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hule's

They nod an' wink an' call me "fool," But, och! 'tis little mind I have to scold them, Wid all their books they've never

The half of all that's in me head They couldn't un'erstan' it if I told them.

Did y' ever catch a leprehawn? Ye never did! For why? 'Tis gone Before ye know the crayture's nigh; For if ye held him wid yer eye He'd have to take ye to the spot Where all his gold is in the pot, But me they never hold in fear— Small care have fools forgold an' gear-So when they meet me on me way They stop to pass the time o' day. Did y' ever know the funny things A thrush can tell ye? When he sings Close both yer ears wid ayther han' An' then as quick as e'er ye can L'ave loose, hold tight, l'ave loose, hold

tight—
But, och! ye'd never do it right! Did y' ever know jisht how an' when Tis aisiest to catch a wren? "The wren, the wren, the king o' birds, St. Stephen's Day caught in the furze!'
Lasht Stephen's day mayhap ye heard Who was it snared the nimble bird. Upon the bush that through the town The lads paraded up an' down, The while they begged from door to

door
The jinglin' coppers by the score. 'Twas me! I snared the wren an' got No ha'penny of all the lot. Not wan for me! They were so mean They spint it all at Kane's shebeen.

Och, l'ave them wink an' call me "fool" Them lads that wastes their days in

school, An' oulder wans that spiles their brains wid drinkin' 'Tis they're the fools themsel's no

For sorra wan o' them could guess
The knowledgable things I do be thinkin'. Dany in Philadelphia Catholic Standard and

A MAD METROPOLIS.

" A Mad World, My Masters,"

Two representative American novel of modern date, "The Tents of Wicked-ness," by Miriam Coles Harris, author of "Rutledge," and "The Metropolis," by Upton Sinclair, present strong and apparently realistic studies of the social world's measure compares but crudely, Yet these authors "with a difference," virtually assimilate their forces, in their common terrible arraignment and con-demnation of the morals and manners of New York society of the present day. Are they proved right or wrong in their scathing denunciations by the social developments of this New Year's Eve? To brand as ignoble and even morally

lawless, a social class undeniably re-deemed by many an individual case of noble virtue, moral conscientiousness, Christian service, and self-sacrificing charity, seem a censorious injustice. But when fate strikes an eventful hour of crucial stress and crisis, challenging all peoples and classes to stand forth in at the world's bar of judgment. What, then, can be said in defence of fashion-able and bohemian New York's shamerevel, of ostentatious and prodigal sensuous indulgence and excess, on the recent calamitous New Year's Eve, when world over heart and sympathy the were appalled and agonized in the face of an international human tragedy rife with legion sudden and violent deaths, and with the anguish of bereaved and

"Look bere upon this picture, and on his!" "Two hundred thousand dead! this!" "Two hundred thousand dead! Thousands dying of thirst and hunger-stricken and tortured. Italy awaits the world's succor!" Such were the heart-rending leadlines of a New York daily, which in incredibly inconsistent and indecent contrast, blazoned the simultaneous notice, "New York's New Year's Eve festivities in hotels and restanting to cost fore hundred, thousand taurants to cost five hundred thousand

Epicurean bills of fare, and sybarite banquets—midnight carousal over plate of gold and priceless punch-bowls—rich viands and rare vintages to sate the already surfei*ed—glory of jewels and costly vesture—hot-house flowers in wanton profusion — scented fourtains splashing and scintillating under tinted lights — swaying song and dance — measures from hidden orchestras—while unworthy of even this, perfect in its low material order, a degenerate humanity idiotically descends from the intelligent chorus in the very face of a nation's death, and daring to lift against the mean and sob of thirsting and starving, wounded and dying fellow-creatures, the inane laughter and delirious toast and jest of helpless dissipation and imbecile folly. "Counterfeit presentiment of

ous figures, and leads the world's work of heroic rescue. First and foremost, as always, of the noble vanguard of deliverance and service, rallies the Amer-ican government, the Church in America, the American stage and its support-ing public, and the individual American of all classes, from the millionaire with his open check-book, to the poor man with his proffered mite. But this truth instead of extenuating, serves but to aggravate the guilt of scandalous social misrepresentation. It is full time for the American people to give public expression to righteous indignant protest against the public procedures of a social set whose victous and fippant antics belie the national convictions and ideals, as well as the popular spirit. "To eat, drink and be merry" at pub-lic functions of festal sumptuousness, while hundreds of thousands of human brothers across the sea languish and die even though this be but the social brutality of a minor and unrepresentative class, yet convicts American society as a whole, of soullessness, of heartlessness, of limited intelligence and lacking fraternal spirit, and likewise, in the more superficial sense, of unspeakable vulgar taste. Even setting aside the just reproach of the moralists, "bad form" is the world's social verdict.

The goodly editorial of an esteemed contemporary on this subject, remarks that the public festivities of New Year's Eve represent New York's sole surviving adherence to the social traditions of paganism. Perhaps many will be tempted to dispute this indulgent statement, the trail of the serpent of statement, the trail of the serpent of paganism seeming undeniably conspicuous in modern society throughout the entire year. But even confining ourselves to the single occasion—is it not enough to blush for, before God, and the world, and our own disgraced selves? What can "out" this "damned spot" of our social dishonor?

The feasts of Belshazzar were sweet in the froth, but the bitterness of the lees is recorded in Scripture. The lees is recorded in Scripture. The feasts of Lucullus paradoxically stand as historic warnings against unlawful indulgence in the pride and luxury of life. The orgies of Nero and his time paid their death-penalty "even so as by fire." Wherever social license and sensuous excess are, sooner or later unto all peoples and down all ages, the handwriting on the wall reappears, and handwriting on the wall reappears, and the mystic "Mane, Thecel, Phares!" fulfils its dread prophecy, by way of in-dividual if not always of collective dis-aster. Why, then, should we not tremble of "Rutledge," and "The Metropolis," by Upton Sinclair, present strong and apparently realistic studies of the social life of New York. Mrs. Harris, as a woman of ideals, and a convert to the Catholic faith, weighs the "smart set" in a balance of fine ethics and illumined spirituality, with which the man-of-the-world, measure compares but oradly strong the society, true to the trust of Christian precept and practice, of noble example and practice, or not provided the process of the p faithful service, that is their moral obligation and immortal responsibility? According to Mrs. Harris and Mr. Sin-According to Mrs. narris and Mr. sin-clair, who know whereof they write, No! According to the testimony of the sin and shame, the dishonor and idiocy of last New Year's Eve, a thou-sand times, No! "Thecel, Thou art weighed in the balance, and art found weighed in the balance, and art found weighed in the balance, and art found wanting!" Let us be warned while yet there is time, and beware of the judgment of the divinely patient, yet inex-orably just and avenging God!—N. Y. Freeman's Journal.

AN ORIGINAL THINKER.

A new apologist for Christianity has A new apologist for Christianity has their true colors, without vacillation or compromise, either for the right, or if not for, against it—then it is not by the individual exception, but by the major and general rule, that sentence is passed at the world's bar of judgment. What, then, can be said in defence of fashionable and behemian New York's share, when they are worderfully reinforced. new, but they are wonderfully reinforced less splurge of flagrant luxury and riot-ousness, of wasteful feast and reckless attractive and unusual way in which he

gets to them.

Mr. Chesterton had tried for many all these purely scientific views unsatisfying. He has come into the fulness of truth and has experienced the complete whole Catholic truth gives to the human

It is not to be wondered at that the positions which Mr. Chesterton advances in his book entitled "Orthodoxy" should be challenged by those who see ten an instructive and illuminating volume on the great problem of man's exist-

A radical root of difference of divergent religious views springs from the way in which man's origin is regarded. Mr. Chesterton accepts with thankfulmess, after many wanderings, the traditional Catholic view of the fall of man from a former state of perfection. The naturalistic view springs from the acceptance of the theory of evolution as a proved fact. In such a scheme the baser impulses of human nature are explained by the ascent of man's body from the lower wonnded and dying to the stand in an elaughter and delirious toast and jest of helpless dissipation and imbecile folly. "Counterfeit presentiment of brothers" in humanity, New Year's Eve showed the fashion and fame for New York, indeed, in relation to suffering and sorrowing humanity!

In fact this whole scheme of explaining and sorrowing requires constantly

other theories to explain its explanation, other theories to explain its explanation, and it is held now only by those who make up their minds at the very start to reject what is supernatural, and to accept nothing which goes beyond the natural. Such a process is of course very simple, but it is to say the least very arbitrary and high handed. It is contrary to the records of human life and to the feats of human experience.

to the facts of human experience.

The other view at which Mr. Chesterton has arrived finds the solution of the moral evils of life in the primal disobedi-ence of man to his Maker. The har-tion and the lower appetites was over-turned, and man in punishment for his rebellion to God finds in himself a rebellion which there is continual need to quell. No other explanation other than conjecture can account for the vicissi-tudes of human life which come under our daily experience. Man himself, with his contradictory instincts, is a problem, and the solution of this perplexing oppo-sition can be found only in the revealed truth of the fall of man in his first progenitor.

The hopeful aspect of this catastrophe which has affected the whole human race lies in the coming of the Saviour and the saving grace of the Redemption. It is unfair to consider the fall of man apart from this most glorious intervention. By its merciful dispensation it more than repairs the damage of man's primal ruin. It is the centre of the whole supernatural system of grace and illu-mines man's history through the ages that preceded it, and through all the ages that have passed since its accom-

Of course those who deny the divinity of Christ are naturally forced to fall back upon the evolutionary conjecture but however beautifully they may write about such a scheme it satisfies neither the human mind nor the human heart. The revealed view of man's origin give him a more noble birth than any natural istic theory. He comes forth from the hand of His Creator not as an imperfeetly evolved species, but as a master-piece with faculties unimpaired, with in-stincts, elevated and noble. Such a be-lief is more in consonance with our idea of God's dignity and excellence, as also of His generosity, to the creature made to His own image and likeness.

This is an old truth, as old as the human race itself, but in this age of jan-

gling beliefs and changing opinions it is a belief and a refreshment to see it put forth in a new setting by a writer of Mr. Chesterton's undoubted versatility and accomplishments.—Boston Pilot.

CHURCH AND STATE IN THE MIDDLE AGES.

BOTH MEDIEVAL THEORIES NOW OBSO-

But this question of the relations of the medieval Church and the medieval State is now merely of academic interest. The best men of that age saw no way out of the anarchy of feudalism, save by means of one or other of the two theories outlined above. Let us suppose that our Lutheran professors were suddenly transported to some region where the conditions were those of the where the conditions were those of the eleventh or twelfth century, and had no alternative but to choose between the imperialistic and the papal theory of government, which would they prefer? The theory of irresponsible tyranny, by divine right, which in the Reformation are tripped all ever Europe or the age triumphed all over Europe, or the theory advocated by the Popes of the responsibility of kings to the people over whom they rule?

Before leaving this subject let me say a word on the dire consequences to humanity—according to the view of the faculty of Mount Airy Seminary—of the temporary papal supremacy in the twelfth and thirteenth centuries. Here Mr. Chesterton had tried for many years to convince himself of the soundness of the purely natural view of the of the ablest living historians of this ness of the purely natural view of the universe and its problems, but has found period, M. Imbart de la Tour, Professor at the University of Bordeaux. program of Gregory's adversaries says M. de la Tour, was "the subordination of the Church to the State, a narrov conservatism, which would maintain the subjection of the hierarchy to the political power, of the religious to the feudal world, with all the abuses that feudalism had brought into exissnould be challenged by those who see in the world only nature and nature's forces. That of course was to be expected, but even they are forced to acknowledge that Mr. Chesterton has written an instructive and illuminating relations. rendered piecemeal by anarchy the plan of a great Christian family; to give to intellectual and moral forces the conduct of ideas, the arbitration of human affairs; to restore to the Church a centre of action and of life as well as centre of action and of life as well as the international and occumenical char-ter it had so nearly lost. He affirmed the superiority of mind * * * he saw the possibility of a reign of jus-tice, and the man was worthy of the work. Glance at the resul's obtained, however dearly purchased with thirty years of struggle, after his death: the crusades, the universities, the development of local and popular liberties. The justification bells, men and women of culture and prominence dinning these in lunatic chorus in the very face of a nation's mean and and the refinements of civilized least, and daring to lift against the monal mean and colors. The justification of Gregory is to be sought in the moral inferiority of his enemies, and in the general progress that followed the energetic reform he undertook," (Questions d'his mean and colors de la color de l eral progress that followed the energetic reform he undertook." (Questions d'histoire Sociale et Religieuse, p. 264, sq., Paris, 1907) Even so uncompromising an enemy of the Catholic Church as Lecky awards a measure of praise to Gregory VII. for his efforts in the cause of universal peace. "The recognition," he says, "of some universal principle of political right, powerful enough to form a band of lasting concord, has always been a favorite dream with statesmen with statesmen respectively. The down and always wither "on Liberty" as follows:

moral law; Dante in the fusion of all European states into one great empire presided over in temporal matters by the Cæsars and in spiritual by the Popes," etc. (Rationalism in Europe, II, 218.) In other words two of the greatest minds of the Middle Age, under conditions which could never possibly be reproduced on this globe, advocated what seemed to each the best means of what seemed to each the best means of achieving general peace and concord among men. The theory of Gregory was probably the only one in his age which could have obtained a meas-

would suppose it suitable to the conditions of modern political life. Constitutions effect now what only the Pope could endeavor to accomplish then, namely, impose an insuperable obstacle against the innate tendencies of rulers towards despotism. Yet so unacquainted are these modern porfessors with the conditions which were the justification of the claims of medieval Popes that they actually dread the possibility of similar claims being advanced by Popes of the future: and this, too, in the face of the clear definition of Pope Leo XIII., in his Encyclical Immortale Dei, of the respective pointing must be put down. I do say by the laws, but even by society, by the press, by religious influence, merely on the ground of shocking the must not visit Holywell street, nor a consensure sake, or and countries must, for heathen times and countries must, for or sather rational expostulation, is admissible against them, but eyelical Immortale Dei, of the respective spheres of Church and State.

appointed the charge of the human race between two powers, the ecclesiastical and the civil, one being set over divine, the other over human things. Each in its kind is supreme, each has fixed limits, within which it is contained, limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right." Both powers, the Pope goes on to say, should work in harmony, one for the temporal the other for the one for the temporal the other for the spiritual destiny of man; "one of the two has for its proximate and chief object the well-being of this mortal life, the other the everlasting joys of heaven. Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature, or by reason of the end to which it is referred, to the the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judg-ment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Cæsar's is to be rendered to Cæsar, and that which be-

longs to God is to be rendered to God."

Here is clearly stated, in language that cannot well be misunderstood, the normal theory of the Catholic Church as to its relations with the State. It was first formulated in the fifth century, by Pope Gelasius I. (492-496), who says that there are "two authorities by which chiefly the world is ruled, the sacred authority of the prelates and the royal power; but the burden laid on the priests is the heavier, for they will have to give account, in the divine judgment, even for the kings of men: thus it is that the emperor looks to them for the means of salvation and submits to them and to their judgment in sacred matters. The authority of the emperor the rulers of religion obey his laws."
(Gelasius I Ep. xii 2; cf. Carlyle, op.

From these two statements of Popes separated by fourteen centuries, it ought to be sufficiently evident that the Catholic Church has no inclination to trespass on the territory of any State. Indeed, she is very well satisfied when she is permitted to attend to her own specific duties, a privilege which Chris-tian States in the past have rarely been willing fully to concede her. Nor need anybody worry himself about the defini-tion of Boniface VIII. to the effect that Jurisdiction of the Pope; all modern Catholic theologians are unanimous in regarding this declaration as restricted to the spiritual order. By the very fact that Boniface was speaking as Pope, that is as head of a spiritual context. that is as head of a spiritual society, the sense of his definition is ipso facto limited to the religious domain.

LIBERTY OF CONSCIENCE. Judging by their letter of expostula-tion, the committee of Lutheran professors assume, as something beyond dispute, that the Catholic Church condemns, among other doctrines, that of Liberty of Conscience. As a matter of fact neither Gregory XVI. nor Pius IX, ever condemned liberty of conscience in its true sense at all, and their anathemas were reserved for a spurious thing on which this title was wrongly bestowed. As Cardinal Newman pointed out long

ago what these Popes repudiated was "liberty of conscience" in quotation in quotation marks. Liberty of Conscience, as the Catho lic Church understands it, is the right of every man to order his life in accord-ance with the law of nature, supple-mented by the law of God, as expressed in revelation. Every human being has a right to liberty of conscience is thus defined. But what the above-named Popes condemned was a very different thing from this; they anathematized the false definition of liberty of conscience of the indifferentists to the effect that every man has a right to do whatever he pleases in disregard of all law, human

manding liberty of conscience in the most comprehensive sense, liberty of thought and feeling, absolute freedom of opinion and sentiment on all subjects practical or speculative, scientific, moral or theological. The only freedom which deserves the name is that of pur-suing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it. Each is the proper guar-dian of his own health, whether bodity, or mental or spiritual." Newman com-ments on this conception of liberty thus: "That is, no immoral doctrines, poems, novels, plays, conduct, acts, may be visited by the reprobation of public

cise in our great cities. Averted looks indeed and silent disgust, or rather rational expostulation, is admissible against them, but nothing of a more energetic character." "The Almighty," says this Pope, "has appointed the charge of the human race"

Will any sane person accept a definition of freedom of conscience such as this? Yet it was just such a definition that Gregory XVI. characterized as a deliramentum. Real freedom of conscience means the liberty to do what is right: no human being is morally free to do what is wrong. And so far is the Catholic Church from condemning the prin ciple that we should worship God in accordance with the dictates of conscience, that her official teaching makes such a course obligatory. Even in the case where conscience is erroneous, it must be followed under pain of sin Here is what a famous Jesuit Busen baum, has to say on this matter, and the example is surely strong enough in its terms. "When men," says this writer, "who have been brought up in heres, are persuaded from boyhood that we impugn and attack the word of God that we are idolaters, pestilent deceivers and therefore are to be shunned as pestilences, they cannot, while this persuasion lasts, with a safe conscience hear us."

In a paragraph of his Encyclical Lib-ertas Praestantissimum, Pope Leo XIII. sums up Catholic teaching on this sub-ject. "If by Liberty of Conscience,' he states, "is meant that every one may as he chooses, worship God or not, it is sufficiently refuted by the arguments already adduced. But it may also be taken to mean that every man in the State may follow the will of God and, from a consciousness of duty and free from every obstacle, obey his commands. This, indeed, is true liberty, a liberty

worthy of the sons of God."

"There is no liberty against public order," said M. Waldeck-Rousseau, order, said M. Watteek-Rousseau, some years ago in the French Chamber. A priest-deputy instantly arose and amended this equivocal utterance thus:

"There is no liberty as against public there is no liberty as against public and the said of the sa order, founded on justice." This statement of the Abbe Gayrand very well defines the attitude of the Catholic Church ; no man is free in conscience to disregard just laws, and no man is free morally to deny that he has duties towar's his Creator.—Rev. M. M. Hasset, D. D., in the Spectator.

CATHOLIC CHURCH AND MATRIMONY.

REV. WILLIAM O'BRIEN PARDOW, S. J., QUOTES EXCLUSIVELY FROM THE BIBLE IN HIS TALK ON CHRISTIAN MARRIAGE.

In a talk about Christian marriage before the Daughters of Faith at the Catholic Club, Monday afternoon, Father William O'Brien Pardow, S. J., began in the Bible at Genesis, quoted

said, "it would answer many questions regarding marriage." He took for his subject the Bible words "it is not good for man to be alone, let us make a help-

"Nothing could be more beautiful than that," said Father Pardow. "A woman is to be a help to a man; not to drag him down, but to lift him up. In the Catholic Church we take it as literally true that woman was made from nan, and to me it seems fundamental, bone of my bone, flesh of my flesh, and the two in one.'

"The Catholic Church puts matrimony on a high plane Woman owes her existence to man, but the man owes his strength to the woman. She is his helper, not a toy to be thrown aside, not slave to do his work, but a helpmeet. "It is not fair to have two systems of

morality. What is wrong for the woman is wrong for the man, and vice versa. After describing the Creation the Bible said that man should have dominion, but it did not say that he should have dominion over the woman. She was on a level with him, and if at first the woman owed her existence to the man, so later the man owed his existence to the woman."

Father Pardow quoted the Mother of

the Maccabees, who, with her sons dying around her; urged them in the face of death to stand for the right and

defy the wrong.

"'Joining a man's heart to a woman's thought,' "he quoted. "And we hear so much about woman's inferiority! That was a wonderful example of strength. Matrimony is God's masterpiece. It is either a sacrament that you cannot touch or it is a mere contract.

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who hopes to hand down his life to others as he is called to do.
"Do you think the woman helps the

man as much as she should? Don't you think many women are selfish? Men are, too. They marry for amusement, or they need social help sometimes. And the woman is untrue to herself and to God Almighty if she does not accept the duties of marriage. If she does not consider herself a co-worker with God in the creation of life she is not worthy of matrimeny. of matrimony.

"And let the woman help the man in-tellectually, and by all means let her have all the intellectual development possible. Does every one know that in the thirteenth century there were women teachers in the Church, women professors in the University of Padua and others?"

CATHOLIC NOTES.

