on Loans 7,937 20 incremission and other Expenses on Debentures 5,439 30 incremission for possible losses, expenses of legislation, reinspection and other outlays re Amalgamation 15,000 00 increasing the server of the	
Transferred to Reserve Fund. 30,000 00 Balance	

ASSETS AND LIABILITIES

Liabilities to the Public: Cash Value of Mortgages. \$10,339,470 52. Less amount retained to pay prior Mortgages and pro- 

 Deposits
 \$ 2.274.052 18

 Sterring Debentures
 1,709.058 97

 Canadian
 Do
 3,451,710 17

 vision for possible losses, etc. (\$15,000.00)..... 122,261 49

To the Shareholders: Capital Stock paid up.... \$ 1,900,000 00 Huron & Erie Dividend, due January 2nd, 1906..... 63,000 00 Amalgamation Adjustment 70.000 00 Unclaimed Dividends....

1 525 000 00 78,03 35,083 07

344,301 86 189,525 00 Value on basis of Reserve \$225,625 00]. Other Bonds and Securities 123,842 13 Cash in Office..... 8,133 06 249,258 55 Cash in Banks..... \$11,167,269 63 G. A. SOMERVILLE,

We hereby certify that we have carefully audited the Books and Accounts of THE HURON AND ERIE LOAN AND SAVINGS COMPANY for the year endir December 31st, 1905. The Cash and Bank Accounts have been audited mont ly; the postings and balances of all the Conjuny's Ledgers examined quarterly; and we find the whole correct. We have also checked the balances in the books of THE CANADIAN SAYINGS AND LOAN COMPANY of London, Canada, at the close of the year as taken into the above statement, and have examined the securities held by both Companies and find then in order.

GEO. F. JEWELL. F. C. A., \ Auditors. ALFRED A. BOOKER,

London, January 31st, 1906.

The retiring Directors were upanimously re-elected as follows: Messrs. J. W. Little, V. Cronyn, K. C., Robert Fox, John Christie, F. E. Leonard, John Labatt, F. R. Eccles, M. D , A. T. McMahen, and T. G. Meredith, K. C.

At a subsequent meeting of the Board Mr. J. W. L'ttle was elected President, Mr. V. Cronyn First Vice-President, and Mr. Robert Fox Second Vice-