ks will be closed from

the 28th of February,

erton,

orndale.

PRICE 25 CENTS y Mail. Per dozen \$2,00

interesting Articles of the Best Astronomical Calculations—Cal-Feasts and Fasts—A Household re—Reading for the Family NTENTS OF THE 1909 ISSUE.

he Tide Came in. By MARIO Words of Wisdom. Civil Wat

War. By MARY T. WAGGAMAN. FOR tue. By MARY E. MANNIX.

n Monasteries. By MARY 7. the Years. By Anna mance of An Indian Maiden.

ons.

St. By Grace Keon.

St. By Magdalen Roct.

Otable Events of the Year 1901

Five Illustrations.! Three Lily. By JEROME HARTE. Three

Catholic Record LONDON, CANADA

INDLES E WILL & BAUMER -KIND-

All Qualities All Sizes All Shapes

The BEST on the MARKET Brands-Stearine,

Argand and Star Beewax Standard Altar

L'Autel & Purissima SEND FOR PRICE LIST

THE THOLIC PECORD NDON - CANADA

B. A., Branch No. 4, London

on the 2nd and 4th Thursday of every month to clock, at their hall, in Albion Block, Richtreet. TROMAS F. GOULD, President; JAMB OUGALL, Secretary.

Catholic

Record.

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY APRIL 10, 1909.

LONDON, SATURDAY, APRIL 10, 1909.

Easter is the festival of triumph. It marks the victory of Christ over sin and death. The voice of the Church that during the week bewailed the sufferings of her divine Spouse is vibrant with joy, and her alleluias, pulsing with gladness, make music in devout hearts and have a message for them as well as for those whose hearts are not attuned to the jubilation of the day the Lord has made.

During the last week we saw the Lord before Pilate, the representative of the mightiest power on earth. Pilate was arrayed in all the glory of imperial pomp; the Lord clad in the garments of the peasant. But, wan and wasted, with the agony in His eyes, and with face marred with blow and insult, He, and impurity. And at every repentance an outcast and prisoner whose ears were filled with the execrations of the Jewish mob raging against Him, says that He is indeed a King and hears Pilate acknowl-

edge His sovereignty. We stood on Calvary with the faithful few who looked up through blinding tears to the face of the dead Christ. We saw the darkened sky, the yawning graves and the riven rocks. We heard men marvelling at these portents, and speak with bated breath the language of remorse and sorrow. And we heard the Roman centurion proclaim his belief in the divine royalty of Jesus Truly this was the Son of God. But to the Jews, who had harried and hounded Him to death, the Cross that uprose from the trampled dank grass of Calvary was the symbol of their victory. The mutilated body, with hands and feet dug with rough nails, meant that the history

of the Nazarene was finished and that no longer would He trouble their dreams. Their seal is upon the stone of the sepulchre and around it are the guards. But before the third sunrise had touched the lances of the sentinels they heard that the sepulchre amid the olive trees held not their prisoner, and from the lips of the guards a wondrous story of how the earth shook violently and of an apparition whose face gleamed as lightning and before whom they blenched and fell as dead men. A right marvellous tale - but, perchance, the soldiers had yielded to sleep or had been drugged, or, during their vigil the loom of imagination. But before the day was done they were hard at work to destroy the significance of that empty grave with the epitaph: He is Risen: He is not here. They give great sum of money to the soldiers, saying: "Say you His disciples came by night and stole Him away when we were asleep." But the money given to fore His Ascension. The certainty of the reality removed all suspicion that the Master was not the God foretold by the prophets. It gave the chosen discordant note that would not break, discordant note that would not break, twelve a faith that sent them on the most forlorn hope the world has ever seen, to wit, the conquest of a world matured in its civilization, with no weapon save a cross. For their master

blood for the risen God. And in them

and through them Christ continued the

triumph he began on the first Easter.

His victories are on the pages of

history. He entered Rome, and the

mistress of nations, supported by her

legionaries, the stern iron hammers of

the world, and spending her mighty re-

sources, could not stay his progress.

The fierce tribes that strewed over

Europe the debris of the Roman Empire

submitted to His yoke. He triumphed

over the weapons of intellect, whether

winded by the heresiarchs of old or by

the rationalists of our days. Marceau

and Celsus and Arius prevailed for a

time and then vanished into oblivion

even as did Rousseau, Strauss and

Renan of modern times. They had their

hour as they had who seized Him in the

garden. They have their hour these

men of our generation who deny the ex-

istence of a supernatural order and of a

divinely appointed guardian of religious

truth. And to them their hour is rose-

ate with the hue of victory. The un-

thinking, the sinful, the indifferent cheer

The Catholic Record of fanciful speculation and deride His authority scornfully and complacently. And they wonder why we do not pay court to their ideas, and echo their insolence towards Christ's vicar. They speak big words because we do not lay down our faith at the behest of pride and spurn the love and guidance of Peter. But their hour passes and Christ comes forth from the tomb to triumph either by converting or crushing them. His triumphs from the first Easter we know but in part. The story of the martyr's is on the wastes of time—a well-spring of heroism and inspiration. The crusades for souls to the uttermost bounds of the earth we know, though we have meagre knowledge of the dangers braved by the crusaders. He triumphs in the hearts of men, weaning them from the gauds of the world to labor and submission and self-denial. He triumphs in the bands of men and women consecrated to His service and standing as walls against the surging tide of pride at every grave and in every church that offers a clean oblation to His Name from the rising of the sun to the going

down thereof, His alleluias are heard. To have our Easter gladness real and not counterfeit we must, if we have risen with Christ, seek the things that

THE ONENESS OF THE CHURCH.'

MIGHTY CHORUS THAT IS HYMNED FORTH IN EVERY KNOWN TONGUE.-THE IM-

MORTAL SYMBOL OF CATHOLICITY. Preaching in St. Ignatius' Church Baltimore, recently, Rev. Emmanuel De la Moriniere, S. J., of Spring Hill College, Mobile, pictured "The Oneness of the Church" in the following beautiful and

striking passages: "There are scattered upon the face of the earth 250,000,000 Catholics, at the lowest estimate. These 250,000,000 men, women and children have not been born under the same flag. They do not owe allegiance to a common country. They do not speak the same language. They do not speak the same language. They have not met in Congress or Parliament

have not met in Congress or Parliament to come to an understanding. Rivers, seas, oceans, mountains and deserts hold them apart, yet what is their belief?

"Listen. What an entrancing, uplifting harmony breaks in upon our astounded ears! The same canticle, the same refrain of the same song, the same doctrine. And that mighty chorus is hymned forth in every known tongue, and the echo of it every known tongue, and the echo of it is repeated by every nation, from the most highly civilized to the least culmost nighty eight to the least off-tured, and welcomed by all tribes and kindreds. What recks it of space and distance and conditions and circum-stances? What cares it for sundering over the dead, had woven the tale on hills and vales, impassable steppes or unnavigable seas? On the shores of every ocean, in the narrow paths of rug-ged cliffs, in the leafy depths of the sylvan solitudes, in gloomy holds and rocky vastnesses I hear those millions of voices singing the same identical faith, the same symbol, the immortal symbol of Catholicity. What is grander than that universal amen? WONDERFUL ACCORD OF PRIESTLY TEACH-

were asleep." But the money given to the guards did not avail. The conspiracy of silence came to naught. For the Resurrection became known. Magden and the holy women saw the Lords even as did Peter and the disciples and the hundreds during the forty days behanded the hundreds during the forty days behanded to the content of the conten ING.

but only disturb the harmony, would suffice to spread dismay among the faithful. Should I, the least among my brother priests, have the insane bold-ness to offer from this pulpit to-night public outrage to that doctrinal enenes -a man with a history and a name, and yet the everlasting God—they work and they die, giving joyfully toil and blood far the risen God. And in them same authority which has op ed my lips and bidden me speak won close them with the seal of anathema and declare me unworthy to address you in the name of the living God and His Holy

Church.
"Why? Because besides that unity
of belief and teaching which form the basis of the Catholic edifice there is as that other marve unity of government. which is to

"To complete, round off that union in His Church for which He prayed on the eve of His great martyrdom, Christ had to do something more. He had to take the wills, the fickle wills, of men and bend them in obedience to an authority placed in the centre of Catholicism. Was that prodigy accomplished? You know it was.

"That authority to-day, that vicar of Christ, has the name Pius X. Along the sky-vaults each globe of light and heat has its own independent motion and laws, and yet none is isolated in space. All swing about the sun that space. All swing about the sun that floods them every one with light. In like manner, in the firmament of the Church, like so many stars, shine the Bishops and priests, but those orbs have a common centre of attraction, and that centre, the sun of Catholicism, is the them on even as the Jewish rabble filled Jerusalem's streets with the clamor of hatred. They tear the sceptre from the hands of Christ, dress Him in the garb

pel obedience.

"There remains one more feature of that oneness to be scanned and sketched the sweet harmony of external worship to which I have already alluded. None but a poet's glowing imagery can hope to picture, even faintly, that impres-sive scene of the whole Catholic society kneeling in one common adoration, slaksame altar, and offering to their God with the same prayer the same sacrifice.
THE PRAYER OF ONE IS THE PRAYER OF

ALL.

"Yes, my friends, couched in the same terms, framed in the same liturgy of the Mass, the prayer of one is the prayer of all; the prayer of the pauper and the capitalist, the ignorant and the sage, the child and the man, the laborer and his master, the highborn gentle woman and her plebeian sister, the wagewoman and her plebeian sister, the wage-worker and his employer, the ill-clad and ill-fed beggar amd the pampered minion of fortune, the mother of family and the cloistered nun, the king and the subject, the priest and the people, and like the smoke of fragrant incense from a million censors gently swinging in rhythmic unison, that universal prayer rises to the throne of the universal Father, who wraps all the suppliants in the common folds of a universal benediction. Such is the bewitching unity of the Catholic Church, and that oneness of belief and teaching and Government and worship renders her invulnerable, for experience teaches that in union is

strength.

"That unity once abolished, you would have despotism and the servitude of souls. You would count as many churches as there are dictators, and those churches, perfect strangers to one another, would be little more than the slaves of tyranny and the humble serv-ants of ruling sovereigns from Czar to

"In that case, what would become of the courage and independence of the priest? Would he dare scourge the vices of the great? No; he would be 'ingloriously mute,' hold out his hand to receive the Wages of princely favor and in fawning attitude, his brow in the dust, he would, shrinking courtier, betray at his master's pleasure, justice, truth and freedom."—Philadelphia Catholic Standard and Times.

THE CHURCH AND THE LIQUOR TRAFFIC.

REV. MORGAN M. SHEEDY, D. D., OF ALTOONA, DEFINES ATTITUDE ON IM-PORTANT QUESTION.

Preaching in St. John's Church, Altoona, of which he is pastor, Rev. Morgan M. Sheedy, D. D., defined the position of the Catholic Church with regard to the liquor traffic. Referring to the Fair local option bill which the lower house of the State Legislature rejected on a recent Tuesday by a vote of 137 to 66, Rev. Dr. Sheedy said:

"The present 'Fair Bill' may not pass but the day is not far distant when such a measure will be enacted in this Com-monwealth. New York and Pennsyl-vania will doubtless be the last to fall into line with their sister States in adopt-

more:
"There can be no manner of doubt that the abuse of intoxicating drinks is that the abuse of most deplorable evils of this country. This excess is an unceasing stimulant to vice and a fruiful source of misery; vast numbers of men and entire families are plunged of men and children and multitudes of into hopeless ruin and multitudes of souls are by it dragged headlong into eternal perdition. Now, because the ravages of this vice extend not a little children and control in the control in th among Catholics, non-Catholics are much scandalized, and a great obstacle is set up against the spread of the true relig-ion. Hence it behooves all Christians to be filled with zeal against this vice and for the love of God and of country to endeavor to root out this pestilential

And to this Father Sheedy added the ords of solemn warning from the pastoral letter of the Bishops of the same Council of Baltimore, signed by Cardinal dibbons and all the prelates:

Gibbons and all the prelates:

"And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flock that may be engaged in the sale of liquor to abandon agrees they can the degree that the sale of as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living." POSITION CANNOT BE MISUNDERSTOOD.

Here, he said, we have set before us so clearly that no one can misunderstand it the position of the Catholic Church on it the position of the Catholic Church on the liquor traffic. Catholics "engaged in the sale of liquors should be induced to abandon the dangerous traffic," and Catholic pastors are called upon "to induce all of their flocks" to get out of the dangerous traffic and to embrace a more becoming way of making a living." That is plain enough and decisive. Why has the Church in this country taken such action? Because it sees and

taken such action? Because it sees and knows that the American saloon is responsible for the awful intemperance which desolates the land and which is

every other case in a state of chronic insurrection, yield ready submission to that authority, which has not even a bayonet to enforce its rights and completely bayonet bayonet to enforce its rights and completely bayonet bayo it works! Are not our penal and charitable institutions filled with its victims? ADDS TO BURDENS OF TAXATION.

How greatly does it not add to the burden of taxation, which is thrown upon the people, weighing most heavily on those who are least able to bear it is Is it not in the saloon that the bacillus kneeling in one common adoration, staking their soul's thirst at the same sacration briefly and offering to their God associated with prostitution, and gambling, and thievery, and blasphemy, and murder? Is it not the main cause of the pauperism to which multitudes of our laborers and operatives are con-demned? Is it not the most insuperable obstacle to reform and progress? why continue? Words but enfeeble the impression which the awful reality makes upon all observant and thoughtful

> which accompany or follow from intemperance. "It is," Father Sheedy declared, "our national sin, shame and scandal, inflicting, as Gladstone once destroying domestic life especially among our working people.

> "It is the prolific source of most of our crime and much of the poverty of the country. How many of the vast army of the unemployed are suffering at the present moment because of the drink habit? Over this fair and fertile land of America the intemperate are to-day scattered in legions that no man can

"Now, we should know the chief cause at work in producing such evils in society before we can find a remedy. Here, as in all moral questions, many and various causes may be assigned. But above all others there is one potent cause: it is the liquor traffic as at present carried on in this country.

EXTREME VIEWS NOT HELD BY THE CHURCH.

"Let me be well understood," said the speaker. "Principles of right reathe speaker. Principles of light rea-son and Catholic teaching do not permit me to say that liquor selling is in itself wrong. In itself it is no violation of divine law. Conditions and surround-ings may be imagined in which no guilt uld attach to the traffic, however rare would attach to the traine, however tare such conditions and such surroundings may actually be. Nor can it be said that every liquor dealer, without excep-tion, in Altoona or elsewhere, violates the moral or civil law in the prosecution of his business, or that he necessarily works harm to his fellow-men and to

society. No such extreme views can be held by an intelligent Catholic.
"What I do say is this: that the liquor "What I do say is this time the induct traffic, with its present expansion, with the methods and devices which it adopts to-day, with the power which it wields for the promotion and defense of its in-terests, is a source of great danger to the Commonwealth and a systematic and fruitful producer of intemperance; and that no effort at reform, no measures to promote temperance will avail so long as the liquor traffic is allowed to retain to line with their sister States in adopting the fundamental American principle of local option. In these two States the power and political influence of the liquor traffic are great, but the time must soon come when that power will have to bow to the supreme will of the people, as has happened elsewhere."

QUOTED FROM THIRD PLENARY COUNCIL, Father Sheedy began his discourse. "What," Father Sheedy asked, "can the Cathelic Church do if she is lovel.

covered. Our duty is here and now.
"What," Father Sheedy asked, "can
the Catholic Church do, if she is loyal to her professed principles, but raise her voice and strength in opposition to the liquor traffic as at present conducted in America, and put herself, as she has done, clearly on record as its open and avowed antagonist?

CHURCH'S PLACE IN FRONT RANK. "In movements making for higher moral life, purer civic virtue and better government in all that appertains to temporal or spiritual happiness, where is the place of the Church of Christ if not in the front rank? Where else not in the front rank? Where else should that divine institution be found which claims to be the formal and commissioned representative on earth of Christ in faith and morals? The Church that would prove herself to the country to be the Church of Christ must speak and act boldly against the saloon. Her sentinels must neither sleep on her watch towers nor lack courage in plainly setting forth hoposition. It has been truly said the position. It has been truly said the the peculiar circumstances in which to Catholic Church in America has bee thrown impose upon her a special obli-gation to make the country fully under-stand that she is the determined foe of

the saloon. The anomaly exists that, while professing the principles and traditions of temperance and self-denial, the Catholic Church in America has been accused of being lenient toward intemperance and of courting alliance with the saloon. And apparently he accusation is not devoid of a: grounds.

EXPLANATION OF LAMENTABLE FACT. "To our shame, we have to confe that too large a proportion of the in temperate and of the liquor dealers an saloonkeepers of the country claim to be members of the Catholic Church. The lamentable fact, however, has its explanation. The Catholic Church has a large membership among the poorer classes of the population. The Church dissess of the population of the poor; it is a divine mark of Christ's Church to spread the Gospel to the poor. She glories in sugar heritage. But it is plain their as subjects them to unthe physical and moral plague of our time. It is a germ of disease and decadence in our domestic, religious and civil life. It undermines homes, it enfeebles growth and their control of the subjects them to understance and decadence in our domestic, religious and civil life. It undermines homes, it enfeebles growth and which is growth as the reliance in the plain their control interpretation in the property of the physical and moral plague of our plain their control interpretation in the physical and moral plague of our plain their control in the physical and moral plague of our plain their control interpretation in the physical and moral plague of our plain their control in the physical and moral plague of our plain their control interpretation. The plain their control interpretation is a neutral plague of our plain their control interpretation. The plain their control interpretation is a neutral plague of our plain their control interpretation. The plain their control interpretation is a neutral plague of our plain their control interpretation in the plague of our plain their control interpretation interpretation in the plague of our plain their control interpretation in the plague of our plain their control interpretation in the plague of our plain their control interpretation interpretation in the plague of our plain their control interpretation in the plague of our plain their control interpretation in the plague of our plain their control interpretation in the plague of our plant their control interpretation in the plague of our plant their control interpretation in the plague of our plant their control interpretation in the plague of our plant their control interpretation in the plague of our plant their control interpretation in the plague of our plant their control interpretation in the plague of our plant their control interpretation in the plant their control interpretation in

business always within his reach. Little capital is needed, and the big brewer, the distiller or the ward politician is ready 'to set him up in busi-ness,' looking for big returns in money or votes on his investment. Some consideration also must be taken of the sideration also must be taken of the previous conditions and social habits of our immigrants, who in their own country were accustomed to use beer and wine as Americans use tea and

"On the continent of Europe there is very little drunkenness; the beer gar-den and cafe are very different from our saloon. Immigrants and their immediate descendants in this matter grow slowly into American ideas, and find it hard to understand the trend of public opinion, or perceive the evil tendencies and results of the American saloon. As a natural consequence the Catholic Church has suffered in public esteem. She was compelled, for her own honor and in loyalty to her mission, to set herself right before the country in and battens upon intemperance, and at its door must be laid all the evils which accompany or follow from intemdividual Catholics and Catholic societies—some Catholic societies, like the Knights of Columbus, exclude liquor declared, on the authority of the biggest brewer in England, 'more injury upon the world than war, famine and pestilence combined.' It is a dreadful cancer, eating out the very heart of society, depressing demesting the especially should come henceforth to the Church. She stands openly on record as the de-termined foe of the liquor traffic as at present carried on in the United States." -Philadelphia Catholic Standard and

PRESIDENT ELIOT STILL DECLAIMS.

President Eliot sounded the keynote of a new alliance the other night in New York before the Unitarian Club. That alliance will be between the Unitarians and the Jews. Other denominations were enumerated, of course, but his were enumerated, of course, out his meaning is quite clear. The Unitarian and the reformed Jew, that is, the Jew who has given up the old Jewish faith and became a Rationalist, are almost in-distinguishable from each other as regards religious beliefs, and will form a

gards religious beliefs, and will form a junction of forces. This appears to be the reallimport of his message.

The new religion which he promulgates is merely half of the two commandments of love enunciated by Christ:

"Thou shalt love the Lord, Thy God, with thy whole heart and with thy whole recule and with they whole recule and with the whole recule and whole the whole recule and whole recult and whole recult and whole reculting the reculting t soul and with thy whole mind." This is the greatest and first commandment, and the second is like to this, "Thou shalt love thy neighbor as thyself." President Eliot takes the second half and de nominates this as a new religion. Thi is clever, but too transparent. It is humanitarianism, pure and simple.

The go-as-you-please process by which he arrives at this result is easy but untenable. Make up your mind that Christ is not God, and then interpret all Scripture according to this view, eliminate the supernatural and miracult. eliminate the supernatural and miracul ous, reduce the history of Christianity to a merely human growth, and you have the brand new form of religion exploited by President Eliot.
Unrestricted human liberty for all is

the foundation upon which relig ous be-lief is to be build. We wonder what the result will be if this course be followed. What sort of university would Harvard be if, for instance, its medical students and its law students were told to think as they please, or what need is there of a university at all if the highest perfection of man consists in thinking as one may please? Or perhaps President Eliot means that it is in the domain of religion alone that this liberty of thought is allowed. Imagine the chaos if this system of religious

But President Eliot does not mean this. What he really wants is to have people believe as he does. In his own estimation he has become the foremost religious teacher of the land. He has assumed the role of a Pope. In a word he is beginning to be ridiculous.—Boston Pilot.

DYING PROTESTANTISM.

Protestants who found delight in attacking the Catholic Church were merly wont to aim that their Protestantism could conend itself more and more to free control to the total the control to the c air of freedon ove fatal to the atholic Churc raggar remarks of that character have, however, become release of the past. Time is proving that in free countries such as England and the United States the Catholic Church holds its own better than the Protestant sect. During the past few years various non-Conformist bodies have been deploring the falling away of members. The official Handbook of the Baptist denomination has been issued this week. From the statistics given it appears that though there has been an increase within the present year in chaples and in sitting accomyear in chaptes and in sitting accommodation, a serious decline has taken place in membership. There has been according to figures, an advance in buildings of fifty-five and in chapel seats of nearly twenty-five thouand. But the roll shows that the loss of members has been about six thousand. The bers has been about six thousand. The number of scholars is less by eight thousand, the Sunday school teachers by a hundred, the ministers by fifty-five and the local preachers by seventy. If the Protestants who are leaving the sects joined the Catholic Church the state of affairs disclosed would be a cause for satisfaction, but we fear that cause for satisfaction, but we fear that only a small proportion of them become

majority drift away

1590

What does it matter about her years, since her smile is glad and her face is fair?

Her sisters jealously say she is old; perhaps she is guilty—I do not

She has all the glee that a girl should claim; I am glad when her praise
is given to me; \$\foatsup \text{Her heart is the heart of a joyous girl}

—I do not ask what her age may

Women who long ago forgot that speech was given to spread delight,
Who have ceased to know that the world is not a sphere immersed in

eternal night, Scold in corners and darkly frown beause young gladness her bosom

Because she does't sit sadly down and gravely grumble about her ills. he has never hidden with cunning hands

the silvery strands in her glossy And she does not sit with a gloomy look because she knows they are gleam-

ing there; The lines that show on her brow are not the lines that profitless fretting brings,

Her days are spent in the joyful task of finding the pleasing, cheering things.

What does it matter about her years, since her smile is glad and her hopes are high?

She wastes no moments in foolish tears, she has no time for a bitter sigh; Why should we care how old she may be as long as the heart in her breast

is young, As long as she laughs with a glad girl's glee, and forms no words with a spiteful tongue? S. E. Kiser.

CATHOLIC NOTES.

Mother Katherine Drexel contributed to the Catholic Indian missions last year the sum of \$70,604.87

The first number of a Catholic negro

A bequest of \$30,000 each to two Catholic hospitals from a non Catholic citizen has been made in Newark, N. J., by the late Amos H. Van Horn. The hospitals are St. Michael's and St. James'.

The Most Rev. Richard Owens, D. D. Bishop of Clogher, died at the Episcopal residence, Monaghan on March 15th, The late Bishop had been in rather delicate health for some time past. Rev. A. J. Field, M. A., until recently

Anglican vicar of Ravensden, Bedford-shire, England, has been received into the Church at Bedford by Rev. Father Freeland. The Pope's sisters, as well as the nuns in all the convents of Italy, are now en-

gaged in making clothes for the survivors of the Calabrian and Sicilian earth-An altar to the memory of the matchless orator, Father Tom Burke, was re-cently blessed in the Dominican church in Galway. The loyal Irish throughout the world contributed generously to this memorial of their gifted countryman.

At the conclusion of a non-Catholic mission at Columbus Grove, in the diocese of Cleveland, the people of that town and vicinity subscribed \$4,000 toward the building of a church and establishment of a parish.

The Holy Father has confirmed the appointment of Right Rev. John P. Farrelly, spiritual director of the American College, Rome, as Bishop of the See of Cleveland, O., in succession to the late Right Rev. I. F. Horstmann. Official notification to this effect has been received from the Apostolic Delegate by the Adminstrator of the diocese.

It seems to be definitely agreed (at least by the newspapers), says Rome, that the long-deferred consistory has been farther deferred until next June. Ten days before the ceremony of Can-Ten days before the ecremony of Can-oniaztion a consistory will be held for this purpose at which all the Bishops within a radius of a hundred miles of Rome have been commanded to attend, but it is assumed that no cardinals will e created at it.

