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The Catholic Record

LONDON, SATURDAY, MARCH 21, 1908

AN OVER WORKED WORD.

Practical, like that blessed word of our own, is overworked. So far as we

can see, practical means to many the bright star that leads one into the land of money. Anything, therefore, devoid of the sheen of gold is impractical. The poet, who weaves soul stuff into lyric tapestry, is impractical, and so, also, is he who binds up the wounds of the stricken with never a thought of recompense. But we are not so sure of this, and we are impractical enough not to accept as truth what is said by the man of money. Lives' value is not measured by the dollar. And we think that the practical man is he who transmutes his actions into gold that will ring true in the sphere beyond the grave. Let us be as practical as we wish, but let us not beguile the children into believing that money is the one thing to strive for, to be had whatsoever the effort, and that the wealthy, before whom so many of us stand, cap in hand, represent the highest civilization. Teach them to be thrifty and not not to spend money on self-indulgence. Impress upon the young man that he cannot afford to drink, and this for various reasons. If I were to compress into one sentence, said a celebrated man, the whole of my experience and offer it to young men as a rule and certain recipe for success in any station it would be comprised in these words : "Duty first, pleasure second." From what I have seen of young men and their after progress I am satisfied that what is called " bad fortune " is, in to whitewash an historic blackguard, nine cases out of ten, simply the result of inverting the above maxim.

A MERRY WIGHT.

In his time Thomas Hood was a merry jester. He tickled Englishmen into laughter and into tears, for masters of humor, however joyous their eyes, have sad souls. His jests are remembered by the bookist only, but some of his poems are quoted the world over, not because they embody art, but heart. His terrible arraignment of social conditions in "The Song of the Shirt " is not forgotten. The pitiful cry of the needle-woman,

"O God that bread should be so dear And flesh and blood so cheap."

has an echo in myriad homes in our great centres. The woman, sewing at once with a double thread, a shroud as well as a shirt, has her counterpart at our doors. Every victim of the sweatshop can say that they work till the heart is sick and the brain benumbed. as well as the weary hand. Socialists point to these conditions and ask us, What are you going to do about it?" We may smile at them and get into a maze of argument, but when the verbal clouds are away, the bleak places where abject poverty sits hard by the toiler are none the less bleak. Our business to show that Socialism is not necessarv.

THE DYING NATIONS.

The Evening Post, New York, had, in a recent number, a review of a book on Latins and the Anglo-Saxons. The author controverts the assumption that the future is entirely in the hands of the Northern races. England at various times has been so corrapt and contemptible that it is ridiculous for her to plume herself over Spain, for example. Spain held the hegemony of Europe in the sixteenth century, but sible. who can say that her fall was any more calamitous than that of England may yet be. The book is naturally strong. est where it deals with the graces and refinements of civilization. If inter national epithets are to be flung about, Florence and Paris have as good a right as London or New York to apply the term barbarlans. And even in the matter of moral soundness the author puts up a stiff defence. He quotes German authorities to prove that Paris is less immoral than Berlin, London or New York. The Post says that a certain arrogance of Auglo-Saxons in the presence of Latin races is as ill founded as it is ungracious. By both parties to the dispute about superiority it would be well to culivate tolerance, and above all an effort to understand each

THE MEANEST HYPOCRITE.

We are informed that the Chinese body and exposing him to tropical heat, of character, whereas it is character

to putrefaction and vermin has been abandoned. We think, however, that the State. Idealising man into some the lot of some wives is somewhat akin te that of the one-time Chinese criminal. We refer to the women who are bound to men designated as " street angels and household devils." Urbane to strangers, but gruff to the wife, other days, aim, like reactionary in with a smile for the street and a frown for the home, they are dead to every manly instinct, the most despisable of human beings. They are hypocrites and cowards, defiling the home and making it a place of torture. And the one barrier between them and public detestation is the suffering wife who will not give to the world the details of the grim tragedy that is enacted daily in the home. The writer must have had these blackguards in mind when she said that when the hypocrites are stripped of their shams even the devils will laugh.

THE WITNESS PREACHMENT.

It is discouraging, this praise of ness. We cannot understand why the editor should place himself among those who regard the Philosopher of Nola as their patron saint, nor why he should fail to see that his monument in Rome is nothing but a symbol of anti-clerical hatred of the Papacy and the Church We regret to see him disporting him self in the company of modern infidels and secularists. And we are astonished to hear a gentleman, who is regarded by many as an ideal editor, telling his readers that Bruno "only sought after the truth, and for so doing ranter such words do not astonish us. but when an editor of repute endeavors he not only avows his ignorance of Bruno's life and works, but he is also bidding for notoriety that is shunned by the gentleman and scholar. Not content with sinning against truth, the editor disregards the canons of social amenity, when he says that Bruno's opinion of Romish mysteries was too advanced for his time." This scurrilous epithet is not in honor among scholars, or, as Wesley puts it, it is a name which, Catholics do not take to themselves but one fixed upon them by way of reproach, without their approbation or consent. The comparison of Bruno with Latimer must have grated on the ears of his Protestant readers.

THE FACTS.

For the benefit of our readers we give some facts as set forth last year by our esteemed contemporary, Rome

" Bruno's writings show with hor rible clearness the kind of man he was. He oscillated in terms between atheism, pantheism, scepticism, very much after the manner of his modern admirers. He loved freedom of thought so much that he pronounced other heretics who differed from his way of thinking to be worthy of persecution, murder, extinction less to be pitied than wolves, bears or serpents. He was such a hater of tyranny that he could hardly find language to express his adulation of the miserable Henry III. of Valois, or of Elizabeth of Eagland, who was for him a nymph of heavenly essences. His ideas of women are so foul and re-volting that they will not bear quoting; his description of the masses or prolet ariat consists of a long string of abus-ive adjectives, and he exhorts the nobles of Wittenberg to crush those ferocious beasts the peasants. His comedy, 'Il Candelaio,' so reeks with filth and obscenity that it would not be tolerated by the lowest audience in any

English speaking country." And yet the editor has the hardi hood to say that Bruno is of those who have made our present liberties pos-

AN IRIDESCENT DREAM.

When Socialists say that they mean to improve social conditions, they call forth no adverse comment. When, however, they give the means proposed to that end, they prove that they do not condition themselves by the facts of human nature. They mean to have law, much law in fact, in their state, but how this will make men sober and honest, in a word, worthy citizens, is not stated. Producing morality by machinery has been tried many times since the revolutio of the sixteenth century, and always with indifferent success. Socialism, says a writer in the Nineteenth Century (February) has no lever wherewith to raise the soul. Blind to the fact that life develops from within, it supposes moral regeneration to be at tainable through the instrumentality of a purely external organization. It custom of binding a criminal to a dead would make the State the mainspring

that must always be the mainspring of give, answers the description very thing far better than he is, it leaves him with no restraint of discipline for those private passions whose centrifugal mergies have so often perturbed so ciety. Far from encouraging in us all that is manly and brave and self reliant, it panders to slackness, to moral cowardice and to in firmity of will and purpose. The writer goes on to say that in well considered social reform lies our best hope. It is our individual lives which in their sum make up the life of society at large, and it is by trying to strengthen the physical, moral and intellectual energies of the units that we shall best serve the welfare of the whole. The man who is honestly desirous to serve the cause of gradual reform will pin his faith to no nostrums, whether of State or of private manufacture. He will do all that in him lies to quicken around him a sense of justice, of social duty, corporate membership and moral responsibility. Giordano Bruno, by the Montreal Wit- In other words, we must prove that socialism is not necessary. The proof must be in achievement not in argument; in life, not in books.

THE NEW JESUIT SHRINE.

CONTINUED FROM ISSUE OF MARCH 14,

WEIGHING THE EVIDENCE. When there is question of deciding between conflicting statements it becomes a matter of judicious inquiry to determine the reliability of the persons who bear evidence. Here we have an estimate of distance (from Ste. Marie I to St. Ignace II.) where on the one side sought after the truth, and for so doing the Church in the name of religion and a half, and on the other several smote him." When heard from a witnesses give about six miles. The discrepancy is out of all proportion to the insignificance of the distance in-volved. In the present instance, both parties must be held to be truthful, in-asmuch a none of them intended to deasmuch a none of them intended to de-ceive. We must seek the cause of the difference elsewhere.
Christophe Regeaut, as a domestic

"help" may never have left the pre-cincts of St. Marie I., or visited the village of St. Ignace II What his other qualifications for judging the distance correctly were we cannot tell. distance correctly were we cannot tell.
At all events, his testimony is given
twenty-nine years after the event and
twenty-eight after he had left Canada.
On the other hand, it is true that
Father Jacques Bruyas, the writer of
Malherbe's obituary, had never set foct
in Huronia. He landed in Canada only
in 1606, but he was emperior of all the in 1666, but he was superior of all the missions of New France from August 1693 till August 1698, and consequently had easy access to all the old records. But what is of supreme importance, his testimony is fully borne out by the authorities who vouch for the distance between the first and second village and that between the second and third, as seen under (a) and (b) Among these we have Father Paul Ragueneau, who was the local superior of all the Huron missions, and who had occupied that position from 1614 to 1650, that is, until the Huron missions were ultimately abardoned. He had first come up to Huronia September 1, 1637, but went down to Quebec in August 1640. turning to the mission, August 14, 1641, ned there until the end. His office, as superior, obliged him to visit at frequent intervals all the missionary entres of Huronia, so that he was well

nformed as to their situation. Father Charles Father Charles Garnier, arrived among the Harons August I3 1638, and remained there uninterruptedly until he was slain, December 7, 1649. Rag ueneau says of him: "There was not one mission in the whole country of the Hurons where he had not been, he had started many of them, and to mention one, the mission where he met his death." (Rel. 1650, p. 13, 1 col.)

Father Francesco Giuseppe Bressani began his missionary career in Huronia in the early autumn of 1645. Towards the end of the summer 1619, he was sent down to Quebec to secure assistance and supplies for the mission Half-way on his return trip, in 1650 he met the Huron flotilla of canoe manned by three hundred Indians and bringing with them the whole French colony, missionaries and all, who were abandoning the country forever. Bressani published his "Breve Relatione" at Macerata in 1653.

The accounts of these three me were written contemporaneously with the events related, and were written on the spot with the exception of Bres on the spot with the exception of Bressani's Breve Relatione. There is no other evidence, at first hand, bearing on the subject. Can there be any hesitation in preferring the testimony of such men to that of Christophe Regnant?

MR. ANDREW HUNTER'S FASHION OF

I am sure, Mr. Editor, you are de sirous of knowing what decision Mr. Hunter arrived at after reading the authorities quoted above, absolutely the only ones bearing on the question of distance in our case. It is a ponder our decision, but he does not condescend to enlighten here. perts, as to the mental process by which he reached it. He says: "The records left by the early Jesuits distinctly tell us: (according to any

It is painful to have to expose not nly the illogical conclusions Andrew Hunter, but what is more, the eeming inability to master the meaning of a simple statement. At times, he sees distinctly, in a phrase, exactly the reverse of what it asserts, witness the above. It would be a meaningless question to ask Mr. Hunter where is the site "which answers the description very well." If he means one that lies at half the distance at which it should lie from Ste. Marie I., such a site can never be that of St.

If, however, Mr. Hunter shows a reakness for any of the writers men ioned above, it is rather for Christophe egnant, provided he can manage to ake him say what he never said, and dging by the expressions used never tended to say. Here then is a sample "rational interpretation." Regnant f "rational interpretation." Ragnaut aid, if you remember, that Brebeuf and alemant had "set out from our cabin ibane) to go to a small town (bourg,) amed Sz. Ignace, distant from our abin a short quarter of a league, to struct the savages and Christian neoytes of that town

Purning to page 17 of Mr. Hunter's atter writer (Christophe Regnaut)
sest e name 'St. Ignace' (really ap ied to the mission among all these liages, as Ragueneau tells us) for the age to which the two missionaries had set out, and does not mention the name of 'St. Louis.'" By means of By means of als manipulation Mr. Hanter hopes to enabled to conclude that Regnant sally meant that the village of St. roally meant that the village of St. Louis and not St. Ignace was about a short quarter of a a league from "out cabin." Had Regnaut said "to go to St. Ignace," and restricted himself to hat expression, then, in the order of dings possible, he might have intended mean "to go to the mission of St. mace." But "St. Ignace" is qualied by Regnant, for he says expressly to a town named St. Ignace." The to a town named St. Ignace." The ord town being made use of twice the phrase; and what makes the s also qualified: "to go to a small own named St. Ignace." Now if in his phrase I substitute "mission" for town" the phrase will read "to go to small mission named St. Ignace, which conveys a meaning historically false, for the mission of St. Ignace was nything but small. To stop to consider the rickety scaffolding, reared with much effort on this insecure found ation, would be a waste of time; and after examining the evidence produced above, nobody is going to believe that the village of St. Louis was but a mile from Ste. Marie I, nor that St. Ignace II. should be identified with the Newton Farm about three miles from

the ruins of the Old Fort. If Mr. Hunter wishes to account in great measure for the existence of the extensive Indian remains which littered Mr. McDermitt's farm, Lot. 15, Conc. 4 (Tay. p 17, a), his chosen site of St. Louis, of St. Louis, let him turn to Relations 1649, (p. 5, 2 col)

"A part of those who had escaped from the storming and the burning of this mission of St. Joseph (II.) came and sought refuge near our house of Ste. Marie. The number of those killed or carried off as captives was well on to seven hundred souls, mostly women and children. The number of those who made good their escape was very much greater, etc." The openlowing is quoted from Rel. 1649 (p. 25, 2 col.): "Since these public calamities, which began to affl ct us not a year ago, we have received into the hospice of this Mission of Ste. Marie re than six thousand destitute Christians all told; and every day the number is on the increase, and so is their

BACK TO THE MINOR PREMISS. This long digression, prompted by a sincere desire to help Mr. Hunter to see how untenable his theory is, may have made your readers lose the thread of my reasoning. I had undertaken to prove that east half lot 4, concession vii., Tay Township is absolutely the only spot: (1) Where the configuration of the ground tallies perfectly with the description of St. Ignace II, given in the Relations and Bressani, (2) which at the same time lies at the proper distance, and (3) in the right direction from Ste. Marie I., otherwise the Old Fort. I have made good number 2, and leaving number 1 for the last, will tickle forthwith number 3.

GEOMETRY BOTH PLANE AND PLAIN. (3) St. Ignace II. lay almost on a straight line drawn from Ste. Marie I. through St. Louis (Dacreux's man can be of very little use here, as all are agreed that the St. Ignace which is there marked is St. Ignace I.), and of the straight line, it lay almost in the same direction. I have already, higher up, touched upon the question of direction, but wish to put the demon stration within the reach of the least

educated of mortals, so that the youngest may understand. If three dots (points) A, B, C, marked anywhere on a slate (or plane surface) be joined by three straight lines the dots will always be at the points (angles) of a triangle thus formed, except in one case only; and that is, when the sum of any two of these lines (that is the total length of the two lines set end to end) is ex

consequently will lie in the same

But let any two of the lines (which join the dots) when added together be greater in length, even ever so little, then the thirdline remaining, then one of the dots, say B, will lie to one side or the other of the third line, and a triangle can be formed. TO BE CONTINUED.

MINISTRY. PANIONS OF THE HOLY SAVIOR

RESIGNS TO ENTER THE CATHOLIC Philadelphia Catholic Standard and Times Rev. J. B. Haslam, for the past four

years one of the Compasions of the Holy Saviour, a Protestant Episcopal order, whose headquarters is at St. Elizabeth's P. E. Charch, Sixteenth and Millin streets, has resigned from the ministry to enter the Catholic Church. He aspires to the priesthood, and hopes to be received into the Paul ist community. When asked by a re-porter of the daily press why he took such a a step. Mr. Haslam said .

"I am going over because of the pos-itive side of the Roman Caurch, I be-lieve it to be the Church of God." " Did the adoption of canon No. 19, on the open pulpit, by the last general convention of the Episcopal Church influence you?" he was asked. "No, but the adoption of that canon

accentuated the dissatisfaction which exists among the High Church party by throwing open the pulpits and handing over the Episcopal Church to Protestant revivalists during Lent. In connection with the open pulpit, too, the increasing domination of the laity is a growing and alarming feature. It was the laymen who really compassed the passage of canon No. 19."

Born in Manchester, England, thirty nine years ago, Mr. Haslam went to Canada at the request of his uncle, Canon Fletcher, of the Toronto Cathe dral, and studied at Trinity University in that city. After ordination he labored in Victoria, British Columbia, St. Paul, Minn., and in Chicago, where he was dean of the Cathedral of SS. Peter and Paul, and where his work in the slum districts and his labors to uplift the poorest and most unfortunate classes of that metropolis von him a wide reputation

Mr. Haslam relinquished his work in Chicago to come to Philadelphia and take the vows of poverty, chastity and obedience as a Companion of the Sa

During the recent mission for non Catholics in the Church of St. John the Evangelist, by Fathers Burke and Kennedy, Paulists, Mr. Haslam called several times to consult the former. Mr. Haslam will reside in a short time at the Paulist Fathers' house, 415 West Fifty ninth street, New York city. He will be formally received into the Catholic Church in a few days and will the Church in a few days, and will then go to the Paulists' House of Studies at Washington, where he will prepare to enter the priesthood.

NON-CATHOLICS CAN FIND THE TRUE CHURCH.

For THE CATHOLIC RECORD. The Catholic Church has existed

have their vision opened, within the vast compass of her rays, and who have followed unresignedly the directions that her light has made plain to them The brightness and the glory of this great Church still illuminate the dark. ness of the earth to day, and will, in accordance with the promises of her Divine Founder, still shine on undimmed until time shall be no more. But, alas! thousands to day, as in the past, wilfully close their eyes, and biind themselves to her beacon fires, lest their false ways should be made manifest, and their evil deeds revealed. There are others, who, though not wilfully blind, are nevertheless still still walking in darkness. They are un-aware, through circumstances over which they have had no control, of the guiding lamp, whose lustre encircles their path. They long for certainty, they crave for the true and narrow way, they yearn for the light which shall mark for them the road that leads

to their eternal home.

There is a vast difference between these latter people and those who wil fally shut their eyes to the light of truth; for they who remain wilfully in darkness, know of the light, but refuse to open the windows of their souls, lest the glory of the gospel of Christ should shine unto them. And they are indeed worthy of condemnation.

