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D PRIEST," by Rev. his, the latest work of literateur, is now on Record Office. Mailed ceipt of one dollar.

CONTRACTOR AND REAL



" Christianus mthi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, MARCH 18, 1905

Catholic Record.

# VOLUME XXVII.

#### abroad in the land and working earn-The Catholic Record. estly for the new order of things.

so long as human nature remains as it

#### LONDON, SATURDAY, MAR. 18, 1905. INDUSTRIAL SLAVERY.

is, will come to naught. But in the Some of our contemporaries over the meantime, while the discontented are order grow eloquent over the sad examining the new ideas, and dreaming tate of Russia.

and hoping, we can offer them the Gos-But was it not Thoreau who said that pel, not in speech but in action. the best way to have a clean street is We say action, because the workto cleanse one's own doorstep as a ingman is surfeited with arguments.

beginning. It strikes us that our He knows something about hubrethren should get their own national man brotherhood, but he wants thoroughfare in order before venturing to have proof of it. He sees dimly to devote their attention to that of mayhap the blessedness of poverty, other peoples. When they banish even though he cannot understand why their own despots it will be time many of those who preach that doctrine enough for them to marvel at the opare singularly averse to become acpressed of far away lands. Theoretiquainted with that blessedness. He cally the American citizen is a free and notes the difference of treatment acindependent citizen : practically he corded to the poor and the rich, and is in the majority of cases the subject has a suspicion that eloquent denunciof some industrial autocrat. And ation against materialism, especially this autocrat holds undisputed sway when it emanates from those who stand over thousands of them and their cap in hand before Money, is merely families. They may and sometimes do protest and pay the He is impressed by the earnestness of

one way of taking vocal exercise. penalty of being deprived of their the Socialist, by his ardour in disseminmeans of livelihood, and being sent as ating his ideas, by the tokens of which exiles into the industrial world. On he is not chary of brotherly love ; and, show days the American citizen can arrayed against all this, he sees oftexult in the knowledge that he has times but listlessness and indifference. " the right to life, liberty and the pur- Strive and struggle as he may, the suit of happiness ;" on other days he toiler is generally on the ragged edge must, whether in the work-shop or in of want, and is, therefore, attracted the legislature, do the bidding of his by the vision of the age when all men master. A wonderful man this despot, will be equal and receive fair play. with power and spoils beyond the We may deplore this condition of dreams of the most renowned sheepmind and cite arguments as its corlifter-and more wonderful still the rective. But it is well to remember citizen who, while chanting the glories that these arguments, when they do of his freedom, shows by his slavish not obstruct the view of selfishness in submissiveness to the autocrat that he the camps of the arguers, are not so potent as we should wish them to be. is a meet companion for the victims of the most brutal despotism. He is in It is of course illogical to proclaim the the dungeon of industrial slavery, that bankruptcy of Christianity because is guarded by the friends and adherents some of its adherents are recreant to

ally stops there until he is taken out not bring this home to the minds of and branded as "too old to work." men. Then as a compensation for his services We have indeed the same means he is given a ticket to the poor-house. by which the Church broke the

of the monied kings. And he gener- its obligation, but argument alone will

PATENT MEDICINES.

encouragement and imitation the re-Mr. Edward Bok is still on the trail cord of many a struggle on behalf of of the "patent medicine." This the poor and down trodden. We can regentleman has been jeered at for his industry in this respect : he has been ridiculed because he made a charge ia Switzerland, of Von Kettler in Geragainst one company which he could not substantiate; but he is, nevertheless, doing a work which should be monstrated that Christianity has not, appreciated. He contrasts the methods of the physician of standing in his prolost its vitality. fession, who makes known any formula for the alleviation of the ills of humanity, with the patent medicine doctor who conceals his discovery and sells it to those who suffer. He points out the absurdity of entrusting one's physical salvation to men who have never

cently giving to her child five times

a friend offered to have the " purely

of alcohol. A physician recently testi-

fied that he had known at the least of a

half dozen children directly killed by

their parents by the use of so-called

syrups, and we might go on to tell of

the mixtures which, containing cocaine

or morphine, fashion the drug fiend,

and of others which, made up largely of

water, with a dash of prussic or sul-

phuric acid, just to render it noxious,

are used by Canadians. We refer to

this matter merely to remind our

prints. Whatsoever their ailments, let

them consult a near-by physician.

THE LESSON OF HIS LIFE. - KNOWN AS THE "PATRON OF THE UNIVERSAL That Socialism is but a dream we CHURCH " - NOT NOTED FOR ANY LORD. know, and that likewise all its schemes,

SPECIAL ACHIEVEMENT, BUT A MODEL OF JUSTICE. Everywhere and at all times men

ST. JOSEPH.

in order to deserve the admiration of mankind. Men appreciate the outward gifts of miracles and tongues because of the celebrity which they attract; but those humble virtues which render

St. Joseph, who as patron of the Universal Church is raised above all the other saints of heaven, had none of those brilliant qualities which men always admire. The duties of the ministry which he had to perform never rose above the plane of humble, nover ross of the was not called, like Moses and Joshua, to give laws to nations and to make kings tremble on their thrones; to command the ele-ments and to change the ordinary their thrones; to command the effect of boson to the drine with the production ments and to change the ordinary him, as we have seen, a model of justice course of nature; to astonish the to the Land of Promise. He did not like the Prophets and Apostles, open like the Prophets and Apostles, open the eyes of the blind, heal the sick, wards which his justice merited. bring the dying back to the light and recall the dead from the tomb. No ex-traordinary actions are related of him. The Gospel speaks of him simply as a just man whose life was always regu-lated by the will of God and in conformity with the strictest rules of just-

The will of God is the primary source of all justice ; it fixes the daty of man and makes the state in which he is placed his sure way of salvation. Hence it follows that submission to the will of God is the first mark of justice. When man is subject to the will of God he accomplishes all his duties; his piety has no more obstacles to fear, and his actions are always inspired by the purest motives. Such are the virtues of which Joseph gives us so striking an example. His submission to the will of God renders him a model of justice in his love of the state to which he was called, and in the promptness of his obedience to the divine commands. And we need only reflect on these two points to be convinced that he was really what the Holy Scriptures style him-a just man.

The first effect of submission to the call the days of the Floretti, and feel the will of God is to keep us in the place which He has marked out for us. As enthusiasm of men such as Mermillod He is the Sovereign Master of our destiny, and as He proportions His graces to the state which He wishes us to be, it many, of the workers in Belgium and follows that man, submissive to His will, should content himself with the situa-tion in which he finds himself; should Austria and Spain who have deso far even as this world is concerned. not seek to rise above it against the will of Heaven, and should never strive It seems, to quote again Rev. Dr. to substitute arbitrary works and a chimerical perfection for the duties which God demands and the perfection Kerby, that there is but one way to meet Socialism. We must prove that which he exacts. St. Joseph, reduced it is not necessary. The proof must be to the most lowly condition, accepts in achievement, not in argument : in without a murmur the order of Divine in achievement, not in argument : in life, not in books. The best way to educate public opinion into this view, if it he correct is to admit the futility or conclusions ; which was faith only in its reasoning which bas faith only in its the does not oppose to the does not oppose to most chaste and the most just of men. it is a pity they are not given

a murmur to the grotto of Bethlehem. God, and how worthy he is of our make to themselves friends of the mam desolate and dreary as it is, and stands over his charge a faithful sentinel— will, his life was but one uninterrupted succession of virtuous actions; every instant added but fresh lustre to his the guardian and protector of his infant Lord. Not a word of complaint escapes his lips when he is told to arise in the merits. He is, therefore, before God the most powerful of the saints as he was the most just of the children of middle of the night and take the Child with His Mother and fly into Egypt. He neither questions nor hesitates; he He neither questions nor hesitates; he men. How great must be the power of is the faithful man still-still true to his intercession with that Son whose have judged the qualities and actions of their fellowmen by their mere out-ward pomp and glitter. Power, super-ior talents, brillant success, actions which lead to astonishing results—these the suppresses all nurmurs; he seeks the suppresses all nurmurs; he seeks the suppresses all nurmurs; he seeks the suppresses all nurmurs is the suppresses all nurmurs is the suppresses all nurmurs is the seeks is the seeks the suppresses all nurmurs is the seeks is the seeks the suppresses all nurmurs is the seeks is the seeks is the seeks the suppresses all nurmurs is the seeks is the seks is the seeks is the seks is the seeks is the seeks is the sek fary. He suppresses all nurmurs; he seeks her patron and protector, and why de

The suppresses all numbers; he seeks her parton and protector, and way de for motives of disobedience neither in votion to him prevails wherever true would almost seem that even sanctity stands in need of this exterior splendor fatigues and dangers of the journey; he selves the words which of old were ad fatigues and dangers of the journey; he asks no questions concerning the dura tion of his exile, nor the time when his struggles are to cease; but, rising from his sleep, he takes the Child and His Mother and sets out without guide or assistance, leaving to God alone the task of watching the saints agreeable to God are apt to escape their vision and rarely excite their admiration. us; to be submissive to the will of Heaven, to be charitable in our dealof Heaven's will he returns from exile to his native land with Jesus and Mary; ings with our fellowment in a word, to walk as he did in the path of justice. Our supplications will then be worthy of Joseph; he will bear them to the throne of the omnipotent God; the Lord will before yoon us this Bonedia. for them he endures poverty and humilia tion and remains until death the faith-ful and tried guardian and protector of his Lord, What an admirable spirit of obedience! How eloquently does it not teach us to submit without a mur-Lord will bestow upon us His Benedic Lord will be used to be an abundant tions, and if, like Joseph, we are not rewarded with earthly consolations we may confidently hope for an abundant reward in the better life to come. mur to the will of Heaven! The exemplary submission of St. Joseph to the divine will thus rendered

Ave Maria.

#### THE D'YOUVILLE READING CIRCLE.

On earth justice rarely meets with temporal rewards. The impious, in A regular meeting was held on Tues day. The shocking news of the assassi-nation of the Czar's uncle, Serguis, was noted. The war seems to have paled the midst of pomp and prosperity, frequently are in the enjoyment of grandeur and riches. Their success into insignificance beside the terrible ems to surpass their fondest desires;

upheaval at home in Russia. Our Oxford study has brought us to whilst the just, on the contrary, have often for their portion only contempt and indifference. Without the light of the great controversy when such names as Newman, Faber, Arnold and Ward faith we should perhaps not unfrequentbecame so prominent.

We shall often speak henceforth of Dr. Pasey. He was rector of Christ Church cathedral. The college of this ly be tempted to imagine that the favors of Heaven are the reward of crime, and its disfavor the only recom-pense of virtue. Joseph, whose virtues merited the praise of the Holy Spirit name has always been one of the most important at Oxford. On its register in the inspired writings, did not re-ceive for his reward temporal pros-perity and success. Like so many other just men, he was poor and per-secuted, an object of scorn to his fellowhave been written such names as Ben Johnson, SirPailip Sydney, Gladstone, and even His Gracious Majesty, King

Edward VII. To woman's glory be it said Oxford was founded by a woman, away back in

were unworthy of his merit; but God extended to him the prize of real greatearly Saxon days. A Saxon princess, Frideswida by ness; He granted him the understand-ing of the divine mysteries; He estab name, wishing to escape from an over-zealous lover, that she might de-vote herself to study, sailed down the lished him protector of His chosen ones on earth, and He selected him to co-operate in His adorable designs-three Thames from her father's palace until she reached a natural cloister formed she reached a natural cloister formed by tall stately oak trees intertwined with English ivy. Here she landed, but was soon discovered by her lover. As he and his suite approached they were suddenly struck with blindness. Taking this as a sign from Heaven they returned home and the determined prerogatives vouchsafed to Joseph alone, and alone fit to be the recom-When Almighty God decreed that the august mystery of the Incarnation should be accomplished, Joseph was the one chosen to be not only the con-fidant, but the faithful guardian of the returned home and the determined lover became reconciled to leave Frid-eswida to follow out her own plans. divine secret. The Son of God when about to descend on earth to assume Other women desiring to live apart and devote themselves to prayer and study soon came, and in time a great abbey our human nature, would have a mother. This mother could not be other than the purest of virgins, and her divine arose from this humble beginning, and its fame spread throughout the country. The Abbess Frideswida came in time maternity could not impair her incomparable virginity. Until such time as the Son of Mary was recognized as the Son of God His Mother's honor had to be called a saint. After her death pilgrims came each year to pray at her tomb. This is the legendary story of the founding of Oxford. Perhaps no other nation has so rich a treasury of need of a protector. Some man, therebeautiful legends as has England and

mon of uniquity and give them a hope of being received into everlasting dwellings. Fortunately for us, unfortunately perhaps for those who need us, there

are many opportunities of doing good. There is the sick and destitute neighbor; there are those who seek work and cannot find it : there are the orphans who have lost their natural parents there are the old and feeble and desti tute who have outlived their own chil-dren; there are the institutions of charity. But why enumerate? We all know them. "Give alms out of thy substance and turn not away any poor

person; for so it shall come to pass that the face of the Lord shall not be turned from thee."—Catholic Universe.

#### AN ARCHBISHOP PRINTER.

Dr. O'Reilly, the Catholic Archbishop of Adelaide, and Metropolitan of South Australia, who is on his way to Rome, possesses an accomplishment He can nnusual in an Archbishop. set np" type. He was the editor of weekly paper before he became a on strike. In this compositors went out to the case himself, and industriously acquired the art of type setting. He afterwards called the strike a blessing in disguise as it saved him the trouble of writing any more leading articles. Thenceforward he put them in type straight from his head .- Catholic News London, England.

CATHOLIC NOTES.

A Jesnit will be one of the professors in the new Punjab (India) university when completed, teaching Oriental and Semitic languages to special students. Several orders driven from France by

religious persecution have found refuge in Egypt — the Carmelites and Little Sisters of the Poor at Alexandria; the Ladies of the Sacred Heart in Cairo.

The pallium will be conferred upon Most Rev. J. J. Glennon, D. D., the new Archbishop of St. Louis, Sunday, May 14. Cardinal Gibbons will offici-ate and Archbishop Ryan will preach.

Father Francis Van Antwerp, for years widely known as "the smallpox priest" of Detroit, Mich, is lying seriously ill at St. Mary's hospital, that He is one of that country's priesteity. heroes.

Rev. A. G. Van der Eerden, the wellnown Jesuit missionary, died at St. known Jesuit missionary, died ab st. Louis University, last Saturday, atter a brief illness. He was taken sick in New London, Wis., where he had been giving a mission, and died less than a week after his return to St. Louis.

Lord Kenmare, who died at London last week, was a devont Catholic and took an active part in the reception given Cardinal Vannutelli on his visit to Ireland last August. The deceased Earl was eighty years old and at one time represented County Kerry as a Liberal in Parliament.

Bishop Spalding, of Peoria, who was Bishop Spalding, of Peoria, who was stricken with paralysis early in Janu-ary, will go to Hot Springs, Ark., to recuperate after his long illness. He is improving and it is said will be as well as ever in a few months. A new book from the Bishop's pen, entitled "Religion and Art," will be issued this month. this month.

When Earl Roberts was in Mafeking, South Africa, recently, one of the first places he visited was the Convent School. As a testimony of his appre-ciation of the aid rendered by the Sisters of Mercy during the siege he pre sented a large photograph of himself, bearing his autograph, and the date of his visit. Cardinal Richard, Archbishop of Paris, who has just been celebrating the diamond jubilee of his priesthood, was born at Nantes, on the 9th March, 1819. He has been a Cardinal since May, 1889. His Eminence is deeply respected even by the opponents of the Church in France. Church in France. Rev. Edward Kelly, S. J., one of a famous tric of priestly brothers, died in Dublie last month, aged eighty years. He was one of the most beloved as well as one of the most beloved priests in all Ireland, and his life was remarkable for the great number of good deeds which be accomplished. One brother, Rev. William Kelly, sur-vives. There are many of us who forget that vives. Queen Alexandria, of England, has lately for special private inspection at Buckingham Palace a masterpiece by Murillo recently brought to light, the subject "Christ Healing the Paralytie." cle of that duty. The command to love The picture has been in seclusion for one hundred years, and is now in the possession of Doig & Co., 174 New Bond street, London, at whose gallery it will be exhibited. A meeting of the Catholic Bishops of England and Wales was held at Westminster last week, to consider the posi-tion of affairs under the Education Act. The Bishops considered it desirable that the duty of doing all in their power to facilitate the giving of such religious education in the schools as the parents desire should, where need be impressed upon Education sary. Authorities. Sister Gabriel Doyle, the oldest Lorrotto nun in India, as well as one of the oldest European residents of the station, died at Loretto Convent, Darjeelug, India, on Jan. 3 She was born in County Carlow about the year 1818, and went out to India with the first party of Sisters (of whom she was the so'e survivor) in 1841. In 1846 she accompanied the foundress, Mother M. Teress Mons, to Darjeeling, never to leave it even for a day during her long it no poor. The denizens of earth leave it even we a day durin would be hadly off if they could not sojourn of Alty-eight years.

1378



#### YEARS

their superior quality wear twice as lor cord, ar d the sele

e record, at d the select of titles to choose from ind or hestra selections, its sarred music, dueta, dialect records. Thoons somet mes seem much at night? Have be you ever come home 'once enj yment, some 'hen ren enter that our into one grand concert. Its sereed numie will tele-th witry jokes that you 'er wortied, We really distrigt music to orried. We real ying machine. roach it at anywher

GO, ONT., SPD DRC., 1904 If it has all the qualities elving it. I have given ults, and all who have HOMAS CARKICK. ALTA., JAN, 2ND 1995 ed with it. I think is hires I have ever heard. MUEL FAWCETT.

R. ONT. JAN. 67H. 1968 R. grand piece of music straid internation SEPH EDWARDS MAN., JAN. STH. 1998 n well pleased with it

DOLF MECKLING. in ther information you us and we will gladly on't delay. We have y has had hard work to

Then promptly, send in well tested instrument. and your dollar. If you ' the seme and we will Then when thoroughly the express agent the CO.

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een us and who refuse to disclose the if it be correct, is to admit the futility names of the drugs or ingredients in of verbal argument against Socialism in his nostrum. That cocaine, alcothe face of facts which seem to argue hol and morphine enter into the for it, and to set to work to co-ordinate composition of many patent medithe forces of society in the work of recines is well known. A mother, form. says Mr. Bok, was found re-

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manacles of the serf, and through

the centuries there is for our

#### ABSTINENCE PAYS.

daily a teaspoonful of a certain " purely Under the heading "Some Figures," the Cleveland Press recently had the vegetable extract, to build the child up," as she explained. But the lassifollowing : tude of the child grew worse. Finally

"Abstinence pays. "This is no mere rhetorical assertion unsupported by the facts. "A well-known insurance company

vegetable extract" examined. It was found to contain not a single trace of proves the assertion by irrefutable satatistics. "The table of statistics cover 125 " vegetable extract," but among other ingredients were found 41.6 per cent.

000 lives, and extends over a period of 61 years. The data, mind you, is that upon which the actuaries base all their figures. The insurance company does business upon the life expectancy fig-ured by the actuaries. The question of the insurance companies is a questions of cash. It is unaffected by moral of cash. considerations.

"The figures include the working period of lifs, that is to say, from the age of 20 to the age of 70. It is shown that while 46,956 of the total abstainers die in the period, there are 57,891 deaths of the moderate drink-

readers not to be beguiled by the advertisements which appear in the daily

WANTED: THE GOSPEL IN ACTION.

per cent. We have every sympathy with the "Rather surprising? just demands of the workingman. We "It is everywhere conceded nowadays have, with every right-thinking citithat the man who drinks to excess is totally unfit for business, but there is a sort of belief that moderate drinking zen, our faces set against the "sweat shop" and the employment of chilis quite harmless, nay indeed, in some instances beneficial. dren. We are not blind enough not to see that many of the toilers' grievance are real. And we do not imagine for one latter belief. • The figures of the insurance expert • The figures of the insurance expert "The figures do not bear out this

formers and speeches of those who emerge every now and then from their trated that other things being equal, the total abstainer will live longer easy corners will make them disappear. than the man who drinks moderately. So believe also the Socialists who 'are "Abstinence pays."

own conclusions; which would seek to change the appointed order of things. On the contrary, he abandons himself entirely to the will of God; he re-mains satisfied with the state to which he is called, and does not seek to rise above it by the means which vanity

or self-love might suggest. Perhaps we do not appreciate in St. Joseph this love of his state of life; if so, it is simply because that spirit of

submission to the will of God is not in our hearts, and because His decrees are always sure to meet with opposition whenever they do not agree with our own inclinations. Not that we should consider the example of St. Joseph as condemning that noble emulation which makes one aspire to reach honorable eminence through the path of duty. No, far from it ; but it teaches us that our ambitious views should always be in keeping with our state; that we should think less of rising in the world than of rendering ourselves useful in it, and making it better for our presence that even in seeking dignities should endeavor rather to obey Gol, Who calls us to them, than to satisfy ourselves; finally, it teaches us that our efforts and our aspirations should always be accompanied with a spirit of perfect submission to the divine will, whether it calls us to fill a brilliant

station or bids us isanctify ourselves in

b7,891 deaths of the moderate drink-ers. "Further: "Between the ages of 20 and 30 there are 11 per cent. more deaths among the moderate drinkers than area of 30 and 40 (8) area cont the response of human control of the set of the set of the drinkers than area of 30 and 40 (8) area cont the response of the set of the drinkers control of the drinker control of the set of the drinker control of the set of the set of the drinker control of the set of the set of the drinker control of the set o In the ordinary course of human events ages of 30 and 40, 68 per cent; be-tween the ages of 40 and 50, 74 per cent; the hand of man alone appears to guide everything; God remains invisible and between the ages of 50 and 60, 42 per cent.; between the ages of 60 and 70, 19 acts through secondary causes. In the history of St. Joseph, on the contrary,

history of St. Joseph, on the contrary, the finger of God appears to gnide everything. God chooses all the means and leaves to the minister of His will nothing but the task of meditating over the wonders which he sees accom-plished. The Lord commands, Joseph obeys. This is all that we can learn from the Scriptures concerning his ministry. He is well called the hidden from

ministry. He is well called the index saint of the New Law. Daring his whole life, when God commands he fears no danger, he dreads no enemy, he shrinks from no hardships, he refuses no sacrifice. Because God wills it he retires without

The Oriental Study was continued, the beginning of the fourth Book of the Light of Asia being read, But he was not only chosen to the glory of having to protect the Mother of the Incarnate Word; he was only called to exercise an adopted paternity over the very Son of God. So long as the mysterious cloud was over the saint ful palace. His young wife is troubled on this particular night, by four strange dreams. Buddha considers of saints Jesus was known by men as of sands Jesus was known by and has strange dreams. Buddha considers the Son of Joseph and the earpenter's strange dreams. Buddha considers Son. When Mary after three days of Joseph and the decides to leave this palace secretly and enter Josus in the Temple disputing with the doctors, she thus addressed Him: "Thy tion. B. DOWDELL.

ather and I have sought Thee sorrow-ng." And the Evangelist adds that

men. The distinctions of the world

pense of his virtues.