The mission movement, of which the Apostolic Mission House, Washington, D. C., is the center, has given two thousand missions to Catholics, with over two million communions; and three thousand missions to non-Catholics, with about a hundred thousands converts actually received. Besides these figures, one can no begin to state the amount of prejudice reved and the practical of prejudice re general good done.

The Michigan Catholic says that Theodore Parsons Hall, one of Detroit's best known and most highly respected pioneer residents, who died the other day, was shortly before his demise re-ceived into the Catholic Church by the Rev. A. H. B. Nacy, rector of St. Paul's Church, Grosse Pointe, Mich. Mr. Hall was a descendant of one of America's most noted families, and besides being a business man, was a profound scholar his late years being spent quietly with his family and his books.

The acme of zeal seems to have been reached in the record made by a venerable Manitoban in walking 38 miles to attend Mass at the St. Boniface cathedral. The story has come to light in connection with the recent visit of His Grace the Archbishop to Ste. Anne des Chenes where two French Canadians lay ill, one J. B. Desautels who though one of the oldest men of the province has a record of never having missed Mass on Sunday, and the other, Antoine Vandral, who tramped the 38 miles to the cathedral on a Sunday and arrived six minutes before Mass started.

SCOTTISH CHIEFS; THE THE LIFE OF SIR WILLIAM WALLACE

BY MISS JANE PORTER.

CHAPTER XXXVII.

RESCUE OF LADY HELEN-WALLACE AND BRUCE RETURN TO SCOTLAND.

The entrance of the old woman, about an hour after sunrise, awaked Wallace; but Baliol continued to sleep. On the chief's opening his eyes, Bruce and Wallace rose, and whispering the widow to abide by her guest till they should return, they went forth to enjoy the turn, they went forth to enjoy the mutual confidence of friendship. Walmutual confidence of Friendship. Wallace listened to the communications which Bruce had to impart relative to the recent scenes at Durham. The discourse turned on their future plans. Wallace mentioned his adventure with the Rad Reaver and the college. the Red Reaver, and the acknowledgment of Philip for the rescue of his son and proposed that the favour he should ask in return would be his interference with Edward, to grant the Scots a peaceable retention of their rights. "And then," said he to Bruce, "you will take possession of your kingdom, with the olive branch in your hand." Bruce smiled, but shook his head. "And what then will be Robert Bruce? A king to be sure; but a king without a name. Who won me my kingdom? Who accomplished this peace? Was it not William Wailace? Can I then consent to mount the throne of my anceswith Edward, to grant the Scots not William Wallace? Can I then consent to mount the throne of my ancestors, so poor, so inconsiderable a creature? I am not jealous of your fame, Wallace: I glory in it; for you are more to me than the light of my eyes; but I would prove my right to the crown the deed worthy of a sovereign. Till I by deeds worthy of a sovereign. Till I have shown myself in the field against Scotland's enemies, I cannot consent to be restored to my inheritance, even by

And is it in war alone, returned Wallace, "that you can show deeds worthy of a sovereign? Think a moment, my dear friend, and then scorn your objection. Look around on the annals of history; nay, before your ennals of history; nay, before your eyes, on the daily occurrences of the world, and see how many are brave and complete generals; how few wise legislators, and such efficient rulers as to procure obedience to the laws, and happiness to the people. Show yourself be yond the vulgar apprehension of what is fame, and, conscious of the powers with which the Creator has endowed you, assume your throne with the dignity that is their due. Whether it be in the cabinet, or in the field, that He calls you to act, obey; and rely on it, that a name greater than that of the hero of mame greater than that of the hero of Macedon, will await Robert King of Scots!" "You almost persuade me," returned Bruce; "but'let us see Philip, and then I will decide."

As morning was now advanced, the friends turned towards the cottage, in tending to see Baliol safe, and then deed to Guienne, to the rescue of Lady Helen: that accomplished, they would visit Paris, and hear its monarch's de visit Paris, and in-termination. On entering the hovel, they found Baliol inquiring what was they found baliol inquiring what was them he stretched out his hand to both, and said he should be able to travel in few hours. Wallace proposed sending to Rouen for a litter to carry him the more easily thither. "No!" cried more easily thither. "No!" cried Baliol, "Rouen shall never again see me within its walls. It was coming from there that I lost my way last night; and though my poor servants would gladly have returned thither with me, sooner than see me perish in the storm, yet rather would I have been found dead on the road, a reproach to the kings who have betrayed me, than have taken an

hour's shelter in that inhospitable city. While the friends took the breakfast prepared for them by the widow, Baliol related that in consequence of the interference of Philip le Bel with Edward, he had been released from the tower of London, and sent to France, under an oath never again to leave that country. Philip gave the exiled king the Castle of Galliard for a residence, where, for some time, he enjoyed the shadow of royalty; having still a sort of court, composed of the followers who were with him, and the barons in the neighborhood. Philip allowed him guards and a splendid table; but on peace being signed between France and England, that Edward might give up his ally, the Earl of Flanders, to his offended liege lord, Philip consented to relinquish the that Edward might give up his ally, the Earl of Flanders, to his offended liege lord, Philip consented to relinquish the cause of Baliol; and though he should still grant him shelter in his dominions, re move from him all the appendages of a

"Accordingly," continued Baliol, "the guard was taken from my gates, my establishment reduced to that of a private noble; and no longer having it my power to gratify the avidity, or to flatter the ambition of those who came about me; I was soon left alone. All but the poor old men whom you see and who had been faithful to me through who had been faithful to the through every change of my life, deserted the forlorn Baliol. In vain I remonstrated with Philip: either my letters never reached him, or he disdained to answer the man whose cause he had abandoned Things were in this state, when, the other day, an English lord found it convenient to bring his suit to my eastle. I received him with hospitality but soon found that what I gave in kindness he seized as a right; in the true spirit of his master Edward, he treated me more like the keeper of an hostel than a generous host; and, on my at-tempting to plead with him for a Scottish lady, whom his turbulent passion had forced from her country, and reduced to a pitiable state of illness, he derided my arguments, and told me, had I taken care of my kingdom, the door would not have been left open for him to steal its

fairest prize-Wallace interrupted him. "Heaven grant you may be speaking of Lord de Valence and Lady Helen Mar." Valence and Lady Heien Mar.
am," replied Baliol; "they are now at
Galliard; and, as her illness seems a
lingering one, De Valence declared to
me his intentions of continuing there. He seized upon the best apartments and carried himself with so much haught-iness, that I ordered my horse, and, accompanied by my honest men, rode to Rouen, to obtain redress from the gov-ernor; but the Frenchman advised me

to go back, and, by flattering De Valto go back, and, by flattering De val-ence, try to regain the favour of Edward. I retired in indignation, determining to assert my own rights in my own castle; but the storm overtook me; and, being abandoned by my friends, I was save

by my enemies."

Wallace explained his views with regard to Lady Helen, and inquired of Baliol whether he meant to return to Galliard. "Immediately," replied he; "and, should you go with me, if the lady consent (and that I do not doubt, for she scorns his prayers for her hand. and passent (and that I do not double, for she scorns his prayers for her hand, and passes night and day in tears), I engage to assist in her escape."
"That," Wallace replied, "is precisely

what I was going to request."

Baliol advised that they should no all return to the castle together, as the sight of two knights of their appearance, accompanying his host, might alarm D The quietest way," Valence. the deposed king, "is the surest low me at a distance, and towards evening, knock at the gates, and request a night's entertainment. I will grant it and then your happy destiny, Wallace, must do the rest.

This scheme being approved, a litter of hurdles was formed for the invalid monarch, and the old woman's pallet "I will return it to you spread upon it. "I will return it to you my good widow," said Baliol, "and with proofs of my gratitude." The two friends assisted the king to rise-When he set his foot on the floor, he felt so surprisingly better that he thought he could ride the journey. Wallace overruled this wish, and with Bruce upported him towards the door. widow stood to see her guests depart, As Baliol mounted the litter, he put a piece of gold into her hand. Wallace saw not what the king had given and gave a purse as his reward. Bruce had ought to bestow.

When the party approached the two friends to conceal themselves till sunset, and then requested admission for the night, and he would admit them. They acted according to his wish and everything succeeded in furthering their object: De Valence had no suspicion who the strangers were but partook of supper with them, and entered into the west familiar converge. tered into the most familiar conversation with each. After supper, Wallace who had previously arranged the with Bruce) pretended to retire from the room for a short time on a call of necessity, leaving Bruce to entertain De Valence during his absence. From what he had learned from Baliol, Wallace had a tolerable guess in what part of the chateau Helen was confined, and he proceeded with caution to that portion of the building. On reaching a room which he thought might be the one room which he thought might be the one he sought, he gently opened the door, and there he beheld the object of his search laid upon the bed asleep. He approached and called her by name; she opened her eyes and was about t cry out, but he quieted her apprehensions and having convinced her that she should speedily be rescued from her persecutor, he produced a page's habit and bidding her quickly attire herself in the dress, he retired into the passage.

During Wallace's absence, Bruce h

performed his part so well, that De Valence had indulged himself to such an extent in the wine, that at length sleep extent in the wine, that at length sleep overpowered him; and he was left locked in the room by Bruce. Wallace and his fair companion, habited in the page's dress, now appeared; and three horse being in readiness they quickly mounted Whilst mounting however, a few words whilst mounting nowever, a lew words which dropped from the domestic who had prepared the horses, caused Wallace to pause ere they started. He inquired of the domestic his name and country; and was astonished to hear that he was the very Grimsby, who had acted so noble a part at Ellerslie, when the monster Hesselrigge had imbrued the monster Hesselrigge had imbrued his hands in the blood of the sainted Marion; Wallace felt a melancholy pleasure in meeting with this honest soldier, and after some hasty congratula-tions, he asked him if he was willing to engage in his service. Grimsby replied that nothing would give him greater

and she daily grew in the estimation of the queen, and the other illustrious females connected with the French court. The time of their stay in Paris was chiefly occupied by Wallace and was enterly occupied with King Philip Bruce in negotiating with King Philip to afford aid to the Scottish monarch in supporting and establishing his dominion in Scotland; and Philip, out of gratitude to Wallace, for having pregratitude to Wallace, for having pre-served the life of the prince royal, and for having vindicated the fair fame of his sister, the queen of Edward, was quite willing to grant their wish in

ery respect. Many consultations were held on the matter; and at length, the preliminaries being arranged, Wallace despatched a messenger to Lord Ruthven, at Huntingtower, informing him of the present happy dispositions with regard to Scotland. land. He made particular inquiries re-specting the state of the public mind, and declared his intentions not to introduce Bruce amongst his chieftains until he knew how they were all dis posed. Some weeks passed before a reply arrived. During this time, the health of Helen, which had been much impaired by the sufferings inflicted on ner by De Valence, gradually recovered and her beauty became as much the ad miration of the French nobles, as her meek dignity was of their respect. A new scene of royalty presented itself Wallace, for all was pageant and chivalric gallantry; but it had no other effect on him, than that of exciting hose benevolent affections which oiced in the innocent gaiety of his fel-

ow beings The winds being violent and often adverse, Wallace's messenger did not arrive in Scotland till the middle of November; and the January of 1299 had commenced, before his returning barque entered the Seine. Wallace was alone when Grimsby announced Sir Edwin Ruthven. In a moment the seine was loved by Struce and his Friends. Havre they embarked for the Hirth of Tay; and a favorable gale dri ing them through the straits of Cala they have the straits of Cala they have the straits of the straits

friends were locked in each other's arms. Edwin answered the inquiries of Wal-lace respecting his country, by inform-ing him that Badenoch, having arrogated to himself the supreme power, had determined to take every advantage of the last victory gained over Edward and was supported by the Lords Athol Buchan, and Soulis, who were returned, full of indignation, from Durham. Ed-ward removed to London; and Badenoch, hearing that he was preparing other armies for the subjugation of Scotland, sent ambassadors to the Vatican, to solicit the Pope's interference. Flat-tered by this appeal, Boniface wrote a letter to Edward, exhorting him to refrain from further oppressing a country over which he had no lawful power. Edward's answer was full of artifice and falsehood, maintaining his pretensions to Scotland, and declaring his deter his deter mination to consolidate Great Britian into one kingdom. or to make the northern part one universal grave. The con sequence of this correspondence, Edwin continued, was a renewal of hostilities against Scotland.

Badenoch took Sir Simon Fraser his colleague in military duty, and a stout resistance was for some time made on the borders; but Berwick was at last taken by Lord Percy, and the brave Lord Dundaff killed defending the cita-del. Many other places fell, and battles were fought in which the English were everywhere victorious; for, added Ed win, "none of your generals would draw sword under Badenoch; and the Bishop of Dunkeld is gone to Rome, to entre the Pope to order your return. The Southrons are advancing into Scotland in every direction. They have landed again on the eastern coast; they have possessed themselves of all the border counties; and without your arm to avert the blow our country must be lost."

Edwin had brought letters from Ruth-ven and the young Earl of Bothwell, which enforced every argument to per-suade Wallace to return. They gave it suade Wallace to return. They gave it as their opinion, that he should revisit Scotland under the assumed name. Did he come openly, the jealousy of the Scot-tish lords would be reawakened, and perhaps they might put the finishing stroke to their country, by taking him off by assassination or poison.

While Edwin was conducted to the apartments of Lady Helen, Wallace took these letters to the prince. Bruce, be-ing informed of the circumstances in which his country lay, and the wishes of its most virtuous chiefs for his ascension to the crown, assented to the pru-dence of their advice with regard to Wallace. "But," added he, "our fortunes must be, in every respect, as far as I can mould them, the same. While you are to serve Scotland under a cloud, so will I. At the moment Bruce is pre-claimed King of Scotland, Wallace will be declared its bravest friend. We will go together, as brothers, if you will,' continued he; "I am already considered by the French nobility, as Thomas de by the French nobility, as Thomas de Longueville; you may personate the Red Reaver. Scotland does not yet know that he was slain. Were you to wear the title you bear here, a quarrel might ensue between Philip and Edward, which I perceive the former is not willing should occur openly. Edward would deem it a breach of their amity, did his brother-in-law permit a French prince to appear in arms against him in prince to appear in arms against him in Scot'and; but the Reaver being consid ered in England as an outlaw, no su prise can be excited that he and his brother should fight against Philip's ally. We will then assume their char acters; and I shall have the satisfaction of serving for Scotland before I claim her as my own. When we again drive Edward over the borders, on that day we will throw off our visors; and Sin William Wallace shall place the crown on my head."

Wallace could not but approve th dignity of mind which these sentiments displayed. Bruce received Edwin with welcome which convinced the youth in the heart of Wallace. And every preliminary being settled respecting their return to Scotland, they repaired to Philip, to inform him of Lord Ruththat he met a friend rather than a rival The king liked all they said, excepting their request to be permitted to take an early leave of his court. He urged them to await the return of the econd ambassador he had sent to England. Immediately on Wallace's arrival Philip had despatched a request to the English king, that he would grant the Scots the peace which was their right. Not receiving any answer, he sent an other messenger with a more categorical demand. At the end of the week he ambassador arrived; with a concili atory letter to Philip, but affirming Ed-

his determination never to lay down his arms till he had brought the whole realm under his sceptre.

Wallace and his loyal friend now saw no reason for lingering in France; and they apprised him of their intention still further to borrow his name. At an early hour next day, Wallace and Bruce took leave of the French king. The queen kissed Helen affectionately and whispered, while she tied a jewelled and whispered, while she tied a jewened collar round her neck, that when she re-turned she hoped to add to it the cor-onet of Gascony. Helen's only reply was a gentle sigh; and her eyes turne unconsciously on Wallace. He was clad in a plain suit of black armor, with a red plume in his helmet, the ensign of the Reaver. All of his former habit that he now wore about him was the sword which he had taken from Edward. At the moment Helen looked towards Wal ace, Prince Louis was placing a crosshilted dagger in his girdle. "My liverer," said he, "wear this for sake of the descendant of St. Louis. It accompanied that holy king through all his wars in Palestine. It twice saved him from the assassin's steel, and I pray Heaven it may prove as faithful to you

ward's right to Scotland, and declaring

Soon after this, Douglas and Cummir entered to pay their respects to their king; and that over, Wallace, taking Helen by the hand, led her forth, followed by Bruce and his friends. At Havre they embarked for the Firth of Tay; and a favorable gale drive ing them through the straits of Calais,

The eighth morning from the day in the Red Reaver's ship was ed from the Norman harbor, W launched from the Norman harbor, Wal-lace, now the representative of that pirate, entered between the castled shores of the Frith of Tay, and cast anchor under the towers of Dundee, where the chiefs did not stay longer than requisite to furnish them with norses to convey them to Perth, where Ruthven still bore sway. When they arrived, he was at Huntingtower, and thither they went. The meeting was fraught with many mingled feelings. Helen had not seen her uncle since the death of her father; and, as soon as the first gratulations were over, she retired to an apartment to weep alone.

On Cummin being presented to Lord Ruthven, he told him he must now salute him as Earl of Badenoch, for his brother had been killed in a skirmish on the skirts of Ettrick Forest. He then turned to welcome Bruce, who received from to welcome Bruce, who recome Ruthven the homage due to his sovereign dignity. Wallace and the prince soon dignity. dignity. Wallace and the prince soon engaged him in a discourse connected with the design of their return, and learned that Scotland did indeed re-quire the royal arm, and the counsel of its best friend. The whole of the eastern part of the country was in the pos-session of Edward's generals; they had seized on every castle in the Lowlands. After a dauntless defence of his castle the veteran knight of Thirlestane fell the veteran knight of Thirlestane fell, and with him his only son. The sage of Ercildown, having protected Lady Isabella Mar at Learmont, during the siege of Thirlestane, on hearing its fate, conveyed her northward, but, falling sick at Rosslyn, he stopped there; and the messenger he despatched to Huntingmessenger he despatched to fluiding-tower with these calamitous tidings, also bore information that, besides several parties of Southrons which were hover-ing on the heights near Rosslyn, an immense army was approaching from Northumberland. Ercildown added that understood Sir Simon Fraser wa hastening forward with a small body to cut off the advanced squadrons; rom the contentions between Atho Soulis for the vacant regency, he had no hopes, even were his forces equal to of England, that he could suceed.

At this communication, Cummin proed himself as the terminator of this dispute. "If the regency were allowed to my brother, as head of the house of Comy protter, as need of the noise of Cummin, that dignity now rests with me; and give the word, my sovereign," said he to Bruce, "and none there shall dare to oppose my rights." Ruthven and Walless suprayed of this proposal. and Wallace approved of this proposal and John Cummin, Lord Badenoch, was immediately invested with the regency, and despatched to the army to assume t as in right of being the next heir to the throne, in default of Bruce.

Wallace sent Lord Douglas into Cly-lesdale, to inform Earl Bothwell of his arrival, and to desire his immediate at endance with the Lanark division and his own troops on the banks of the Esk. Ruthven ascended the Grampians to call out the numerous clans of Perthshire out the humerous class of 1 cereative and Wallace and his prince prepared themselves for meeting these auxiliaries from the towers of Rosslyn. Meanwhile, as Huntingtower would be an insecure asylum for Helen, when it should be left to domestics alone, Wallace proposed to Edwin that he should escort his cousin to Braemar, and place her there, under the care of his mother and the widowed countess. "Thither," con-tinued he, "we will send Lady Isabella also, should Heaven bless our arms at Rosslyn.'

Edwin acquiesced, as he was to re turn with all speed to join his friend on the Southron bank of the Forth; and Helen, while her heart was wrung at the thought of relinquishing Wallace to new dangers, yielded a reluctant assent to take that look of him which might be the

The day after the departure of Helen Bruce became impatient to take the field. Wallace set forth with him to neet Ruthven and his gathered legions and fell in with them on the banks of Loch Earn. Lord Ruthven, marshalling his men at the head of that vast body of water, placed himself, with the supposed De Longueville, in the van, and in this array marched into Stirlingshire. The young Earl of Fyfe held the government of Stirlings and as he had been agreed to the supposed that the supposed in the supposed of the suppose ment of Stirling; and, as he had been a supporter of the rebellious Badenoch, supporter of the rebellious Badenoch, Bruce negatived Ruthven's proposal to send in a messenger for the earl's division of troops. After rapid marches and short halt-

ings, they arrived at Linlithgow, where Wallace proposed staying a night to refresh the troops, which were now joined by Sir Alexander Ramsay, at the head of a thousand of his clan. While the men took rest, their chiefs waked to think for them; and Wallace, with Bruce and Ruthven, and the brave Ram-say (to whom Wallace had revealed him-self, but still kept Bruce unknown), were in deep consultation, when Grimsby en-tered, to inform his master that a young knight desired to speak with Sir Guy de Longueville. "His name?" demanded Wallace. "He refused to give it," replied Grimsby, "and wears his beaver shut." Wallace looked around with a glance that inquired whether the stranger should be admitted. "Cer-tainly," said Bruce; "but first put on your mask." Wallace closed his visor and the moment after Grimsby re-en tered with a knight of elegant mien habited in a suit of green armour, studded with gold. He wore a close helme from which streamed a long feather of the same hue. Wallace rose at his en-trance: the stranger advanced to him. "You are he whom I seek. I am a Scot, and a man of few words. Accept my and a man of few words. Accept my services; allow me to attend you in this war, and I will serve you faithfully." Wallace replied, "And who is the brave knight to whom Sir Guy de Longueville will owe so great an obligation?" "My name," answered the stranger, " shall not be revealed till he who now wears that of the Reaver proclaims his own in the day of victory. I know you, sir; but your secret is as safe with me as in your own breast. Place me to fight by your side, and I am yours for ever." Wallace was surprised, but not con-

founded. "I have only one question to

believe out of the power of treachery to betray?" "No one betrayed your betray?" No one betrayed your secret to me. I came by my information in an honorable manner, but the means I shall not reveal till I see the means I shall not remained and that per-haps may be in the moment when the assumed brother of that young Frenchman," added the stranger, turning to Bruce, "again appears publicly in Scot-

land as Sir William Wallace."
"I am satisfied," replied he, well pleased that, whoever this knight might be, Bruce yet remained undiscovered.
"I grant your request. This brave youth, whose name I share, forgives me the success of my sword. I slew the Red Reaver, and therefore make myself a brother to Thomas de Longueville. He fights on my right hand: you shall be stationed at my left." "At the side He fights on my right." "At the side next your heart!" exclaimed the stranger; let that ever be my post, there to guard the bulwark of Scotland, the life of the bravest of men."

In crossing the Pentland hills into Midlothian, the chiefs were met by Edwin. Wallace introduced him to the Knight of the Green Plume (for that was the appellation by which the stranger desired to be known) and then made inquiries after the manner of Lady made inquiries after the manner of Lady Helen's bearing the fatigues of her journey to Braemar. "Pretty well there," said he, "but much better back again." He then explained that on his arrival with Helen, neither Lady Mar nor his mother would consent to remain nor his mother would consent to remain so far from the spot where Wallace was again to contend for the safety of their country. Helen did not say anything in opposition to their wishes and at last Edwin yielded to the en-treaties and tears of his mother and aunt to bring them, where they might aunt to bring them where they might, at least, not long endure the misery of suspense. Having consented without an hour's delay, he set forth with the ladies to retrace his steps to Huntingtower, and there he left them under a guard of three hundred men when he guard of three hundred men, whom he rought from Braemar for that purpos

On Edwin's introduction, the strange On Edwin's introduction, the strange knight engaged himself in conversation with Ramsay; but Lord Ruthven in-terrupted the discourse by asking Ram-say some questions relative to the military positions on the banks of either Esk. Sir Alexander banks of son of the Lord of Rosslyn, and passed his youth in its neighborhood was well qualified to answer these que ions. In such discourses the Scottisl leaders marched along, till passing be-fore the lofty ridge of the Corstorphine hills, they were met by groups of flying peasantry. At sight of the Scottish banners they stopped, and informed their countrymen that the new regent John Badenoch, had attacked the ron army on its vantage ground near Borthwick Castle, and was beaten. His troops had fallen back towards Edinburgh.

Wallace sent to Cummin and to Fraser who commanded the two divisions of the beaten army, to rendezvous on the banks of the Esk. The brave troops which he led, ignorant of their real commander, obeyed his directions, under a belief that they were Lord Ruthven's, who was their ostensible leader. As who was their oscension leader. when they passed along, every village and cot seemed deserted; and through an awful solitude they took their rapid way till the towers of Rosslyn Castle haile them from the wooded heights of the northern Esk. "There," cried Ramsay stands the fortress of my forefathers It shall this day be made famous by the actions performed before its walls!"