The other class are objects of pity, nay, more! of compassion, of sympathy and of mercy. They have eyes, but they cannot see; for the binding dust of a past revolution has blown into the eyes of their fore fathers, rendering the succeeding generations of their chilsucceeding generations of their chil-dren hereditarily void of spiritual vision, and hence they have v into the trackless wastes of doubt and uncertainty. They have natural eyes, but they lack the spiritual insight into the mysteries of the kingdom of God. records left by the early Jesuits distinctly tell us: (according to any rational interpretation of their words) that the position of St. Ignace was some of course, the lines will coincide, that three miles nearer than this place (The Martyrs' Hill, lot 4. Conc. VII., Tay) to the Fort Ste. Marie on the Wye, and a site at the distance they

comes from the heart, and not only the lips, and the prayer of the heart is also the willingness and deter-mination to correspond with everything that the Giver of all grace demands, in order for the soul to obtain an answer to its petitions. And what does that Giver demand? Our Blessed Lord Himself has made it clear. "He that doeth the will of God shall know of the doctrine whether it be of God." Here is the key to the period of the doctrine whether it be of God." is the key to the mystery. St. John the Baptist foreshadows these divine ANOTHER CONVERT FROM P. E. words, when the multitudes flocked to him to be baptized, and as ed him how to prepare themselves for the reception of grace which the Redeemer was about to offer them. "What then shall we to offer them. "What then shall we do?" said they; and he answered, "He that hath two coats, let him give to him that hath none." And to the pub-licans he said: "Do nothing more than that which is excepted." that which is appointed you." And to the soldiers, he said: "Do violence to no man, neither calumnists any man, and be content with your pay." In short, his meaning was, "Begin to amend all that in your respective lives is contrary to the commandments and the will of God, and you will in this

manner render yourselves fit for the reception of divine grace. But men do not strive either to ascertain or to perform the will of God with all the zeal that is required of them. all the zeal that is required of them. They read much, they study much, (both of which modes of action are not to know the divine will. Nay, more I they earnestly pray for it, but whilst they pray they make no serious effort to set right the actions of their delly life. set right the actions of their daily life They expect God to do it all without their making any strong endeavor to remove the obstacles that obscare their spiritual vision. It is the will of God, then, that men should keep His commandments. This is the condition that men must fulfil upon their part, if they desire to enter into life; and the only sure way for non-Catholics who seek the truth is to begin by making a firm and steadfast resolution, whilst they pray and search for light, to avoid all that they know in their hearts to be against he divine will, and to perform to their utmost all that they know to be of His injunctions, and the fountains of sacramental grace shall be opened unto them, the glory of the gospel of Christ shall shine unto them, and they shall know of the doctrine of the Catholic Church that it is undoubtedly of

CATHOLIC NOTES.

The Catholics in Germany number 23 000,000.

Boston archdiocese to-day holds 2 000,000 Catholics where a century ago the number was 1,000. Archbishop Bourne of London, says

there are 5,500,000 Catholics in Eagland looked after by 1,075 pries s. Archbishop Ryan has issued a pasoral letter to the priests of the Archdiocese of Philadelphia in which he de-nounces dancing at Catholic enter-

tainments for religious and charitable objects. The proposal to build a Catholic university in Boston attains headway. Already nearly \$200,000 has been subscribed for the purpose and it is expected this will reach \$500,000 within

a year. Father Thomas Brehony, of Wilkesvery much greater, etc." The opening of Chapter iv., Rel. 1648, p. 49, 1 col. is also suggestive; while the following is quoted from Rel. 1649 (p. 25. layer their vision was been a shining light to all who have volunteered to lowing is quoted from Rel. 1649 (p. 25. layer their vision was deeply interested in the Paulist mission to extend the Catholic educational movement. ment among non-Catholics and gave his life savings a few years ago \$10,000—

to found the Apostolic Mission Houses. At the coming centenary celebration Diocese of New York, one of the fea. tures will be the Solemn High Mass at the Cathedral, at which four thousand trained children from the various parochial schools will sing.

Giuseppe Alia, the slayer of Father Leo Heinrichs, is declared absolutely sane in a report submitted to District Attorney A. Stidger to-day by four experts in mental diseases, who examined the prisoner for several hours. The physicians agreed that Alia has no mental delusions whatever.

An interesting ceremony recently took place in the Cathedral in Constanticopie, when the Apostolic Delegate united in marriage the daughter of the Turkish Minister of Agriculture, elim Pasha Melhame, and the German Baron Wilderich von Fuerstenberg. Though holding the high office in the Turkish Government the Minister is Marenite Catholic.

It has been a matter of marked comment how much attention Plus X. has paid to the prelates of the Greek Orthodox Church, who went to Rome for the celebration of the centennial of St. John Chrysostom. The Pope received some of them in private andience several times, and even had dinner in his apartments with two or three of them. The impression is that some progress is making toward heal-ing of the rupture between the Greek and the Roman communions

Many seem under the impression that Holland is decidedly a Protestant country as contrasted with its Catholic neighbor, Belgium; in reality, writes Dadley Baxter, in the Ave Maria, Holland is now almost as much Catholic as Calvinist, the actual proportion being two although as the catholic as Calvinist. ing two fifths; and every year this happy change becomes more emphatic. The number and splendor of Dutch markable surprise; in every town and in many villages, often almost side by side, new edifices arise in place of the old fabrics taken from us centuries

THE LION OF FLANDERS.

BY HENDRIK CONSCIENCE

CHAPTER L. The east was reddening with the first doubtful rays of the morning sun, still enveloped with the clouds of night as with a garment, but at the same time making a perfect rainbow in each drop of dew; the blue mist hang like an impalpable veil on the tops of the trees, and the flower cups opered lovingly to the first beams of the new daylight. The nightingale had more than occe repeated his sweet descant in the glim mering dawn; but now the confused chirping of the interior songsters over

powered his entrancing melody. hand of Silently trotted a little knights along the plains of West Flanders, near the small town of Rouselare. The clank of their arms and the heavy e clank of their arms and the heavy tread of their borses broke the res the peaceful den'zens of the woods; for ever and anon sprang a frightened stag from out the thicket, and fied

The dress and arms of these knights while, turned away, and walked of some paces through the trees, with an of the very rank, and even greater still evident appearance of dissatisfaction his head. The steel scalework of their not warn me, gauntlets, and their gold-inlaid knee in the way?' pateness, flashed brightly in the beams of the rising sun. The impatient, foan-beaprickled steeds champed their shin-Castle Wynandael; and I was not aware ing bits, and the silver stude and silken that your honor was pleased to be tassels which ornamented their trappings glanced and danced right merrily And

they went. Though the knights were not armed at all points in full battle-barness, yet | ing the knight into ridicule. it was easy to see that they were by no means unprovided against a possible attack; for the sleeves of their shirts of mail were not hidden by the sleeveless surcoat. Moreover, their long words hung down at their saddlebows, and each one was attended by his squire, bearing his apple shield. Every knight bore his cognisance embroidered upon his breast, so that at a giance the name and descent of each might easily be known. At that early hour of morning the travellers were little inclined conversation. The heavy night-sir still weighed upon their eyellds, and it was with the utmost difficulty that they struggled against sleep. All rode on-wards in silence, wrapped in a kind of

dreamy half slumber. A young man strode along before them in the road. His long wavin-hair flowed over his broad shoulders; eyes of heaven's own blue glowed and flashed under their brows; and a young early beard fringed his chin. He wore "Lay hold of him, you cowards!"

a woollen jerkin, drawn in to his waist cried De Chatillon to his men; seize with a girdle, in which he bore the broad bladed cross - handled knife in its leathern sh a h, at once the approprists weapon and distinguishing ensign of a free Flemish burgher. It might easily be seen, from the expression of his countenance, that the company to which he was acting as guide was not to his taste. Doubtless knights a look of peculiar meaning. Lotty of stature, and of unusual strength of baild, he stepped along so quickly that the horses could hardly keep pace

with him at a tred. They journeyed on thus for a while. till at last one of the horses stumbled over the stump of a tree, so that it came upon its knees, and had well nightallen thence; the lilies in a bine field em-over altogether. The knight fell for-broidered upon his breast showed that ward, with his chest upon his steed's he was of royal blood.

meck, and was as near as possible meas"Hold, there!" cried uring his length on the ground.

"How now!" exclaimed be in French; "my horse is gone to sleep under me!" one of you was asleep is plain enough." ice over my mishap, evil jester retorted De Chatillon ;

askeep I was not. For these two hours past I have had my eyes fixed on those towers youder, which are cer

envalende woke upout of its sommolency.

high resounded from every side at his rascal lives or dies. expense, drove his sharp apar (after "Now listen, gentlemen," cried the manner of the time, he were but Charles de Valois, thoroughly roused, that you have to do with a magician that you have to do with a magician our,) dercely into the animal's side. sank almo t lifeless to the ground.

Well was it for De Chatillon that, as time here.'

the ground. The one among them who masters to remount. had been the readlest to make nerry over his former mishap seemed now of all the most tenderly concerned for him. ad bore on his countenance an unmistakable expression of real sorrow.

"My dear Chatillon," he sighed out,
"I am heartily grieved at this. Forgive me my idle words; believe me,
there was no harm meant."
"Leave me in peace," oried the fallen

knight, now somewhat recovering himshight, now somewhat recovering himself, and breaking loose from the arms of his companions; "I am not dead this time, my good friends all. Tuink you, then, that I have escaped the Saraceas to die like a dog in a Flemish wood? That I have long suspected," intermediately the saddle of the state of the chancellor, Peter Flotte; to the arm of the saddle on the saddle.

Not God be stated I am still like to the long sword that him down beside the saddle.

As he thus rode on, immersed in thought, and the other knights by signs to one another jested at his displeased in the saddle.

Not God be stated I am still like to the long sword that a world in sheep's clothing." No; God be praised, I am still alive! "for he eye Yes, So, Pol, I swear to you that you should pay on the spot for your ill timed "Hahl no

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De Chatillon drew back the sleere from his right arm, and then noticed that a branch had torn the skin. "Ah! look!" said he, quickly re-

assured, "this is nothing, a mere scratch. But I do believe that Flemish rascal has brought us into these accursed roads on purpose; I will in quire into that matter; and if it be so. m y I forfeit my name that he shall

hang on this very oak of mischief."

The Fleming, who was all the while standing by, looked as if he understood no French, and eyed De Chatillon firmly and proudly in the face. "Gentlemen," said the knight;

"only look at that peasant, how he stares at me! Come here, rascal nearer, come nearer!"

The young man approached slowlyhis eyes fixedly beat on the knight A pecular expression hovered over his tures-an expression in which wrath and conning were strangely united something so threatening, and at the same time so mysterious, that De Chatillon could not repress a slight

trum the coming danger as on the very shudder.

One of the knights present, mean

And with these words a scornful smile played about his mouth, and it might easily be seen that he was turn-

cried De Castillon you laugh-you make jest of me Here, my meal take this rascal peasant and hang him up! let him be food for

the ravens !' The youth laughed yet more temptuously, the corners of his mouth twitched yet more violently, and his countenance became alternately pale

and red. " Hang a Fleming !" he muttered

wait a little !"
Upon this he retreated a few steps, set his back against a tree, stripped up the sleeves of his jerkin to his shoul ders, and drew his bright cross handled kulfe from its sheath; the mighty miscles of his arms swelled up, and his features became like those of an angry

"Woe to him that touches me thundered from his lips: "Flemish ravens will never eat me; French flesh suits their stomachs better

him, and up with him! Look at the poltroons! are ye afraid of a knife? Must I defile my hands with a peasant! But no, that must not be, I sm noble; and like must to like, so it is your

from affair! Come, seize him by the collar that Some of the knights endeavored pacify De Chatillon; but most of them took his part, and would willingly have seen the Fleming swing. And assurfor from time to time he cast upon the edly the men at arms, urged on by their sword, master, would have fallen upon youth, and in the end overpowered him, had not at this moment the same knight drawn near who had just before gone a few steps saide, and till now had forsaken him. walked up and down absorbed in thought. His dress and armour far thought. surpassed those of all the rest in magni-

'Hold, there!" cried he, with a stern look to the men at arms; while he added turning to De Chatillon: "You seem to have forgotten that it is to me that "Yes, Messire de Chatilloa," an-swered his neighbor, with a smile, "that given the land of Flanders in def. The leming is my vassal; it is I that am his lord and judge, and you have no

Am I then to submit to be insulted by a common peasant?" saked De Chatillon, angrily. "By my troth, count,

another, the others hanghed right riskly deserved to die?"

'Messire de Valois," said St. Pol, halted, and become arxious spectators of the scene, had not head time to exchange upon the legs again; and, low awing. What difference can it another; but, as scon as they were rehis horse upon its legs again; and, low swing. What difference can it irritated with the quips and laughter make to you whether the pig headed

on thereapon first reared in fury, displeasing to me. I would have you then rished headlong among the to know that the life of one of my subtrees, who re, within the first hundred jects is no small thing in my eyes; and yards of its wild coreer, it dashed itself it is my will that this young man go against the stem of a gigantic oak, and his way unmolested and unburt. To his neck, and now I fear here is a faint-

moments before he moved either hand or foot.

His comrades came round him, dis mounted, and carefully raised him from us start: after all, De valous is no true man; he holds with the people. "

Mean while the men-at-arms had remounted, and carefully raised him from and were now busied in helping their ready answer. "But let us now spar."

and get on, else we shall be too late Wynandael ?"

for he eyes us like a wolf, and listens

Bruges, when I was there; he is a far has cost me a good horse and a faithful knee-pieces, too, were no longer to be deeper one than this fellow, though he has but one eye, while our friend here has two, and those none of the smallest. Without doubt the lad is attached to the old family, and is not over well pleased at our victorious arrival to thrust them out and take possession— that's all. Surely we may well forgive him his fidelity to his country's princes in their evil days.'

"Enough of this," interrupted De stillon; "let us speak of something Chatillon; else. Do say of you know what it is that our gracious king Pailip really means to do with this Flanders? If he kept his treasury as close as his brother De Valois' lips, by mine honor it would be but a poor life at court."

"There you're right," answered Peter Flotte; "but he is not so close with everyone. Keep your horses back a little, and I will tell you thing: of which assuredly you wot not."

Curious to hear what it was he had

tell, the knights arew together about him, and let the Count de Valois get somewhat in advance. As soon as he was far enough not to hear what was said, the chancellor proceeded : Listen! Our gracious lord king

Phillip is at the bottom of his treasure-Engverrand de Mariany has 03/2% nine of gold; and in that he is not so far wrong, for here there is more of gold and silver than in all our France it together. The knights laughed, while one and

the other nodded assent. "Hear farther," proceeded Peter Flotte: "our queen Joanna is dreply embittered against the Flemings; she

hates this high and haughty people more than words can express. I myself have heard her say that she should ike to see the last Flening die on the "That is what I call speaking like a queen," cried De Chatillon; "and if ever I have the rule here, as my graci-

ous niece has promised me I shall, I will take care to fill her offers, and send Master Pater Deconineck, with all his trumpery of guilds and city companies, to the right about. But what business has that rascal listening? Their Flemish guide had in fact, drawn near unabserved, and was drink

ing in every word that passed with at tentive ears. As soon as he saw that he was noticed, he darted off, with a strange burst of laughter, among the trees, then halted at some little distance, and unsheathed his knife. "Messire de Chatillon!" he cried, in a threatening tone, "look well at

this knife, that you may know it again when you feel it under the fifth rib! " Is there none of my servants, then that will avenge me ?" oried De Chatil on in fury.

Before the words were well out of his nouth, a burly man at-arms had dismounted, and was making at the youth sword in hand; but the latter, so far from defending himself with his weapon put it up again into its sheath, and awaited his adversary with no other arms than those two sinewy ones with which nature had provided him.

"Die thou shalt, accursed Fleming!" cried the man at-arms, with uplifted The youth answered not, but fixed

his large piercing eyes on the soldier, who suddenly stood still with amazed look, as though all courage had at once "On! stab him! kill him!" cried

De Chatillog. But the Fleming did not wait for his foe to come on. With a dexterous side-

spring he threw himself within the sword's point, caught the man-at-arms with his powerful grasp about the waist, and dashed him so mercilessly head foremost against a tree, that he fell to the ground without sign of life. A last shrick of despair resounded through the wood, and the Frenchman closed his eyes forever, while a final spass convulsed his limbs. With a frightful laugh the Fleming placed his mouth on dead man's ear, and said in a tone of bitter scorn :

covered a little from their first astonish

this inconsiderate talk is extremely for, as God is my he'ger, this is not according to nature.

"The place is indeed enchanted " horse, gentlemen; we waste too much ful follower's life gone; -a most un Well was it for De Chitillon than, as the shock came, he fell or threw himself sideways from the saddle; notwithstanding this, however, he seemed to have had a severe fall, and it was some had a severe fall, and it was some with the horse of one of your people, and let he may be cared for or buried, as his need may be. I pray you, gentlemen man; he holds with the people."

"Come along, Chatillon," muttered can to the nearest village, that there he may be cared for or buried, as his need may be. I pray you, gentlemen man; he holds with the people."

sters to remount.

"Are you ready, gentlemen?" asked Valois just at this moment disappearing teld valois. "It so, let us make haste among the trees."

Thereupon they gave their horses the for the hout. And do you, vassal, walk reins, and soon overtook the count, who on one slie, and tell us when we have had meanwhile troated steadily on, and to turn. How much farther have we to did not now notice their approach. His head, with its silvered believe. The youth took off his cap, bowed drooped in thought upon his breast; respectfully to his preserver, and an his gazanties, keeping mechanically its swered: "A short hour's ride, my hold of the reins, rested carelessly on d."

his horse's name; his other hand clasped the hilt of the long sword that

> to one another jested at his displeased air, Castle Wynandael, with its massive ramparts and lofty towers, was slowly

servant. And now the knight with the lilies

on his breast turned to the others and spoke:

This castle, gentlemen, is the abode of the unhappy Count Guy Flanders-of a father whose child has been taken from him, a prince who has lost his land by the fortune of war, which has favoured us:- I pray you let him not feel that we are come as con-querors, and be careful not to embitter his sufferings by any words of afront."
"Think you, Count de Valois,"
snappishly interposed De Chatillon,

we know not the rules of knightly breeding? Think you that I am good breeding?

generous in victory?"
"You know it, as I hear," replied De Valois, with strong emphasis; "I pray It is not in empty words that henor es. Messire de Chatillon. What avails that the precepts of knightly bearing me trippingly from the tongue, if her are not at the same time graven He that is not generous his dealings with those beceath him, an never be really so with his equals.

This rebuke excited the object of it the most furious rage, which would et-inly have broken out into words of olence but for the interposition of his prother, St. Pol. who held him back, and at the same time whispered in his

Hash Chatillon, bash the count It is but due to our honor, hat we add no suffering to the old Bough

What! The faithless vassal has made war upon our king, and so offended our niece, Joanna of Navarre, that she has well nigh been irritated into sick ness; and now he is to be spared, fors oth!

"Gentlemen," repeated De Valois, you have heard my request; I do not believe that you will be wanting in generosity. And now, forwards! I generosity. And now, forwards! I stready hear the dogs; our approach too has been observed, for the bridge falls, and the portcullis is raised."

The Castle of Wynandsel (its ruins may still be seen near Thourout, in West Flanders, hard by the village of the same name), built by the noble Count Guy of Flander, was one of the fairest and strongest existing at that isy. From the broad most which com passed it rose high and massive walls, above which again, on every side, a multitude of watch-towers were con-spicacus. Through the numerous loop holes might be seen glancing the keer eyes of the bowmen and the sharp steel of their arrows. Surrounded by the ramparts rose the pointed roofs of the lord's dwelling, with their guilded weather cocks glittering in the sun. At the angles of the walls and in the ore-court stood six round towers. which served for hurling missiles of al tinds upon the fee, to keep him aloof from the body of the building. A single dra whridge crossed the most, and made a way from the island fortress to the sur ounding woods and vales.

As the knights drew near, the senti nel gave the sign to the guard within, and immediately the heavy gates creaked upon their hinges. The tread of the horses was already sounding upon the bridge, and the French knights passed on into the castle, between two rows of Flemish infantry drawn up in arms to receive them. The gates closed, the portcallis fell, and the drawbridge slowly rose behind them.