He "was subject to them." What wonder, then, if this foster-father of the Son of God was prefigwe are stewards of what we possess-administrators of goods not actually our own. Hence we are told that we will be called mean to give ed in the Old Testament, and that one of the most glorious of patri-chs? Listen to St. Bernard, who us compares the two Josephs: "The be called upon to give an account of hus compares the two Josephs: "The irst was sold by his brethren and led nto Egypt, thus prefiguring our Sa viour's being sold; the second, to avoid Herod's envy, led Jesus into Egypt. The first was faithful to his master nd treated his wife with honor; the

Thus we have seen the glory and power of the just on earth are not the ertain measure of their merit and oliness ; but far different is the case when the links which bind them to earth are severed. As the gifts which they then receive are the true reward of their sanctity it follows that they

must be proportionate to their merit. The more resplendent their life has been with virtues the greater the hom age and veneration to which they are entitled after death, and the they have been in the sight of God the more perfectly they have accomplished His will, the higher the degree of

authority and power to which they are raised. This reflection, then, will make it easy for us to understand how great must be the power of St. Joseph with

now they can be stewards no longer. There is a certain compulsion about wills and hence not the same measure of reward as to a full free act. The will that reaches out to the poor

and homeless is better as a rule than the will that considers none but rela-tives. "As often as you did it to one tives. of these little ones, you did it unto Me.

THE SCOPE OF CHARITY.

Charity that is based on a quid pro quo or is measured by that principle is not charity. In the parable of the Good Samaritan the lesson is emphasized whom are you neighbor to not exactly who is neighbor to you. Hence it is

better to give than to receive. No merchant anxious for profit com-plains of the number of his customers. He rather rejoices in their multiplica-

tion. The world would be poorer had The denizens of earth

our stewardship. Then with the meas-ure we measure unto others it will be measured unto us. The man who realizes the fact of his stewardship can never be a miser. There is a scope and duty of charity and treated his wife with honor; the second, too, was the most chaste guard-ian of his spouse, the Virgin Mother of his Lord. To the first was given the understanding and the interpreta-tion of dreams; to the second the knowledge of and participation in the divine mysteries. The first laid up for all the people; the second received the Living Bread that came down from Heaven and kept it for bimself

from Heaven and kept it for himself ard for the whole world."

#### SPANISH JOHN.

EEING A MEMOIR NOW FIRST PUBLISHED IS COMPLETE FORM OF THE EARLY LIFE ANI ADVENTURES OF COLONEL JOHN M'DONELL KNOWN AS SPANISH JOHN.' WHEN J LIEUTENANT IN THE COMPANY OF ST JAMES F THE REGIMENT HILANDIA. IN TH ERVICE OF THE KING OF SPAIN OPERAT ING IN ITALY

#### BY WILLIAM M'LENNAN. IV.

#### 1744-1746

How we met old friends and an older enemy in Rome with whom I was forced to subscribe to a Trues, having passed my word to the Duke of York; how it came that I resigned from the Company of St. James.

Such was the enthusiasm that we were all ready to volunteer, but as the Gen eral said, dryly enough, "What is to become of the Austrians if you all leave? You might as well desert to the enemy at once and have done with it."

While we awaited with impatience an answer to our application, word came to me from the Duke that I was on no ount to apply for leave until such as he sent me certain word him. It was a bitter disappointment self. but I was not alone, as the military authorities saw fit to refuse all applica tions until the matter was further ad

At last, in the month of January letters came saying the Duke was about starting, that leave was granted me as well as certain others, with instructions to report to Mr. Sempil, the King's Agent at Paris, who would direct us further. Conceiving my future duties called

for freedom from immediate serv-ice, I sent in my formal resigna nation, and received from our Colonel, Ranald MacDonnell, a certificate testifying in flattering terms to the service had performed, to my honor as a gentleman and my conduct as an officer while under his command in the Company of St. James :

" Nons, Colonel du Régiment d'Infan terie d'Irlande de St. Jacques, certifions que le Sieur Jean McDonell de Glengarry, sous-lieutenant au dit Régimen 'est toniours comporté pendant tout le temps qu'il y a servi en Gentilhomme d'honneur, brave officier, et aves un conduite irréprochable à tout égard en foy de quoy nous lui avons donné le présent. Fait a Plaisance le douzième janvier, mil sept cent quarante six. "MACDONNELL."

To my surprise I found the name of Father O'Ronrke, amongst those allowed to volunteer, and when we were alone l said, rallying him :

I was not aware you were so strong a Jacobite, Father." "Well, to tell the truth I am not,

except in the way of sentiment; but sentiment, my dear Giovannini, as you are aware, will induce a sensible to do more foolish things than any other power in the world. Still, I regard my in the path of duty, for I con ceive there may be some Jacobites who will be none the worse for a little extra morality dispensed by even my un-morality hands " worthy hands.

I did not question him further, as I dreaded one of his usual rodomontades

We left at once with the good wishe of all, too barge at Genoa as far as An tibes, and thence by post to Lyons, where we put up at the Hotel du Parc.

Here we met a number of French ficers, who brought news of the Battle of Falkirk, wherein Prince Charles had beaten the English cavalry and infantry off the field; and though, at the same time, we knew he had retreated from England, it did not serve to dash our spirits, and we supped merrily to gether, drinking toast after toast to the success of the Cause. All the old songs were sung lustily

and the French officers were much amused at our enthusiasm ; but it was Father O'Rourke who carried off the hood. the evening ling fellowing, to an air that was new to me: Oh the water, the water, On the water, the water, The dun and ceric water, Which long has parted ioving hearts that we stield for their home ! O'er the water, the water, The dark, dividing water, On Bonnie Prince has come at last, at last--to observe his Own

# We are out for the King ! We will conquer or swing ! But the bonnie brown broadswords will klink and will kling From the Tweed to the Thames for our Bonnie Prince Charles !

When he ended we cheered and cheered, breaking our glasses, half cry-ing, half laughing, until we made the room ring again; and the people in the square listening to us began to chee in sympathy, and, unable to contro

myself, I jumped up, and, catching the form of the priest to my be fairly hugged him in my arms, " Oh. Father O'Rourke ! How could you ever do it and you not a Highlander at

all ?' ?" I cried, in my wonder. Faith, I could do the same for a Hottentot if I could only manage his irregular verbs," he shouted, struggling out of my embrace. "And now, ge men ! If you don't stop this hu loo, you'll be arrested for disturbing

peace of this good town of Lyons if you don't stop cracking those bottles your heads will be as easy cracking for the English when it comes to hard knocks !" And off he went with a storm of cheers after him.

#### V. 1746.

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

The next morning Father O'Rourke ords came true, for there were many aching heads amongst us, of which my own was one, and the jolting of the

Paris diligence did not in any way im prove their condition nor their owners empers. It is surprising how mightily the bot enthusiasms of overnight will cool down by daylight—and here was an example. Last night there was not one f us but would have embarked to the Prince's support without a second thought of the chances, and not one would have admitted that the chances, if any, were aught but rose-colored but with the morning everything too on a different complexion, and th

whole of our way to Paris was filled with nothing but the most dismal fore odings.

I addressed myself to Mr. Sempil. and found that the Duke would expect me in about a week at Boulogne ; and in the mean time I did what I could to raise the spirits and determination of my companions. At length we had a general consulta

on, and, much to my disgust, they one and all began to plan, not for our but for offering ng the Prince, nost excellent reasons why they should then and there return: "the Prince had retreated from England; the pas age was dangerous on account of the aglish fleet; the French could not be relied upon for any material aid; and, lastly. Spring was approaching, and ould lose their chances of promo tion in the ensuing campaign," and so

"In short, gentlemen," I said, out of patience at last, "you all came here prepared to sing the same song, and you do it to perfection. Your arguments do more credit to your heads than to your hearts. If the Prince were safe in London you would be the

first to flock after him; but now, when he most needs your assistance, you are like a pack of old women inventing terrors to excuse your cowardice. There were some of them who pre

tended to take exception to my words but as I assured them I would be onl too pleased to make any or all of them good, and the sooner the better, they lid not go beyond their protest. But if they found my words uppalat able, Father O Rourke gave them some thing more difficult to digest. "I object to the gentleman's manne

of putting it myself," he began; is altogether too mealy mouthed, which life in the family by laying her eggs and scratching up food for the chickens; but wherever she was, there comes no doubt from his diet in boy If he were only a blathering Irishman like the rest of you, he would was no cackling to lead us to her. She shouting Jacol d guzz just doing her work, helping the Jacobite toasts, and whispering tired hearts and healing the sore ones, Jacobite treasons, and never venture an inch of his precious carcass, until and all these years no one ever set eyes on her, more than on the dew that the moon turned into a Jacobite cheese falls at night on the thirsty land.' and was ready to drop into his mouth. I'm ashamed of you all! Go back to And that was all; no beginning, no end, and I wondered what he was at, your macaroni and polenta, and brag about Cremona and other battles you never fought, and see if you cannot with his silly stories of Red Hens, fit enly for a lot of bare legged children but the Duke must have seen some breed some mongrel mixture that will thing else, for after a little he broke into a more lively humour and said, half laughing, "Upon my word, Father make you ashamed of the way you have behaved this day. There! that's what I say to you; and if any of you don't like it, get down on your marrow bones O'Rourke, you Irish are a wonderful and thank Heaven that the rules of his We are all that, your Highness, Church prevent Father O'Rourke, late Chaplain of the Company of St. James, he retarned, with great complacence. "We are a terrible convenient people wearing a sword, or, by the Powers! you would go back like so many pinked to have about when everything is going right, and, for the matter of that, when everything is going wrong as well, if we only have some one with a strong hand to lead us; but make us all equal And to my surprise, these men, who were wont to smell an insult afar off, and whose courage in the field was unand we are no more use than questioned, received this intolerable tirade as quietly as school-boys after a of chickens with their hoads cut off. " Father O'Rourke." said the Dake whipping—and so the matter rested, and they went their way and we ours, I wrote to Mr. Constable, then Sec-retary to the Dake of York, of the vesculation of mr computed of York, of the suddenly, "sing me that song I heard of your singing at Lyons." "I will with all my heart, your Highness," and, making his big voice as soft as a girl's, he began without resolution of my comrades, and, by return of post, I received orders from any further words. His Royal Highness to repair to Bou-

which I immediately complied

it was opened by the Duke himself.

#### THE CATHOLIC RECORD.

Mr. Constable; but Fathe SAVO O'Rourke talked and moved amona them all in his rusty cassock withou an apology for his condition. How ever, I soon forgot such trifles in my interest in the company gathered Besides His Highness, there were th were the Duke of Fitz James, son of the great Duke of Berwick, and many noblemen of distinction and general officers among whom I was introduced to the Count Lally-Tollendal, whose unjust execution at the hands of his enemies

execution at the hands of his enemies some years later aroused the sympa-thies of all Europe. The plans of the Prince and hopes of aid from King Louis were discussed with the utmost freedom and with much hope, for it was confidently expected an expedition for Scotland would be equipped immediately, which the Duke was to command, as it was on this promise he had come from Italy.

Bat one week went by, and then another, and yet we had no satisfaction from the Court, not even excuses, and I could not but observe that, though others still had implicit faith in some action by King Louis, the Duke began

to lose heart. "Ah, the poor young man," said Father O'Rourke, "my heart is sore for him. He has more sense than the rest of them, and faith, I think, has more heart, too, and so takes it harder. Do you know, Giovannini, 'tis a great nisfortune to be born in the ranks of rinces ; they're the only class of men know of that are untrustworthy as a whole. King David knew the breed well, and did not he write 'Pat not well, and did not he write 'Put not your trust in princes' (Nollite confidere in principibas?) and here is the Duke eating his heart out because he is learning the bitter text King David preached thousands of years ago." We were seated in a lonely place

outside the town, overlooking the sea and watched the lights below us gently rising and falling on the fishing-vessels and other craft at anchor, and marked among them the bright lanthorns of man-of-war which topped all the thers.

Presently we heard footsteps, and the Duke came up alone ; it was not s dark but he could recognize us, which he did very quietly, and, advancing seated himself between us, saying, "Do seated himself between us, saying, 'Do not move, gentlemen, and forget I am the Duke for an hour. My heart is sick of empty forms which mean sick of empty forms which mean nothing," and he sate in silence for a long time with his elbows on his knees and his chin in his hands gazing

out over the sea. At length he said, slowly, as if to himself, "I would give ten years of my life to be on board that frigate wit the men I would choose and a fair wind for Scotland. To think of my poor brother longing and wondering why some support does not come, and I idle here with empty hands. and some thing like a sob ended his words. Then Father O'Rourke spake in :

voice as gentle as if he comforted a woman. "Your Highness, when we were children, the story we loved best to hear was the one our mother never told us-about 'The little Red Hen. Who 'The little Red Hen 'was, or mother never who 'The little Red Hen' was, or where she came from, or what she did, we never could have we never could learn. She was just 'The Little Red Hen,' and had no story at all. But her story which no one ever heard was better than that of 'Brian Boru,' or ' Malachi of the Collar of God,' or ' Rookey the Water Witch,' any of whom would come out without much coaxing and parade up and down until we knew them through and through, while the very name of 'The Little Red Hen' would quiet the biggest trouble that ever broke ou hearts. My own belief is that she stayed at home and kept the breath of

as he styled him-news! Graeme," was sadly disappointed to hear, for I could not bring myself to trust the man in any particular. In a few days the Duke arrived, and

In a few days the Duke strived, and the next day was invited to dinner by my Lord Clare, then in command of the French troops in and about the place. As Father O'Rourke and I were considered to be in the Duke's retinue, we were also asked. Lord Clare, ob serving my uniform, enquired of the Duke who I was, and was informed was a Higland gentleman named Mc Donnell, a Lieutenant in the Spanish Army in Italy. After some further conversation with the Duke, he ad-dressed himself to me, saying, without

any introduction : "Mr. McDonnell, I have a company now vacant in my regiment, and if you will accept, it is this moment at your service.

I rose, and, commanding myself as well as possible under this surprise said : "Your Excellency has my most humble thanks for your handsome offe but I only left my late service, where offer and sweepin' out the furniture I had gained some recognition, in orde to devote myself to my protectors and benefactors, the Royal Family, to whom I am bound by the strongest ties of gratitude." the train wuz late, he would come de

The Dake looked at me with a real pleasure in his eyes, and I was proud that I could afford him even a passing gratification. Presently the Duke requested his

"I am sure your Highness will not ask anything beyond my poor powers," he answered.

"There are no political complication laughed the Dake. in this,' only ask that my friend, Father O Rourke, be requested to sing for us a song which has been running through my head since I first heard it from him other night

Whereupon Lord Clare requested him to sing, and straightway he began for the fiftieth time that I had heard him, at the same old song. And herein lies the poverty of these rhymers, for if

by any chance they hit something that tickles the ear, they must be harping on it until the patience of their intimates is wearied beyond words. But I could afford to let him win his reward r I considered I had cut no inconsiderable figure before the company myself.

he grew up the Squire wanted to se

train left. He

come in the baggage room just 'fore the

train come and roll the truck of trunks

One summer night the train wuz

after year.

had them four

never said

always thought it wuz 'cause

Two or three days later we left Dan kirk for St. Omer, where I at last received my orders. I was to return Dunkirk and there take secretly to passage in a swift sailing cutter, lately captured from the English, and carry sum of three thousand guineas, to-gether with important despatches and

night we spent together, and once or twice repeated :

" Oh the waiting, the waiting, The cru-l night of waiting, Vhen we brake the bread of sorrow and drank our bitter tears." When

"Mr. McDonnell," he said "i

is impossible to tell how things may turn, but should they prove against us, give me your word not to desert the

#### TO BE CONTINUED.

IN THE THIRD WATCH OF THE NIGHT.

The old station baggage man put scuttle of coal in the big Cannonball stove, went into the telegraph office and then returned to the baggage

"No. 4's losing time," he said; "won't set here under three hours late. Did you have any baggage "Well, that's why I've been waiting here for the last thirty minutes,"

said, with some little impatience. "Excuse me," said he ;

MARCH 18, 1905. liveliest girl in these parts. While she down to bass when the train had gone

and his mother hadn't come. "Some of the old residents here said there had been a big wreck up 'bout Lebanon at the time the young out 'bout the poor fellow wuz awfully taken back. He looked at his great rough hands showed up, and that thar wuz two or three dead ones, one bein' a woman, that nobody ever knowed who they wuz. They 'lowed maybe 'twuz his and homely figure and grew awaware, Somehow he avoided her after that, she did come close to him wuz. They 'lowed maybe 'twuz hi mother. Others said that some woma he'd turn red and amble off. My wife, wanted to get rid of a crazy child, and she goes up to the Squir's a whole lot and she sees how things were goin give him the slip, but I never believed that, 'cause the kind o' mother that would want to give her child the slip and she says to me, 'Tom, he's in love with Bessie,' but I didn't take no stock could never have impressed him such confidence in her. True, he wuzn't just right in his head, but my experience is that that's the kind that in that, and neither did Bessic treated him just like she always had when he give her a chance, and I don't believe she ever thought about it, until one night six years after, when Ben's mother came, and she found it knows the most 'bout some things. They've got somethin' in 'em that tells who's who. Some say it's instinct, but whatever it is, the Lord Almighty put out.

"But that summer when the fine it thar; so I says, that boy's mother wuz intendin' to come back. young feller come out from Kentucky, and got off the train and asked where Squire Heartsill lived, Bon wuz than Well, Squire Heartsill takes the bo to his house, and he makes himself useful 'bout the place, runnin' errands of course, and said he could show him, of course, and said he could show him, and the two went down to the house together. I saw 'em a goin' and saw Bessie when she met 'em at the gate. I don't know what wuz said, but Ben but no matter what he wuz doin', when the evenin' train from the West gav the signal for the station here, h come back up to the depot and stayed came as fast as he could : and then if for the night. aroan' till I closed up and wait for it : didn't matter whether He never said a word, but it so as if somethin' wuz troublin' him that he couldn't quite make out, sorter like he'd had any supper or not, he'd stay here till the train come. Many a time, when he wuz a kid, I'd tuck him in your dog looks when yon hurt when he waz a kio, i a tack him in here behind the stove on a cold night, with my overcoat, while he waited for the train. I used to try to get him to tell me what he waz lookin' for, but he him accidentally. He knows you dida't mean to do it, but it hurts him just the same.

"Well, Ban spent lots o' time with me for the next two weeks, until the would look so wild and scared like that I stopped. He'd mumble a whole lot that I couldn't understand, but always young feller went home The young feller at first was inclined to ended with, 'She said she'd come.' If he had dropped off to sleep when the make fun of Ben, but he found out mighty quick from Bessie that that wouldn't do at all; so he tried to be train would whistle he'd be sure to wake up, and his eyes would sparkle and he would go runnin' out on the friendly with Ben, and other times when he come down they got right out on the chummy-that is, as chummy platform, a clappin' his hands-then purty soon, as the train pulled out folks can get when one of em won't 'd see him goin' slowly down the path talk. They went huntin' and fishin'

to the Squire's. "You'd think he'd 'a gotten tired, together, and one day Bessie with em over to the lake, and Ben wuz wouldn't you ? But he never did. As quite happy a settin' silent in the end of the boat a pullin' of the oars while him to school, but he wouldn't go. I the young folks fished and talked. Bat they were mighty kind to Ben never talked anything but what the schoolhouse waz too fur from the de could hear. The young feller tried his best to get Ben to let him row, but it pot, so he stayed on thar in the shop. and come to be a pretty fair workman. Henever had had much talk for anywa'nt no use. Ben just clung to the oars and watched 'em, or, body, and alter he got to be a man he had less. He would go for weeks with watched her. That day just got back in time to meet the train.