Wallace despatched a thousand me under the command of Ramsay, to occupy the caves in the southern banks of the Esk, whence he was to issue in various divisions, and with shouts, on the first appearance of advantage, either his side or on the enemy's. ven went for a few minutes into the castle, to embrace his niece, and assure the venerable Lord of Rosslyn of the assistance which approached

leagured walls. Edwin, who with Grimsby had volun teered the dangerous service of recon oitring the enemy, returned in an hour bringing in a straggler from the English From him they learnt that it was commanded by Sir John Segrave and Ralph Confrey, and Kaiph Confrey, who deeming the country subdued by the two last battles with the Black and Red Cummins were laying schemes for a general plundering, and to sweep the land at once Segrave had divided his army into three divisions, which were to scatter themselves over the country to gather in the spoil. To be assured of this being the truth, while Grimsby remained to guard the prisoner, Edwin went alone into the track he was told the Southrons would take, and discerned about ten thousand winding along the valley. With this confirmation of the man's account, he brought him to the Scottish lines; and Wallace, being joined by Fraser and the discomfited regent, made the concerted signal to Ruthven. That nobleman pointed out to his men the colors of the Southrons as they approached. the southrous as they approach. The exhorted them, by their fathers, wives, and children, to breast the enemy at this spot. "Scotland," cried he, "is lost or won this day! You are freemen or slaves; your families are your own, or the property of tyrants! Fight stoutly; and God will yield you an in-

visible support." The Scots answered by a shout; and Ruthven placed himself with the regent and Fraser in the van, and led the charge. The Southrons were taken by surprise; but they resolutely stood their ground, till Wallace and Bruce, who commanded the flanking division closed in upon them with an impetuosity that drove Confrey and his divisions into the river. As the ambuscade of Ramsay poured from his caves, the earth seemed teeming with mailed warriors and the Southrons fled with precipitation towards their second division, which lay a few miles southward. The conquering squadrons of the Scots followed them. The fugitives, heaping the trenches of the encampment, called aloud to their comrades—
"Arm, arm! hell is in league against Segrave was soon at the head of founded. "I have only one question to ask you, noble stranger," replied he, whise legions; and a battle more desperate which I if the first blazed over the field. The flying troops of the slain Confrey, rallying around the standard of their

general-in-chief, fought with the spirit of revenge; and being now a body of nearly twenty thousand men against eight thousand Scots, the conflict became tremendous. In several points, the Southrons gained so greatly the ad-vantage that Wallace and Bruce threw themselves successively into those parts where the enemy most prevailed, and by exhortations and example, turned the fate of the day. Segrave was taken, and forty English knights with Southron blood; and the men were on all sides crying for quarter, when the cry of "Havoc and St. George!" issued from the adjoining hill. At the same moment a band from Midlothian (who for the sake of plunder had stolen into that part of the deserted English camp which occupied the rear of the height, seeing the advancing troops of a third division of the enemy, rushed down where the enemy most prevailed, and by division of the enemy, rushed down war cry of England, and exclaiming, "We are lost; a host reaching to the horizon is upon us!" amongst their comrades, echoing the

Terror struck to many heart. The Southrons who lately cried for mercy leaped upon their feet. The fight recommenced with redoubled fury. Sir Robert Neville, at the head of the Sir Robert Neville, at the head of the new reinforcement, charged into the centre of the Scottish legions. Bruce and Edwin threw themselves into the breach which his impetuous valor had made in that part of their line, and would have taken Neville, had not a follower of their nablamen, wieldings follower of that nobleman, wielding a ponderous mace, struck Bruce so terrible a blow as to fracture his helmet and cast him to the ground. The fall of so active a leader excited as much dismay in the Scots as it encouraged the reviving spirits of the enemy. Edwin exerted himself to preserve his prince from being trampled on; and while he fought for that purpose, and afterwards sent the senseless body to Rosslyn Castle, Neville retook Segrave and his knights. Lord Ruthren now and his knights. Lord Ruthven now contended with a feeble arm. Fatigued with the two preceding conflicts, covered with wounds, and perceiving a host pouring upon them on all sides (for the whole of Segrave's original army of thirty thousand men, excepting those who had fallen in the pre engagements, were now collected to the assault), the Scots gave ground; some throwing away their arms to fly the faster redoubled the confusion, and occasioned so general a havoc, that the day must have ended in the destruction of every Scot in the field, had not Wallace perceived the crisis, and that, as Guy de Longueville, he shed his blood in vain. In vain vis terrified country men saw him rush into the thickest of the carnage; in vain he called to them, by all that was sacred to man, to stand to the last. He was a foreigner, and to the last. He was a foreigner, and they had no confidence in his exhorts-tions; death was before them and they turned to fly. The fate of his country hung on an instant. He took his resolution, and spurring his steed up the steep ascent, stood on the summit where he could be seen by the whole army, and taking off his helmet, waved it in the air with a shout, and, having drawn all eyes upon him, suddenly exclaimed

"Scots! you have vanquished the
Southrons twice! If you be men, remember Cambuskenneth, and follow member Cambuskenneth, and follow William Wallace to a third victory!" The cry which issued from the amazed troop was that of a people who beheld the angel of their deliverance. "Wallthe anger of their deliverance. "Walface!" was the charge-word of every heart. The hero's courage seemed instantaneously diffused through every breast; and, with braced arms and determined spirits, forming at once into the phalanx his thundering voice tated, the Southrons again felt Southrons again felt the weight of the Scottish steel; and a battle ensued, which made the Esk run purple to the sea, and covered the glades of Hawthornden with the bodies of its

invaders.
Sir John Segrave and Neville were both taken; and ere night closed in upon the carnage, Wallace granted quarter to those who sued for it, and, receiving their arms, left them to repose in their before depopulated camp.

TO BE CONTINUED.

What's the Matter with the Blood

is thin and watery, the lips and gums are pale, the whole system is and run down.

he food fails to supply the necessary nutrition and to get well you must use such treatment as Dr. Chase's Nerve Food.

Your mirror shows you that the lips and gums are pale and the inner eye-lids without color.

lids without color.

What can be the matter? You are anaemic. There is a deficiency in the quality or quantity of blood in your body. The food you eat fails to make good this shortage. You must use some preparation that will supply in condensed form the elements from which blood is made.

which blood is made.

Now Dr. Chase's Nerve Food is exactly what is required in ailments of this nature for it is above all else an enricher and builder of the blood.

women and girls are particularly subject to anaemia. The feminine system demands an immense amount of blood in carrying on its functions and unless the system is strong and well nourished there is likely to follow a

pankruptcy in the blood supply. Such symptoms as loss of appetite, lack of interest in the affairs of life, feelings of langour and fatigue impaired digestion, shortness of breath, dizziness and fainting, cold hands and feet, heart palpitation and weaknesses and ir-regularities are an indication of

anaemia or bloodlessness.

Do not delay treatment thinking that you will get all right for anaemia in its pernicious form is often incurable. Get all the sunlight and fresh air you can and add to the richness of the blood by using Dr. Chase's Nerve Food. improvement

You will soon note improvement under this treatment and can prove the benefit derived by keeping a record of your increase in weight, 50 cents a box, 6 boxes for \$2.50, at all dealers or Edmanagen. Bates 5 Co. Resente. Edmanson, Bates & Co., Toronto.

Una Mor up the kite meal. She turf on th raked the oven which ing; she back the heaved a m as she dr. bad sign like that. light-hear Though all the ne from their lay idle i of red gl

there wa

APRI

IN THE

Seon Bar thinking And it her silen Outsid winds of wail rose of the su at the fe then an thunderi of falling bor's do ness of t ful note ing folk ging me ter reco day, wh wild cr eame th hearths arose to the sto floor a nights.

> busing Gra grand rushseati them bash me j

not th

" I

teri the say in I ber sit

EXCURSIONS

Manitoba, Saskatchewan, Alberta

ad class tickets from Ontario stations to pr

LOW ROUND-TRIP RATES Wisnipes and return \$32.00; Edmontos and return \$42.50, and to other points in proportios. Tickets good to return within 60 days from going date.

TOURIST SLEEPING CARS

on all excursions. Comfortable berths, fully equippe with bedding, can be secured at moderate rates throughout local agent.

ABR FOR HOMESEEKERS' PAMPHLE containing rates and full information.

Apply to nearest C.P.R. Agent or to R. L. Thom

Dist. Page. Age., Toronto.

BELT DIRECT LINE NO CHANGE OF CARS

W. FULTON, Agent, LONDON

knew that it was the gold watch which

her brother Dominic has sent from New

york to Niall Murtagh. It was a souvenir of another evening such as this, when young Murtagh had saved her brother's life.

have the chance to give it back to him

She placed the watch in her bosom,

She placed the watch in her bosom, and lifting her eyes looked wistfully toward the sea. A solid wall of darkness seemed to lie between those on shore and the waters that beleked and roared

beyond the rocks. Only the white foam and salt spray came in to beat upon their faces as they stood there, waiting

for they knew not what. Nothing could

but with the faith of an Irish heart an-

The girl took a few steps nearer to the

and with her hand to her ear she lis-

anxious movement and demanded:
"Did you hear that?"

"I hear nothin' but the roar of the

"Whisht!" she cried, "there it is

again! God and His angels be wid us!

It's his voice, his voice I tell you!"

And before her companion caught the

sense of her words she was fleeing along

the wet rocks to the house of Paudheen

roices of the two men out on the water.

There was that in their sad tones which

suggested or was even a prelude to the

caoine which, they believed, they would soon have need to chant for Niall Mur-

tagh and the man whom he went out to

Now and then the name of Una

them and the gales too strong for the men to go out to the fishing? With all

her wild ways and her teasing of the lads, Una Morrin was the sensible girl. And none could tell it better than they.

A young girl, with hair flying, came running down the path to the house of

Paudheen Gill.
"Michael, Michael O'Gallagher!"
she called, "Una Morrin is down at the

WHY

ECZEMA PATIENTS SUFFER

No Wonder They Despair—But Cure Has Now Been Found.

It is a strange thing about eczema.

After wasting money on nostrums dosing the stomach or smearing or

greasy salves for years, many a skin sufferer gives up in despair. He says:

but my case is hopeless."

But a trial of the simplest remedy-

"What is the use, some may be cured,

just a trial of the simplest remedy—just a little oil of wintergreen properly compounded (as in D. D. D. Prescription) will wash away that itch. In fact, it will take away the itch IMMEDIATELY, the instant D. D. D. is applied.

Read this letter from Mrs. G. J. Hutter of Renfrey Ont.

"Since I was a child nine years old (and I am to-day hirty years old) I have suffered with Eczema in my ands. I have spent money on all kinds of medicines and ointments, but I find nothing equal to D. D. D. have used five bottles and to-day my hands are verfectly healed. I shall never be without it in my louse and will always recommend it to my many rends and neighbors who suffer from this awful torrends and neighbors who suffer from this awful tor-

Now, if there is anyone in your town

ton, of Renfrew, Ont .:

Jna agradh."

Special Train APRIL 6, 20

JULY 13, 27

MAY 4, 18 JUNE 1, 15, 29

AUG. 10, 24 BEPT. 7, 21

IN THE SKIRT O' THE WIND.

Una Morrin was sighing as she tidied up the kitchen for the evening after the meal. She sighed as she piled high the turf on the fire. She sighed as she raked the embers under the Dutch oven which held the cake for the morning as she hypshed. oven which neid the cake for the morning; she sighed again as she brushed back the ashes of the hearth, and she heaved a mournful "Mhuire a's truagh!" as she drew out the stooleen and sat down to card some wool. And it was bad sign for Una Morrin to be sighing like that, because she was always the

bad sign for Una Morrin to be sighing like that, because she was always the light-hearted girl, was Una Morrin.

Though she possessed the thrift—and all the need of it that often drives the inhabitants of Ireland's coast country from their homes—to-night the "cards" lay idle in her hands, while she gazed, wide-eyed and long, through the chinks of red glow which the loosely heaped turf made upon the coals beneath. Faith, there was a weary look on the face of there was a weary look on the face of Seon Ban's daughter, as if she were thinking long for the voice of some one. And it was not her prayers that kept

silent. Outside the wind blew hard, as the winds of Connacht do, when they whip in from the sea on stormy nights. Its wail rose and fell between the booming of the surf that beats against the rocks at the foot of Maeve's Cliff. Now and then an alien noise would pierce the thundering of the sea and wind—a sound of falling boards, a slamming of a neighbor's door, the creak of hinges straining to be loose. Aye, and through the wildto be loose. Aye, and through the wildness of the night there came the sorrowness of the night there came the sorrow-ful note that is heard only along the Erse coast, when the women of the fish-ing folk sit within their cottages, hug-ging memories of nights long past, bit-ter recollections of this night or of that ter recollections of this night or of that day, when their lad or himself went out to sea—and did not return. Was it the wild cry of poor souls drowned, that eame through the twilight of storm and drifting winds to those of the lonely hearths? God knows!

Starting from her revery, Una Morrin arose to light the candle. The noise of the stopleen grating upon the earthen floor aroused old Moira from her doze.

"What's keepin' Niall Murtagh these

"What's keepin' Nuall Murtagh these

nights, alanna?"
"How should I know, Granny?" the girl exclaimed impatiently. But her cheek and neck showed red, and it was not the glow of the candle's light that

"He has not been here since the Sun day that brought Jamsie McElin in Had ye any words ?"

here. Had ye any words?"
"For what should we have words?"
"I d'know, I d'know, at all. Only I
thought be the gleam of his eyes that day that he was vexed wid the actin' ye had wid Jamsie McElin."

"An' what was it Niall Murtagh's

business, if I talked civil wid my neigh-

Granny offered no argument against Granny onered no argument against this; but there was a shrewd look in her old eyes as she studied the face of her grand-daughter. The girl had turned from the window where she had placed the candle, and was pushing back the rush-seated arm-chair into the shadowy rush-seated arm-enair into the shadowy corner, where it might offer comfortable seating to the spirits of its former pos-sessors, the various patriarchs of her clan. Una Morrin was not thinking of hem. More probably were her thoughts oncerned with Niall Murtagh who was wont to occupy this chair, when with bashful excuse he "stepped in to light

Granny said a "Hail Mary" or two

and then she ventured: "Niall Murtagh is the fine, handsome lad."

Una crossed over to the dresser and rattled the blood over the dresser and rattled the blue-flowered cups against

'He's the dead spit o' his father." Una was still searching for something

I mind the time when his father-"Granny, I'm going to America," in-terrupted the girl, now coming down to the fire with a letter in her hand. "Ned says in his letter that I'd be better of in New York, or with Nora in Chicago, than livin' have in want..." han livin' here in want-

"An' who says that we're livin' in want?" screamed Granny, no longer bent over the beads in all humility, but bent over the beads in all humility, but sitting bolt upright with queenly rage.

Arrah, will you hear the girl!" she apostrophized the rafters. "Sure, when was a Morrin ever lookin' for charity?"

"Well, is it not charity to be takin' fish that Niall Murtagh leaves at our door?"

Granny subsided. For well she knew Granny subsided. For well she knew that it was not charity which brought Niall Murtagh and his fish to their door. There was even lurking about the corners of her mouth a smile that said, "We'll see, we'll see."

After awhile Granny roused herself to ask: "What's put it in your head to go to America."

Una did not answer immediately, but taking the tongs, occupied herself in replacing a smouldering sed that had fallen away from the fire. Then she spoke.

"What's the use o' sittin' here, thinkin' an' prayin' for the good times to come

to Ireland, when there's a grand coun the good o' scrubbin' the dresser and the noggins, day in an' day out, an' dhryin' the seaweed along the rocks an' cleanin' the fish until you die of old age with nothin' for it, or nothin' o' change, but the same old footin' o' turf, and the

diggin' o' poheens. Sure, what use is there in all o' that?" "An' what are we put here for, alanna, if it is not for that?"

Una poked the tongs into the fire with a viciousness that suggested her resent-

"Maybe it's not for the likes o' me to be wishin,' but I cannot stop the cryin' o' my heart after what I cannot find in Inisaill nor in the other villages nigh.

There be's times when I look beyant the empty sea that I have a notion o' how t'would be to clear out an' leave it all.

Over there it would not matter a ha'porth if the weather is and neither Niall Murtagh nor Jamsie McElin was brother or husband to her. The eyes that looked into those of Michael O'Gallagher were clear, even hard, as she asked with steady, reproachful voice: "Did any o' ye at all go wid him?"

"I offered to make the name of a proud race, and neither Niall Murtagh nor Jamsie McElin was brother or husband to her. The eyes that looked into those of Michael O'Gallagher were clear, even hard, as she asked with steady, reproachful voice: "Did any o' ye at all go wid him?"

"I offered to make the name of a proud race, and neither Niall Murtagh nor Jamsie McElin was brother or husband to her. The eyes that looked into those of Michael O'Gallagher were clear, even hard, as she asked with steady, reproachful voice: "Did any o' ye at all go wid him?"

"I offered to make the name of a proud race, and neither Niall Murtagh nor Jamsie McElin was brother or husband to her. The eyes that looked into those of Michael O'Gallagher were clear, even hard, as she asked with steady, reproachful voice: "Did any o' ye at all go wid him?" Over there it would not matter a ha porth if the weather is bad or the storm is on the sea, for there's no need of the men to go out for the fish an' there's other work to be had over there. Oh, then, it must be grand not to be frettin' an' botherin' about the weather!"

findin' fault with Him. an' isn't it as wel that you are here wid your ould grand-mother as bein' over there among strangers as Nora is, wid not a soul near ner from the village? Sure it's not lonely you are for them that writes to you only to throuble you with longin'

when they know you cannot leave your old Granny."

"Ay, it's lonely I am, Granny, an' wishful for the ones beyant. An' why shouldn't I be, wid all belongin' to me over there save you, Granny? Whin I sit on the beach of an evenin, an' the little waves come creepin' in an' breakin' themselves against the rockeens below, themselves against the rockeens below, my heart is breakin' wid them, an' I can hear the whisperin' o' voices in them, their voices, Ned's an' Dominic's an' Moira's, and the liltin's voice of Norcen. D'ye mind the voice of our Noreer

ranny ?' The girl had been playing idly with the tongs, but now she dropped them absently, and with hands hanging list-lessly before her, she sat and stared

with tear-wet eyes into the fire.

There was silence broken only by the clicking of the old woman's beads against

one another.
Una looked up from the fire at her grandmother's face. There were tears,

too, in Granny's eyes.
"'Tis the will o' God, and He knows

best, acushla, an' sure, agradh, I'll soon be goin' home an' then—" Una arose abruptly and kissed her.

"Orra, Granny, dear, don't be talkin' that way. Sure I would not be leavin' you at all. Doesn't Neddeen want me "God forgive the poor lad, an' give him sense, an' what would I be doin' out there?" o bring you out-"

brother's life.

"He tould me to give this to you, if he did not come back," Michael O'Gallagher whispered in her ear, as if they could be heard on the storm-swept beach, "but God send that you may have the charge to give it heads to him. Una went over to open the half-door for she knew they had come to a point where argument was useless.
"'Tis a wild night on the water," she

"I wondher if he's in wid nurmured. the curragh yet?' " What's that you say, alanna?" in-

quired Granny.
"I said 'twas a bad night for them

"I said twas a bad light for them that's out at the fishin."
"Faith it is then—an' for the poor wives that's waitin.' God send they'll come back safe and sound, all o' them."
A gust of sea-wind swept in, scattering the ashes over the newly brushed hearth and whirling a cloud of smoke hearth, and whirling a cloud of smoke hearth, and whiring a cloud of smoke out into the kitchen to suck it back again up the chimney. The candle sputtered and died out. At that moment a man sped by in the

At that moment a man spea by in the dark. He was shouting between the sobs of his breath as he mounted the street leading up towards the priest's house. But all that Una could distinguish were the words, "Drowned,

"Somebody's drowned!" she called to old Moira. " God have mercy on their sowls, an

on us all!" prayed the mother and grandmother of many souls gone out in the same manner. "Who is it, he said?" But Una was straining her ears to catch some sound from the beach. Only the lap-lap of the broken waves came to her through the roar of the storm. to her through the roar of the storm. Nor could she see the landing, for down the road a bit, the house of Paudheen Gill cut it off from her view. All she saw were the clouds that rolled darkly in and hung low over the fields, and this daughter of fishermen shivered with the same than the same t

with aprehension. "Come, avourneen, and we'll say the rosary for him whoever it be. But there was none to kneel with the old woman, for Una Morrin, with a pre-

monitory fear clutching her heart, was fleeing like a wild thing down towards the landing.
On the glistening rocks of the Black

Steps, the landing place of the fishers of Inisaill, a number of men were huddled together in groups, standing close, as men do, when discussing a recent calam-

ity.
"Tis Seon Ban's daughter!"

Una heard the anxious note in their voices; as they passed her name from one to the other, and she knew that the for the drowned would be

"Whose boat was it went down?" she

asked.
There was a pause of hesitancy.
Then one tall young fellow answered.
"Twas Jamsie McElin's. But faith,
we do not know whether or no he's drowned at all. We did not miss him until we turned Eilly's Rock, an' into the bay, for the darkness was upon us in

the bay, for the darkness was upon usin a jiffy, an' 'twas all we cud do to save our curraghs from the rocks."

The gaze of the girl went searching from one group to another. Then she asked, "Did anny o' ye go out after

The men were silent for a moment.
Then one spoke, the same who had answered her before.
"Una girl, you'd betther be goin'home.
The storm—"

The storm—"
"For what would I be goin' home,
Michael O'Gallagher? One'd think I
never say a storm before wid your talk.
Where's Niall Murtagh this night?"

The young fisherman was silent. Una booked from one to the other of the men about her. They, too, were silent. "He wint out afther him, thin? Tell

me, Michael O'Gallagher ? "He did." The other men moved uneasily away, The other men moved uneasily away, one by one, leaving Michael O'Gallagher to talk to the girl. Their inherent delicacy forbade these Irish fishermen to intrude upon another's grief where there

was no means of comforting the stricken one. It was their way. But Una Morrin came of a proud race,

he wouldn't have it, on account o' my mother and Kathie. He said that he was the only man to do it, since there was no wan to be left to mourn for him,

Get this CANADIAN PACIFIC FREE Book. HOMESEEKERS

before you build. Tells why fire proof metal material is cheape

PEDLAR People of Oshawa

Gap wid Ould Paudheen, and they are goin' out after the drowned min!" With a bound Michael was speeding over the rocks towards the little out-let below the house of Paudheen Gill. The other men followed him, but one pausing before he went with the rest, called to the girl who had brought the news: "Run Kathie, and bring Father Joyce. For the love of God, hurry, col-

We'll hold her until he comes. leen! We'll hold her until he comes."
But Kathie O'Gallagher had no need to run all the distance to the priest's house, for she met the man who had house, for she met the man who had first carried the news to the village, re-turning, not with Father Joyce, for that good man was back in the country somewhere on a sick call, but with a vhite-robed Dominican, Father Edward McHugh, who had come straight from the chapel where he had been reciting his office. Lithe and agile as any of the fishermen, this tall young priest, with rapid steps was hastening toward the Gap in a moment, careless of slip-pery rocks or driving wind.

pery rocks or driving wind.

Down at the Gap a fierce struggle
was taking place. Through the mist
the young priest could discern a dark
mass of men swaying back and forth, their arms and legs tossing back and forth, now nearing the boat at the water's edge, now crushing back the gigantic form of a rugged old fisherman. When Father Edward drew closer he could only hear the labored breath of the men who were striving with the old man, Paudheen Gill, who with oars in hand was trying to break the little phalanx before him. Una Morrin, with nother pair of oars was guarding the poat from a possible attack.

Even as the priest came upon them a cry arose: "Hold her, hold her!

ery arose: "Hold her, hold her! She's gone without him!"
And she was. For, giving up all hope of going out to the rescue when she saw the white habit of the Dominican rising out of the mist, she made one despreade leap into the boat, and for they knew not what. Nothing cound live in those tearing seas. The wet wind rushing viciously in upon her told her that. Yet she asked:

"Do you think, Michael — is — there one desperate leap into the boat, and pushing out from the shore was threadanny chance at all?"

The young fisherman shook his head, ing her way through the small rocks swered: "Who knows but God will bring them both back safe?"

when they saw her.

With the thundering voice of author

With the thundering voice of authority the priest called out: "Una Morrin, Una Morrin, in the name of God I command you to come back!"

A hush of awe fell upon the men on the shore. Old Paudheen, nerveless now with fear, had dropped his oars, and the chore was standing his water, where she stood in silence for a moment. Suddenly she leaned forward tened intently. Micheal called to her to come back, but she did not heed him. and with the others was standing, his arms hanging lifeless by his side. He, too, went down to the water's edge ne, too, went down to the waters edge and taking her arm urged her to go home. She pushed him from her and continued to listen.

At last she turned to him with a quick The girl was still slowly finding her

way out through the Gap.
"Una Morrin, in the name of our Bles sed Mother, to whom you are consecra-

ted, come back !" Paudheen Gill and some of the others fell upon their knees.
"Can you hear me, Una Morrin?"

shouted the priest, this time through a trumpet formed by his hands.
Out of the darkness and the moaning wind came the answer: "I do, Father,

an' I'm coming back."

In a little while the priest was hand-In a little while the priest was handing her out of the boat, and saying, in as gentle a voice as it had been harsh before: "Go home, child, and put your faith in God and His holy mother. Sure, do you not know that, if it is His holy will that the men will be saved, it will be done without your help, and if it is not His will, how ridiculous would be your efforts?" When they came back to the landing Michael O'Gallagher stood staring helplessly after her.
By this time most of the inhabitants of Inisaill had assembled on the Black Steps. Women with bare feet glistening white on the flat, shiny rocks that the same partial may and gave the ing white on the nat, suny rocks that formed a natural quay and gave the landing place its name, their shawls tightly drawn around their shoulders, stood around and spoke with tearful.

When they came back to the landing the priest drew out his rosary, saying "Come, my people, and let us say the beads for their deliverance, or," he rest of their souls. Kneel down, lads, kneel down. You may be wanting this

some day yourselves."