The heaven was colored with so pure

s blue, that the eye failed when it sought to measure the skyey depths the sun rose radiant above the horizon; the loving tartle-dove was sipping the last dewdroos from the verdant foliage. Castle Wynandael resounded with one continual cry of bounds; while the neighing of the horses mingled with the cheery tones of the horns. But the might have been taken for a son of drawbridge was still raised, and the Robert de Sethane; for the very con "Now go and tell thy lord and master drawbridge was still raised, and the

> At last some of the guardians of the walls made their appearance on the apper platform of the gateway, and let apper platform of the gateway, and see the same been brought up in Count Robert's is a david incornate, who instigates a moment the gates opened wide, to give house, whose bosom confident he now to all evil; and, then there is another.

of right high and mighty lords and ladies. First rode the old Count Guy of Flanders on a brown steed. His features hore the expression of quiet all so gorgeously attired, that the eye resignation and unuttered grief. Bowed could hardly bear the dash of the gold down by his eighty years and his hard and silver with which they glitt lot, his head hung heavily forward upon Each one rode her ambling paifrey; his bosom; his cheeks were turrowed her feet were concealed under a long over with deep wrinkles. A purple dress which reached nearly to surcost flowed from his shoulders upon the saddle; his snowy hair wound shout with a kerchief of yellow silk, was like a silver vase hooped with gold. Upon his breast, on a heartgold. shaped shield, might be seen the black on of Flanders, rampant in his golden

This unfortunate prince found himself now, at the end of his days, when rest and peace would have been the fitting meed for his long toils and struggles, thrust from his high estate tall well developed figure which she and robbed of all. His children, too, had inherited from the vigorous stock and robbed of all. His calledge, too, the immerited from which she sprang, the serene fate of war, had only a life of poverty beauty of her features, and the serious and obscurity in prospect — they who ness of her whole deportment, gave and obscurity in prospect — they who ness of her whole deportment, should have been the wealthlest among a royalty to her air and bearing Europe's princes. But though beset made it impossible to look on her with with enemies flushed with recent victory, and sorely tried by fortune, the brave old count vielded not to de-

spair one inch of ground in his heart.

Beside him, and deep in discourse with him, rode Charles de Valois, bro-ther to the king of France, who seemed

Behind Charles trotted a knight of haughty air and gloomy aspect. His eyes rolled and flamed within their sockets; and if perchance they fell sockets; and if perchance they fell easily distinguished by the right upon one of the French knights, he compressed his lips, and ground his teeth so violently, that an attentive and green, or red and his ear might have caught the sound Hard upon fifty years old, but still in ters.
the fullest vigour of life, with broad Law of his day. The horse, too, on which he rode was much tailer than any of the rest, so that he showed a full head above any of his companions. A glitgnorant that a French knight should tering beimet, with blue and yellow plume, a heavy coat of mail, and a curved sword, were all his arms, de-fensive and offensive: his surcost, which covered his horse's croup with his long skirt, was distinguished by the Flemish lion. There were few knights of that day who would not at | gentle, hobbies and sparrow once have recognized this proud cham pion among a thousand others as Robert de Bethune, the old Count Guys eldest | cases on its legs. Besides

had committed to his charge the inter the hawk was lured nal administration of his land, In flight. every campaign it was he that had led the Flemish arnies, and he had earned castle, the way soon grew widhinself a glorious name far and near. the knights mingled promise In the Sicilian war, in which he, with without distinction his soldiers, had for ed a part of the sought out his own French host, he had performed such and the time passed merrily wondrous feats of arms, that ever since and joyous talk; even seven he was hardly spoken of otherwise ladies had found places among than as the Liou of Flanders. The knights.

Count Guy and Charles de V of Flanders: he has troubles and admiration the name of a hero, were still in front; no one had i'' sang many a lay of the Lion's deeds of tured to take the lead of those valuer, and was proud of him who was Robert de Bethane, however, and one day to wear the Flenish coronet. Gay, from his great age, rarely left his home at Wynandael, and was, more over, not very popular with the Flem of ings, the title of Count was equally given by them to his son Robert, who was regarded throughout the land as white hairs of the old Count and the

features.of Robert. His equipment in no way differed from that of his brother, except by the crooked sword. which Robert slone wore.

Then followed many other lords and past. gentlemen, both Flemings and foreigne s. Among the former were pecially noticeable Walter Lord of Maldegem, Charles Lord of Knesselare, Sir Roger, of Axxpoele, Sir Jan of Gavern, Rase Mulaert, Diederik die Vos (the fox), and Gerard die Mow. The French knights, Jacques de hatil'on, Gui de St Pol, Raoul de Nesle, and their comrades, rode among the Flemish nobles, and each engaged in courteous conversation with such of them as happened to come in his way.
Last of all came Adolf of Nieuwland,

a young knight of one of the noblest ses of the wealthy city of Bruges. His face was not one of those that attract by their effeminate beauty; he was none of the carpet heroes, with rosy cheeks and smiling lips, who want hing but a bodice to transform them into young ladies. Nature had made no such mistake with him. His cheeks, slightly sun burnt, gave him a look of seriousness beyond his years; his forehead was already marked with the two significant furrows which early thought rarely fails to imprint. His features were striking and manly; his eyes, half-hidden under their brows, indicated a soul at once ardent and reserved. Although in rank and position inferior to none of the knights in whose company he now was, he held back behind the rest. More than once had others made room to allow him to come for-ward; but their civility had hitherto been quite thrown away upon him-in fact, he seemed altogether lost in

At the first glance, the young knight annoy me.' ride, the latth r of they seem to be. But so it is; the gallows will be one's portion ere one hears a good word out of your mouth."

While the two knights thus twitted one another, the others laughed right merrily at the accident, and the whole.

"Messire de Valois," said St. Pol. balted and meanwhile on the season of the passing countryman could only cooper that Jan Breydel's flesh is no food for passing countryman could only cooper that Jan Breydel's flesh is no food for passing countryman could only cooper that Jan Breydel's flesh is no food for passing countryman could only cooper that Jan Breydel's flesh is no food for passing countryman could only cooper that Jan Breydel's flesh is no food for passing countryman could only cooper that Jan Breydel's flesh is no food for passing countryman could only cooper the thing the them."

Now go and tell thy lord and master that Jan Breydel's flesh is no food for passing countryman could only cooper the noble. Is this Fleming then to our was still raised, and the was still raised, and the vertical three was twas goon within. Namer of your mouth."

And with this he sprang into the paced the outmost ramparts, and the whole the common man's part against the noble. Is this Fleming then to our was still raised, and the raised on the result of t a red shield. Over his arms stood his chosen motto: Pulchrum pro putria world than that of Philip the Fair mori.

> egress to the hunting-party which now was, and always treated by bim like a person who often leads the king astraj dear son. He on his part honored his whose name respect forbids my utter benefactor at once as his father and his prince, and entertained for him and his an affection which knew no bounds. an affection which knew no bounds.

Immediately behind came the ladies. ground; the bosom was encased in a bodice of cloth of gold; and a loft; head dress, adorned with pearls, was further decorated with long streamers which fastered down behind. Most of them, too, bore falcons on their wrists. Among them was one who

eclipsed the rest both in magnificence and beauty. This was Count Robert's and beauty. youngest danghter, by name Matilda She was still very young (she might count some fifteen summers); but the out respect and even something of awe. All the knights about her showed her every possible attention, but each carefully guarded his heart against all yeaturous thoughts. They well knew that none but a prince could without tolly Yes, St. Pol. I swear to you that you should pay on the apot for your ill timed giber, were we not too near in blood for such reckoning between us."

"Come, be reascable, my dear brother, I pray you," replied St. Pol. But I pray you," replied St. Pol. But I preceive you are hard; you are certainly wrong there, "Would that I could see it on fire!" would that I could see it on fire!"

"But I swear to you that you giber, were we not too near in blood for such reckoning between us."

"Hurrah!" cried Bacul de Nesle, "Hurrah!" cried Bacul de Nesle, of the devil and all his works, here we are at Wynandsel at list!"

"You are certainly wrong there," between you are hard; you are been proportions, and the leading through your coat of mail."

"Would that I could see it on fire!" but him, rede Charles de Valcis, beother to the king of France, who seemed desirons of impressing on the old count how who he is!" cried Bacul de Nesle, "Hurrah!" cried Bacul de Nesle, some views of his own into which the hovered, so to say, there we are at Wynandsel at list!"

"You are certainly wrong there," would that I could see it on fire!" but him, rede Charles de Valcis, beother to the king of France, who seemed desirons of impressing on the old count hovered, so to say, there is one views of his own into which the hovered, so to say, there are addle, with head product of impressing on the old count hovered, so to say, there is one of impressing on the old count hovered, so to say, there is one of impressing on the old count hovered, so to say, there is one of impressing on the old count hour desirons of impressing on the old count hovered, so to say, there is one impressing on the old count hovered, so to say, there is one of impressing on the old count hovered, so to say, there is one of impressing on the old count how there to the king of France, who seemed desirons of impressing on the old count hour desirons of impressing on the old count hour desirons of impressing on the old count hour desirons of impressing on the old count with he

Immediately after this glittering bevy came a other attendants, all in silke various colors. Such of them longed to Count Guy's cour left purple

Lastly followed the huntsmen and chest and powerful limbs, he might falconers. Before the former ran some well pass for one of the stoutest knights fifty dogs in leash; sleath-hounds, grae. falconers. Before the former ran some hounds, and dogs of chase of

variety. The impatience of these animals was so great, and they pulled so hard at the leashes, that every now and then the huntamen had to bend forward down to the very ma

their horses.

The falconers bore each his hird portable perches. Hawks of were there, gerialcons and every one with a red hood bells on its head and light falconers had their decoys, fall For some years past his aged father with moveable wings, by means

The cavalcade once clear sought out his own friend or

brother William, were now rid the one side of their father; an like manner. Raonl de Neele

Ou his right, rode William, his youngest brother, whose pale cheeks and troubled air contrasted like the face of a delicate girl with the broated features of Robert. His equipment to way did not be seen and troubled to be seen and pity to me. I feel in the sequipment to way did not be sequipment. heart; all hope is not lost, and my royal brother will. I doubt my intercession, forgive and forget the

" Messire de Valois," answered Gay, "you deceive yourself greatly. Your king has been heard to say, that to see the last day of Flanders is his dearest wish. Is it not he that has stirred t my subjects against me? moreover, that has cruelly torn daughter Philippa from my arms to her up in a dungeon? And think you that he will again build up the ed which he has, at the cost blood, east down? Of a truth you de ceive yourself. Philip the Fair, y back the land he has taken from m Your noble generosity, noble sir, remain recorded in my heart to the hour of my life; but I am too fistter myself now with deceitful My reign is over -so God has willed You know not my royal Philip," resumed De Valois;

is, that his deeds seem to witness against him; but I assure you his heart is as feeling and noble as that of a true knight ever should be. But here Robert de Bethune impatiently broke in - "West say you

Noble? Noble, as that of a true knight should be? Does a true knight break his pledged word and plighted faith When we, fearing no evil, came with poor sister Philipps to Corvay, did not your king violate every law of ity, and make prisoners of us all? this the deed of a true knight or o a trainor ? Say yourself !'

Messire de Bethane !" replied De Valois, stung by the represent not believe you intend to afront

"Oh, no!" rejoined Robert, tone which bespoke sincerity; "b faith and honor, that I did not, generosity has made you dear to but for all that, you cannot with go con cience uphold that your king is a true knight." " Listen to me." ans wered De Valois.

" I tell you, may, I swear it to you that there is not a better heart in he is surrounded by a troop of misers From his earliest youth Adolf had ear to them. Enguerrand de Mari Who may that be ?" saked De

Chatillon, not without design. You ask what every one knows, Messire de Chatillon," cried Robert de Bethare; "listen to me, and I will tell you. It is your niece, Joanna of Navarre, that holds my unhappy sister esptivity; it is your niece, Josana of Navarre, that de bases the coin in France it is your niece too, Josana of Navarre. that has sworn the destruction of the Flemish freedom."

De Chatillon's race at this retord knew no bound. Furiously wheeling round his horse in front of Robert, he cried out in his face

You lie I false traiter that you

Touched in his honor's tenderest point, Robert backed his horse a stees, and drew his crocked sword from its scabbard; but in the very moment of making his onset upon De Chatillon, te remarked that his foe was unarmed. With manifest disappointment, he put his sword back into the sheath, and approaching De Chatillon, said in a smothered voice

" I do not suppose I need throw you down my gauntlet; you know that your words have cast a blot upon me that

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de Valois riding on it; and, in le and De longside of ment, with stion on the nt and the illiam - Ras

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tis retord wheeling Robert, he that you

tenderest word from unarmed. it, he put h, and ap-

1 & smoth that your me that th blood;

Il demand isult." Dhanillen ; my royal sers."
eir former

this short

spisode, the bystanders had been variously affected by Robert de Bethune's bold outbreak. Many of the French knights had felt inclined to take his ords amiss; but the laws of honor did not allow their interfering in the quarrel. Charles de Valois shook his head with an air of annoyance; and it was easy to see from his manner how much the whole affair vexed him. But

a smile of pleasure hovered upon the lips of the old Count Guy, and turning to De Valois he whispered: "My son Robert is a brave knight, as your king Philip experienced at the siege of Lille, when many a valant Frenchman fell before Robert's sword. The men of Bruges, who love him better than they do me, have given him the surname of the Lion of Finnders, a pattle of Benevento against Manfred."

"I have long known Messire Robert de Bethune," answered De Valois; "and every child, I ween, knows the story, how with his own hand he won the Damask blade he now wears from the tyrant Manfred. His deeds of arms are far and wide renowned among the chivalry of France. The Lion of Fland ers passes with us for invincible, and has well earned his fame."

smile of contentment gilded the man's face ; but suddenly his visage darkened, and his head sank upon his breast, while he sorrowfully re-

plied:
"Ah! Messire de Valois! is it not misery that I have no heritage to ave to such a son? To him who was well fitted to bring the house of Flanders to fame and honor? It is the thought of that, and of the imprisonment of my poor child Philippa, which ng me to the grave.

Charles de Valois made no answer to the old Count's lament. He was sunk in deep thought, so that even the rein had fallen from his hand, and was hangng from the pommel of the saddle. sat, and could not enough admire the generous feeling of the brave knight, who was evidently, from his very heart, oncerned for the woes of the house of

But suddenly the French prince sat up in his saddle, his counterance beam ing with joy; and laying his hand, with a sort of confidential familiarity. upon that of the old Count, he ex

"It is a suggestion of heaven !"

Guy looked at him with curiosity. Yes!' continued De Valois, will bring it about that my brother, Philip of France, shall restore you to the princely seat of your lathers." "And what spell of power, think you,

have you found to work this miracle, sfter he has conferred upon yourself the def that he has taken from me?"

"Give me your ear noble Count. Your daugher sits disconsolate in the dangeons of the Louvre; your fiels are cone from you, and their heritage from our children; but I know a way by and yourself reinstated."

What say you?" cried Guy, indulously. "That I cannot believe, oredulously, "That I cannot believe, Messire de Valois; unless, indeed, your Queen, Joanna of Navarre, should have ceased to live.'

No: without that. Our King, Philip the Fair, is at this moment hold ing court at Compiègne ; my sister-in aw Joanna and Enguerrand de Marigny are both at Paris. Come with me to Compiègne, take with you the chief the land, and falling at my prother's feet, pray him that he will receive you once more to allegiance, as a repentant and faithful vassal."

And then ?" asked Guy, am zed. "Then he will receive you into his favor, and you will recover both your and and your daughter. Be of good urage, and trust to these my words ; or, the queen absent from his side, my other is all generosity and magna

Oh! blessings on your good angel or this saving inspiration I and on you, Messire de Valois, for your nobleness of soul!" cried Count Guy, joyfully.
O God! if only I may be able to dry
the tears of my poor child! But alas! "You say no more of ner than such that first had been given man in deserves, Messire," replied Robert; who knows whether instead of that, I in a moment you shall look at her instead of that, I in a moment you shall look at her instead of that, I in a moment you shall look at her instead of the control of the with him, although in manner often

"Fear not, Count! fear not!" answered De Valois, "I will myself be your advocate and your protector; and a safe conduct under my seal and princely honor shall secure your free return, even should my efforts be in

Guy let fall his rein, seized the French prince's hand, and pressing it with fervent gratitude, exclaimed, "You are a noble enemy!"

Meanwhile, as they thus discoursed, they had reached a wide plain, apparently of endless extent, watered by the gurgling stream of the Krekel. All now

made ready for the sport.

The Fiemish knights took each his falcon on his wrist; the strings which held the birds were made ready for casting off, and the hounds, were to ; you, Stephen, keep her under your

properly distributed.

Knights and ladies were promiscuously mingled together; by chance
Charles de Valois found himself by the

de of the fair Matilda. I cannot but think, fair lady," said he, "that you will bear away the prize of the day; for a finer bird than yours

have never beheld. What perfect umage! what powerful wings! and then the yellow scales upon her claws!

Is she heavy on the hand?"

"Yes, indeed, Messire," answered
Matilda, "and although she has only
been broken to a low flight, yet she
would be quite a match for any crane
or heron."

"It seems to me," remarked De Valois, "that she is somewhat full in desh. Would it not be better, lady, to give her food softer?"

"O, no! excuse me; no! Messire
De Valois," cried the young lady,
plqued for her reputation for good falconry, "I am sure you are wrong
there; my bird is just as she should
be. Something of these matters I think
I know. I have myself trained this be. Something of these matters I think I know; I have myself trained this noble bird, have watched her by night, and prepared her food myself. But quick, Messire de Valois, out of the way; for just over the brook there flies a snipe."

and I wante feat the largest, calmest and best part of your time to that Heavenly Guest He never wearies you, He always understands you, and He never leaves the sorrowful soul in the same state in which he finds it.

While the prince fixed his eye upon the point indicated, Matilda quickly unbooded her falcon, and cast her off.

The bird gave four or five strokes with her wings, and then circled grace-fully before her mistress.

Off, off, dear falcon!" cried Matiida.

And at these words the bird ros And at these words the bird loss skyward like an arrow, till the eye could no longer follow it; then for some moments, poised in the air and motionless, she sought with her piercing eye her quarry; there, afac off, flew

eye her quarry; there, afar off, flew the snipe, and more swiftly than a stone from on high, stooped he falcon on the poor victim, which she soon held in her sharp talons. l'here, Messire de Valois !" cried

Matilda, exultingly; "now you may see that a Flemish lady can break a hawk! only look, how skitfully the

And the last words were hardly over her lips, before the falcon was again upon her hand, with the snipe in its " May I have the honor to receive

the game from your fair hand?' asked Mess re de Valois. But at this request the young lady's countenance became somewhat troubled she looked imploringly on the knight, and said :

"I hope, Messire de Valois, that you will not take it amiss; but I had at ready promised my first quarry to my brother, Adolf, who is standing yonder

beside my father."
"Your brother William, mean you

not, lady ?" No ; our brother Adolf of Nieuw land. He is so kied, so obliging to me; he helps me in training my hawks, teaches me songs and tales, and plays to me on the harp; we all in truth heartily love him."

While Matilda was thus speaking, Charles de Valois had been regarding her with the closest attention; he soon, however, convinced himself that friendship was the only feeling which the young keight had excited in her

"If so," said the prince, with a nile, "he indeed well merits this favor. Do not, I pray y u, let me de-And immediately, without heeding the presence of the other knights, she

called as loud as she could:

'Adolf! Adolf!' and joyous as a child, she held up the snipe for him to

At her call the young knight hastened up to her.
'Here, Adolf," added she, "is your

reward for the pretty tale you last taught me."