In Sicily, the spared convents, the monasteries, the churches, the schools, the hospitals, and all kinds of public buildings are full to overflowing with

Cardinal Gibbons has been invited by President Roosevelt to be one of the speakers at the celebration to take place at the Lincoln Farm in Kentucky on the one hundredth anniversary of the birth of Lincoln in February.

In their little chapel on Indian Island-Oldtown, Me., the Penobscot Indians, some four hundred in number, attended midnight Mass Christmas Eve. The Rev. James J. Rice, who was the celebrant, also preached a sermon on the meaning of Christmas.

The famous Spring Hill College, one of the oldest Jesuit Colleges in the South, was destroyed by fire on the 18th. There was no loss of life. The college was about seven miles from Mobile, Ala. The loss is estimated at \$55,000, fully covered by insurance.

Mr. Andrew Lang, the noted critic, reviewing in the Morning Post (London) Mrs. Philip Gibbs' translation of George Bertrin'e volume of Lourdes. says: "If we accept the facts of Professor Bertrin (as I do, until they are proved to be incorrect, events occur at Lourdes of the correct,) events occur at Lourdes of the sort, called 'miraculous.' "

On the invitation of the "Popular Deanery Society of Sacred Study, Rev. Charles Coupe, S. J., delivered re-cently two lectures on Papal Infallibil-ity. The meetings were held at Christ Church House, London, and the lectures were followed by a discussion between the Jesuit and the Anglican clergymen, who compose the society.

It may come as a sort of a revelation to many readers to learn that at the present day there are almost two hundred colored nuns laboring on behalf of their own people in the United States. And it may surprise them still more to be told that one of these two orders, the Oblate Sisters of Providence, has been in existence as a community since the year 1829.

The Bishop of Bath and Wells has announced that the amount received in payments and direct promises sufficed, if all the promises hold good, to make up the amount required, for the purchase of Glastonbury Abbey, while the guaran-tees which have been sent in ease of need are sufficient to pay the balance required four or five times over.

Recently at the Corpus Christi Monastery, Hunt's Point, New York City, Mrs. George Merriam Hyde took the vows of a Dominican nun after a vear's novitiate. She will be known as Sister Mary of the Tabernacle. Mrs. Hyde was formerly Violet Buel, a convert, and a sister of Rev. David Hillhouse Buel, S. J., former rector of Georgetown Uni-

It has been estimated that by the abstinence from meat on the fifty-two Frithat the whole country is benefited by the observance of the regulation of the Catholic Church in this respect.

The beatification of the Venerable The beathcatton of the Venerable Joan of Arc will take place in St. Peter's on April 18, 1909. On the following Sundays the Venerable Eudes, the Ven-erable Capillas and the martyrs of China will be beatified. Almost immediately afterwards the Holy Father will solemnly canonize in St. Peter's the Blessed Oriol and the Blessed Clement Hofbauer, of the Congregation of the Most Holy Redeemer.

Rev. J. T. Roche has resigned as a parish priest at Nebraska City, Neb., and has gone to Chicago to be directly identified with the work of the Catholic Church Extension Society of America of which he has been vice-president since its organization several years ago. Father Roche is not only known through his work as a parish priest, as one of the prime movers of the Extension Society, but he has won distinction as a writer of a number of books and as a regular contributor to a number of the leading periodicals of the country. The Bishop of Beauvais, Mgr. Dubois,

has published a canonical decree de-claring miraculous the cure at Lourdes on the 21st of August, I890, of Anna Jourdain, in religion Sister Josephine Marie of the Community of St. Aubin-le-Elbeuf, formerly at Goincourt, in his diocese, who, attacked by pulmonary consumption, when in the ultimate and incurable stage of the malady had re-course to Our Lady Immaculate at Lourdes, and was instantly and entirely cured. It has been established by medical testimony and by the use of the New York, indeed, in relation to suffering and sorrowing humanity!

True, as a nation, America heads the relief lists with magnificently genering man's origin requires constantly

a band of lasting concord, has always been a favorite dream with statesmen and philosophers. Hiddebrand sought it in the supremacy of the spiritual power, and in the consequent ascendency of the sible in the theory of the natural evolution from the lower to the higher.

In fact this whole scheme of explainments with statesmen and philosophers. Hiddebrand sought it in the supremacy of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and in the consequent ascendency of the spiritual power, and philosophers. Hiddebrand sought it in the supremacy of the spiritual power, and philosophers. The agreement that the work of this prevent as follows:

"The appropriate region of human the consequent ascendency of the spiritual power, and philosophers. The agreement that the theory of the natural evolution of the spiritual power. The agreement that the theory of the natural evolution of the spiritual power. The agreement that the theory of the agreement that the theory of the natural evolution of the spiritual power. The agreement that the theory of the agreement that the spiritual power are c

BY MISS JANE PORTER. CHAPTER XXII. CONTINUED.

CAPTURE OF STIRLING. At this explanation, Lady Ruthven gave way to the happiness of her soul, and, falling on the neck of her son, embraced him with a flood of tears. thy father, Edwin! where is he? Did not the noble Wallace rescue him from

Ayr?"
"He did, and he is here." Edwir then related to his mother the affection ate embassy of his father, and the par-ticulars of his release. Perceiving how they were engaged, Murray and requested the lieutenant to luct him to Lady Helen. His guide led him into a gallery, where, letting Lord Andrew into a spacious apartment, divided in the midst by a creen of carved cedar-wood, he point to a curtained entrance—"Within that chamber," said he, is the Lady Helen."

"Ah! my poor cousin!" exclaimed urray; "though she seems not to we tasted the hardships of her Murray; parents, she has shared their misery, I parents, she has shared their misery, I do not doubt!" As he spoke, the lieutenant bewed in silence, and Murray entered the room. The chamber was magnificent, and illumined with a lamp hung from the ceiling. He cautiously approached the bed, fearing too hastily to disturb her, and pulling aside the curtain, beheld a vacancy. An exclamation of alarm had a most escaped him, when, observing a half-open door at the other side of the apartment, he drew towards it, and there beheld his cousin with her back to him, kneeling before a crucifix. She spoke not; but the ferof her action manifested how earnestly she prayed. He moved be-hind her, but she heard him not; her nole soul was absorbed in the success of her petition, and at last, raising her clasped hands in a paroxysm of emotion she exclaimed—" If that trumpet sounded the victory of the Scots, then, Power receive thy servant's of goodness! receive thy servant; thanks; but if De Warrene has con quered where De Valence failed, if all whom I love be lost to me here, take me then to hyself, and let my freed spirit fly to their embraces in heaven?
"Ay, and on earth too, thou blessed
angel!" eried Murray. She started

her knees, and, with such a cry as the widow of Serepta uttered when she embraced her son from the dead, threw herself on the bosom of her cousin, and closed her eyes in a blissful swoon. The impression of joy played about her heart, and the animated throbbings of that of Murray, while he pressed her in his arms, at last aroused her to recol-lection. "My father? All are safe?" answered Murray, forgetting that wh the felt and what he uttered were levend even a cousin's limits—" My uncle yond even a cousin's limits the countess, Lord and Lady Ruthven,

all are safe. Sir William Wallace ?" cried "You do not mention him. I hope

no ill"--"He is the conqueror here!" inter rupted Murray. "He has subdued every obstacle between Berwick and Stirling; and has sent me hither to set

you and the dear prisoners free."

Helen longed to ask whether the unknown knight, from whom she had parted in the hermit's cell, had ever William Wallace. At the probability of his thought of the property of the and there she paused, with an emotion for which she could not account to her-" Of what would my sweet cousin

sell. "Of what would my sweet cousin inquire?" asked Murray.
"Nothing particular," said she, covered with blushes; but do you fight alone in these battles? Did no other knight but Sir William Wallace."

"Many, dearest Helen, many knights joined our arms. All fought in a manner worthy of their leader; and thanks to heaven, none have faller "Thanks, indeed!" cried Heler "Now, Andrew, lead me to my father.

Murray would perhaps have required a second bidding, had not Lord Mar, ir-patient to see his daughter, appear d with the countess at the door of the apartment. Hastening towards them, she fell on the bosom of her father; and while she bathed his face and hands with her glad tears, he too wept and mingled blessings with his caresses. Lady Margazed with a frown on Helen Lady Mar gazed with a frown on freight as she wound her arms around the earlin filial tenderness. "Wallace will behold these charms!" cried her distraced bold these charms!" and then, where ed spirit to herself, "and then, where

As her thoughts followed each other, she darted looks on Helen, which, if an evil eye had any witching power, would have withered all her beauty. At one of these portentous moments, the eyes of Helen met her glance; she started with horror. It made her remember how she had been betrayed, and all she had suffered from Soulis; but she could not forget that she had been rescued; and with the thought, the image of preserver rose before her. At this gentle idea, her alarmed countenance took a softer expression, and tender'y sighirg, she turned to her father's quessighi g, she turned to her lather's ques-tion of how she did come to be with Lady Ruthven, when he had been taught by Lord Andrew to believe she was safe at St. Fillan's.

"Yes," cried Murray: "I saw in a

letter to Sir William Wallace, that you had been betrayed by some traitor Scot from your asylum; and but for the fulness of my joy at our meeting, I should have inquired who the villain was."

Lady Mar felt a deadly sickness her heart on hearing that Wallace was so far acquainted with her daughter as to have received a letter from her and she prepared to listen to what she had expected would bring a death-stroke to her hopes. They had met they wrote to each other. Then, far in-deed had proceeded that communication of hearts which was the aim of her life, and she was undone!

Helen glanced at the face of Laly Mar, and observing its changes, regarded them as corroboration of her guilt. It was conscience accusing her

THE SCOTTISH CHIEFS; of having intended to betrey her daughter to Soulis at Bothwell, and bidding her prepare to hear how, in consequence, she had afterwards fallen into his hands. "If conscience dis-turbs you thus," thought Helen, "let it rend your heart with shame; and per-

haps remorse may follow."

As the tide of success seemed so full for the Scots, Helen no longer feared that her cousin would rashly seek vengeance on Soulis, when he might probably so soon have an opportunity of the making it certain at the head of the army. She therefore commenced her narrative from the time of Murray's leaving her at the priory, and continue it to the hour when she met her father a prisoner in the streets of Stirling. As she proceeded the indignation both As she proceeded the indignation both of the earl and of Murray against Soulis was vehement; and the latter was full of immediate personal revenge; but the earl calmed his nephew's rage. The conscience of Lady Mar varied her cheeks with a thousand dyes, when, as below repeated part of the conversation. Helen repeated part of the conversation with Macgregor's wife, Murray said "Surely that woman could name the traiter who betrayed us into the hands of our enemies! Did she hint Helen east down her eye. Lady Mar saw that she was acquainted with her guilt; and, expecting no more mercy than she knew she would show to Helen in the like circumstances, she rose from her chair, internally vowing vengeance against her daughter, and hatred of all But Helen thought she might have erred from blind affection to her husband; and she determined never to mankind.

accuse her. While all the furies raged in the breast of this guilty woman, Helen answered, "You do not think that Lord Soulis would be so weak as to trust secret of that kind to a servant?" At then hurrying the relation of subsethe countess breathed again; and almost deceiving herself with the hope that Helen was ignorant of her treachery, listened with emotions of another kind, when she heard of the rescue of her daughter-in-law. She saw Wallace in the brave act: but as Helen passed over the most interesting parts of their conversation, and never named the graces of his person, Lady Mar thought that to have viewed Wallace with so little notice would have been impossible; and therefore, without surorise at her first suspicion being en tirely removed, but glad of such a conviction that he and her daughter had never met, she heard Helen say that the unknown chief had promised to join his arms with those of Wallace. Murray looked on Helen with an im-

pression at his heart that made it pause omething had whispered to him, he had never dreamt before, that she was dearer to him than fifty cousins; and while the blood flushed and retreated in the complexion of Helen, as she ran over the circumstance of her acquaintance with the stranger knight, his own emotions declared the secret of hers; and with a lip as pale as her own, he said, "But where is this us; for surely he would have told Wallace or myself that he came from you."

"I warned him not to do so," replied she, "for fear that your indignation against my enemies, my dear cousin, might have precipitated you into your country."
"Then, if he has joined us," replied

Murray, "you will probably soon know who he is. To-morrow morning Sir who he is. To-morrow morning Sir William Wallace will enter the citadel, attended by his principal knights; and in the train you will doubtless discover he man who has laid such obligation all by your preservation. Glad shall I be to have an opportunity of exressing my gratitude."
Helen now learned, for the first time

he cruelties which had been exercised on her father and his family since the capture of De Valence. She had been exempted from sharing them by the fearof Cressingham, who knowing that the English earl had particular views with regard to her, durst not risk offending him by outraging one whom he had de-clared himself ready to protect.

CHAPTER XXIII.

THE CARSE OF STIRLING-WALLACE RE-GENT OF SCOTLAND.

At noon next day Murray received a Snowdon to the ladies of Mar, and to request the earl to take charge of the illustrious prisoners he was bringing to

lace had never met, and clinging to the vague words of Murray, that he had vague words of Murray, that he had sent to give her liberty, called forth every art of the toilet. Lady Ruthven, with the eagerness of a chaste matron in prospect of seeing the man who had so prospect of seeing the man who had so often been the preserver of her brother, and who had so lately delivered her husband from a dungeon, was the first who joined the earl in the great gallery. Lady Mar soon after entered, in all he

Lady Mar soon after the teach and a plumage of majesty and beauty.

The trumpet of Wallace had sounded in the gates, before the trembling Helen could leave her room. It was the herald of his approach, and she sunk breathless into a seat. She was now going to see for the first time, the man whose woes she had so often wept; the m: n v ho had incurred them all for objects dear to her. He whom she had mourned as one stricken in sorrows, and feared for as an outlaw, was now to appear, not in the garb of woe, but arrayed as a conqueror; as a champion of Scotland, giving laws

to her oppressors, and entering in tri-umph over fields of their slain. Awful as this picture was to her gentle nature it alone did not occasion that inexpres which seemed to check her heart. Was she, or the impulses of her heart. Was she, or was she not, to see in his train the young and noble Bruce? Was she to be assured that he still existed; or by

cousin," cried he, "Sir William Wallace has almost finished his business in the great hall. He has made my uncle governor of this place, and has committed nearly a thousand prisoner rank to his care. If you be not expedi-tious, you will allow him to enter the

gallery before you. Hardly observing her face, he seized her hand, and hurried her to the gallery. Her aunt and step-mother only were there. Lady Ruthven sat composedly on a tapestried bench; but Lady Mar was next the door, listening impatiently to the voices beneath. At sight of Helen she drew back, but smiled exultingly when she saw that all that splen-dor of beauty she so dreaded was fled Her unadorned garments have no partic ular attraction to the simple lines of her form: the effulgence of her complexion was gone; and the tremulous motion of her step deprived her of that elastic grace which was the peculia harm of her nymph-like figure.

charm of her nymph-like ngure.

Triumph now sat in the eyes of the countess, and she waved Helen to take a seat beside Lady Ruthven; but Helen, fearful of what might be her emotion. when the train should enter, had just placed herself behind her aunt, v the steps of many a mailed foot sounded upon the gallery. The next moment the great doors opened, and a crowd of knights in armor flashed upon her eyes dimness overspread and nothing appeared to her but an in spot, but was unable to stir, and her recovering senses beheld Lady Mar (who exclaiming "Ever my preserver!" ha astened forward) now leaning on the osom of one of the chiefs. His head as bent, as if answering her in a low oice. By the golden locks which hung down upon the tresses of the countess and obscured his face, she judged it was her dream; but where was he who had delivered herself from a worse fate than With a timid gaze she glanced death? from face to face of the chieftains, but all were strange; and, withdrawing her eyes with a conviction that their search was in vain, in the moment of despair they were arrested by a glimpse of the features of Wallace, and her secret was revealed. In that godlike countenance she recognized the object of her wishes and, with a gasp of surprise, she would have fallen from her seat, had not Lady Ruthven, hearing a sound like the sigh of death, turned round and caught ber in her arms. The cry of her aunt drev every eye to the spot. Wallace relinquished the countess to her husband and moved towards the beautiful and senseless form that lay on the bosom of Lady Ruthven. The earl and his agitated wife followed. "What ails my " asked the affectionate father "I know not," replied his sister:
"she sat behind me. I knew nothing of
her disorder till she fell, as you see."

Murray supposed that she had discovered the unknown knight; and, looking from countenance to countenance, to see if he could discover the envied cause of such emotions, he read ace an answering feeling with that of Helen. Wallace, who, in the pale form before him, saw not only the woman whom he had preserved with a brother's care but the compassionate saint who had given a hallowed grave to the remains of an angel pure as herself, hung over her with an anxiety so eloquent in every feature, that the countess would willing ly have stabbed her in every vein. Lady Ruthven had sprinkled her

niece with water, and as she began to recover, Wallace motioned his chieftain to withdraw. Her eyes opened slowly but recollection returned, and, fearfu of again encountering the face which eclared the Bruce of her meditations and the Wallace of her veneration, to b one, she buried her face in the bosom her father.

Trembling at what might be the co sequence of this scene, Lady Mar determined to hint to Wallace that Hele loved some unknown knight, and, bend ing to her daughter, said in a low voice yet loud enough for him to hear, "Retire my child: you will be better in yo own room, whether pleasure or disa pointment about the person you wished to discover in Sir William's train has occasioned these emotions.

Helen blushed at this indelicate re mark; and raising her head with that modest dignity which only belongs to the purest mind, gently but firmly said, "I obey you. madam; and he whom I have seen will be too generous not to pardon the effect of so unexpected a weight of gratitude." As she spoke, her eyes met the gaze of Wallace. His countenance became agitated, and dropping on his knee beside her, "Gracio "mine is the weight o gratitude; but it is dear and precious t me; a debt that my life will not be able to repay. I was ignorant of all your goodness when we parted in the hermit cave; but the spirit of an angel, like yourself, Lady Helen, will whisper to you all her widowed husband's thanks. He pressed her hand fervently between

his, and left the room.

Helen o ked on | i n with an eye in which the heroic vow of her soul spoke in every beam; but, as he arose, even then she felt its frailty, for her spirit seemed leaving her, and as he disap-peared from the door, her world se med peared from the door, her work as mean shut from her eyes. Not to think of him was impossible; how to think of him was in her own power. Her heart felt as if made a desert; but heroism was there. She had looked upon the heavendedicated Wallace, on the widowed mourner of Marion, the saint and the hero, the being of another world; as such she would regard him, till in the realms of purity she might acknowl-edge the brother of her soul! A sacred inspiration seemed to illuminate her features, and to brace with the vigor of immortality those limbs which before sunk under her. She forgot she was still on earth, while a holy love sat

Lady Mar gazed on her without understanding the meaning of those looks. Judging from her own impassioned feelseeking him exerywhere in vain, that he had perished, lonely and unknown?

While these ideas thronged into her mind, the platform below was filling with the triumphant Scots; and, her door opening, Edwin entered. "Come, door opening, Edwin entered. "Come, door opening, Edwin entered. "Come, door opening in the control of the control of the control of the control of the noble prisoners were put into the name animated face and form of Lady Helen into the rapture of finding herself beloved. Had she not heard Wallace declare himself to be the unknown knight by the control of the noble prisoners were put into the patform the now animated face and form of Lady Helen into the rapture of finding herself below the noble prisoners were put into the patform to the now animated face and form of Lady Helen into the rapture of finding herself below the now animated face and form of Lady Helen into the rapture of finding herself below the now into the name of the now animated face and form of Lady Helen into the rapture of finding herself below the now into the name of a person you already esteem; but how will you regard him, when I tell you who he was?"

brooding on her heart.

who had rescued Helen? was not his heart included in cation? She had, then, heard that love vowed to another, which she would have sicrificed her soul to win!

Murray was confounded; but his re-flections were far different from those of Lady Mar. At the moment in which he found that he loved his cousin above all of women's mould, an unappealable in his bosom bade him crush every fond desire. the chaste transport of a sister, had throbbed so entrancingly against his, was then another;—was become the captive of Wallace's virtues; of the only man whom his judgment would have said deserved Helen Mar! "Well! be in deserved Helen Mar: "Well; be it so!" said he to himself; "if this too daring passion must be clipt on the wing have at least the consolation that it oared like the bird of Jove! But, loveliest of created beings, if I am not to be thy love, I will be thy friend, and live for thee and Wallace!"

Believing that she had read her sent ence in what she thought the triumphant glances of a happy passion, Lady Mar turned from her daughter-in-lay with such hatred in her heart, that she durst not trust her eyes to the inspec tion of the bystanders; but her tongue could not be restrained beyond the moment in which the object of her jealui on Helen, who retired leaning on th arms of her aunt and Edwin, the countess turned to her lord: his eyes were looking with fondness towards the point where she withdrew. This sight aug-mented the tunuit in the breast of his rife: and, with a bitter smile, she said So, my lord, you find the icy-bosomed Helen can be thawed!"