"' 'Long next spring the weddin' come off' and 've always thought it was Providential that they married just in time to take the evenial course, Ben wuz at the train and dida't see the weddin'. He was dressed in his best, tho', and just as he wuz lookin' "He made purty good wages in the at every woman that got off the train, still expectin' his mother, Bessie comes up to him and puts her little hand on but as he got older he got more distant toward me. True, he'd nearly always his shoulder and says, 'Ben, I'm goin' away, and I hate mighty bad to leave you. I'm awful sorry for you, and I wish so much that your mother would up to where the express car stopped, come. Ben, kiss me now, and God but he didn't talk none. "So matters went on this way year The poor fellow kissed her. bless you.' but when they wuz gone Ben watched the train puffin' round the curve yonder and says-he'd forgot to say it late, and there wuz no passengers to get on, and nobody at the depot lookin' -'She said she'd come,' and then burst out cryin' for the first and only time I ever heard of.

for anybody to come, 'cept Ben. He wuz a grown up man then, I'd say He never seemed the same after about thirty, and he come out and set down on a truck with me. It had been that, tho' he wuz, if anything, happier than ever before. But it was a kind of an awful hot day and some thunder heads had gathered up in the west. resigned happiness. He grew thinner and got tired easier. He didn't work Ben set there and watched the lightregular, but would wander off to the nin' without saying a word. The train was 'way late, and by and by the hills where the sweet Williams grew, and would bring back great bouquets was 'way late, and by and by the clouds got to comin' closer, and 1 said, of them to the train, thinkin' maybe, "Ben it's goin' to storm. Are you scared of storms?" He waited some that one of the two women he'd leave might come back. The Souire's folks just let him do as he pleased; so time 'fore he answered, then he said : No, I ain't scared of anything, except year followed year, and Ben grew thinthat she won't come.' ner and more holler eved, but somehew You could'nt bin why he didn't go and hunt her, for gent like. 'Bout a year ago he quit him why he didn't go and hunt her, for he'd saved his money and could travel everywhere and find her. He said he'd thought of that, but then she said it wuz his heart, and that he couldn't do anything for him, but that might come while he wuz gone, and she'd feel just like he did, when she it wuz best for him to quit work. didn't find him here a lookin' for her. "Well, Ben had a purty lonesome He thought he'd best stay here and wait for her, for she'd said she'd come. time, till long last fall, Bessie come back foom Kentucky to spend a couple I didn't say no more and we sat thar watchin' the comin' storm. Most an of months with her folks. It wuz worth a good deal to see Ben when she come, and he sawfor the first time that other Bessie, her little three-year-old girl. hour passed without a word, and then Ben said suddenly, 'Don't the Scripture say 'bout 'em comin' in the third Seemed as if Ben didn't know 'bout her watch of the night?' It kind o' startled me, and I said, 'Yes, b lieve it does.' Well,' said he, 'I b'lieve and he was trumped, I tell you, when he saw thar toddlin' on the platform a little chap, the very spirit of his old she'll come some time away in the night; might be tonight.' playmate of twenty years before. She went right up to him, and he set her "When the train come, 'way long in the mornin,' the storm had burst, and the lightnin' and thunder wuz makin' up on his shoulder without a word, like he used to do her mother. Thars somethin strange 'bout children and animals things lively. I didn't have anything they know their friends quicker than us that reasons and suspicions. He to put on the train, and the only thing that wuz put off wuz a little bull calf. carried her on down to the Squire's, and when the train left I found myself thar a holdin' to a rope with the calf and me and her mother follered on behind. This wuz the first time he at the other end. Ben had been back ever failed to say 'bout his mother a to the coaches, but he see in the lightpromisin' to come. When he put the child down she puckered up her lips to nin' flashes my perdicerment, and he come to help me. The calf wuz a rearin' and bawlin' terrible, but Ben says, 'I'll take him, he's for the Squire. be kissed, and she kind o' hugged him, but Ben never said a word. Them wuz happy days for Ben for the I heard him a sayin' as somebody wuz goin' to send him a calf by express,' so next two months. That child and him were together all the time; over the hills, through the brownin' woods and he goes up to the bawlin' critter and says somethin' to it and it gets quiet. acrost the stubble fields they went. He takes the rope from my hand aud He made her all kinds of things. goes down toward the Squire's barn. punkin whistles to cornstalk fiddles, and he got so he talked to her. I ex. ee 'em 'way down thar when the light nin' played 'round, the calf follerin long like a dog; and, as he'd sprung the Scriptures on me, I says to myself. 'And a little child shall lead them.' No Breakfast Table complete without Course I knew that bull calf wa'nt no lion, but I wan't sure that Ben PPS'S that are wrong that makes you quit bein' a child. admirable food, with all "That same summer a young feller its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children. from Kentucky came a courtin' Squire Heartsill's daughter Bessie. Bessie wuz only a slip of a girl, born and growed up since Ben went to live with him. He'd carried her 'bout on his shoulders all over the hills when she wuz a kid, a gatherin' sweet Williams and wild pansies. She always did the talkin' and the orderin', but she was mighty fond of Ben. After she grew

MARCH 18, 19

pect he said more to weeks than be ever hefore. We could se talkin' to her in a low but somehow we neve what it wuz about. V on she stayed most his room, and he neve

ome to the train. Well, the night child wuz to go back child wuz to go bac such a night as this the Cumberlands had day long, and as d turned a sleetin' just and the train wuz la now. Ben had come on time, but when I wuz late he went b This was the only tim five years he hadn't for it, no matter how five years he hadn't of for it, no matter ho knew they wuz goin guess he wanted to Well 'bout a quarter the train come they the Squire's, Ben a bigh on his shoulde high on his shoulde

high on his shoulde here in the baggag wan't a good fire in Ben set right over where he had curled waitin' for his moth the child. His eye stars and his face te he had a fever. I Squire and the chil had a sort o' silen to notice the two ov "Directly old No all made for the plat

with the child's h engineer wuz a con like somebody — ne beatin' tanbark. B ff, and he looked the headlight with a flyin' in the wind for twenty year or i The old baggage and went into the see the last repor train. When he c

train. When he c then went on with had been no interr We never know pened, whether the scared the child or her fancy, but she from Ben and run track. The engine her, and we all sa clappin' her hands.

alvzed with fear brakes and revers late: he couldn't s onfusion I aw B fall sprawlin' on t in' the child cla side. When the 'round, and thar w sound, but scared 1 pilot had thrown wheels, but his wuz just one big him here in the ba for the doctor. H without pain, seen closed. shook his head; givin' out. For way, with his he mother, Bessie, a Finally his eyes crazy look wus a thar a hoverin' and we heard him

me, Bessie,' and H again and again, a she wuz. He lo and said, between 'Don't be sorry any time in the you, or for-one-his eyes closed a and waited a way

" Bout the t and tried to get 1 The train's con She's comin' ba don't you see i they are comin Look! She said his arms uplifted. the poor old hear back limp and life

" So that's h

back. My wife

like Ben, when I but me and Ber face when he h neither of us h

that Ben's mot said she would.

stranger. Hope with my talkin

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Ben's mother co

the platform; slippery." — Ho Independent.

ST PATRICK

MOST REV.

(Continue

There can be

Patrick suffered on the Reek. I

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ROUTING

ou sayin' a word to a sou!, and I be-lieve he would have forgotten how to talk if he hadn't words to say to hisself every evenin' when the 'em to anybody ; just sad like, as he turned away, he'd say, 'She said she'd letters for the Prince. The Duke was very down the last shop, and saved his money. When he wuz a kid we wuz real good friends,

Our Bonnie Prince has come at last, at last-to claim his Own He has come to hearts that waited. It has come to hearts that welcome. Be has come though friends have wavered, with the fee upon his track. But what logah heart will faiteer When our Bonnie Prince is standing With his baner blue above his head and his claymore at his back !

Then gather ye, Appin, Clanranald, Glen The Cross has gone round ! Will a single

The Cross has gone round ! Will a single man tarty Whom we march with our Prince against Gordies Datch carles? We are out for the King ! We will conte brow we broadswords will klink and will kling From the Tweed to the Thames for our Bon-nie Prince Cnayles !

nie Prince Caales i Oh i the waiting the waiting. The cruel bight of waiting. When we brake the bread of sorrow and drank our bitter tears, It has broken at his coming Like the mist on Corryvechao. In the sunlight of his presence we have lost our midnight fears. When the Prince unfulfed histandard In the green vale of Gienfinan. Beneath a sky as bright and blue, blown clear of storm and wrack The Loyai chiefs came thronging To where their Prince was standing With his baaner blue above bis head and his claymore at his back

Then gather ye, Appin, Clanranald, Glen Then gather ye, Appin, Clantanald, Glen-garry
The Cross has gone round! Will a single mon tarry
When we march with our Prince against Geordie's Dutch carles it
We are out for the King!
We will conquer or swing i
But the bonnie brown broadswords will klink and will kling
From the Tweed to the Thames for our Bon-nie Prince Charles!

Oh! the heather, the heather, Our modest hill side heather, Hath donned her royal robo again to welcome back her Own. The roses bloom once more in hearts That hope deferred was wasting That will merch with Bonnie Charlie, to halt only a his Throne! We have suffered, we have corrowed, Busour jy has come with moralng.

bour joy has come with morning. all is shining gloriously that late drear and black. And all

BING BERT

Then up and out, ye gailant bearts, To where your Prince is standing. Vith bis banner blue above his head and his claymore at his back !

Then gather ye, Appla, Clanranald, Gler

garry has gone round ! Will a single man tarry When we march with our Prince against Geordie's Dutch carles?

We Line

#### "Oh the water, the water,"

with, accompanied by Father O'Rourke When he had finished, the Duke sate On reaching Boalogne, we enquired silent a little, then he rose and said, "Gentlemen, I thank you for the first our way to Mr. Constable's lodgings, and upon knocking at his chamber door hour of quiet I have had for weeks. Come, let us go back." And at the door of his lodgings he bade us good-"Welcome, Mr. McDonell, welcome; and you, too, Father O Rourke. You ight, saying to Father O'Rourke, 'Don't be surprised if I should come night. see we are so few we have dispensed with ceremony here in Boulogne," he said, giving a hand to each of us. to you some day to hear the rest of the story of 'The Little Red Hen.' '

"We curselves disponded with it, and most of our following as well, in Paris, your Highness," said Father O'Rourke, laughing, "though I don't know that we'd have been any more had we used all the cursel The forebodings of the Dake cam true; no expedition was forthcoming, and he was obliged to send in single vessels such aid as could be procured had we used all the ceremony of the Court of Spain ;" and then, without waiting to be introduced to the other One left Dunkirk in the beginning of April with three hundred men and many officers, but I was still bidden to gentlemen present, he began the story

of his farewell speech to the volunteers Shortly alterwards the Duke comfrom Italy, and set them all a-laughing manded me to repair to Dunkirk and there await him. He there sent me the grateful assurance that I was to heartily with his impudence. I was somewhat taken aback, but thought it best to offer no remonstart almost at once charged with con-siderable monies, which he was about strance ; indeed, I could not imagine any company which would have put Father raising, and also letters for the Prince. O'Rourke out of countenance. I felt and at the same time confided to me ill at ease, not having shifted myself, as I had not expected to see any one that he had almost transmitted a large sum by the hands of Creach, or " Mr.

the train wuz late, and most people set 'round here in the baggage room on cold nights, and I s'posed you wuz doin' the same. Where to, please ?" "Knoxville," I said, cooling off some.

He adjusted his glasses and looked clear over them for the pigeon hole of the Knoxville checks, and, finally getting one, he placed it on my trunk, re-

"Been over to the mines, eh?" Purty cold drivin', wa'nt it? Coldest night we've had this winter, 'cept one; that wuz the night Ben Spillman's mother come. Know about that, I s po

said I, "I never heard of that; I'm a stranger here." "Well, sit down thar by the stove

an' I'll tell you 'bout it, if you care to hear. Shows you're a stranger these parts not to know 'bout it. . Jest think of it, a lookin' for his mother for thirty five year 'fore she come !"

"Wait till I light my pipe and put a trunk agin that door; that wind from the mountain is mighty searchin'. I tell you, stranger, it's mighty lonesome 'round here tonight. Not another passenger to go, and none of the neigh bors out visitin', and that train But you want to hear 'bout Ben and his mother.

"Well, Ben wuz here when I took charge of the station in '67-one of them awkward, shy boys, always get-tin' in the way, but not meanin' to. Nobody knowed whar he come from, just found him here one day on the platform after the eastbound train come in, a-peerin' into every woman's face that got off. He looked at all of 'em that 'em. and then turned away, sayin' jest thes four words: 'She said she'd come. 'bout five or six then, they He said, and all kinds of questioning only brought out those four words, and his -Ben Spillman. It was believed wan't a child. Years don't make you a man; it's knowin' and doin' things that his mother had brought him down from the mountains and had got on a westbound train, a tellin' him she'd be

back on the next eastbound one. wuz just at the breakin' up of the war and nobody thought anything of strang-ers bein' about, and not one of them ever remembered of seein' the mother. The child wuz kinder weak in his head sorter daffy like. Whether he wur always that way, or the shock of losin his mother wuz the cause of it, nobody never knowed. But thar he wuz when I come, the saddest faced little chap I ever saw, with his expectations 'way up every time the train come in, and 'way she come back she wuz the loveliest,



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#### MARCH 18, 1905.

e to the train.

waitin' for his mother, a playin'

to notice the two over in the corner.

#### RCH 18, 1905.

hese parts. While she had done nothin' but o meet trains; so when off the cars and, comis' en's arms, kissed him, vuz awfully taken back, is great rough hands re and grew awkward, oided her after that, oided her after that d amble off. My wife d amble off. My wife, be Squirs's a whole lot, me, 'Tom, he's in love I didn't take no stock ther did Bessie. She t like she always had a chance, and I don't er thought about it, six years after, when ame, and she found it

ummer when the fine e out from Kentucky, train and asked where lived, Ben wuz thar, aid he could show him, and he could show him, ent down to the house v'em a goin' and saw e met 'em at the gate. hat wuz said, but Ben b the depot and stayed osed up for the night a word, but it seemed wuz troublin' him that e make out, sorter like when yon hurt He knows you didn't at it hurts him jast the him

spent lots o' time with two weeks, until the ent home again. The first was inclined to en, but he found out rom Bessie that that all; so he tried to be Ben, and other times down they got right is, as chummy as two when one of 'em won't nt huntin' and fishin' te day Bessie went with e lake, and Ben wuz ettin' silent in the end allin' of the oars while fished and talked. But hty kind to Ben and mything but what he e young teller tried his to let him row, but it Ben just clung to the hed 'em, or, rather, That day he just got meet the train.

pring the weddin' come lways thought it was at they married just in evenin' train; and ef at the train and didn't He was dressed in '. He was aressed in id just as he wuz lookin' that got off the train, is mother, Bessie comes puts her little hand on says, 'Ben, I'm goin' e mighty bad to leave l sorry for you, and I hat your mother would ss me now, and God e poor fellow kissed her, wuz gone Ben watched round the curve yonder forgot to say it sooner 1 come,' and then burst he first and only time I

seemed the same after iz, if anything, happier But it was a kind of bess. He grew thinner asier. He didn't work ould wander off to the sweet Williams grew, g back great bouquets

"' Bout the third watch he stirred "Bout the third watch he stirred and tried to get up, sayin' excited like, 'The train's com n' with my mother. She's comin' back. Thar it comes; don't you see it? It's stoppin' now; they are comin' out of the coaches. Look! She said she'd come,' and with his arms uplifted, 'She's come!' Then the near old heart beat out and he sank train, thinkin' maybe. two women he'd seen me back. The Squire's m do as he pleased; 80 ear, and Ben grew thinghter and more intellithe poor old heart beat out and he sank

set he said more to her in them eight evil thing was found within the holy pect he said more to her in them eight weeks than be ever said in his life before. We could see and hear him talkin' to her in a low, tender like way, but somehow we never asked the child what it wuz about. When winter come on she stayed most of the time in his room, and he never left her 'cept to some to the train. shores of Ireland. The bell itself roll ing down the mountain, or from the excessive ringing, had a piece broken out of its edge, although such bells were made of wrought iron or bronze; but an angel brought it back again to Patrick, and when dying he left it to Brigid-who prized it greatly-hence it was called Brigid's Gapling, or Brigid's Broken Bell. This is a very Well, the night the mother and child wuz to go back home wuz just such a night as this. A norther from the Cumberlands had been blowin' all

Brigid's Broken Bell. This is a very ancient tale, and you may believe as much of it as you please. If it should seem strange why the voice of the bell should have more virtue than Patrick's the Cumberlands had been blowin' all day long, and as dark come on it turned a sleetin' just like 'tis tonight, and the train wuz late, same as 'tis now. Ben had come up to the depot on time, but when I told him the train wuz late he went back to the house. This was the only time in more'n thirty-tree rear he heads't stayed and writed prayers and tears, let me remind you of his spiritual authority and, as it were, the voice of his supernatural power. five years he hadn't stayed and waited for it, no matter how late it wuz. He

#### BLESSED BELLS.

The bells from the earliest days in tor it, no matter now late it wuz. He knew they wuz goin' to leave and I guess he wanted to be with the child. Well 'bout a quarter of an hour before the train come they all comes up from the Sanira's. Ben a carmin' the shild the Western Church were blessed, or as it came to be said later on, they were baptized—that is sprinkled with holy water and salt, and anointed with the Squire's, Ben a carryin' the child the Holy Chrism, and had a special high on his shoulders. They stopped here in the baggage room, as there wan't a good fire in the waiting room. name given to them. The very oldest form of blessing that we have shows that the bells were not only used for wan the good hover that in the corner, Ben set right over that in the corner, where he had curled up many a night, calling the people to the Divine Offices in the Church, but their sound was re-garded also as powerful to drive away watth for his mother, a playin with the child. His eyes were bright like stars and his face terribly flushed, like he had a fever. I talked with the Squire and the child's mother, and we demons, and repel storms and lightning. In Ireland these blessed bells were especially esteemed ; and one of them was always regarded as an essential had a sort o' silent understandin' not part of the equipment of Abbot. He was to have a bell, a book, a crezier or bachul, and a menistir or chalice, with its paten and altar stone, "Directly old No. 4 whistled, and we all made for the platform, Ben a leadin' with the child's hand in his'n. The and when St. Patrick had St. Fiaac

ngineer wuz a comin' to the station consecrated Bishop of Sletty, he gave engineer with a commutor the station consecrated bishop of Sletty, he gave like somebody — no matter who — a beatin' tanbark. Ben's hat had blown off, and he looked ghastly thar under the headlight with his long white hair the headlight with his long white hair the headlight of the blown of the blessed bell was so powerful, and why the demons could not bear its sound or its presence. The voice of Patrick's Bell on the Holy Mountain flyin' in the wind. It had been white a fight in the while. In has been while for twenty year or more." The old baggage man stopped here and went into the telegraph office to see the last report about the belated train. When he came back he said, "she'll be here in ten minutes," and was, as it were, the voice of God pro-claiming the routing of the demons and the victory of the Cross. And hence, it is said in some of the lives that all the men of Erin heard the voice of Deticity Holler the Bedle sounding then went on with the story as if there Patrick's Bell on the Reek-sounding had been no interruption. "We never knowed just how it hapthe triumph of the Cross-and from the same lone height, in one sense at least, pened, whether the light blinded and scared the child or somethin' else took it may be said that its voice is still heard

over all the land. It was heard on the her fancy, but she slipped right away from Ben and run right out on the 16th August just passed; and with the blessing of God the voice of Patrick's Bell will be heard every year by all who dwell along these western shores, track. The engine wuz not a rod from her, and we all saw her a standin' a clappin' her hands. We wuz plum par-alyzed with fear; the engineer for far over land and sea. It is no new sound; it verily and indeed is the voice of Patrick's Bell that you will brakes and reversed, but it wuz too late: he couldn't stop. In the terrible hear coming down to us through the ages, and sounding one more from the nfusion I aw Ben make a leap and Reek over the Reek over all the land. fall sprawlin' on the track, but knock-In the might of God and by the power of God, Patrick drove off the in' the child clar over on the other side. When the train stopped we ran demons from the Reek and from the West—let us hope, for ever. He was victorious, but worn out after the long conflict, and his Angel Victor suggested that he might round, and thar wuz the child safe and ound, but scared nearly to death. The sound, but scared hearly to death. The pilot had thrown Bea clear of the wheels, but his side, the heart side, wuz just one big wound. We carried him here in the baggage room and sent for the doctor. He lay like one asleep, now leave the Sacred Hill, and return to Aghagower to celebrate Easter. without pain, seemingly, with his eyes closed. The doctor examined him and shock his head; said the heart wuz givin' out. For two hours he lay that

PATRICK IS CONSOLED BY THE ANGEL. And to console Patrick, the whole mountain summit was filed with beautiful white birds, which sang most melodious strains; and the voices of the mountain and the sea were mingled with their melody; so that the Reek became for a time, as it were, the paradise of God, and gave one a foretaste of the joys of heaven. "Now get thar a hovern over him, and crynt, and we heard him say, very low, 'Kiss me, Bessie,' and Bessie just kissed him again and again, and told him how sorry she wuz. He looked very contented, of the joys of heaven. "Now get thee gone," said the Angel, "you have suffered, but you have been comforted. These white birds are God's saints and angels come to visit you and and said, between his gasps for breath, 'Don't be sorry. I would have died any time in the last twenty years for you, or for—one—you—loved.' Then his eyes closed again, and we watched to console you; and the spirits of all the saints of Erin, present, past and future are here by God's high command to visit their father, and to join him in blessing all this land, and show him what a bountiful harvest his labors will reap for God in this land of Erin." The Book of Armagh goes no further, but the Tripartite and the later auth-

orities add much more. PROMISES MADE TO PATRICK.

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mensely decreased. The popularity of the tew physicians who cling solely to drugs has diminished. And in number less homes where Liquozore is in daily use, sickness has been almost banished. These facts have injured some inter ests. And a few of the injured attack what they blame for the injury. They denounce that which has done the good. The usual method is to insinuate that Liquezone itself is a medicine; that, despite our claims, it is a compound of acids and drugs. Such statements are oft repeated ; and

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And, to emphasize this answer, we offer \$5,000 to any one who can disprove it.

In this business, methods which are subject to criticism are most carefully subject to criticism are mose careful, avoided. We permit no misrepresenta-tion; no claims which have not been ful-hiled. Our product is too vital to humanity to be laid open to prejudice. humanity to make the full open to prejudice. humanity to be laid open to prejudice. humanity topen to prejudice. humanity to be laid open t What we claim it can do has, again and

he left on Slieve Donard, who gave his he left on Sheve Donard, who gave his name to that grand mountain over-look-ing all the north-east; a fourth on Drumman Breg, to watch over the plain of Meath; a fifth at Clonard, and a sixth on Slieve Cua, the great and a sixth on Sheve Cut, the grad ridge overlooking at once the plains of Tipperary and the beautiful valley of the Black water. Well, all I can say is, if the men of Patrick's family have not kept watch and ward on these lonely heights for the past fourteen hundred years, God's Angel-guardians, have done it; for, otherwise, the Irish race and the Faith of St. Patrick would have been utterly rooted out of the land.

EXPULSION OF THE SNAKES. It is a common belief that it was from he Reek that St. Patrick drove all the poisonous reptiles and serpents into the sea, so that none has ever since been found in Erin. I find no trace of this ancient tradition in the Book of Armagh

accient tradition in the BOOK of Armagn or in the Tripartite, or other more ancient Lives of the Saint. Still the tradition is very ancient. Jocelyn, in his Life of St. Patrick written towards the close of the twelfth century, expressly states that from the day the Saint blessed the Reek, and from the Reek all the land of Ireland. from the Reek all the land of Ireland, with all the men of Erin, no poisonous thing has appeared in Ireland. Patrick expelled them all by the strength of his prayers, and the virtue of the Staff of Jesus which he bore in his hand. TO BE CONTINUED.

#### RICH WARM BLOOD.

tainable. We found that diseases which had resisted medicine for years yielded at once to it. Sickness which had been pronounced incurable was ozone-the very life of an animaldeadly to vegetal matter. This fact-above all others-gives Liquezone its

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have been traced to germs, or to the Then we gave the product awaycine does not apply, for drugs cannot kill inside germs. All that medicine can do is to act as a tonic, aiding Nature to overcome the germs. But

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is no neighborhood-no hamlet so re mote-but knows some wonders which Liquozone has wrought.