He bowed respectfully, and received the snipe with pleasure. The others regarded him half with envy, half with curiosity; and more than one sought to decipher a tender secret upon his countenance; but all such speculations were in vain. Sud dealy a loud exclamation called every

ne's attention to the sport. " Quick! Messire de Bethune!" cried the chief falconer; "loose your hawk's hood and east her off; yonder

runs a hare.' A moment later, and the bird was hovering above the clouds, and then swooped perpendicularly upon the victim as it fied. It was a strange sight to see. The hawk had struck its claws deep in the hare's back as it ran, and so held fast to it, while both together rushed onward like the wind. But this did not last long ; for the hawk, loosing ore claw, seized hold with it of a tree, and with the other held her prey so fast, that in spite of its despe struggling, there was no escape for it. And now several dogs were uncoupled; hese hurrying up, received the from the hawk, which now, as if exulting in its victory, hovered aloft over the dogs and the huntsmen, exhibiting its joy in the most various sweeps and

turns.
"Messire de Bethune," cried De Valois, "that is a hawk that knows her business! A finer gerfalcon I never

With these words he lifted up his lure, on catching sight of which the hawk immediately returned to her mas-

ter's fist. "Look here," proceeded Robert, show-ing the bird to De Valois; " see what beautiful fair colored plumage, what a snow-white breast, and what deep blue claws."

"Yes, indeed, Messire Robert," answered De Valois, "that is in very truth a bird that might hold comparison with an eagle. But it seems to me that she is bleeding."

me that she is bleeding."
Robert hastily examined his hawk's legs, and cried impatiently:
"Falconer, hither, quick! my bird is hurt; the poor thing has tried its claws too much. Let her be well seen to a you Stephen here here.

own eye; I would not lose her for more than I care to tell." And he gave the wounded hawk to Stephen, his trainer, who all but wept at the accident; for the hawks he had broken and tended were to him as his

very children After the chief persons present had flown their hawks, the sport became more general. For two hours the party continued the chase after var-ious kinds of birds of high flight, such as ducks, herons, and crayons, without, at the same time, sparing those of low flight, among which were par tridges, fieldiares, and curlews. By this time it was noon; and, at the cheerful summons of the horns, the whole party came tegether again from every side, and proceeded on their way back to Wynandael as fast as a way back to Wynandael as fas moderate pace could carry them.

TO BE CONTINUED.

Silence is the visit of God to the soul; and I would remind you again to conseTHE BELL OF ST. JOHN'S.

the great smoke-filled foundry that stood beside the shipyards of the town of B, one could see a crowd of workmen busied in putting all in readi ness for the founding of the great bell which was to be placed in the cathedral of a neighboring town. Yst another hour, and the boiling, glittering metal would flow from the great kiln into the mold which stood beside it, upon the

ground.

Evening had come and in the gathering twilight the blue flames lit up the chimneys and the neighboring houses with a ghostly glow. The scene in the oundry reminded one of the workshop of a magician, and at the same time of or a magician, and at the same time of a place of torture. The dusky figures of the workmen, partly lit up by the yellow light from the glowing kiln, moved about like shadows in the under-world; and the smoke blackened beams, partly in shadow and partly visible

through the golden light, brought to mind the workshops of the Cyclops, be neath Mount Etna.

neath Mount Etna.

The town clock struck six. It was supper time. The men laid down their tools and hurried on their clothes.

"You must be back again in half an hour at the longest!" cried the foreman. "At a quarter to seven we fill the mold." the mold.

Very good, master," answered the

workmen.
"I hear the people from the town are coming to see it." remarked one.
"Yes," said another. "How they will open their eyes! In the whole country

there will not be a bell cast like ours The next moment only one workman dry. This man had to remain and at tend to the furnace. He had brought a double supply of food from his house and would now take what renained

as his supper.

"Perhaps the 'Inventor' will stay with you, George," said the foreman, as he made himself ready to go.

"Yes, where is he?" was the reply in the same jesting tone.
"He has been long enough in the foundry, and alongside the workmen, to know if anything is not as it should be. Halloa, halloa, 'Inventor!' Where are you? Come here."

In answer to his call there appeared,

from behind a heap of metal, a young man with big grey eyes and a white " Now, Mopus," said George, giving

him a gentle slap on the shoulders, "you have sense enough to call and give the alarm if anything happens?" The boy looked at him absently and nodded.

"Stand here, then and see to the furnace. Don't take your eyes off it for an instant."

The lad smiled, and obediently did s he was told.

Mopus was a strange lad, dull in ordinary matters, but remarkably well fitted to watch a smelting furnace. He understood, as it were by instinct, everything that concerned the work of the foundry; and his strange intelligence in such matters was all that was left of his once unclouded mind. If anything was at all out of order, he would always remark it, and say what

would always remark it, and say what ought to be done, although perhaps he could not explain why. Two years before, Mopus had been a bright bey, with good prospects. He was the son of one of the engineers attached to the foundry; he had had free access to the place, and could mix with the men and see them at work. But one day the chain of a crane broke, and a piece of iron struck him on the head, making a deep wound. He recovered, but only partially; for the injury to the brain left a permanent disturbance. But his natural love for machines and mechanical experiments remained; and, as his bodily health re-turned, he spent most of his time among them, making wheels and pipes

ready, and repairing old broken things, which he then exhibited with pride and happiness. "You say no more of her than she earned him the title of "Inventor," which at first had been given him in

> rough and impatient.
>
> Such was the lad to whom was entrusted the watching of the furnace, from which the tenor bell of the Cathe dral of St. John was to be cast. The "Inventor" remained steady at his post, while George went aside to eat his supper. Undoubtedly George had meant to keep a general oversight, but he left to the 'Inventor' the greater share of this superintendence. Whether he placed too great confidence in the instinct of his companion, or whether it was laziness that whispered to him that nothing could go wrong; in either case he was much to blame for

relieving his own shoulders of any part of the weight of responsibility. Not a word passed between the two watchers, and nothing was to be heard in the whole foundry but the dead roar of the furnace. George had finished

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his meal and had gone into a corner of the workshop for his pipe. The "In-ventor" sat alone before the glowing e of the liquid metal. The one clear aty; and he himself felt something of he greatness of the undertaking hich was making ready in this molten low. He understood that this furace was full of costly metal; and close behind him, buried in sand, he ecognized the mold that would soon a filled with the precious moiten tream. He knew and saw how the gutters were prepared through which e glowing mass would flow; and by e mouth of the furnace he noticed a long fron bar; which would be used the moment the metal was allowed to run into the mold. He understood all this with his infirm mind, and he had a dim consciousness that he would soon

see something strange. So there he sat, his eyes fixed on the furnace.

Suddenly something frightened him; he heard a noise, and saw that there was a rift at the top of the furnace. Again he heard a sharp crack, and a ed-hot stone fell down close to his feet.
The boy opened his mouth to shout, t he was so bewildered that the cry ck in his throat, as if he were maseed by a nightware. A thin red eam followed the fallen stone, and okled like lava down the furnace. en there came another noise, as of guish, and a thin crack in the upper rt of the furnace allower more of the

otten metal to escape.

Where was George? Was that lightered workman still puffing at his parted workman still puffing at his parted. ment to burst, and there was no one t a half-witted boy to watch it. ast could be do? He did what, perps a boy in full possession of his milities would not have dared to do. sprang to the mouth of the furnace, esprang to the mouth of the furnace, sized the long iron bar which lay here, struck with the sharp point gainst the stopole which closed the arnace, and after a few swift, sharp layer that states a few swift, sharp lows, the stopple gave way, and the ellow stream flowed out with no little orce. It ran into the clay pressed

mold, and the flames burst out.

The "Inventor"—the imbedile—had done a deed worthy of a general on a battlefield. Had he done it too late? Every moment new rifts appeared in furnace. Stones kept falling from above, while the molten stream flowed ever more widely into the mold, alough much was lost through the en cracks. The pressure would be emparatively slight through the flow the glowing mass, but every minute ere were fresh cracks round about It seemed rushing to destruction.

Poor Mopus! He stood helpless beside the danger; his knees gave way under him, and it seemed to him that everything was turning around. Great pieces of red hot stone and lime feil t his feet, and he thought of nothing At last he heard in the distance a confused noise of men's voices, which gradually came nearer; then a fearful crash behind him, and streams of molten metal flowed all about him. Stinging pains made him groan and cry, and everything rushed together into one dreadful dream. It to him as if he suddenly sank into the ground and was forever swallowed up. At 7 o'clock comparative tranquility reigned in the unfortunate foundry. Fragments lay everywhere. The flames, which were to be seen above everything, had wrecked the furnace : and the men, black with smoke, were standing in silent groups around the

ruins. The furnace had completely falled in, and nothing was left but heap of smoking rubbish.

The poor "Inventor," who was found lying on the sand covered with terrible burns, his hand grasping the iron bar, was carried to his house. Not much was said; but the reproaches cast by the workmen and foreman with natural indignation, on George's head, were plain enough, and his ex

cuses made his fault still worse.
"Just see what he has done!" said they a few days later, when they were together in the half-burned foundry. "A thousand pounds of metal lost in a few minutes, and the best work that has been done for years destroyed. The fool, to go puffing at his pipe, leaving the overseeing to that poor lad! Is that all he can produce in defense? Absurd! The boy hadn't the sense to run away when the furnace went to pieces."

The proprietor, who had suffered a greater loss than all the men together, felt the misfortune still more than more than they. He nearly wept with vexation and anger; but suddenly his eyes fell on something strange under the heap of rubbish and he cried with a trem-

bling voice. "Halloa! Why, what's this? Just

look! What's this ?" He seized a piece from the remains one of the gutters, through which the molten metal in the furnace must have flowed. There were traces on it of the bronze that had passed through There was just the possibility that the anding of the iron bar in the hand of the victim of the flames had been no mere accident.

"Bring me a spade, quick !" he

move the hot masses of rubbish that had fallen on the mold. It was the work of a Hercules; but, with the help of some of the workmen, he brought to bear upon it almost superhuman strength. Pieces of stone, ore, dross and earth flew in all directions. At last the chief's spade dug through to the sand and struck against something hard. He stooped, he looked—then he sprang up, and like a man half de mented, cleared away the remaining and, and something came into view

that was like a great metal bell.
"My men," he cried, his face all radiant with excitement, "see, the nell is cast!"

bell is cast !' "Who did it?" voices were asking on every side, as soon as the jubilation was some what calmed down.
"Two or three of you come with
me," said the master. "I think I

know who did it. It is a marvel!"

They hurried to the half witted boy's house. A nurse came to meet them,

"The poor boy has brain fever," she told them.
"Does he say anything in his de lirium?" asked the chief in a low

about the mold of the bell.

about the mold of the bell. He says he hopes it will have been filled." The men looked at one another. It was really true that the imbecile had, all alone, cast the bell of St. John's Cathedral!

At that moment the doctor came out.
"When he recovers," he said, "it
may well be that this tremendous shock

will have restored his reason"
"Do you really think so? Heaven
grant it!" said the chief. And the workmen began to talk again in sub dued voices, and dispersed to their

Two months later the ponderous bell hung in the foundry and under it stood the great dray on which it was to be let down and carried away. A deep silence held the crowd of men, as the thin form of the "Inventor," with his pallid face, was borne into the foundry from an invalid chair. He had recovered his mind, and his body was daily getting stronger. His big grey eyes were forthwith turned to the bell, that splendid masterpiece, the casting of which had had for him such deep significance. He had been told the story of the casting and of the destruction of the farnace but it

had seemed a mere romance or fairy tale.
"I can remember nothing about it," e said, laughingly shaking his head. 'It is all new to me: and so strange, to strange!"

"Yes," interposed the chief, solemn-

ly, "it was God's hand."

All eyes were turned toward the convalescent, and some felt even a thrill of fear as they looked at him. He seemed like one that had come back from the dead. The boy who had been so long an idiot was now a young man with unclouded mind-a totally differ-

ent being.
"I should like to hear the bell

once," said he.
Two strong men lifted him up, and a hammer was put in his hand. He struck the bell lightly. In response there was a deep, soft, mournful tone, like the murmur of a distant waterfall, that woke an echo in the foundry. The eyes of the rough fellows filled with tears at the splendid tone.

"Listen!" exclaimed the master. "An Alleluia rings in that sound, and fitting it is to be the first tone we hear. May the bell long proclaim God's praise! It was He Who saved the bell through one wise thought in the boy's point in his sick brain kept him at his place, making him comprehend his Concational.

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sick brain. Our furnace is rebuilt, and thank God, this good lad has re-covered his reason! The bell and the

boy will both glorify God.' Amen !" said his hearers softly. Then the bell was let down; and while the wagon rolled away with its sweet toned load, the boy was lifted up and carried out; and both left the oundry together that bright summer's day, while the men hurrahed and threw

up their caps. The little "Inventor" later on proved his right to the title which had been so lightly given him in his un-happy youth. His name could be read on many a bell, whose noble fullness of tone spoke through his unsurpassed genius from the metals his art had blended .- Ave Maria.

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Agent for Newfoundland, Mr. James Power of St. John. Agent for district of Nipissing, Mrs. M. Reynoids, New Liskeard.

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

Mr. Thomas Coffey : Mr. Thomas Cofley:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is in such with a strong Catholic spirit. It strenu rusty defends Catholic principles and rights, and stands firmly by the teachings and author ity of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. Horrofore, earnestly recommend it to Catholic families. With my blessing on your work and best wishes for its continued success, Yours very sincerely in Christ.

Donatus, Archishop of Epheaus, Apostolic Delegate.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:
Dear Sir: For some time past I have read four estimable paper, THE CATHOLIC RECORD, and congratulate you toon the manner in which it is published. Its matter and form are both good; and a truy Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Glossing you and wishing you success believe me to remain. Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa
Acost. Deleg.

LONDON, SATURDAY, MARCH 21, 1908.

WE PUBLISH this week pictures of the travelling agents of the CATHOLIC We are forced to do this for RECORD. the reason that in some cities frauds have been representing themselves as our agents and collecting money. We trust cur readers will preserve this copy of the paper and refer to it in case any one calls upon them representing himself as an agent for the CATHOLIC RECORD. We may, however, add to our staff of agents, in which case they will have authority in writing from the pub lisher to act for us and their names will appear with those of the other agents on the fourth page of the paper. In due time the new agent's picture will appear in the paper. This does not apply to local agents who are well known and respon sible parties. Last week in this city the police magistrate sent to the penetentiary for two years a man who had been engaged in the business of taking subscriptions for periodicals without authority. This may be the same party who had been collecting from CATHO LIC RECORD subscribers in Montreal and Toronto.

Next week we will insert the picture of our St. Johns, Nad., agent, Mr. James Power.

EDUCATION BILL IN ENGLAND.

The new education bill is now before the British House of Commons, and s sore sorry example of modern English Liberalism it seems to be. Its principle for those who will not accept municipal religion is : " Get out and starve." Mr. McKenna threatened to come with a sword. A strange weapon for a minister of a representative Gov ernment - better suited for military camps than schools, and for military clericalism in Italy." commanders than educational efficers. He has been as good as his word. The Welsh Liberals regard it only as an instalment for the settlement of the long standing controversy. If this is an instalment Catholics may well dread the full payment; for the bill affects seriously a number of the smaller Catholic schools. There are throughout Eng land a number of small Catholic schools with less than thirty children attend ing them. For some time local authorities tolerated these schools which received help from public money. No doubt they were doing good work, and many of them would have grown. Without mercy all these are swept away; no grant being paid to schools with an atclass of Catholic schools is destined to death. There are in England what are called single-schools. In many of these districts the Catholics are the only ones who have cared for the education of the people. They built these schools one of these, about thirty in number, is to be robbed of its share of rates and the grant. The shield is reversed. These schools are to be closed and Pub lie schools erected. In that school the religious instruction which Non corformists desire for their children will rates, and Catholic children withdrawn. struction is to be given in schools paid priate some six thousand schools for the municipal religion which now belong to the established Church. The remainder of the Catholic schools publication of the Encyclical? A still are to be starved out by slow process.

have their religious instruction out of the rates. Catholics will with others have to help to pay for that instruction. They are to pay the education rate and have no share in it. As a mercy and a gracious concession Catholics will be allowed to save the rest of their schools, by paying for them out of their own pockets. It is a question, therefore, of either sacrificing the schools, or paying an annual tribute of £180,000. The Bill allows forty-seven shillings for each pupil. In London there is an average attendance of 28.600 children. and the average cost of their maintenance is £3 6s 2d. This leaves over nineteen shillings per caput to be provided by Catholic private money besides paying their full share of the education rate. Three of the Liverpool schools have an average deficit of £800. Two of the most odious principles of Mr. Birrell's education bill requiring "public control" and " no tests for teachers" have been thrown overboard. The great objection which the Tablet makes to the abandonment of these Nonconformist principles is the excessive price. It remains to be seen whether the government will give a higher bid. The Bill from a purely educational standpoint is encourage ment to the sweating system in schools. It calls into being a number of starva tion schools whose precarious existence will depend on casual charity. It is, says the Tablet, educationally retro grade and disastrous.

THE PRESBYTERIAN RECORD. The two numbers of the Presbyter-

ian Record for January and February

have been sent to us with the not un-

usual request that we should commen upon some of the articles. It is by no means surprising that narrow bigotry and anti Catholic prejudice take up considerable space in this magazine. Presbyterians have never been remarkable for a spirit of fairness where any Catholic subjects have been concerned. There are honorable exceptions: but these exceptions prove the rule. Pulpit, platform, periodical have all been used, too frequently and too successfully, more for calumniating our Church and its practices than for promulgating their own doctrine. Such methods are the bread and butter of a few wandering students and ministers whose principal occupation seems to be throwing mud. All this does not cause us surprise for John Knox was the cruelest, the narrowest and the most political of all the so-called reformers. And he im pressed his terrible spirit deepest upon the Scotch people. That spirit was anti-Catholic first, and Calvinist next —a mixture of gall and wormwood. Wherever, therefore, a disciple of Knox touches upon anything Catholic we must look for malice, misunderstanding and hatred rather than for justice. appreciation and charity. It is a pity that it should be so, yet experience teems with the undeniable evidence of facts. The quickest and safest remedy would be for the Presbyterian As sembly to establish an Index Expurgatorius. But they take the opposite course. The Presbyterian Record is our witness. In the number for January we have two articles entitled "Rome in Germany" and "Ant:- author's sincerity as the only subject starts with the story of some Francis can monks, who, wishing to obey their religious rule of not touching money. plead with the government officials. This adherence to laws which are venerable with time and ballowed by the lives of those who established them and the generations who have kept them, is characteristic of the Catholic Church. What is wrong about this fidelity? The fault is that the Church, setting her law above the modern world, "will make no concession to the modern spirit." "The modern spirit," the Presbyterian Record says, " is moving powerfully across the face of the waters in German Catholic centres. The Church declines to acknowledge this. " tendance of less than thirty. Another This is only a partial statement, for Modernism is much more limited than this writer would have us believe. German Catholic centres, or, more definitely, German Catholic universities . are no doubt few in number-three or four, perhaps half a dozen. It would when none others would do it. Every not take many Modernists to occupy all the chairs in these universities. We must therefore look at the number relatively to the whole. This is very small. While the great majority of the professors and writers of these are men of faith, an insignificant number are imbued with Modernism. Again, we must, be given by teachers paid out of the when we condemn even the few, remember that it was only after the Pope Previously Catholic instruction was had spoken that Modernism could not given in these schools built by Catholic be maintained. Before that time there money. Now the Non-conformist in- may have been, and there was, a dangerous trend in the system. That a by all classes. This clause will appro- theory should be carefully avoided, does not constitute formal error. How many German professors have continued to teach Modernism since the

smaller number-the Presbyterian Re-

ALL MER LAND

The substantial question is whether the Holy Father consulted the truest interests of the Church in not yielding to this modern spirit. We answer most emphatically that he did. If rightly understood by the Presbyterian Record this modern spirit would appear in all its deformity - a legion of fallacies, irreligion and rationalism. Every Popa document is a red rag to many of our non-Catholic brethren. Their pride of private judgment rebels against the voice of authority. They had before the Encyclical no notion whatever of Mod erism. The Pope condemned it: their place was against the Pope and with the crew. Ingrates always and everywhere. Modernists undermined and denied the divinky of Christ, tore the Bible to shreds, did away with revelation and reserved to themselves the right to re main in the Church and at the same time hold what views they like concern ing the dogmas and the government of it. No crime could be more injurious to the deposit of revealed truth and the magistracy of the Church than this unrepressed spirit of modernism. Those who have been loud in boasting about their reverence for the Bible, instead of insulting the supreme authority of the Catholic Church, ought to rejoice that God's Holy Book has a strong de fender in the Sovereign Pontiff. Those who clamor for the purity of Christ's teaching, and the Christianity of Apostolic times, ought to be the last to side with Modernism against the Papal condemnation thereof. There is no excuse for the stand taken by sectarians unless it be ignorance, pride and prejudice, which render them more and more guilty.