"What do you mean, Joanna?" re-turned the earl; "you surely cannot blame our daughter for being sensible of

"I blame all young women," replied she, "who give themselves airs of unnatural coldness, and then, when the proof comes, behave in a manner as in

elicate as extraordinary."
"My Lady Mar," ejacul ded the earl "what am I to think of you from this How has my daughter behaved indeli eately? She did not lay her head on Sir William Wallace's bosom, and weep there, till he replaced her on her natura illow, mine. Have a care, madam, that I do not see more in this spleen than yould be honorable to you for me to di

Fearing nothing so much as that he husband should suspect the passion which possessed her, she recalled her ormer duplicity, and, with a surprised air, replied, "I do not understand what you mean, Donald." And then turning or Lord Ruthven, "How," cried she can my lord discover spleen in ny maternal anxiety respecting the daughter of the man I love and honor above all the earth? But men do not properly estimate female reserve. Any woman would say with me, that to faint at the sight of Sir William Wallace was declaring an emotion not to be re-yealed before so large a company; a omething, from which men might not

draw the most agreeable inferences. "It is only declared surprise, madam, cried Murray; 'the surprise of a modes and ingenuous mind, that did not expect to recognise its mountain friend in the protector of Scotland."

Lady Mar put up her lip in contempt and turning to the still silent Lord Ruthven, again addressed him. "Step-mothers, my lord," said she, "have hard duties to perform; and, when we think we fulfil them best, cur husband comes with a magician's wand and turns all our

Array your good in a less equivocal garb, my dear Joanna," answered the Earl of Mar. "Judge my child by her usual conduct, and not by an accidental appearance of inconsistency, and I shall ever be grateful for your solicitude. Bot in this instance, though she might betray the weakness of an enfeebled constitution, it was certainly not the

constitution, it was certainty not the frailty of a lovesick heart."

"Judge me by your own rule, dear ponald," said she, "and you will not again wither the mother of your boy with such a look as I just now re-

Glad to see this reconciliation, Lord Ruthven made a sign to Murray, and they withdrew together. Meanwhile, the earl, surrendering his whole heart to the wiles of his wife, poured into her ear all his wishes for Helen; all the hopes to which her late meeting with Wallace, and their present recognition, had given birth. "I had rather have that man my son," said he, "than see my beloved daughter placed on an imperial there?" I had rather have their sons at the head of detachments from their clans to swell the ranks of Wallace.

"I do not doubt it," thought Lady Mar; "for there are many emperors, but only one William Wallace!" However her sentiments she confined to herself; neither assenting nor dissenting, but answering so as to secure the confidence by which she hoped to traverse his designs. According to the inconsistency of the passion that possessed her, one moment she saw nothing but despair be fore her; and, in the next, it seemed impossible that Wallace could be proof against her tenderness and charms. She recollected that he had not, this She recollected that he had been time, thrown her from his bosom when time, thrown her self upon it; he only whispered, "Beware, lady! there are present those who may think my services too richly paid!" With these words, he had relinquished her to her husband; but in them she saw nothing inimical to her wishes; it was a caution, not a repryof; and, had not his warmer address to Helen conjured up all the fiends of jealousy, she would have been satisfied with these grounds or hope. therefore, to break away fro Mar's projects relating to his daughter, at the first decent opportunity she said, "We will consider more of this Donald. I now resign you to the duties of your office, and shall pay mine to our dear Helen." Lord Mar pressed her hand to his lips, and they parted.

Prior to Wallace's visit to the citadel, at an early hour the same morning, a ings, she could only resolve the resplend-ent beauty which shone from the now his hand. Edwin pointed to the name

Wallace turned on him an inquiring

"You have often spoken to me of Sir Gilbert Hambledon."
"And this is he!" interrupted Wal-

Edwin recounted the manner of the earl discovering himself, and came to bear that title. Wallace came to bear that title. Wallace listened in silence, and as his young fr'end ended, sighed heavily. "I will thank him," was all he said; and he proceeded to the chamber of Montgomery. Even at that early hour it was filled with officers, come to inquire after their with officers, come to inquire after their commander's health. Wallace advanced to the couch, and the Southrons drew the only man in Scotland who knows how The expression on his countenback. ance told the earl that he now knew him. "Noblest of Englishmen!" cried Wallace, in a low voice, "I come to express a gratitude to you as lasting as the memory of the action which gave it birth. Your generous conduct to all that was dearest to me on earth, was that night, in the garden of Ellerslie vitnessed by myself. I was in the tree above your heard; and nothing but a conviction that I should embarrass the nonor of my wife's protector, could at that moment have prevented my springing from my covert, and declaring my gratitude on the spot. Receive my thanks now, inadequate as they are, to express all I feel. But you offered me our heart on the field of eth; I will take that as a generous in timation how I may best acknowledge my debt. Receive, then, my never-dying friendship, the eternal gratitude of my immortal spirit!

The answer of Montgomery, by presenting the tender form of his wife and her devoted love almost visibly before him, nearly forced open the fountain of tears which he had buried in his heart; and, rising suddenly, for fear his emotions might betray themselves, he warmly pressed the hand of his English friend, and left the room. In the course of the day, the Southron nobles were transported into the citadel; and the family of Mar removed from the fortress, to take up their residence in the palace

The fame of these victories-the eizure of Stirling, the conquest about sixty thousand men, and the Lord Warden with his late deputy taken prisoners-spread through the country on the wings of the wind. Messengers were despatched by Wallace, not only to the nobles who had declared for the eause by sending him their armed followers, but to the class who yet stood irresolute. But to the chieftains who had taken the side of Edward, he sent no exhortation. And when Lord Ruth-ven advised him to do so, "No, my lord" said he, "we must not spread a snare under our feet. All honest minds will come to us of them elves; and those who are ot so, had better be avoided than show the way by which treachery may effect what open violence cannot accom

pen, but with other views than for the ruin of the cause, or the destruction of Wallace. It was to strengthen his hands with the power of all her kins-men and finally, by the crown which they should place on his head, exalt her to the dignity of a queen. She wrote first to John Cummin, earl of Buchan enforcing a thousand reasons why he should now leave a sinking cause, and join the rising fortunes of his country She despatched her letter by a mesenger whom she had bribed and added, in her postscript, that answer she should hope to receive would be an offer of his services to Sir William

While the Countess of Mar was de vising her plans (for the gaining of Lord Buchan was only a preliminary measure), the despatches of Wallace had taken effect; and, in a very short time after the messengers had left Stirling, the plain around the city was covered with a mixed multitude. All Scotland seemed pressing to throw itself at the feet of ts preserver. A large body of men. brought from Mar by Murray, according to his uncle's orders, were amongst the first encamped on the Carse; and that part of Wallace's own particular band, which he had left at Dumbarton to re cover of their wounds, now, under the command of Stephen Ireland, rejoined their lord at Stirling. Neil Campbell, the brave Lord of Lochawe, and Lord B thwell, the father of Lord Andrew Murray, with a strong reinforcement, arrived from Argyleshire. The chiefs

When this patriotic host assembled on the Carse of Stirling, every inmate of the city turned out to view the glorious sight. Mounted on a riging cover sight. Mounted on a rising ground, they saw each little army, and the em-blazoned banners of all the chivalry of Scotland floating over the lengthened ranks. At this moment, the lines opened and discovered Wallace advancing on a white charger. When the conquerer of Edward's hosts appeared, the delivere of Scotland, a mighty shout rent the skies. Wallace raised his helmet, as, by an instinctive motion, every hand ben the sword and banner it contained.

"He comes in the strength of David! "He comes in the strength of Davidic cried the Bishop of Dunkeld, who ap-peared at the head of his church's tenantry—"Scots, behold the Lord's anointed!" The exclamation struck to every heart. "Long live King William!" was echoed by every follower, and the lords themselves, believing that he who won had the best right to enjoy, joined in the glorious cry. Gailoping up from the front of their ranks, they threw themselves from their steeds: and, be fore Wallace could recover from the surprise into which this salutation had thrown him, Lord Bothwell and Lord Lochawe, followed by the rest, had bent their knees, and acknowledged him to be their sovereign. The Bishop of Dun-keld, drawing from his breast a silver dove of sacred oil, poured it upon the unboaneted head of Wallace. "Thus, O King!" cried he, "do I consecrate, on earth what has already received the unction of heaven!"

Wallace was awe-struck; and, raising his eyes to heaven, his soul in silence breathed its unutterable devotion. Then, looking on the Bishop, "Holy

father," said be, "this unction may but it is not of this world. Rise lords ! and, as he speke, Le self off his horse; and, taking Lord Bothwell by the hand, as the eldest of the hand, "Kneel not to me," cried he, "I am to you what Gideon was to the Israelites-your fellow soldier. not assume the sceptre you would be-stow; for He Who rules us all, has yet preserved to you a lawful monarch. Bruce lives ; and, were he extinct, the blood royal flows in too many noble veins

to defend them; else reason is blind, or the people abandon their own preor the people abandon their own pre-rogative. What we have this mement regative. What we have this m vowed is not to be forsworn. has abdicated our throne; the deserts it: all our nobles slept till you awoke; and shall we bow to men who may follow, but will not lead? No, bravest Wallace, from the moment you drew the first sword for Scotland, you

drew the first sword for Scotland, you ma'e yourself her lawful king!"
Wallace turned to the veteran Lord of Lochawe, who uttered this with a blunt determination, 'hat meant to say, the election which had passed should not be recalled. "I made myself her payming to fight for how forced." not be recalled. "I made in the champion to fight for her freedem, not champion to fight for her freedem, not be champion to fight for her freedem, not be recalled." I made in the champion to fight for her freedem, not be recalled. "I made in the champion to fight for her freedem, not be recalled." I made in the champion to fight for her freedem, not be recalled. "I made in the champion to fight for her freedem, not be recalled." I made in the champion to fight for her freedem, not be recalled. my own aggrandizement. accept the honour with which this too grateful nation would repay my serrice, I should not bring in for which I contended. liberty, the toils of my brave country-men would be redoubled; for they would have to maintain the rights of an unallied king against a host of enemies. The circumstance of from a private station of life enemies. elevated to such dignity, would be felt as an insult by every royal house; and es and friends would arm against us. On these grounds of policy, were I not loyal to the vows of my ancestors, I should repel the mischief you would bring upon yourselves by making me your king. As it is, my conscience, as well as my judgment, compels me to reject it. As your general, I may serve you gloriously: as your monarch, in spite of myself. I should incur your altimate destruction."

"From whom, noblest of Scots?" asked the Lord of Bothwell.

"From yourselves, my friends," answered Wallace. "Could I take advantage of the generous enthusiasm of a grateful nation—could I forget the duty I owe to the blood of our Alexanders, and leap into the throne-there are many who would soon revolt against their own election. You cannot be ignorant that there are natures who would endure no rule, did it not come by the right of inheritance. Jealousies and re-bellions would mark my reign, till even my closest adherents, seeing the miseries and leave the country open again to the inroads of her enemies. These, my friends and countrymen, would be my reasons for rejecting the crown, did my ambition point that way. But as I have no joy in titles, no pleasure in any power that does not spring hourly from heart, let my reign be in your boso and with the appellation of your fellow soldier, your friend, I will fight for you I will conquer for you-I will live

die!'
"This man," whispered Lord Buchan, shows more cunning in repulsing crown, that most are capable of exertion to obtain one.'

"Lye, but let us see," returned the Earl of March, "whether it be not Casar's coyness: he thrice refused the purple, and yet he died Emperor of the

"He that offers me a crown," returned Buchan, "shall never catch me playing the coquette with its charms. rant you I would embrace the lovely mischief in the first presentation." A shout rent the air. "What is that?"

"He has followed your advice," an-swered March. "It is the preliminary trumpet to 'Long live King William the

Lord Buchan spurred forward to Scrymgeour, and inquired where the new king was to be crowned. "We have not yet to thank him for the posession of Scone!"
"True," cried Sir Alexander, "but

did Sir William Wallace accept the prayers of Scotland, neither Scone nor any other spot in the kingdom should "Not accept them!" replied Buchan;
then why that shout? Do the change

lings rejoice in being refused?" When we cannot gain the altitude

of our desires," returned the knight, "it is yet subject for thankfulness that we reach a step towards it. Sir William Wallace has consented to be considered as the Protector of the kingdom, to hold it for the rightful sovereign, under the name of Regent."

Twitching of the Nerves

Became almost unbearable until Dr. A. W. Chase's Nerve Food brought about a cure.

Tapping of the fingers, restlessness eeplessness, inability to control the nerves.
What a story of xhausted nerves is told these symptoms. Nervous prostration

by these symptoms. Nervous prostration and paralysis are not far away unless restorative treatment is used.

The writer of this letter was fortunate enough to learn about Dr. A. W. Chase's Nerve Food and tells his experience for the benefit of other sufferers from diseases of the nerves. of the nerves.

Mr Wm. Branton, Strathroy, Ont., writes:— My nervous system was all unstrung. I could not sleep, had no appetite. strung I could not sleep, had no appetite, my digestion was poor and my nerves twitched. Twenty-four boxes of Dr. Chase's Nerve Fcod completely restored my health. The portrait and signature of A. W. Chase, M.D., the famous Receipt Book author, on every box. 50 cents at all dealers or Edmanson, Bates & Co., Toronto.

DR. A. W. Chase's Nerve Food

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e crown lie with nd who knows how reason is blind, "Aye!" cried March, "he has only taken a mistress instead of a wife; and trust me, when once he has got her into his arms, it will not be all the greybeards in Scotland that can wrest her thence again. I marvel to see how men can be cajoled, and call the deception virtue!" reason is blind, on their own pre-have this mement

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ment.

Serymgeour had not waited for this reply of the insolent earl: and Buchan, answering him, "I care not," cried he: "whoever keeps my castle over my head, and my cellars full, is welcome to reign over John of Buchan. So onward, my gallant Cospatrick, to make our bow to royalty in masquerade!"

When these scorners approached, they found Wallace standing uncovered in the midst of his nobles. With overflowing gratitude, they all thronged around him; and Wallace found a nation waiting on his ned—the hearts of half a million of people offered to his hand. No crown sat on his brow; but the halo

As the near relations of Lady Mar, he received them with courtesy; but one glance of his eye penetrated to the hollowness of both; and then remounting his steed, the stirrups of which were held by Edwin and Ker, he touched the | render her husband no assistance, as she head of the former with his hand:
"Follow me, my friend; I now go to pay
my duty to your mother." "For you,
my lords," said he, "I shall hope to meet at noon in the citadel, where we shall consult together on future move ments. Nothing with us can be con-sidered as won, till all is gained."

The chieftains with bows acquiesced

in his mandate, and fell back towards the time being, so all their energies their troops; but the foremost ranks of those brave fellows, having heard much of what had passed, were so inflamed with admiration of their Regent, that they rushed forward, and, collecting in crowds around his horse and in his path, some pressed to kiss his hand, and others his garments, while the rest ran on his way, shouting and calling down blessupon him, till he stopped at the gate of Snowdon

TO BE CONTINUED.

THE O'KELLY'S REVENGE.

than surrender. He had a mine made underneath the castle. There he English in Connaught. The O'Kelly man's estate they were the te ror of the English in Connaught. The O'Kelly English in Connaught. The O'Kelly disputed every inch of ground with the invaders, and if ever he was in danger of being overpowered by numbers The O'Kelly was equally ready to come to the assistance of his friend, and while they were thus united the English gnashed their teeth in despair, for they could not obtain possession of a foot of ground in the territory of either. But that was all over now. They were bult of their quarrel was that The strife nothing could have

was reduced to sore straits.

This is how the breach had occurred dren unite to uplift her. between them. For a longer period than usual the English had ceased to molest them, and peace and tranquility reigned throughout their territories. The -O'Kelly took advantage of this happy state of affairs to get up a bar-die tourament, for, like all the other Irish chieftains, no matter how fierce and warlike, his martial spirit delighted n music and poetry, and his chief bard, O Duggan, rlways held the place of honor in his household. To the tourna-ment were invited the flower of the Conaught bards, and every chief who had distinguished himself in any way in repelling the invaders. The O'Flaherty,

hrim Castle, one of the seats of The O'Kelly, there was a brilliant assemblage of "chiefs and ladies bright," and venerable bards with picturesque robes "How is it," he asked himself, "that The soul-stirring strains which had power to cheer the spirit of Erin's sons in the darkest hour of their country's it that some senseless quarrel. cheeks glowed, or dark eyes flashed as the minstrel swept the strings.

Each bard had an ode prepared in honor of his chief in which were chron-icled all the valiant and noble deeds which he or his ancestors had done.

Chief bard O'Duggan had composed one for his master, The O'Kelly. In it mention was made of every feat of prowess which had been performed by any of his ancestors from the dim centuries when they had come down from the north and conquered the Firbolgs of Connaught, to the latest battles in which the invader had been repelled. In glowing lines the prodigies of valor which had been done by The O'Kelly at Clontarf, where he had fought as a commander under the great King Brian, vere told. It was a magnificent ode O'Duggan had brought all his genius to its composition, and he had reason to be well pleased with the result.

Soon it would be his turn to recite His eyes flashed with excitement, for he was summoning all his powers to aid

him in fulfilling the great task.

The O'Flaherty's bard—a fair-haired young man of whom nobody seemed to know anything—now stood up to recite his ode. He had just lately been taken by The O'Flaherty into his service, because he was a great musician and knew well the history of the family, which was a great advantage, The O'Flaherty a great advantage, The O'Flaherty said, as he didn't know it himself. When he began to recite his peculiar pronunciation caused people to look at him in gan's consternation to hear the very ode master, without a shade of difference his. You wouldn't have your chief stand except that the hero of every tight was that, would you, Fergus?" except that the hero of every light was named O'Flaherty instead of O'Kelly. In great agitation he whispered the facts to his chief. The O'Kelly protested to The O'Flaherty, but the latter would not of the English themselves."

In leave enough to defend the castle. There is no telling what treachery might be brewing against us by the English."

In less than an hour a force sufficient for the enterprise had assembled out-

be convinced, and took the side of his bard. Careful not to violate the sacred laws of hospitality The O'Flaherty and his retinue were allowed by their host to return home in peace, but from that hour the chieftains were enemies. After the tournament, and when it appeared that there was no hope of their being reconciled, the strange bard of The O'Flaherty disappeared, even his patron did not know whither.

No sooner had it come to the ears of

the English that the two Connaught chieftains who had hitherto so strongly opposed them, were now foes, than they ventured once more across the Shannor and invaded O'Flaherty's territory This movement was wholly unexpected by O'Flaherty. So long had the united strength of himself and The O'Kelly kept their common enemy at bay, that he allowed himself to believe that he was quite safe from aggression. This foolish dream was rudely dispelled. The Engof true glory beamed from his countenance, and checked the arrogant smiles with which the haughty March and the voluptuous Buchan came forward to mock him with their homage. one of his castles on an island in Lough Corrib, with a very small force, and a meager supply of provisions. At the moment his wife was in another of his castles on the mainland, but she could had at her command only a small of retainers barely sufficient for the de

fense of the castle. She was in the literal meaning of the words a valiant woman, and the castle which she held for her lord was strongly situated, so the English were afraid to attack her without overwhelming numbers. This they could not manage for devoted to the destruction of the island castle and the capture of her husband. Again and again The O'Flaherty repulsed his enemies, but day after day the ranks of his small garrison grew thinner by wounds and death, and his small store of provisions was soon well-nigh exhausted. But the most Spartan valor could not enable him to hold out long. The number against him were overwhelming and unceasingly vigilant.

Oh, for the days of his friendship with The O'Kelly. How bitterly he now la-mented that they were over. Not an hour would the Saxon have been before The O'Kelly and The O'Flaherty had been great friends, but they were now mortal enemies. Friendship had existed between their families for generations; as boys they were constantly death he resolved it should be rather

that was all over now. They were ter that was the ruth of their native friends no longer and the immediate reland. Had it not been for internecine O'Flaherty was besieged by the invad-ers in one of his castles on an island in Lough Corrib, and reports said that he was reduced to sore straits.

Lough Corrib, and reports said that he gem of the sea," a destiny which we trust shall yet be hers when all her chil-

The O'Kelly was pacing thoughtfully round the ramparts of his castle of Aughrim. He had just finished examining its defenses, for now that The O'Flaherty had been attacked by the English he felt sure that his own turn would come soon, and it behoved him to see that everything was in good repair and in the best order to repel the invader. His brow was sad and gloomy. Distressing thoughts agitated his mind. Notwithstanding the enmity which existed between them, and which either was too proud to take the first step to pelling the invaders. The O'Flanerty, was too products take the first step to ground to take the first step to grow manner the first step to grow m which the common enemy would

softer emotions were touched, now the martial fire was kindled and bright always weakened us at every juncture, and left us open to the malice of our martial fire was kindled and bright always weakened us at every juncture, and left us open to the malice of our martial fire was kindled and bright always weakened us at every juncture. enemies? These quarrels are more fatal to us than the weapons of the English. We know that our enemies rejoice to hear of them, and yet-"

Here his sad reflections were inter-rupted by the appearance of one of his clansman whom he had sent out that morning to gather what information he could about the movements of the English, and what progress they had made

with the seige. "Well, Fergus," said the chieftain on recognizing him, "what news?"

"The English are in good strength, my chief. They expect to get possession of O'Flaherty's Castle to-morrow or the day after, for the report goes that the food has given out inside the walls, and that the few men who remain alive are reduced to skeletons. Nevertheless their valor has struck terror into the hearts of their besiegers, for they are afraid to attempt to capture the place by assault, and trust the slower work of famine.

"The O'Flaherty was always a brave man. They took him completely by surprise, I suppose?"