And there upon the hard, wet rocks. with the wind and the water beating upon them, the people knelt about their priest, who careless about the elements Morrin was on their lips with a "God comfort her, the crayture," for Una Morrin was beloved of the woman folk of Inisaill, since who was it but the daughter of Seon Ban that nursed them when they were ill, and who was it, who could make the fine broth out of sea-weed when the famine was noon. fishermen, began the prayer for the two men out in the storm. Kneeling there within the circle of dark forms the young Dominican in his white habit looked as if he were some pure white spirit of hope sent down from heaven to

these poor Irish in return for the faith they held so loyally.

After the first decade, Father Mc-Hugh paused long enough to insist on Una's returning to her grandmother. And she obeyed, though with lagging

And she obeyed, though who against steps and repeated glances into the misty darkness of the sea.

At home she found her grandmother kneeling in prayer, her arms resting on a chair before her, and her back towards the fire, which she had replen-ished with sods while Una was away.

"Tis Naill Murtagh that's gone

afther Jamsie McElin. So Owen Costi-gan told me," said Granny, looking up

from her beads.

"It is." Una's tone did not encourage a discussion and the old woman

went back to her prayers.

After a while Granny roused herself again to say: "You'd better light the candle, avourneen. It's a cowld welcome to have the house darkened for

them that would come in, or for them that would come in, or for them
that pass so, an' the house widout
a stim o' light to see by."
Una obediently lighted the candle,
sighing drearily as she did so. For
what was the use? Though it smiled

a thousand welcomes now there was one who would never again accept its invitation, one who would never enter with his cheery "Dia dhuit," or "God save all here." Yea, though her heart save all here." Yea, though her heart would call to him through all the storms of tossing waters and unweary waves, he would not hear in his ocean grave. From her eyes the tears at last burst forth from the depths of her soul: "Mo bhron! mo bhron! how can it be!" she cried, as she knelt beside her grandmother to nray for his soul. "An it was surely Now, if there is anyone in your town, suffering with eczema, ringworm, tetter, suffering with eczema, ringworm, tetter, so she knelt beside her grandmother to provide the sufference of the suf why did you not let me go?"

Vapo- resolene

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

Does it not seem more effective to breathe in remedy to cure disease of the breathing orgatian to take the remedy into the stomach? It cures because the air rendered strongly anteptic is carried over the diseased surface with the strong the breather than the strong that the strong that

Sold by druggists.
Send postal for booklet LEEMING, MILES Co., Limited, Agents, Mont-real, Canada. 307

voice of the priest rose, firm and strong, now abating.

"I hear singin' out there," said a little boy, whom his father had not been able to drive home. "Pray for us at the hour of our

death "I tell ye, I hear singin'! Can't ye hould yer whist?"
"Send that child home," Father
Edward ordered. And with a "clout"

bdward ordered. And with a cloud over the head as an inducement, the boy's father was obeying. But Kathie O'Gallagher had run down to the water's edge and was listening. Suddenly she threw her arms up in the air, and falling on her knees she cried; "May God and His Holy Mother be

oraised. I hear the voice of Niall Og. A hush fell on the kneeling crowd. Yes, with the drifting wind and mist there came through the ocean's roar the clear tones of "Hail, Queen of Heaven, the Ocean Star," and the voice was that

the Ocean Star," and the voice was that of Niall Murtagh. He sang as cheerily as if it were on the calmest of seas. It was a way that Niall Murtagh had in moments of danger.

Granny had gone to bed "up" in the room, for, since Dominic had gone to America and "made his way" there, the cottage of the Morrins boasted of a room "up" from the fire. And Granny room "up" from the fire. And Granny with the weariness of saddened years, was sleeping soundly, while her grandlaughter wept alone.

She had closed the door, lest any of the villagers would intrude on her in her grief, for she had the pride of the pure blooded Erse, had Una Morrin; and now she scarcely heard the shout which arose at the so ind of Niall Murtagh's voice. Nor did she move when the crowd went surging past. A feel-ing of resentment had on y half formed within her heart at their quick forget-fulness of the tragedy when suddenly the door was thrown open and Niall Murtagh's form entered.

For a moment superstitious fear cam over her, but she arose and, with her brain whirling, she reeled towards him with outstretched arms.

with outstretched arms.

Then came the cherry laugh of Niall Murtagh in the flesh. "Orra, colleen, but you are my brave girl," he said, as he caught her to him for a moment. Then holding her out at arm's length he asked mischievously. "Was it Jamsie McElin or me that you were wantin' to save?'

Una Morris had found her coquetry once more, and she drew away from him and answered with a glance out of the

corner of my eye;

"Are ye thinkin' that I'd let you leave Jamsie behird?"

"But he's

ave Jamsie benit d?
Then she grew grave. "But he's aved too?" she asked.
"Troth he is. Are you wantin' him?"
She laughed and pushed him into the

She laughed and pushed him the outer push-seated arm-chair.

"I hear you are thinkin' o' goin' to America?" Niall ventured.

"I was," she assented.

Granny, awakened by the noise, insted on coming out to hear the story of the rescue and have a "sup o' But, by and-by old Granny nodded her-self to sleep over her beads once more, the rush-seated arm-chair drew nearer

Love that is not pure and noble is seldom so blind that it cannot distinguish the dollar mark.

Educational.

St. Jerome's College, BERLINIADA

cial course—latest business college features, hool course—preparation or matriculation essional studies. College or Arts course—ions for degrees and seminaries. Natural course—thoroughly equipped experimental ries. Critical English Literature receives titention. First-class board and tuition only per annum. Send for catalogue giving full state.

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

PETERBORO BUSINESS COLLEGE

CATHOLIC CONVERTS.

We have heard much of Catholic converts in recent years here in America, and can scarcely fail to appreciate the courage and unselfishness required to make the transfer of allegiance from one of the Protestant sects to Catholicity. It is such sacrifices, however, that mus be made for the sake of conscience Those who might be prone to think that this was a new phase in the history of conversions will find in a series of articles now appearing in the Catholic World the stories of some English converts which show how much more severe was the trial of conversion in England at the middle of the nineteenth century. The articles contain the stories of Henry Edward Manning, Wilberforce, George Dudley Ryder, and one other still to come, which may be in the February number, each of whom married one ruary number, each of whom married one of the four Sargent girls, daughters of Rev. John Sargent. These Stories of "Four Celebrities, Brothers by Marriage," written by Wilfrid Wilberforce are, perhaps, the most edifying and instructive magazine articles that have appeared in recent years. They contain the stories of simple hearted men and women, of great souls and beautiful minds who against eyers human motive and women, or great and women motive and every earthly consideration, worked their way into the Catholic Church and then obtained that peace which is only to be found in her bosom. The stories are a magnificent exen

plification of the fact that the Catholio Church has its principal attraction for beautiful souls who have lived lives of unselfishness, who are interested in doing everything for the best, who are deeply educated and highly cultured. There is a prevalent impression in America that the Church has its attraction only for the poor and the uneducated and the uncultured. These stories from the Oxford Movement show that just the opposite is true and that it was the very best people in every sense of the word who were attracted to the Catholic Church. I tmakes one proud to be a Catholic to read these stories. It makes one ashamed to be a Catholic, however, and to have all the lights and the grace that these people were strug-gling for and not to have taken advantage of them better than most of us have done. As soon as they found themselves in the Church all was peace and conso-lation, in spite of the fact that there were severe human trials and hardships to be borne. They turned to the proper source of consolation, while we who have been close to it all our lives sometimes neglect it or have become so familiar with its means of grace as to not

These stories have another significance, for they are types of what is happening in our own time. People are still struggling toward the light against the most difficult trials and are finding their home in the Church. The rest of us are still living close to this precious treasure that others are striving for with so much effort, and we have become so familiar with that that we do not appreciate it at its true value. It is for this reason that the stories of converts are to Una and Una forgot America. They forget their grief easily in Ireland, since it is all in the will of God.—Anna M. Nolan in The Magnificat.

reason that the stories of converts are particularly interesting and particularly valuable. What is history in the Catholic world is reality in the life around us, and there are real stories of around us, and there are real stories of life that will be just as interesting in the telling as those which now figure almost as romances of the struggle for religious truth.—Buffal Union and Times.

OUR FAMILY DOCTOR FOR SIX YEARS



Copyright 1907 by Dr. Hercules Sanche

High Bluff, Man., Jan. 22, 1909 Dr. H. Sanche & Co.

It is now six years since we bought our Oxydonor, and I never could tell you half the troubles I have used it for. I have nine children, and Oxydonor has

been our family doctor for six years. Among other things, I have used Oxydonor successfully for pleurisy, pneumonia, rheumatism, heart trouble Herenles Danole coughs, colds, bronchitis, catarrh, grippe, measless sore eyes, sore throat, croup, etc., etc. It has also been found very helpful for chronic headaches. I consider Oxydonor worth its weight in gold.

Believe me, Yours very sincerely,

Mrs. Cox Smith

OYYDONOR is a wonderful little instrument that cures at home, while you sleep. It can be applied properly by anyone and causes no sensation, neither of pain or anything else.

All diseases are alike to Oxydonor. It cures by creating in the body a powerful affinity for Oxygen, so that it is absorbed freely by the whole system. This abundance of Oxygen gives such abounding vitality to the body that it is able to throw off the disease (unless some vital organ has been destroyed) and regain perfect health.

Write at once for our Free Illustrated Booklet that tells about the OXY-DONOR and its wonderful cures

Dr. H. SANCHE & CO.

Down on the Black Steps the priest and people were still at prayer. It was the last decade of the rosary, and some of the women were weeping. But the

ight with the spirit bing now a body of usand men against ots, the conflict be-In several points, ed so greatly the adace and Bruce threw ively into those parts ost prevailed, and by example, turned the Segrave was taken, knights with Southhe men were on all uarter, when the cry st. George!"/ issued g hill. At the same rom Midlothian (who ander had stolen into eserted English camp e rear of the height) ing troops of a third enemy, rushed down mrades, echoing the and, and exclaiming, host reaching to the hrons who lately cried upon their feet. The d with redoubled fury.

PRIL 10, 1900.

le, at the head of the nt, charged into the ottish legions. Bruce w themselves into the s impetuous valor had art of their line, and en Neville, had not a nobleman, wielding a e, struck Bruce so s to fracture his helmet the ground. The fall eader excited as much Scots as it encouraged pirits of the enemy.
himself to preserve his
ling trampled on; and
for that purpose, and
the senseless body to Neville retook Segrave s. Lord Ruthven now a feeble arm. Fatigued o preceding conflicts, wounds, and perceiving upon them on all sides of Segrave's original thousand men, excepting fallen in the preceding vere now collected to the cots gave ground; some their arms to fly the ed the confusion, and general a havoc, that the ended in the destruction n the field, had not Wallthe crisis, and that, as neville, he shed his blood ain is terrified countryrush into the thickest of a vain he called to them, s sacred to man, to stand He was a foreigner, and was before them and they

The fate of his country stant. He took his resolu-irring his steed up the stood on the summit where seen by the whole army, ff his helmet, waved it in shout, and, having drawn him, suddenly exclaimed ou have vanquished the vice! If you be men, re-nbuskenneth, and follow lace to a third victory!' ch issued from the amazed at of a people who beheld their deliverance. "Wallthe charge-word of every with braced arms and derits, forming at once into his thundering voice Southrons again felt the he Scottish steel; d, which made the Esk run e sea, and covered the glades aden with the bodies of its

Segrave and Neville were and ere night closed in upon e, Wallace granted quarter o sued for it, and, receiving eft them to repose in their pulated camp.

O BE CONTINUED. 's the Matter

h the Blood d watery, the lips and gums the whole system is weak

ails to supply the necessary and to get well you must ror shows you that the lips

ror shows you that the lips are pale and the inner eyett color.
In be the matter? You are There is a deficiency in the quantity of blood in your e food you eat fails to make shortage. You must use paration that will supply in form the elements from dis made. od is made.

r. Chase's Nerve Food is ext is required in ailments of re for it is above all else an and builder of the blood. and girls are particularly to anaemia. The feminine mands an immense amount of carrying on its functions and

e system is strong and well there is likely to follow a cy in the blood supply. of appetite. ymptoms as loss of appetite, interest in the affairs of life, of langour and fatigue impaired , shortness of breath, dizziness ing, cold hands and feet, heart on and weaknesses and ies are an indication

or dioodlessness.

delay treatment thinking that get all right for anaemia in its as form is often incurable. as form is often incurable.

I the sunlight and fresh air you add to the richness of the using Dr. Chase's Nerve Food.

will soon note improvement is treatment and can prove fift derived by Leoning a record. fit derived by keeping a record increase in weight, 50 cents a oxes for \$2.50, at all dealers or on. Reta. 5 Co. Florente.

on, Bates & Co., Toronto.

The Catholic Record

Price of Subscription-\$2.00 per annum. THOS. COFFEY, LL. D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc., cents each insertion. Remittance to accompany order. Approved and recommended by the Archbishops of oronto, Kingston, Ottawa and St. Boniface, the ishops of London. Hamilton, Peterborough, and igdensburg, N. Y., and the clergy throughout the terminan.

n. ibers changing residence will please give old s new address.

Subscribers changing testings as well as new address.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

When subscribers ask for their paper at the postoffice it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have independently the condition of carelessness in a few places on the part of delivery clerks who will sometimes look for letter

only.

Messrs, Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty and Miss Sara Hanley are fully author ized to receive subscriptions and transact all othe business for the CATHOLIC RECORD. Agent for New foundland, Mr. James Power of St. John. Agent for district of Nipissing Mrs. M. Reynolds, New Liskeard

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. Mr. Thomas Coffey
Mr. Dear Sir. Since coming to Canada I ha Mr. Thomas Coffey
My Dear Str.—Since coming to Canada
My Dear Str.—Since coming to Canada
been a reader of your paper. I have noted with satislaction that it is discreted with intelligence and
ability, and, above all that it is imbued with a strong
catholic spirit. It is tremously detends Catholic
principles spirit, it is tremously detends Catholic
spirit, it is tremously detends catholic
ning and authority of the Church, at the same time
promoting the best interests of the country. Following these lines and one age at deal of good for
the welfare or cligion and country, and it will do
more and more as its wholesome inducence reaches
more Catholic families. With my blessing on
your work, and best wishes for its continued success,
Your work, Archbishop of Ephesus,
Donatus, Archbishop of Ephesus,
Donatus, Archbishop of Tawa.

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

Thomas Coffey

Dear Sir: For some time past I have read your
sestimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published
its manner and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Blessring you and wishing you success, believe me to remailly. Mr. Thomas Coffey

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

LONDON, SATURDAY, APRIL 10, 1909.

EASTER SUNDAY.

"If in this life only we have faith in Christ we are," says the great Apostle, "of all men the most miserable." Earth with its trials, time with its changes, age with its sorrows have enough to grieve the soul of man in this vale of tears. The stern sailing of life's ship keeps labor and suffering on the watch lest all be vain. And last comes death, frustrating plans, levelling the castles of pride and filling the yawning grave with its unwilling victim. Is there no hope for man who is so marvellously constituted in hope? Is there no triumph for him who, though weak and wounded has triumphed over all else? Will none return from the tomb with the olive branch of peace and an answer to the heart's immortal craving? Behold the answer on Easter morn! The open tomb of Jesus Christ-the King of glory, the magnificent conqueror of sin and death. Sun of Justice, Splendor of the Father, Head of all Principality-First Fruits of the Grave-Hail-Thy tomb is Thy arch of glory, the hope of Thy disciples, the reward of Thine own transcendental virtue. All sorrow is swallowed up in Easter Joy-all suffering changed in its majestic brightnessall humiliation exalted by its life giv

ing Plenitude. Many are the glories of mankind None are so sweetly condescending of so ennobling as the sweep of Easter's rising. The glories of man are really truth and life. Science may have its triumph, but it is only for the few. War has its victory: yet woe to the vanquished. When our Lord rose from the dead He sealed His truth and vindicated His doctrine. His divinity wa forever established and His law eternally promulgated. The flood-gates of the eternal Sonship were opened -and over the sacred Humanity there poured the glory which he had had before the world was. All things were changed. Most of all were sin and death. The curse that had rested upon man was removed; the dark_ ness lifted; and the chain fell from the shackled slave. Truth took its rightful throne henceforth to sway the heart and destiny of man. The eye looked up from the dull mountain range of earth to the eternal hills over whose heights rested the brightness of everlasting days and from whose tops came light to earth and hope to sinful man. There never was joy like that of Easter morn. Sin was changed, for its bite could no longer kill the repentant soul. Death too lost its terror; for a champion had stood in its wn arena and conquered it with its own fighting. He had tasted Himself the bitter fruit and gone down to the grave to open its shadowy portals henceorth and forever to those who would be lieve and hope in Him. Easter is a day of truth and life. All the struggle and labor that man can give to know truth or possess life without a share in our Lord's resurrection is vain and futile Failure marks the one and death closes the other in a hollow tone of mockery. It is only when we kneel down in adoration of, and faith in, the risen Saviour that we find truth, peace, success, life. No failure there. Simple faith is changed to vision. Grace is changed to glory. We are raised with Him from sin to friendship, from death to life. from uncrowned manhood to a place

We are now the sois of God; and it hath not yet appeared what we should be. Let us wish you all, good readers, the joys of Easter morn and earnest gratitude and praise to Him who, rising from the dead, dieth now no more. May it be so with us all!

CARDINAL NEWMAN.

Our attention has been called to ecture on "Newman and Modernism" delivered in Christ Church, Montreal, by the Rev. Dr. Symonds. The meagre report given by the Montreal Gazette under date of March 20th leaves the reader dissatisfied with the whole business. The criticism it presents of the eminent Cardinal is unfair. The explanation offered concerning Modernism is obscure and erroneous, and the opening imputation contained in the report is discourteous and unfounded Rev. Dr. Symonds says: "As a rule the Roman Catholic of the 19th or 20th century never concedes anything." That is a strong assertion and one diffi cult to maintain. To maintain, however that this is the great difference between Cardinal Newman and all other Catholics, that the former makes concess ions while none others do, is falsifying the memory of the great Oxford converand bemeaning the rest of our fold. "Newman," says this lecturer, "was Catholic of the ages, greater than the Catholicism." Rhetoric is sometimes excusable, but never for the purposes of sophistry or as a pretended claim of paying a mistaken compliment. Newman was a Catholic of ages because of his earnest search for truth, because of his deep convictions, because of his pure thought, and most of all because of his life-long adherence to that Mother to whom he came in simplicity, with whom he lived in devotion, and under whose gentle care he died that he might rest with the saints. We must not linger here. No sooner was the Papal Encyclical upon Modernism published than some who felt aggrieved cried out that they were no worse than Newman, who, according to them, was the parent of Modernism. This calumny did not last. It was too bare-faced to do much harm. The works of Cardinal Newman were too well known; his life was still fresh in memory; and his friends

were too numerous to allow his name to

be associated with a system which he

We claim therefore that Dr. Symond's

title ' Newman and Modernism " is ill

cho en. In regard to all these cari-

catures of Newman which appear from

lecturers and reviewers it is well to

quote the Cardinal himself: "I must

absolutely scorned.

show," he wrote in his introduction to the Apologia, "what I am that it may be seen what I am not, and that the phan'om may be extinguished which gibbers instead of me." Here is the man who is alleged as ready to make, and actually making, concessions. He writes: " Nor was it only that I had without remorse and the future without confidence in our cause both in itself, and in its polemical force, but also on provision. the other hand, I despised every rival system of doctrine and its arguments oo. As to the High Church and the Law Church, I thought that the one had not much more of a logical basis than the other : while I had a thorough contempt for the controversial position of the latter." Speaking of the princip e of dogma Cardinal Newman says: "I The Rev. Dr. Mackie of Kingston, in an have changed in many things: in this I have not. From the age of fifteen dogma has been the fundamental principle of my religion: I know no other religion; I cannot enter into the idea of Mr. Mackie, "a good right to bim, to a any other sort of religion; religion, as large part of him-to a brother Scot, to a mere sentiment, is to me a dream and the greatest missionary that Scotland a mockery. What I held in 1816, I held in 1833, and I hold in 1864. Please God, I shall hold it to the end." He was also confident of a visible Church "with sacraments and rites which are the channels of invisible grace." Final'y, let us quote a letter to a friend which the Cardinal wrote in 1862. "We know perfectly well," he said, "and hold with all our learts, that the Catholic Church is the sole communion in which there is salvation. But we know, to: , that there is such a state of mind as invincible ignorance; and the present Pope, in one of his allocutions, has expressly recognized it. He has said too,-if my memory is correct-that no one can decide who is in invincible ignorance and who is not." This is not the thought of a man ready to make concessions : charitable and full of consi eration though it may be. People who argue as Dr. Symonds does base their statement upon Newman's Development of Doctrine. This treatise is absolutely different from the evolution of dogma as enunciated by Modernists. The doctrine of the primacy of St Peter or any other dogma may have become more definite as ages went on. That does not mean that the same truth was not held from the beginning. From the day of Pentecost the Church taught all truth. Whatever development has marked history is only the application of the

phase of question or doubt. Modern- St. Patrick there was the Bible as ism erects dogma on an entirely different basis. Development is an analysis a dogma divinely established, not fully explained, but left to be explained by a duly constituted authority to whom the keys were left and whose infallibility was guaranteed for all time. Modernism is synthetic. There was no dogma originally. It grew not from the seed planted by the divine Husbandman. It grew by the accretion of human thought with human thought. No lecturer wishing to impart information or anxious not to wrong a noble memory should class Cardinal Newman amongs Modernists. He evidently does not understand Modernism and is not care ful enough about his statements.

CAPITAL PUNISHMENT.

A correspondent has asked us to write up something upon this subject. Furthermore, our friend asks why the Church favors it-" if it does so "-and lastly, what parts of the New Testament uphold it. We are not aware that the Church has made any pronouncement upon the subject unless it be to hold as a principle that legitimate society has under certain conditions the right of life and death over a citizen. Nor do we know of any text in the New Testament for or against capital punishment. The subject may be looked at either from the standpoint of principle or that of expediency. If the former be admitted, as we think it must, both because it is required by the existence of society and as a protection of the weak and the good against brute force and malice, society has the right of making war, which certainly includes the right of putting its enemies to death. It has also the right of punishing with extreme penalty any of its members who have been guilty of an extreme crime. Murder is the highest crime against an individual; high treason against society. In both cases society is perfectly justifled in using capital punishment. This severe penalty was in former times not limited to murderers. Men were hanged for much lighter crimes. We may not agree with the law which would have a human life for a sheep's life. However, it shows that society felt convinced that it had the power of capital punishment. As to the expediency of using this right nations differ. Murderers are a class upon whom we can waste no sentiment. We think that some degrees in the crime of murder might with advantage be made so as to arrive at a juster estimate of the malice of the crime. Once a clear case is proven we hesitate not to say that society owes it to its peaceable citizens to rid itself of the guilty party-Hanging may seem harsh, yet as great a writer as Father Faber sees in capital punishment the mercy of God. Nor is t so hard to follow him. Day and date of death are fixed with time enough to repent of the past and to prepare for judgment. On the other hand, a lingering life in prison leaves the present

WAS ST. PATRICK SCOTCH? The Lord be good to us, poor Irish, these hard times. They are trying to take our Apostle from us-some doubting if ever he lived, and, last of all, oquent and touching lecture advance this claim, which he urges as a reason for others than the Irish celebrating the Feast. "Have not Scotsmen," says ever sent forth from her shores all these hundreds of years, and that is saying a great deal." That, we readily admit, is saying entirely too much. The argument for St. Patrick being Scotch rests only upon the temporary abode in Scotland of a body of Roman soldiers. Mr. Mackie gives the points very nicely. It is too n'ce. The heather made the lad and the seaside and the stirring banks of the Clyde and the bracing air. His educational advantages were few. Here, however, our lecturer, after stating that St. Patrick was the son of Calpurnises, a Christian and deacon, adds "that in his youth Patrick's spirit had not perceived the true God nor had his will been surrendered to Him." That is Calvinistic. Stripped of its heterodoxy it may be assumed to mean that St. Patrick did not know his high vocation. His slavery of six years followed. Afterwards he escaped. Mr. Mackie now comes out boldly and maintains that the saint's immediate 'preparation for the apostolate was around Dumbarton in Scotland. He who proves too much proves nothing. We are accustomed to the proposed idea that St. Patrick was, or should have been, born in Scotland, We cannot admit that his preparatory studies for the priesthood were made in a land where schools were unknown and where missionary ideas and zeal had no amongst the princes of God's people. or ginal cogmatic principle to the new us, however, that "in the church of hood.

the only rule of faith and morals and the 'Presbyterian polity," is far too much for us to digest. To be silent about Rome and Pope Celestine's commission to the Irish apostle is unfair. To claim that the Irish Church founded by St. Patrick was congregational episcopacy is too utterly funny. We might forgive a man who would argue that St. Patrick was a Scotchman, but we draw the line at making him a Presbyterian. Until the Rev. Mr. Mackie proves that the Papacy s Presbyterian we must hold to the old belief that the Irish Church in the beginning was, and is now, and ever shall be. Roman Catholic Apostolic. The faith St. Patrick planted is the same to-day at home and abroad, guarded with sacrifice, pure and undefiled, as it was de livered to the saint by Rome and as it was given by him to Ireland, and as it was transmitted to us in unbroken line through the many ages.

A PRACTICAL JESUIT.