DOGMATISM. Our attention is drawn to a peculiar criticism passed by the Toronto Globe on a new work by the Rev. Dr. Crap sey, the Episcopalian clergyman of Rochester who lately incurred censure for his teaching. The book is entitled : " The Re-Birth of Religion." Now it is not with the work itself we are dealing : for we never read it. nor have we any notion of reading it. The title is enough to put it on the Index, and that is sufficient for us. thrown at his head. Mr. Essery pro Surely the Christian religion is immortal, or else it as false as the inonly one flag. Who, may we ask, defernal regions. Subjective individuals sires to have another one? Protest may have turned away from it, heresiants and Roman Catholics, he con archs may have wandered from its fold. tinued, should sit at the same desks, and dragged others with them. These scandals have been, from the first council of Jerusalem, down to the present - nor will they cease until all shall be called to judgment. The only section goes to Public schools and the bright line we see in this and similar other to Separate schools is something cases is the indefinite, half hearted dethat would be very difficult to explain. sire for something better. Dr. Crapsey No one knows better than Mr. Esserv and many more, feeding too long upon that in the city of London, where he crumbs and crusts, yearn for the bread resides, there are those now grown to of life. They look around, they see manhood who were educated under none better than themselves, they do both systems and are warm friends. not recognize the institution of God: united in business transactions, united too eagerly following the shadow, they in social life, united in the common fail to catch the substance. They do love of Canada, united in all that tends not leave all to follow Christ : for they to make our country great and proscling to their pride and their private perous, united in a love of that free judgment as if it were divine light. dom which we enjoy and which we are Prayer more than argument is what determined to maintain. The only they need. But we are only looking bone of contention in Canada is the at a certain criticism of Dr. Crapsev's Orange Association, of which Mr. book. The critic who found the Essery is a prominent member. It is a pity, too, because he is a man of The first of admiration, concludes that the work natur is too dogmatic. Nor does he find things from him if he keeps in close this fault confined to the Rev. Dr. touch with the Minister of Education. Crapsey. He thinks that dogmatism is So far as Separate schools are con-'as rife among the liberals of to-day as cerned, we may say to this gentleman it was when the Nicene Creed was that the children educated therein are drawn up." St. Athanasius was no taught to be loyal and patriotic, to more dogmatic than Mr. Campbell, love their neighbors as themselves, the new theologian. As for the whether that neighbor be a Catholic, a Rochester gentleman, he is as dog-Protestant, a Jew, a Christian Scientmatic as St. Augustine. The ist, or a Dowieite. He would have critic thereupon concludes: them educated in a place where they may be that there is just as much truth. would not be in touch with their Cathjust as much freedom from guess - work olic faith. This, we think, is the and hypothesis in the writings of the prime reason of his bitterness towards old conservatives as in the latest Separate schools. The Public schools pages of modernist theology fresh from do excellent work, but the religious the press." That is not bad : but it is element is eliminated. The Separate high time people began to see it and schools give just as good a secular live up to its conclusions. No men are training, with the religious education more dogmatic than scientists: thecdded. The claim is made, however, logians are not in the same class. It that the Sunday schools do this work. should not surprise this critic that Experience teaches us that this is not these Modernists claim dogmatic subthe case. They may do a part of the mission to themselves and their teach work, but not the whole, or even a large ing. If he examines the principles of proportion of it. One hour on Sunday Protestantism he will find it is a unifor the study of things that pertain to versal fault with every sect and indithe next life and all the rest of vidual amongst its countless divisions. week devoted to the world St. Athanasius did not dogmatize, nor of time, does not seem to be St. Augustine. No individual Cathoin accordance with the fitness of things lie dogmatizes. The Church it is which in a Christian community. Besides, dogmatizes, or the Pope as the supreme there is a very large class of our youth teacher and judge of faith and morals. who never go to Sunday school, and a When this critic charges Dr. Crapsey large proportion of these do not rewith being dogmatic he must see that ceive any religious training at home. every Protestant, having no ultimate How can these children be expected to authority to fall back upon, and having pursue their life-work on Christian only private interpretation from which principles? to take his faith and morals, is encouraged to dogmatize. It does not com It is a thousand pities that our with good grace for one Protestant to Orange fellow-citizens seem determined

accuse another of being dogmatic

They are all affected with it. It could

not be otherwise, for it is the logical

sequence and the practical preaching

to pursue a course which prevents the

growth of that true Canadianism which

means much for the future of our coun-

try. The rank and file of this organ-

lic there is no thought of, or attempt at, dogmatizing. He does not make his creed; he receives it. The font from which he derives it is dogmatic, because it, and it alone, is infallible. Dogma there must be in all science, for every proposition is a dogma. Dogmatism is founded upon religious infallibility, and this is founded upon the unerring word of Christ.

THE BLACK CHAPTER. Our fellow citizens the Orangemen

eld a meeting of their Black Chapter

recently in Mount Forest. They ap

peared to be as determined as ever to

preserve civil and religious liberty by

inflicting civil and religious disabili

ties upon their Catholic neighbors.

There were present on the occasion a

number of men who loom large in

Orange circles. Of course our old

acquaintance Dr. Sproule, M. P., who

will never never forgive our king for

having visited the Pope, and Hon. Dr.

Pyne, Ontario Minister of Education, esteem of Canadians, irrespective of were conspicuous figures at the gatherreligious belief, who are laboring to ers it must be remembered that it takes ing. Some people may be uncharitable promote a spirit of unity amongst the a large amount of money to pay the enough to say that it was not according arious classes and creeds of the to the proprieties that a Minister of Dominion, and whose intelligence Education should be identified with forces them to recognize that without such peculiar people, whose antics in this spirit Canada's advancement will 12th of July processions forty years ago be retarded. The memory of Ogle R were as amusing as a procession of Gowan, who introduced the noxious comedians in pantomime, but they have weed into Canada, is one not to be now become tiresome. We do not think revered. it at all peculiar that Dr. Pyne took s holiday and a trip to Mount Forest, On the 13th inst., in the House of for we do not know of any class of people Commons. Mr. O. E. Talbot, membe who are so sorely in need of the minisfor Bellechasse, called attention to the trations of an educationist. As might proceedings at the Mount Forest meet be expected, Grand Master Essery of ing, taking exception to Grand Master London, wrapped in all his forcibleness Essery's words in introducing Dr. of character, was likewise on the spot. Sproule, and to Dr. Sproule's state-Mr. Essery is opposed to Separate ment that he was continually being inschools. In an Orange gathering a terrupted in the House by Roman Cath declaration of this kind fires up as olics. "There was no man in the such enthusiasm as the singing of the House," said Mr. Talbot, " who had Marseillaise " would call forth from gathering of Frenchmen. Outside of talk on every occasion than Dr. Sproule.' the Orange lodges, however, "Away "I might dip into your private with Separate schools " is regarded in life," was the doctor's rejoinder. the same light as "Remember the The member for Bellechasse, how-Maine." In the American Republic the ever, defied the doctor to do so. Dr. man who would now make use of this cry Sproule's defense is very characteristic dulgence in intoxicating liquors. would run the risk of having something of himself and the officers of his little Orange army. It was silly in the ex claimed the fact that there should be treme and reminds us of the street urchin who is accustomed to say to a companion who annoys him, "I know something about you." The presence of such men in the House as Dr. learn from the same books, pass the Sproule demonstrate that the schoolsame examinations, and in after life master in some country constituencies become a united people. Why our has not done his whole duty. citizens should be disunited because one

WAKE UP! MONTREAL. The Hon. R. W. Scott, Secretary of State, has been criticised rather severely by some parties in Montreal because of his reference in the Senate to the increase of crime in that city. which intoxicating drinks are sold. We think our Secretary of State has true Canadians will thank him, by putting Montreal in the lime light so far as the liquor traffic is concerned. To the average Canadian it would seem inexplicable that those in whose care distinguish the Irishman everywhere has been placed the government of that from his fellow citizens of city are so utterly regardless of the of the pedestrian in a thousand places in that city. No one who takes the trouble to read police court transactions will have the hardihood to deny that a large proportion of the crime of population is due to the existence of out to miserable human beings by the beings advisedly, for the man who man stated that the Senator was wrong pointed out that in Quebec Province and does not deserve the charges made that the Province of Ontario is a much circumstances they have achieved so

judices, are not as blameworthy as the lieve the latter province has more drink. ing places thar Ontario. It is only fair leaders. A glance at the men who to the Province of Quebec as a whole to met in Mt. Forest would show us the "climbers," who are racing for a state what we believe to be the fact, prominent position in the minds of the that in the towns and villages and rural districts of Quebec electors. Anyone can tell the goal at there is less drinking and a greater which they are aiming. Then there observance of the law of God and mad are those who have read abundance of than in the sister Province. In Mon-Orange literature and each week detreal, too, there are no better people in vour the contents of the Orange Senthe world than the wast majority of its tinel, and who, in consequence, believe that the Camolic Church is only citizens, but there is an element, and a considerable one, which does a great waiting for an opportunity to take away amount of drinking of intoxicants. It their bibles and liberties. We have the number of saloons were reduced by tco, another element, the undigested one half we feel convinced that crime obscurities who are kent in line in one would be materially lessened. It may way or another because they have the be claimed that the city derives a very privilege of casting ballots. Orangeconsiderable revenue from licenses and ism, with its Black Chapter and several other attachments, such as the that it needs the money. We hope Ald. Lapointe would not look at Young Britons and True Blues, is a bad business, and the men who are matter from this point of view, but we prominent in the work may raise to a doubt not there are many who would certain degree of prominence in the approve of the present condition of things from the money view standpoint. order, but they will most certainly While it is true that much cash pours never occupy a high place in the into the city safe from the license hold. expenses of the police department. whose officers are busily employed look ing after the victims of the groggeries. Were the licenses, as we said, cut in half the police force could be materially reduced and there are many other ways in which a saving could be effected. The moral principle, however, stands foremost. Giving full rein to a traffic which destroys the body and soul of our Canadian citizens cannot be de-

A despatch from Ottawa a few days ago states that a large number of Que bec members had presented petitions to cost the country more by his endless the House of Commons in relation to the temperance crusade instituted by Archbishop Bruchesi of Montreal. The petitions asked that the Dominion Government circulate literature to warn the people against the evil of over in-

fended. The Hon. Senator Scott is

right, and that he will stand to his guns

and defend the position he has taken

we have no doubt. His own career is an

object lesson of the splendid results of

a sober life.

We hope Alderman Lapointe and his associates in the city council will take the matter to heart, and assist the Archbishop in this work which commends itself to all Christians. If a temperance crusade is to be initiated we think no one will deny that a very considerable reduction of licenses will materially help to bring about the desired result. Get in line with your Archbishop, Alderman Lapointe.

ST. PATRICK'S DAY.

Years come and years go, and still the sons of old Ireland are as warm and as enthusiastic as ever in the celebration of its national festival. particularly amongst a section of the It is one of peculiar interest, not alone talian people. He also drew attention to people of Irish origin, but to to the number of licensed places in all classes of population in countries wherein Irishmen have made their homes. The history of the Irish race done a public service, for which all is one of such world wide interest that the celebration of St. Patrick's Day invariably brings its leading characteristics under consideration. These characteristics are so marked as to To one only do we desire to allude, and deplorable results of permitting the that is the unswerving devotion of the groggery-may we not justly call it Irish people in all lands to the faith the crime factory-to meet the gaze preached to their ancestors by St. Patrick. That faith was gladly accepted by the Irish and its teachings adhered to under every vicissitude of national life. There is no people who can show such a record of devotedness and misery that prevails in our centres to religion as the Irish. They have been faithful both at home and abroad those places where fire-water is handed At home they have shed their blood profusely in defence of religion. wine clerk. We say miserable human Neither war nor pestilence nor persecution could shake their faith in the stands up at the bar and pours into doctrines implanted in the soil of Erin his system that which destroys his by the great Apostle himself. The manliness, and empties his pockets of Irish race at home to day is as firm his hard-earned wages, is a man to be as ever in allegiance to Catholicity. pitied, and he who furnishes the in- Abroad the Irish race has carried the toxicants is one who has bid farewell light of divine faith to every region of to that noble ambition which called the globe. In North America especifor striving for the highest ideals. ally, where a century ago but few Cath-His life work is a crime, and his end, olles could be found outside the Canadas, in only too many cases, such as a Chris- the progress of the Church through the tian must look upon with horror. At instrumentality of the children of Irea late meeting of the Montreal City land, has been so wonderful as to be Council Alderman Lapointe gave a without parallel since Apostolic times. lengthy address dealing with Hon. The rapid ascension, in cur generation, Senator Scott's comment on Montreal's of the Irish in America to a front rank drunkenness and crime. The alder- in its citizenship, affords most gratify ing proof of Irish adaptibility to free in his figures, as there are only 947 institutions and their undeniable caphotels in Montreal, not 1,362. He also acity for self government. By steady adherence to the religion of their there are but 2.539 hotels compared to fathers, they have won admiration and 2.691 in Ontario. These figures, how- respect from the opponents of their ever, he admitted, are taken from the faith, and earned, by honorable services reports of 1905. Alderman Lapointe in the discharge of every duty of citiis quite emphatic in his claim that zenship, the esteem of their fellow men Montreal is a sober, law abiding city, of every origin. They have now a firm foothold on this continent. A glorious by Senator Scott. We might remark future awaits them. If under adverse more populous one than that of Quebec, much, they will, by the same means Mr. McKenna's sect or sects are to cord to the contrary notwithstanding. of private judgment. With the Catho- ization, built on miserable old pre and, in proportion to population we be- which led to the past successes and

triumphs higher i ever, we heartily: by Irisha remotest devotion It will be all other into cor national the spir national the cust that be occur I prosperi in the e of self way in brought

> the Cor in the ance o George Walsh, Ancien vulgar

> > the Ir God's sulting Protes most i with 1 advice ting t secret Maste if the

> > > taken, every testar Gray action olics. amus

We

told. Irish part ers : ever



MISS SARA HANLEY







MR. E. J. BRODERICK

The Pope appreciated the work of the king and conferred on Henry the title of Defender of the Faith, which title is

still kept by the king of England. However, after being married to a faithful wife some twenty years, Henry got

that he could marry Anna Boleyn. Henry wrote to the Pope to grant him

this little favor and of course the Pope refused. The king married Ann while

his lawful wife was living, but soon got

land, and the divorce courts in that country have given many evidences of fearful corruption and degradation especially among the aristocracy. In freeland the people refused to accept the new head of the Church. The Pope

of Rome was good enough for them. They would have nothing to do witd England's divorce laws and preferreh

to believe, with the Catholic Church,

But divorce

tired of her and wanted a divorce

Authorized Agents of THE CATHOLIC RECORD.

higher if not cloudless future. The sented. There are various ways of celebration of St. Patrick's Day will doing it, the most effective one being, ever, we firmly believe, continue to be that there should be an entire absence holy sacrament of matrimony was heartily and enthusiastically celebrated of Irishmen from entertainments offensby Irishmen and their posterity to the ive to their nationality. We trust that remotest future, in protestation of their no son of the Green Isle will be so lost devotion to Catholic faith and doctrine. to all that is worthy of his manhood as There was present a very large con-It will benefit not only themselves but to patron ze opera houses in which their all others with whom they are brought | country is defamed. The average stage into contact. We are delighted to Irishman is a miserable creation and notice that the men of our faith and the sooner he is swept from the boards nationality in Canada have entered into of our places of amusement the better the spirit of the celebration of their it will be for the places of amusement, national festival with even more than both financially and morally. the customary enthusiasm. May it be that before many more anniversaries occur Ireland will begin a career of prosperity, of happiness and content, in the enjoyment of a bountiful measure of self government. This is the only way in which such conditions may be brought about.

DEFAMING THE IRISH.

We read in a late issue of the Globe that at the last county convention of the Ancient Order of Hibernians, with the County President, Mr. A. T. Heron in the chair, and a large attend ance of members, it was moved by George J. Owen, seconded by Frank J. Walsh, and unanimously adopted:

"That we, the representatives of the Ancient Order of Hibernians, protest most carnestly against the vile and vulgar postcards exhibited in the store windows of many stationers and

newsdealers.
"These postcards frequently depict the Irishman as being the lowest of God's creatures, and are grossly in-sulting and libellous in their character. We appeal especially to the great Irish Protestant element, who are by far the most important and numerous portion of our population to day, to co operate with us and use their influence and strength in stamping out those inde-cent and malignant caricatures of our

people.
"Be it further resolved, that a com-"Be it further resolved, that a committee be appointed to obtain legal advice on the advisability of prosecuting the manufacturers or vendors of those infamous cards; also that the secretary communicate with the Post-Master General and have his opinion if the mail service of Canada can be appropriated for each impulsion. prostituted for such ignoble purposes."

We heartily commend the Irishmen ago posters were scattered in every part of this city the matter contained therein being highly insulting to the Irish people. A sterling Irish Pro testant, our city Engineer, Mr. O. A. Graydon, was the first to take practical action to resent the insult. In this he was joined by some leading Irish Catholics. The manager of the place of amusement in which the entertainment was to come off was called upon and told that his action was an insult to the Irish people. He at once acted the part of a manly man, called in the post | dispensing charity. Another visit from ers and made an ample apology. In them will be looked forward to with every place where the frish are carica. pleasure.

triumphs, accomplish great results in a tured the insult should be promptly re- THE SACRAMENT OF MATRIMONY | the propagation of the human race. In | tion is written by Cardinal Gibbons

Touching this matter we copy the following paragraph from the editorial columns of the Chicago New World :

"We publish elsewhere a letter from a correspondent condemning the insult ing and disgraceful postcards which are displayed at present in store windows in different parts of the city. Not only are they execrably inartistic, but they show shameful and vicious disregard of the feelings of Irish American residents of this city, and as such their vendors should be punished, and thus made to feel that what the Dublin Leader fit tingly styles "traffling in a nation's shame" is no longer a profitable investment. We have driven the stage Irishman with his clownish dress and his Simian antics into everlasting obli vion; we can, also, drive the manu-facturers of and the dealers in pictorial and other insults to the race back to

ST. VINCENT DE PAUL SOCIETY.