"The villians, they do nothing that's honest. Often I feel sorry that you and he are not friends still. It's far-off the English would have to keep if ye were.

allowed his bard to practice such a us, and not by honest fight in the oper fraud on us at the bardic tournament? field. This time, however, they will be eiation caused people to look at him in fraud on us at the bardic tournament? field. This time, however, they will be astonishment, and what was The O'Dug-Why, there wasn't a single famous deed taught a lesson which will be a blow to an's consternation to hear the very ode ever done by an O'Kelly that wasn't put this species of warfare. Have the men down to an O'Flaherty by that bard of ready to march as soon as possible, but

his fraud, and offered no explanation or

apology."
"My chief, there are greater things at stake now than the fame of any clan or number of clans. Our existence as an independent nation is threatened. My advice to you now would be to make was on the English before they have time to make war on you, if not for the The O'Flaherty, for the sake of Ireland.

The O'Kelly was not appry at the clansman giving him advice. He took it as a matter of course. The humblest of his clan was never treated by an Irish chieftain as a serf. He was simply a member of one big family of which the chief was looked upon as the father, and he was free to express his opinion or anything that concerned the welfare of his clan. The Irish clansmen were never servile like the vassals of the English feudal lords, and nothing so astonished the Anglo-Norman invaders as the familiarity of the terms which existed between them and their chiefs.

Scarcely had the clausman ceased speaking than The O'Kelly's son, a fine boy of fifteen, named Kevin, came to tell his father that his father that there was a messenger from the English waiting to see him

inside the castle.

When he and his visitor had exchanged salutations, the latter at once

proceeded to disclose his errand. "I came," said he, "from the commander-in-chief of the English forces west of the Shannon. He has frequently heard of the splendid fighting qualities of your elected. ties of your clan and of your own valor and is most anxious to have you for friend instead of an enemy. If you will become his ally and serve under him you can name your own reward. What wealth or titles you wish for will be

yours. So utterly was The O'Kelly amazed at the proposal made to him that he sat as if transfixed. Was he dreaming, or had the English really dared to ask him to turn traitor to his country? His speechless silence encouraged the messenger, who fondly imagined that he was reflect ing on the advantages which the proposed alliance would bring him, and he proceeded: "The commander-in chies will require from you no difficult or arduous task, though he knows well that the post of honor and of danger is what you like best. A friendly neutrality will meet his demands for the greate part, though it would be well at the encement of the alliance to sho our good-will by some trifling service. Here the visitor paused, evidently expecting the Irish chieftain to speak.
"What would you have me do?" said

the latter in a voice almost inarticulate with passion.

The visitor went on, either not notic-

ing his emotion or putting it down to a wrong cause: "Why, there's that eastle held by the wife of The O'Flaherty with the forces at your disposal you could easily reduce it in a few hours, mostly old and infirm to guard the walls. Her husband's castle will be ours the day after to-morrow at the latest. Then it would be a matter of little difficulty for us to take hers, but if you will volunteer for the task it will win you great favor with the commander-in-chief. "Dog of a Saxon!" said The O'Kelly,

while his eyes blazed with an indign tion which he was utterly unable to cor trol, "was it not insult enough that you tempted me to turn traitor to my cour try without asking me to make war on woman. Go back and tell your master that The O'Kelly is neither a traitor nor a coward, that the Irish never make war women. They leave that to him and hi breed. Begone, I say, and if you ever dare to pollute my castle again with your presence you will never leave it alive. Begone!"

The messenger retreated in hot haste the way he came, nor did he dare look

back until the castle had faded in the

dim distance.
When he had gone The O'Kelly paced up and down the room with an indigna him, had supposed him capanichim, had suppose treachery. He reviewed his whole career, but his conscience upbraided him with no act unworthy of a patriot or man of honor.

"Aye," exclaimed he, "it is their own aseness and not our unworthiness that suggests to them their vile means of conquest. Bribery and treachery and poison are their most potent weapons. God grant that they be not Irish Emerald.

When his anger at the insult which had been put upon him by the English had somewhat cooled, The O'Kelly summoned his trusty clansman Fergus to his presence.

"Fergus," said he when he had come "saw you the English stranger who let the eastle a short time ago, and what think you was his errand? He came from the commander of the English forces in Connaught to bribe me to sell my country. Was that not insult too great for flesh and blood to bear? Fer-

great for flesh and blood to bear? Fergus, muster all the clansmen as soon as possible. To-night I go to the rescue of The O'Flaherty!"

"You do well, my chief," said the clansman; "this is no time for quarrels. All our energies should be directed against the enemies of our country. If I mistake not your messenger was no threaden to me I mot his on his way. stranger to me, I met him on his way out, and he struck me as bearing strong resemblance to the bard who committed the fraud on O'Duggan at the bardic tournament. Their eves were exactly alike, though the hair beard were of a different color-false no doubt.'

"Ha!" said The O'Kelly. "I thought the voice sounded familiar. So this is "How, now, Fergus; would ye have how these English try to compass our me remain friends with a man who undoing by fomenting discord among

"But still The O'Flaherty backed up is fraud, and offered no explanation or pology." side the castle gate, and the flag of the clan bearing the tower and the lions rampart and the words, "Turris, Fortis mihi Deus," embroidered on it in gold was floating over them in the silvery

moonlight. "No! no! not that flag," said The D'Kelly when he saw it. "We are going to help an enemy for the sake of our bleeding country. Let us march under

the banner of Ireland!"

A flag of green with a harp of gold, and the words, "Erin-go-Bragh" was then brought and hoisted aloft. A volley of cheers burst from the ranks. The O'Kelly placed himself at their head, and they marched to rescue an enemy for the sake of Ireland. Well would it have been for our un-

ortunate country if the men of Ireland had always marched under that flag rather than under the banner of clan or

f party.

Meantime The O'Flaherty had been reduced to dire straits. Famine rations scarcely sufficient to support life for another day had been dealt out to the men, and not another particle of food remained in the castle. But the gallant defenders had resolved to die rather than surrender. A haughty summons to the garrison to yield was an swered with defiance, and The O'Fla-herty had his flag nailed to the beam from which it foated over the castle.

The besiegers, knowing the weakne The besiegers, knowing the weakness of the defenders, now prepared for an assault, and O'Flaherty and his gallant few determined to die fighting. The English, fresh and well-fed, and vastly superior in numbers, were rapidgaining ground, when the attention both parties was arrested and the rogress of operations stopped by a hout which rang out in the distance. Gazing in the direction from which it

me, the defenders uttered joyous cries see a friendly flag on the The besiegers were in consternation, and now directed all their efforts towards saving themselves. With wild Irish cries, The O'Kellys came on, seized every available boat, and sur-rounded the castle. Exposed to fire on every side the English could offer no effectual resistance, and were completeannihilated.

After the battle The O'Kelly and The Flaherty embraced like brothers, and all the latter could say for some mo-ments because of his emotion was: "My noble enemy!" There and then they entered into a covenant of eternal friendship, and all the intrigues of the English were never able to break it. Leaving some of his own men with The O'Flaherty in case of a fresh surprise efore he could muster his own forces The O'Kelly now returned home. What was his astonishment on nearing his own

castle to hear the noise and shouts of war. In a fury he rushed on, to find the English storming his ancestral home which was gallantly defended by his young son, Kevin, with the small force which he had so wisely left him. The chieftain made short work of the be-siegers, for he was angered almost to adness by their treachery. It appeared that before the messenge

whom they had sent to bribe the Irish chief had returned, word was brought them that he had set out from Aughrim Castle with an armed band. Thinking that their intrigues had been success ful, they imagined that he had gone to take the castle held by The O'Flaherty' wife, as had been proposed to him. The considered it, of course, a gloriou opportunity of relieving him of his own possessions, for their treachery towards the Irish stopped at nothing; but every-thing, as we have seen, was quite differ-ent from what they had anticipated.

The reason that there is no mention of either of those battles in history is because there was not one of the English left alive to tell the tale, and the Irish were not given to boast of their

victory.

The O'Flaherty was ever afterward one of the fiercest opponents whom the English had in Connaught, and so terrible were the reprisals which he took that the English settlers inscribed over the gates of Galway the following

For long years the two Irish clans offered successful resistance to the in vaders, and there are O'Kellys still in Mayo, and there are O'Flahertys still in Iar Connaught, and they will be there in plenty, when the prophecy of Patrick shall be fulfilled, that "the Saxon shall not have permanent dominion over the men of Erin."—Eleanor F. Kelly in

A HEROINE.

IRISH NUN'S EXPERIENCE IN THE CRIMEAN

The death took place some time ago at the Convent of Mercy, Gort, County Galway, Ireland, of Mother Mary Aloysius, at the venerable age of 94 years. The deceased lady was not only one of the most venerable members of the splendid Order of Mercy, but she also had a career of a most varied and



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Does it not seem more effective to breathe in a remedy to cure disease of the breathing organi than to take the remedy into the stomach? It cures because the air rendered strongly anti-septic is carried over the diseased surface with every breath, g ving prolonged and constant treat



emarkable character, and displayed all through her long life an amount energy and resource, courage and de-termination which stamped her char-acter as being in many respects above ordinary. The most notable event of her long life, was her labor amongst the stricken troops in the hospitals during the Crimean War. In recent years Mother Aloysius devoted herself to work in Galway which, though it did not attract such widespread attention, bore such abundant and lasting fruits in her own lifetime that she will long be remembered by the young generation in South Galway, who are indebted to her for the wonderful progress that has been made, not only in the better organization of teaching work, but for the great development of industrial training that has been effected in latter years.

APPEAL OF THE WAR OFFICE. The English War office, seeing how useful and acceptable to their country men were the French Sisters in the hospitals of Constantinople, virtually applied for sisters. Sister Mary Alosius, in her little book, says that when application was made by the vicar-general of Dublin—the archbishop was osent-to the convent at Carlow for volunteers, she believes the whole community offered to go. "The appeal for the east," she writes, "no Sister of Mercy could resist, and highly privileged did those deem themselves were chosen for the enterprise. hospitals were represented as filled with the dead and dying. The trenches were filled with the stark and stiffening corpses of many a frozen warrior; no food save the vilest could the brave men procure, very often no medicine, no attendance. Reports of the condition of the wounded at Alma, September 20th, and at Inkerman, November 1st, 1854, horrified the humane and wrung tears from the tender-hearted. Neither linen or lint could be found to dress their gaping wounds; orderlies were their only nurses." The French did not suffer in this way. They summoned their Sisters on the first appearance of sickness, and the questions were con-stantly asked, "Are there no such nurses in England? Can the women do nothing for us in this fearful emer

gency ? The nuns started from London on The nuns started from London on December 2, 1854, having been said farewell to by Dr. Manning, afterwards the great cardinal. From Marseilles they sailed in an old French ship called the Egyptus, "crammed with cavalry for the seat of war," and had some very stiff weather in the Mediterranean, and for a time were in great danger. At Athens two Sisters of Charity visited them on board. One was Irish!-"a great and unexpected pleasure.'

NOT WANTED AT SCUTARI. At last they reached their destination, after a most memorable and exciting voyage, to find that they were "not wanted at Scutari." The war office, it appears, had made a mistake in sending the gates of Galway the following words: "From the ferocious O'Flaherty good Lord deliver us!"

Whereupon there ensued a struggle to induce the applicant to relinquish her made them welcome. At length the incompetent war office authorities found room, and they began their noble work. Sister Mary Aloysius was sent to one of the cholera wards, and she gives a most heartrending description of what she

saw there.
"The cholera was of the very worst type," she writes, "the attacked men lasted only four or five hours." And at last doctors and all attending "seemed to be getting paralyzed, and the order lies indifferent as to life or death. An orderly officer took the rounds of the wards every night, to see that all was right. He was expected by the order lies, and the moment he raised the latch one cried out: 'All right, your honor.' Many a time 'I said all wrong!'"

The little volume is full of interesting reminiscences. A Catholic soldier sent She told him she had for his sister. worse cases to look after—he did not happen to be very bad, "All I want to know, ma'am," he said, "is, are you one of our own Sisters of mercy from Ireland?" "Yes," I said, "your very "God be praised for that!" was own.
his reply.
TERRIBLE EXPERIENCE.

Sister Mary Aloysius was afterwards, with some others, sent to Balaclava, where all the nursing, day and night, was to be done by them. Here they had ome terrible experiences.

"In passing to the wards at night we

"In passing to the wards at night we used to meet the rats in droves. They would not even move out of our way. They were there before us, and were determined to keep possession. As for our own hut, they evidently wanted to make it theirs, scraping under the boards, jumping up on the shelf where our little utensils were kept, rattling varnywhere. One night dear Sixter M. everywhere. One night dear Sister M Paula found one licking her forehead she had a real horror of them. Sleep was out of question. Here one of the nuns died, and was buried in the hills Miss Nightingale attending the funeral and joining in the prayers said by one Write today for my Free Home Eye land joining in the prayers said by one of the three present. Another sister and full particulars how to obtain a pair of my handsome ten karat rouped Spectacles that an about a force sufficient for the enterprise had assembled out.

Write today for my Free Home Eye and joining in the prayers said by one of the three present. Another sister also died, and was greatly honored by the whole army, of all sections and grades. Finally, the survivors reached home after nearly two years of glorious for the enterprise had assembled out.

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

Aloysius, in 1897, was presented by Queen Victoria with the decoration of the Red Cross and asked to go to Windsor to receive it. But, in a very beautiful letter, she excused herself in not being able, at her age, to make

WIT AND HUMOR.

A parent who evidently disapproved corporal punishment wrote the

"Dear Miss: Don't hit our Johnnie We never do it at home except in self-

"The difference between a glass of water and a subscription bill," says the St. Louis philosopher, "is simply that the water will settle if it's allowed to

"All you need, professor," said the doctor, cheerfully, is a tonic in the shape of fresh air." "What is the shape of fresh air?" asked the patient.

Husband.-"Our little boy is sick, loctor, so please come at once.

Physician.—"I can't get over much under an hour." Husband.—"Oh, do, doctor! You see my wife has a book on "What to Do Before the Doctor Comes," and I'm so afraid she'll do it before you get

Into a general store of a town in Arkansas there recently came a colored man complaining that a ham which he had purchased there was not good.

"The ham is all right, Zeph," insisted

"The ham is all right, Zeph, Insisted the storekeeper.

"No, it ain't, boss," insisted the negro. "Dat ham's shore bad."

"How can that be," continued the storekeeper, "when it was cured only last week?"

The dark scratched his head reflects. The dark scratched his head reflect-

tively and finally suggested:
"Den mebbe it's had a relapse."

"Football!" growled the angry father. "Ugh!" "But surely," said his friend, "your son won high honors in football at his

"He did!" grimly assented the father.

"First he was a quarter-back-

"Then a half-back—" Then a full-back—"

"And now—what is he now?" "Now," roared the father, "he is a hunchback !"

A short time ago in a certain town in the South of Ireland a lecture was being

given on the evils of drink.
"Yes," said the lecturer, "alcohol has ruined our country and has slain its thousands, but when has bright, clear, cold water caused the death of any-

And from the back of the audience a gruff voice answered:

"When he couldn't swim." The lecturer gave it up as hopeless.

A Philadelphia woman, whose given ame is Mary, as is also the name of her daughter, had recently engaged a domestic, when, to her embarrassment, she discovered that the servant's name, too,

was Mary,
Whereupon there ensued a struggle
to induce the applicant to relinquish her Christian name. For some time she was

rigidly uncompromising.
"Under the circumstances," said!the lady of the house, "there is nothing to do but to follow the English custom!and call you by your last name. By the way, what is it?"

"Well, mum," answered the girl dubiously, "it's 'Darling.'"



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that is used.

this letter was fortunate about Dr. A. W. Chase's itells his experience for er sufferers from diseases. ranton, Strathroy, Ont., rvous system was all un-not sleep, had no appetite. not seep, had no appetite.

ras poor and my nerves

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pletely restored my health,

and signature of A. W.

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THOS. COFFEY, L.L.D., Editor and Publisher. sement for teachers, situations wanted, etc. each insertion. Remittance to accompan

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

Ottawa, Canada, March 7th, 1900.

UNIVERSITY OF OTTAWA.

LONDON, SATURDAY, JANUARY 30, 1909.

JOHN WYCLIFFE.

was John Wycliffe. The lecturer was trite, more highly colored with imaginain tone than warranted by an over estimated man. Englishmen hold up Wyeliffe as the reformer of the monasteries, the first English translator of the Bible and the forerunner of the so-called reformathe Canon's lecture: these are also the points which we propose to examine as most sacred obligations. briefly as our space will allow us. We think, however, that when Canon Hague speaks of Wycliffe College, Toronto, as a monument of John Wycliffe's name and work he exceeds all moderation in his affection for his Alma Mater. Some things, which like turning points in history, the lecturer, if the reports are correct, forgot to mention. The first was when Wycliffe, a secular priest, was dislodged from his wardenship in Canterbury Hall at Oxford, and the former incumbent Wodehall replaced. This so angered Wyeliffe that he made an onslaught upon the friars. Concerning these religious orders Lingard says: "They had been established in England for more than a century; and by their erity of the new orders awakened the sults of this diabolical net-work. and similar views he formed an association which he termed a society of they did practise strict poverty, were never amenable to authority, and went up and down the country exercising their functions without license. The coarseness of Wycliffe's invectives and Wycliffe was summoned before the primte be silent and set free. Throughout

not the first English translation. There human nature to evil purposes and ing their sweetness in the open air. is a play upon the word English, for the hypocritical methods. Catholics are Wycliffites know very well that in England there had been many versions of the Scriptures. Up to Wycliffe's time the language had hardly been English. In Anglo-Saxon and in Norman times the Bible had been translated and put as far as possible, in the hands of the people. Few could have them, for printing was not yet invented, and copying was expensive and difficult. Wycliffe translated the Bible in order to give a chance for private judgment, so that by attacking the clergy on the one hand and with the other holding out an open Bible to a discontented democracy he succeeded only too well in his policy of destructive criticism. Wycl ffe used both weapons, the attack upon the temporalties of the Church and the translation of the Bible -with telling effect. The nobles looked with envy upon the ecclesiastical gatherings. They were flattered by an appeal to their private judgment. They were encouraged with the thought that it was their sacred duty to take away the possessions of the wicked clergy and enjoy them themselves. If they did not enter into this rest they did not harden their heart against the seductive voice. They prepared the way for their children to do it when the lust of a wicked king would give them a leader who was not forthcoming in Wycliffe's time. The connection with Luther is with the exception of a few points, more remote than his admirers would wish. He was a priest of the Catholic Church. Whenever his doctrines were questioned this was his starting point. He maintained seven sacraments, believed in the Mass, and inculcated the doctrine of purgatory. If he disapproved of indulgences it was not on account of the doc Some young people in and around trine, but of the practice as calculated London will soon be full of information, to enrich the clergy rather than inat least if ministerial efforts count for crease devotion. He never violated his anything. Not long ago the Irish charvows as did Luther; he never abandacter was the theme. This last time it oned his Church entirely; nor did he stray away in the errors of justification Canon Hague. Much of the lecture is by faith. Erratic, fanatic and disobedient he undoubtedly was-heretical and tion than history and far more prejudiced extreme too: for his heresies were many: he was never anti-Catholic. His attempts to reform were characterized by condemning innocent and guilty alike. He made no discrimination. He excused his course by holding the most tion. These were the three points of indefensible theories; and in trying to correct Ismall abuses he undermined all

A WARNING.

We received the other day several otices issuing from the old country, warning people very strongly agains ome whom they call vagrant sects These style themselves by various names-names, which straw-like, indicate their foul trend and purpose. They are decidedly cosmopolitan, for human na ture is much the same wherever it roams. They traverse all nations, calling themselves "Free Church Evangelists, no sect, no connection with the Mormons," and other aliases of a despicable and suggestive character Their aim is to ensnare, deport and enzeal, piety and learning, the usual con- slave unlearned and ignorant young comitants of new religious institutions, girls. That is enough; it is not neces had deservedly earned the esteem of sary to enter into further details. We the public. The reputation and pros- quote one paragraph showing the rejealousy of their rivals, whom Wycliffe taken from the notice of the overseers joined for personal reasons. He at- of the poor in Ipswich, Suffolk, England tacked their life of poverty, maintaining "We have seen letters from some of that it was repugnant to the precepts of these girls, which describe their pain the gospel. By degrees he diverted ful experience abroad. No words of his invectives from the friars to the ours are sufficiently strong to describe whole body of the clergy. The Pope, this horrible work, and in the interests the prelates, the rectors and curates of all we strongly and earnestly warn came in for his fierce tongue. Like parents and children to avoid these so most fanatics he magnified one virtue called preachers as they would The beyond all fairness. Every clergyman | Most Deadly Plague." In commenting was bound, said Wycliffe, to imitate upon this unfortunate admission we are our Saviour in poverty as in virtue. slow to take advantage of our neighbors By falling into sin, the clergy forfeited misfortunes. It is sad to think their emoluments. In such cases it be- that the simple are entrapped and that came the duty of laymen under pain religion is the snare employed. It is of damnation to vit hold their humiliating to know that any can le tithes and to take from them their pos- found so base as to hide the most tersessions. In order to disseminate these rible villainy under the mask of ranting hypocrisy and misplaced confidence. There is another view to take of it "poor priests," These, even though The business from basement to garret and from agent to warning officer is thorough specimen of the lax discipline or complete want of discipline in sectarian church work. Any knave may show himself with white choker and a large the refractory conduct of his irrespon- Bible; he will be welcomed to the pulsible colleagues aroused complaint, pit of the village meeting-house. If he has an unkind word to say of the Cathoate and the bishop of London-warned lie Church and the Papacy, so much it amongst others could not fail to elicit the better. It is the best testimonial his career the clergy, who were the he could present at Inswich and other target for his attacks, showed a calm places nearer home. He will play his out of the Catholic Church. The Holy moderation strangely in contrast with game all right. There is no one really Name Society is not of yesterday. Wycliffe's own unrestrained flerceness, responsible to question his right of Quietly and unostentatiously it has been From the clergy he passed to doctrine, preaching. He has just as much right working for nearly three hundred and and renewed the Albigensian heresies. as any one else. If these itinerants fifty years. It was known only lately in His theories were calculated to arouse cheat and deceive their fellow sectarians this country. No sooner was it estaba spirit of discontent and bring all the whole system is to blame. It is one lished than it won its way amongst our authority, both Church and State, into of the many evil consequences arising own people and received praise from contempt. Never a man of moderation, from the complete want of authority Wycliffe when challenged or brought to and discipline in Protestantism. The trial denied the accusations or quibbled wonder to us is that much more deceit proclaiming their strength from the masonry, not striking any one or putout of them. Too much has been made is not practised so open is the system to

not by any means so fearfully exposed. They look to their Bishops-and they look not in vain-for protection against the wolf in sheep's clothing.