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any of these diseases, we will gladly send to any patient who asks it an abso-How petty is that self-interest which would have you go back to the old methods-to the days before Liquozone! Back to the time when the very cause of discourse of disease was unknown, or when no one knew how to meet it !

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disease germ that it cannot kill.

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and do their work thoroughly. Sudden transition from a hot to a cold tem-perature, exposure to rain, sitting in a draught, uneasonable substitution of light for heavy clothing, are fruitful causes of colds and the resultant cough so perilous to persons of weak lungs. Among the many medi, here for bron-chial disorders so arising, there is none better than Bickle's Anti Consumptive Syrup. Try it and become convinced. Price 25 cents.



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it a year ago he quit r, 'count of gettin out he tried it. The doctor is heart, and that he thing for him, but that him to quit work.

had a purty lonesome last fall, Bessie come ucky to spend a couple her folks. It wuz worth see Ben when she come, he first time that other the three wear old girl. tle three-year-old girl. n didn't know 'bout her aped, I tell you, when alin' on the platform a very spirit of his old nty years before. She o him, and he set her ler without a word, like er mother. Thars some-out children and animals ir friends quicker than s and suspicions. He down to the Squire's, er mother follered on wuz the first time he say 'bout his mother a ome. When he put the puckered up her lips to

he kind o' hugged him, aid a word. aid a word. ppy days for Ben for the ps. That child and him all the time; over the he brownin' woods and oble fields they went. I kinds of things, from to connectable fidden. s to cornstalk fiddles, e talked to her. I ex-

akfast Table ete without S'S 

dualities intact, dup and maintain and to resine cold. It diet for children.



ost Nutritious Economical.

back limp and lifeless "So that's how Ben's mother come back. My wife says I'm gettin' doffy, like Ben, when I says this, but nobody but me and Bessie saw the look in his face when he held his hands up, and neither of us have ever doubted but hether of us have ever dollbear block as she said she would. But, thar's your train, stranger. Hope I haven't tired you out with my talking, but a night like this always makes me think of the time when Ben's mother come. Be careful ' bout the platform ; it's mighty slick and slippery." — Homer M. Price, in the Independent.

way, with his head in my lap and the mother, Bessie, a bendin' over him.

Finally his eyes opened, and the old, erazy look wus all gone. He saw her

and waited a way long into the night.'

a hoverin' over him, and cryin',

#### ST. PATRICK IN THE FAR WEST.

MOST REV. JOHN HEALY, D. D. (Continued from last week.)

There can be no doubt, too, that Patrick suffered much anguish of spirit on the Reek. He was fasting in prayer for his people, over whom the demons of paganism had ruled so long; and the demons resolved, so far as they could, to tempt and torment him. They the Last Day; and this too was granted but not without great difficulty. Such is the substance of the wrestling of Patrick on the Holy Hill, and the won-derful favors he obtained for the men tempted Christ Himself, as we know-why not try to tempt His Apostle? They covered the whole mountain top in the form of vast flocks of hideous black birds, so dense that Patrick could neither see sky nor earth nor sea. They swooped down upon him and over him with savage beaks and black wings; they filled the air with discordant screams, making day and night horrible

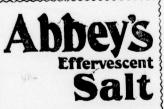
derful favors he obtained for the men of Erin by his strong prayers. What wonder then, that the Reek has been esteemed the holiest hill in all Erin ; that it has been from the be ginning a place of pilgrimage, and that somehow an idea has got abroad that whoever did penance, like Patrick, on this Holy Hill would have his special blessing, and by the powerful prayers with their cries. ROUTING OF THE DEMONS. Patrick chanted maledictive psalms against them to drive them away, but

blessing, and by the powerful prayers of the Saint, escape eternal punishment?

in vain; he prayed to God to disperse them, but they fled not; he groaned in spirit, and bitter tears coursed down THE GUARDIAN ANGEL TO THE REEK. But Patrick was not content with praying for his beloved flock, and watching over them during his own life : he left holy men of his family, it his cheeks, and wet every hair of the priestly chasuble which he wore—still prayers and tears were in vain. Then prayers and tears were in vain. Then he rang his bell loudly against them— it was said its voice had always power to drive away the demons—whereupon they gave way, and to complete their rout, he ling the blessed bell amongst them, and then they fled headlong rout, he slung the blessed bell amongst islands of the main, and this bell, they them, and then they fled headlong down the side of the mountain, and over the wide seas beyond Achill and Clare, and were swallowed up in the Clare, and were swallowed up in the the most beautiful hill in Erin, and he great deeps, so that for seven years no watches over the north-west; a third

People with rich, red blood do not prayers and labors as many souls would be saved as would fill all the space over land and sea so far as his eye could reach—more numer-ous far than all the flocks of birds he beheld. Furthermore, by his prayers and merits seven souls every Thursday and twelve every Saturday were to be taken out of Purgatory until the day of doom; and thirdly, whoever recited the last stanza of Patrick's Hymn in a spirit of menance would endure no tor feel the cold of winter. When your feet are cold, your fingers numb and your face blue and pinched, it is a your face blue and pinched, it is a certain sign that your blood is thin and your circulation weak. Your blood needs building up with Dr. Wil-liams' Pink Pills. They make new blood; they stimulate the circulation. The new blood they make races through your veins to every part of your body your veins to every part of your body from finger tips to toes, and makes you warm, happy and healthy. Mr. Alphonse Lacoussiere, St. Leon, Que,, says: "About a year ago my blood became impoverished and I was badly run down. My hands and feet were always cold and I could not stand the least exertion. My trouble was further the last statz of Patrick's fryming spirit of penance would endure no tor ments in the world to come. Moreover he prayed, and it was granted to him, that as many souls should be saved from torments as there were hairs in his chasuble, also that those. Whitley Stokes calls the Outlanders, should never obtain permanent dominion over never obtain permanent dominion over the men off Erin; that the sea would spread over Ireland seven years before the Judgment Day, to save its people from the awful tempta-tion and terrors of the reign of anti-Christ; and that Patrick him-seif would be like the Apostles over the Last Day; and this too was granted but not without great diffently. Such cure me. I took the pills for about a month longer and every symptom of my trouble was gone, and I have since enjoyed the best of health.

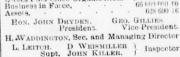
Dr. Williams' Pink Pills cure after

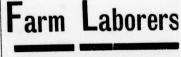


takes away the weight of years. It renews the youthful vigor of stomach, liver and bowels - gently stimulates these vital organs to normal, healthy action; cures constipation and biliousness.

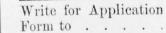
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Agent for Newfoundland, Mr. James Power of St. John Rates of Advertising—Tencents per line each Approved and recommended by the Arch-bishops of T.orono, Kingston. Ottawa and St. Boniface, the Bishops of London, Hamilton. Paterbornugh, and Occensburg, N. Y. and the elergy throughout the Dominion. Corresp. indence intended for publication, as well as that having reference to business. should be directed to the proprietor and must reach London not later than Monday morning. When subscribers change their residence it is important that the old as well as the new address be sent us. Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their

the regular delivery of

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Ganada, March 7th, 1900. Editor of THE CATHOLIC RECORD

the Editor of THE CATHOLIC RECORD. London, Ont: Dear Sir: For some time past I have read your selimable paper. THE CATHOLIC RECORD. and congratulate you upon the manaer in which it is published. Its matter and form are both good; and a bruly Catholic spirit pervades the whole. Therefore with pleasure. I can recommend to the faithful. Bisesing you and wishing you success. Believe me to remain.

Believe me to romain. Believe me to romain. Yours faithfully in Jeaus Christ. † D Falconio Arch. of Larlsea Apost. Deleg.

LONDON, SATURDAY, MAR. 18, 1905.

#### THE " TRUST THE PROVINCES CRY.

The Toronto Globe, some Orange Lodges and a few extra loyal and valiant ministers of the Gospel of peace and good will all unite in solemn protest against the granting of Separate schools in the new Provinces of Alberta and Saskatchewan.

Provincial rights, Canadian nationality, encroachments of the Pope of Rome, and the British constitution, are invoked to terrify the innocent members of Parliament in Ottawa and to enlighten them on the course they must pursue in this important matter Resolutions and petitions that cost nothing are being forwarded to the Capital, and one brave and bold member got his courage worked up to boiling point and declared that guns and bayor ts and bullets must be used to shoot wa nearly half the population of Canada for having the audacity to be-Heve and to assert that they want their children to learn in the schools the great and eternal truths of Christianity.

Even the official organ of the Methodist Church swells the volume of disapproval and becomes eloquent and indignant at the very idea of Separate schools receiving public money ; and yet only a few months ago the Methodist College for Ladies asks and receives from the city of St. Thomas a grant of \$15,000 to keep the institution alive.

On that occasion the official organ and the Methodist ministers of London possessed their souls in patience. They uttered not a word in protest against a whole city-Catholics included-having to pay the \$15,000 for sectarian purposes. They nursed their wrath to keep it warm until something Catholic asked for public help: and, lo! the Separate school question comes to their aid, and their souls are moved into virtuous indignation and they rise in their might and hurl trenchant at tacks against Papal aggression and the violation of the British Constitution.

Roman Catholics and Protestants. The land, but in Canada-free Canadageneral alliance of workers with boys planned to meet during the day for a where the rights of both majorities and

minorities are respected and protected,

and where we expect and demand

Even Jews and Infidels, who object to

any form of Christian teaching in

school, have no reason to object to

Separate schools, as the formation of

If the Jew and Infidel object to pay

axes to a Christian school surely a

Christian has the same right to object

support a godless and anti-Christian

Then we hear the bugbear cry of no

As a matter of fact all churches in

this country are free of taxation and

are given protection : and what is this

but a union of Church and State as far

Since Separate schools give the same

standard of secular education as Public

schools, why should the State refuse to

pay for the same results? Supporters

of Separate schools are at least as loyal,

as intelligent, as virtuous, as generous,

as the supporters of Public schools, and

are entitled in justice to the same

treatment by the Governments. Any

other conclusion is sheer hypocrisy.

Catholics form nearly half the popula-

tion of this Dominion and they claim

the right of educating their own chil-

dren with their own money. They are

not asking Protestants for anything.

On the contrary they say to the Pro-

dating, they are not of the disappear-

will insist on being treated as Chris-

tians and citizens of no mean country.

Now, what crime has Sir Wilfred

Laurier committed to arouse the in-

dignation of our over-sensitive citi-

ens? He simply brings in a bill

guaranteeing to Protestant and Cath-

olic minorities the right to continue

Separate schools in the new provinces.

of the Constitution demand the stand

in the best interests of Canada, and

In this case there is no experiment

have been in existence in the new

ing in that country, and there is no

allowed himself and his supporters t

desire for a change on their part.

e has taken.

testants go and do likewise.

union between Church and State !

such schools do not interfere with them

British fair play.

n any way.

chool 1

as it goes ?

general discussion. -----Onebec.

THE CATHOLIC RECORD.

A MISCONCEPTION. In the minds of many of our Protestant fellow-citizens there seems to be an impression that Catholics have ununfriendly feelings towards the Public schools of the Province. To our minds it is not the ideal system : but, so long as it suits our Protestant neighbors, we feel that it would be out of place on

our part to interfere with it. Our Protestant friends have the schools they want. By all means let them go ahead and make the most of them. We Cath olics have our Separate schools, and we

are quite satisfied. In carrying on their educational system cur Protestant neighbors wish to be let alone. Well and good. Why should they find fault with their Catholic neighbors if they demand the same rights? "But your schools are inferior," say some. This assertion is made by men who know not whereof they speak. We say fearlessly that our Separate schools are quite equal to the Public schools in the mat-

ter of secular education. Those who really wish to find out the truth in this respect should consult the Inspectors. Perhaps one of the most villainous acts in connection with this agitation must be laid at the door of the Toronto World, a paper which is conducted on the same lines as are the yellow journals of New York. It printed an illustration of the Catholics starting a con-

flagration with a view to destroy the You would imagine the Catholics of little red school house. It is humiliat Canada were a lot of fools or serfs not ing to have a member of Parliament capable of educating their own chilssuming the role of a "Sim Tapper dren and that they must apply to the tit " or a " Hugh," as recorded in Toronto Globe and the Orange lodges Barnaby Rudge. During the unholy for light and guidance on this question. Indeed it would be a great consolation P. P. A. regime many of our fellow citizens made sorry exhibitions of to the Globe and the lodges if the themselves. History is repeating itself. Catholics would simply disappear and Good citizens will, however, remember never return ; but the fact is that while the firebrands. They will never by Catholics are charitable and accommothe voice of the people be placed in positions of honor or trust. ing kind, and they are here to stay and

FANATICISM AND INCONSIST ENCY.

Ever since the agitation began in regard to the autonomy of the two new provinces in the North West, we have al most from day to day been assured by the editor of the Toronto Globe that Pro vincial rights is a very sacred thing He explains in a clear and able speech and should not in the slightest degree his reasons for so doing, showing that be infringed upon by the Dominion vested rights, justice and the keeping Government. Our contemporary seems to forget that there are other than pro vincial rights which are just as sacred, The whole question is whether the and should be guarded in like manner. Premier and his colleagues are acting "Leave education to the Provinces" is the cry of the majority of our Protest like true statesmen, making laws for ant neighbors, but may we not ask peace and harmony and good-will and what guarantee have the Catholics ustice and progress in this new country. that their educational rights will be respected if the legislatures of the The laws granting Separate schools provinces are permitted to have full power? The Catholics of the Province Territories and have given the of Manitoba were given to understand best satisfaction to the people livthat their interests would be quite safe in the hands of the legislators of that province. What has been the result? Under these circumstances it would Fanaticism, fanned for the most part by be a sad day for Canada if a Premier men who pretend to be ministers of the with the reputation for ability and Gospel of Peace, swept over the counstability that Sir Wilfred enjoys, try, and Catholic schools were

to employ competent teachers for this abolish Separate schools in the Province of Ontario or place the Catholic minority in this Province simply on equal footing as relates to educational advantages with the Protestants of purpose. We willingly admit that it is well for the State to assist in the work of education, but when it does so, it should be rather to help the parents than to put With such exhibitions of unblushing an intolerable barden upon them. The

bigotry staring us in the face is, not State may help education, and it is adour contemporary unreasonable in askng us to place our confidence in men who might be induced at any time to case it should give, at least, the same inflict injustice up\_n us at the behest of some of the so-called ministers of the ligion is taught as to those in which it is not allowed to tell the children there Gospel of peace-but who are in reality promoters of discord.

## THE NORTH WEST SCHOOL QUES-

TION. The ministers of various denomina-

tions, the Orangemen, and that portion of the press from which hostility to Catholics is always to be looked for, have entered upon a crusade for the purpose of preventing the incorporation of a clause into the autonomy bill of the new provinces of Alberta and Saskatchewan securing to the Catholic and Protestant minorities of the various school districts the right to estab lish Separate schools.

The Baptist Convention of Manitoba and the North West Territories through its Executive Board, which met at Winnipeg on or about March 1st, gives the following three reasons why no such right should be granted, and in sending its protest to the Dominion Government declares that it represents the Baptists of the West. The reasons it advances are :

1. It is an invasion of provincial rights. In matters of education, every province should be free to legislate for

It is a violation of the principles onscientiously entertained by Baptists, he principle of equal rights, and the principle of separation of Church and

liscord and defeat one of the great purposes of Public school education which is the unification of all classes A confederation cannot be sound in which the elements lack the first essential of harmony.

Several other bodies of ministers, provements to the Separate school laws presbyteries, Evangelical alliances, and even the Church of England House of Bishops of Rupert's Land, as we noticed in our last issue, have passed similar federation, so that the Confederation resolutions, and, for once in its history, the Toronto Ministerial Association on the 6th inst. identified itself with the North-West, and of all Canada, consent Orange Lodges by appointing a committee to act with the committee of the York County Orange Lodge to take the two new provinces a similar permanency of rights ? And there united action to prevent a Separate school clause from being inserted in the autonomy bill. The reasons advanced by all these bodies for their due to the minority, and this can be opposition to Separate schools are alhad only from the highest authority in ways the same, and by showing the the Confederation, in which Catholics fallacy of those given by the Baptists. we show the fallacy and unreasonableness of all.

1. Is it true that the Separate school clauses in the autonomy bill violate provincial rights ?

We maintain that the first duty to whole population. wards children, the duty of nurturing, educating and rearing them, is due by parents and not by the state, whether we regard the State as being the province, the Dominion, or the British Empire as a whole. The children are given by God primarily to their

MARCH 18, 1905.

moment. The Baptists are only 61 per cent. of the population of Canada, and they will find it a difficult matter to unify the population in accordance with their standard.

#### UNIFICATION.

The Baptist Convention of Manitoba and the North West Territories has resolved that " one of the great purposes of Public School Education is the " unification of all classes," and that a confederation cannot be sound in which the elements lack the first essen. tial of harmony."

visable that it should do so; but in this

encouragement to schools in which re-

is a God Who will reward the good and

punish the wicked. According to the

Baptist principle, the only religion

which should be taught in the school-

room is Atheism, for it is a real Athe-

ism if the mention of a God is to be

We do not desire that the State in

our much mixed commonwealth should

undertake the teaching of religion, but

we do desire that the teaching of relig-

ion in the schools should not be visited

with a penalty, as would be the case if,

besides supporting schools to which

parents can conscientiously send their

children, these parents are obliged

also to educate their neighbors' chil-

But we are told. " leave this matter

There was a different story when the

British North America Act was being

prepared. The Protestant minority of

Duebec had been treated justly by the

Catholic majority without any demur.

But even then, that minority desired that

the rights they had obtained should be

secured to them permanently by a clause

in the Act which would bar the province

from ever repealing them. If the Pro-

testant minority in Quebec was entitled

to such protection why should not the

Catholic minority in the North West be

ants of Quebec stated that some im-

of the province were needed in order to

make them fully satisfactory, and the

Catholic majority consented at once to

make these improvements before Con-

Act should make them permanent.

Why should not the Protestants of the

now to give the Catholic minorities in

matter for the province to attend to.

for the very strongest of assurance is

are fairly well represented. This

Government and Parliament of the

the rights they possess ?

to the provincial authorities to settle.

They may be trusted to do justice."

dren in godless schools.

prohibited.

If perfect unification is really the object of Public school education would it not be advisable for the Baptist denomination to give the ex. ample by unifying themselves with the

most numerous Church in the Domin. ion, which is the Catholic Church ? It would be so much easier for a small denomination consisting of 61 per cent. of the population to join a Church which numbers 411 per cent. to let itself be absorbed, than for the most numerous body to be absorbed into he little Baptist sect. And, besides, which of the Baptists sects has the greatest powers of absorption ? Should all the Churches of the Dominion allow them. selves to be absorbed by the Free-will or Calvinistic or Seventh Day Baptists,

or the Mennonites ? Would it not be advisable for the executive committee which declares that it represents the whole Baptist body of the North-West to learn to give their thoughts in intelligible English,

before they try to enforce their educational theories upon the whole Dominion ? The Catholic and Protestant Separ-

ate schools of Oatario and Quebec do not interfere with the Baptist body, and neither would Separate schools in the North-West interfere with their religsimilarly protected in the enjoyment of ions convictions. Why, then, do they persist in making themselves odious by When the Confederation of Canada endeavoring to force their opinions was about to take place, the Protestupon others who do not see things

in the same light with them ? Unfortunate as it is that there are religious divergencies in Canada, they must be borne with, and instead of en deavoring to do away with them by force, the greatest toleration should be exercised, unless where pretended religious convictions endanger the welfare of the whole community, and the greatest liberty of conscience should be allowed by permitting parents to educate their children in the schools they prefer. is no justice in saying this is a

# MR. GOLDWIN SMITH SPEAKS.

Goldwin Smith, who has always shown himself to be irreconcilably hostile to Catholics and to Irishmen, has come forth from his retirement to issue assurance cannot be had except from the a dictum on the question of denying to the people of the North-West the right Dominion, as the Catholics of the of establishing Separate schools.

Dominion are about 42 per cent. of the A letter appeared from him in the Globe a few days ago which as usual 2. We are next told that the educaexhibits his undying opposition to tional provisions of the autonomy law Catholics, and in it he makes it known as proposed are contrary to the Baptist that it is because these schools will conscience. The Baptists and other chiefly affect Catholics that he opposes interfering sects need to be told that them. He says :

other people besides themselves have "It should be borne in mind that the consciences which are to be respected given by God primarily to their constitutes there. Now, as there is no practically means Roman Catholic, and practically means Roman Catholic, and the practical practically means Roman Catholic, and the practical p Provinces shall be bound forever to ecognize, maintain and propagate the Roman Catholic religion. This is where the shoe pinches. It was all right for the Protestant minority in Quebec to insist on their protection against any possible interference with their vested rights by the Catholic majority, which never manifested any desire to trespass upon them; but it is all wrong to protect a Catholic minority from possible oppression by similar provisions in the law which regards them. Mr. Goldwin Smith has one measure for a Protestant, and quite a different one for a Catholic minority. We are much mistaken if the Dominion Government will look at the matter through Mr. Smith's spectacles. We cannot see why Mr. Smith went to the trouble of writing his letter at all, unless he imagined that the magic influence of his name would decide the question. He evidently overestimates the weight of his opinion on school matters.

We congratulate our esteemed friend,

Chevalier John Heney, of Ottawa, on

the mark of respect recently shown

him by the Board of Trade of that city.

#### MARCH

## A NEWS M

The Toronto its old work of e exaggeration an excite the elect that portion of relates to Sepa new provinces ated into the which propose ate schools ar security that C alike shall enj were accorded

The Orangen wherever Catho are concerned. authority of announced in that on th

44 Orangemen V No doubt it Orange flame temporary has times that th Antonomy Bill Sir Wilfred La gate at Ottawa at one time as yet been appr insinuating th son for any c

the House of he laid finally Whence did its informatio so deep in its Laurier as to him, and we

get it from either. It was evid tion manufac Empire's staff

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The young

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dred English the issue of 7th inst. cert Being desiro the new arri the question he singled o blank asked immigrants f ally take of they in favo system ? Of answered a and said opposed to principle. 1 said, they with the sch having been rates for th signed to p contrary to will certain free from se very well i man failed that he had the question no man is ca to call upor the propaga sontrary to sble fact in

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2. It is a scheme which will provoke

How different the St. Thomas grant would have been if a Catholic convent asked for the \$15,000! And yet we are told " consistent wisdom ever wills the same."