This is a term used lately by The Christian Guardian in a sense as uncom plimentary as it is underserved. When however, this deeply religious and charitable journal urges that Methodists should become "practical Jesuits," it is falling into the snare which it thought was prepared for others. The Christian Guardian, by this insinuating phrase would have its readers believe that a "Practical Jesuit" is a man who makes the end justify the means. Why is the worn-out calumny made to do service again? It is the dark line in spectra analysis-meaner and more contemptible in the every day advice and the running estimate of men and things than when formulated under special heading. Habits betray themselves when least expected. Prejudice seldon breaks down or broadens out. So is it with the Christian Guardian. Ignoran of all things Catholic, maliciously ignorant of the great Society of Jesus, this Methodist organ could not lose the chance. Wishing to advise its own people not to be particular about the neans, it urges them to be "Practical lesuits." Not bad advice if the view were not distorted! It would be most opportune for Methodism if, when men like some of their preachers were undermining the Bible, they had some "Prac tical Jesuits "-scholars in the highest sense of the term, men of science whose faith is a light to the world and whose learning scatters the modern Lilliputians. It hardly becomes the Christian Guardian to cast slurs upon the Jesuits. Still less becoming is it for a religious journal to calumniate them or any other body, however fashionable it has ever een amongst non-Conformists.

SCIENTIFIC FRAUD.

The successor to Darwin in the chair of materialism is Hæckel, whose name has an international reputation as the creative genius of the pretended science of embriogenia. He is a fierce, loudmouthed opponent of religion. Monism is his pet theory-that other name for pantheism, which sees in all existent things but one and the same nature substance and proper essence, and which finds all differences merely apparent not real. This high priest of pantheism delivered a conference at Jena in Germany last year upon the "The Problem of Man," which he illustrated with plates. These were intended to prove the affinity between man and the mammifers. The first of the plates showed skeletons of man, gorilla, chimpanzee, orang and gibbon. The other two plates contained drawings of embryons of mammifers to show that the human embryo hardly differs from those of the other mammifers. Well and good! But these plates were prepared by the prophet himself. A tail was cut off one creature and put or another according as it would suit his theory best. It was not a question of nature but of a proposed system. It is not what was in the ordinary forest but what should have been to satisfy Hæckel's solution of " The Problem of Man.' The thunderbolts were forged to favor evolution. An eminent scientist accused Hæckel of falsely representing various evolutive stages of man, the monkey and other mammifers. He (Hæckel) actually took from some scientific work "the figure of a macaco, cut off its tail, and made a gibbon of it." The most refreshing part is that the prophet of evolution admits the falsification. He says himself: " All those figures for which the material possessed by us is so incomplete and insufficient that when we come to make an uninterrupted chain of the evolutive stages we are obliged to fill the vacancies by hypotheses, to reconstruct the missing members by comparative syntheses." Men who claim property by forging old deeds receive due retribution. Bold and proud is science. Rather than gracefully acknowledge their error and inability to demonstrate their position, they proudly and impudently falsify their data. Inexample cr encouragement. To tell tellectual pride is the mother of false-

THE OLD SPIRIT REVIVED.

That there are some very peculiar eople in this country of ours becomes nore evident each day. Last week there was held in the city of Toronto what was called a "Missionary Congress," confined to the lay element of the churches of our separated brethren. Their purpose was to evangelize the world. There were present men from far and near-men engaged in business pursuits who had climbed to the topmen of renown in science, arts and letters-men highly respected, and deservedly so, in the community. They had formed the splendid conception of bringing the world to Christ. It was the event of the week in newspaperdom. Towards the close, however, there appeared, on Friday, in the Toronto Globe, a report of a meeting of the Board of Education of that city, at which this resolution was passed:

"That this Board of Education place itself on record as being opposed to engagement or employment in the future of teachers of the Roman Catholic faith in the public schools in the city of

Toronto." The resolution was introduced by Mr. Levee, whose name we have seen before in connection with similar escapades. In favor of the resolution there voted Trustees Davis, Conboy, Smith Levee, Brown and Rawlinson, and against it Trustees Houston, Simpson and Bryan. If a Board of Trustees had resolved not to employ Catholics in a Protestant school we could quite understand the situation, because Catholic teachers would be somewhat out of place teaching Protestantism to Protestant children, as would Protestants be out of place teaching in Separate Schools; but we are dealing with Public Schools, in which no form of Christianity is supposed to be taught. What prompted these men to cast their votes in favor of the resolution shows us plainly to what depths inane bigotry may descend But extraordinary as this transaction may appear to the average citizen, it is not to be wondered at The seed is scattered from the pulpits and as it begins to germinate it is nurtured in the Orange lodges. Let us magine a band of missionaries, inspired by the missionary congress of Toronto proceeding to bring the world to Christ. Let us suppose they drop into India to engage in the work of evangelization. They accost a man who reads the papers and keeps well posted on current events When the Christian missionaries say

crites, you tell me you are the ambassadors of the God of peace, of the God of Love, of the God of Justice. If you are sincere, why do you not practice these Christian attributes among yourselves. You Christians are as a house divided. If you are the ambassadors of the God of Love why do you hate each other? If you are the ambassadors of the God of Justice, why do you deny to fellow Christians who are not in accord with you the means of making a livelihood? If you are the ambassadors of the God of Peace why do you on occasion maltreat some of your fellow-Christians because they do not belong to the same branch of Christianity. You ask me for proof? Read the Toronto Globe of the 2nd of April and you will therein notice that some of your Protestant Christians refuse to give employment to Catholic Christian because they are such. What am I to think of you? Please retire and put your house in order. Come to me again when you practice what you preach." The Mahomedan stood on solid ground.

their piece, the Mahomedan may reply

in this wise: "Out upon thee, hypo-

THE CATHOLIC RECORD wishes to extend heartfelt condolence to the Rev. Dr. Teefy, of Toronto, whose mother died a few days ago. She was the lifepartner of Mr. M. Teefy, J. P., Richmond Hill, the oldest postmaster in Canada. Mrs. Teefy had lived to a patriarchal age and her life-work was full of kindness, of charity and of all those admirable traits which belong to the model Catholic matron. May we not hope that her blameless life has brought her the joys of heaven and that her Easter will be spent with the Redeemer of Mankind. May eternal light

be her portion! WHILE on this subject it gives us great pleasure to note that advices from Ireland convey the assurance that that country is the most crimeless in the world, At Limerick County Assizes Judge Dodd said the circumstances enabled him to congratulate the Grand Jury, as representing one of the foremost counties, on the good order and peace of the district. At the opening of the Waterford Assizes, Lord Chief Baron Palles congratulated the Grand Jury on the crimeless condition of the city, and also upon the decline in the number of arrests for drunkenness. Lord Chief Justice O'Brien remarked that the condition of Waterford County was undoubtedly satisfactory. At Fermanagh assizes, Mr. Justice Kenny was pleased that the police reports made no break in the continuity of peace and Union and Times.

good order of that county, which enjoyed complete absence from crime. In Monaghan white gloves were presented to the Judge of assize, there being no crime to investigate. Notwithstanding this we have cable despatches coming at regular intervals representing Ireland as a lawless country but not a word about the terrible crimes taking place in Eng. land every day. It is the old, old trick to keep Ireland in the grip of the ascendancy faction by creating the impression the world over that the people are unfit for self-government.

AN ITEM OF NEWS from London has een taken by some of our contemporaries to mean that there is increased dissension in the Irish Parliamentary party. Such, however, is not the fact. When Mr. John Redmond, at a St. Patrick's day dinner, stated that the obstacle to the achievement of Irish liberty was the self-made discords and dissensions of the Irish race, he had in mind the anti-home rule faction in Ulster which is dominated by the Orange leaders, these latter being the tools of the landlord interest. That section of the Irish party, who do not see eye to eye with Mr. Redmond in the policy he is pursuing, is so small in number and so insignificant in influence that it is scarcely worthy of notice. Under a system of responsible government there will ever be dissensions of a more or less serious character within the ranks of every party. Even in Canada both of the great political schools are at times confronted with members who will not obey the party whip. Why, then, should there be so much astonishment expressed when something of this sort takes place in the ranks of the Home Rulers? There has never been more unity of action in Ireland than at the present moment, and never a brighter prospect for the attainment of self government for that country.

ONE OF OUR SUBSCRIBERS in Belle Island, Nfld., wishes to know what we think of the statement made by the Orange Sentinel, of March 11, to the effect that St. Patrick was a Protestant, and, were he living to-day, would be a member in good standing of the Loyal Orange Association. Statements of this kind are not worthy serious consideration. We are not surprised that such matter should appear in the Orange Sentinel, but we are somewhat amazed to note that even some Protestant ministers, who are supposed to be educated men, made the statement in their 17th of March deliverances that St. Patrick had no intercourse whatever with Rome. Some claim him as an Episcopalian, some a Methodist, and, not a few, a Baptist. It would not surprise us, next year, if one of these preachers give us some information about Mrs. St. Patrick and the children.

AT LAST MR. WM. O'BRIEN, M. P. for Cork, has severed his connection with the Nationalist party, and has formed a new combination under the name, " All for Ireland." It is a pity that this man, who once gave promise of a brilliant future in the Irish cause, has adopted a course the outcome of which would be turmoil, in case he had any considerable following. This, however, is not the case. Those who see eye to eye with him count for about as much as third parties in the Canadian House of Commons. The disloyal element in the Nationalist Party are either sincere freaks or tools of the landlord faction.

WHERE IS THE CATHOLIC GENIUS:

Lately, Archbishop Farley has inveighed against the character of the drama, as presented on the boards of the metropolis, particularly during the last few years. "Obscene orgies" is last few years. "Obscene orgies" is the name His Grace gives the entertainments of these our very Christian times. Truly are these infamous plays "stewed in corruption," deemed worse than the spectacles of pagan times. In days of old, barbarities were not doubly damned, in so far as men had not the teaching of the gospel to guide them but now in the full noontide of the Christian era, with the trophies of Christian faith visible everywhere, words fall short in condemning the atrocious morals that parent such awful taste and worse sentiment.

The drama, once the handmaid of plays, has like an erring child, gone far from its mother. To reclaim her seems nigh impossible. Since men will go to the theatre, we believe the Church in her power and genius should virtually be there ahead of the multitude, by inspiring love for the splendid ideals of Shakespeare or Corneille, or by prompting her own children to write like "Fabiola" or "Callista" that will have their environment in storied days, their themes religious without any of the mawkishtracings of hot-house piety, the ideas exalted in themselves and exalting in their influence, and the moral

ennobling. We should condemn, even as does His Grace, but it seems to us the right hour for a Catholic genius to substitute the virtuous for the vicious, the refined for the prurient, the true for the false and

This has been done before and it can be done again without even sacrificing the life of a Telemachus.-Catholic

Several of copies of the containing a Russell on the the Dead ?" Pastor R Protestants, tempts to shand official j to the prese one way or solve the qu He admit until recent its way into the question both great erred egreg He does

APR

WHA

tinctly who who in the the order intelligenc things, be soul is a not tell u location, o sibly existimportant to tell us extended predicable beings. serious de have give But inst thinks is not see the ceeds to how they

> or trans animals, indefinite heathens ground fo ent torm Pastor that he into the ing is a sorbed i He ne count of ting to Instead utteran

the Scrip

know, is

eration.

The ag

The h

reader wisdom be. Bu point. Calvin or may concer we are to a co God W

belle-le

discussi

doctrin

tive dec

that w Pas as we satan' Fre cause tians your

declar

It is the old, old trick in the grip of the ascendcreating the impression that the people are unnment.

NEWS from London has some of our contemporthat there is increased he Irish Parliamentary nowever, is not the fact. hn Redmond, at a St. dinner, stated that the e achievement of Irish e self-made discords and the Irish race, he had in ti-home rule faction in is dominated by the

s, these latter being the landlord interest. That Irish party, who do not ye with Mr. Redmond in is pursuing, is so small in insignificant in influence arcely worthy of notice. em of responsible governill ever be dissensions of serious character within every party. Even in at times confronted with

will not obey the party then, should there be so shment expressed when this sort takes place in the Home Rulers? There en more unity of action in at the present moment. brighter prospect for the f self government for that

OUR SUBSCRIBERS in Belle , wishes to know what we e statement made by the tinel, of March 11, to the t. Patrick was a Protestant, e living to-day, would be a good standing of the Loyal ssociation. Statements of e not worthy serious consid-Ve are not surprised that should appear in the Orange t we are somewhat amazed even some Protestant minare supposed to be educaade the statement in their arch deliverances that St. d no intercourse whatever . Some claim him as an n, some a Methodist, and, Baptist. It would not surnext year, if one of these

MR. WM. O'BRIEN, M. P. for severed his connection with alist party, and has formed a nation under the name, " All ." It is a pity that this man, gave promise of a brilliant the Irish cause, has adopted a outcome of which would be case he had any considerable This, however, is not the

give us some information St. Patrick and the children.

ose who see eye to eye with for about as much as third the Canadian House of Come disloyal element in the at Party are either sincere tools of the landlord faction.

IS THE CATHOLIC GENIUS:

Archbishop Farley has in-against the character of the spresented on the boards of polis, particularly during the years. "Obscene orgies" is this Grace gives the entere His Grace gives the enter-sof these our very Christian 'ruly are these infamous plays in corruption,'' deemed worse spectacles of pagan times. In d, barbarities were not doubly in so far as men had not the of the gospel to guide them in the full noontide of the era, with the trophies of faith visible everywhere, all short in condemning the morals that parent such awful worse sentiment.

rama, once the handmaid of in the old moral and miracle s like an erring child, gone far mother. To reclaim her seems possible. Since men will go to tre, we believe the Church in er and genius should virtually ahead of the multitude, by inclove for the splendid ideals of eare or Corneille, or by promptown children to write dramas own children to write dramas biola" or "Callista" that will bir environment in storied days, emes religious without any of kishtracings of hot-house piety, s exalted in themselves and ex-

ould condemn, even as does His out it seems to us the right hour tholic genius to substitute the control genius to substitute the for the vicious, the refined for rient, the true for the false and conoring.

as been done before and it can

again without even sacrificing of a Telemachus.—Catholic

WHAT OF THE DEAD?

Several of our readers have sent us copies of the Cumberland Daily News containing a lecture by Pastor C. T. Russell on the problem: "Where are

Pastor Russell is a Protestant of Pastor Russell is a Protestante, and using his private judgment for all that it is worth, attempts to show that the private, public and official judgments of all mankind up to the present with the exception of a to the present with the exception of a few who think as he does, have erred in one way or another in their attempts to solve the question, where are the Dead?

He admits that he himself was onceuntil recent years—as the rest of man-kind, but that the light has at last found kind, but that the light has at last found its way into his head and he now under-stands the true meaning of the Bible on the question, and sees that all minds both great and little of the past have

erred egregiously.

He does not tell us clearly and distinctly where he thinks the dead are located, or whether location or place located, or whether location or place can properly be predicated of beings who in their very nature belong not to the order of extended things, such as intelligences are. Place is a relation that extended things, that is material things, bear to each other. But the soul is a spiritual, non-extended, non-material being, and Pastor Russell does not tell us what he thinks is the rela-tion between such a being and place or location or how any relation can poslocation, or how any relation can pos-sibly exist between them. This is an important matter to him who attempts important matter to him who attempts to tell us where a non-material, non-extended being is, when whereness is predicable only of extended, material beings. But Pastor Russell enters not into a consideration of it. This is a serious defect in his thesis. He should have given us the benefit of his new

light on the subject.

But instead of doing this and giving us something positive, Pastor Russell confines himself mostly to what he thinks is a refutation of those who do not see things in the light of his lamp. He divides the erring world into four classes, the agnostic, the heathen, the Catholic and the Protestant, and proceeds to show with ease and dispatch

how they are all wrong—according to the Scriptures—or his notion of them. The agnostic, when he says: I do not know, is dismissed from further consid-

The heathens are divided into two classes, those who hold metempsychosis or transmigration of souls from the bodies of men to the bodies of other bodies of men to the bodies of changes of indefinite length. The other class of heathens believe in a happy hunting ground for the good and a hell of different forms of the middle of t ent torments for the wicked.

Pastor Russell omitted another class that he should have mentioned, namely, those who believe in pantheism and hold that the souls of the dead are absorbed into the Diety, as the bubble on explod-ing is absorbed into the oceans from which it came; or as the body is absorbed into the hungry ground and be-

comes part of it.

He next comes to Catholics, and gives an unsatisfactory and misleading account of the Church's teaching, attributed of the Church's teaching. ting to her doctrines she does not teach. Instead of quoting her authoritative utterances he resorts to the creations of the poet Dante's brilliant imagination. These are well enough as a matter of belle-lettres, but are out of place in a discussion of theological doctrines. The first obligation of him who discusses the doctrines of any church is to correctly state them by quoting the authoritative declarations of that church. After that he is free to comment and give the reader the benefit of the light of his sisdom-or unwisdom as the case may be. But enough for the present on this point. We will have occasion to speak of it again further on.

Pastor Russell next comes to the Calvinists and the Armenians, and may or may not have stated their doctrine concerning the dead correctly, but as

human organism and constitutes it a man,and without which the body becomes a corpse. This being, this substantial individual, this person, is what Chris-tians believe to be alive after its departure from the body, alive and destined to an endless continuance in happiness or misery. When we say a man is dead we mean simply that his body has been de-serted by his soul, its animating prin-ciple, and has in consequence become a

We have been thus explicit because your ambiguous use of the word "dead ' runs through your whole argument and vitiates it.

Pastor R.: "The Scriptures agree from first to last that the dead know not anything." (Ecclesiastes 9-5.)

Here you misrepresent the Scriptures, as will be seen from the references we will make. Turn to first Kings, chapter 28, and you will find an account of the interview that took place at Endor be-tween Saul who was living and Samuel who was dead: "And Saul understood that it was Samuel, and he bowed himself with his face to the groun and adored. And Samuel said to Saul Why hast thou disturbed my rest, that I should be brought up? And Saul said: I am in great distress. * * * Therefore I have called thee that thou mayes show me what I shall do. And Samue said: Why asketh thou me, seeing the Lord hath departed from thee and gone over to thy rival? For the Lord will do to thee as He spoke by me, and He will rend thy kingdom out of thy hands

and will give it to thy neighbor David.'
(verses 14 and following.) Here it is clear that the dead Samue knew that Saul called him, knew that God had departed from Saul and gone over to his rival. Not only this, but he knew of events that had not yet taken place, and thus, though dead, was still a

prophet. From this statement of facts in the in spired and infallible Book of Kings it follows that the dead know something, and that the Scriptures do not, as yo say, " agree from first to last, that the dead know not anything." It is quite evident that the dead Samuel knew something and that you saw more in Ecclesiastes than its author put into it. How did it come that you overlooked this interview of Saul with the dead Samuel when you said the Scriptures "agreed from first to last that the dead

know not anything?"
We might quote the interview between Lazarus in Abraham's bosom and Dives who was buried in the flames of nell, as related in Luke 16-19 and follow-

tell us where the dead are and their condition, that they are neither experlencing joy nor sorrow, pleasure nor suffering." :

Freeman If you read the account of Dives and Lazarus in Luke 16-19, you will learn that the former was tortured in the flames of hell and the latter was in peace and contentment in Abraham's bosom. You are wrong then when you say the Scriptures tell us that the dead experience neither joy nor sorrow,

pleasure nor pain.

Pastor Russell: "It is the Scriptures that tell us where the dead are." Yes, there are several texts that indicate to us where they are. For instance Luke 23-42, 43, tells us about the penitent thief. "And he said to Jesus, Lord, remember me when Thou shalt come into Thy kingdom." And Jesus said to him they would be a supported by the said to the said said to him: "Verily, I say unto thee, this day thou shalt be with Me in para-dise." He did not say, as you would have it, after the last judgment thou shalt be with Me in paradise. But this day. This penitent thief suffered death under the sentence passed on all mankind for Adam's sin. But his repentance and sufferings merited paradise, and we have the words of our Lord for it that his soul was present with Him in para-

dise on that day.

There was nothing said about a sleep or unconsciousness of indefinite length

will they be persuaded, though one rose from the dead." (verse 19 to 21.)

In this awe inspiring account in the words of our Lord, there are several things to be noted. After death and the burial of his holy in the growths the burial of his body in the grave the rich man's soul was awake, conscious and suffering torments in hell. There and suffering torments in hell. There was an intermediate waiting for the resurrection; its future was fixed. It recognized Abraham and Lazarus though afar off. Abraham knew it—calling it Son. They could communicate their thoughts to each other. The rich man could pray to the holy Abraham for relief. He knew of the condition of his brethren on earth, and though tion of his brethren on earth, and though in hell, was interested in their welfare and would have Lazarus sent to admonish them. Mark these points, for we will recall them in reference to some of

your fort, or statements.

Pastor Russell: "It is the Scriptures that tell us that they (the dead)

are netter experiencing joy nor sor-row, pleasure nor suffering."

In view of what our Lord tells us of the penitent thief and of Abraham and the rich man, in the above quotation, your statement must be rejected as

Pastor Russell: "It is the Scriptures that tell us that they (the dead) will have no knowledge of anything done under the sun until their awakening in the resurrection." We have seen that dead Samuel had the knowledge that Saul called him and theforeknowledge that Saul was to meet

lefeat and death, and the reason of it. I. Sam. 28-7.) The rich man spoken of by our Lord had knowledge of the condition of his brethren on earth under the sun. These Scripture facts are enough to upset your theory of Scripture interpretation. Pastor Russell: "I remind you of the wise man's words, 'Do with thy might what thy hand findeth to do for

there is neither wisdom nor knowledge, there is neither wisdom nor knowledge, nor device in (Seol) the grave whither thou goest. (Eccl. 9-10.)".

There is of course no knowledge or wisdom or device in the grave—the hole in the ground that hides the decaying corpse, for there is no soul, no mind nor intelligence there. But beyond that hole, in paradise and in hell there are souls intelligences who can think and

souls, intelligences who can think and remember and enjoy and suffer. Abra-ham said to the rich man, "Remember that thou in thy lifetime didst receive good things and likewise Lazarus evil good things and likewise Lazards evit things." He knew these facts of earth though his soul had long departed from his body. He, that is, his soul, did not know these facts in the grave for the simple reason that it was not there; it then where it was .- N. Y. Free

CATHOLICS AND EDUCATION.

man's Journal.

We have much pleasure in copying ian Darkness! from the Galt Reporter the annexed synopsis of a very instructive lecture on Catholic education delivered on Sunday, March 28, by Rev. J. V. Tobin, of St. Mary's Church, London.

The lecturer first referred to the fact that the Catholic Church is sometimes that the Catholic Church is sometimes accused of being the enemy of education and science, and also to the popular notion that the Middle Ages were the Dark Ages of the world's history.

His purpose would be to refute this popular fallacy propagated by D'Aubigné, Hume and Froude. He showed that from the first age of Christianity, the Catholic Church was the friend and

the Catholic Church was the friend and patron of human learning. He then sketched the state of education in what may be called the Domestic period, when the only schools were the homes

of the first Christians.

He then referred to the great Alexandrian Academy, under the direction of St. Mark, St. Pantaenus, Clement of

THE CATHOLIC RECORD said, 'Nay, Father Abraham, but if one went unto them from the dead, they will the brightest literary gem in the diagreepent.' And he said to him, 'If they he had been anot Moses and the prophets, neither schools were the most celebrated in all schools were the most celebrated in all Western Europe at that time and to them iflocked the youth of Europe in thousands to drink in the wisdom of the Irish sages. The great Emperor Charlemagne was the first promoter and parron of higher education in Europe. He established four grades of schools it the Roman Empire, the three primary es being crowned by the Palatine o Palace school. The Palace schools re established in the Royal that of No:re Dame, Indiana, the Baltis schools re established in the Royal
City of x.La.Chapelle, Paris, Tours,
Pavia, L. ons, and Bologna. These
schools were presided over by the
famous Alcuin, a monk of York, Eng-

land, and by his successors, Dungal and Clement, Irish monks, and later on by Scotus Erigena. In England, Alfred the Great imitated the action of Charlemagne and established similar schools in many of the English cities. The leading light in one of the Palatine schools of England was the great Dunstan, Abbot of Glastenbury. He per-fected the English schools of that per-iod and brought them to a high state of efficiency and once more the youth of Europe flocked in large numbers across the channel in quest of light and learn-ing. The end of the tenth century was ing. The end of the tenth century was the darkest in the history of education. It was the "Age of Iron," when men thought only of war and conquest, but it was of short duration, scarcely half a

century. Then came the great Catho-lic Revival, in the early part of the eleventh century. A new civilization dawned, whose watchword was Educa-tional Reform: this is known in history as the Scholastic period. The Scholasas the scholastic period. The Scholas-tics promoted the study of Aristotle and other Greek philosophers. The famous monastery of Le Bec in Nor-mandy and the School of Paris were the homes of the new learning. brought the lecturer to the birth of the brought the lecturer to the birth of the great European universities. The first of these were those of Paris, Salerno and Bologna. In the space of three centuries no less than seventy-two were established in the great cities of Europe by, the Catholic Church. Their char-ters were all granted by the Popes of that period. He laid emphasis on the fact that the three great universities of fact that the three great universities of Scotland — Edinburgh, Glasgow and Aberdeen—and those of Oxford and Cambridge in England were Papal foundations and first taught by Catholic monks. Numerous schools and halls were opened hard by the monasteries. Oxford, for instance, had no less than three hundred such halls. Besides these there were numerous parochial schools there were numerous parochial schools England in those days had no less than two hundred and thirty-seven primary schools, as we are told by the Protest-ant historian, Cobbett. How magni-ficently equipped, therefore, was the Catholic Church at that time for the great work of Christian education and how utterly false is the accusation that the medieval ages were ages of Egypt-

The next important period was that known in history as the Renaissance—it was the Golden Age of learning in Europe. There were literary giants in those days. Who has not heard of an Angelo, of a Raphael, of a Fra Angelico, of a Scotus Erigena, Thomas Aquinas, Albertus Magnus, Dante, Chaucer, Roger, Bacon, Boccacio, Erasmus, St. Dominick, St. Bonaventure, St. Francis of Assissi and other immortal litterateurs

In the next place he touched upon the effects of the Reformation on education in Germany and the British Isles. He quoted from Janssen and Dr. Doellinger to show that the attendance at the uni versities became very much reduced as the result of the Reformation. For instance the University of Prague, which in Catholic days had 60,000 students dwindled to 30, and Oxford in England from 30,000 to a few hundred. A similar condition of things followed in the other universities. Anthony Wood, the There was nothing said about a sleep or may not have stated their doctrine on morning the dead correctly, but as we are not their spokesman we pass on the pastor, and in doing so we will let him speak for himself.