A PROFESSOR ON DIVORCE.

One of the professors of Cornell Uni-

versity, which is situated at Ithaca, N.Y., spoke the other day to a Bible class. His subject was divorce. His conclusion was, to say the least of it, strange and anomalous. This he based upon vital statistics from the New York Health Department. If any man's moral horizon be the outposts of such figures we pity his hearers. Here is his conclusion: "I do not think that it can be demonstrated that there has been a lowering of morals in this country due to the increase of divorce, nor do I believe the popular opinion that the de sire of A. to marry C. is the usual reason for A. desiring a divorce from B. is true. This Professor who bears the name of Willcox makes out an exceedingly poor case. Divorce is unlawful, contrary to the institution and law of Christ. "What God has joined together let no man put asunder." All the statistics Professo Willeox can gather will not change the evil nature of divorce. When a couple enter into marriage relation they enter it for life. The illegality of divorce is the essential and sufficient reason of its nmoral character. Nor are the conseuences of divorce less to be deplored. so far as woman is concerned, or the children, or the home itself, nothing is so demoralizing. Divorce makes woman a mere toy of passion and sacrifice on the vooden altar of lust, that generation which might be a nation's hope but whose absence is its desolation. Many have tolerated divorce. The Cornell Professor is, in our limited reading, its first apologist. It is a poor cause to defend, nor is the cause to be congratulated upon the position the Professor takes. As to the case which he gives he ought not to think people judge it as he does. It hardly affects the act of divorce that A.'s wish to marry C. precedes his separation from B. The divorce and the re marriage are two different things. But our Professor is too poor a moralist and depends too much upon worthless statistics to be a guide to follow or a judge to decide these points. In the sare manner he considers that because re-marriages after divorce are not shown authority and made rebellion and theft on the whole to be more numerous than marriages of one party after the death of the other, therefore divorces count for no more than a marriage of a widower or of a widow. It is not the re-marriage after divorce which is the point. It is the dissolution of the marriage tie which constitutes the unlawfulness and immorality of divorce. It is a misnomer to call it re-marriage any way. No man can bring into his home a woman to supplant his living wife. No woman can go out from her home, her husband still alive, and take up with another. The act of separation cannot include the dissolution of the tie. Professor Willcox cannot fail to see the evil that must fall upon the guilty individuals as well as upon the nation, whose unit the family is, when divorce receives even negative encouragement. There i another sentence in the report with which we close. The gentleman says: "From the time of the Protestant reformation all the countries of Christen dom have been involved in a movement in the facilitating or at least winking at divorce so to speak." Not all countries only some. Let that go. We do not look for exactness from Professor Willcox after reading these few sentences

the whole moral code.

Winking at such ethical questions as

divorce is a novel method of upholding

the morals of a people. Professor Will

cox in his lecture was surely winking at

HOLY NAME SOCIETY IN TORONTO Few associations are more unobtrusive and few attract greater attention than the Holy Name Society. Its purposes are so purely reverential and spiritual that fault finding is out of question and all criticism silenced. The man who would not encourage a society banded to stop blasphemy and the taking of Ged's Holy Name in vain is, fortunately for the race, seldom found and never heard from. By far the greatest majority hold, theoretically at least, respect for the name of the Supreme Being. A society with the simple aim of practising this great virtue and of encouraging commendation except from those few who think that no good whatever can come outsiders. The numbers upon its rolls house tops. The fragrance of such flow- ting any secret society out of existof his translation of the Bible. It was "nwatchful neglect and so prone is ers cannot always be kept from spread-ence.

Parochial organization may move along undisturbed and without noise. When many parishes unite then is shown the strength of union. This was the case with the Holy Name Society in Toronto, on the Feast of the Holy Name, when all the parochial societies marched from their own churches to St. Michael's Cathedral. It was a great sight. Two thousand three hundred men were there, filling the great cathedral to the doors, Old and young, professional and business men, artisans-all classes - met from the city parishes where their silent reverence and their prayerful reparation had for many years been praise and atonement to God. They came out on the fine winter day and the Church's Feast and the zealous Archbishop's call. They heard him discourse in impressive

which they were pledged. "Thou shalt not take the name of the Lord thy God in vain," the verse from Exodus xx., 1, was the Archbishop's text "The command does not say God's shall never be taken. vainly. Perjury is an insult to God, but not the great sin of the even perjury i not the great sin of the country. Our great sin is cursing, swearing, by blaspheming and profaning the holy Name of God. In the Old Testament days such was sin so great that the sinner was ordered to be st to death. It is not so by the New Test ament's law of love, and yet as the great writers tell us blaspheming is a sin be-

man who has a spark of faith, of manliness in him, will not commit it. "It is an unreasonable sin. What ppense has the blasphemer? The thief, the drunkard, the libertine, the have a sort of bestial joy. Even Judas eggived 30 pieces of silver for his act of petrayal. But the blasphemer has even less, and vet he betrays the name of God. He deliberately loses heaven and merits hell.

side which all others seem trifling.

His Grace pointed out that beyond being unreasonable it was a sin of ingratitude to a merciful Father and of intruthfulness.

"You men," he concluded, " are banded together in the interests of decent eech and the defence of God's name and your society has the approval and

The ceremony concluded with Bene diction of the Blessed Sacrament which was given by Vicar-General McCann. Two elements conduced to form the real importance of the celebration. These were the number of those present and more especially the earnestness of all. Nothing could be a greater moral force than over two thousand men aking constant reparation to God for sins against His Blessed Name. What must be the strength of the Catholic Church throughout the land within whose broad boundaries the same quiet work goes on and the same praise and prayer ascend to heaven. Amidst the hard bitter things so often said against the Church it is consoling to turn to ser ices such as that of St. Michael's Cathedral and find a chosen legion gathered around their Archbishop, heed less of all else and mindful only of life' most important duty-the seeking o God's Kingdom and the keeping of His Holy Name.

SECRET SOCIETIES.

This was the subject of a paper at a

ministerial association meeting at Twin

City lately. A Rev. Mr. Clemens,

missionary for the U. B. Church.' the author. He may have treated the question most exhaustively, or, on the other hand, he may not. The press re port is too meagre to form an opinion. As far as the few sentences show we ar really eager for more. His stand as far as it touches upon Free Masonry is ound and the only one tenable. Whilst," said Mr. Clemens, "we are ngaged in moral reform, why not dig down deeper and take hold of some of hese organizations and institutions of this kind and put them out of existence?" Why not? For the very simple reason hat Protestantism petted secret society ethods and nursed the tigers until the ery mother and the whole brood, feeling their own strength, insisted upon having the house to themselves. Divided Protestantism cannot compete with united lodges. We admire Mr. C's candour : ve agree with him. But he is merely threatening the in-flowing tide. He is right also in condemning Free Masonry as anti-Christian. He stood alone in all his. His fellow-ministers shrewdly anounced that the Association held no uch view. What has the Catholic Church to say for the stand she takes in he matter of secret societies, and more particularly masonry? The Church may not have put them out of existence. She has with all the strength of her ower taken her children away. She eeps no secret from these children, nor does she wish them to be oath-bound. As a principle an oath bound society is wrong-a weapon which has too often Seath will be rated as blunderers. It is wrought evil to State and Church to serve the good of either. This discussion is postponed in order that the question may be broadened out, or in other the schools to use the unnecessary "u," were not known. There was no need of words, be less pointed, not naming but when they go into the big world

PRESS REPORT.

Some time ago the associated press dispatches started the rumor that the Holy Father had visions. It was stated that the venerable Joan of Arc had appeared to him and had consoled him concerning the religious future of France. Some of the newspapers, not satisfied with the meagre insinuations, filled up the details with the imagination of poets and the malice of enmity. They did not enquire and could not wait. The Montreal Daily Witness never resists a temptation of the kind. It threw itself into the breach with all the courage of a knight trysting with a shadow. The poor Pope had no vision of course. What difference did that make to the Witness? He was busy about Joan of Arc any way, he is going to canonize her without asking forcible language upon the sin against the matter-he is the Pope. That is enough—nothing else is wanted to rouse the ire of the Witness. This time the unfortunate sheet is no better, no worse than usual. History is ignored, religious big try fostered and truth abandoned. As a matter of fact our Holy Father never had a vision in his life. We did not refer to the report before because we wished 'to have Rome's account of the thing. Rome, as we fully expected, denies it in toto, and concludes its paragraph : "If there is one thing more than another which the anti-clericals do not like in the character of Pius X., it is his direct, matter-offact way of looking at and judging things." When the Holy Father does have a vision the press will not know about it.

> IN THE CITY of Brooklyn the Catholies have put up a strong fight against objectionable literature and immoral pictures. Mr. Edward Feeney, National President of the American Federation of Catholic Societies, has denounced them in strong terms and asked that the Brooklyn branch of the Federation lend its support to the efforts of Anthony Comstock to have a law enacted that the guilty parties may be punished. We do not suffer from this evil in Canada to the same extent as do the people of the United States. It may ' that the characterless money hunters who engage in this execrable business have a well-grounded fear that Canadian law will handle them without gloves if they overstep the bounds of propriety. Many of the moving picture shows are entirely unobjectionable, but we have seen pictures of which this cannot be said, and with which the police would be justified in dealing. Sad to relate the immoral play is not put out of existence from want of patronage. Many time distinctly immoral representation in the opera houses are patronized by people in full dress who desire to be known as leaders in the social circle.

A REMARKABLE SAMPLE of the ex

priest turned up lately in New York. For business purposes he wished to be known as the Rev. Mr. Siani, one who had seen the light and retired from the Catholic priesthood to join one of the charge of abducting Juliette Testa, a Christ's flock committed to his keeping, N. J., he admitted that he was not ordained by the Roman Catholic Church as a priest, although he had posed for three years as such. Siani was dis charged by the court, and he and Miss Testa were sent to the City Hall in the custody of a detective to secure a marriage license. The marriage was performed by Ald. Smith in the presence of the girl's father and mother. We pi'y the girl and the girl's parents. What can be her future when married to such a person. He may, it is true, lead a fairly good life, and make a good husband as the world goes, but there is small hope for such an outcome. The ex-priest business seems to have almost entirely collapsed. In this part of the world we have not had a visit from one of these traders in Protestant credulity for many years.

THE LETTER "u" has been the cause of much controversy in some of the Toronto papers. It seems that Dr. Seath and Dr. Goggin, heads of the Department of Education, desire to bring us back to the old English way of spelling certain words from which the "n" has been dropped. With these gentlemen it seems to be a very objectionable proceeding and a reflection upon the mother country on the part of Canadians to adopt the American and reject the English custom. Judging by the opinions expressed by some of the most promin ent men in the country, including the teachers comprising the Ontario Educational Association, Dr. Goggin and Dr. unfortunate that these gentlemen have put themselves in such a ridiculous posioutside of England and Toronto, they will find they are out of touch with the custom generally prevailing.

THESE ARE NOTABLE WORDS of Bishop Conaty before the Newman Club of Los Angeles:

"I have learned the lesson of rugged citizenship upon the hillsides of Massa-chussetts, and I have learned what it is to be free. God bless the country that has endowed me with its citizenship, and when the day comes for me as Catholic to vote, it never comes for m to ask what a man's creed is that happens to be on a ticket that is presented to me. The only question is, tegrity of character and the ability to reaform the duties of the office? And to me. The only question is perform the duties of the office? do not care whether be is a Jew or Gentile, I will vote for him for President of the United States if the ticket of the party I believe in.
My Catholic faith draws no line at the creed of any man, and my American character demands that no man draw which I give to every man, that which the constitution guarantees to me as my right—the allegiance which I, the permission from the Witness. And Catholic, pay to the Church of which I even if he were doing nothing at all in am a member—is the allegiance of the

The Los Angeles Citizen, commenting on this utterance, declared it the noblest ever spoken by man. It would be well were it committed to memory by those patriots who think that anything that is got from a government is well got, unless they are found out, and who only too often cast their votes for one whose success will mean personal profit to themselves, and whose character is not above reproach.

THE REV. JOHN J. PRESTON, of St. Law rence's church. Weehawken, New Jersey, recently drove to all the saloons in the lower part of that town on Sunday and asked the proprietors to shut up their bar-rooms. He said he would continue this work until all these places of business were closed on the Lord's day. It is against the law in that place to keep open bar-rooms on Sunday, but it seems as if the law-makers are unable to enforce their decrees. The influence of the good priest is a mat'er of general discussion. From the better class of citizens comes to him unstinted praise for his efforts to have the authority of the law respected. "What I wish to see," he said in a sermon the other day, " is a clean government and a conscientious and efficient police department.' We may be thankful that we have a different state of things in Canada. The men who kept a secret entrance to their bar-rooms on Sunday have been so severely dealt with by the magistrates that they now find it more profitable to obey

BY THE DEATH of Rev. Father Daniel O'Connel, the priesthood of the Province of Ontario has lost one of its most distinguished and estimable members. He had been pastor at Douro and later at Ennismore, but for the past sixteen years chaplain of St. Joseph's hospital, Peterborough. At the time of his death he was seventy-four years of age and had been a resident of Peterborough county for about forty years. Father O'Connel was a native of Ireland and came to Canada at the age of twenty. He was educated at Regiopolis College, Kingston, and Laval University, Montreal. A good priest has been called to his eternal home. His noble work for sects. Having been arrested on a kind and ardent care of that portion of will, may we not hope, lead him to a igh place in the Kingdom of that Master Whom he has served so well.

> RIGHT REV. MGR. MEUNIER, V. G., administrator of the diocese of London, has issued an order to the pastors tohave a collection taken up by them in aid of the sufferers by the Italian earthquake. This is a most timely action on the part of the Vicar-General and we trust a whole-hearted response will be given his request.

Convert Wilbur in Rome.

Says the correspondent of a New York paper: "I was walking with a gentleman from Chicago yesterday when we met the students of the American Ecclesiastic college, and stood for a moment to watch them pass. My companion suddenly gave an exclamation, and I saw his eyes resting on a man in the little group, older than the others, but dressed, as they were, in black robes with red sashes and pipings. The student was no other than Russell J. Wilbur, the late brilliant a chdeacon of Chicago, the well known musician and scholar, whose turning to Catholicity caused such a commotion in Episcopal circles. Mr. Wilbur has taken up his quarters at the American college and ives as the other students do. A serious project is on foot to open a house here for converts who desire to enter the priesthood. They usually come to the eat of Catholicity, and there seems no for them, as it is considered not quite expedient that they should enter colleges where the students are all under twenty years of age, while the converts are usually mature men.

Home a Haven of Rest.

Christian women, when your husbands and sons return to you in the evening alter buffeting the waves of the world, let them find in your homes a haven of rest. Do not pour into the bleeding wounds of their hearts the gall of bitter words, but rather the oils of gladness and consolation. Be fond of your homes. Make them comfortable. Let peace and order and tranquility and temperance abound there. Cardinal Gibbons

SEBASTIAN DE LI IST AND R BEAUTY IN T The Correo E markable conv taken place in S remarkable cure

poet, Sebastian has, for years, b of the most radi the Cid. His the work of the and Spain, but I that of the school free-thinkers of contributor i Italian to the tions of Europe. correct, facile a the equal of h ge has bee humanity which existence of a G upon religion style was most subject matter deathly of any Of course clamor of prai hearing constant

Julio Camba

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REMARKABLE CONVERSION IN SPAIN.

SEBASTIAN DE LUQUE, NOTORIOUS ATHE IST AND RADICAL WRITER, SEES BEAUTY IN THE CATHOLIC CHURCH.

The Correo Espauol, a secular paper The Correo Espanol, a secular paper of Madrid, brings an account of a remarkable conversion which has just taken place in Spain. The subject of a remarkable cure is the famous Spanish poet, Sebastian de Luque. De Luque has, for years, been an atheist and one of the most radical writers in the land of the Cit. His postry has ranked with remarkable cure is the famous spanish poet, Sebastian de Luque. De Luque has, for years, been an atheist and one of the most radical writers in the land of the Cid. His poetry has ranked with the work of the greatest poets of France and Spain, but his philosophy has been that of the schools of Haeckel and other that of the schools of Haeckel and other that of the schools of Germany. He has been that of the schools of Germany. He has been that the transfer of the schools of Haeckel and other that of the schools of Germany. He has been that the transfer of the schools of Haeckel and other that of the schools of Germany. He has been that the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and other than the transfer of the schools of Haeckel and the transfer of the schools of the sch that of the schools of Haeckel and other free-thinkers of Germany. He has been a contributor in Spanish, French and Italian to the leading radical publica-tions of Europe. His style is eminently correct, facile and elegant, and his prosethe equal of his verse, but his whole message has been the coming of a new message has been the coming of a new humanity which would not recognize the existence of a God or of any law founded upon religion of any sort. While his style was most classic and artistic, his subject matter was considered the most deathly of any Radical writer in Europe.

Of course there was great Liberal clamor of praise for him and he lived bearing constantly the hosannas of and his constant of the commandment is should say, and what I should speak.

change was at hand. Suddenly a committed of his success he was structed and affection of the two years he was structed and affection of the two years he was structed by participation. The leading physicians of Spain, such men as Rovira, Semprund Garden, Olano, Cervera, Veymut, and fanally the great specialist, Mariani, treated him, but all retired, saying his participation of the practically alone in No. 18 in Princess Hopital in Santiago. He was only twenty-nine years of age, but pick and nearest week. Affect a morbit and nearest week. Affect a morbit practically alone in No. 18 in Princess Hopital in Santiago. He was only twenty-nine years of age, but pick and nearest week. Affect a morbit and nearest week. Affect a morbit practically alone in No. 18 in Princess Hopital in Santiago. He was finally let be comes before the end.

While he lay there, a Sister of Character and the process of the safety of the sister of the safety of the safety

ity passed through the hospital and began a conversation with him, pitying his youth and hopeless condition. She finally said to him, without knowing his personality: "Senor, may I ask you a favor?" "You may, Sis.er," he replied. She then told him that there was soon to be celebrated the feast of the Biessed Virgin of the Miraculous Medal, and asked him to join with her in a novena for the cure of his infirmity. At first he scoffed at her proposition, but finally agreed with her that it could do no possible harm. The novena was begun and his suffering increased. On the eight day it seemed that death would ensue at any mome t. The famous Mariani was again brought in, but, noticing his respiration, said that death might occur at any moment. Later he lapsed into at any moment. Later he lapsed into

day there was another change. The un-conscious man awoke with a cry, declar-ing that he was sourd and well. He arose and, to prove his recovery, got up and walked about the room in the presence of several who had been attracted by his cry. The doctor was called, and after an examination, declared that he was completely cured. From that moment to this, Sebastian de Luque, has lived in complete health and not only his bodily health perfect, but he has a firm belief in and hope in Christ. He declares that hereafter his poems and all his other works shall be dedicated to the cause of Christ and in honor of the Virgin of the Miraculous Medal, who has given him back health of soul and body. ence of several who had been attracted

The prominence of De Luque and the emarkable character of his cure, have make the incident create a sensation

INCONSISTENCIES OF A NEW YORK PREACHER.

least some learning and mental training can mount the pulpit and pour forth words and phrases that defy comprehension. Is it because vacuity of thought has become the desire of the

which the Rev. Dr. Aked, pastor of the Fifth Avenue Baptist Church of New York City, delivered recently and unless the morning paper had taken the care to tell us that both had the same author, we would have been led to be-lieve that one was delivered by a Christian preacher while the other might have come from the exponent of any sect that denied the spiritual authority

what is God? Is He a Deity Who de-stroys life or is He helpless to prevent calamities, or does the good in such calamities overbalance the harm? No adequate answer to these questions can be received from the intellect. We have not the faculties sufficient to frame o comprehend an answer to them. But the intellect is not the only nor the highest faculty for apprenending God. If a man feels the spirit within him then catastrophies will not lessen his faith in God." "No, land is so great, so pure, so free as not to need to pray, Lord God of Hosts, be with us yet, lest we forget,

st we forget."
With this we find little fault, though

From this text the New York preacher, we know not by what laws of exegesis or common reasoning, attempts to prove that Christ taught the multitudes "As one having authority, not by authority."