The whole question might becomserious, but to the honor and glory of Canada we have a large number of honest and fairminded and intelligent men on both sides of politics who look at this question of Education in a rational manner and act accordingly.

Many non-Catholics are anxious to have religious truths taught in the schools and admit the importance and necessity of it, but the trouble is to work the principle into practice. This difficulty has been solved to a great ex tent in the Provinces of Ontario and Quebec. In Quebec, the Protestants have not merely their elementary schools, but are freely granted High schools and Normal schools and their fair share of all public money spent for educational purposes.

This manner of treating the Protest ant minority is either right or wrong. If wrong why is it not condemned by the Globe and the Lodges ? If right, why not treat the minority in the same way in Alberta and Saskatchewan ?

Are we to have one law in favor of the Protestant minority and another persecuting the Catholic minority ?

All sensible men must admit that if the Protestant minority has a right to Separate schools in Quebec, the Catholie minority in the North West has the same right.

We are not living in Ireland or Po-

be bulldozed and stampeded by a number of fanatics and bigots who are ever ready to howl whenever anything right and just should be done for the ninority.

> Let the Premier and his colleagues remain firm and fair and even generous to minorities, both Protestant and Catholic, and a large number of Canadians on both sides of politics will al ways be ready to endorse such legislation ; and let Canada be a free country,

not merely in name, but in reality. -----

#### AN AWAKENING.

In the matter of non-religious schools our Protestant neighbors are beginning to suspect that there is something wrong. The small attendance at their churches puzzles them and causes them no little uneasiness. Do any of them ever think that the Pablic school system may be the cause of this condition of affairs ? We do not desire to shake the confidence of our ministerial friends in the excellence of the Public schools. It is one of their idols. Let them worship it undisturbed. Many non-Catholics of bright minds and mature judgment are beginning to agitate in the United States for the intro-

duction of religious education in the schools. The following extract will show the trend of thought in this direction

Boston, Feb. 14-While the first general session of the religious educa-tion convention will not be held until evening, several of the departments of the convention were scheduled to begin their work today. Chief among those was the council of religious education

the president of which is Prof. Frank Knight Saunders, dean of the Yale divinity school. The president's annual re-port was to be followed by the presenta-tion of various papers, among them two with reference to the possible co opera-tion in religious education between

lished. In the province of On tario, where Catholics have been solemnly guaranteed their educational rights by Dominion enactment, an attempt was made twenty years ago to destroy the Catholic schools. The

agitators went so far as to demand a revision of the British North Amer ica Act. Finding that this could not be done, a great political party went to the polls a couple of times with the cry: "Down with the Separate schools." Finding that they could not abolish them they promised, if returned to power, to make them unworkable : or, in other words, to harry the Catholic people in various ways with a

view to compel them to give up their schools. With all these facts before us, how can the editor of the Globe ask us to trust the provinces ? The reply might be made: "We are living in different times. People are now more tolerant, and there is no possibility that the non-Catholic cry will be again raised." This, however, would not hold good in view of the fact that during the agitation of the past month all the old weapons of bigotry have been brought into use. Ministers of the Gospel and an unlovely class of politicians are vieing one with the other in exhibitions of bigotry and narrowness. " Trust the Provinces," says the Globe. Will the editor please read this ?

Wiarton, Ont., March 8-A mass meeting of the citizens was held last night at which a resolution, moved by Rev. Dr. Clark, and seconded by T. Carlton, was unanimously adopted, protesting against the legislation that would establish a Separate school system in the two North-western Provinces of Alberta and Saskatchewan; and demanding that the new Provinces should be left absolutely to themselves, both in originating and carrying into effect their own educational system and also demanding such constitutional change in the B. N. A. Act as shall

their children in the way they should This is taught by the law of nature

itself, and is confirmed by Holy Scripture, wherein we read:

You fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord." (Eph. vi. 4.) Elsewhere we find the same principle

asserted under the Old Law : By command of God, Moses spoke to the people of Israel: (Deut. iv. 7, 10.)

" Neither is there any other nation so great that hath God's so nigh them as our God is present to all our peti-tions; for what other nation is there so renowned that hath ceremonies and just judgments and all the which I will set forth this day before your eyes? Forget not the words that thy eyes have seen and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons . Call together the people unto me that they may hear my words and may learn to fear me all the time they live on the earth, and may teach their children.'

From this it will be seen that by God's command and by the law of nature it is the duty of parents in the first place to educate their children, and to educate them religiously.

But the Baptists tell us in their second resolution that there must be a separation of Church and State. We shall not argue this question here. Let this be conceded for the present. Then it is not the business of the State

to give religious education, but it is the duty of parents, and the State has no business to throw obstacles in their

Now it is well known that parents generally have either not the time or not the inclination, or not the ability to teach their children personally, and they certainly have the right and duty

children to Separate schools they may make their consciences easy, and at the same time allow the consciences of those who are really concerned in the matter

to be satisfied. There is no union of Church and State if the same aid be given by the Government to Separate schools which is given to Public schools. The Government in such case does not aid the religious teaching, but it aids the secular teaching which is given in both classes of schools.

3 The Baptists must have a very low conception of what religion teaches if they imagine that discord will be promoted if Separate schools be established. Religion, at all events the Catholic religion, teaches love for all mankind without distinction of nationality or creed, and the promotion of such teaching cannot lead to discord. In proof of this we refer the Winnipeg Convention to the nineteenth chapter of the Catholic catechism in which all our children are instructed. We are to love our neighbors as ourselves, and

our neighbors are "all mankind " "without any exception of persons, even those who injure us or differ from us in religion."

It is all very well to aspire to "the The occasion was a most festive one, and the complimentary references made unification of all classes," as the Baptist resolutions express the matter; to this distinguished gentlemen, who will attain his eighty-fourth year on the but they do not themselves show a desire of unification, as they have a dis-16th of April next, were richly deserved. Chevalier Heney takes rank tinct minority religion from the rest of the Canadian people. In fact an at amongst that large number of Irishmen tempt at the unification of all classes who have, by industry, integrity and perseverance, reflected honor upon would result in religious persecution. We must accept the existing conditions, their native country and who have likewise been a distinct benefit to Canand not attempt unification after the manner desired by the Baptist Con-

ada. We hops he will live many more vention, by forcing other people to years to enjoy the esteem of his fellowcitizens. He is one of those estimable swallow their religious views. Toleration and not unification in religion is characters who casts sunshine about what Canada wants at the present him wherever he goes.

article re Walsh the nephew, a his execu Mr. Hu Archbisho the staten say he tal are not ji kas made. A very

theory is fellow-cit class of so in which mp to man side. If or wedded to give Cath ity by Protestan Province

#### RCH 18, 1905.

ptists are only  $6\frac{1}{2}$  per ation of Canada, and a difficult matter to tion in accordance d.

#### CATION.

vention of Manitoba st Territories has re. of the great purposes I Education is the Il classes," and that cannot be sound in s lack the first essen.

cation is really the c school education advisable for the tion to give the ex. themselves with the hurch in the Domin. e Catholic Church ? ch easier for a small nsisting of 61 per tion to join a Church per cent. to let itthan for the most be absorbed into he And, besides, which ects has the greatest ion ? Should all the Dominion allow them. rbed by the Free will Seventh Day Baptists,

8 ? be advisable for the ittee which declares ts the whole Baptist -West to learn to give intelligible English, enforce their educaon the whole Domin.

nd Protestant Separitario and Quebec de the Baptist body, and parate schools in the fere with their relig-Why, then, do they themselves odious by

force their opinions o do not see things with them ? it is that there are ncies in Canada, they th, and instead of en away with them by t toleration should be

ss where pretended ons endanger the wele community, and the f conscience should be itting parents to eduen in the schools they

## N SMITH SPEAKS.

h, who has always be irreconcilably hosand to Irishmen, has his retirement to issue question of denying to North-West the right eparate schools. ared from him in the

s ago which as usual dving opposition to n it he makes it known se these schools will tholics that he opposes

borne in mind that the in this connection s Roman Catholic, and posed is that the new be bound forever to ain and propagate the religion.

#### MARCH 18, 1905.

were accorded them in the past.

" Orangemen will give no quarter."

son for any delay in bringing before

the House of Commons the measure to

Whence did the Mail and Enpire get

its information ? That journal is not

so deep in its intimacy with Sir Wilfred

Laurier as to have received it from

get it from the Apostolic Delegate

It was evidently a piece of informa-

of fanning Orange hatred into a flame.

either.

be laid finally before Parliament.

#### A NEWS MANUFACTORY.

The Toronto Mail and Empire is at Orange Ascendancy, whether in Ireits old work of endeavoring by means of land, in Canada or in Australia, is al. exaggeration and misrepresentation to ways Ascendancy-nothing less will excite the electors of Oatario to oppose satisfy the brethren. In Canada to day that portion of the autonomy bill which Ascendancy is showing itself in all its relates to Separate schools in the two hideousness under the specious plea of new provinces which are to be incorpor-Provincial Autonomy and Equal Rights ated into the Dominion. The clauses

Across the Atlantic in Iceland-Ire which propose to perpetuate the Separland which has for ages been cursed ate schools are nothing more than a with the organization hatched over a security that Catholie and Protestants century ago in the purlieus of Dablin alike shall enjoy the privileges which -the faction are at their work, now under the plea of a "grievance The Orangemen are an excitable race -the grievance being that for wherever Catholic interests and rights the first time since the so-called are concerned, and we have it on the Union a Catholic-Sir Antony Mcauthority of the Mail and Empire, Donnell-holds the position of Under announced in large capital headlines, Secretary to the Lord Lieutenant; the that on this particular question Chief Secretary being a Protestant. The Lord Lieutenant himself is a Pro-No doubt it is to add fuel to the testant, no Catholic being by law elig-Orange flame that our Toronto conible to that exalted position. Should temporary has told the public several the Lord Lieutenant absent himself times that the school clauses of the from the country the functions of gov-Antonomy Bill have been submitted by ernment devolve upon the Lords Just Sir Wilfred Laurier to the Papal Deleices, composed of certain of the judges gate at Ottawa for approval, and it was of the higher courts, but here again no at one time added that they had not Catholic judge can be a member of that yet been approved by his Eminence. body, no matter how high his position insinuating that this fact was the rea-

ORANGE ASCENDANCY.

in the Courts. But their grievances are many, Amongst these may be noted their ob jection to the appointment of a Catho lie as one of the five more important officials of the Board of Agriculture, although his four associates are Prohim, and we venture to say he did not | testants.

Of course it makes no manner of diffellows fill nearly all the important tion manufactured by the Mail and offices in Ireland. For instances: out Empire's staff for the special purpose of four Recorders only one is a Cath olic; out of twenty-two County Judges only seven are Catholics ; out of fortyfour Benchers of the King's Inns, only

#### HOW PUBLIC OPINION IS MANUFACTURED.

The young man who wrote of the only two are Catholics ; and, according arrival in Montreal of some five hundred English and Scotch immigrants in the issue of the Montreal Star of the 1902, out of sixty eight Resident Mag-7th inst. certainly deserves the medal. istrates forty nine are Protestants and them we must be of God. This is a Being desirous, he says, of sounding nineteen are Catholics, and out of six the new arrivals on their views as to Police Inspectors promoted to be Resithe question of the North-West schools, dent Magistrates of the present Govhe singled out one of them and point ernment, not a single one is Catholic ; blank asked him what view do the finally-as the Catalogue might be inimmigrants from Great Britain gener- creased-out of 1272 Justices of the ally take of the school question. Are Peace 1014 are Protestants and 251 are they in favor of the Separate school Catholics, and this in a country where system ? Of course the Englishman the population is Catholic by about answered according to his lights five to one. In the face of this the Ascendancy men, in a memorial sent and said they were absolutely opposed to the extension of that through the Lord Lieutenant to the principle. Mostly non-conformists, he Prime Minister of England, complain said, they have had some experience that the appointment of Catholics "deprives the Protestant subjects of the with the school problem, some of them having been in gaol for refusing to pay king of their civil and religious liberrates for the support of schools de ties, as well as render it impossible for signed to propagate dogmatic teaching them to earn a livelihood !" Could contrary to their own beliefs, and these brazen cheek go further ?

Yes, as has been said at the outset, will certainly favor a national system, Orange Ascendancy is the same everyfree from sectarian or racial bias. All where. The "call to arms," has been very well in its way, but the young issued by Grand Sovereign Sproule and man failed to tell the immigrant is being responded to by all the Lodges. that he had altogether misunderstood the question as it exists here-for here Leave the school question to the respective provinces and they will do no man is called on nor is it proposed what is right," say these worthies. to call upon him to " pay rates " for Ah! gentlemen of the Lodges, Caththe propagation of religious principles contrary to his own. Another remarkolics have too good reason to know what able fact in connection with the above their treatment has been and would be is the use by the new-comer of the wherever they might be at your mercy. Poor, anhappy Ireland, is an object How did he come to racial. lesson that those who run may read. know about that particular point when only an hour or two in the country ? -----

#### THE CATHOLIC RECORD.

THE PENITENCIAL SEASON. Not a few Catholics are busily devising excuses for exemption from the Lenten observances. Some have to work too hard, others are sick, some dread physical incommodity were they to fast, and others again have an idea that penances are found only in museums aside hair cloths. On the other hand many of the world's votaries are proclaiming the doctrine of self-denial. They echo the teachings of the heathen sages on the subject. They do not perhaps believe that natural nobility can be acquired and preserved only by self denial, but they do proclaim that it stands for efficiency and health and liberation from artificiality and conventionalism and conduces to wholesome and independent living. Athletes practise self denial because they know that self-indulgence leads to defeat. The crown in the palaestra goes to the simple liver. And so, too, many stumbling along, blinking at shadows, and burdened with the trappings of a complex eivilization, are striving to get into the freer open spaces which are swept by the wind not off bricabac and show and inane rivalry, but off naturalness. Then may Faith lift them up and give them the solution of the problems which throng past them, and put them into communication with the Love and Wisdom of God, and the beings who hem us around from birth to death. Why and how we should practice penance our readers need not be told. But let us ask ourselves why we stand unmoved amidst all the mysteries of ference to the Ascendancy that their our daily life. Why are we so indifferent and indolent though we have the Blessed Sacrament and the Holy Mass and the Immaculate Mother and the legions of the Blessed ? Why are we so heedless while eternity is at our doors, and Death snaps daily the tie that nine are Cathelics; in the Land Com- binds men to earth? Why have we not mission of three members only one is a that fear of the Lord which is the begin-Catholic; out of six Legal Commissioners ning of wisdom ? It is because we uprear barriers between ourselves and to a Return made to Parliament in God. It is because we are deaf and hear not the words of God. To hear truth that we can bore into with profit. Anent it, St. Thomas, speaking of the two ways of judging rightly-one by reasoning from first principles and the other by the matter of our judgments growing into a part of our naturesays that thus one man may come to judge rightly of chastity by studying moral science, and another by simply cultivating the virtue of chastity in himself. Thus also in the things of God the use of pure reason is certainly

a great help, but the chief means of obtaining true wisdom is by these things of God growing as it were into our very nature according to St. Paul : " He that adheres to God becomes one Spirit with Him."

For this penance is necessary. We are not going to heaven by coddling ourselves or by weaving an airy fabric of sentimentalism or by carrying a stock of medals and pious pictures. We must work our way thither. We must fight and wrestle and do violence to our- divine service in tongue 'not underselves before we come within hail of the Eternal gates. We must keep guard over our senses and accept the trials to celebrate her services in the Latin which beset us. We must have that tongue, and adopt the vernacular, but sorrow for our sins which worketh penance steadfast unto salvation. If any and should not practical men accept

the magazine. There is neither wit, and images in the streets, many things nor humor, nor point nor plot in the story. It is quite evident the writer intended to offer deliberate insult to the Catholic people. No doubt many Catholics purchase Lippincott's Maga line. If, however, such productions as his are allowed to continue, self-re pecting Catholics will be obliged to iscontinue their patronage. Mr Harper's talents could be made to shine on the "yellow" papers or in writing songs for the Bowery music

RELIGION IN THE SCHOOL

CATHOLIC VIE W.

ught up the question of the efficiency separate schools, and the necessity them from the Catholic point o iew. The Separate schools of Toronto re remarkably efficient, and do not reaire defence from that point of view. rom the standpoint of the Catholic ducationist, Rev. Father Cruise, rector f Our Lady of Lourdes and Secretary to Archbishop of Toronto, speaking to Globe reporter, gave the following resting interview In a recent talk to some of our own

ople," said Father Cruise, " I made nerally :- How many there are who ck Separate schools, without know-anything of their working or practiharacteristics. Some do not preargue rationally against the ols but shrick out, at their very Nehushtan, an idol, and emplo extravagant terms of vitupe Others do not go so far, but, Paul they say : we know that everywhere

oken against. o those who do not believe in indicate the kind of religion teaching t or His revelation, to those who given in our schools. They prove, too, that Bible reading is encouraged in of God, I do not speak; but I to reason, as if from the point of of a sincere and thoughtful Proand to ask Protestants, and ially Protestant ministers, a few

OME PERTINENT QUESTIONS. 1) Has the existence of Separate ols in Ontario injured in any way efficiency of the Public schools 2) Does any denomination of Pro-ants in Canada seriously conteme or wish for the establishment of

rate schools for such denomination Is it against ' equal rights stants should not get what they lo not want, what they would refuse to namely, Separate schools for estant denomination ? (4) Is it not absurd to say that

there is as much difference between the ligious opinions of a Baptist and a Methodist, or Presbyterian and a Congationalist, as between any of these nd a Roman Catholic

"(5) Does not the 'man on the street,' with his practical common street,' with his practical common sense, divide all Christians in Canada into two communities, the Protestant and the Catholic ? "(6) Is not the Roman Catholic form

of Christianity better than no form of Christianity-better than atheism? Jerusalem." "(7) Is it not charitable to allow Ro Catholic children to receive ining? struction in their religion in school on week days, since it is practically im-possible for them to receive such in-struction in their chuches on Sundays on account of the peculiarily of the Roman Catholic Church which conducts conducts stood of the people'? "(8) Protestants may desire that the

Roman Catholic Church should cease is and make the best He imm he situation as



that met the eye, spoke of religion. Miracle plays, preaching friars in the squares and public places, all helped.

hen, too, there were not the numerou

distractions that now exist : newspaper

circulation, telegraphs making the world, as has been said, one vast whis

pering gallery. FOR MORE RELIGIOUS TEACHING. "Moreover, the Church was nover content, in any age of her existence, with the amount of religions instruction given. She always hoped for more, struggled for more. It has ever been, and are will be whill more to improve

and ever will be, uphill work to impress upon fallen man the importance of

eternity, and the wisdom of preparing for it earnestly. The Middle Ages were by no means the ideal ages of religion.

Besides, even then, the Church estab-lished when she could and where she could schools in which religion was a

ost. prominent feature of education

Every monastery had some kind of

"But you insist, cannot the parents teach their children religion? They can,

but, unbappily, the average parent will not. He is too tired at night. H

not. He is too tred at night. He wishes to smoke his pipe or to read his paper, does not wish to be troubled

hold cares, will not or cannot attend

to this subject as it should be attended

ood time for doctrinal instruction the first fruits of the day should be

offered to the Creator, when the mind

of the children are fresh and buoyant

"A Protestant weekly recently gave

picture of a noon-day prayer meet

ing of workingmen, immediately alter their dinner. If it is such an excellent

thing to try to get workingmen, at the noon hour for a little religious

instructions and prayer, why so bitter

SOME EXAMINATION PAPERS.

mother, too distracted by house

school attached to it.

immense amount of light literature

pering gallery.

"PURELY VEGETABLE" ok out for these "purely e-all violent poisons-are retable. You see the term means hing, as regards safety.



or Fruit Liver Tablets Apples, oranges, figs and prunes make them. The juices are com-oined by our secret process, which ntensifies their medicinal action, and present into tablets. These are and pressed into tablets. These are "FRUIT-A-TIVES" — nature's tonic and laxative—the only tonic and laxative-the only certain cure for Indigestion, Head-Constipation, Liver and dney Troubles. They look like fruit-taste like

FRUITATIVES, Limited, OTTAWA.

among them a lady of a prominent family. This circumstance may have awakened the greater interest of non-Catholics there. No doubt the kind and favorable opinion expressed by so many of them in Georgetown with re-gard to the Catholic Church, promises great success in bringing others to the only and true fold of Christ.

OSMOND WIESNETH, O. S. B. St. Bernard College, Ala.

#### THE CHURCH AND LABOR.

ERMON BY CANON SIMPSON, BRADFORD. "The Catholic Church and the Serf"

vas the subject of the third of the "I have here some of the pipers set in the last diocesan examinations, which of lectures being delivered at St. Mary's Church, Bradford, by the Very Rev. Canon Simpson. At the outset the Canon Simpson. At the outset the preacher described the condition of the sarfs who succeeded the slaves in the tilling of the soil. Certain rights. that Bible reading is encouraged that every way. Teachers are advised that in studying the New Testament history the children should be told where they the children should be told where they but they themselves and their children but they themselves and their children will find the same matter in their Tes taments, and should be encouraged to read it as there narrated. This serves not only to familiarize them with the Scriptures, but also to arouse their in-terest in the work. The question asked are after this fashion :

the system that had been in vogue in the days of the Roman Empire. Immense tracts of land were given up to princes and nobles, Charlemagne re-taining the right levying taxes on the land. Those in turn sub divided the land and put retainers of their own upon them, who were given a life-in terest in the land. The owner took care that the land suffered no injury while in charge of the life-tenant. After a time the retainers built castles, and began to look on the property as their own. A certain portion of the estate they cultivated for the emselves The other portion they allotted to the who were living upon it, on certain conditions. These had to give a certain number of days in the year of

tion of the master's part of the estate. In England the holders of ten acres had to give 125 days of free labor. Three-fourths of the people in the Columbas, Ohio, my next stop was at Arnheim, in the same State. Here my confrere, Father Ignatius, O. S. B., re reign of William the Conqueror lived under these conditions, which only came to an end in some countries at the ceived me with open arms, saying : "You are just the man I want to see. end of last century. The conditions were very galling to the people, whe I know you will be kind enough to give looked upon their lot as ignoble and de to celebrate her services in the Latin I know you will be kind enough to give looked upon their lot as ignoile and de-tongue, and adopt the vernacular, but is it likely that this ancient Church Georgetown next Sunday. Will you do when the Church stepped will change his usage in that respect, it?" "To be sure," I said, "that's and asserted the dignity and nobil-and should not practical men accept just in my line. I am at your service." t in my line. I am at your service." immediately notified his parishoners advertise widely a lecture for the Man, and choosing working men as His

asked are after this fashion: "We are told in the New Testament that our Lord drove forth the buyers and sellers from the Temple: Write a short composition on the lesson we should learn from this with regard to or carlogagne, who was living in the time of King Alfred, about the year 800. He became maste of West-order in his Empire. Measures were taken for the cultivation of the land, and Charlemagne, determined to adore our conduct in church. "'Nicodemus said to our Lord: 'Master, we know that Thou art a teacher from God, for no man can do what Thou doest if God were not with what Find coest if you were not what him.' Explain this text, narrating at least three important miracles perform-ed by the Master to show that God was with Him. with our Lord's explanation. ""When St. Stephen was martyred, a young man named Saul stood by conting to the act. On what occasion do we next read of Saul ? "'Give an account of the Council of "How can any man say we are doing wrong in following such a line of teachtheir own free labor for the cultiva-NON-CATHOLIC MISSIONS. After a short visit to friends in

halls.