On last Sunday week in St. Mary's Hall, London, was held a meeting of the Particular Council and both city conferences. His Lordship Bishop McEvay presided. The meeting was of more than usual interest, from the fact that Mr. J. S. Seitz, president of the Central Council, Toronto, Mr. Hugh Kelly, Vice President, and Mr. John Ronan, of Woodstock, member of the Central Council, were present and addressed the brothers. Mr. Seitz and Mr. Ronan spoke of the good work of the St. Vincent de Paul Society. Mr. Kelly, amongst other things, referred to the evil of bad literature, and the duty of members to promote the spread of good literature. He was kind enough to say of Toronto for the stand they have that the CATHOLIC RECORD, of London, taken, and we trust they will keep up should be in every Catholic home in the country. The Bishop, in referring to the Society of St. Vincent de Paul, said it was the one great Catholic body which every Bishop welcomed to his diocese. Judging by the good work done in London we doubt not a blessing will be the portion of every member in all parts of the country. It is God's work they are engaged in, and their reward will be great.

> The visit of these sterling Catholic gentlemen will give the society fresh courage to continue the noble work of

SERMON BY THE BISHOP OF LONDON

The first of a series of sermons on the preached by His Lordship Right Rev F. P. M. Evay, in St. Peter's Cathe dral, on Sunday, 8th inst., at Vespers gregation which filled the church in every part, and great interest was evinced in the Bishop's most instructive and timely discourse. He spoke as

"Husbands love your wives as Christ also loved the Church and delivered Himself up for it." (Eo. v., 25 v.)
My dear Brethren,—This morning a Decree concerning Sponssila and Matri mony was read for your information. The Decree was issued by the Sacred Congregation of the Council and by the

Congregation of the Council and by the order and with the authority of our Holy Father Plus X., and extends to the Universal Church. To understand the Universal Courch. To understand the Universal Courch. To understand the importance and dignity of Matri mony it is necessary to consider it in the Saviour of the world added, "What, the light of God and of God's Courch, therefore, God had joined together let no man put asunder," and further, "Every one that putteth away his wife "Every one that putteth adulmarrieth another, committeeth adulmarrieth another and committee the saviour of the world added, "What, I want the Saviour of how our Blessed Saviour impressed upon the apostles the great antagonism that exists between them and the world. never agree. The one is essentially opposed to the other and the fight will continue until the end of time. The world mentioned is not the world of science, of art, of progress, for the Church has ever fostered all these, but the world is the one spoken of by St.

John, who says: "For all that is in the
world is the concupiscence of the flesh,
and the concupiscence of the eyes and and the concupriscence of the eyes and the pride of life, which is not of the Father, but is of the world." (Chap. II, 16 v.) It is no wonder, then, that the Church and the world do not agree on the great question of Matrimony, but our duty is clear, and that is, we must obey God rather than man whenever man imposes a law opposed to God.
Another point we should remember is,
that although Matrimony is a sacrament, it is far inferior to the state of to virginity. " He that giveth his virgin in marriage doeth well; and he that giveth her not doeth better," and we are told in the book of Apocalypse we are told in the book of Apocatysse that the virgins have a special reward in heaven and that they follow the Lamb whithersoever He goeth: that they sing a special canticle which no body but virgins can sing. Our Lord Himself lived in the state of virginity. So did the Blessed Virgin and St. Joseph and St. John the Baptist and St. John the Evangelist, and the Church has nover concealed her preference for celibacy and virginity. This point being cleared up, we will now

proceed to the subject Matrimony. Marriage is a lawful contract or union of a man and of a woman, which union God Himself has instituted for

Look for this Label on the Tub. None Genuine without it.

other contracts a man gives something that belongs to him, his money or his labor, but in marriage he gives himself. was the first marriage contract when Adam and Eve were married in the Garden of Paradise under the eye of God. And Adam said: "Tais is now bone of my bone and flesh of my flesh. Wherefore a man shall leave father and

mother and shall cleave to his wife and

they shall be two in one flesh."

Our Blessed Lord came and raised his lawful wife was living, but soon got disgusted with her and cut off her head and married six wives before he stopped. Henry cast aside his lawful, wife and also the supremacy of the Pope and determined to become not only the king but also the supreme head of the Church of England and Ireland. Unfortunately his work succeeded in England, and the divorce courts in that country have given many evidences of this marriage contract to the dignity of a sacrament. We know how He honored the wedding at Cana of Galilee and per formed there the miracle of changing formed there the miracle of changing the water into wine. And we read in St. Mathew that the Pharisee put the question: "Is it lawful for a man to put away his wife for every cause?" And He reminded them that from the beginning marriage was instituted by God Himself and that, although, on account of the hardness of their hearts, Moses permitted divorces, from the beginning God intended that one man

that what God hath joined to gether let no man put asunder. We do not have to cross the ocean to and marrieth another, committeth adultery; and he that married her that is see the scandals attached to divorce courts. The republic to the south of us affords an example of how far people put away committeth adultery."
"What, therefore, God hath joined together let no man put asunder." "If the world hate you, know ye that it hateth Me before you. If you had been of the world, the world would love its own, but I have chosen you out of the world, and therefore the world hateth you. (St. John, chap. 15, 18 v.) Again the Master says, "The Prince of this world is already judged," and "My kingdom is not of this world." Hence the world and the Church can never agree. The one is essentially a free to get married or to remain go who get away from the teachings of God and His Church. In some States any excuse at all is sufficient to secure the divorce and the legal permission to marry again. We hear a great deal about the Mormons, who claim the right to take as many wives as they please, but they do not separate the children from the parents. Each mother is free to bring up her ownas free to get married or to remain single, but He tells us if you get myr-ried then you must remain married drives the mother away from her children and allows the man the right until the death of your partner. There may be reasons why you may be justi-fied in living apart, but there is no rea to bring in a strange woman to take the place of the mother. Sometimes son that you should marry again, and it you attempt to marry you are not married to the second partner but not married to the second partner but to the first. You are guilty of adul-tery. And adulterers cannot enter the kingdom of God. St. Paul says: "But to them that are married, not I, but the Lord com manded, that the wife depart not from her husband, and if she depart that she remain unmarried or be reconciled to her husband. And let not the hus-band put away his wife." This is the doctrine of Christ. This is the teach-ing of the Catholic Church from the time of the Master's words until the ment, it is far inferior to the state of holy virginity. Matrimony is good, but virginity is better. And St. John Chrysostom says: "As heaven is preferable to earth, as the angels are superior to men, in the same manner virginity is more excellent than matrimony." St. Paul, who speaks so highly of Christian marriage, gives preference of Christian marriage, gives preference to virginity. "Ha that giveth his virginity." Ha that giveth his virginity. no State or Government or Ruler. Not even by the Pope of Rome. What some people cry out, no divorce! the answer is, no divorce. Never. Until death comes to one of the parties the bond remains. Another exclaims, what tyranny! We often heard the Catho lie Church was a tyrant and now we have no doubt about it. But in this case it is not the Catholic Church at al. It is the Omnipotent, Eternal,

Friune God that makes the breaking of the bond impossible. "What God ath joined together let no man put asunder." These are the words of Jesus Christ, the Son of the living God, Who said, "I am the Way, the Truth and the Life." Don't blame the hurch; put the blame, if anything is through wrong, where it belongs. Blame God the Father, God the Son, God the Holy Ghost if you are not satisfied. But the show you just Church should not be blamed. She is the Spouse of Christ. Her duty is to be obedient and faithful to the Divine quickest. Master: to teach His doctrine and to

This brings us down to that glorious

time we read so much about, the so-called reformation. Luther granted

divorce in Germany and Henry VIII. granted himself a divorce in England. These men did not agree on all things.

Luther was a priest, broke his vows and

denied that there were seven sacra ments. Henry wrote a book, which still exists in the Vatican library, proving that Luther was wrong and that there

were seven sacraments, including the sacrament of matrimony. This book was recently translated into English by

an American priest, and the introduc-

authority against all enemies. This
the Church succeeded in doing for
some fitteen hundred years after our
Blessed Lord preached the doctrine,
that "what God hath joined together
let no man put asunder." It is true cubator and the brooder-an that sects here and there like the Mani-cheans, the Albigenses, the Lollards absolute, plain - English guarantee that puts ALL the risk of Matrimony, but the errors were so absurd and the power of the Church so strong that the false doctrine disap-peared. on me, where it belongs.

money if you go at it right,and then I will sell you more incubators and more

ALMOST GIVEN UP "FRUIT-A-TIVES" SAVED HIS LIFE

Mr. Dingwall was Superintendent of St. Andrews Sunday School in Williams town for nine years and License Com-missioner for Glengarry—and Tak Collector for Charlottenburg—for fourteen years continuously. Read how strongly Mr. Dingwall comes out in favor of "Fruit-a-tives."



Williamstown, Ont., April 5th., 1907.

I have much pleasure in testifying to derived from taking "Fruit-a-tives." I was a life long sufferer from Chronic Constipation and the only medicine I ever secured to do me any real good was "Fruit-a-tives." This medicine cured me when everything else failed. Also, last spring, I had a severe attack of bladder trouble with kidney trouble, and "Fruit-a-tives" cured these complaints for me, when the physician attending me had practically given me up. I am now over eighty years of age and I can stronghly recommend "Fruit-a-tives" for Chronic Constipation and bladder and kidney trouble. This medicine is mild like fruit, is easy to take, but most effective in action.

Sgd) JAMES DINGWALL.

"Fruit-a-tives" — or "Fruit Liver Tablets" are sold by dealers at 50c a box —6 for \$2.50—or will be sent on receipt of price. Fruit-a-tives Limited, Ottawa.

the family are divided, some going with the father and some clinging to the mother, and in any case the result is disastrous to the training of the little ones. Homes are ruined, families broken up, marriage is brought into disgrace and contempt, and God's law is broken. What about Canada? Are we free from the curse of divorce? or do we live in a glass - house? And, therefore, we should be careful about casting stones at our neighbor. We pride ourselves on being a Christian country. We boast about our Christian Govern-ment and yet we have that foul thing called divorce. Does any man dare to say that divorce is Christian? Divorce is anti Christian, is pagan, is Moham-medan, and is a disgrace to any Government or country pretending to be

CONTINUED ON PAGE EIGHT.

You never saw an In-

cubator so certain to

hatch strong chicks -

nor a Brooder so

sure to raise them

So I can afford to give you

a ten - year guarantee-an

the outfit in.

two years' time to pay for

It will earn its whole cost

and plenty besides in the very

first year, if you will do your

part - and it's no hard part,

I know every incubator

that's sold on this continent.

I don't hesitate to say that

the Peerless has them all

beaten a mile as the founda-

tion for a poultry-for-profit

enterprise for anybody.

Take my Poultry-for-Profit Outfit Without Spending a Cent in Cash

frequently

Tell me to ship you a PEERLESS Incubator and a Brooder, and you take your own time to pay for them

children.

You can start raising poultry for profit without spending a cent for the important part of your outfit.

Simply tell me to ship you PEERLESS Incubator and a Peerless Brooder—you need them both to start right.

Promise to pay for them in two years time-that's all I ask you to I will tell you exactly what

to do to make a success of poultry raising. I will work with you as your expert advisor, if you [want advice. I will see you

how to make most money I will even

find you a high-paying cash-down buyer for all the poultry you want to raise, all the eggs you care to ship. And I will put a Ten-Year GUARANTEE behind the in-

I can afford to, because I know for sure you can make

prove that to you before-hand I won't be able to sell you a Peerless. What I ask you to do is just to let me submit the proof for you to examine.

Unless I can

You do your own thinking, I know. Read my free book —it's called "When Poultry Pays"—and think over what it says. Then make up your mind about my offer to start you raising poultry right-

Remember that the risk is on me. The incubator and the brooder will easily earn you much more than their cost long before you pay me for them.



Suppose you send for the free book anyway-and send now. That commits you to nothing and costs you nothing

The Lee-Hodgins Co., Limited 352 Pembroke Street, Pembroke, Ont.





your wash will all be out on the line. Think of it !—and you yourself not a bit tired but fit to sit down and enjoy a comfortable breakfast. That's what will happen if your washing is done with a

"1900 GRAVITY" WASHER

It will not only wash a tubful of clothes in **six** minutes and do it better than hand work or machines which work on the washboard principle, but it will **save many times** its **cost** by preserving your health, strength, time, and your money by making your clothes last longer.

When you hear of a good thing, why not see it and try it. This will cost you nothing if you avail yourself of our

EXTRAORDINARY FREE TRIAL OFFER

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write to day for our handsome booklet with Write to day for our handsome booklet with the form of the first tone illustrations showing the methods of washing in different countries of the world and our own machine in natural colors—sent free on request.

**Control of the first tone of the world and our own machine in natural colors—sent free on request.

**Control of the first tone of th

THE 1800 WASHER CO., 355 Yongo Street, TORONTO, CANADA The above free offer is not good in Toronto and suburbs—special arrangements are made for this district.

Third Sunday In Lent.

REVERENCE IN CHURCH. lessed are they who hear the word of God ceep it. (St. Luke xi 28.)

Brethren, the first thing I have to say to you about the Word of God is to urge you to come and hear it. "Blessed are they who hear the Word of God and keep it." You may call that the ninth beautitude. The blessed privilege of hearing the truth of God from the lips of his accredited minis standing upon His altar, speaking by His authority, is yours to enjoy by His authority, is yours to enj y; and it is not only a privilege but a duty. Yet how few there are who regard hearing a sermon as a privilege, or look upon it as a duty! How small a proportion of you, my brethren, come to High Mass and hear a regular sermon! And of those who hear the dve minutes sermon at the early Masses, how many are there who give Masses, how many are there who give It strict attention ?

I want to say a word about the High Mass sermon. It is prepared with special care, it is given with delibera-tion, and goes along with the most solemn of the public functions of the Chure. Though seldom lasting more than thirty minutes, it is long enough to bring home to us some great mystery of religion, or enforce some practical rule of Christian life. Now, we do not wish to be little the effect of a five-minute sermon, but just the contrary. However, it must be conceded that you cannot ordinarily persuade a man of much in five minutes: a lunch is better than nothing, but what a working man wants is a square meal. The difference between a five-minute sermon and a High Mass sermon is the difference between a mouthful of food and a hearty dinner. The man whose soul is robust and vigorous with that health which comes from the knowledge and grace of God, is the man who makes it a habit to be present at High Mass and hear the regular sermon

elevates you. You complain that you have to shovel mortar, wash dishes, drive a horse car, count money all day. and that such things keep the soul down to an earthly level; well, then, come to church and be elevated. Listen to the Word of God, which raises you up above the commonplace things of your life, or rather which sanctifies them and makes you see in them step ping stones to heaven. There is no doubt that a man needs a great deal of courage to face the difficulties of life, there is no use denying that for nearly all of us life is a hard road to travel. Then why do you say that half an hour once 2 week is too much to give to a sermon? for in the sermon you learn how to fight your battles. There the comforting truths of religion are brought home to you; there you learn how to hope; there you are cleaned and strengthened and equipped for the battle of life; there you are taught the highest joy known to man-the

What hinders you from going to high Mass? Indifference to the importance of the word of God and the need of giving God the homage of public wor-ship. O it may be, and perhaps freship. O it may be, and perhaps frequently is, only laziness. Or, again, it may be a miserly spirit; you want to sit down and huckster with God, and give him the very least you can and es-cape the debtor's prison. A little en lightenment would enable you to see the propriety of giving to God a good fair share of the Lord's day, to his public worship and to hearing the divine word; a little energy and a little generosity would enable you somehow or other to carry it out. There will be plenty of time left to read the newspapers and to make a pleasant visit to your friends.

The man who can't see the value of half an hour of instruction in matters of religion once a week has something the matter with his views of spiritual

NEED OF A MODERN CRUSADE OF

May, Taos, J. Campbell, S. J. in the Philadel-

To-day the nation recalls the memory of a man who by a single act struck the fetters from the limbs of three million slaves. It matters not whether he was was furthering a great political move ment, or resorting to a desperate war measure in a crisis that came so near being the tragedy of the Republic : not whether the policy was prudent at the time, as the execution might have preespitated other States of the Union into ces have been such as were anticipated that is lost sight of to day, and oln stands before the world as the iberator of a race; statues are erected an his honor, and the entire nation puts all other thoughts aside and extols with exuberance of joy the greatness of its

That is the reason of this enthusiasm? Because human nature loves liberty. Liberty is its prerogative and its birthright. Its possession is a distinction and a glory, and its loss a calamity and a degradation. Whoever gives it, whoever protects it, whoever augments it, no matter for what motive or in what measure, must ever be loved and gloried by his fellow men.

perly is the elimination of slavery om this nation a cause of exultation but the spiender of the achievement pales into insignificance before the event which this Church commemorates. For it must be borne in mind that the title of Our Lady of Mercy, which it Mears, is more properly Our Lady of Exameom, or, if you will, Our Lady of Mercy for the Redemption of Captives; and it brings us back to the times when the fanatical hordes of Arabs and Moors Turks were hurling themselves

were bittering at the gates of Hungary and Transylvania. They had conquered nearly all of Spain and had attempted to pass the defites of the mountains into nearly all of Spain and had attempted to pass the deflies of the mountains into France, and, worst of all, their swift galleys were spouring the unprotected coasts of Italy and France and the regions of the East, swopping down upon unprotected towns and villages and carrying off thousands of helpless men and women and children from the castle as well as from the castle as the castle as well as from the castle castle as well as from the cabin into a slavery which meant not only the sourge or the dungeon, but something querpressibly worse in the degradation to which the women were subjected and the apostasy in which the children were reared, to be sent as terrible junissaries to destroy the people whose blood was in their veins. The most formidable power in the hands of the Moslems were these fauatical soldiers who had been trained in the bitterest hatred of Chris-

In this terrible conjuncture it was heroic Spain that came to the rescue— Spain who had been standing for cen-turies like a wall of iron in its moun-tain passes in its flight for the liberty of Europe and of the world, and not only continued to supply warriors who willingly died on the battlefield, but she conceived something more heroic

Under the shadow of the great cluster of the peaks of Montserrat, which leap into the clear sky and look out upon the blue Mediterraneau, which was covered by Moorish corsairs, stood three glorious men whose greatness should never be forgotten—St. Peter Nolasco, whom the Church represents on her altars carrying in his hands the broken shackles of the save; the great Dominican, St. Raymond of Pennafort, equally splendid in the holiness with which he was igvested, and the third one, in royal robes, King James of Aragon, who had fought on many a bloody field against the enemies of the faith. Above them shone the radiant figure of the Blessed Mother of the What does a sermon do for you? It Redeemer, bidding them go forth and summon an army that would dare to descend into the very midst of the enemy not with dripping swords, but with hands teeming with gold to ransom the unhappy captives who were chained in durgeon, or toiling in the galleys, or perhaps butied in the depths of Moham medan vice: purchasing them at any price, or, if that were not possible, taking their place in slavery, putting on their chains and accepting, if need be, torture and death; nay, binding

themselves by solemn vow to do so, so that to shrink from the awful sacrifice would not only be sin, but sacrilege. Can you find a parallel in human his-tory with this sublime immolation? The soldier who dies for his country goes gaily to death amid the blare of trun pets, the waving of banners and the loud buzzas of his frenzied comrades. He is a hero almost unconscious of what he is doing, lifted out of himself by the tury of the combat; but to advance caimly to a hideous death when no one is contemplating the deed, to silently enter a dungeon where years of torture may be a prejule to the final victory, to do battle all alone and to die, and perhaps be forgotten even by those he ransomed, that is heroism which only the spirit of God can help a man to

The order of Our Lady of Ransom was founded; multitudes joined its ranks from every nation of Europe, and with the cross of Christ blazing on their mantles, they presented themselves before the Moorish citadels and purchased by their money or their blood the thousands who were languishing in chains, or were doomed to a miserable death or to be lost forever by the sacrifice of their souls. The awful contest continued between

the contending armies. Step by step the invaders were driven back, until the contending a...

the invaders were driven back, until
the glorious day arrived when the vic
torious fleet of Pope Pins V. met the
squadron of the Tarks at Lepanto, shattered it to pieces and saved the world
from slavery. But can we doubt that
the calm and determined heroism of the

Dansom in
Dansom in
Recommency and SHALL THE UNBELIEVER RULE the calm and determined heroism of the Kolghts of Oar Lady of Ransom inspired with greater heroism the men who fought behind the battlements or at recity, and when we have up our daily papers, with their unending catalogues of murders which are continually multiplying around us, both in frequency and who fought behind the battlements or THE on the decks of the fleets and enabled them to hasten the day of v.ctory, or, b.tter yet, that this great love for b tter yet, that this great love for humanity pleaded efficacionsly with the humanity pleaded efficaciously with the God of mercy to stay the work of destruction? Nay, looking at it from a purely human point of view, it was the redemptioners who in reality routed the foe. For the power of the Moslews when they no longer had their waned when they no longer had their apostate janissaries to send into the field, and the supply of janissaries failed when there were no more Christian

But what has all that to do with us? There is no slavery now. Not indeed the slavery that Liucoln eliminated from the country, or that the saints of olden times gave their lives to destroy, but another just as real. For any one cross of the Knight of Ransom, it wil and prompts a bitter animosity and antagonism to Christ, which is full of menace to the whole structure of Christian civilization. "There can be no question whatever," says the great Pontiff Leo XIII., "that some remedy must be found and found quickly, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. They have been given over isolated and de fenseless to the callousness of employ ers, the greed of competition and rapac-ious usury to the extent that a number of very rich men have been able to lay upon the masses a yoke little better than slavery itself."