Just where the distinction comes we cannot possibly see, but admitting a distinction without a difference, we need only to refer to a few places in the New Testament to show beyond all question that Our Blessed Lord taught men by virtue of the power and authority which He received from the Father, so that the taught not only a common reasoning at Chambly Hall, near Montreal and then at St. John's College, Fordham, from which institution he was graduated. After work in the preparatory seminaries of New Jersey he was elevated to the priesthood on January 16, 1848. On March 3, 1868, he was made Bishop of the diocese of Rochester, and on the 12th of the following June he was elevated to the episcopate. Thomas F. Hickey, as condition in the sught not only as a condition of the college. For the Ambly Hall, near Montreal and then at St. John's College, Fordham, from which institution he was graduated. After work in the preparatory seminaries of New Jersey he was elevated to the priesthood on January 16, 1848. On March 3, 1868, he was made Bishop of the diocese of Rochester, and on the 12th of the following June he was elevated to the episcopate. Thomas F. Hickey, as condition in this regard appear to be well of the priesthood on January 16, 1848. On March 3, 1868, he was made Bishop of the diocese of Rochester, and on the 12th of the following June he was elevated to the episcopate. Thomas F. Hickey, as condition in the received from the Father, so that the taught not only the properties of the Church, in refusing the Church, in refusing the Church astrony which institution he was graduated. After work in the preparatory seminaries of New Jersey he was elevated to the priesthood on January 16, 1848. On March 3, 1868, he was made Bishop of the diocese of Rochester, and on the large that the preparatory seminaries of New Jersey h

accept and believe His teachings.

To show the error of Dr. Aked's state ment, we quote these few places from the New Testament: "If anyone will not believe Me, let him believe the works that I do, for they give testimony of Me that the Father hath sent Me." Again in St. Lohn we read in Mether I. in St. John we read: "He that despiseth

style was most classic and artistic, his subject matter was considered the most deathly of any Radical writer in Europe. Of course there was great Liberal clamor of praise for him and he lived hearing constantly the hosannas of such free-thinkers as Cristobal de Castro, Julio Camba and Zamacois. Yet a change was at hand. Suddenly in the midst of his success he was struck down by paralysis, to which were attached an affection of the heart and congestion of the prain, and for two years he was stretched

has badly confused right and liberty and God and that of man. This New York preacher is supposed to be the exponent of the principles held by his Baptist con-gregation; it is to preach their faith that he assumed the office of their spiritual pastor. But from these two liscourses it appears that Dr. Aked is ar from consistent in his teachings, that he does not represent the sect which supports him and even gives one a sus-picion about his sincere belief in the divine mission of the Founder of Chris-

EFFECTIVE TRAINING OF PRIESTS.

An emphatic tribute to the superior training of the Catholic priesthood as compared with the ministry of the Protestant churches is that which proceeds from the pen of Dr. Henry S. Pritchett, former president of the Massachusetts Institute of Technology and now president of the Carnegie Foundation for the dent of the Carnegie Foundation for the
Advancement of Teaching, in an article
on "Professional Education" in the Outlook. Dr. Pritchett says:
Much has been said in recent years of

Loose thinking and vague expression seem to be the dominant characteristics of the Protestant pulpit. As one Protestants. Many explanations have reads the excerpts of the various sermons been given of this tendency. No doubt to which congregations have listened many factors have a share in the result with more or less patience one is forced to repeat, "words, words, words," It is really astounding that men of at least some learning and mental training are some learning and mental training to be some learning and mental training are some learning are some learning are some learning and mental training are some learning church depends on the quality of the re-ligious leadership of its preachers. The efficiency of this leadership is low. In thought has become the desire of the pulpit orator has really nothing to say, no definite message to impart and therefore seeks to hide the poverty of his ideas under a torrent of meaningless words?

We have just read the two discourses

We have just read the two discourses doctors of their villages, these men concern themselves with chronic cases and specific remedies, while the great problems of the moral health of their communities go untouched.

The old Mother Church has pursued a

more far-sighted policy in this matter than the majority of her daughters. She requires of all her priests a long and severe training. Ho ever one may criticise the kind of education which Speaking of the recent catastrophe in Sicily at the Harvard Congregational Church on Sunday morning, the New York divine said: "We are led to ask which forms part of it, the wisdom of the requirement is unquestionable. To it is due in very large measure the enormous moral power of the Roman Catho-lic Church throughout the world, par-ticularly among the great masses of working people in the cities, where Pro-testantism has been so markedly ineffect-

To be just to our Protestant ministers a very worthy body of men, by the way it seems to us unfair to hold them re-sponsible for the failure of the Protest-ant church. Nor can this failure be due ant church. Nor can this lander between in our opinion "to the low standards of admission;" equally mistaken is the opinion that the success of the Catholic priest is due to his "severe training" or to any human cause or agency. Dr. With this we find little fault, though to any human cause or agency. Dritchett, therefore, in the above expressed far more accurately: we quote it, however, in order that our readers may compare it with the utterance of Dr. Aked on Sunday evening. Preaching in Appleton Chapel, Harvard, he took for his text Matt. vii., 29: "He taught them as one having authority."

History and the respective for his text Matt. vii., 29: "He taught them as one having authority."

Pritchett, therefore, in the above expressed lopinion seems to us to be as far astray as was the versatile and elocation. The matter than a success of the Church to its human wisdom. Are Protestants deficient in wisdom? Have we not the testimony of the Independent.

Sacred Heart Review.

BISHOP McQUAID DEAD.

HEAD OF THE DIOCESE OF ROCHESTER SUCCUMBS.

Bishop of Rochester.

An Archbishop's Stories.

Speaking at one of the London Euch Archbishop Bruchesi told two stories one of a sister bringing her negligent But aside from this, the Pope and the priests come to us as sent by Jesus Christ: "Go teach all nations brother back to the frequentation of the sacraments by telling him that she would fast until he went to communion, and behold, I am with you all days, even to the consummation of the world." To ignore this cause of the priest's success and replying to his argument that she would starve herself to death by asking him if he was not starving himself into a worse death by his a sence from the holy table, with the result that he and of the success of the Church is willfully to close one's eyes to the truth, and to the only reasonable explanation of the phenomenon which Dr. Pritchett and thousands beside him observe. promised he would be at the altar rail

next morning.

The other story was in reference to altar servers. In Paris, the Archbishop said at the Basilica of Montmartre, his Mass was served with devout care, by a man of seventy-five, who thanked him for doing him the honor of allowing him to serve Mass. "He was a soldier," said Surrounded by many priests in his parish, and without pain, Right Rev. Bernard J. McQuaid, Bishop of Rochester, died on January 18th after an eight month's illness, at the episcopal residence in Rochester. The 17th was the sixty-first anylogorous of the Rightley's priest-first anylogorous of the Rightley and the Archbishop, "who had fought for the Holy See and for France, and commanded Canadians as well as Frenchment of the Rightley and the Archbishop, "who had fought for the Holy See and for France, and commanded Canadians as well as Frenchment of the Archbishop, "who had fought for the Holy See and for France, and commanded Canadians as well as Frenchment of the Archbishop, "who had fought for the Holy See and for France, and commanded Canadians as well as Frenchment of the Archbishop, "who had fought for the Holy See and for France, and commanded Canadians as well as Frenchment of the Archbishop of the Holy See and for France, and commanded Canadians as well as Frenchment of the Holy See and for France, and commanded Canadians as well as Frenchment of the Holy See and for France, and commanded Canadians as well as Frenchment of the Holy See and for France, and commanded Canadians as well as Frenchment of the Holy See and for France, and commanded Canadians as well as Frenchment of the Holy See and for France, and commanded Canadians as well as Frenchment of the Holy See and for France, and commanded Canadians as well as Frenchment of the Holy See and for France, and commanded Canadians as well as Frenchment of the Holy See and for France, and commanded Canadians as well as France, and c

AT DEATH'S DOOR

Doctors had to give her Morphine to ease the pain

Five boxes of "Fruit-a-tives" Cured Her

For seven years I

Every Owner of a Peerless Incubator and Brooder gets the Free advice and help of the Peerless Poultry= for-Profit Club and a chance to compete for the \$5100.00 in Cash Prizes







The Peerless Poultryfor-Profit Club offers free advice and help to every Canadian farmer

VERY Farmer in Canada should raise poultry.

You will never realize what big money there is in this department of your farm until

It has been estimated by an authority that the value of the table-poultry and eggs produced by Canadian Farmers during the year 1908 amounted to \$25,750.000.

Yet the supply was not sufficient to meet the demand.

You should get your share of this noney. You can if you raise poultry right -raise poultry under the advice and with the help of the Peerless Poultry-for-Profit

Every Purchaser of a Peerless Incubator every one who owns a Peerless Incubator now becomes a Member of the Peerless Poultry-for-Profit Club without paying one cent and is entitled to advice and help absolutely

This advice deals with every problem that may come up in poultry raising and is given by experts who are raising poultry now and making money out of it.

The first step towards becoming a member of the Peerless Poultry-for-Profit Club, is to write for our Booklet "When Poultry Pays." Write for it to-day and start raising poultry right-profitably.

The Peerless-the most successful Incubator because it is built to suit Canadian conditions and climate



E who make the Peerless Incubators are closely allied with the largest and most successful poultry farm in the Dominion -the Poultry Yards of Canada, Limited.

It was raising poultry on this farm looking for every means to make it more successful more profitable, that induced us to produce the Peerless Incubator.

We tested every incubator on the market -gave each one a thorough and careful trial.

Not one of them came up to the standard which we were looking for. The best United States machine failed because they were not built to suit Canada's climate. The Canadian incubators were mere copies of obsolete United States mac ines-built to sell, not to

So we built the Peerless Incubators and Brooders out of the knowledge and experience which actual poultry raising in Canada taught us Write for our Booklet . When Poultry Pays"-It tells the whole story.

Why don't you try for one of the 103 Cash Prizes which we offer Canadian Farmers?

WE want to help the Farmers of Canada raise more poultry and make more money out of it.

We want them to investigate the Poultry Department of their farms and see what big money they can make out of it if they go about

For this reason we offer 103 prizes to the Farmers of Canada who meet with the best results in poultry raising.

The Prizes are as follows:-

First Prize \$100.00 Second " \$50.00 Third \$25.00

Ten prizes of \$10.00 each, Twenty prizes of \$5.00 each, Twenty-five prizes of \$2.00 each and Twenty-five prizes of \$1.00 each, making a total of \$510.00

Professor A. G. Gilbert Chief of the Government Poultry Department at Ottawa, has kindly

consented to act as judge and when the winners are decided upon the names will be published in this journal. This competition is open to every owner of a Peerless Incubator.

Write to-day for full particulars of the

We ship the Peerless Freight prepaid.

LEE Manufacturing Co., Limited, 634 Pembroke St. PEMBROKE ONTARIO, CANADA

FIVE-MINUTE SERMON.

Fourth Sunday after Epiphany. THE INGRATITUDE OF CHILDREN.

We are all debtors, brethren, for we all have some accounts to settle up. There are debts we shall never be able to redeem, debts that are just, pressing, and lasting as long as we are in this life. Such, for instance, is the debt we

The fact of His having created us, of having brought us out of nothing, of having given us immortal souls imaged after Himself, would alone put us under the gravest obligations to Him; but what is that compared to the debt we owe God for having redeemed us at a name-less price, by nothing less than the Precious Blood of His own beloved Son; and, furthermore, what is all this in comparison with the debt we owe God for our sanctification, for the priceless comparison with the dest we consider the priceless gift of His Holy Spirit dwelling within us, breaking away the mist of error and ignorance that clouds our intellect and hides from our vision the eternal truth; that gift that endows us with strength and fortitude, with the courage that comes from conviction, with the power that makes us triumph over every weakness, every unruly passion, every snare of our enemy the devil, over every thought, word, and action that makes us unworthy of sonship with God, brotherhood with Christ, and the heritage of an eternal crown?

This debt, dear brethren, is in ger eral obvious enough; but, while we re-cognize it, how often do we find in our experience that men neglect, and shan fully neglect, debts that are dependen on and derived from the debt they owe Almighty God; men who neglect debts that are as grave and binding as those which are due to the God from Whom they are derived !

Now, brethren, if there is any injustice in this world more flagrant than all others, more worthy of condemnation and detestation, more certain of the visitation of God, it is this: the neglect of our duty to our parents. "Owe no man anything." Do we owe them nothing? Do we not owe them much? Is there a time in our lives when that debt is not binding?

Ah! dear brethren, and what do we see in the world about us? Ingratitude the vice of monsters, forgetfulness of ties that are nearest, dearest, and holiest. Young men, growing up into adult age, who, in their vain seeking after become so blinded to duty, debased in their appetites, so complet ly transformed into the incarnation of selfishness, as not only to disregard the aw of God, but the very instincts of their parents to satisfy their mean and

The ingratitude of children to parents is a crying sin of our times. Let us be alive to it. Let the young men and women of our day remember that they are bound to satisfy these grave and serious obligations; that they are not to heedlessly put themselves into any state that will debar them from redeeming the debts they owe, from recompensing for all the care, toil, and money expended

"Owe no man anything." Ta'e heed of this warning also, all you who con-tract debts without the slightest hope of paying them; see to it that the clothes you wear, the food you eat, the pleas-ures you indulge in are paid for; see to it that they are not purchased by the labor and money which belong to others. You who live in fine houses, who keep your-

himself a good conscience.

THE PREACHER ATTENDS.

The Wheeling mission band has bee extremely busy during the past month. Father Stravens gave a series of three missions respectively at Rowlesburg, Nowburg and Terra, Alta. Father Swint was busy near Parkersburg. After a few days' rest at their headquarters, the Apostolic House, in Parkersburg, they proceeded, by way of Marietta, to Churchtown, Ohio.

Notwithstanding threatening weather and bad roads, we had a splendid open ing of the mission on Sanday morning. It was a grand thing to see people gathering from all sides, some strolling over the fields, some trudging through the mad along the roads, others borne in vehicles of every description. By actual count thirty-three buggies, spring wagons, etc., were lined up along the road during Mass. The attendance was gratifying throughout and more than three hundred confessions were heard. This was our first venture outside the diocese. It was a pleasant experience. People and pastor gave us royal hospit-

On Saturday morning Father Swint on Saturday morning Father Swint was obliged to leave for Ronceverte, W. Va., where he opened a mission on the following Sunday morning. Father Stravens remained and closed the mission at Churchtowa, then followed lowed to Ronceverte, where a two we mission will be given, one for Catholics, the other for non-Catholics.

Few people, I suppose, know we have a New England in West Virginia, but we It is situated about twelve miles south of Parkersburg, consists of one store, a school house, a Baptist church and a half dozen houses built on nearl adjoining corners of as many farms There are two Catholic families practi cally in the place, and a few others in the neighborhood that ought to be. sad accident in one of the Catholic fan lies brought the place to the attention of the Farkersburg clergy, and arrange ments were made to have Father Swins of the Diocesan Missionary Band, thold a mission for non-Catholics. W first tried to procure the Baptist church, but failing in this, we made arrangements

for the school house. The mission was well advertised by means of posters. On the first night about seventy-five On the first night about seventy-five were present, all but six or eight non-Catholies. Father Swint took for his subject the "Divinity of Christ." The people were highly pleased. It was the first time many of them heard a priest. On the second evening the room was packed, and people were gathered in the little hallway and outside about the windows. There must have been a the windows. There must have been a hundred and fifty, and this number continued throughout the week. Two per-sons were crowded on the little benches intended for one child, and boards were laid on benches to furnish seats for others. The subject on Monday evening was "Confession." The people, especially the leaders of the Baptist Church, were again highly pleased, and the next day everybody argued that they also had some kind of confession in their churches. Tuesday, respectively. day evening the subject was "purgatory." The missionary says that this s the subject that nearly always takes best; here the leaders of the Church were displeased, not that Father Swint said nothing to displease them, but they did not like the doctrine itself. When asked why not, they could give no answer; one lady, prominent in the church, could but say, "Well I just was never taught that way. I was always taught that there were only two places." That night this same lady with several others stayed up till after 12 arguing religion. Two or three of the leaders quit coming. However, in the general attendance there was rather an increase than a falling off.

About the middle of the week the question came up of our service collid-ing with the regular church services ing with the regular church services there, as it was the Sunday for the minister to be there. He was to have service Saturday and Sunday evening. Father Swint agreed to lecture a half hour later on Saturday, if the church would have its services a half hour earlier and promised to be through be-fore his lecture would begin. When the preacher arrived on Saturday afternoon they must have decided in their ousiness session not to fight us, and agreed to the arrangement for the services. The preacher had the largest crowd that night, I suppose, that he ever had; and when they were through hey came over in a body, preacher and all, to the school-house. The subject was the "Church and the Bible." The breacher was almost the first to reach or a book after the lecture, and did so with the expression, "I must have one of these books," uttered with great emphasis. He was back the next day to the closing lecture with all the leaders

Music throughout the week was fur nished by the choir of the Baptist Church, led by one of the deacons of the church.—The Missionary.

WHY I AM A TOTAL ABSTAINER

Every man endowed with even modest attainments is expected when the occaion demands, to give a reasonable ac will not be out of place, on an occasion of this kind, to answer the question "Why I am a Total Abstainer." To m t was startling to see on every side ives wrecked by the curse of strong lrink. Men whom I knew to be loved and admired; brilliant examples of a fty standard of life, had fallen from high estate to the lowest condition of / degradation. Some of these men I had loved for their honest, whole-souled, rugged ways, But, alas! what a change was soon to who have in the houses, who deep yourselves in costly array, who deny yourselves no pleasures, however extravagant, take heed! Whose money pays for it? Can you stand up and with a clean heart proclaim that this is honest? As time, but the truth must out, sooner or You sit here to day, do the words of the later. And, oh! what a heart-rending Apostle offer no rebuke to you, do you thing it was to the poor simple folks Aposte one no results to you, do you not feel their sting?

O brethren! let us be sparing in our debts; let us owe no man anything. The man without debts exalts himself in the graded, and oh, how fallen! It is a sad condition from many points of view. There are relatives who are heartbroken; superiors sorely crushed with disappointment; good, honest people

must bear the brunt of it all in sneers and ridicule. And then the scandal given to the weaker brethren. I saw several such cases in my short ex-perience of social short comings. Innuperable were the cases of a like disorder recounted to me by others. It began to dawn upon me that I was by no means immune from the terrible curse. It was ngines of salvation into engines of destruction and wreck a host of souls. I did not feel that I was in any proximate langer, in fact, I had a dislike for intoxi-Whisky tasted like some burning fluid Why, then, did I take the pledge? I had the possibilities of the past nd of the future. Of the past, I do not know the records of my ancestors. I realize full well that we of to-day bear

our bodies the penalty of ancestral folly. Heredity is not sneered at to-day by men in a position to know the sub-ject. There is a possibility that in my system lies latent the vice of intempernce which but awaits a little fanning to ourst forth into a flame and paralyze my vill, making me as truly degenerate as he most chronic drunkard it has been my lot to see. To prevent such a possi-ble catastrophe I mounted the water But that is only one of the

pasons I have to give.

THE INFLUENCE OF EXAMPLE. It is a dangerous thing for a man to peak disparagingly of externalism in eligion. Provided a man is consistent in his relations with his brethren and exhibits a well-marked spiritual character, an external expression of his piety provided it be not made ridiculous by

TOBACCO HABIT

LIQUOR HABIT

sult Dr. McTaggart, 75; Yonge mada.

singularity or excess, is indeed neces-sary to keep alive the spirit of piety in himself, and also to edify those with whom he comes into contact. We are all unconsciously influenced by the ex ample of those among whom we constantly move. There is a good deal of a child in every man, and the child is essentially imitative. A man who is firm in his adherence to total abstinence, in all seasons, will in no small degree help to encourage others to practise temperance or abstinence. An any rate he will check by his example possible excesses. The consideration is one that can not overlooked by any man engaged in the work of saving souls. CONSTRAINED BY CHARITY.

Let us look at it from the point of view of charity. Some of us have a jaundiced, theoretical view of charity that produces few practical results among ordinary flesh and blood. I may endure the shortcomings of Alonzo Robinson to the point of heroism, because deep down in my heart I have a sneeking regard for that worthy; but how do I stand in my relations with Uriah Deadhead? Oh! I endure his short-comings too, but how parsely veiled is my contempt beneath all my manifestations of charitable tol-eration! How different would not world be if we extended the same whole - souled, loving toleration and kindness to the Uriahs as toleration and kindness to the Uriahs as well as to the Alonzos! Our Blessed Lord discussing the same subject one day, scored the Jews for their wrong conception of charity. He said: "Why take credit for a kindness done to one whom you love? Even the heathens do this. But I say to you, Love one another even as I have loved you." Charity to be the start of the said a brother in Christ is therefore another strong motive impelling me to be an abstainer. I know full well that the cup which cheers to-day might very easily be the vessel of hell's malice to-morrow Am I then by example, or by a treat, to be one of the contributing factors to possible profligacy, or perhaps whole-sale destruction of souls? Surely, this is another reason to induce me to take

the pledge.

Did you ever hear a man say, I can take a glass and let it alone? Every drunken outcast in the universe at one time said the same thing, even when in his heart he felt the fetters encircling his mind and will, dragging him down to the level of the dumb beast.

When the silent voice whispered, Let it alone, don't risk it — well, I took the hint and that is another reason why I am an abstainer.-P: T. A. L,

BOSTON.