EV. FBTHER CRUISE TALKS OF THE

Toronto Globe, Mar 8. The battle at Ottawa has incidentally

to. The close of the day, when children are fretful and wearied, is not a me observations that may present me new points of view to the public ly oppose religious instruction and prayer in the school room? Jews of Rome, in the days of 1 they say: 'As concerning

the shoe pinches. It the Protestant minorinsist on their protecpossible interference l rights by the Cathohich never manifested trespass upon them; wrong to protect a ity from possible opilar provisions in the is them.

Smith has one measure , and quite a different lic minority. We are n if the Dominion I look at the matter nith's spectacles. We Mr. Smith went to the g his letter at all, unless t the magic influence of decide the question. erestimates the weight school matters.

te our esteemed friend, Heney, of Ottawa, on espect recently shown d of Trade of that city. ras a most festive one, entary references made aished gentlemen, who ighty-fourth year on the ext, were richly deier Heney takes rank ge number of Irishmen industry, integrity and reflected honor upon ountry and who have distinct benefit to Canhe will live many more he esteem of his fellowone of those estimable casts sunshine about goes.

Such is the manner in which " public opinion " is manufactured.

This is the season when many of our separated brethern, we regret to state, appear to be actuated by the desire to nisrepresent their Catholic neighbors. Surely some of them must believe in the execrable doctrine that the end justifies the means. The following statment from the Rev. Father Walsh, the respected pastor of St. Helen's Ohurch, Toronto, shows the Mail and Empire to be a conspicuous offender

along this line : "I have seen the article in the Mail and Empire of March 4th inst. pur-porting to give the views of the late Archbishop Walsh on the question of the Separate school system in Ontario, and stating that he partially prepared s thesis countenancing the abolition of Separate schools in Manitoba. So far as the statement in that

article refers to the late Archbisho Walsh they are incorrect. I am his nephew, and was his secretary, and am his executor, and I know these state s are not true.' Mr. Hugh Kelly said: "So far as

Archbishop O'Connor is concerned, the statements, except in so far as they say he takes an interest in the schools not justified by any utterance he bas made.

A very high-sounding and protty theory is that of many of our Protestant fellow-citizens that we should have one class of schools for the entire Dominion, in which our boys and girls should grow up to manhood and womanhood side by side. If our neighbors are so very much wedded to this theory why do they not give Catholics the proof of their sincerity by advocating the abolition of Protestant Separate schools in the Province of Quebec?

A LOYALIST'S (?) UTTERANCE. Colonel Sam Hughes' threat, (he

that finally defeated the Boers and brought the war to a close), that there would be rebellion in the North-West Territories if the Dominion Parliament forced Separate schools on the people of that region, is not new, while it is none the less disloyal, especially coming from a man bearing the king's commission, for after all it is only the echo of the late Mr. Clarke Wallace's threat of the migration of ten thousand Orangemen from Canada, to line the ditches of

Ulster should the (Queen's) Government grant Home Rule to Ireland." But, seriously, is it becoming, is it not reprehensible, that an officer of His Majesty's militia should make use of such a threat ?

We were very much surprised to notice in the last number of the Canadian Magazine a reference to the Separate School question which, to those unacquainted with the facts, would appear to be a very strange case in-

deed. A distinguished priest of the United States is given as authority for the statement that the Catholic Church

and the Catholic people are firmly wedded to the Parochial School system of the Republic, while another priest is reported as stating that it is a curse to the country. If the editor would look at Hoffman's Catholic Directory he would notice that the latter individual has, as commercial men put it, "no rating." The comparison is odious. If the editor of the magazine found good cause for ejecting a man from his house, he surely would not expect in return kindly expressions of regard.

man, says the Lord, will be My disciple let him take up his cross daily of it? and follow Me.

Father Rickaby gives three practical counsels. Have a budget of charity ; that is, set aside a fixed portion of your income for the purposes of charity and religion. Be a member of some charitable society, such as that of St. Vincent of Paul. If you are too shy to go among the poor yourself, find out a leader in works of charity and get on his staff.

" The curse of daal government " is what Lord Rosebery terms Home Rule for Ireland. He also declares that no wise statesman would advocate it. Most people will say that Gladstone had at least as much wisdom as my Lord Rosebery. Many a noble Lord in England possesses that cowardice which is generated by a bad conscience. The descendants of the carpet-baggers who followed in the wake of those who in the olden days slaughtered the original possessors of the soil become very much perturbed in spirit at the prospect of being compelled to deal fairly with the people of Ireland. In the early part of the last century there were in England those who said that Home Rule would be a curse if applied to Canada and that everything should radiate from Downing street. The experiment, so far as Canada is

concerned, has been an unqualified success. There is no reason why it should not be equally so in regard to Ireland. ----

We beg to draw the attention of the publishers of Lippincott's Magazine to a story which appeared in the March number, entitled "The Second Nocturn of St. Patrick." It is written by a Vincent Harper. Surely the managing editor must have been absent when this miserable production found its way int o

GNAT AND CAMEL. (9) Does it not seem like 'straining at a gnat and swallowing a camel' to be appalled at the sight of a child with a eigarette in his mouth, and yet to be indifferent whether such child knows

a cigarette in his mouth, and yet to be indifferent whether such child knows indifferent commandments or not? the Ten Commandments or not ? (10) Why do some Protestants send money to the Grande Ligne Mission in

Quebec to spread the Bible amongst the at the entrance for want of room. A Catholics, and at the same time these recent first Holy Communion solemnity, very persons are opposed to the exist-ence of Separate schools in Ontario, in the first of the kind in Georgetown, and witnessed not only by Catholics but by a great number of non-Catholics, induced which the Bible is studied and made a subject of examination for promotion, the Holy Sacrifice of the Mass. Speak-

etc. ? "(11) Should not devout Protestants, the Holy Sacrince of the Mass. Speak-ing of the preparation for the actual receiving of Our Blessed Lord, I dwelt upon that blissful institution for broken-hearted sinners, that second Baptism, in view of the religious teaching im-parted in Separate schools, bear in mind the words of St Paul, 'What then? Nothwithstanding every way, whether in pretence or in truth. Christ is preached, and I therein do rejoice, yea, the Sacrament of Penance or Confession. preached, and I therein do rejoice, yea, and I will rejoice' (Philippians I., hour and forty minutes. They all held out and remained till the last moment. v. 18)?

THE BAPTIST ATTITUDE.

"The Baptists of the west, in their protest against the Separate school clause in the autonomy bill, say: It (the bill) violates the principles con-scientiously entertained by Baptists, equal rights and separation of Church and State.' Now, if the State is to take any notice of 'principles conscientiously entertained,' is not that to a certain extent a union of Church and

the information they obtained with re-gard to Catholic truth. "Father," said one, "your Catholic doctrines on the subject you treated are really at-tractive; the immense love of Christ State 'The Baptists talk about their 'con scientiously entertained principles,' which the Government is warned to Our Saviour in Communion touched the take into consideration. Have not Catholics conscientious principles, too ? And as Catholics number 40 per cent. of the population of the Dominion, does not 'equal rights' require that their conscience be respected as well as that of the Baptists?

"And now I am ready to answer a few objections. You ask me, How did the Roman Catholic Church get along in the old days, when there were no schools, or when they were very few in nember? How did Catholics learn

their religion then? "In the first place, the tone of society was Catholic. The numerous feasts that were kept, the crucifixes might desire. Only recently he re-ceived five Protestants into the Church,

me to lecture upon the Eucharist and

Catholic breteren. I spoke for

apostles, was to uphold the dignity of labor at a time when it was contemned and despised. The apostles went out te preach Oar Lord's Gospel, and preach the dignity of labor at the same time. St. Paul writes to Timothy: "If a man will not work that man shall not eat." One part of the opposition which the world gave to the apostles was due to their espousing the cause of labor .--

London, Eng., Catholic News.

#### PRAYERBOOK AS AN EVANGEL.

The strange and wonderful way in which the grace of God operates has been often exemplified to the eyes of priests and other close observers, and but very few of the incidents ever find their way into print. A case in point has recently come to light in Columgenerally so much dreaded by our nonbus. A young girl named Mary Fos-ter was brought to the faith, and given the grace of a happy death, by means of a Catholic prayerbook which They all held and even those standing outside seemed she found on the street when she was a to suffer patiently the discomforts in order to hear the Word of God to the little child

The child had treasured the prayer book, whose pages she had conned o'er and o'er, doubtless finding much spirit-ual consolation therein. Not long age she fell ill and she told her foster very end. The closest attention was paid to every word said. At the con-clusion of the lecture some beautiful hymns were sung by the members of the choir. Then many of the non-Cathmother, when she saw that death was not far off, that she would like to have olics came up to me, thanking me for a Catholic burial. Mrs. Foster asked her then if she would not like to see one of the ministers of that religion. and when the girl ascertained that her mother would have no objection, she

gladly assented. Father Eis, pastor of Sacred Heart very chords of my heart." Another church, was accordingly called, and found the young girl to be unsually well instructed in Catholic doctrine, as, one introduced himself to me, saying : "Sir, your speech cleared many a difli-culty in my mind." Some others asked Some others asked questions about our Church, which I answered briefly. I was compelled to leave that same day in order to arrive in addition to her prayer book, she had somehow secured a catechism. She was baptised, made her First Communat Cullman, Alabama, in due time, where I had to conduct the spiritual ion, and passed away in the innocence where I had to conduct the spiritual exercises for the Sisters. Hence, for Eis said in speaking of her that she was one of the most beautiful and saintly souls he had ever encountered. further explanations, I referred my non-Catholic inquirers to my confrere, assuring them that he would gladly pro-She was buried from Sacred Heart vide them with the necessary Catholic literature and all information they church and laid to rest in Calvary cemetery. Truly "God works in cemetery. Truly "God works in a mysterious way, His wonders to per-form."--Catholic Columbian.

#### 6

#### Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXLIII.

A writer in the Spectator has lately said, with a sneer, that some modern historians affect to admire Queen Mary Tedor.

off to the gallows. In other words, in exactly similar circumstances, Mary, politically, was five times more merci-I can not say, of course, to what lengths of extravagence some histori-ans may have gone. As Mr. Freeman has intimated, after Mr. Froude has has intimated, after Mr. Froude has devoted himself to the work of canon-iming two such characters as Henry YIII. and Flogging Fitzgerald, it is hard to say what extraordinary feats of historical transformation may still await us. A beatification of Mary by Catholics would only be a fair com-panion-piece to the canonization of her father in the interests of the Reforma-tion.

However, to judge by Professor Mait modern historians whom I have read, nothing can be said more than this, that the spirit of historical truthful-cess, which for over a century has been mere and more firmly asserting itself, sometimes favorably and sometimes un-favorably, towards characters of the past, has at last reached even the per-one of Merry the First

past, has at last reached even the per-son of Mary the First. Of course we were brought up to think of her as an incarnation of all inquity, a female Nero, or Domitian, or ant victims seem a small account com Commodus, revelling in cruelty for cruelty's sake, putting the saints of the Lord to deaths of torture simply bebut comparatively unused to execu-tions for religion. Mary here neither cause she knew them to be better than herself. Mark Twais, in his otherwise charming little book, "The Prince and as a Spaniard. She did what her illustrious grandmother Isabella did as the Pauper," catching up our traditional Protestant notion of her—as it was per-fectly natural that he should—presents a matter of course, and what in Toledo or Seville would have been accepted as a matter of course, but in London was her as always tendering sanguinary advice to her young brother Edward regarded with increasing horror, and that not by the Protestant minority only, but by the Catholic majority. When Philip's confessor, a Spaniard, protested from the pulpit against the even in matters of common criminal stice. Mr. Clemens, although, I aderstand, not a Christian believer, burning of heretics, English Catholic heares echoed his words, and deeply is known to be a decided admirer of the Catholic Church ; but he portrays Mary Tudor as he has found her portrayed, just as we are wont to represent Luc-retia Borgia, who turns out to have races generally, were always less in clined to severity against religious disbeen in fact a rather well-meaning and

harmless personage. The first back-stroke at this common sent than the Southern peoples. The Irish again, devoutly Catholics as they were, were more tolerant than the notion of Mary has been dealt by Froude himself, who, although in the main the essence of partisan malignity, to ask her Irish subjects to burn Pro-testants, for, beyond reappropriating some of the churches, they would not even interrupt Protestant worship. The ferocities of 1641, as Mr. Lecky is subject to occasional sudden attack of extraordinary fairness, from which, however, he soon recovers without medical advice. He tells us that no woman ever lived less capable of doing what she knew to be wrong than Mary Tudor. This shatters at one blow the established preconceptions of her.

However, let us first see what there was unlovely in her, and there was much. How could she have been a **Tudor** otherwise ?

grandfather, her brother and sister, and As a Sovereign she was nothing, and even like Jane Grey, she had the cold Tudor heart, although she had perhaps more warmth of feeling worse than nothing. Her brief reign, though intended by her for good turned out disastrously in every direc than tion. She seems to have had no powers her and in her brother, this coldness of of administration, and no conception of public policy. This first reigning queen of England (for the Empress Matilda had not maintained herself on the heart, conjoined with immovable sincerity of religious belief, bred equally although in opposite directions, the temper of the persecutor. I speak here throne) was completely and passionate of persecution as including all suppres-sion of opinion by force. ly a woman. She had two thoughts, devotion to the memory of her Spanish mother, and to the wishes of her Span-As we know, Edward, willingly seconding Cranmer, had drawn up a bill condemning all adhering Catholics ish husband. Her heart dwelt in Ma drid, never in England. Her kingdom to the stake. Had his reign been pro-longed, excluding his elder sister's, England would probably have witnessed she thought of only as a possession to be redeemed from heresy, and then to turned over to the interests of the religious butcheries fully entitling him to the name of Bloody Edward. Had odious Philip and his Spaniards, whom her subjects of both religions equally detested. On the other hand, Elizabeth, al

though the most selfish and hard-hearted of women in her personal relations, the incarnation of perfidiousness and mend-acity towards the agents whom she employed, was something much more as a monarch. In exact opposition to her and the royal boy from the odium which the elder woman lived to incur. father (as Professor Oman remarks,) who identified England with himself. she identified herself with England. She was English to her innermost heart.

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON Second Sunday in Lent. THE JOY OF PENANCE.

the Crown, she allowed only one third to be tried, and few of these again to

suffer. After Wyatt's rebellion, which nearly overset her throne, she suffered

the terrible legal vengeance of those days to overtake sixty, whereas Eliza

beth, after a rising no more dangerous raged and stormed because only three

hundred — others, with less warrant say six or eight hundred — were hurried

ful than her sister. It is sad that Lord Tennyson should have allowed himself

here so monstrous an exaggeration of

numbers against Mary, and on the strength of it should have denounced

her as "a tigress." It was Elizabeth on this side, who was the tigress. Unhappily for Mary, the English,

long before and long after, were accus-tomed to the extremest excesses of political cruelty, and of what in time

became the most sanguinary criminal jurisprudence of Europe. Whether true or not, it seems to have aroused

neither surprise nor horror when writers of that time said that between

the younger Henry's accession and Elizabeth's death-ninety four years-72,000 persons had been hanged in

England for vagrancy alone. Therefore, even taking account of the difference between the stake and

the gallows, Mary's 350 or 400 Protest-

pared with the sacrifices of the common

tribunals. Unfortunately for her, the

English were used to secular butcheries

felt nor acted as an Englishwoman, but

resented it that the Queen was only

transiently moved by them. Indeed, the English and the Teutonic

Teutons. Mary herself did not venture

judges, were rather national than re-ligions, and were besides strenuously

Still, we must not impute Mary's re-ligious severities wholly to her Spanish connections. Like her father and

rest of the race. In

deprecated by the priests.

the

He was transfigured before them .-- Words to day's Gospel. At first sight, my dear brethren, it At first sight, my dear browner, seems strange that just as we have en-tered upon this season of fasting and penance the Church should have chosen for to-day's Gospel one of the few accounts which the Evargelists have given of the manifestation on earth of our Lord's glory and majesty. The Gospels, as you are aware, are mainly made up of the record of our Lord's words, actions, and sufferings; they tell us how the Son of God made man went about from place to place doing good, healing the sick, consoling the sorrowful, and in the end undergoing cruel sufferings and an ignominious death. There are but few instances recorded of His being glorified and death. honored with more than human glory

and honor, and when such is the case no long and detailed description is giver, the fact is barely mentioned, and the Bat to-day's Gospel forms an exce, tion to this general rule. In it special pains have been taken by the Evangelists to give us in detail a description of the other side, so to speak, of our Lord's life. We are told that our Lord chose, out of the twelve, Peter, James, and John, and led them up into a high mountain, and was transflured before them: so that His face did shine as the sun, and even His garments became shining and exceeding white as snow. "so as no fuller upon earth can make white." And then there appeared to white. where, And then there appeared to them Elias with Moses talking with Jesus. And so astonished and im-pressed was Peter that he exclaimed : " Lord, it is good for us to be here : if Thou wilt, let us make three tabernacles, one for Thee, one for Moses, and one for Elias." Now, why has the Church, by select-

ing the account of the Transfiguration at this season, turned our thoughts to what seems so inappropriate a subject ? It would seem that it would have been better to have chosen those parts of the Gospel which treat of sin, of the judgment to come, of the punishments which await the imperitent sinner. Well, I do not know that I can tell you all the reasons why the Church has made this choice, but I think I can give you one reason, and that is, that the Church wished to encourage us and to animate us at this season by placing before us the glory which is in store for those who do penance and suffer here.

In this life there is nothing so familiar to most of us as suffering in some form or other. Most of us are obliged by our circumstances to pass our days in exhausting toil and labor. Disease and anxiety and want and dis-appointment are to be met with on all sides, and there are but few who are free from all these evils. And to all-even to those who are the most favored in this life-there is an hour coming which nothing can avert-the hour of death. This, as every one may see, is the present state of things. More-over, our Lord, so far from encouraging us to expect freedom from suffering "Deny yourselves," "take up your "Deny yourselves," "take up your cross daily," "blessed are the mourn-ers," such are the words our Lord addresses to his disciples. And the

Church, that this teaching of our Lord may not be a mere speculation, brings it down into every-day practical life by commanding us at this season to fast and abstain. From all this the neces sity of suffering is evident. But however true this is, suffering is

Jane's usurpation succeeded, her equal not an end in itself ; it is only a means intensity of Calvinistic belief, con-joined with her coldness of feeling, and to an end; it is but a road to everlast-ing joy and glory. God permits and her feminine consistency of religious purpose, might not improbably have rendered her even more relentless than commands sufferings in order that He may give to those who endure their sufferings well an abundant reward. As St. Paul says: "That which is at pre sent momentary and light of our tributheir happy fate saved the royal girl lation worketh for us above measure ex ceedingly an eternal weight of glory." And it is in order that we may ever re-Dr. Lingard judges, and I think



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CREECT NUTRU

S.CHILDREN

WRICH STNE

not the spirit, of its observance. Daille, a French Calvinist, while endeavoring to refute with much warmth the Len-ten obligation, candidly admits that as early as the fourth century it was everywhere prevalent throughout the Christian world. The question should have naturally presented itself to his penetrating mind : how could a practice so painful to the propensities of the heart be then so universally spread, unless it had a far anterior existence? That such was the case, it would not be initial such was the case, it would not be difficult to show, if the limits of this article allowed. We may, however, make brief mention of Pope Telesphorus -- the eighth in order from the Chief of the Theorem be filed the areal cheir the Twelve, who filled the papal chair from the year 140 to 152-whom history records as making regulations relative to the time when the clergy should com mence the fast which had been handed down from apostolic times. We also and Iguatius of Antioch, who suffered martyrdom in the city of Rome, in th year 107, mentioning the fast of Lent in his epistle to the Phillipians. It is alluded to by Polycarp, the glorious Bishop martyr of Smyrna, in an epistle to the same Philipians; and distinctly mentioned by St. Iraeneus, Bishop of Lyons, who suffered death for the Christian's creed in 202. In the year 199, we find that the sub-

ject of the Lenten fast was under con-sideration by the churches of Italy, France, Asia Minor, Greece and Palestine, and synodical cognizance taken thereof, not as of something recently in-troduced into the Church, but as to a practice tracing its foundation to apostolic days. Well then did the learned writing to Marcian, say : Jerome fast in Lent, by apostolic tradition, and the whole world agrees with us in its observance."