Millio 18 of human creatures, says Cardinal Vaughan, are housed worse than the cattle and horses of many a lord and squire. In the annual death rate throughout England, one death in every fourteen is that of a pauper in the work-house, and the conditions are infinitely worse in the great centres of and Turks were hurring themselves against the embattled forces of Christianity to lay waste the nations of Europe and subject them to the same selevory which they had already fastened in a large part of Asia and Africa.

They had a puttred Constantinuola, and sword, an doss our modern Mohamme. They had captured Constantinople, and sword, so does our modern Mohamme-

and often godless, multitudes who are

and often godless, multitudes who are seething with rebellion and anarchy, which can only be repressed by the bullet or the sabre, unless Christianity is there to stay the work of destruction. It may be true, that the evil is not as alarming in our country as elsewhere, but is there not enough before our eyes to arouse the old crusading spirit of Oar Lady of Ransom? Poverty we can never abolish, nor need we try. It is the mark and glory of Christianity, and Christianity has declared it to be a beatifude. But pauperism as it now presents it-Christ has declared it to be a beatisude. But pauperism as it now presents itself in the world is not poverty. It was never known in Catholic times, and there is no reason why we Catholics should leave a single one of our own in that degraded and dangerous destitution which the great Cardinal and greater Pontiff so feelingly deplored. What are our sodalities for? Their work is not merely to recite their prayers. What is our League of the Sacred Heart for? Not merely for the morning offering. What are our St. Vincent de Paul societies for? Their ranks are not to be made up merely of

Vincent de Paul societies for? Tueir ranks are not to be made up merely of old men, admirable and splendid though their work may be, but every young man and every young woman in every Catholic parish should find a particular joy and enter with enthusiasm upon the work of redeeming the captives of payers and particular in payers and payers. captives of poverty and preventing among ourselves the disasters of which the Supreme Pontiff warns the world. We are not rich, but God is, and, as of old, if we set to work our hands will teem with treasures, and like the three teem with treasures, and like the three saints of old, under the guidance of the Queen of Heaven, who is especially our patron, we can redeem millions of captives and lead then back to the liberty of the children of G of and the light of our faith.

Again, one of the characteristics of Again, one of the characteristics of that old Mohammedan slavery was immorality and the corruption of innocent youth. Is there not a horrible repetition of that same corruption going on around us, and does not the question force itself upon us: What means are we going to resort to socially, financially and even politically to check the canker that is eating out the heart especially of the rising generations? Is there not work there for a crusade?

So in the intellectual world. In former times the name unbeliever was given in contumely and reproach only to the Moslem and the Turk. Now it is all changed, and it is the Moslem and the Turk or the unbeliever who rules the intellectual world to-day. Only the unbeliever is credited with being scien-tific and learned and intellectual, while the man who believes is scoffed at as ignorant, blind and superstitions. Not only is there a wholesale apostasy from Christianity, but its doctrines are reviled in private conversations, in public discourses, in the press, in the learned reviews, in great universities, nay, even in the pulpit itself. Its teachings are declared to be forever exploded. and so intense and bitter and powerful is the hatred that prevails against it that even in the most conservative nations it is impossible to give a Christian education to day to the most abaudoned children of the slums, even if they grow up in immorality and be come a menace to the very existence of the State. And in two notable in-stances, in countries which once gloried in being the centre of Christianity, every Christian emblem is swept out of the schoolroom with scorn and contempt; the very name of God is obliter ated from the school books, and the precept; of Mohammed and Buddha are substituted for those of Christ. It is a Jew who rules in Rome. What are you

going to do about it, the beginnings

occurred in Lisbon the other day, is it not time for use to remember that the spicuous for our reverence and support and championship of law and orde and authority in the family and in the State; we above all others should be pronounced in our absolute alienation from and condemnation of every asso ciation that may be a menace to abiding character of our lives should but another just as real. For any one but another just as real. For any one who has eyes to see must notice a deliberate and organized descent into deliberate and organized descent into material, moral and intellectual material, moral and intellectual material moral material moral material moral and intellectual moral material moral and intellectual moral material moral moral moral material moral mo must never be the perpetrators of iniquity. Finally, the wreckage of iniquity. Finally, the wreckage of family life by the hideous multiplication of divorce which is stripping the last ray of decency from womanhood shows as how far the precepts and practices of Mohanmedanism prevail base have we become that th Minister of Justice in once Catholi union of man and woman which is mor

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada References as to Dr. McTaggart's profession standing and personal integrity permitte

Sir W. R. Meredith, Chief Justice. Hon. G. W. Koss. ex-Premier of Onterlo, R. v. N. Burwash, D. D., President Vict Rev. Father Teefy. President of St. Michael's

College, Toronto.
Right Rev. A. Sweatman, Bishop of Toronto
Rev. Wm. McLaren, D. D., Principal Know Rev. Wm. McLaren, D. Dayling, Catholic College, Toronio.
Hon Thomas Coffey, Senator, Catholic Record, London.
Dr. McTaggart's vegetable remedies for she flour and tobacco habits are healthfu, series in the construction of the

ones be?

In a word the Turk has not only crossed the Mediterranean, but the Atlantic. The unbeliever, the enemy of Christ, rules in the literature, education, morals, politics and even religion of what once was the Christian world. What are we to do, then?

Go forth with your cross on your breast for the ransom of captives. Let your Catholicity be in evidence every where, and always positive and pronounced. Never was there such an opportunity of making it prevail, now that all difference of sects has disappeared and the issue is plainly between Christianity and paganism.

"But we will not listen to you; we do not want your doctrines," cry the people around us. "Give us deeds, not creeds." Well, give them deeds, while treasuring above all earthly posses

creeds." Well, give them deeds, while treasuring above all earthly posses sions the only one of all the creeds that gives assurance of salvation. Show them, first of all, this deed, this magnificent church which out of your new and your plety you have erected nificent church which out of your poverty and your piety you have erected and dedicated to Almighty God. Every stone of it is elequent of countless noble and even heroic deeds, the deeds not of yourselves alone, but of all the dead of these last fifty years whose spirits are here to day, the men and women who in less fortunate times than our own worshipped before these altars, and in poverty, contempt and often persecution made possible what we have achieved to day. have achieved to day. . . .

It is the work of the past and the present, of laborers and builder and

architect and priests and people, and of the devoted prelate whose impulse prompted and whose word guided the great enterprise and whose apostolic zeal is covering his diocese with worthy tempes of the Most High. It is the work of the living; it is the work of the dead, and it will ever express in enduring stone an unimaginable accumulation of splendid deeds continued through half a century of suffering and self-denial to express the piety, the love of humanity, the love of country and the love of God that has actuated this congregation, which, after doing so much, deliberately faces other sacrifices in the future. No other religious body, said one of our great statesmen, and we may add no other secular body, gives such a guarantee of its loyalty and de votion to the institutions and laws of this country and of trust in its future as do Catholics, who cover the land with hospitals, asylums, schools and churches. To day we contribute one more proof of our love of our fellowman, of our country and of our God.
You want deeds? Show us anything
you have ever done to compare with
the deed of fifty years' continuance,
but remember it needed a creed to do it.

But this material structure is only an instrumentality. No sign or symbol or ceremony or sacrifice or sacrament in any way associated with or performed in it but has its purpose of building up every possible virtue in human nature and diffusing it on the numan nature and clining it on the world outside. Honesty, temperance, chastity, love of our fellow man, especially the humblest and porest, love of justice, love of religion, love of God, in a word, virtue of every kind, from its feeblest beginnings to its sublimest manifestations, is to be developed within these walls.

Stand forth, then, like your glorious church. Its marble front reflects the splendor of the midday sun and gleams white in the gloom of the midnight. The storms beat upon its roof, but can never penetrate its arch of stone : con flagrations may sweep across it, and we may sit in tranquility within its sheltering walls. So let us be in sun-shine and in darkness; in the calm that may rest upon our lives, or the wild storms that may seem to over whelm us, serenely and joyfully show to the world examples of every virtue Let us ever be true Christians and true Catholics. In that way, and only in that way, can we, under the sweet guidance of the Queen of Heaven, gain captives from error and vice and lead m into the liberty of the children

When the soul is weary and the heart is heavy-laden how sweet and comfort-ing it is to realize that prayer is the great revivider of life; that it brings back peace and joy and happiness to all who mourn, and renews that supreme

The Wonder of It.

Can you conceive of a razor blade only 6-1000

of an inch thick! Think of this blade being so

flexible that it may be bent in the fingers and yet do better work than the ordinary thick blade.

A handle and blade so perfect in a practical

way that shaving is made a delight to the novice

or the experienced, old method, "self shaver."

When you think of these features in one razor,

you marvel at the wonders of the "Gillette."

The GILLETTE Safety Razor consists of a Triple Plated Holder (will last a lifetime)—12 double edged flexible blades (24 keen edges)—packed in a velvet lined leather case—and the price is \$5.00. All the leading Jewelry, Drug, Cutlery, Hardware, Sporting Goods and Department Storesarry them. Write or ask your dealer for free booklets. If he cannot supply you, write us.



Why You Should Insure . . .

Because you are not certain of living and your life is a valuable asset against the loss of which you should make provision now.

Because your family, whom you are bot to protect, will require almost great an income when you are gone as they do now.

Because the money will be invested, not expended. It returns surely being only a question of time.

Because if you live to be old you can convert the policy into a cash payment or an annuity for the support of yourself and family, Because a strong and reliable company such as the North American Life stands prepared to assist you in this important matter.

North American Life

Assurance Company

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Scotland and the Faith.

The recently published Catholic Directory for Scotland, 1908, gives the usual statistics regarding the position of the Catholic Church in Scotland. In he diocese of St. Andrews and Edinburg the number of baptisms were 2,998; in the diocese of Aberdeen, 455; in the diocese of Argyle and the Isles, 289; in Duckeld diocese, 1,294; in Galloway diocese, 725; in the Archdiocese of Glasgow, 14.785.

The confirmations in the various

The confirmations in the various dioceses were 3,566. The ecclesiastical statistics show that there are in Scotland altogether 552 priests, 457 of these being parochial or secular clergy, and 95 regular or priests of religious orders. There are 236 missions or parishes, with 393 churches and chapels. The colleges and convents number 69. There are 212 schools and 37 charitable institutions. The estimated Catholic population is over 515,625.

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MARCI CHATS 1

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WHO IS A GOOD MAN REMARKABLE ANSWER BY ARCH-

BISHOP IRELAND. The question is asked, Who is the good man? The question has been asked often before; in one form or another it is as old as the instinct of rality in the human soul.

It was put to the Supreme Teacher morality. The answer given by Him I make my own. Note wiser, none more practical, will ever be spoker, "And Jesus answered: The frace commandment of all is: Hear O Israel: commandment of all is: Hear O is rate; the Lord thy God is one God: and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength—this is the first commandment."

The second is like unto it : Thou shalt love thy neighbor as thyself. To the scribe, who confessed that the observance of these two commandments is "a greater thing than holo-causts and sacrifices," Jesus said: Thou art not far from the kingdom of

TO DAY AS OF YORE.

The essence and the motives of moral goodness do not change with time. They are to day what they were of yore. Hence, to-day, I repeat the words of the Savier and to him who as cepts them as the norma of his conduct I say: "Thou art not far from the m of heaven.

The first and chief condition of moral ordness is to love the Almighty God. I am rot preaching a sermon; I am talking plain, every day moral philosophy. But moral philosophy, no less taking before the company of the com when the question of righteous conduct is forced so imperiously to the front, is that of man's duty to the Almighty God. God is forgotten, or at least, is treated as a being with whom we have little concern.

LOVE DUE TO GOD. "Thou shalt love the Lord, thy God." The love due to God is, of course, that effective, earnest love which transcends mere sentiment and and so permeates the whole soul as to bend into service all its faculties, and to exact from it the full complement of worship and filial obedience. Do what he may, man cannot tear himself from God. Man is by na

is, whatever he possesses.

The good man will be a devout worshipper of the Almighty; he will be a religious man. He will kneel often in adoration and prayer: he will seek out in earnest study the law of the Supreme Master, and will loyally conform to it in his private and social

The good man has his duty to himself. Chief among these is the utter cleanliness of heart, the righteousness of the inner soul. Mere exterior morality is a sham and a pretense. It does not last; it withstands no severe trial. At best it is a hypocrisy, a lie acted out by the man himself, an effort to deceive his fellow men.

CLEAN OF HEART. Clean of heart, the good man will be clean of mouth. Vulgar and obscene language, oaths and blasphemies will never pollute his speech.

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He will be clean of act, respecting his body as the very handiwork of God. He will be clean of hand, never reachg out to things that are not his by a strictest rule of social justice.

The good man will not be the lazy and indolent servant; he will improve his mind by thoughtful study; he will improve, as circumstances permit, his condition in life. bringing into active exercise the latent talents given to him by the Creator, that they be developed and put to profit. He will be brave in effort: resigned in failure, calm and self-possessed in success.

THY NEIGHBOR. "Thou shalt love thy neighbor as thyself." Man is necessarily a social being; he has absolute need of others. Altruism, the love of the neighbor, is imposed upon him by his very nature, and by the author of that nature, the Almighty God. The neighbor means

family, society, country.

Say what some will, tolerate as they may, what civil law reluctantly tolerates the indissolubility, as well as the eneness, of the sacramental tie of wed-lock remains not only the dictate of the Christian religion, but also the naural and necessary protection of the

family hearthstone. here the good man rules, true and faithful, benignant and forbearing, there is seldom need even of separa-tion; where separation is deemed urgent, it must never be supplemented by the rupture of the marital bond.

That he is a good husband and a good father is one of the highest en comiums before God and men that the good man may ambition or hope for.

Avoid Evil.

The good man's relations with his fellow men, with the social organism will be characterized by absolute justice and charity. "Avoid evil." Do no harm to rich or to poor. Be honest

and honorable.

The acquisition of wealth, be it of one dollar or a million dollars, is praiseworthy when it follows upon in dustry, the use of high talent, the vig

wasterliness or will algorance is a sin and a disgrace. But, throughout, justice must prevail; nothing must be taken that belongs legitimately to others; no methods must be employed that law and equity reprove.

"Avoid evil; do good."

USE OF WEALTH.

When acquired, wealth must be put to good use. Let it, indeed serve in fair abundance the owner and his dependents. Let it be stored up in view of future contingencies. To reduce the use of wealth to merenecessities, to put the rich in this regard on the plane of the less successful, is to eliminate from society the spirit of enterprise, to

smother in the human breast the

promptings to hard work and to sacrifice of ease and pleasure.

And in its exuberance wealth must go beyond the owner and the owner's family. It must never be forgotten that society is not without claims one's surplus revenue.-Our Young People.

OUR BOYS AND GIRLS. 10W THEY MADE A MAN OF

By Rev. George Bampfield. CHAPTER XI. CONTINUED.

The cause of this strange movement was soon made clear to Frank, and again his heart sank, and his newly born hope fled. Was he not to escape after all?

The madman had waited on the parapet till the next arm of the mill came within reach, and had sprung out on to it. His face, his whole look, were horrible as before, but his voice was silent; he was planning how to catch and murder the boy. Frank waited anxiously for his ascent

to cease. When it did he was considerably higher in the air than the madman, who had been gradually and cautiously moving backwards until he had reached the extreme and of the wood. Even then he was thirty feet from the ground, and Frank, who saw the great distance, hoped that he would not dare to drop from such a height; but the madman hesitated not for a second. Letting himself down till he hung by his hands, he loosed his hold and came to the ground with a heavy thud, and lay there motionless. The arm on which Frank hung was now free to descend again, and his heart beat quickly as he at length saw a chance of escaping from the terrible danger that had been threatening him for the last half-hour. Quickly he let himself down the distance that separated him from the extremity of the sail, till he hung with his arms convulsively clasped round the lowest piece of wood.

He was now as near to the ground as he could be, but he was still some twenty feet from it, and to him it seemed more. Till now the picture of that terrible face had been in his mind, the roaring of that terrible voice in his ears but now that all these were gone, that he was apparently no longer in danger from the madman, and he had such an example of the effect of this dropping before his eyes-his heart failed him and he was afraid to loosen his Just then his eyes caught sight of his tore a dependent being, the creature of God having from God whatever he was safe now without a doubt; so he was sale now without a doubt; so he hung there waiting for them, (for he could not regain his former position.) his arms getting more and more tired, and his grasp more and more relaxed, until, just as they were beneath him, the excitement and fatigue overcame him, and he fainted and fell. But his brother was beneath, and caught him, and gave way under him, so that they both came to the ground with very little hurt. Then he was carried to the house by this same strong armed brother of his. while Henry Heatherton stayed behind to watch Burton, who had not yet moved. In a short time two menservants came to his relief, who cautiously approached the prostrate man and turned him on his back, but they could detect no signs of life; he neither moved, nor, apparently, brea hed. They carried him in and the doctor who was attending upon Frank pronounced the poor madman dead, he had broken a blood-vessel. He still bore the same horrible expression on his face that had terrified Frank so

> As for Frank he was in bed for a fortnight. His adventure was not pleasant at the time, but he has now the delight which follows on all such troubles — that of telling to open-mouthed listeners the wondrous tale of

"Not a bad effort, my son," said Jagers, "for a youthful amateur in literary gymnastics: though portions of it do exceed the bounds of mundane credibility. Oh! you Windmill you, keep your sails still," as Corney shot out both his long arms, not without effect, towards his tormentor's breast.

CHAPTER XII.

TABITHA.