The following words of Archbishop Connell, spoken to New England Catholics at the Boston Catholic entennial, have the true missionary "The Catholic opened the door of this

stern enemy of his and entered—entered and took his place, and stayed. His lodgng was far from comfortable, for he cam ninvited and unwelcome. He well knew the suspicion which followed him -well realized the antipathy which rrounded him. It was a double antipathy. The Puritan had for the Catho lic of any country little love. For the French and Irish Catholic there was the added enmity of the race. And yet ft was precisely the French and the Irish Catholic who knocked at his door, or, rather entered silently, fearing to announce his advent. He was a hunted exile, this Irishman, poor child of a wronged nation. The sneer and the frown were no new things for him. He had lost heavily in the fortunes of war, but he knew his nation's history and loved even more than his life or his fortunes the faith of his fathers. He had felt the bitterness of persecution for his fidelity. But he was a human being: he had a right to live, and live

"The Puritan has passed; the Cathof by his fathers. The little church of Boston has grown and expanded into one of the most prosperous and numerous provinces of the Christian world. with tears has grown into a might tree. The virtue, the strength, the beauty were all in the seed—the faith of Christ never fails to flourish when there is air and light enough and liberty to grow. Per-secution but impedes it only for a while —and even while it impedes its blossoming, only strengthens the roots and invigorates the sap. The first pastor of Boston well knew this when h o his little church the name of Holy

" Between the Puritan and the Catholie in the beginning lay a dreadful gulf. To begin even to understand the true soul of things which happened dur-ing the past century that gulf must be explained. Until a bridge has been





thrown across that chasm, still very deep, even if growing happily narrower, this people of New England will never live in perfect concord. The first step in the remedy of an ill is the admission of its existence. And if there is a place where this holy endeavor for har-monizing hearts is fitting, it is this place, the mother-church of this whole Province, and there is one upon whom that duty would seem to rest more than upon any other, it is upon the Metro-politan of the greatest religious body in New England.

"The child of the emigrant is called to fill the place which the Puritan has left. He must learn to fill it worthily and well. And from the story of his father's struggles he must take to heart two salutary lessons—to keep his faith undimmed and his charity unquenched. The charity of the Puritan was for his own only—the charity of the Catho-lic must be for all. The Puritan failed because he planned only for himself. The Catholic must broaden his love to embrace all as Christ did. He will not fail. The Puritan frowned upon the coming of the stranger, and then wondered at the estrangement which fol lowed. Beware of a like grave fault yourself towards those who now enter your gates. Your Church is Catholic—so let your charity be also.

"No obstacles of ignorance of our

faith nor antipathy to race must diss high before us Catholics ton and New England as it did upor the banners of Constantine when the Church came forth from the catacomb to take her rightful place of glory and triumph among all tribes and peoples. The procession has started; the march towards our duty here, not merely to ourselves, but to our surroundings, must proceed. God wills it—our country demands it. Let the dead past bury its dead; but not all the past is dead.

THE BLESSING OF THROATS.

On February 3rd, of each year the Church celebrates the feast of St. Blasius, Bishop and Martyr. As fifteen hundred years have already gone by since this great and holy man lived and died for Christ, we see how ancient is the custom of invoking him in throat troubles; since, so far as we can discover, the practice has been uninter-rupted since the time of his death.

This custom originated in the prison where Blasius was confined on the charge of professing Christianity. While awaiting sentence his brethren the Christians, had recourse to his prayers and always with the happiest results.

Among others who came to solicit his olic remains. The city where a century ago he came unwanted he has made

This young lad had swallowed a bone, his own. A century has materialized a prosperity and a growth undreamed had defied all the efforts of the medical practitioners to extract it, and what from want of nourishment, from pain and loss of blood, the boy was at the last extremity. No sooner had Saint Blasius touched his throat than the little sufferre was restored to perfect health.

Ever since then the saint has been

invoked to cure sore throats, and the best proof of popular confidence is the eagerness of pious Catholics to secure his intercession and blessing on his

The Church has taken up and ap-proved this custom and blessed it with special rites and a special prayer. For us Catholics this is a seal set on our devotion to Saint Blasius. When w are with the Church we are safe, and this not only in her dogmatic teaching but in her prayers, her rites, and her ceremonies. It is wise to be very Catholic in this respect. Surely we do not pretend to set up our own narrow per-sonal and private judgment as a safe standard for even ourselves, against the custom and approbation of her who has witnessed the rise and fall of so many -The Canadian Messenger of the Sacred Heart.

THE MISSIONARY CONGRESS.

We have had many occasions to note he unsatisfactory manner in which the ermons of Catholic preachers are reported by the secular press, but the most notable instance which has ever me under our notice is the address delivered by the Rev. Francis C. Kelley at the recent Missionary Congress in Chicago. All the daily papers we read published a considerable portion of the address and in all of them it appeared the same, word for word, a sensational attack made by Father Kelley upon other Catholic societies in the interest of the Extension Society of which he is president. We knew that it might

FOR YOUR COMFORT'S SAKE eep on your dressing table, where it's handy, a bo

CAMPANA'S ITALIAN BALM It relieves at once, and quickly cures the itching, burning sensations that follow exposure to cold, frost raw winds and dry, dusty air. Twenty-five years re-commendation.

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have a very different sound when taken have a very different sound when taken as a part of the whole address, but we were not prepared for the difference which we found when the whole address reached us. Never before have we known an address to suffer so much by making an extract from it. Read in its context the sensational attack was neither an attack nor sensational. Eather Kellev is a man of one idea, as Father Kelley is a man of one idea, as many other men have been when they had a great project in hand. On that account he is disposed to belittle what-ever is not grist for his mill. But his development of his idea was done in such splendid style that even those who may have been surprised at the opening of his speech must have felt like giving him enthusiastic support by the time he had finished.-Casket.

To arrive at perfection, a man should have very sincere friends, or inveterate enemies; because he would be made ensible of his good or ill conduct either ition of the others .- Diogenes.

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

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entitles the purchaser to take up two adjoining quarter sections and residing on or near the land and cultiresiding on or hear the tand and cardy vating 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 ad-joining 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 SCRIPT \$800 OWNER, R. J. HEALY, 124 Shuter St.

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Weter 100 years ago. A OTHER BELLS

Toronto.



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

made very substantial gains in other departments of its business:

It gained in Assets \$1,326,194 " " Reserve 985,192 " "Income 313,733 (d) " " Surplus 341,001

> while its ratio of expense to income was smaller than in previous years,

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Canadian Barley Malt is made from Malt is made from selected barley in such a way as to change all the constituents of the grain into easily digested nutriment; adding hops to this product gives the properties of a nerve tonic, inducing sound and refreshing sleep.

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Office - WATERLOO, ONT.

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The man too absorbed in his business or vocation, too busy to take care of his health, to preserve it by wholesome recreation, is like a workman who is too wment insurance. usy to sharpen his tools.

busy to sharpen his tools.

You may never be able to accumulate a large fortune, but whether you are a big lawyer or a small one, a large merchant or a little one, you can cultivate capacity for enjoyment and fun, and can get a great deal more out of life than many who are perhaps far above you in wealth and position.

and débris from exhausted cerebrum

and muscles. We have all experienced the transforming, refreshing, renewing,

rejuvenating power of good, wholesome

From business and economical stand-

points alone, to say nothing of increased

nealth and happiness, even a good deal

of time spent in play is time well spent, and is an essential part of the shrewdest,

est profitable business policy you can

Postponed Happiness a Delusion.

Take your fun every day as you go along. That is the only way to be sure of it. Do not postpone your happiness;

paradise is here or nowhere.

Do not drag your bus ness shome. Lock it in your office when you leave there at night, and do not think of it until you return. The long, anxious, sad face and the sour expression do not belong in the

mily circle.

Just make up your mind that you are going to make your home the happiest place on earth—so happy and so attrac-tive that your children will prefer spendevening there to going anywhere Make a business of having a good time after dinner or after supper, and during your holidays. Let your pres-ence in the home be a signal to the children for a romp and a play and a good time generally. Do not be afraid of a time generally. little noise, of a little scratched or broken furniture now and then. This is infinitely better than stunted childhood, dyspepsia, and doctors' bills. The growth of many a child has been starved and stunted to save a little furniture

brie-a-brae, or clothing.

The first duty we owe a child is to teach it to fling out its inborn gladness and joy with the same freedom and abandon as the bobolink does when it makes the meadow joyous with its song. Suppression of the fun-loving nature of child means the suppression of its mental and moral faculties. Joy will go out of the heart of a child after a while if it is continually suppressed. Mothers who are constantly cautioning the little ones not to do this or not to do that, telling them not to laugh or make a noise, until they lose their naturalness and become little old men, do not real-

ize the harm they are doing.

An eminent writer says, "Children without hilarity will never amount to much. Trees without blossoms will never bear fruit."

There is an irrepressible longing for amusement, for rollicking fun, in young people, and if these longings were more people, and it these longings were more fully met in the home it would not be so difficult to keep the boy under the par-ental roof. I always think there is some-thing wrong when the father or the children are so very uneasy to get out of the use at night and to go off "somewhere where they will have a good time. happy, joyous home is a powerful magnet to child and man. The sacred memory of it has kept many a person from losing his self-respect, and from the commission

Fun the Best Medicine. Fun is the cheapest and best medicine in the world for your children as well a for yourself. Give it to them in good large doses. It will not only save you doctors' bills, but it will also help to make your children happier, and will improve their chances in life. We mprove their chances in life. should not need half so many prisons, insane asylums, and alms-houses if all children had a happy childhood.

t the instinct t play, that the love of fun is so imperious

play, that the love of fun is so imperious in the child, shows a great necessity in its nature, which, if suppressed, will leave a famine in its life.

A sunny, joyous, happy childhood is to the individual what a rich soil and genial sun are to the young plant. If the early conditions are not favorable, the plant starves and tecomes stunted, and the results can not be corrected in the later tree. It is now or never with the plant. This is true with the human plant also. A starved, suppressed, stunted childhood makes a dwarfed man. A joyful, happy, fun-loving environment.

As Mrs. Morris finished she drew a A joyful, happy, fun-loving environment develops powers, resources and possibili-ties which would remain latent in a cold,

dull, repressing atmosphere.

Everywhere we see men discontented and unhappy, because there was no play in their early lives, and when the young clay had hardened it would not respond

to a larger environment.

Can anything be more incongruous on this glorious, glad earth, than the picture of a worrying child, a child with a sad face, a human rosebud blighted before it has a chance to open up its petals, and fling out its beauty and

Somebody has sinned and is respon-Somebody has sinned and is responsible for this blight, this blasting of promise, this chilling of hope, this strangling of possibility.

Childhood should be sunny. Clouds

do not belong to childhood. Joy, beauty, exuberance, enthusiasm, buoy-ancy, belong to childhood. A sad, worrying child, a child who has no child-

hood, is a disgrace to civilization.

What has a child to do with the past

I know a family with whom it is a per-fect joy to dine. The members of this stores were crowded until late at night.

CHATS WITH YOUNG MEN. family vie with one another in seeing STATE OF ORIO, CITY OF TOLEDO. SS. The Rejuvenating Power of Fun.
Happy recreation has a very subtle

Who can say the brightest, wittlest, funniest things and tell the best stories during dinner. Dyspepsia and nagging and regard, and that said firm will pay the

The Rejuvenating Power of Fun.

Happy recreation has a very subtle influence upon one's ability, which is emphasized and heightened and multiplied by it. How our courage is braced up, our determination, our ambition, our whole outlook on life changed by it. There seems to be a subtle fluid from humor and fun which penetrates the entire being, bathes all the mental faculties, and washes out the brain-ash and débris from exhausted cerebrum.

Tunniest things and tell the best stories during dinner. Dyspepsia and nagging are unknown there.

The announcement of dinner should be the signal for a jolly good time. Make the dinner hour the brightest, cheerfulest, most sunshiny hour of the whole day. Fine all "knockers" and every one who appears with a long face. Laughter and fun are the enemies of dyspepsia and tell the best stories during dinner. Dyspepsia and nagging are unknown there.

Laughter and tell the best stories during dinner. Dyspepsia and nagging are unknown there.

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Laughter and tell the best stories during dinner. Dyspepsia and nagging are unknown there.

The home ought to be sort of theater for fun and all sorts of sports—a place where the children should take the active parts, although the parents should come in for a share too. Don't, Mr. Business or Mr. Professional Man, cast a gloom over your home just because things have gone wrong during the day Your wife and children have troubles of beir own. They have a right to expect that you will contribute something be-sides vinegar to the dinner hour and

the evening. Did not Lycurgus set up the god of laughter in the Spartan eating halls because he thought there was no sauce

like laughter at meals?

The constantly increasing success of the vaudeville playhouses and other places of amusement all over this coun try shows the tremendous demand in the human economy for fun. Most people do not appreciate that this demand must be met in some form or the character will be warped and defective.

"Laugh until I come back," was a noted clergyman's "good-bye" saluta-

tion. It is a good one for us all.

Many people make anything like joy or happiness impossible by dwelling upon the disagreeable, or the sad and the gloomy things of life. They always see the ugly, the crooked, the wrong

side of things.

I once lived in a clergyman's family where I scarcely heard a person laugh in months. It seemed to be a part of the inmates religion to wear long faces. and to be sober-minded and solemn. They did not have much use for this world; they seemed to be living for the world to come, and whenever the minister heard me laugh, he would often emind me that I had better be thinking "latter end" preparing for death which might come at any moment. Laughter was considered frivolous, worldly, and, as for playing in the house it would not be tolerated for an instant

The Religion of Cheerfulness.

The time has gone by when long faced, too sober, too-serious people shall dominate the world, Melancholy solemnity used to be regarded as a sign of spirituality, but it is low looked upor is the imprint of a morbid mind. There as the imprint of a morbid mind. There is no religion in it. True religion is full of hope, sunshine, optimism and cheerfulness. It is joyous and glad and beautiful. There is no

Christianity in the ugly, the discordant the sad. The religion which Christ taught was bright, cheerful and beautiul. The sunshine, the "lilies of the held," the "birds of the air," the hills, the valleys, the trees, the mountains, the brooks—all things beautiful—were in His teaching. There was no cold, dry theology in it. It was just happy

With many people, seriousness seems to be a necessary part of success. They look upon fun as frivolous, undignified, and unbecoming to a person who is tryng to be somebody, but they do not cealize that the capacity for play is just important as the capacity for work, at the two belong together, that either is complete without the other.

Life was given us for work and play not for either exclusively.—O. S. M.,

OUR BOYS AND GIRLS

The Morocco Prayer Book.

"Now mother tell me that story to-day." The speaker was a tall, slim girl of six-The speaker was a tall, slim girl of sixteen, with deep blue eyes, luxuriant brown hair, and a very pale complexion. "Well, Margaret, began Mrs. Morris, when I was a child tather was a rich man, and my twin sister and myself were the only children. Mother died when we were only six months old, leaving us in care of father and his leaving us in care of father and his housekeeper. Father was very indul-gent to us, leaving us to do just as we liked, and surrounding us with all sorts

On our First Holy Communion day he

As Mrs. Morris finished she drew a

long sigh.

Margaret glancing up noticed the weary look in her mother's face, so taking a book she began to read aloud. Margaret had two brothers and two sisters, all younger than herself. Mr. Morris had died six years before leaving his wife with no money, nothing except the cottage in which they lived.

Mrs. Morris took in sewing and made a living, but soon her health began to

Margaret had not gone to school for two years as she was obliged to do all the housework, and to care for her invalid mother.

About two weeks from the girl's six

About two weeks from the girl's sixteenth birthday, Mrs. Morris died. Margaret was left penniless. She sold the little cottage to pay off the doctor bill and rented a small weather-beaten place about two miles from the city. Away in a drawer where the girl kept her treasures was her mother's prayer her treasures was her mother's prayer book.

She secured a position as clerk in a or the future? It should live in the glad, joyous now. To fill the hour with happiness, with gladness, this is the child's life.

Enemies of Dyspepsia and the "Blues."

I know a family with whom it is a nor-

tner of the Brm of Foledo, County and Sussiness in the City of Toledo, County and Sussiness in the City of Toledo, County and Sussiness in the City of Toledo, Toledo,

Hall's Catarrh Cure is taken internally, and a lirectly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENEY, & CO. Toledo, O. Sold by all Druggists, 73c., Take Hall's Family Pills for constipation.

Margaret arrived home late one night, cold and wet. Instead of the cold, dark place she expected to find there was a warm fire in the kitchen stove, the tea kettle was singing, the table set nicely and everything in perfect order.

Margaret was greeted with kisses, for the children loved her more as if she was their mother than their older

"Well, chickens, she said, throwing off her wet wraps, I didn't expect you to wait for me."
"It was hard work to keep Joey and them stories

Jim awake, but I told them stories about Christmas and Santa Claus," answered Mary, aged twelve. "Oh, yes," piped little Jim, he's coming soon, you know Margie, and all the things I do want. I don't quite 'spect I

A look of sadness crossed Margaret's face, and she thought that she did not

have enough money to pay the rent and buy a load of coal. It was a difficult

was outwardly the merriest of the merry How lovely and clean everything is

little women, she said to her two sisters, whose faces flushed with pleasure. "It does look nice, doesn't it," answered Nellie; "you can make this old place all right; but Margie, Mrs. Williams was here for the rent to-day, and she said if we didn't have it all in two weeks we will have to move." Two weeks from to night will, be Christmas pitythe poor children Christmas morning

It was about a week before Carlstons and the store was crowded with people fall of the spirit of the season. Among the purchasers was a young lady of about eighteen, very pretty, and handsomely dressed. After she had purchased a "I wrote to my dear sister many" dressed. After she had purchased a long list of articles at Margaret's

she was lost in the crowd, and so the clerk returned to her place, resolving, that she would herself restore the purse

its owner. When she arrived home that night, Mary met her at the door. gie," she said, I simply must have a new pair of shoes, I can't go to school with

take \$10 of this money, buy the children some new clothes, and then save her salary for two weeks to pay back the money before she gave the purse back to

Margaret was happy the next day, planning surprises for her brothers and sisters. It was very, very lucky, that I found that purse she thought, for I

"So you spent it, the man said coldly, do you think that was honest? The rest of the story is probably a falsehood. Miss Morris, we do not want your services any longer."

"It is not a falsehood," Margaret said.

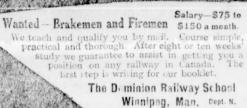
angrily, and Mr. Worth, if you will give me the name and address of the owner of the purse I will return what is left to her, and pay her the \$10 as soon as I earn them.

You cannot possibly have a better Cocoa than

PPS'S 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.

Sold by Grocers and Storekeepers in 4-lb. and 4-lb Tins.



" And," added Marion, " it is all on

nccount of the Morocco Prayer-Book."
—M. F., in Our Young People.

THE FEAST OF THE PURIFICATION.

elebrates the presentation of

in the temple,

On Febuary 2nd the Church solemnly

and humility both of Mary and her Div-

What is the design of this custom ?

also of several important truths to which the priest effers in the prayers

night, so Je us, with the light of His

Holy Ghost enlightened Simeon, so He

of virtue, and to kindle them with the fire of holy love, finally, that God may

THE BISHOP'S OATH.

An interesting sidelight upon the

against to the best of my ability (pr

anderstanding, was abolished ninety years ago, so that "Observer," is saying

what is not true when he tells us that it forms part of "the oath that every English Catholic Bishop takes at his

consecration."—The Tablet, London.

THE SUNDAY PAPER.

may also enlighten us to ackn

ine Son, who though not subject to the

and the obedienc

"Her name is Marion Mansfield, and "Beautiful, embossed St. Patrick's 3 she lives at 321 Westmoreland street, re-plied Mr. Worth, but you can earn no Day Postals, per hundred 90 cents. postage 10 cents extra. Sample 10c. more money at this store, for as I said you are dicharged." Norman Peel, Mfg. Co. London, Cnt

Margaret pleaded with the man, but in vain, for he was a cold hearted man, who trusted no one. He had been de-ceived by clerks many times before, and it would not happen again.

Margaret hurried home and finding the place deserted threw herself across the bed and sobbed. Seeing it was growing late she put on her hat and cloak, taking her mother's prayer book and the purse, she started to find Miss Mansfield's residence, intending to pay a visit to the church first.

law in regard to purification, and presentation, yet subjected themselves to it. She prayed long and fervently and came out from the church feeling strong-Hence the feast is called the Purification ly contended and a sweet peaceful confidence in God's mercy. Just as she arrived at the do r she saw a elderly, this day the candles required for the living convice are blessed and carried divine service are blessed and carried sweet-looking woman alight from the carriage and come up the church steps. buy a load of coal. It was a diment buy a load of coal. It was a diment matter to pay all her debts with only \$20.00, and Margaret had not yet contrived a way to make both ends yet contrived a way to make both ends the contrived a way to make both ends and expression of her dead mother. She dropped the purse and prayer book in amazement, and stood staring at the (1) It is to remind us that Jesus, the light of the world, was offered up to His dropped the purse and prayer book in amazement, and stood staring at the stranger. The woman in turn stared at her and seeing the prayer book picked it up. She looked mere astonished than ever when she read in the prayer keep. the grocery bill had not been paid for about six weeks. But Margaret put these unpleasant thoughts aside, and the control of the prayer book picked the prayer book than the control of the prayer book and the prayer book than the prayer book and the prayer book than the prayer book are the prayer book and the prayer book are the prayer book and the prayer book are the prayer book picked t ever when she read in the prayer book the name "Mary Dennison." "Who are you?" she asked Margaret, who told her name. "Is this yours?" she asked, giving the girl the prayer book. at the blessings. Thus he prays that as the earthly light dispels the darkness of

divine doctrine, may clear away our spiritual blindness and ignorance, and lead us in the way of virtue; that as the Although Margaret did not believe in ghosts, she was almost frightened out of her wits, this woman looked almost exactly like her dead mother. She managed to answer, "Yes, it was given to me by my mother, before she died." Jesus as the true light, to love Him and follow Him, to keep our hearts from the way of sin, and to guide them in the way

eeks we will have to move." Two eks from to night will, be Christmas e, thought Margaret, and Oh! how I do ythe poor children Christmas morning the control of the control pity the poor children Christmas morning especially little Jim and Joey, who believe so firmly in Santa Claus. I will not have enough money to pay our debts, and cannot think of buying presents."