Nor would the task be difficult to adduce many texts from the sacred vol-ume, old and new, in substantiation of this penitential usage; to point out calamities averted both from individuals and nations, and recount manifold blessings vouchsafed to those who besought them in penitential usage-in anguish of soul, and praverful fasting. But the space at our disposal will not admit of so elaborate a view. It will, however, be no small source of spiritual comfort during these days when the song of the vain is to be laid aside for the mournful Stabat Mater and the gay trappings of pride be exchanged for the modest apparel which Christian self-denial pre-fers to wear, to remember that the Church asks nothing from her children that has not been performed oft and oft again by their brethren gone before. Yea, that in this as in no other penitential practices, the example has been set by the Christian Captain — the Divine Founder of Christianity, who previous to His vanquishing man's an-cient toe, "fasted for days and nights." The numberless advantages, spiritual, mental and corporal-sneer not oh, bon vivant !- which accrue from fasting, we cannot now stop to consider. We shall merely mention that the abstemious habits of some of the ancient philosophers sembled the life of a Cistercian monk rather than those of individuals bereft of the light of Christianity ; while many who gained distinction, and nations who longest enjoyed the sweets of liberty, were those remarkable for their Spartan hardihood, who spurned with manly scorn all the softer pleas ares of effeminate life. But does it not seem a work of derision, to uphold, in these days of elegant ease and epicurean indulgence, the slightest practice of self-denial? The Carpe Diem of that tuneful old pagan— Horace-which may be translated-

AMERICAN LIFE/ SOLID TO CONTINEN explain fully. NORTH AMERICAN LIFE ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. JOHN L. BLAIKIE Managing Director, Presid W. B. TAYLOR, B.A., LL.B., Secretary JOHN L. BLAIKIE, little else than a fool. But, aside from its religious aspect, it is precisely men O'KEEFE'S of this pleasant school that should try a little lent. It would prove a decided Liquid Extract of Mal advantage to them in many respects ; and in the supposition that they are puraly animals without immortal souls, who shall die and rot like any other brutes, with never a hope beyond, yet, really, on purely therapeutic principles, ( we should sincerely recommend a little self abnegation ; abstinence from nau-seating plethoric indulgence—in a word, a little Lenten fare. Such a course of diatetics would ere long produce clear

NORTH

#### An Example for Catholic Working Men.

ideas, peaceful slumbers, a ruddier glow of health, and possibly a less guilt bur-

dened conscience.

"The foster-father of our Divine Lord was an humble working man," says the Pittsburg Catholic. "He worked at the carpenter bench, and in joy for in his humble calling he recognized the sovereign will. Who may doubt but that the boy Jesus was his helper many an anxious day to obtain the daily bread. And these, too, was Im maculate Mary, whose smile was their joy and their hope. No one so poor, so distraught with life's ills, but will and herein their strength and their comfort and their exceeding great joy. Labor was ennobled; made divine in Nazareth, no longer a curse but a blessing." blessing.'

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The person who trie foundations. The boy who slips rol his schooling. The man who is alw

MARCH 18, 1905.

CHATS WITH YO

There Will be no Chances

The idler. The leaner

The coward.

The wobbler.

The ignorant. The weakling.

The smatterer. The indifferent.

The unprepared. The educated fool.

The impractical theori Those who watch the o

The slipshod and the

The young man who l

The person who is afra The man who has no ir

The man who is alw catch up with his busine The man who can do a thing and not much of a The man who wants

who is not willing to pay The one who tries sewers out of his occup the thorns .- Success.

Lent and Youn Lent is a time of pray when Catholics all over tice suffering in union His agony on Calvary of the wickedness of sin to repentance. Why should our you

the fast of Lent? Quite a number of the was not for them. The selves. They do not dector or their confes

Now there are for

Now there are 100 young men should fast 1. They are bound have no choice in th they are bound unde sin. So that if a you and deliberately won't deally sin overy time deadly sin every time a deady sin every time breaks the commandmen As just like any other ain of sensuality and d if not taken away by co fession, condemn him t

must fast. decide for themselves, reason, whether or no is so delicate or the that they may refrai They are usually too ested party to detern judiciously. Besides, tian duty to apply to lispensation.

do what he can do, and the latter of the h

The plea of poor heal usually not well-founde are injured by glutton And it happened, ov that a person who res fast in spite of a ge has improved in str change, the simplicity mess of the food used Of course the reall; guided by the advice who will tell them who the way of abstiner them other good wor the place of the pract

to omit. 2. Young men sh good of their souls. vigor through sufferin love of Christ. N helps to do away v sin, makes grace more the flesh, strengthens and disciplines the i fortitude of a soldier 3. Young men sl afit that th

on their own charac

enduring headaches

sheir power to persister of inclination

temptation from wi

increase their moral

4. Your men shou of the influence of

younger Catholics a

Children look up to

reached manhood a

ootsteps ; and ma

been won over to the

tracted by its pov enable its members

But, after all, v amount to? It call breakfast for six w

cept Sundays, for it every day and a sufficient for most

That is practically fast. Now, there a

who never take for

a roll and cup of don't think that the

selves. They take good for them. The

petite for dinner.

ong, and get as muc

who gorge themselv

Now, boys, what

Lent ?-- Catholic C

Your Morn

ace to the Church.

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President.

Therefore, young must fast. And they

If a young man re the strict letter of observe more or less of he is bound to observe

as it was her business to be. Waiving the question of religion, which of course we and the Catholics view so differently, she was, in other matters, bent on guiding England in the paths which she believed to be for its best good. Her commercial and social policy, in particular, which seems to have been distinctly her own, is pro nounced by the eminent economist Thorold Rogers to have been singularly enlightened and beneficent.

Although she did little, beyond writing the most extraordinarily contorted English that ever was, to en courage the marvelous intellectual outburst of her reign, yet she did better in leaving genius and thought to de-velop themselves in unimpeded freedom. Whether a poet wrote with Puritar rigor, like Spenser, or with genial Cath-olic largeness, like Shakespeare, she smiled equally on each, and perhaps dealt him out a few pennies of royal bounty from her frugally guarded purse. royal

Even ecclesiastically, while bent on maintaining her cwn Establishment at home, she was very unwilling to en-croach on the Catholic Church abroad, and in her utter lack of any warmth religious belief, she never could under stand why William of Orange and the Dutch would not give up Protestantism if only Philip would guarantee them

against the Inquisition. Wetzer and Welte remark that even a foreign Catholic, in the midst of all his indignation over her cruelties to the faithful, is ever and anon surprised into enthusiasm over the magnificent wonder, therefore, that the old Eng lish Catholic family in one of Mrs Humphry Ward's novels should still proudly display in their ancestral hall the marble tablet inscribed: Elizabetha

Regina. Of all this public renown, sometimes Of all this public renown, sometimes for good and sometimes for evil, Mary would probably have earned hardly anything, even if her religious policy had left her a more grateful memory in English history. Let us then con-sider her in herself. had left her a more grateful memory in English history. Let us then con-sider her in herself.

And first, she was of a far more clement temper than her sister. Of those who supported Jane's attempt on

ightly, that there can be n excuse for the execution of Jane. Mary had plainly shown her apprehension of her young cousin's personal innocence in her usurpation. She knew that Jane, devoted to religion and to study, cared nothing for the crown, and acted only under moral compalsion. There is no reason whatever to believe that Jane's immovable Protestantism had anything to do with her death. Mary fully in tended to spare her life, and would probably have overborne her Council to that effect, but for the intimation from Challes that if the hered for from Charles, that if she hoped for his on's hand, she must suffer the axe to fall on the young usurper's neck. Where her infatuated passion for Philip was involved, a kinsman some twelve years her junior, and whom she had never seen, she seemed almost to lose moral responsibility. As Mary Stuart was a victim to Puritan implacability Jane Grey was a victim to the co policy of two Spanish despots. Ye whereas towards the Queen of Scot there was neither mercy nor justice, towards Jane there was public justice, though not mercy. Mary's relations to the other Tudors

Edward would have been. However

and to her sister particularly, deserve somewhat fuller consideration

CHARLES C. STARBUCK. Andover, Mass.

#### Dr. DeCosta's Will.

The will of Rev. Dr. B. F. DeCosta has been filed for probate. To William H. DeCosta and Elizabeth C. DeCosta, children of a brother, the testato leaves \$1 and \$500 respectively. T To his godmother, Frederika Benavides, he bequeathes his manuscripts, includ-ing his autobiography, which may be tublished if she so desires, and \$300. From the manuscripts given to his god-mother, however, he excepts his journal

member this that the Church calls upon us to consider the manifestation of the glory of our Lord and Master, to whom we must be made conformable in all things-in suffering in this life, in glory in the next.

#### PARCE DOMINE, POPULO TUO.

Lent is a yearly fast of forty days bserved throughout the entire Chris ian world, previous to the celebration of the Easter festivity. In ecclesiasti-cal phrase it is termed the quadrigesi-mal fast from a Latin derivation, but with us it has received the appellation of Lent, because it begins with the dawning of the spring, and in old English diction, Lent, or Lententide, mean the spring or spring season.

The Lenten fast is deserving of the highest veneration of every Christian heart, whether we consider the antiqu ity of its origin, the universality of it reign, or the salutary results of its ob-servance. The propriety of keeping with scrupulous fidelity this penitential season was never questioned, till the great religious revolution of the sixteenth century, when it met the fate o other doctrines hard to flesh and blood for its practice could scarce be regarded as necessary by those who, for the most part, denied the necessity of good works, and who pointed out the road to heaven as one strewn with roses. Hove ever, this formal denial of Lenten advantage was not made by all the sc-called "reformers," for the most learned of the English divines, claiming apostolic succession on the one hand, and finding express mention of this penitential season in the writings early fathers on the other, kept np-and still keep-a partial form, if

Tobacco and Liquor Habits Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vece-table medicine, and only requires touching tho tongue with to occasionally. Price 92. Truly maryellous are the results from tak-fing his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypoder-mie injections, no publicity, no lose of time from business, and a certainty of oure Address or consult Dr. McTaggart, 75 Yonge streast, Torovie.

Pluck the roses while you may. Old Time is ever flying ; The rose that blooms for thee to day To morrow may be dying—

is fully endorsed in this age and country; and the man who will not sip from the golden chalice of b golden chalice of human plea when presented to his lips, is regarded by the men of the world of to-day as

voted \$500 to defray the exp lacing the medicine in each of the city Police Stations, as prompt application of the Treatment to bad cases will pre vent the fatalities continually occurring in the cells.

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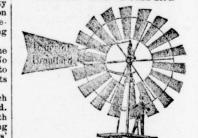
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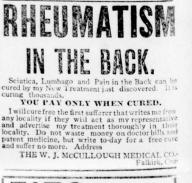


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Good morning! matter, yet acquai der, or possibly b forgot this simple token of friendship who is always more of our friends; On dearly than the fo who just yearns for tion, the "Good r Almighty Himself. pass Him by with ing Him! Yet the of course, that H their minutest wa day. They deman His company in slight Him days earth. What if friends and neight Would they be we table, or at some g

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The person who is arrant of obstatisty. The man who has no iron in his blood. The person who tries to save on foundations. The boy who slips rotten hours into his schooling.

The impractical theorist. Those who watch the clock.

The slipshod and the careless.

The young man who lacks backbone

The person who is afraid of obstacles.

MARCH 18, 1905.

The idler. The leaner

The coward.

The wobbler.

The ignorant.

The weakling.

The smatterer. The indifferent.

The unprepared. The educated fool.

The man who is always running to eatch up with his business. The man who can do a little of every-

thing and not much of anything. The man who wants to succeed, but

who is not willing to pay the price. The one who tries to pick only the fewers out of his occupation, avoiding the thorns .- Success.

#### Lent and Young Men.

Lent is a time of prayer and penance, when Catholics all over the world practice suffering in union with Christ in His agony on Calvary. It is a reminder of the wickedness of sin and a summons to repentance. Why should our young men observe

the fast of Lent?

the fast of Lent? Quite a number of them act as if Lent was not for them. They dispense them-selves. They do not consult their dector or their confessor. They just won't fist. Now there are four reasons why

Now there are four reasons why young men should fast: 1. They are bound to fast. They have no choice in the matter. And they are bound under pain of deadly sin. So that if a young man can fast and deliberately won't fast, he commits a deadly sin every time that he wilfully breaks the commandment of the Church. As just like any other mortal sin, that sin of sensuality and disobedience, will if not taken away by contrition and con-fession, condemn him to Hell.

Therefore, young men who can fast, must fast. And they are not free to decide for themselves, without adequate reason, whether or not their physique is so delicate or their labor so hard that they may refrain from fasting. They are usually too much of an inter-ested party to determine this question judiciously. Besides, it is their Chris-tian duty to apply to the Church for a ensation.

if a young man really cannot keep the strict letter of the law, but can observe more or less of its requirements, he is bound to observe them. He must do what he can do, to keep the spirit and the letter of the law.

The plea of poor health is, in the young, usually not well-founded. More person. are injured by gluttony than by lasting. And it happened, over and over again And it happened, over and over again that a person who resolved to keep the fast in spite of a general wickedness, has improved in strength under the change, the simplicity and the meagre-ness of the food used in Lent. Of course the really sickly should be wilded by the advice of their nation

guided by the advice of their pastors, who will tell them what they may do in the way of abstinence and will give them other good works to do to supply the place of the practices allowed them

to omit. 2. Young men should fast for the good of their souls. The spirit gets vigor through suffering endured for the love of Christ. Moreover, penance helps to do away with the effects of is makes grace more effective, subdues sin, makes grace more effective, subdues the flesh, strengthens the will in virtue, and disciplines the interior man in the fartitude of a soldier of the Holy Ghost. 3. Young men should fast for the

rtification will have at that th

increase their moral stamina.

younger Catholics and on Protestants.

Children look up to those who have just reached manhood and follow in their

reached mannood and toriow in the torio footsteps; and many converts have been won over to the true religion, at-tracted by its power to order and to emable its members to bear the Cross.

But, after all, what does the fast

Your Morning Prayers.

matter, yet acquaintances would won-der, or possibly be offended, if anyone

forgot this simple act of politeness and token of friendship. Now there is One

who is always more near to us than any

of our friends; One who loves us more dearly than the fondest mother; One

who just yearns for that mark of affection, the "Good morning." It is God Almighty Himself. How often people

Good morning! It is a very simple

ity is a clean courageous and useful Christian life. The severest blows which Christianity has to bear, are not CHATS WITH YOUNG MEN. There Will be no Chances This Year fordealt by its opponents, but by its pro fessed friends who are false to its teach ings and spirit. - Theodore L. Cuyler. Cheerfulness is one of the universally understood attributes. It is accepted at its face value the world over. the gold coin of disposition-indeed, it is such a large part of disposition that it would almost seem to constitute the whole of it.

How often is it difficult to be wisely charitable — to do good without multi-plying the sources of evil. To give plying the sources of evil. To give alms is nothing unless you give thought also. It is written, not "Blessed is he that feedeth the poor," but "Blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.

Take care of your soul, close its eyes, close its ears. The enemy asks of you your attention only for a moment; he will pretend to have only one word to say to you; but know that this one word may be in you like a spark in a pile of wood, perhaps in a magazine of powder. Be then intractable, refuse every compliance, and refuse it immediately.

#### Work the Key of Success.

Boys and young men starting out upon a business career may be interested in the ideas of Henry Siegel, one of the biggest merchants in this country, on the things that make for success: My own rather extended experience

in and observation of department store matters has taught me that, while character, ability, personality, and ambition may help an employe to succeed, no single one of these things, or combination of two or three, or the possession of all four, will bring success unless thep are held together by a fifth, the

thep are held together by a fifth, the keynote, "work." The employe with merely a pleasant personality will not succeed. If a boy he will stop at the position of a floor-walker, which pays from \$25 to \$35 a week. If a girl she will stop at the position of head saleswoman at a similar salary. Neither of these positions comme decontempt store success, in 26 rowns department store success, since there are such goals as buyer's posi tions to be attained. And these positions must not be measured by their mere money value in salaries. They involve also trips to Europe. They invoive contact with artistic and beanti-ful things. They bring the companionhit things. They bring the comparison ship of refined and cultured people. They bring power and responsibility. They involve big and broad lives. As to character, we all know that that is the greatest factor in any suc-

ever, of itself gain success. As to ability, that, of course, also counts, although we all know of cases in which common sense has played as important a part in the careers of men and women has its higher titled relative, abil-

austerity.

Ambition and character and personality are all worthless-from the de-partment store point of view, valuable as they are as adjuncts—unless with them goes work. Education is a help, merely a help. Education is a help in anything. Are You Sound

You may be smart, sharp, shrewd, cunning, long-headed, you may be a good scholar, very clever-even brilli-ant-but are you sound? That is the question everybody who has any deal ings with you will ask. Are you sub-stantial, solid ? Have you a level

head? Everywhere we see men who are very brilliant out of work, plenty of sharp men who wonder why they do not get responsible positions. But people are afraid of these one sided, poorly bal-anced men. Nobody feels safe in their hands. People want to feel that a man in a responsible position can keep a clear brain and level head no matter what comes, that he can not be shaken on their own character. Their obedifrom his center no matter how much in-fluence is brought to bear upon him. exce to the Church, their courage in ence to the Church, their courage in onduring headaches and faintness, and sheir power to persist in well-doing in spite of inclination from within and temptation from without — these will They want to be sure that he is self-centered, that he is sound to the very core. Most people overestimate the value of education, of brilliance, sharp-ness, shrewdness, which they think can 4. Your men should fast for the sake of the influence of their example on substituted for a level head and

accompany thee to thy journey's end. But be sure, my soul, that if thou dost continue in this path, it will lead thee that she must really depend on herself One day when Mrs. Gregory was feeling a little brighter she seemed in-clined to talk, and Lucy was able to to the place of destruction, which think to the place of destruction, which think enemy hath prepared for thee. The other path is a straight and narrow one: it is a path of toil and hard labor; it is a hilly, undulating path, a hard path; it is a path of selfunderstand her even better than usual. Mrs. Gregory's hear; had been touched by Lucy's sacrifice of herself in coming to them and now by her devotion and care of her. Shallow as was her char-acter, careless as was her tempera denial and mortification, it is the way of holiness; its course is in many places strewn with thorns; it meanders, ment, there was such practical Chris tianity showa in all Lacy had done and through parched and arid deserts, sometimes over craggy steeps, and through dark and dismal caverns; but was bearing, that it seemed to open

THE CATHOLIC RECORD.

her eyes to a good deal. Mother and daugtter in that illness drew to each thou will find in it all that is more than sufficient for thee, to sustain thee: for thou mayest eat therein of the heavenly manna whensoever thou art hungry, and thou mayest drink of the Fountain of the Water of Life characteristic Thy other as they had never done before, and the great pity Lucy felt for the poor invatid had awakened love deeper and more heartfelt than she had even was never easy for Lucy to speak on these matters as she was shy and re-served, but still she had felt it her duty to do so. However, that April day when the blue sky was flecked by lovely white clouds and spring was showing its advent on tree and flower, Mrs. Gregory said a lew words to Lucy which filled her heart with joy. She

### THE DAY WE CELEBRATE.

which finds her heart with joy. She wished to see a priest, and Lucy very speedily got Father Burton to come. After having instruction given her daily, just for a little while at a time, Mrs. Gregory was admitted into the orld will keep the feast of the great postle of their race in such forms of reious and mundane celebration as best efit their peculiar genius for remem Catholic Church. As Lucy knelt at the altar next morning offering her communion in thanksgiving she felt brance. For those who will be most responsively touched by the spirit of the day there will be Mass and Holy that God had indeed been good to her, and that all her trials and whatever Sommunion, with possibly a proces-ion, in the morning; and for all here will be dinners and speech makshe had sacrificed was small indeed in comparison with the reward given her even in this life. ng and reminiscences garlanded with hose flowers of Irish song that will Two years later Mrs. Madison was seated in the same pretty drawing-room where we first saw her, but she is ver fade as long as poetry endures. Patrick's will be a memory to con-re by; the mere utterance of his alone now in her home, for Faith is in a convent in Rome. Into her bright spiring hours the past will be made ive again; the faces of his children happy life had come, at first so soltly as to be scarcely heard, a whisper alluring her to and drawing her to seek vill be turned backward. All their piritual treasures of faith and sentia life where she would bear not only the cross of necessity but that of love. For He who had "in the Wilderness ent, all their healthy and indomitable Deltic pride in the achievements of heir own particular root and branch spoken to her heart" was the One will renew their splendors once more. They will be think them from what rock they were hewn. They will feel that it is good to own such kin-Who having borne the Cross for her sake inspired her with a desire to embrace voluntarily and of her own free choice a life of singular penance and hip as theirs is, good to be Irish, "I cannot think how you can have given her up," says Lucy who has come to see her that alternoon. Lucy is in mourning for her mother good to be underiatingly Catholic, good to glory in such continuity as they perhaps, alone of all races can show to taeir account. Other tribes and brotherhoods of men have been who died a year ago; she has left Lich aithful "for a time and a half-time field now and is engaged to Dr. Hali fax, who has just got a practice in taithful 'for a time and a matchine, but the children of St. Patrick have been faithful for all time. Along with the peoples of the Latin stock they stood the fiery tests of the sixteenth century; and, better than the Latins, Hampshire, whither they are to go after their marriage. "It was not easy," says Mrs. Madison with tears rising to her eyes, for the subject is still a very sore one, "but I could not hold her back. She they have survived the more difficult searchings, have almost seemed to re new themselves under the subtler would not go without my full consent, new themselves inder the subler trials, of to day. They have always passionately bolieved — and who would say that history has not justified the persuasion ? — that such constancy could only have would not go without my full consent, and after a while I obtained strength to give it." That is all Mrs. Madison says. The real struggle she went through before she could give her child up is too secret and sacred for human

up is too secret and sacred for human eyes. It is a cross which presses heavily, but which she carries now none the less willingly. Lucy's marriage is to take place soon and her brother Bernard is to come been bred in them by St. Patrick's prayers and their own magnificent and whole hearted submission to the creed that their fathers handed on to them as a trust infinitely more precious than their dreams of a restored and reunited Erin.

It has ever been their ambition to realize themselves in nationality as completely as they have done both in race and in religion. Will the ambi-tion be gratified in our generation? The size of the times are difficult to

they are given as compared with liquid medicines will appeal to every mother. None is spilled or wasted : you know ist how big a dose has reached the little stomach. As a remedy for all the ills of babyhood and childhood arising from derangements of the stomach and bowels Baby's Own Tablets diffi mlt to

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to the left, thou wilt surely reach the abode of everlasting happiness which thy God hath prepared for thee.