Pastor Russell: "In Eden it was 60d Who declared to our first parents, '7' e shall surely inc.' It was satan will nearly die.' The case oct out of the sad experience of an occount of the soul after departing from its body in the friendship of God.

Our Lord, in Luke, chapter 16, gives dan decount of the sad experience of an account of the soul after departing from its body in the friendship of God.

Pastor R.: Notice that the beathers as well as the Christians have accept that we can assent too. But proceed. Pastor R.: Notice that the beathers as well as the Christians have a certain begar named. Lazarus who lay at his gate, full of sores, and believe that men die and will continue to die as long as they continue to the born. Hence we cannot comply with the men we can assent too. But proceed. God's truth."

There was nothing said about a sleep of indefinite length of indefinition of indefinite under the direct of the ment of the universities. Anthony Wood, the direct of the readed of the universities. Anthony wood, the direct of the universities. Anthony wood, the direct of the universities. Anthony of Norodina of District of the pastor, and in doing a propose of indefinite length of Oxford, and a Protect of the pastor, and in doing so we will let him speak for himself.

Pastor R.: Notice that the beathers as well as the Christians have accept in the great length of the pastor, and their successors, was one of completely destroyed. The poop Irish work to subject the past land and St. Patrick in Ireland, and St. Patrick in Ireland and S ancient historian of Oxford, and a Pro-testant, relates how the laundresses of tians believe that men die and will continue to die as long as they continue to be born. Hence we cannot comply with your request to "notice" that they are copt starfa's lie. They believe that they are copt starfa's lie. They know a corpuse, or a cemetery when they see it. Pastor R.: "Do they not all agree with the serpent's statement?"

Freeman: No, none of them does. Pastor R.: "Do they not all claim that the dead are alive?"

Freeman: What do you mean by "Freeman: What do you mean by "Gould and "to die?" If the Abraham have merey on me, and send Lazarus, that he may dip the dad "and" to die?" If the Abraham have merey on me, and send Lazarus, that he may dip the and send Lazarus, that he may dip the and as and the dead are alive?"

Freeman: What do you mean by "Gould and "to die?" If the Starfay and "to die?" If t

izations carry on their great work for the spread of civilization and mental culture, from Cape Horn in the south to the St. Lawrence in the north, and from the Atlantic Ocean to the Pacific Ocean to the St. in Carrela and that of No re Dame, Indiana, the Balti-more Seminary and the Grand Seminary, Montreal. Among colleges, which have Montreal. Among conteges, which have done great things for education in Canada—not to speak of the United States—we have St. Michael's lin Toronto, and Assumption college, Sand-wich, conducted by the Basilian Fathers, who have always shown great zeal in educational matters. Even in the dis-tant State of Texas these Fathers have of late established flourishing colleges at Houston, Waco and Laporte. Another famous seat of learning in

Canada is St. Jerome's college in Berlin.
As for the convent schools, who has not heard of Loretto Abbey, Toronto, the Academy of the Sacred Heart, London, and the Ursuline College, Chatham. Reference was then made to the system of parochial schools in Canada schools which can and do h own against the state-aided public

Since the Reformation the Catholic Church has opened forty six new univer-sities in Europe, which, added to the seventy two already referred to, makes a grand total of one hundred and eigh-teen—while Protestants in the same time have founded only thirty one. South America has eighteen Catholic universities. The Catholic institutions of higher education in the United States including colleges, seminaries, academies and universities, number no less than 1,001 according to the Official Catholic Directory, while Protestants have only 368. In Canada we have 132 such homes of learning. In Europe and America there are fifty universities with 1,000 students or more-29 of these are Catholic and only 21 Protestant. These figures may be found in the "Report of the Commissioner of Education for the United States." (1889-90).

From what has been said, concluded the lecturer, it is plain that the world of to day owes to the Catholic Church an immense debt of gratitude for all that she has done for the good of art, science and literature. In support of this statement, he quoted the words of the late W. E. Gladstone. That eminent statesman and profound thinker thus writes on this subject: "Since the first three hundred years of persecution the Roman Catholic Church has marched for fifteen hundred years at the head of human civilization and has driven harnessed to its chariot, as the horses of a triumphal car, the chief intellectual forces of the world. Its art, the art of the world ; its



A Handsome Set of Cruets are Gifts to be appreciated,

THE MASS Can never have too beautiful a setting

carry a large and varied Stock of

"Fruit-a-tives" Cured Him When Everything Else Failed.

Ulverton, Que., March 17th, 1908. I wish to place on record, for the sake of others who may be suffering in the same way that I suffered, that no medicine I ever took did me so much real good as "Fruit-a-tives" did. I suffered for many years with Kidney Trouble, with bad pain in the back.

I took every known kidney remedy and kidney pill, but nothing gave me any relief, and I was getting discour-aged.

I was advised to try "Fruit-a-tives" and did so-and this medicine cured



I used altogether fifteen boxes of "Fruit-a-tives," and from the outset they gave me relief and I am now practically well again; no pain, no discusses, and all symptoms of kidney discuss, and all symptoms of kidney discusses have entirely left me. I am very thankful to be once more well, and if freely make this statement for the sake of others who may suffer as I did. To them, I say try "Fruit-a-tives," as they are a grand kidney medicine.

CLARENCE J. PLACEY.

50c a box, 6 for \$2.50, or trial size 25a, At dealers or from Fruit-a-tives Limited, Ottawa.

ited. Ottawa.

genius, the genius of the world, its greatness, glory and grandeur and majesty has been almost, though not absolutely, all that the world in these respects has had to boast of."

Another Dangerous Jesuit.

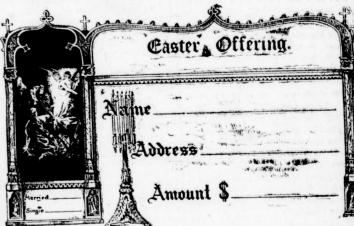
Building Inspector Louger of Cleve-land has asked the assistance of Rev. L. Odenbach, S. J., of St. Ignatius College, to determine the cause of the vibration being felt in a number of buildings of the city. Father Odenbach was asked to take full charge of the investigation.

To love the field and the wild flowers, the stars, the far-open sea, the soft, warm earth, and to live much with them alone; but to love struggling and weary men and women and every pulsing, living creature is better.—Ralph Waldo Trine.

Just in so far as life is constrained to some high purpose, harnessed to some divine ideal, does it become rich beyond the impoverishment of wealth, holy beyond the contamination of the world, victorious beyond any chance of earthly

Valuable Farm Property For Sale

Three Hundred and Twenty Acres situated 1½ miles from Beatty Station, Sask, and eight miles west of Milfort. South half section Twenty-One, Township Forty-Five, Range Twenty. West of second Meridian black loam with clay sub soil. Terms, Three Dollars per acre down, balance at six per cent.



The above illustration shows the style of our Easter Offering Envelope. Finely printed on

Good Heavy White Wove Envelopes,

Size $3\frac{1}{2}$ by 6 inches. We print any matter desired in the space at top. Prices as follows:-

1000 \$1.50 500 \$1.25 250

THE CATHOLIC RECORD . CANADA LONDON

NEW IDEA GRATE NO SIFTING OF ASHES SHAKING DUMPING BOTH SHAKES AND DUMPS



ASK FOR FREE CATALOGUES. SEND SIZE OF HOUSE YOU WISH ESTIMATE OF COST OF FURNACE NSTALLED READY FOR USE THE GURNEY TILDEN CO.

AMILTON. LIMITED MONTREAL VINNIPEG. DEPT. C VANCOUVER

EASTER DUTY.

"This is the day which the Lord hath made us be glad and rejoice therein." (Ps. cxvii. 24.)

Why, I would ask you, my dear brethwhy, I would ask you, my dear breth-ren, does the Church in the words of the psalmist bid us rejoice and be glad on this day especially? Why should we experience any extraordinary spirit of joy and happiness on this day above all other days? The reason is plain, as all other days? The reason a vocation, it is the day of Resurrection, it is really and truly our Lord's Day, the day that He has made; the day in which we are to place our hope for the future, since with the Resurrection. tion of Christ have risen all our hopes. The thought of our own future resurrec-tion ought to fill our minds with consoltion ought to his our minds with consortation, and with joy unlimited; with the hope that we too shall participate in the glory and delight expressed by the Church in her liturgy of the day. We look about us, and behold all nature risen, as it were, and beautiful in her new life; the trees budding, the flowers blosseming, and Mother Earth covered blossoming, and Mother Earth covered with her new vesture of green. Truly then may the Psalmist say: "Let the heavens rejoice, and let the earth be glad; let the sea be moved and the fullness thereof; the fields, and all things that are in them shall be joyful."

(Ps. vev. 11, 12.) (Ps. xev. 11, 12.)

If we too would share in this joy and gladness, it is necessary that we should make our life conformable, in so far as we can, to the spotless life of our risen Saviour. The Resurrection of our Saviour. The Resurrection of our Saviour teaches us this great truth of priceless value, that if we would be truly happy we must rise from the death of sin to a new and holy life, to a life of grace; we must "put off the old man, which is corrupted according to the desire of error and nut on the new man, which is corrupted according to the desire of error, and put on the new man, who according to God is created in justice, and holiness of truth.' (Eph.

That is why the Church teaches that the best means of enjoying to the fullest extent the blessings of this day is by the reception of the Body of our risen Saviour, and so comes the question to each one of us: Have I risen from the death of sin? Have I made my Easter duty? If you have not done so, then the full joy of Easter cannot be yours. Hasten, before the Easter season be past, to enter into the spirit of it by a good confession and Commun-ion. Thus only can you be really united to your risen Lord. If you have united to your risen Lord. If you have celebrated Easter by the reception of Holy Communion, then your joy and gladness is without measure; it is true, it is pure, because fortified with the Sacrament of the day.

This resurrection of ours must be true, it must be complete; for just as

true, it must be complete; for just as the risen Saviour dies no more, nor does He suffer anything further, so ought we, when returned to the life of grace, when risen from the death of sin to favor with God, remain faithful in that pure and holy condition and die no more to the graces vouchsafed us on this day. If we are dead to the world, vanities and deceitful pleasures. our Lord assures us that our resurrec-tion will be the more certain and the more glorious.

Therefore, my dear brethren, I would earnestly entreat you to continue in your parified condition, to persevere in your purined condition, to persevere in your risen state, and so to enjoy not only to-day, but at each and every one of your future Communions the fruits obtained for you by your Divine Lord and Saviour; remain closely united to Him forever, so that having applied to yourself the words of to-day's epistle, that "Having feasted not with the old that "Having feasted not with the old leaven nor with the leaven of malice and we kedness, but with the unleaven-ed bread of sincerity and truth," you may in the end enter into the presence of Him Whose resurrection has made this day one of joy and gladness for all His creatures.

MEANING OF EASTER.

CARDINAL GIBBONS SPEAKS ON RESUR-

The belief and anbelief in the truth of the resurrection have divided the civilized world into two distinct and well-defined camps—the one asserting that Jesus Christ is risen, and is therefore God, the other denying the resur-rection and all its consequences.

Apostles assert in no ambiguous words that Jesus Christ rose from the dead. By their words, their character, their deeds, their lives, must stand or fall their testimony. If we accept their words, we must be ready to prove that words, we must be ready to prove that they were either unwillingly deceived or conscious deceivers. If either can be shown, then does Christianity crumble into dust; for upon the testimony of these men rests principally the befor "if Christ be not risen from the dead, then is our faith in vain." If the disciples were neither dunes nor right reason, their words, with all

their consequences, must prevail.

The prevailing sentiment of unbelief to-day is to regard the disciples as honest but misguided men, in which case honest but misguided men, in which case we must suppose that they saw nothing at all, or beheld something which resembled Jesus Christ. Is this possible? Granted that they were sincere men, we are prepared to accept their own account of their dispositions, of their thoughts, of their own words and deeds, of the places where they were at differ-

ent times.

To assert that all this, too, is only contexture of self-deception would imply that they were mentally derangtheir preternatural and unpre cedented success in converting numbers, their teaching so elevated, so profound, their conduct so consistent with the central fact of their faith (the silence, on this point, of their adversa-ries, so ready to grasp at any straw -all must conspire to sweep away for-ever from the disciples and witnesses of Jesus Christ any suspicion of mental un All charges of such a nature must inevitably fall of their own weight. We advance then another step in conceding to them sincerity and unimpaired intellectual vigor. This being the case, we must of necessity give credit to their

MADE IN CANADA STANDARD ARTICLES

It is to the advantage every housekeeper

Magic Baking Powder Imperial Baking Powder. Gillett's Cream Tartar. Royal Yeast Cakes. Gillett's Mammoth Blue. Magic Baking Soda. dillett's Washing Crystal. MADE FOR OVER

50 YEARS (Established 1852)

E. W. GILLETT CO., LTD., Toronto, Ont.

ount of things of such a nature as to be incapable of misapprehension

Now, was the resurrection of Jesus Christ of such a nature that they could have been deceived concerning it? Is it possible that a single man might be betrayed by an illusion; but who will believe that so many, and in the same manner, could have been beguiled by such an illusion, and that among so many there should not be one with clever sight or better judgment to detect the mistake and correct the others?

you believe such a miracle?

It is possible that any one of the senses might have been led into error: and let us suppose, even, that they be-lieved they saw what in fact did not exist. Will any one assert that the Apostles one and all heard and touched and felt what did not exist? In that case farewell to all physical certainty, which must rest upon the testimony of

the senses combined. Belief consistently asserts its adher ence to mysteries. If the disciples were deceived, then must unbelief become be-lief by inconsistently accepting a truth which it cannot explain. Belief will not and unbelief cannot afford to admit that the disciples were deceived. Were

they then hypocrites?
We are accustomed to regard them as saints; but let us imagine to the contrary. Let us suppose that they lied —lied to their own consciences, and to the world, lied in order to overthrow the religion in which they had been trained. Let us suppose that they fabricated a new system of idelatry.

Can you conceive of such unadloyed wickedness in ignorant men—men who taught the highest morality, who preached and practised every virtue, who condemned every vice, who pre-scribed duties most onerous and disagreeable to human nature, who taught with such simplicity, who narrated the most wonderful events without marvel or elaboration, and who revealed with such candor their own failings and shortcomings, their own stupidity and ambition, their own ingratitude and self-seeking? Finally, can we credit such evil of men who reaped so little reward from their temprity, who suffered such persecution, such tortures, and who finally gave their life's blood for their

Such great villainy as we have conceived could not be wanting in seme-foresight, yet they sought what im-posters would have avoided, and avoided what imposters would have sought, in or-der to preclude the certainty of detection. They proclaimed the resurrection of Jesus Christ in the very city where He was crucified in the very presence of those who planned, procured, and exe-cuted the deed. They preached it aftythree days after those same enemies had seen Him dead upon the cross; they preached it on a solemn feast day, when vast crowds came to the city, seeking the occasions when contradictions would

Even had they wished to deceive, it would have been impossible. Saint Paul informs us that Christ was seen after His resurrection by more than five hundred persons. His testimony carries peculiar weight inasmuch as he invited s witnesses many who were yet living. In the midst of His enemies not one of these witnesses denied the fact. That this is true is proved by the arguments of all the earliest adversaries of Christianity. What follows from this? That about five hundred people were united in a lie, were bound together to propagate gate a new religion; that no one among gate a new religion; that no one among so many was conscience stricken and revealed the imposture; not one who realized the enormity of his crime, how easily it might be detected, how severely punished, and how little he was likely to gain by his complicity in such a de-

We must then, as reasonable men, accept the testimony of the disciples of Jesus Christ. If then, our hearts to-day Jesus Christ. If then, our hearts to-day swell with exultation not born of earth, if our joys are more perfect, our sorrows less crushing, our burdens lighter, and our hopes, borne up heavenward on swifter, stronger wings are brighter, there is no reason for the hope that is in us; for our faith is not in vain. Easy it is for men who live at ease, with no demostic trials, with no strong external domestic trials, with no strong external temptations, to hold to the faith of their fathers; but how many such are there Is it not the lot of most of us to be

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto, Canada

as to Dr. McTaggart's professional i personal integrity permitted by : Meredith, Chief Justice. V. Ross, ex-Premier of Ontorio. Nurwash, D. D., President Victoria Col-

Father Teefy, President of St. Michael's Col-

Wm. McLaren, D. D., ex-Principal Knox Col-

London.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certain cure. Consultation or correspondence invited.

Canadian Wheat Best

Among cereals that are commonly used for human food, such corn, oats, barloy, etc.. there are none to compare with the whole wheat. Canadian wheat thoroughly cooked and taken with milk is a perfect food for the human system. Bread and milk make a good food, but usually bread is not cooked enough to get the best results. Brehemical analysis there is found a great difference between the bread crumb and bread crust. Owing to the action of heat the bread crust contains about one-third less moisture than the crumb; six times more fat: 40 per cent. more proteid; twice the quantity of matter 60 per cent, more maltrose and three times me dextrine, al

ORANGE MEAT (which coutains the whole wheat) is so prepared that every ounce will be effected like the bread crust. No kitchen with pparatus can produce this effect.

weighed down byl discouragements, to be assailed with temptations which breed doubts that at times reach to the very foundations of our faith?

WHO IS RESPONSIBLE?

THE PEOPLE REALLY WANT THE VILE PLAYS THAT HAVE DISGRACED THE STAGE?

William P. Cantwell, L.L.D., in Monitor, Newark Now that the people are arousing themselves against the vile plays that have lately appeared on the public stage, the question is often asked: "How is it that shows of this kind are presented? Where does the blame for them lie?" There is a feeling that if the responsibility for these immoral presentations could be fixed, such an presentations could be fixed, such an onslaught might be made on the persons responsible that no one would dare accept responsibility for them in the future. Who is responsible for the immoral plays now pestering the public? The managers say that the pub-lic is responsible, and the critics say that the managers are responsible.

truth is that, though the responsibility may be divided, there is enough of it resting on any one of several to account for the presence of the

dirty stuff on the stage.

The managers of the theatres are re-If the managers did sponsible. sponsible. If the managers to the fifth, the public could not go to see it. It is useless for the managers to say that they give the public what it wants. The argument is one of those that by proving too much proves nothing. There is a certain element of the population that wants houses of ill-Why should not the vile keepers of the brothels be allowed free scope and even be encouraged in their detest-able business? This is the argument of the managers. This is the argument of the managers. There is a certain ele-ment of the population that wants to smoke opium. Why should we not en-dorse the keeper of the opium den? We may be sure in advance that our ensure in advance that our en-nent will disseminate this awful habit. And yet this is the argument of

In other words, "the people want it is no argument. In a large city there will always be found a multitude of prurient mind and immoral inclination, especially among men. These will for a few evenings all the theater that caters. few evenings all the theater that caters to their low instincts. Others may be drawn into the vortex. Possibly in the end, society in general, fallen into the slough, may frequent these theaters. But the more that go to them, the stronger is the argument for their abolishment.

Experience has proved that our people are at bottom clean and meral. The dirty show is doomed to run its wicked course quickly. The pity is that these vile plays are allowed to drag their slime across the whole country. There will always be found managers without conscience, men who searcely know what the sweet air of a searcely know what the sweet are it as year only by pure day means, men swayed only by money, willing to pander to the vilest instincts of the human heart, ready to sully the soul of childhood, provided sully the soul of childhood, provided only the receipts pile up in the box office. Their ery is "The people want sell their insidious it." They will on; they will destroy the sense of hypocritically announce that they are only the faithful servants of the people. The managers are hard put when their only argument is the argument of the quack, the charlatan, the panderer

and the adventurer. But do the people want these plays?

Are the whole people of the community
to be burdened with the responsibility that can belong but to comparatively few? Will the decent men of the great eities stand by and allow the mob to fix the moral standard? Are we ready for the naked Goddess of;Reason? Has the craze of the French orgy fired our blood? Does the besotted crowd that attend the few vile theatres represent the great city of New Yor, for example? Are they the level of its education, its morality, its civilization? Is it not true that the decent American men blush for very shame at the vile plays which are allowed to degrade the stage? And even the swollen-faced crew that turn into these theatres, are they willing to bring their sons and daughters



No; the people do not want these plays that appeal only to the animal instincts and plant the seeds of sin in the soul. The decent people are outraged by the comparatively few. But the managers know that the storm is

with them? As they enter, do they not

feel humiliated? Is there not a sense of degradation? Do they not despise themselves for the vile curiosity of

which they have become the victim?

An eloquent rabbi in New York city declares that the women of the city are in great part responsible. And we presume that there is a negative responsibility resting on the womanhood of the country. These vile shows are an insult to pure womanhood. They serve to degrade womanhood and to lessen man's respect for it. They are lessen man's respect for it. They are bringing woman down to the old pagan level, the instrument and slave of man'

The gradual increase of the plays we oppose is a sign of decadence. There is something wrong in the theatre world.

There never was a time in the history of the world when a successful play wright might reap more returns for his talents and his labors. A good play is sure of a golden harvest. What is the matter? What is paralyzing the hand of the playwright? We have oceans of of the playwright? We have oceans of tinsel and gauze; we have the dazzle and blare of electric suns; we have the danb of brushes galore. And has it all come to this that we must be content with the physical charms of a few shame-less creatures at \$15.00 a week? Is this the height of twentieth century art?

The arguments of our astute manager would seem to indicate this. But we are not yet prepared to believe it.

MODERN SOCIETY.

The Pope, when the decrees as to the miracles of Joan of Arc were read before him, took occasion to speak of the evils of modern society, and the picture he drew was a dark one. He said: "Modern society despises God's graces and regards His punishments as a mere phenomenon of nature. The saving name of God has been banished from the school, and families have been saturated with the secularist spirit. Those in whom the fear and love of God still remain are looked upon by the young generation as mere survivals of a superstitious age. Society." went on His Holiness, "is sick at heart, and we must ask theblessed in Heaven to pray that God may renovate

The root of all this evil undoubtedly is the want of religious education in the home and schools, and the model of the holy house of Nazareth is for the most part fast disappearing in this, our day, and gentle loving Mary, the obedient Christ and the protector Joseph find no place there. In this age of pleasure and frivolity worldliness, and every form of ess except Godliness, the importance of imparting a religious education to the youthful mind is forgotten or looked from the school and home? Is it not un-belief, and the pollution of the spring of all pure civilization—marriage? Christ raised marriage to the dignity of a sacra-ment, made the union one and forever, for better for worse, for richer for poorer in health and in sickness. what God had joined man would what God had joined man would parent of so many evil disorders, is rampant. Marriage, the divine machinery by which the Christian family is produced, is but in the eyes of modern society a thing to be dissolved at the will of either party and the bond which binds husband and wife together and which no human authority could ever break, is but for them a cobweb. It is no wonder that the day society in action, for all these to-day society is rotten, for all those things which are the salt, the preserva-tive of civilization, the world would have us call doting theories-superstitions for sooth.

When the religious character of home

the unity and sanctity of marriage, ceases to be upheld, a nation may be re-



SAVING MONEY

Most men intend to save money, but with the average man this intention is never realized. One of the surest and best methods of saving money is presented by means of Life Insurance, as the amount regularly paid by way of premium on a policy is actually saved, while the additional benefit of protection for

the family or dependent ones is afforded by the policy. It will be greatly to your own advantage to begin saving money at once

by procuring a policy from the North American Life

Assurance Company

"Solid as the Continent"

HOME OFFICE

TORONTO



SEAT

YOUR CIDURCH COMFORTABLY Interior Fittings and Panelling

FONTS ALTARS PULPITS RAILS LECTERNS **DESKS**

The Valley City Seating Co., Ltd. Dundas, Ont.

THERE'S NOT A FLAW IN A PAIL OR TUB MADE OF

DDDY'S JIBREWARE

T Every one is a Solid, Hardened, Lasting Mass without a Hoop

¶ And, beside, many other Exclusive Features are yours, too, if you positively persist in geting Eddy's. Always, everywhere in - Ask for Eddy's Matches

DONALD McLEAN, Agent, 426 Richmond St., London

garded as next to lost. Yes, when the time arrives in any country when unbelief and pleasure have corrupted the life and pleasure have corrupted the time them it is recally dooth. Withhead people, then it is really death. "Unter Lord build the house, vain do labour who build it. As it was in the past, so it will be in the future, Honour, truth, justice, everything which conspire to make individuals morally healthy have their root in religion. Religion ennobles, religion sanctifies, religion b ngs all things to God, the fountain of all good, and amongst those nations who knew not God, or knowing Him have rejected Him, the seeds of corruption grew up and the end was—downfall.—Internountain Catholic.