It was about a week before Christmas goal the store was growded with neoned. The store was crowded with neoned to be store was a crowded with neoned.

dressed. After she had purchased a long list of articles at Margaret's counter, she went away leaving her purse on the counter.

Margaret tried to reach the girl, but she was lost in the crowd, and so the clerk returned to her place, resolving, that she would herself restore the purse hat she would herself restore the purse had now where we were going to move."

Mother was very ill six years ago, that she would herself restore the purse hat it is offered by a correspondent in the she did not know where I lived, except that six years ago I told her when and where we were going to move."

Mother was very ill six years ago, and where we were going to move."

Mother was very ill six years ago, and where we were going to move."

Mother was very ill six years ago, and where we were going to move."

Mother was very ill six years ago, and where we were going to move."

Mother was v

When she recovered we moved here, so Bishop takes at his consecration. you see why poor mother did not answer your letter."

Dishop takes at his consecration. The words in question were alleged to be as follows: "Heretics, schismatics and

All matters thus explained, Margaret as perfectly happy, but her aunt's successors I will prosecute and fight was perfectly happy, but her aunt's happiness was marred by the knowledge If you get a pair I will too for I misure mine are as bad as yours," exclaimed Nellie.

"I haven't a cent, children," answered Margaret, but suddenly remembering the purse she hurried in and opened it. She found that it contained \$25 and some small change. Suddenly a plan entered Margaret's mind. She would take \$10 of this money, buy the children that it contained \$25 and some small change. Suddenly a plan entered Margaret's mind. She would take \$10 of this money, buy the children though, and they shall live with me and I know I shall love them as my own. That Margaret is the very image of you, and I love her already, on account of the best of my at ility (pro posse persequar et impugnabo) ** ***

So help me God and these Holy Gospels." It is not necessary in these columns to point out the absurdity of the translation which would render the Latin purse. That Margaret is the very image of you, and I love her already, on account of the best of my at ility (pro posse persequar et impugnabo) ** ***

It is not necessary in these columns to point out the absurdity of the translation which would render the Latin purse. The formula in question, just to prevent a stupid missunderstanding, was abolished ninety Soon Margaret and her aunt were

rolling away in the carriage in the direc-tion of Margaret's home. They found the children wondering at Margaret's absence. The story was told and their aunt lovingly kissed them all. She told them to come with her. At this point couldn't bear to see the disappointment of those children when they awoke on Christmas."

It was very cold, and was just two days before Christmas, Miss Margaret was surprised to find the manager of the store walking up to her and saying:

"I wish to see you for a few minutes, Miss Morris." The girl's heart beat quickly and she clasped her hands together nervously, for she knew the reason of his visit.

"A western observer of men and newspapers is moved to write as follows about the Sunday paper:

I spent 5 cents for the Sunday Dart, and hauled it home in a two-wheeled her aunt had picked up. "Oh, aunt Mary, let me out, she exclaimed, I must deliver this purse," and told her and newspapers is moved to write as follows about the Sunday paper:

I spent 5 cents for the Sunday Dart, and hauled it home in a two-wheeled cart: I piled the sections upon the floor till they reached as high as the kitchen door: I hung the chromos upon the wall, though there wasn't room to other day will do for that, my dear, and I will give you the \$10 to make up for what you spent."

She gives it a touch of originality. She papers is moved to write as follows about the Sunday paper:

I spent 5 cents for the Sunday Dart, and hauled it home in a two-wheeled cart: I piled the sections upon the floor till they reached as high as the kitchen door: I hung the chromos upon the wall, though there wasn't room to the wall, though there wasn't room to hang them all, and the yard was littered some ten feet deep with "comic see-what you spent."

you have seen anything of it?"

Margaret resolved to tell the truth at all costs, so she answered, "Yes, I found it and brought it home with me. I have spent \$10 of it for presents for my brothers and sisters. But I intend to pay it back with my wages. In two weeks I will have enough."

It was so warm and cozy inside and Margaret sighted for supreme contentment. Soon a light footstep was heard and a girlish voice exclaimed: "Oh, mother, I have been waiting for you so long." The curtains parted and Marion Mansfield entered. She stared in amazement at the strangers, but after her mother's explanation."

"So you are well as a supreme content which if played surdity of this."

It was so warm and cozy inside and Margaret sighted for supreme contentment. Soon a light footstep was heard and a girlish voice exclaimed: "Oh, mother, I have been waiting for you so long." The curtains parted and Marion Mansfield entered. She stared in amazement at the strangers, but after her mother's explanation." in amazement at the strangers, but after her mother's explanation, she kissed all the children, giving Margaret an extra kiss and a bearlike hug. "I have al-ways wanted a sweet, pretty sister, and

you will do just lovely."
"Margaret had been staring at Mario the purse and handed it to her, saying:
"This is yours, dear, and I am sorry I
spent that \$10 but Aunt Mary says I ever since she entered and she now too have mother's share of Grandpa's for-tune, so I will pay you back. I wonder," she added, turning to her aunt, "why I didn't find out you were Mrs. Mansfield all those three hours I have known you.

all those three hours I have known you. I suppose I was too happy to think about anything except that you are my aunt and look just like my dear mother."

Such a happy evening for them all. When the younger children were all fast asleep, Marion, her mother, and Margaret were still talking. Mrs. Mansfield learned of all the debts of Margaret's and the children, and she told Margaret not to worry over them, as they would all be paid.
"I never was so contented in my life,"

said Margaret.

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and there were patterns for women's gowns, and also for gentlemen's hand-me-downs; and a false mustache and a rubber doll, and a deck of cards and parasol. Now men are busy with dray and cart, abauling away the Sunday Dart Emporia Gazatte Dart.—Emporia Gazette.

Lady Randolph Churchill, writing in the Century Magazine, pays the accus-tomed tribute to the genial character and ready wit of the Irish people, but she gives it a touch of originality. She

what you spent."

At last they arrived at a large old-fashioned brick house, which was to be woman's section and magazine, and witted people would fail to see the ab-

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This seems wonderful, but we have letters from hundreds of people who have expierenced it. The Sisters of St. Ann's Convent, Nanaimo, B. C., write Apr. 29, 1907.

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Mrs. A. C. Young, Raymond, Alberta, writes Dec. 18, 1908. "I attribute my comte cure of Nervous Headache and Insomonia to the use of OXYDONOR, and with the aid of Hydrotonic as worked wonders with me. I was in very poor health and troubled with Bronchitis for many years. I gift more now than I ever did.

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THE SCOTTISH REFORMATION.

When commenting on the misleading answer given in The North American to an enquirer concurning the inception of the "Reformation" into Scotland, we denied that it was, as asserted by the writer, a bloodless revolution, butwe had meither space nor leisure just then to hunt up the historical evidence bearing on the assassination of Cardinal Beaton and the murderous scenes that followed over the greater part of the kingdom, the leadership of the Knox party. we had in The Catholic Record some wery timely comments on the subject, taken from the works of the late Dr. York Powell, Region Professor of Modern History at Oxford, who thus summed up his judgment on the same

whole story of the Scottish Re-"The whole story of the Scottish Re-formation, hatched in purchased treason and outrageous intolerance, carried out in open rebellion and ruthless persecu-tion, justified only in its indirect results, is perhaps as sordid and disgusting a story as the annals of any European country can show.'

The Record draws attention to the fact that as late as 1860 the historian Buckle, after making a tour of Scotland,

Knowing that these words will be widely read and circulated in Scotland, and averse as I naturally am to bring on enyself the hostility of a nation for whose many sterling and valuable qualities I entertain sincere respect, I nevertheless, affirm that in no civilized country is toleration so little anderstood, and that in none is the spirit of bigotry and persecution so ex-tensively diffused."

AThe Saturday Review has painted the horrors of the "Reformation" in colors that make the flesh creep. In reviewing Dr. Hewison's work on "The Covenanters" a couple of months ago, it remarked of the Church as established Knox and his followers:
Nor * * * could the Kirk in

any sense claim to be a civilizing agency. The records of its disciplinary sessions show that after fifty years of gospel teaching" the moral standard of the community was, speaking from the standpoint of the age, deplorable. The it had been in pre-Reformation days, for Knox's schemes for parish schools was a Fund dream, and no practical steps for the establishment of a system of popular education were taken until the latter part of the seventeenth century. when we recall the terrible atrocities which the Covenanting troops were constrained by their ministers to commit after Philiphaugh and the loathsome witch urnings encouraged by the same divines, it is difficult to escape from the conclusion that if a tree is to be judged its fruits, the Kirk of Scotland of that date was a disgrace to Christianity At least to contemplate its works is to understand how statesmen may well have judged that in the restoration of the episcopate lay the only chance of giving to Scotland the blessings of such Christian civilization as England enlayed. And it must be remembered also that, though the struggle between the Covenanters and the Stuarts was a main cause of the revolution of 1688, the fruits of the victory were not for the Cameronians. Presbyteriansm indeed became the established religion of Scotland; but it was the Presbyterianof Scotland; but it was the Fresherman, of the moderate ministers like the poundtext of "Old Morality," not the flerce fanaticism of Balfour of Burleigh. The Kirk of 1089 was a Kirk that had

learned its lesson, and wisely dropped the Covenant." It would be well, apparently, that a achoel of history for newspaper editors be established in every big city that has a curious population hungering for the truths of the great religious struggles.

RIDICULOUS PIETY.

" Ridiculous" is the term applied by Mgr. Felix M. Boff, vicar general and administrator of the diocese of Clevetand, to the "Live Like Jesus for Two Weeks" movement.

This movement originated in Cleve And and more than twelve thousand young people, members of the societies of various Protestant denominations, wealth. Rich foundations in times past

Ridiculous," repeated the veteran "I will not call t anything worse, but it is all wrong. These men and women are either Christians and are attempting to live as they are commanded by the Scriptures to live and will get their heavenly reward accordingly, or they are not following divine commands and will get their pun-

"It's one thing or the other; there's "It's one thing or the other; there's no middle ground. Living two weeks as Jesus would live, or the announcement that they will try to do it is of no avail. As I said before, it's simply ridiculous. All these things are the lirect result of conditions that have seen coming about during the past quarter century. The people of Cleverand are not what they were twenty-five years ago. I have been a priest here fifty years. I have had the opportunity to observe.

observe. "Rules of living have become too lax. There is a woeful tendency to doubt the Elivinity of Jesus Christ, and to follow and rock upon which the Christian Coast rock upon which the Christian maning. I will go still further and say Three we are all fools.

" Greating that divinity, we must fol-Aow His commands. Not one day, not sime, but throughout our lives. We sear too much to-day about the ease of one Christian life. Certain minister preach it from their pulpits. They want to please the people. The easy religion with two weeks of uprightness is no religion at all. Christianity bids is to take up our cross and follow in the Cotsteps of the Master, which was no

em casy path. "I have never tried to make the Skristian life easy for myself or for bealers or Edmanson, Barks & Co., Toronto. DR. CHASE'S OINTMENT.

knowing that I have not given myself up to skepticism and doubts which would class me with the heathen who have never the word.

never the word.

"That's where the people of Cleveland stand who are chasing the hallucination of Modernism. They have reached a stage where they are to be classed with the heathen, and are no better.

FRENCH CATHOLICS UNITING.

There is hope for Catholic France The children of the Church are become ing active. Above all they are beginning to work in unity. Hitherto they have beem divided into factions. Bona-partists, Republicans and Royalists tanding apart in every moment of crisis. Now, this seems on the point of being changed. We find the following in a

French Catholic exchange: Count Xavier Cathelineau has issued an appeal for the formation of a Catholic an appeal for the formation of a Catalonic confederation of the groups and societies including the League of Patriots, L'Action Libre Populaire, the Bonapart-ists, the Royalists, L'Action Francaise, Young Catholics and the Anti-

The Catholics of America are glad of this oversea evidence of spiritual activity. It is wonderful how the Catholic Federation idea is spreading. Years ago three young men—one a German, one born in Ireland, and the third, the humble editor of The New World, an American, dreamed of the American Catholic federation, wrote its constitution and got three young Bishops interested in it. Then it began to grow. Worthy movements always grow when strong shepherds, chosen of God, are back of them directing their

That was some years ago; yeshow far the idea of federating the Cath-olic societies of each land has traveled since. It is at work in England and in India; in Chile and in Australia. Now they are taking it up in France. It is well. May the French Catholics learn to work in harmony for only by so doing can they accomplish result. the Catholics of the world do not stand for their just rights they will lose them. -New World.

AN "APPEAL" LIE.

FATHER KRESS EXPOSES FALSENESS OF A SOCIALIST CHARGE.

In St. Bridget's Church at Cleveland, Rev. W. S. Kress of the Ohio apostolate said that the Church in this country has oo hankering after large endowments.
During the last campaign," he said,
the socialist weekly, Appeal to Reason, made a series of attacks on the Catholic Church. One statement placed the property of the Church in this country at \$5,000,000,000, and our well-known oppos-ition to socialism was accounted for by our desire to save this enormous wealth our desire to save this enormous weaters from confiscation. The Appeal seemeds to take for granted that our fear of con-fiscation was not unreasonable. "Of a piece with this absurdity is the

Appeal's statement to the effect that all the church property is held by the Pope and his cardinals and that their contributions are forwarded week by week. The Pope and his cardinals, as a matter of fact, do not hold title to one dollar's worth of our property. It will surprise most people to learn that the average contribution of American Catholies to the Pope and the central government of the Church

ess than 2 cents a year.

I have taken pains to arrive at tolerably accurate estimate of the wealth of the Church in this country. The diocese of Cleveland, comprising thirtythree counties of Northern Chio, has property to the value of \$17,625,000, with an estimated debt of \$2,632,000—leaving net value of \$14,993,000. Using this as a basis for computation we get in be-tween \$600,006,000 and \$650,000,000 as-the wealth of the Catholic Charch in the

entire country.
"This sum falls short of the Appear's estimate of \$5,000,000,000. Much more than our present wealth is needed fully

are endeavoring to live for two weeks as they conceive Jesus Christ would live were He to meet the daily problems of 1909. gold more than by zeal for souls. bishoprics very often, as well as the rich abbeys, became the coveted prizes of varicious nobles. Too often the people were neglected.

"While in France, Archbishop Ireland was asked what his diocese of St. Paul was doing in the way of endowment foundations, to secure its future.
"'Foundations!' was his reply, "nothing of that sort for ma. Woe betide the ing of that sort for my. We betide the Church that is rich. Each generation shall labor to be sufficent for itself.' So

say we all," NEWS FROM SCOTLAND.

After the so-called Reformation, the observance of Christmas was driven out of Scotland by severe penal laws. Within recent years the recognition of the great festival has revived and is steadily growing. Less than twenty years ago services on Christmas day were confined almost entirely to Catholic and Anglican Churches. Now there is scarcely a Presbyterian congregation which does not have appropriate services at Christmas time. When Knox and his assistants drove Christmas out of Scotland, the observance of the New Year was set up in its place. The elimination of the spirit of true religion from this season gradually had its effect, until even at the present day, the advent of the New Year is the signal for scenes of rioting and revelry which are a dis-

Christ and never cared what people thought. Now I am about through with this world, and there is a satisfaction in

are anxious to see Christmas restored to
its proper place in the hearts of the
Scottish people.

A notorious anti-Popery lecturer, Rev.
Jacob Primmer, of Dunfermline, has met
his match in the Catholic clergy of Edinburgh. Pastor Primmer, as he delights to call himself, has been unusually active of late, and his harangues owing to their sensational character, still attract some attention from a certain, though rapidly diminishing class of Protestant. In an Edinburgh newspaper testant. In an Edinburgh newspaper the following significant advertisement appears under that inserted by Pastor

"The Primmer Public Calumnies. The Edinburgh priests offer refutation of Mr. Primmer's charges against Catholicism, to all Protestants, desiring it

olicism, to all Protestants, desiring it and applying personally."

Lecturing the other evening in the Philosophical Institution, Edinburgh Mr. Samuel Cowan referred to the present ruinous state of Holyrood Chapel and several speakers expressed the hope that the Government would see their way to set aside a sum sufficient for the complete restoration of the historic building. Some months ago a sum was left for this purpose by the earl of Leven and Melville, but the will, as far as it related to this matter was set aside. edifice, which adjoins Holyrood Palace was the one in which Mary Queen of Scots attended Mass, and in which her marriage to Lord Darnley took place.

Right Rev. Aenias Chisholm, Bishop of Aberdeen, was received in audience by the Pope the other day. The Holy Father expressed gratification at the progress the Catholic Church was making in Scotland. He also conversed for some time with the Bishop on the appalling devastation caused by cent earthquake in Sicily and Calabria.

PRESIDENT-ELECT PRAISES CATHO-LICS.

TALKS TO PROTESTANT MINISTERS OF THE GREAT GOOD DONE IN THE PHILLI-PPINE ISLANDS BY THE CATHOLIC

President-Elect Taft addressed the Protestant ministers of Augusta recent-ly and expressed his views regarding the influence of the Church user influence of the Church upon civilization and its usefulness in aiding governmental development. Mr. Tait began by thanking them for their good will and their prayers, adding :

on the burden of "In carrying on the burden government, which, with its incre ing usefulness, necessarily entails greater tasks; they who are charged with its execution need every assistance

Mr. Taft referred to the "moral awakening" during the past four years as an indication of the healthful state of our civilization. The people had demanded a moral reform, and in this, he said the clergy "must take an important

In his experiences in the North and South, and in the Philippines Mr. Taft said he had been able to study many different phases of civilization, especially in the matter of church influence

"Leaving out the sectional distinc-tions," he continued, "the indispensable presence of church influence in the improvement in our civilization no one can be blind to who has shared in the slightest the responsibility for government and the responsibility for improvement in a people, as I have been. That

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was a responsibility in respect to a race that is now in a state of Christian tutelage and must be uplifted in my judg-ment by us and through our guidance before we shall have discharged the obligation that Providence has thrust upon us. And in the study of the development it has made, it has been made mown to me the enormous influence that the Church must exercise in order

to make our progress there effective.
"The Catholic Church was there years and preserved that state of Christian tutelage to which I have referred. Now the ban has been removed from other denominations, ann they are all in there on an equality in the spirit of Christian emulation, attempting to up lift those people, and we for the govern-ment by a system of secular education are aiding that uplifting; but without the moral influence of the churches there we could not accomplish any thing. It is that sort of experience by which there is borne in upon us the portance of the maintenance of a church and its influence at all hazards.
"It is difficult sometimes to explain to

ne who has been used to the close pnion of Church and state, such as was pre served in Spain, such as is preserved in some other countries, the real attitude of the American government toward the Church. He assumes that if we separate the Church from the it means that the state does not favor

the Church.
"I had the honor to represent this country in a transaction of a business character with Leo XIII. at the Vatican and there I pointed out to him, with all the emphasis possible, that the separa-tion of Church and state was in the interest of the Church, and that in America he could count on the sustaining of the rights of the Church and its encouragement by every legitimate means on the part of the people without its assuming any governmental function or hav-ing any governmental right, such as it has in other countries."

The Priest in the Confessional. As difficult and irksome as is the As diment and Insome as is the office of the priest in the hearing of confessions, as regards the labor and fatigue of the body, comforting and consoling, beyond all that is the happiness

his soul experiences. The confessor feels a supernatural strength of the body and a supernatural power of the mind in the duties of the confessional. uickly pass the happy hours, and where is the good priest so eloquent or so truly wise as within its holy precints? Again and again he recognizes a power of thought and word not his own when in the sacred tribunal and like the jey and consolation of the soul he reconciles to God, so all the priest's experiences likewise tell that confession is some thing not of man but of God, of our Divine Lord Who founded the Church and Who with His own sacred person and who with His own sacred person and power has so wonderfully enriched her.—Bis-hop Colton. The name of "The Home Bank" is in itself a guarantee of the age and stability of the institution. It's original charter dates from 1854, and its Church Street Branch, in Toronto, is the oldest continually occupied bank building in that city. Its doors have been open every banking day for the past 55 years.

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DIED.

PALMER.—At Tacoma, Wash. on Sunday, Jan. 2909. after a brief illness, Mrs. Charles E. Palme ormerly of Belleville, Ont. May her soul rest in eace: RYAN.—At McLeod, Alta., or January 17, 1909 Mrs lary Ann Ryan, beloved wife of John Ryan, native of Omagh. County Tyrone, Ireland, aged seventy ven years. May her soul rest in peace!

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TEACHER WANTED FOR THE R. C. SEPAR year 1909. State qualifications and salary expected Address Charles Doberty, Sec., Wildfield P. O., On

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