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The Victor Medical Company, Toronto, Can.



experienced for her mother. Until that day the question of religion had seldom been mentioned between them, seldom been mentioned between them, bat Lucy had never ceased praying and offering her trials and her inten-tions for her mother's onversion, which appeared as far off as ever. When Lucy hitherto had tried to turn her mother's thoughts to the great realities of life and death and all that the Church could do for her children the Church could do for her children under both circumstances, Mrs. Greg-ory had always turned the subject. It



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We wish everyone suffering Epilepsy or the to send our large has cured hers failed conto, On h.

day. They demand the enjoyment of His company in heaven, though they slight Him days without number on earth. What if they slighted their friends and neighbors in like manner? Would they be welcome at the banquet table or at some some stres such rude-

table, or at some game, after such rude ness, not to say unfriendliness ?

sound judgment. The great prizes of life do not fall to the most brilliant, to the cleverest, to the shrewdest, to the most long headed, or to the best educated, but to the most level headed men, to the men of soundest judgment. When a man is wanted for a responsible position, his shrewdness is not considered so import-ant as his sound judgment. Reliabil-Such, after all, what does not a poor smount to? It calls for only a poor breakfast for six weeks on all days ex cept Sundays, for it allows a full dinner every day and a light supper, amply sufficient for most people all the time. ity is what is wanted. Can a man stand without being tripped : and, if he is thrown, can he land upon his feet? Can he be depended upon, relied upon under all circumstances to do the right thing, That is practically all-a poor break-fast. Now, there are millions of people who never take for breakfast more than the sensible thing? Has the man a level head? Has he good horse sense a roll and cup of coffee. And they den't think that they are killing them-selves. They take all that they find is good for them. They have a due ap-petite for dinner. They keep well, live Is he liable to fly off on a tangent or to "go off half-cocked?" Is he "faddy?" Has he " wheels in his head ?" Does he lose his temper easily, or can he con-trol himself? If he can keep a level head under all circumstances, if he can long, and get as much out of life as those who gorge themselves three times a day. Now, boys, what do you say-will you like good Catholics, keep the fast of Lent ?--Catholic Columbian. not be thrown off ... is balance, and is honest, he is the man wanted.—Success.

#### OUR BOYS AND GIRLS. STORIES ON THE ROSARY BY LOUISA EMILY DOBREE. Carriage of the Cross

LUCY'S CARRIAGE. She may not live many weeks, and she may linger on to old age," said Dr. Halifax; "it is almost impossible to predict what will happen in such cases.

She will need very constant nursing-you will have to get a nurse."

attinging Himself. How often poople pass Him by without as much as notic-ing Him! Yet they demand as matter of course, that He should provide for their minutest wants during that very der. They demand the enjoyment of Lucy shook her head. "We cannot afford it," she said "I am young and strong and frankly. "I a I shall do it."

I shall do it." Days passed, then weeks, and Mrs. Gregory still remained a helpless in-valid, depending more than ever on Lucy's nursing, for the two girls were of little or no assistance to her. Once the fear of immediate danger was over they relapsed into their old ways and the fear of immediate angler was over amongst those who practise divination, amongst spirit-mediums, and interpret-ers of dreams; and many others: Some Helpful Thesehas. The strongest argument for Christian.

the nature of your occupation will permit. If you are unwell, or have laborious and exhausting labor to do, and in some other circumstances, you are not required to fast. In such case are not required to tast. In such case try at least to keep the spirit of the fast, and deny yourself what you can without injury. With most people fasting is not only a difficult, but for many reasons an impossible thing. But one thing every one can do, and affan noill from it; it is to examine

over from Chicago for it. TO BE CONTINUED.

HOW TO KEEP LENT.

Of course you will endeavor to keep

the fast and abstinence prescribed by

the Church as well as your health and

suffer no ill from it: it is, to promise to abstain from all intoxicating drink during the forty days of Lent. It is to some a great act of self-denial; to many a sacrifice worthy of very great prais to all an act very meritorious. It places the remedy for the withering scourge of drunkenness. It makes some reparation for the many sins of intemperance. It unites our self-denial with the Sacred Thirst of our Lord on Visitor. the Cross. It is the choicest mortifica-tion for these days when drunkenness is so widespread, and there is none

more meritorious. To keep Lent well, then, make and keep this promise, not to use any in-toxicating drinks during the holy season of Lent.

#### THE TWO ROADS.

My soul, there is no such thing as fate in the sense that it can be said that this man is born to be saved, and that man to be lost: but there are two roads offered to thee, one is offered thee by Jesus Christ, thine everlasting Friend, and the other by the devil, thine arch-enemy. The choice as to which path thou wilt follow rests with thyself. The path which thine enemy holds

and easy way: it is a way in which thou mayest find seemingly treasures of great value, riches unbounded, pleas-ures innumerable, a way in which thou ures innumerable, a way in which thou wilt find ample scope for the fullest gratification of all thy natural appetites. Thou wilt find too therein sure guides to ular ? point out to thee the most agreeable bye paths which will take thee more comfort

ably to thy destination; thou wilt find these amongst fortune-tellers, amongst those who practise divination,

The signs of the times ar read; and nations in our day seem con-ditioned, if not altogether made, by commerce and the play of vast economic forces. Irishmen, moreover, live much in dreams and are too prone to confound memories with hopes. Will they ever be able to uncentury themselves and learn the methods, even while they spurn the ideals, of the modern Statemaker? That may read like an unseasonable encodern to proceed within the twi-

question to propound within the twi light shadow of so great a feast as Tues day's ; yet every wise son of Erin will try to answer it according to his bent. He will recall what Cardinal Newman only darkly hinted at now nearly fifty years ago. He will remember that the years ago. He will remember that the race which in our day has laid a living belt of Catholicism and free citizenship around the globe has not yet seen the last of its achievements. - Providence

#### OUR RESPONSIBILITY.

THERE IS NOTHING LIKE K, D.C. FOR NERVOUS DY SPEPSIA HEADACHE, DEPRESSION OF BURITS, Etc. FREE SAMPLESK DC. AND PILLS. WHILE FOR them KDC. CO. Ltd., Boston, U.S., and New Glangow. Cat For Catholic citizens it tecomes a duty in the exercise of their citizens' duty in the exercise of their citizens' rights and their daties as members of the orga ized society of state, to do whatever they can in order to shape the public life of the nation and the laws of the nation on the lines of Obsisting memory. Christian principles. That does not mean that religion

must be brought in in everything that is called politics, but means for instance that it is a duty of the Catholic citizen and the Catholic layman, as a citizen of society, that he must follow as a supreme rule and law the welfare of the country, and not his own private inter-ests, that in matters of public welfare and public concern, he must not consider this or that person; he must not be led by more personal views, or personal or human respect; but he is bound by the law of Christian doctrine, by the law of

conscience, to vote and act according to principle. Is there not a great field for the Catholic laity in this regard, in this, our country, and with us in partic-

Here, where we are under a purely Here, where we are under a party democratic form of government, here the responsibility for the public life of the nation, the responsibility for the laws of the nation, whether federal laws when or state laws, or municipal laws, ever there are laws—the responsibility rests in the last instance upon each in dividual voter.—Archbishop Messmer.

have no equal. Mrs E. A. Jewers, Mitchell Bay, N. S., says:-"I think the tablets a blessing to both mother and children as I find them a certain cure for all the ills to which little ones are subject. I do not know how I could get on without them." Sold by all medicine dealers or by mail at 25c a box by addressing the Dr. Williams Medicine Co., Brockville, Ont. Are you a sufferer with corns? If you are, get a bottle of Holloway's Corn Cure I: has never been known to fail. A REQUISITE EJR THE RANCHER.—On the cattle ranges of the West, where men and sock are far from doctors and apothecarites, Dr. Thomas'E lectric Oil is kupt on hand by the intelligent as a ready made is mattere not only for much human ills but as a horse and cattle medicine of surpassing merit. A horse and cattle rancher will float mattere greatly simplified by using this Oil. Send us 59 cents and receive one dozen GOLDEN HARP SHAMROCK for St Patrick's Day, RED STAR NEWS CO Lon don. Ont 1374-8



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signature of Themas A Thornton, Subernovin, ent Cath lie schools, Archdiocese of New York, in which he says: "When our Public schools re-opened their doors to the city's children yesterday, sixty-is Catholic parish schools were also opened to the Catholic children of the boroughs of Man-hattan at Brooksyn and Queen's. In these His school buildings more than 75 000 children of the city were enrolled. "\*\* The situ-ation then is this: The Catholic church in New York City is providing 75 000 Cath he eliteren-children citizens of the city. ... And since it actually costs the City. of New York Si o a year to chacate each boy and gir in our Public schools, it follows that the Cath-olic parish school is saving the city annually in education \$3,000 000. When the value of the Catholic buildings itself is added to this great sum the figure of profit to the city tax payer by our Catholic schools assumes commus pro portions." So much for the Catholics of the City of the City of the Catholics of the City of the Catholic schools assumes commus pro portions."

windle balling herit is accessible allow the pairs by our Catholic schools assumes enormous pro by our Catholic schools assumes enormous pro Bortions." So much for the Catholics of the City of New York alone, and as I have already said parish schools — independent of the Public schools, to which, in addition to supcorting their own schools, they are by law obliged or contribute—are now the rule in almost every State in the Union, and it is celevated that the cost of supporting these schools amounts to over \$50,000,000 a year. But is has not always been the Catholic min-orities who have claimed and insisted upon the condribute—are now the rule in almost or the right to educate their children according to their own desire. When the negotiations for Confederation were under way the Protestant minority in Lower Canada (Qaebne) took strong ground on this point. Sir Alexander Gail, one of their representatives in the Gov ernment of (Oko Canada, declared in his speech at Sherbrocke: "It must be clear that a measure would not be favorably entertaind by the (Protestant) minority of Lower Canada which would place the due too for their schools of the provision for their schools. In the hands of a msjority of a clifferent faith. It was clear that in confiding the general sub jeet of ducation to the local lexislatures it was absolutely necessary it should be accord inspiction than to compel them to have their own religions belief "" and it was the determination of the government to bring down a measure for the amondment of the school laws before Confederation was al-lowed to go into existence." And accordingly the present system of Council of Education so bring down a measure for the smeandment of twas the determination of the sourd and pro-testants, respect the shoul of Education sompored of committees of Catholics and Pro-testants, respect was based was inserted.

of our you is because we do not agree on the quality of the food to nourish them with? The necessity of Separate schools is there-fore as essential as is the necessity of giving our children a triple and full education in the school. In my humble opinion a Separate school in a mixed community is the idesication, bring the ourige their parents' wishes. The share been taught charity in our Separ-tie schools we can easily practice it in the world, and use it as a Christian commot full the purpose of binding tracther the several ele-form a united nation. Now let us apply those principles to the new North weas Provinces. The Toronto Gobe des not deny the merits of Separate schools, the value of the religious element in education, the claims of minorities in matters of educa-tion. " All suce questions mining be settled without dispute," writes the editor of the episewould be doing what is right. The says it is entirely probable, indeed almost absol-tely central that the new figuration of the pomoton of the religious element in education, the claims of minorities in matters of educa-without dispute, '' writes the editor of the episewould be doing what is right. The says it is entirely probable, indeed almost absol-tely certain that the new figulation. '' Foderal Government to Goit. Her fuses the Domiton Parliament the right to make the pomoton Parliament the right to make the point of Parliament the right to make the point of Parliament the right to make the origin and equire whether the cook is Federal Government to Goit. Ber fuses is not right. '' asys the editor of the be foderal bo much Why? Bickislature.'' To that ques-tion the educational policy of the saw western provinces, the Domitor Parliament and they the isolature.'' To that ques-tion the legislature.' To that ques-tion put by himself, the origins and direct the educational policy of the sam-set absoling of the new to religing the direct of regional to reduce the right of any the legislature.'' To that ques-siver what is qualified to be the sam

bills.

BOURBEAU RAINVILLE.

#### THE SCHOOL QUESTION-

London Advertiser, March 8, 19(5.

minority. There could be no greater lejustice to a population than to compet them to have their children cducated in a manner contrary to the school is unwelcome to the cx-torial school question is unwelcome to the cx-treme advocates and opponents of Separate schools. "Compremise is the soul of govern-ment," said Edmund Burke, and this is partic-ularly true of a country like Canada, where the conflict of classes, common to every coun-try, is aggravated by divisions of race and re-ugion. The political history of Canada is a series of compromises, which were necessary if there was to be a Canadian nation at all, which were Protestant me jorites weat hee, People who are in the m-jority do nat like, Poople who are in the m-jority do nat like, People who are in the m-jority do nat like a word as to your article on the North <text><text><text><text><text><text><text><text><text>

AUCTION SALE OF 100 ACRE FARM. AUCTION SALE OF 100 ACRE FARM. Mr. Jas. Stanley. auctioneer, has been in stu neted by the undersigned to offer for sale by nublic auction, at C-ntral Hotel. Lucar, on Wednetday, March 22, the following: Farm containing 100 acres, mere or less, being com-posed of Loi 33, Con 7. Biddulph. On the farm is a good large brick house with slate roof; furnace, elstern and other modern conver-lences; frame wood shed and stable The farm is well fenced with wire fencing; also well tile trained and a large orchard of choice fruit Plenty of water-two never-tailing wells Ten acres of good bush Forty acres plowed, balance in grass. The farm is situated haif-mile from church and school house. Two miles from village of Lucan. Sale to commence t2 o'clock sharp. Terms :=2000 can be le ft on morigage on farm, payable in five years at 5 per cent interest. Paritek N-ngle, prop. Jas, Stan'ey, auctioneer. Decision of auc-tioneer to be final in case of dispute.

#### THE NEW YORK REVIEW.

THE NEW YORK REVIEW. There is to be an addition to the number of our American Oatholic verifolicals in the form of a new review, the first number of which will appear in June next. It will be divoted to the discussion of reliations questions expect ally in their relations to modern discoveries and theories. The will be issued every two monthe, and will be called The New York R view The Arch-bishop of New York Ray view. The Arch-bishop of New York Ray Very Rev. Jas P Discrill D. D. assisted by Ray Francis P. Doffy of Department of Philesoptr. The editors have secured the cooperation of Ray eminent Catholic writers lay and clear-cal, not only in America but sids in Great Halv. The resders will thus be presented with the results of work done in defence of Chris-tian faith by Catholic schenas in various lay de. Medicas the general articles ther ow will be notes and studies, and reviews of important books.

Official Catholic Directory for 1905

We have received from the M H Wil'zins Co., Miwaukee, Wis., the Official Catholic Directory. Almenae and Cleray List for 1905 It contains a complete report of all dioceses in the United States, Canada and Newfoundland, Great Britsin and Ireland, and the Hierar-rhies and Statistics of the United States of Mexico, Central America. West Indies Ocearica. Anatro Hurgraina Moarchy, Ger man Empire, Holland and Switzerland.

## DIED.

of the atrongest book-bind: r's canvas—made to critain a scholar's work for several years, in these aubjects. Each cover is complete with pad of paper sui abie for subject-and with valuable series of rules and helps for scholar and leacher. Extra pads of paper may be taken out in a moment. They make the work in drawing, composition and gelence, interesting, continuous and valu-able. BEGLEY -Ab Peterberguzh, Ont., on Mon-day, Feby. 20 h. Mary Ward, relict of the late Patrick Begley, at the residence of her son Ald, Thomas Begley Victoria Ave., sged 63 years May sho resi to peace! McKinnon. - In Columbus, Ohio, on Feby, 19. John V. McKinnon, son of Mr and Mrs. Augus McKinnon, aged 42 years. May be rest in pescel n the end. In use in the leading schools of Ontario and n ghly commended. We have made arrangemen's with the pub-lishers to h andle these books, and have pleasure in recommending their use. We believe they will give the fullest satis-faction wherever adopted To introduce them we will send sample copies of each of the bookst prepaid on receipt of \$1. Cathotte Record. London. Can

PETTYPIECE – In Forest on March 6 1905. Charley Pettypiece, son of Mr and Mrs. H. J. Pettypiece. Albert street, aged 20 years, 8 months, and 23 days. May he rest in peace.

8 months, and 23 days. May be rest in peace. HERBERT - At Toronto Juncien, on Feb. 18, 1995, Charles John Herbert, eldest son of John H rbert, 22 Robinson street, aged 36 years May be rest in peace ! O'BREN-At her residence Escott Mills, on Friday, February 3, 1905, Bridget Ann Lunny beloved wife of Peter O'Brien (formerly of Ganan cuei in the 76<sup>th</sup> year of her age. May her soul rest in peace !

MARRIED. KELLY PHELAN-At S', Patrick's church Proton, by the Rev. Father Murphy, on 15th February, Mr. James Kelly to Miss Lizzle Phelan.

#### NEW BOOK.

"Songs and Poema," by Lizzie Twigg, with introduction by Very Rev. Canon Sheebae, D. D. P. P. Doveraile, Jr.land. Published by Longmans. Green & Co., 39 Paternoster Row, London, England. Price, S0 cents.

THE DEAD PRIEST.

A shadow slept folded in vestments, The dream of a smile on its face. Dim, soft as the gleam after sunset That hargs like a halo of grace When the daylight hath died in the valley And the twilight hath take nits place— A shadow! But still on the mortal These registed the unsule A shadow! But still on the mortai There rested the tremulous trace Of the joy of a spirit immortal Passed up to its God in His grace

Passed up to us too in the summer A shadow 1 Hast seen in the summer A cloud wear the smile of the sun ? On the shadow of death there is fisshirg The glory of noble de de done. On the face of the dead there is glowing The light of a holy race run. And the smile of the face is r flecting The glown of the crown he has won, Srill, shadow, sleep on in the vestments Unstained by the priest who has gone.

Yea, sorrow weeps over the shadow. But faith 'coks aloft to the skies, And nc pe. like a rainbow, is flashing O'er the tears that rain down from their eyes. They murmur on earth. "De Profundis," The law abant is mingled with sight

IES SHOULD USE THE BEST

# to say so.

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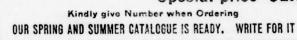
and tearing away with the old style washing machine, or washboard and tub. You're or washboard and tub. You're just wasting the energy you should be devoting to other household or parental duties. The time alone saved by using this machine will fully compensate for the price you are asked to pay for it. Suppose-you have just bought a new tub, you had better use it for some other numerous and start right away doing you had better use it for some other purpose and start right away doing your washing with this labor-saving machine. There is no wear and tear on the clothes as with the washboard. We are going to sell a number of these machines at a special price, knowing that if you are satisfied with it you will tell your neighbors, but if they do not order before April 30th we cannot guarantee to fill the order at special price quoted.

at special price quoted.

# Price up till April 30th, 1905 2.85

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tion as they are credulous of

#### TO OUR YOUNG N

If some of the young devote to self-improvement which they now spend in plans for the capture of ea making political mendican selves they might be in a w substantial citizens. politicians, trusting to p listening to the vaporin healers make heavy drain and vitality. And after m weariness the young man in the ranks of the jobless.

# The Average Man Doesn't **Know The First Thing**

about flour, but the woman who does the family bakingshe is the one who appreciates Royal Household Flour-made by the new electrical process-because when she tries it with the simple "Royal Household" recipes she finds it makes better, sweeter, whiter, lighter Bread, Buns, Rolls, etc., and more crisp and delicious Pastry than she ever made before, and she is not afraid

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(Signed.) MRS. ALEX. PORTER.

To any woman sending in name and address to The Ogilvie Flour Mills Co.,

THE CATHOLIC RECORD



## VOLUME XXV The Catholic LONDON, SATURDAY, MAR.

PROTESTANT PREACH

CATHOLIC COUNT We have referred occasio unwillingness to attach mu to the reports of the succ Catholic missionaries in Ca

tries. But their supporters to eye with us in this m chronicles from the mission cepted at face value, and t tions towards the maintena fashioners are given in n measure. One thing, ho prising to the outsider that who are not agreed among on questions of vital imp what they style fundament ready to fraternize when th tion of converting the Cath bury their differences fo being, and unite in extollin as the one weapon to be re the fight against the Chur Bible the Lutheran o proofs of the Real Pre therein also the Presbyt proof against it, etc. 7 tially contradictory tenets the endorser of missionary t little. Nor is it of conse the Bible is being bother by the Rationalistic divin of his following and the do the orthodox. They hear ers crying aloud : "Why replace a living authority letter and that the Protest taking Scripture alone as basis, is built on sand. The and incidents of almost dail keeping it resounding in th yet they hesitate not to sen into Catholic countries an the reports the justificati

conduct. Upon this subject the Heuson, a Protestant clerg as follows in the National ]

"He (the non-Catholic is ignorant almost alwa necessary consequence he in He is generally in a false p reporter and judge of his c ments. He works under bad conditions, for his rep advertisements of a money ety, and they are address stituents—the rank and fil nominations who are as gree

THE QUESTION OF THE SCHOOL. THE IDEAL SCHOOL AND THE NEW PROVINCES Editor Ottawa Journal - May I be allowed to answer this question: What is the ideal school 1 it leads me to answer in the first place this other question: What must bo the other of the school of the first time what dore his mother wish ? But the what dore his mother wish ? The wishes for him virtue science and strength, because she sees embodied in the they sold a soul to save, wholer that mother of her dear child a mind to develop and a soul to save, wholer that man being composed of a body, an intelli-man the action of forming a child, a you g man, even a man, and ther by society, by developing his moral, intellectual and physical faculties. Education guides the soul to its more the scien of the body in the basility path a pure hygiene. The proven a ward attrong mind, a strong body

knowledge and the body in the healthy path of a pure bygiene. To give a boy a strong mind, a strong body and a pure soul "mens sana in isano corpore." to give him strength, science and virtue, ac-cording to the natural wish of the mo.her, is the true object of the did al school. A school which cares only for the mind and ignores the body and the soul, sine s gainst the law of equilibrium between the human facul ties, and is sure to produce either a moral or a physical wreck.

physical wreck. A school where practical knowledge is ac-quired, where physical exercises are in honor, but which does not care for the soul, "a neu-

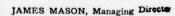
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e at the Ca holic Record Office to any address on receipt of one dollar Send 10 cents and receive a GOLDEN HARP SHAMROCK for St. Patrick's Day. RED Programme STAR NEWS CO., London, Canada. 1374.8 of Summer Tour write REV DR. WITHROW,

Toronto On . M A week in Rome Easter Cards, 30 Cents a Dozen. Fost Paid Catholic Record London.



Speaking at Buffalo th Bonaparte said that the d public offices are spoils n dates for public employn cants and public servants the treasury : it destroys dence in the truth and ho men, brands every man wh part in public affairs as and deems every public of only on his personal advan

#### A MUCH-NEEDED

The English - speaking v are glad to learn, rejoice Catholic Encyclopaedia. prise fifteen volumes. The be assisted by eminent sch pains or expense will be s the work worthy of its instead of warning the truth against poisoned w be able to direct him to at will give accurate inform Catholic subjects.

#### QUESTIONS OF TH

It is the duty of all inte olics to make themselves says Bishop Hedley, with and pronouncements of t Pontiff and of the Bishops tical questions of the day themselves in a position up, not merely with sl cence, but with knowled ness. If there are occasi or district where discuss or convenient, there sh cussion. It should be dis does not end in empty t practical decision and

pression of individual vi