DRESSY. SERVICEABLE

English-made by expert tailors from superior quality cloth, \$6 13 to \$13, or smart suit lengths. \$2.55 to \$7 20 Satisfacti GROVES & LINDLEY,

was the net amount of insurance on the Company's books December 31st, 1908 and the year's operation showed that



gains in other departments of its business:

It gained in Assets \$1,329,098 " " Reserve 948,268 " " Income 302,571 " "Surplus 348,296 while its ratio of expense

to income was smaller than in previous years.

Head Office - WATERLOO. ONT.

EXTRACT OF MALT WITH IRON,

is an ideal preparation for

building up the BLOOD AND BODY It is more readily assimilated, and absorbed into the circu-

latory fluid than any other preparation of iron. It is of great value in all forms of Anemia and Ceneral Debil-

For Sale at Drug Stores W. LLOYD WOOD,

Toronto, - Canada

Dominion Land FOR SALE

Any Dominion Land open for Homestead or pre-emption entry may be acquired by the purchase of scrip issued by the

Volunteer Bounty Scrip entitles the purchaser to take up two adjoining quarter sections and after residing on or near the land and cultivating it or keeping stock thereon for three years he will receive a patent from the crown. Homestead entry may be made for another quarter section adjoining and under the pre-emption law another one quarter section may be purchased at Three Dollars per acre.

Lands in Moose Jaw and Lethbridge District PRICE OF SCRIP \$1200 For further information and sorip

HEALY & CO. Phone Main 3066 124 Shuter st., Toronto, Ontario

The Old Reliable Meneely Founds, Established Beatry 160 years ago.



"Ten beautiful Easter Postals, Crosse Angels, etc, and your name in gold on each for 25 cents. Norman Peel Mast facturing Co., London, Ont.

APRIL 10, 1909.

CHATS WITH Y Failure Not a D

What an unfortunate idea should be dinned youth everywhere, that to fail—that is, to fail to ccumulate property.
It is not a disgrace to disgrace not to do one succeed. "Not failure Multitudes of poor p

are not known outside little communities are cesses when measured cesses when incused true greatness—their bra deavors, their bra years with obstace losing game with hero patience and wonder under the criticism of understand them are they have succeeded of a noble character in the world evidence in the world On the other hand,

on the other hand, a fortune, but has left the way to it; if he good name in the pro he is still a failure, n oney he may have a
A clean record is th success. And how for big fortunes manage name, to keep their re The mere possession o evidence whatevereded. If he ca self; if his aims are he is greedy and gr if he takes advantage robs others of oppused them as stowhich to climb to failure measured by a real man—real val

The Power Sincerity is made Sincerity is mare sine and cere—sin wax, without wax. Intely pure, transp. The human mind truth telling. Thi dition, and under this could true this country. living and true thi

nes strong and Wholeness, comp the life from truth, the moment we a mind into expressi abnormal and work the character.

1 have in mind a who exchanges h political campaig some of the best

for all political passincerity in his c his personality an no standing as a n as a brilliant writ tally without con-There is someth which thrives upo protests against a this longing but

mind quickly become when forced to e Living a lie, t ceptive machine, ing, but it is a eakness. The strong, b have to resort afford to be tran it is conscious of need to hide any

with no dark cor ing is hidden or afraid of the opa acts in the dark trusts the man his tracks. We A great man bluffing. They posing. They of themselves you should so what you do no

you do not wis When one kr always suspect and this takes trust, so that I believes himse found out. H plete confident only his aggre-ecutive abilit to ward off ex

There is sor purpose, since in our lives, dealings with for deficienci tions, and wh and public co have only one ble station in In other w ning, decept Saccess.

It is almos man to say l pain. This and, as far true gentler ever may c minds of the all clashing feeling, all gloom, or re being to mand at hon his compan bashful, ger merciful to

recollect t or topics w dom prom to be rece He never eompelled mere reto tives to t and interp

Failure Not a Disgrace.

Multitudes of poor people to day who are not known outside of their own little communities are really great suc-

cesses when measured by all that makes true greatness—their heroic en-deavors, their brave battle for years with obstacles, losing game with heroism. Their great

losing game with herotsin. Their great patience and wonderful self-control under the criticism of those who do not

understand them are evidences that they have succeeded. The possession of a noble character is the greatest

evidence in the world that one has suc-

VEY

PRIL 10, 1909.

oney, but with ion is never rend best methods by means of Life gularly paid by s actually saved, of protection for

ng money at once

TORONTO

FORTABLY

FONTS

DESKS

Dundas, Ont.

FLAW

without a Hoop

yours, too, if

everywhere in ddy's Matches

CT OF

nd St., London

E'S LIQUID

WITH IRON,

al preparation for

AND BODY

readily assimilated,

rbed into the circu-

id than any other

at value in all forms

and Ceneral Debil-

le at Drug Stores OYD WOOD,

- Canada

nion Land

on Land open for Homestead on entry may be acquired hase of scrip issued by the

eer Bounty Scrip

purchaser to take up two uarter sections and after or near the land and culti-

r near the land and culti-keeping stock thereon for he will receive a patent wn. Homestead entry may another quarter section ad-under the pre-emption law e quarter section may be at Three Dollars per acre-

v and Lethbridge District

her information and sorip

E OF SCRIP \$1200

ALY & CO.

er st., Toronto, Ontario.

ELY&CO. (WATERVIET)
ble church, chime, school BELLS
age. A other BELLS

morial Bells a Specialty.

autiful Easter Postals, Crosses c, and your name in gold on

cents. Norman Peel Mar

Co., London, Ont.

Lands in

OR SALE

on of iron.

General Agent

WARE

Panelling

Life

On the other hand, if a man has gotten On the other hand, if a man has gotten a fortune, but has left his manhood on the way to it; if he has bartered his good name in the process of getting it, he is still a failure, no matter how much

good name in the process of getting it, he is still a failure, no matter how much money he may have accumulated.

A clean record is the greatest kind of a success. And how few men who make big fortunes manage to save their good name, to keep their record clean!

The mere possession of money may be no evidence whatever that a man has succeeded. If he can not control himself; if his aims are low and vulgar; if he is greedy and grasping and selfish; if he takes advantage of others; if he robs others of opportunity; if he has used them as stepping-stones upon which to climb to his fortune, he is a failure measured by all that constitutes a real man—real values that are worth while.

The Power of Sincerity.

Sincerity is made up of two words— sine and cere—sine, without, and cere, wax, without wax. And it means abso-

utely pure, transparent.
The human mind is constructed for truth telling. This is its normal condition, and under the exercise of true living and true thinking the character

becomes strong and robust.

Wholeness, completeness, comes into the life from truth, from sincerity; but the moment we attempt to twist the mind into expressing deceit it becomes abnormal and works all sorts of harm to

the character.

1 have in mind a very brilliant writer I have in mind a very brilliant writer who exchanges his talent for cash in political campaigns. He has written some of the best campaign documents for all political parties, but the lack of sincerity in his character so discounts his personality and ability that he has no standing as a man. He is recognized. nding as a man. He is recognized as a brilliant writer, but as a man to-

tally without convictions.

There is something in the mind itself There is something in the mind itself which thrives upon sincerity and which protests against all that is false, against all sham. Nothing ever quite satisfies this longing but absolute truth. The mind quickly becomes sickly and weak when forced to express what is false.

Living a lie, turning life into a description of the control of

ceptive machine, is not only demoraliz-ing, but it is always a confession of

The strong, balanced mind does not have to resort to sui-terfuge. It can afford to be transparent, open, because it is conscious of strength and does not

it is conscious of strength and does not need to hide anything.

Great minds are open to the light, with no dark corners. With them nothing is hidden or veiled. Everybody is afraid of the opaque mind, the mind that acts in the dark, underground. Nobody trusts the man who is always covering his tracks. We all love a transparent mind.

Mind.

A great many people go through life bluffing. They are always acting or posing. They show you only the part of themselves which they are willing you should see. Insincerity, saying what you do not believe or think, simply to gain some temporary and or because what you do not believe or think, simply to gain some temporary end, or because you do not wish to offend, is not only weak, but cowardly.

When one knows that he is a liar, he always suspects that others will know it, and this takes the edge off of his self-

and this takes the edge off of his selfand this takes the edge off of his self-trust, so that he never quite respects or believes himself. He is afraid of being found out. He does not expect com-plete confidence, and this cripples not plete confidence, and this cripples not only his aggressiveness but also his executive ability. Like a boxer, he always throws up a guard in front of him to ward off expected thrusts.

There is something about honesty of purpose, sincerity in our friendships, in our lives in our yeation, in our

in our lives, in our vocation, in our dealings with others, that compensates for deficiencies or lacks in other directions and which gives most late billion. tions, and which gives mental stability and public confidence, even though we have only one talent and fill a very hum ble station in life.

In other words, it is human nature to detest the sneaking qualities, the cun-

On a Gentleman.

It is almost a definition of a gentle man to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. The true gentleman carefully avoids what ever may cause a jolt or a jar in the minds of those among whom he is cast; all clashing of opinion, or collision of feeling, all restraint or suspicion, or collision of property of the control of the gloom, or resentment; his great concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation never wearisome. He makes light of lavors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him. and interprets everything for the best. Le is never mean or little in his disputes, he never takes unfair advantage,

CHATS WITH YOUNG MEN. never mistakes personalities or sharp sayings for arguments, or insinuate evil which he dare not say out. No What an unfortunate tning that the idea should be dinned into the ear of youth everywhere, that it is a disgrace to fail—that is, to fail to make money, to where shall we find greater candor consideration, indulgence; he throws himself into the minds of his opponents accumulate property.

It is not a disgrace to fail; but it is a disgrace not to do one's level best to succeed. "Not failure, but low aim is

himself into the minds of his opponents, he accounts for their mistakes.—Cardinal Newman.

Young men idle away their lives, waiting for something to turn up, for somebody to boost them; while other boys with half their chance educate and lift themselves out of poverty. The veriest nonsense that ever entered a youth's head is that the good chances youth's head is that the good chances are in the past, that somebody must help him or he can never start. The main-spring of your watch is not outside of your case. No power or influence outside of the watch can make it keep and the past of the start of the past of the good time. Its mainspring is inside.
The power which will carry you to your
goal is not in somebody else. It is in
yourself, or nowhere.

OUR BOYS AND GIRLS. An Easter Gift.

BY MAUD ALICE SMITH.

"I will not let you have the money in my bank. I want it for my own use."
"Well, all right," said a sweet, lowvoiced young girl to a boy about ten
years of age. He was a fair-looking
little man, but just now he had that dis-

little man, but just now he had that disagreeable expression which anger and shame always give one.

"If you have other uses for your money that is all right, Harry, only do not speak so loud or mamma will hear you. I thought we might be able to get her a new chair for Easter so that we might wheel her out in the garden when the days become warmer. Let me put your collar on straight and brush your hair before you go out."

hair before you go out."

Harry came up to his sister in a sort of a guilty way and with a pout on his face. She brushed his hair and clothes fixed his collar and tie, spoke about the vines at the window and the birds on the maple tree, and sent him out to play.

He was an only son in a house with

four sisters. Lucy, the second sister, was the one who had suggested to him that all would put their money together that all would put their money together and buy an Easter present for their mother, who had been an invalid for about a year. She had not been successful with Harry, only that she did not allow him to leave her in anger. Instead, she had soothed him and sent him out among the budding plants, where he might think.

he might think.

It was not many days before Easter, and each one was thinking of some little gift for some one. Lucy had proposed that all should unite their funds and the state of the s buy a chair for the dear invalid. The girls seemed willing and very happy over the suggestion, but Harry had not

A few days later the girls met to com-

"We lack a dollar and a half," said Laura, the youngest girl. "Harry has at least that much in his bank. I've a

at least that much in his bank. I've a great mind to break it."
"You could not be hired to do anything so mean," said Lucy, patting the head of the impetuous little miss.
"Well, it is mean of Harry not to give

the money," said Laura.
"I am sorry; we shall have to give up
the idea of the chair unless Aunt Mary should send us something. You remember that two years ago she sent us five

"We do not remember any such thing, Miss Lucy," said Mary the eldest sister. "We remember she sent you five dollars for yourself, and you bought material for a dress for Laura."

for a dress for Laura."
"Well, Laura needed it, as she was to
be confirmed the following June. I'm sure I enjoyed the new dress every time

sure I enjoyed the new dress every time I saw Laura wear it. We will hope that Aunt Mary may send something."

The days went by, and nothing came from Aunt Mary. They all assisted at the Masses during Holy Week, so arranging the time as not to leave mother alone. Good Friday was almost gone, and the girls had held another consultation about the Easter zift for mother. tion about the Easter gift for mother ; but they saw that getting the chair must be abandoned. That evening Harry went to bed early, and, as the girls re-

marked, they feared he was sick It was late when Lucy left her mother bedside and went to her cot in the same penside and went to her cot in the same room. When she put her head on the pillow she felt something hard under her cheek. She took the package to the light and found it contained two dollars and seventeen cents and a note as

Dear Sister,-Use this money fur the Dear Sister,—Use this money fur the chare. It burnz my pokut. My pillo was hard last night. I love my mother as well as any one. Sometime I'm awful, but I don't want to be. I will try to be

Your affeckshunate bruther,

"Dear little boy," said Lucy, "your guardian angel whispered to you what to do. Will you ever learn to spell'?" A Remembrance of Holy Thursday.

I am going to tell you of a sweet vision I once enjoyed, which has brought me many hours of the kind of happiness I like best, writes a contribut-or to the Young Catholic. It was Holy Thursday in a great city church. kind sunlight flowed in through pictured windows and hovered, like the timidly-spoken blessing of a young

You cannot possibly have a better Cocoa than DDCC

A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

in 1-lb. and 1-lb Tins.

\$100 Reward, \$100.

The readers of this paper will be pleased to lean at there is at least one dreaded disease that scieno is been able to cure in all its stages, and that is starth. Hall's Catarrh Cure is the only positive now known to the medical fraternity. Catarrh and treatments of the control of the contr Catarrh. Hail's Catarrh Cure is the only positive ure now known to the medical fraternity. Catarrheing a constitutional disease, requires a constitutional treatment. Hail's Catarrh Cure is taken interially, acting directly upon the blood and mucous urfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength y building up the constitution and assisting nature doing its work. The proprietors have so much aith in its curative powers that they offer One Hunder Dollars for any case that it fails to cure. Send or list of testimonials.

Address F. J. CHENEY, & CO. Toledo, O. Sold by all Druggists, 75c.

Take Hail's Family Pills for constipation.

priest, over the heads of a thousand worshippers — children with tender faces set in a crown of curls, great men with stooping shoulders and calloused hands, and aged women with sad eyes fixed in devotion and thin hands pathefixed in devotion and thin mains patter tically clasped in prayer. Down the long aisle came the procession to the repository. The priest with closed eyes walking beneath the canopy whose golden tassels waved in gentle rhythm with the slow steps of the bearers; the coft sairgle of incense that lingered for long aisle came the procession to the repository. The priest with closed eyes walking beneath the canopy whose golden tassels waved in gentle rhythm with the slow steps of the bearers; the soft spirals of incense that lingered for a moment about the faces of the sacred ministers before breathing themselves away in fragrance; the surpliced young retigious whose pale, spiritual faces whispered of consecration, and the grave melody of their voices in the Pange Lingua like an echo strayed down from the antiphonal of heaven; then a score of altar boys whose fresh faces were a droll scene of struggle between curiosity and recollection, varied now and then by a look of pride as the further washing that time the sovereign has invariably been accustomed to commute the penace accustomed to commute the penace accustomed to commute the penace accustomed to commute the penacy may never see the next day. However, none of those who know me can say that in my daily life I am morose or sad. I give thanks every day to my Creator for this happiness, and I wish the same to all my fellow-creatures."

A devout Christian, young or old, one who follows every precept of God and His Church, may well think joyously of death. The very habit of keeping the sovereign are twelve in number, in Rome the Cardinal Vicar (who since 1870 the cardinal Vicar (who since 1870 that time the sovereign has invariably been accustomed to commute the penace accustomed to com tween curiosity and recollection, varied now and then by a look of pride as the furtive glance caught sight of some one in the pews who seemed to admire their their caught sight of some one in the pews who seemed to admire their their caught sight of some one in the pews who seemed to admire their their caught sight of the seemed to admire their seemed to admire th fine appearance, or lit upon a forlorn-faced schoolmate, not fortunate enough to be "on the altar," and finally, at the to be "on the altar," and finally, at the head of the procession, half a hundred children from the Sisters' school bearing flower baskets in their left hands and with the right scattering white and red petals along the aisle, just as long ago the dark-eyed boys and girls of Jerusalem flung palm branches before the feet of Jesus and sang "Hosanna to the Son of David." What a nicture it the Son of David." What a picture it

I cannot tell you how I felt at seeing it. And as I looked and looked, the people faded from my sight; the church with its pillars and windows, and the altar with its thousand condinates. altar with its thousand candles, were attar with its thousand and became in-touched with a wand, and became in-visible; even the ministers of the Mass were gone, and all that I saw were little children in robes of shining white, who scattered roses in the path of the king of children and whispered their childish love to Him. What a vision of the very heavens it was! One that can be surpassed in sweetness only when the un-imagined glories of Paradise shall be unveiled before eyes that have long nungered to behold them.

My children, suppose you close your eyes now, and think of the picture I have tried to draw for you. Imagine yourselves spending a whole life in flinging flowers before the Child-King for Whom you are lost in large and for Whom you are lost in love, and imagine Him caressing you with tenderimagine Him caressing you with tenderness that no one else can give, and loving you with the one heart that has ever loved aright. Perhaps if you think of so fair a vision once, you will think of it again. And then you will think of it often; and before you realize it you will have come to the end of perhaps, a long life, and then you will be much astonished to learn it as one of the lessons taught by the Great Master. Death. How much there is in simply thinking, How much there is in simply thinking, and wishing, and hoping, and you will see that you have really and truly, all your life, been scattering at the feet of the Lover of children the lilies and the roses that are dearest to His heart.— Catholic Universe.

BEAUTIFUL CATHOLIC CUSTOMS.

The impressive ceremonies of Holy Week and the beautiful customs of Catholic times in connection with the holy season may still be seen in the Catholic

season may still be seen in the Catholic countries of Europe, where Holy Week is observed in the Catholic spirit.

The aspect of Madrid, and, in fact, of all other Spanish cities during Holy Week is of a nature which carries one back to the Middle Ages. From Thursder, expiring until Sunday morning no day evening until Sunday mor carriage, cart, tramcar, or omnibus is allowed in the streets. All the sentinallowed in the streets. All the sentinels and troops when on duty have crepeon their sword hits and epaulettes.
Women of all classes are dressed in sable
hues, and wear the national mantilla.
Music and the sound of bells is forbidden
during the whole of the week. On
Thursday, Friday and Saturday a strict
fast is observed from one end of the
country to the other.

country to the other.

On Good Friday, in accordance with pious tradition, the minister of justice submits for the king's signature the free submits for the king's signature lying full pardons of three prisoners lying under sentence of death. This ancient custom has been in use in Spain since the fifteenth century. Until the reign of Isabella II. only one sentence was re mitted. Several papers, however, wer prepared and folded, each one contain ing the name of a condemned prisoner. These were placed promiscuously in a large silver salver, and that criminal was reprieved on whose paper the royal hand rested, the others obtaining no benefit. The anxiety of all those who names were given in for this purpose and the bitter disappointment of the unsuccessful may be better imagined

than described.
Soon after Isabella II. came to the soon after isabella it. came to the throne Good Friday came round. The court was assembled in the palace chapel. The time for the veneration of the cross had come. The young queen knelt before the crucifix, the salver with three progress were presented, and all three papers were presented, and all watched for her majesty to touch one watched for her majesty to touch one and to repeat the traditional words, "May God pardon me as I pardon thee." But, with tears in her eyes and a heart full of pity, regardless of tradition, she stretched forth both her hands, brought all three papers together, and in a broker

CRESOLENE ANTISEPTIC TABLETS A simple and effective remedy for SORE THROATS AND COUGHS They combine the germicidal value of Cresolene with the scothing properties of slippery elm and licories. Your druggist or from us, 10c in stamps. Learning, Minas Co., Limited, Agente, Montreal, 401



THE PAGE WIRE FENCE CO., LIMITED Largest fence and gate manufacturers
TORONTO MONTREAL ST. JOHN VANCOUVER WALKERVILLE

voice exclaimed, "Yo os perdono a todos for having granted me the grace to know voice exclaimed, "10 os perdone a codo yasi Dios me perdone," ("May God pardon me as I pardon you all.") Since that time the sovereign has invariably ing that, however young I may be, I may now you were the next day. However,

the Cardinal Vicar (who since 1870 takes the place of the Pontiff in the matter) invariably washes the feet of thirteen men. The custom of having thirteen instead of twelve poor men to represent the apostles on this occasion dates from the reign of Gregory the Carette C

Great.

According to popular tradition, one Holy Thursday, when Gregory the Great was engaged in washing the feet of the twelve poor men whom he always assembled on that day at a bounteously spread table, he suddenly found a thirteenth before him, on whose feet were the stigma of the wounds of the cross, and who had mysteriously vanished before the kneeling Pontiff. completely Great. and who had mysteriously vanished before the kneeling Pontiff, completely overcome by the sight, had risen to his feet. From that time forth thirteen, instead of being considered unlucky, has always been looked upon as a good number by the Catholic Church, and more opposible at Pome.

We are often struck with the easy attitude of the people at prayer and the number of people who come to church without a prayer book or rosary beads. The Mass, which is said in Latin, and in a low tone of voice, cannot be properly followed without one or the other. The mere bodily presence in church does not fulfil either the spirit or the letter of the law, which obliges us to attend Mass "with due recollection and piety and with every outward mark of respect and devotion." especially at Rome.
Until 1870 Easter was celebrated in the most impressive manner at the court of the Vatican. Shortly after midnight of the vatican. Shortly after midnight the entire square in front of St. Peter's would be thronged by people of every class of society, from the grandest patricians down to the humblest conta-dini or peasants. The greater part of the Papal army, all its members arrayed in full dress uniform, were drawn with in full dress uniform, were drawn up in in full dress uniform, were drawn up in the center and along the colonnade on either side, and then every one would patiently wait for daybreak. Just before the sun appeared on the horizon a deep and solemn silence would settle over the immense assembly, and then the Pope, followed by a great retinue of gorgeously attired prelates, would appear in the loggia or open gallery above the huge gates of the basilica. Stretching his hands in a sweeping gesture, the the huge gates of the basilica. Stretching his hands in a sweeping gesture, the Pontiff, crowned for the occasion with his jeweled tiara, would, just as the sun rose, give the benediction "Urbi et Orbi," pronouncing in a loud and resonant tone the blessing "Benedicat vos," and a moment later the cappen of St. Angelo. a moment later the cannon of St. Angelo would boom forth the Easter morn salute, would boom forth the Easter morn salute, while the various military bands in the square would strike up the "Te Deum," the music being almost drowned by the acclamation of the crowd.

This impressive ceremony has been abandoned ever since the establishment of the capital of the kingdom of Italy at

Rome.—True Voice.

YOUTH AND DEATH.

We must all die, and we "know not the day nor the hour." Death to the young seems a remote thing—a happening to befall them when they are old, gray, feeble and tired of life. Yet, according to statistics, one-third of the world's population die before the age of twenty. The flowers must go as the bearded grain, and no one, young or old, can afford to be unready when the last summons comes. In this readiness to go when God calls, the restations of the respect to go when God calls, the respect to the respect to the respect to the respect to go when God calls, the respect to the r old, can afford to be unready when the last summons comes. In this readiness to go when God calls, the perfect men and women whom Holy Church has sanctified have set us a high example. It was St. Edmund of Canterbury who said: "Work as if you were to live a hundred years: pray as though you were to die to-morrow," "Welcome, sister to die to-morrow," "Welcome, sister to the state of the said.

us and others is often noted and com-mented upon by honest Protestants.

We are the gainers by our good con-duct in church. duct in church. It is always for our good and for the good of others.

There is a jarring note sometimes, we confess. It is on the occasion of marriages; the very time, alas: when more than at any other time strangers in the faith are present, and in greater. to die to-morrow." "Welcome, sister Death!" cried St. Francis of Assisi We are taught that since mortal life ends in death and mortal death is the beginning of life everlasting or of eternal torment, we must live as we would die, we must make life one level would die-we must make life one long preparation for death.

The great Mozart did not permit his

musical triumphs and social successes to turn his thoughts from the real business He liked to think of death. We are told that even in his early boyhood are told that even in his early boyhood he had the habit of meditating serenely upon the only human certainty. The last !letter of the renowned composer shows the same cheerful regard for "the crown of life." "As for death," he wrote, "it is the true end of life. I am so familiar with this true friend of man so familiar with this true friend of man that its image, far from terrifying me, is only sweet and consoling. I thank God

Covans Cake Icings

If you had trouble with prepared Cake Icing, it, was not Cowan's.

Even a child can ice a cake perfectly, in three minutes, with Cowan's Icing. Eight delicious flavors. Sold everywhere.

The Cowan Co. Limited, Toronte.

Professional.

DR. P. J. MUGAN, Physician and Surgeon Office, 720 Dundas street. Hours 11 to 12 a, m. 1 to 3; 6 to 8 p. m. House and Office Phones.

JOHN F. FAULDS, Barrister, Solicitor, Notary Public, &c. Money to Loan. Robinson Hali Chambers, Opposite Court House, London, Canada. Telephone 907.

JOHN FERGUSON & SONS 180 King Street

The Leading Uudertakers and Embalmers Open Night and Day. Telephone-House, 373. Factory 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113:Dundas Street

OPEN DAY AND NIGHT

McLaughlin Buich Automobiles he es, North 1175 - . - Night, North 4610 Second-Hand Cars Sold or For Sale

VISICK Automobile Expert

45 ST. VINCENT ST. In the rear, TORONTO The Catholic Confessional

Motor Cars of Any Make completely Overhauled

By Rev. Albert McKeon, S. T. L.

15 cents post-paid

Average Sales, 2,000 Copies per month

Miss Eleanor C. Donnelly's beautiful poem, "Mementa Mori," might well be memorized by every reader.

BEHAVIOR IN CHURCH.

among them.

We are often struck with the easy

The lay people are not trained to the habit of meditation and recollection. It is difficult for them to fix their attention

upon the sacred mysteries and the Sacrifice of the Mass without a means

or a help to guide them. It is no wonder then that the Mass on Sunday is not the benefit to many that it should be.

Our churchgoing differs as pole and pole from the churchgoing of our separ-rated brethren. It is not the preaching

solemnity and respect, in non Catholic churches; and the difference between

is a crowd at an afternoon wedding, the

SHOWS.

duct in church. It is

respect and devotion."

Ponder well; "Memento mori! Ere the end of all things comes.

The Catholic Record LONDON, CANADA

A SPLENDID GIFT "CANZONI"

T. A. DALY



mainly in Irish and Italian dialect, are full of the spirit of humor and pathos.

PRICE \$1.10 POST PAID

> Catholic Record Office

London - Canada



ent the immeasurable danger to young minds of the indecent and lying presentations in many of the moving picture theaters of New York City.

theaters of New York City.

Father Slinger's warning is this:
"We will not allow a plant or tree to
grow up regardless of the conditions
conducive to or destructive of its
growth. The sapling that is bent and
distorted can not be straightened when
it has become, the full grown tree. it has become the full grown tree. More susceptible to formation and perestation of respect and devotion:

It is entirely lacking, this air of fect development than the sapling the young mind; but the conditi mental growth must be watched. impressions are life-lasting. Morbid curiosity and prematurely a oused pas-sions are seeds sewn that develop sions are seeds sown that develops strong public criminals. Parents be considerate of the future lives of your children. Spare them years of the sorrow and misery of sin. Recognize that you must be more attentive to the conditions of your children's moral health than to those of their physical well-being."—Catholic News. the faith are present, and in greater numbers, in our churches. When there

To smile at the jest which plants a thorn in another's breast, is to become a principal in the mischief,



The Catholic Archbishop of Westmin-ster in an address recently in Hull, in support of the movement for a Federa-tion of all the Catholic Societies of Eng land, made some interesting observa-tions on the charges by Protestants that the Catholic Church in England is "aggressive" and that it takes too much to do with politics.

do with politics.

As to the "aggressive" charge the Archbishop described it as a very easy way of getting out of the difficulty of answering an argument, and he went on to remark that at the time of the Eucharistic Congress some of the papers, not of the best repute in the religious world, were at a loss to find some solid subject of criticism, and then at last they said: "See, these Catholics are becoming so aggressive. Why, at the becoming so aggressive. Why, at the head of the procession during the Eucharistic Congress little children actually istic Congress little children actuary carried a banner with the words, 'Jesus, convert England.'"

And that was the only proof they were able to bring forward that there was

something aggressive about the Eucharistic Congress. That banner had nothing whatever to do with the Central Committee, it was not in any sense a premeditated act, but if it were, what harm ought there to be in the minds of in asking Our Lord to convert England, for surely even those not of the Catholic faith must agree there was a certain need of conversion amongst

In making this assertion the Archbishop was undoubtedly well within the limits of moderation. Hardly anyone will deny that in some, if not many, respects England and the English people stand in much need of conver-

with regard to the charge of "polities," the Archbishop prefaced his remarks upon it by reference to another subject before the public mind at the present time—the abolition or alteration of the Declaration which the Sovereign has to make at the time of his eggestion to the thempo. Of course said accession to the throne. Of course, said the Archbishop, every fair-minded man has to admit that it is an outrage that any one form of religious belief should be singled out on an occasion like that, and reprobated publicly by him who is the sovereign of all his people. Therefore no one is prepared to defend the Declaration on its own merits.

But they say 'It is all year well had ion to the throne. Of course, said

But they say, "It is all very well, but you know Catholics are not like other people; they are always going in for politics. Because they are a strong political body we have to take strong measures against them that we could not possibly defend were they taken against anybody else, and so, after all, we must keep up this extraordinary

Replying to this charge the Archbishop erted that there is not a single re ligious body in England at the present time from the pulpits of which heard about politics than from Catholic pulpits. Complaints have recently been heard among prominent nonconformists that very often their (Nonconformist) that very often their (Nonconformist) pulpits are turned into political platforms. It is not unknown back through the past to find the Protestant Church of England prominently associated with political movements, but Catholic pulpits have nothing whatever to do with politics and the Catholic people are told over and over again by their clergy that they may have any political opinions they like so long as they keep the Commandments of God and of the Church.

The Archbishop might have added that it is strongly and impudently in-consistent for Protestants in England to consistent for Protestants in England to charge "politics" against the Catholic clergy in face of the fact that Protest-ant bishops are professional and Party politicians and legislators with seats in the House of Lords,-New York Free-

candidates for the School Board, addresses were delivered by Canon Stuart and Father Donlevy, the present representatives at the Board. In the course of his address Canon Stuart, who has been on the Board nine years, took occasion to refer to the outcry raised by a certain class of Protestant bigots against the proposal to grant free books to Catholic schools. Canon Stuart said that before the passing of the new Education Act for Scotland the Catholies were no) in a position to get any relief from the local rate in their very hard struggle to support their schools. The new act gave the School Boards power to come to their assistance and give free books to the abilities attending their schools. traordinary cry had been raised.

Canon Stewart pointed out that there

was no such thing in Scotland as national schools. They must not forget that the system consisted of Presbyterian schools, Episcopalian schools, and Catholic schools. Catholics had always been called upon to pay their share of the rates, and they had never got one penny from them in return. Now, when they were to have an opportunity of getting about two shillings per head from the rates it was received with an extraordinary outburst of condemnation. Who were apposing them? A set of religious hooligans, and these religious hooligans were helped to a certain extent by would-be political bosses.

It is satisfactory to note that since the delivery of Canon Stuart's speech, the School Board of Edinburgh have passed the resolution which gives free books to the Catholic schools there. The Catholic schools in Scotland, as may be gathered from the foregoing statements, are voluntary schools, and have hitherto received no aid from the ocal taxes, having depended entirely for their support on the Government grant allowed in virtue of the number of passes in each standard, and the contributions of Catholics themselves.
The passing of the new Education Act for Scotland gives School Boards power to relieve Catholic schools of some part | DR. CHASE'S O!NTMENT.

CATHOLICS IN ENGLAND. "AGGRES-SION" AND "POLITICS." of their burden. Of course there are in Scotland no Separate School Boards like those in Canada, and Catholics have not the power to divert their local taxes to the support of their own schools.

THE "CASKET" AND ITS EDITOR.

We learn with regret of the danger-ous illness of the editor of the Casket of Antigonish, N. S., the Rev. David V. Phalen of North Sydney, N. S. Though issued in a relatively small Canadian diocese, the Casket, because of the character and ability of its editor, is justly considered one of the leading Catholic papers. The Western Watch-man of St. Louis, whose editor, the Rev. D. S. Phalen, is a near relative of the D. S. Phalen, is a near relative of the Canadian priest, says in its last issue: No one reading that paper, the Cas

ket, for the past eight or ten years would suppose for a moment that it was edited all the time from an invalid chair. But such was the fact. Father Phalen has been not only a sick man, but a dying man, for ten years, and that he is alive is a marvel to all his friends. Father Phalen was only a few years or dained when that dread disease, consumption, that has no pity for eyes and brighter spirits, lastened itself upon him, and he has fought its ravages in every most salubrious spot in both countries. He spent some years in Colorado and New Mexico, and made several lengthy visits to this city. But he got too weak to travel, and finally settled in his native town, North Sydney, to wait and prepare for death. It is a pity that so good and so accomplished a young priest could not live onger. His death will create a striking gap in the ranks of American writers, and it will be long before we look upon his like again.—Sacred Heart

AMERICA TO BE CATHOLIC.

Rather a startling pronouncement was that of Rev. Mr. Talmage, paster of the Chambers-Wylie Presbyterian Church, Philadelphia, last Sunday morning. He was speaking of play grounds for chil-dren and in closing his remarks referred in the following terms to the Catholic

church:

"Now I am going to say something you may not agree with me in, and which will shock some of you here present. The only Church which is dealing with the spiritual development of her little children aright is the Catholic Church. The Catholic priest says,
Let me mould the child up to twelve years of age and I care not who has the child after that.' And mark me, on account of the parochial school, the Catholic Church is to become the universal or the conquering Church of merica's future.

"And when I say this I am not acking the Catholic Church. Mr. Beecher used to say that some people had two requisites for heaven: 'First, do you believe in Christ? Second, do you hate the Catholies? Well, then, pass into heaven' Like Mr. Beecher, I am no bigot. I would infinitely prefer one of my children to be a Catholic rather than to have him go to no church at all. Indeed, I would prefer one of my boys to be a good Catholic rather than a poor Presbyterian, al-though I would prefer to have my children good Presbyterians than good anything else. "But whether I like the Catholics or

no, one fact is certain, the Catholics train their children for the Church. The result: the Catholics are simply going ahead by leaps and bounds. The coming universal creed of this land is he Catholic creed, unless we as a Church have the brains of the Catholic priest and put the chief emphasis of our spiritual work into moulding our chil-dren under twelve years of age for

WAS HE A HERO.

NEWS FROM SCOTLAND.

At a great meeting of the Catholic electors of Edinburgh held to choose companions, his friends, his home, and

land. These new companions with whom he chose to live were a savage people who delighted in wars. Often their tomadelighted in wars. hawks were dyed red with human blood, and their belts were ornamented with the scalps of their victims. They did not love the peaceful pursuits of farming and they knew nothing of the good God who made the mountains and all nature around them.

This young priest carried no guns or knives with him; he went armed with the Crucifix and a mind full of the word of God and a heart throbbing with love for the souls for whom Christ died. Blt
He taught the people about their good
Brother and Saviour Who wished them
to give up war and learn to till the soil. the children attending their schools, and because the School Board thought this power should be exercised, this ex-

ow to read. Now the Northern Pacific railroad goes through the country, and the pas-sengers can see the first church which these Indians built for the good "Black Gown." It is forty years since this church was built. Not a nail nor a piece of iron was used, and yet it stands to-

The St. Paul Globe said of this holy priest, Father Joseph Joset, a Jesuit:
"He was not known outside the little
world in which he lived for nearly two generations. He sat by the bed of the sick and the dying and spoke words of comfort. No night was too dark, no road too wild and rough, or too long, to pre vent his attending every call.

"He was an upright man, and he con-quered a people by peaceful means. He found them savages, living by war and the chase. When he died they were living from the produc s of their farms, and many of them had bank accounts.

SHREDDEL

A Quick Breakfast for Dark Mornings.

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

"The story of his privations and dangers will never be told; his name will not live in books with heroes of daring, but chance incidents; but he was a hero whose heroism covered a extended far beyond the average

time extended far beyond the average period of human life.

The dusky faces of his parishioners were sad when he was laid to rest, but they will remember to pray for him as he taught them to pray for the dead. Many a soul was saved by Father Joset, who gave his life for souls. What faith he had, what love for God, when he turned his face toward an unknown land and sought a home among the savages but greater faith and greater love washown when he lived and labored among them for years, and then died. Was he hero?—Catholic Advance.

CATHOLIC DEFENSE LEAGUE.

CATHOLICS OF CANADA HAVE EXCELLENT PLAN FOR NAILING MISREPRESENTA-TIONS AND FALSEHOODS.

Canada possesses a Defense League that is unique in its aim as well as in its plan of action. Its raison d'etre is not to create a religious war but to render

one unnecessary and impossible.

Its object is to reply promptly to every anti-Catholic article appearing in the secular papers, and this is accom-plished by printing the Catholic reply in the same columns in which the slander

was printed.

The tone of all Catholic Defense League (C. D. L.) correspondence is expository, but not acrimonious. The plan of action but not acrimonious. The plan of action is simplicity itself. The subjects of debate are distributed between twelve different departments, and at the head of each department is placed a writer who is a specialist in the subjects assigned to him. Press scouts are on the watch everywhere for offensive editorials and letters. Archbishop Donatus Sbarretti, D. D., Apostolic Delegate, is the moving spirit in the league and the Rev. Albert McKeon, S. T. L., parish priest, St. Columban, Ontario, is the general secretary.

A few weeks ago four Presbyterian writers of the fire-brand variety undertook to make it tropical for the "Romish Church" in the diocese of London, Canada. Presently two of the C. D. L. heavy-weights swooped down on the Calvinists and put all of them out of commission in quick succession.—Chicago New World.

but he laughed when I asked him one day to get me a 1900 Gravity Washer I told him it

"Why, wife," said he, " a washing machine is a luxury. And, besides, there's no better exercise than rubbing clothes on a wast board It's good for the back. I think we had better

wait till we get the farm paid for before fooling

away money on such! new-fangled things as

John's Busy Days

was desperate.

dirty clothes.

eves fra sexista ereg fad sgnid after things had seve

for nearly two weeks. I suggested to John that

he had better do the washing. We couldn't

hire a girl for love or moneyland the situation

So one morning he started in. My! what a

commotion there was in the kitchen. From my poor John struggling with that mountain of

If ever a man had all the "exercise" he

wanted, my husband was that man! Couldn't

help feeling sorry for him and yet it made me langh, for I remembered how he made fun of me when I hinted so strongly for a 19.0 Gravity

Washer. When he finally got the clothes done and on the line he was just about "all in.

That evening John came to my rocm and said kind of sheepishly: "What's the name of the firm that makes those Washers you were telling

washing machines."

Bought Her A 1900 Washer

One of our Readers Tells How

Her Husband Learned

What Wash-Day Means to a Woman

Dear Editor: - Most men have no realization of what "Wash-Day" means to a woman. My husband is one of the best men that ever lived,

hard it was to do

tots. I am

the washing

Would Not Remove Cross. The capitol annex in Nashville wa

The capitol annex in Nashville was once occupied as a dwelling by Bishop byrne, and is surmounted by a cross. Last week, a resolution was offered in the lower house of the legislature to remove the cross. It was emphatically voted down. The school board of St. Louis once purchased a parish school house. Of course, it had a cross above the Day of the poard did not remove the it. The board did not remove the sacred emblem for several years. Then they elected a Catholic school architect and he removed it. And he never prospered afterwards.—New World.

FOUND DEAD IN BED

Mr. John C. Harris, a prosperous young farmer of Chambersburg, N. Y., went to bed last Thursday night feeling as well as usual. Next morning his wife found him dead in bed beside her! Was it murder! Yes and no. No, because he died from so-called natural causes—yes, because for months he'd known that he had heart disease, and that sudden death might come from the least over-exertion, or by sleeping on his left side, and this last proved too true! And yet this bright, intelligent true! And yet this bright, intelligent young man, with everything to live for, wouldn't listen to reason—either to his doctor or to the earnest pleadings of his wife to do something. "It don't amount to anything," he'd say, "only a little palpitation. It's my stomach, I think. It will go away of itself." But delay cost his life! Was not this self-murder? This case is only one; sixty thousand

This case is only one; sixty thousand people die yearly of Heart Disease! Six people die yearly of the tropic state. In every ten have it. Many don't know it, they think it's something else and doctor the stom'ch, kidneys, female organs, etc., and get no better; and a good many who do know think it can't be cured. Now Heart Disease is just as curable as any other disease; we have proved this fully by curing over a hundred and thirty thousand cases! Many dred and thirty thousand cases! Many of these were the most chronic, serious, complicated kind, in which all other remedies and doctors had failed, and hope seemed gone, but our treatment cured them quickly and to stay cured! In very many cases of Heart Disease the Nerves and Stomach are affected also, and in such is it useless to treat the and in such ic is useless to treat the heart alone, and one reason why our treatment cures is because it sets the stomach right, removes constipation, steadies and revitalizes the nerves and

C. R. N. Bacher, Manager, The 1900 Washer Co., 357 Yonge St., Toronto, Canada

ing for their Free Washer Book. The book

came in due time, and with it an offer to send the 1900 Gravity Washer on thirty days' free

rial. My husband jumped at the chance to try

the Washer without having to spend a cent

anyway, even if we don't desire to keep it," he

Washer I ever saw, and it almost runs itsel

Takes only six minutes to wash a bubful, an

wrote to the company that we would keep it and accept their easy payment erm of 50 cents a week. We paid or it without ever missing

the money, and wouldn't part with he Washe

s aivilaborg machines. let him do just one big washing by hand-rubbing on the old-fashioned

I gave up the idea said. So he told the company to send on the and kept right on washing in the It was sent promptly, all charges paid, and

same old way. I
confess I felt hurt,
but I knew John

the 1990 Washer Company offered to let us pay
for in little easy payments. The next week
l felt well enough to use it. It is the nices.

the washing for a the garments come out spotlessly clean We were all delighted with the Washer, and

for five times its cost.

If women knew

the dread

lika a diffieren

ing one of these

women since

with all my what a wonderful other work, help the 1900

ther work, help the 1900 finally got Gravity Washer

the better is, not one would

of me. I be withou it. It

a sick 'ell worry and doctc'

The Secret of the easy operation of the 1900 Washer is the peculiar "S"

haped links, which no other washer can have; then it has no iron to come in contact with the clothesl and also has a removable tub, which is a great con.

P.C. BROWNE& Co.

MEN

CHURCH DECORATION

FIGURE SUBJECTS, I SANCTUARY PANELS ETC. Designs and Estimates for all classes of work cheerfully submitted. Refer-1 ences and list or completed work.

85 Mc Donell Ave., TORONTO

builds up the whole system, beside strengthening, controlling and curing the heart. We can cure YOU! no matter how bad off, and to prove it we will ter how bad off, and to prove it we will send you by mail, postpaid, without any conditions, without any restrictions, and without any cost, a regular full-size treatment of Dr. Fuller's Heart and Nerve Cure, and his illustrated book with which you will know your own case as well as any doctor. Both are

Understand this is not a" sample or "trial," but a regular full size treat-ment. Neither is it a C. O. D. scheme ment. Neither is it a C.O. D. Scheme or anything of the kind, nothing but a fair, square chance for you to fully test this grand treatment for yourseli, in your own home without cost. If you bave one of the symptoms, Nervousness, have one of the symptoms, Nervousness, Tremoling, Twitching or Nightmare, Palpitation, Fluttering or Skipping Beats of the heart, Short Breath, Fainting, Smothering, Choking, Numb or Sinking Spells, Dizziness, Nose-bleed, Swelling Legs, Asthma, Pain in Heart, Side or Shoulder-blade, your heart and nerves are surely wrong! Don't wait. nerves are surely wrong! Don't wait, but send now for the full free treatment and get well. Address The Heart Cure Co., 617 Masonic Building, Hallowell, Maine.

TEACHERS WANTED. .--

OR R. C. SEP. SCHOOL FOR REMAINDER

F IFTEEN CATHOLIC TEACHERS HOLDING first or second class Ontario certificates wanted r Alberta schools. Salary \$600 to \$720 per year o registration fee. Address Alberta Teachers Bur u, J. A. Connelly, Mgr., Strathcona, Alta. 1590-3

HELP WANTED.

SALESMEN* WANTED FOR "AUTO-SPRAY."

Best Compressed-air Hand Sprayer made. Sample free to approved agents. Cavers Bros., Galt. 1587-13 HOUSEKEEPER WANTED JONE WHO UNDER stands children. Good home for the right per on. Apply 366 Oxford street, London, Ont. 1590-1

POSITION WANTED.

POSITION WANTED AS PRIEST'S HOUSE Respective best of reference. Apply: Carnelle Record, London, Ont. 1 6 1590-2

R EFINED WOMAN, THIRTY, WITH! HAND some child of two, desires position as house seeper to respectable ranchers or other position where own child would not be objected to. Highes references exchanged hMrs. Monica Caulfield, Gen

GOOD CATHOLIC HOMES WANTED FOR the following children, five boys aged twelve ten, seven, five and three years, and one girl aged eight years. The terms are, meatment in general as members of the family and at least six months at tendance at school in each year. Apply 16 William

EGGS FOR HATCHING RHODE ISLAND RED EGGS \$1.00 AND \$2.00 per setting. See Canadian Poultry Review, for my winnings and premiumoffer, or write me for list. S. Charlton, proprietor, Red Feather Yards, London Canada.

The Complete Office

Holy



Cents

Meek according to the Roman Missal and postpaid Breviary

In Latin and English. Cloth Bound New Edition Revised and Enlarged

The Catholic Record LONDON, CANADA

THE ROMAN INDEX **FORBIDDEN BOOKS**

Briefly explained for Catholic washing by hand-rubbleg on the old-fashioned wash board and he will be only to glad to get you a 1900 Gravity Washer.

Anybody can get the only the fash writing for the Washer Book.

Don' be talked into buying any other machine—there are many imitations, but none "just as good" as the 1:00 Gravity Washer.

Excuse me for writing such a long letter, but I hope, Mr. Editor, you will print to the benefit of the women readers of your, valuable paper. Sincerely yours.

MRS. J. H. SMITH book-lovers and students by

Frances S. Betten, S. J.

PRICE 85c, Post Paid

THE CATHOLIC RECORD LONDON, CANADA

TTTHE **ORIGINAL CHARTER 1854** HEAD OFFICE 8 KING ST. WEST

It is a good business plan to deposit your earnings in the bank and pay your bills by cheque. What is then left over at the end of each month is an addition to your saving account.

TORONTO

Twenty-Two Branches In

introduce our guaranteed Royal Purple Stock and Poultry Specifics. No experience necessary; we lay out your work for you. \$25 a week and expenses. Position permanent. Write W. A. JENKINS MANF'G CO., London, Ontario.



All sizes and styles MISSION SUPPLIES ALTAR PLATE BOOKS, ORDO. Etc.

> J. J. M. .ANDY

Phone: College 305. Ret. Phone: College 452 TORONTO, Opt.

Delightful Reading Beautiful Illustrations 26th year-JUST READY-26th Year

Catholic Home Annual FOR 1909

Charming Frontispiece in Colors and a Profusion of other Illustrations. PRICE 25 CENTS

Free by Mail. Per dozen \$2,00 tories and interesting Articles of the Best Writers-Astronomical Calculations - Calndars of Feasts and Fasts-A Household

CONTENTS OF THE 1909 ISSUE. A Century of Catholic Progress. By When the Tide Came in. By MARION

A Tug of War. By Mary T. Waggaman. Four

Illustrations.
The Statue. By Mary E. Mannix.
Mountain Monasteries. By Martif.
Nixon-Goulet. Eleven Illustrations.
Across & Years. By! Annaj:T. Saplik.
Two Illustrations.
The Romance of An Indian Maides.
Being the Story of Troakwither, the Santu An Baster Lily. By JEROME HARTS. Three

The Test. By Grace Keon.

A Double Mistake. By Magdalen Rock.

Some Notable Events of the Year 1907
1908. Eight flustrations The Catholic Record

LONDON, CANADA

CANDLES THE WILL & BAUTIER

-KIND-

All Qualities All Sizes All Shapes The BEST on the MARKET

Brands-Stearine, Argand and Star

Beewax Standard Altar L'Autel & Purissima

SEND FOR PRICE LIST THE

CATHOLIC RECORD LONDON . CANADA

Valuable Farm Property For Sale

Three Hundred and Twenty Acres situated four miles from Canadian Northern Railway, twelve miles from Oliver, Sask, and twenty-seven miles south west of Saskatoon. North half section Nine, Township Thirty-Two, Range Fifteen. Chocolate clay suitable for Fruit Farming, climatic conditions favoring sa For further particulars apply to C. R. H., Cath Record, London, Ontario. 1587

C. M. B. A., Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Albion Block, Richmond street. THOMAS F. GOULD, President; JAMES S. MCDOUGALL, Secretary.

VOLUM The ! LONDON,

> dividuals they are p formances have us b creature t to undue For our p wit or a It may st why they bitterly splendour biest live jest-one understa

> humorous victims, looking o horde of jested, fo own fort did not trembled themselv tenence would e their eve

and suff natives in every wretche tribute run the ers to se deed th take o backs, b that Ch

The mis

seeing it

of othe early (Fiorett for tho: for the writter to show wrong deeds hood fi

The m ed in sociali tian p

time are d in the peter ance hold

their

who dec the