"Oh! Tabitha! what's that?"
So spake Miss Susanna Chase; and the two grey ringlets, that tried mournfully to brighten up her pale face with a gleam of twilight, trembled with more than their common tremb ling. Tabitha Firm, her widowed sister, some years younger, and with the tell-tale silver lightly sprinkled over her brown hair by time as if in play, lit her candle at the gas with the intention to go forth and see. But a more appalling noise than ever, a rumbling rising into a roar, a mysteri ous twangling, playing weird and farci ful accompaniment to the roar,—heavy thuds, — yells as of a savage defying his foe to mortal fight— these mingled sounds of horror were agony to the

poorsisters' ears and consternation to their hearts.

"Oh! Tabitha, dear!" cried Susar, "don't, don't go out; look out of the upstairs window — or no — perhaps they'll be throwling mud; tell Molly to got a can and throw cold water over them; and let her run for Father Mc

Ready; it's those boys again." dustry, the use of high talent, the visual state observation of opportunity.

To be poor through slothfulness, wastefulness or wilful ignorance is a sin and a disgrace. But, throughout, ill companion for rest desiring age. The back windows of Susanna's house the linguistic same in the back windows of Susanna's house the linguistic same little. looked out upon the Infirmary garden, and the youths, who after some little ailment felt their blood bounding with new health, were full of playful acts and jesting speech, which to them seemed innocence itself, but over which Miss Chase shook her warning ringlets and wondered what the world

mysterious disappearance. Wrangle mysterious disappearance. Wrangie indeed, showing early signs of a theological mind, attempted its defence. "You see," he said, "it was a woman who brought us all into trouble by taking faith the back to be a support of the said." ing fruit which she had no business to; and it's only fair to be revenged on and it's only lair to be revenged on the sex by prigging all their apples ever since. Besides," he continued, pucking a large green pudding apple from its parent stem, "it must prick their conscience so whenever they see an apple, it's only charity to take it.
If it was a man's now——."

"Hallo i you young rascals," cried neighbour Coller at that moment, horse whip in hand, and Wrangle showed how his theological views would affect him if the fruit was a man's by disappearing with miraculous speed over the nearest fence.

Father McRoady was much distressed at the account of these depredations, and made restitution of baskets of bonny fruit in due season, plumper and duer than any which grew in Susanna's paradise.

"it's a cruelty. Cuthbert, for any one to have fruit trees near a school. I'd cut them all down, if I had the power; or make them pick the fruit before it began to tempt so cruelly." But it was now only a short time after Christmas, and no fruit-laden branches could possibly account for the unearthly no ses which the two sisters heard. What could they mean? Martha Popwich! it was so. Though

ou wond not believe it, though you new he was the best and quietest little lamb that ever was, though you averred, forgetting his daily rambles about the streets of Bermondsey, that you had brought him up so carefully and that never washe out of your sight across the threshold of the door for a moment save to school or to church — for all that, Martha, an historian must be sternly true, and your Johnny it certainly was who was now frightening the life, or at least the wits, out of the two sisters with the silver hair.

Johnny had been in the Infirmary whether it was the result of Martha's parcel, or of his share in many parcels from many Marthas to their sons, we cannot flatly declare, but if it were so it was not wonderful. Marvellous were the parcels which arrived at Thornbury School ; in deed , we might state it as a general truth that marvellous are the parcels which arrive at schools. When, as was sometimes the case at Christmas time, the parcels arrived at their journey's end somewhat thinner than they started, Father McReady declared those who took the contents to be actuated by the purest benevolence, and to be benefactors of his boys. Huge gobbets of heavy pudding, mince-meat walled in by impenetrable crust, sploshes of window dates, fearful liquids professing to be current wine, slices of bread besmeared with a butter like unguent; eggs broken, and thickening with their cor tents a comforter and a pair of gloves; photograph of Mrs Popwich, very eggy; a pork pie and a prayer book; such was the parcel which reached the hands of Johnny. We shudder to think of the festival that followed. But Mrs. Popwich to this day deposes that the lad never had a day's illness t home, and that if he was sick it was the negligence of the matron, and the

cruelty of his masters.

In the retirement of the Infirmary Johnny, with a few companions afflicted with Christmas colds, or chilblains, acted over again the holiday entertain ments. One night the songs which had pleased most, especially such as ad a chorus, were shouted with coasicnal variations in the tune, and with no variations in the loudness. Another night, with faces blacked, as boys only know how to black them, the young urchins sat on a table looking solemn, and then bursting into wild laughter at their black solemnity; or while one rattled two pieces of slate as ones, another beat a stool as repre senting a tambourine, and the two per formed extravagant antics unknown to

Moore and Burgess.
On the night of which our history treats they were enacting the doings of Black Hercules. Johnny, as being the biggest boy among them, was voted to be Hercules himself; and by way of imitating that hero as closely as possible he tucked up his trousers to the knee, turned his jacket inside out displaying a Zebra lining, and armed himself with a huge stick covered with black to represent the club, and one of the Brother's cloaks by way of a lion's

In the midst of all Hardwin came in to show a bruised finger to the matron and stopped to look and laugh at the fun; "I say! you fellows, you ought to have an sudience; why don't you go and show yourselves to Miss Chase next

door ?" "Oh! five," cried Johnny, very proud of his Herculean appearance, "let's

Easter and St. Patrick's Day Post Cards

serenade her; come along-bring your banjo, Dick, and this stool will do for the tambourine," and grasping his club and snatching up the lid of a large saucepan by way of shield, Johnny led his little companions forth over the separating fence.

It was the terrible noise of these youthful seranaders—that had alarmed Miss Chase. Being unable to remem-ber at the moment any more appropriate melody, Johnny, putting himself into as tender an attitude as the saucepan lid and the club permitted, was exclaining aloud "On! George, tell me if you love me still!" while one of his supporters thrummed on the bottom of a cane chair for a barjo, another beat horribly on his tambourine stool, a third playing the while a Jew's harr. and a fourth discoursing barbarous music on a child's fiddle. In the midst of all the latch of the

or was lifted, and the venerable Mrs. Firm appeared. Johnny by advanced his shield, brandinstantly Herculean club in air, and began to crouch, to spring, to leap, and most fearful cries, in imitation ought of the war dance and the hoops of the native New Zea-s. Mrs. Firm, who had gone h many shocks in life but had lande ced such a sight before, turned, and catching her foot in the neve fell prone and lay groaning. s Chase only stricked feebl might have been tempted purs his warlike serenade to still lengths, had not Molly, ad lived as scullery-maid in a boys' chool, spatched up a broom with beaten down the club of Hercales, and driven the Gracleide in-gloriously over the palings. Johnny repented that he had pulled up his trousers, for he said feelingly after. wards that Molly's broom was prickly on the bare flesh. "George appar-ently," Jagers remarked, "as repre-sented by Molly, did not love him

still. Though on the night it was to the boys at least all fun, things looked somewhat graver on the following morning. Poor old Miss Chase was sadly shaken in such nervous power as age had left her, and Mrs. Firm, her self still trembling from her fright and fall, thought it her duty to lay the matter before Father McReady. boys were also up in arms on the sub-ject. The two old ladies had won the good will of the lads. They were kind, and indulgent to boyish weaknesses If balls got knocked over into their garden, as frequently happened, they were quickly thrown back again with omplaint; and the good creature submitted even to the mysterious dis appearance of their fruit with fewer complaints than might reasonably have been expected. Johnny found there-fore that his tricks, though the whole school laughed, were condemned as lowering the character of the school and rumors went round, and were no kept from Johnny's ears, of a possible flogging from Father McReady as soon as he had left the Infirmary, or failing this, the boys would make him " run the gauntlet." Neither prospect was cheerful, and in the retirement of the Infirmary Johnny's thoug to again turned upon escape from school.

THE ANNUNCIATION

TO BE CONTINUED.

The Feast of the Annunciation, which will be celebrated next Wednesday is one of the most gloriors festi-vals of the Church. It is also the commemoration of the most important event that ever took place in the world.

At the time of Adam's sin we all know that a Redeemer had been pro mised, who was to reopen the gates of heaven to the fallen race of man. During the long ages that intervened before the Angel Gabriel appeared to the Blessed Virgin, the expected of nations had been heralded by the pro phets and awaited by the children of Israel as the restorer of their nation the exception of the Jews, and only a small part of these, the peoples of the small part of these, the peoples of the world had become estrang d to God, and in their blindness had set up strange gods which they worshipped as the lawful and divine rulers of the world. As the nations had turned away from God so also had they de parted from the principles of justice and right-doing. The most repulsive crimes were made light of, so that in the course of time men were praised and held in honor, not according to the noble virtues which distinguish them from the mere animal, but in proportion to the measure by which they portion to the measure by which they outclassed their fellow-citizens in licentionness and rictors living. Even deities were set up as examples for the imitation of men, and were re ported to be endowed with all the vices that make even the demons horrible and detestable. To such depths had the nations fallen, and in such helplessne's and misery were the race of Adam toiling on the day when the angel came from heaven and announced to Mary that she was to be

the Mother of God.

The Blessed Trinity from its throne in heaven looking out over the world beheld the sad state into which man had fallen. The darkness that was spread over the earth, the onward march of the human race to perdition, the absolute sway with which the enemy of the children of Adam ruled over what had been intended as an earthly paradise, moved the God-head to pity and the time being rife for the coming of the Messiah, the Blessed Trinity decreed to send the Redeemer upon

But where upon earth was she to be found who was worthy of the sublime dignity of being the mother of God. Not in the palaces of the rich could she be found, for the women of rank were given up to the vanities of the world. But in a quiet secluded village of Judea, speken of by the outside world with contempt, the Blessed Trinity found a virgin praying and beseeching the heavens to open and to send down the Saviour that had been promised to redeem the world. And to Marv, ac cordingly, the Angel Gabriel was sent

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to announce that she was to become the

Mother of God. On the B'essed Virgin's answer depended the fate of the entire world Had she, not obedient to the will o God, refused to entertain the angel salutation the Second Person of the Blessed Trinity could not have become man; nor could the human race ever have been redeemed by Jesus Christ. But after Mary had become convinced of the nature of the angels message, ste bowed her head humbly, and said; Behold the handmaid of the Lord : be it done unto me according to thy word."

And from that moment the Second Person of the Blessed Trinity was con ceived by the power of the Holy Ghos in the womb of the Virgin Mary; and the word was made flesh

On the feast of the Annunciation, therefore, we celebrate the most im portant event that has ever taken place in the world. On this day was made a certainty that which from all eternity had been predicted and which had been promised from the time of the fall of Adam. While in the wise legis lation of the Church the feast of the Assumption is no longer a holy day of obligation, it is a great festival, never obligation, it is a great festival, hever-theless, and should be fittingly cele-brated by the faithful. On that day which marked the foundation of all her glories and triumphs, the Blessed Virgin will be most ready to dispense er favors. And the faithful will find no sweeter consolation than in prayng to the Blessed Virgin under most glorious of all her titles, "Mother of God."—Providence Visitor.

Manning and the Jesuits. Wilfrid Wilberforce relates a nev necdote of Father Bernard Vaughan S. J., and a good one. Father Vaughan had lectured, by request, to a gather ing of Nonconformist ministers, and his subject was, "Why I am a Jesuit." At the close of the lecture one of them asked him: "How is it, if the Society of Jesus is as you describe it, that Cardinal Manning disliked it so much.

"Well," replied Father Vaughan, as though sharing the perplexity of his questioner, 'I can only suppose that the explanation is this: Cardinal Manning belonged once as you do to a Protestant body and when he was constituent in his Protestant nature must have escaped the water."

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THE SACRAMENT OF MATRIMONY

CONCLUDED FROM PAGE FIVE. Christian. To the credit of our Catho Christian. To the credit of our Catholic Senators they do not take part in the granting of divorce, but every man who is worthy to be a citizen of this free country should do all in his power to have banished from the laws the vile thing called divorce. Coming nearer home, I regret that the thing discover in the sit words. to say that in this diocese, in the city of Windsor, there has been for years an unholy traffic carried on regarding marriage. American citizens rush over in hundreds each year to enter a secret marriage, and they rush back, and the next rush is often to the divorce court, so that they may be free to marry again. This unholy traffic is carried on under the cover of the laws of this fair Province and under the name of religion, and the marriage bond is scoffed at and the whole traffic is a disgrace to Windsor and to the Province d to Canada and to Christianity and

Marriage existed before the State, and is the foundation of the State, and to have a good country it is necessary to have good families. The State has the right to deal with the marriage contract in its civil effects, for instance, to regulate dowry, registra-tion, inheritance, guardianship, etc., and the securing of families in the possession of their property, but no State can touch the bond of marriage; for marriage, being one of the seven sacra-ments, it comes under the power of the Church, and while the Church cannot break the bond, she can and does make He fasted and prayed in the desert of stringent laws to protect the bond and Quarantania. Knowing the weaknesses thus protect the family and the Church and needs of fallen men He—the Singlet

Since marriage is a sacrament, since the bond can never be broken except by death, since a mistake is so dangerous, both for this world and the world the eyes, the concupience of the flesh to come, it surely follows that people entering that state of life should make proper preparation, and after entering should keep the advice of St Paul, "Husbands love your wives as Christ loved the Church."

Next Sunday evening we hope to continue the subject. And in the meantime let us pray that all who have married and all who intend to marry may be blessed by God and His Church. And let us keep before our minds the God hath joined together let no man put asunder."

How many unknown souls there are

A THOUGHT FOR SPRING

SELF-CONQUEST.

St. Albert Gazette. We, at this time of the year, ound the bark, the skin of our fruit

The wonderful universality of Shakespeare's wisdom is once more illus trated in his knowledge of the fruit growers' art here displayed, especially

when he points out that underlying principle of nature, the need of re-straint, correction and pruning, in all successful growth. The Catholic Church, the gardener of souls, makes use in the spiritual order of the same principle of restrictive discipline at this springtime of the year, when in Lent it calls upon its obedient children to do violence to their lower natures, to take the prun ing knife to the passions, to cut off in ordinate tendencies, so that by such correction and restraint they may se-

cure the more luxuriant growth of the higher powers of their spiritual beings. This is the secret of the Church's asceticism in her regulation of the dis-ciplinary seasons of Lent and Advent and Friday abstinence and by her em-ployed in her spiritual guidance in building up the Christian character to the growth of full spiritual manhood as exemplified in Christ, the Perfect

He it was "Who did all things well." and Who taught the Church this lesson of self-conquest, when for forty days less One—thus subjected Himself to the attempts of the evil spirit to those temptations that commonly assail poor, frail humanity—the concupiscence of and the pride of life—to encourage us by His example and victory to practise self-mastery by prayer and those dis ciplinary means which we call fasting, self-decial, abnegation mortification. and self restraint, if we, too, would be victorious in the spiritual combat.

The Church yearly renews, during the penitential season of Lent, the memory of Christ's lesson, and calls noon her children to practise more per And let us keep before our minds the feetly than at other times the ever ex words of the Divine Master, "What isting duty of self conquest. No man

the Elements of Healthy Blood

Chase's Nerve

tion of new, rich blood and the revitalizing of the whole human system.

System and Ward off Disease.

brings about natural and gradual restoration of health and strength. True, it is not in

any miraculous way, but by the only means which nature has provided for the forma-

Diseases of the Nerves, but also as a Restorative

After Fevers, La Grippe or Other Debilitating Dis-

eases, and as a Spring Medicine to Invigorate the

it would be difficult to imagine a treatment more admirably suited than this great medi-

ON THE PURITY AND RICHNESS OF THE

BLOOD, HEALTH AND EVEN LIFE DEPEND

When the blood of a healthy person is analyzed it

is found to contain various elements of Nature which

under proper conditions are derived from the food we eat. Unfortunately, however, by reason of vari-

ous forms of indigestion and because of the artificial

life we live, more especially in the winter season,

the blood becomes thin and watery and quite lacking

in the ingredients which go to create nerve force and

rich blood is composed, in an easily assimilated form,

By supplying these elements of Nature, of which

rebuild the wasted cells and tissues of the body.



self even in harmless and legitimate pleasures he will be less the man, less

As long as a fish has life it swims with its head against the current; as soon as it is dead it is carried headlong down the stream. So, too with men, in the strife for self-mastery. The fighters confront and surmount diffculties and temptations day by day; they grow stronger by exercise and be-come true men. The sluggards drift down the course of least resistance— like days feet

In the struggle for the prizes of life, the race is to the strenuous, so too the "kingdom of heaven suffers violence and the violent bear it away."-W. H.

MGR. O'HARE AND GOLDWIN SMITH.

Brooklyn, N. Y., Feb. 28. To the Editor of The Sun.

Sir: In your issue of the 23rd inst., Professor Goldwin Snith instead of re plying to the questions proposed to him by me and thus enlighten your readers upon his historical, philosophical and upon his historical, philosophical and theological view point to the Papacy and Catholicity, pays me the compli-ment of having treated him, "The Liy Heretic," "with tenderness and cour tesy," and then reiterates his oft made charges in a general, vague, undefined

I trust, sir, that this is the last time that I intrade upon your kindness to answer the learned historian. But this once I desire to state, that unless Professor Smith is willing to proceed in this discussion by the methods and laws which govern a discussion of this kind. and bentting the subject, it is a waste of time and abuse of your valuable space.

Whether or not the Jesuits were responsible for the Franco German war, is irrelevant, and has no bearing upon the question before your readers. Let Goldwin Smith state his view point or ideal of Catholicity, and let him com-pare its historical development with that idea and show wherein it has failed to substantiate its claims and forfeit its right to be heard by the human race to whom it makes its appeal. Let Pro-fessor Smith show wherein, in spite of what he calls the efforts of Papal autocracy, Catholicity does not represent Christianity, either in spirit or in

teaching.
On the other hand, if as he claims he is in sympathy with Catholicity and his only war is with the Papacy as an insti tution or with the improper (*) develop ment of that institution in the past, then let him untold a plan of a Catho lic ecclesiastical institution with a

in the world whom we shall one day see rich with the speils of victory they have gained moment by moment here! We must wait for our reward till we shall be at home in our Father's house. balance between the lower and the remain outside of the pale of the Catho-

higher self. But this self control is only attained by the one who is a fighter. He knows that if he over-indulges highest even in harmless and legitimate control is to deal with the subject intelligently and in a manner that will render

justice to all concerned.

If the learned Professor feels that this task is too much for mental strain in his age, or is disinclined to follow this programme upon personal grounds best known to himself, I will of course baye to abide by his decision, but I b liev; that I then will be entitled to ask him as I d) here and now, to desist from general attacks upon the Church. If he is unwilling or unable to answer hese questions then he should refrain from casting reflections upon a great institution whose essential life he is

Yours respectfully, PATRICK FRANCIS O'HARE.

The pure soul, which is now hidden from the eyes of the world, shall one day shine before the angels in the sunlight of eternity.

DIOCESE OF PETERBOROUGH.

A beautiful and touching ceremony was held on Saturday morning, in the Chapel of the Sacred Heart at Mount St. Joseph, Peterboro when two young ladies were received to o the community.

The reception marked the close of a retreat given by Rev. M. J. O'Brien, D.D., Chaplain of Mount St. Joseph, His Lordship, Right Rev. R. A IO'Connor, D. D., Bishop of Peterborough, affiliated, and was assisted by Rev. W. McCail Rector of S. Peter's Cathedral Rev. Dr. O Brien and Rev. P. J. McGuire, Pastor of D. wneyville.

wneyville.
The pretty chapel in white and go d was blaze with lights and presented an appearablaze with lights and presented an appearance quite in keeping with the festive occasion contrasting brightly with the dark robed discres of the assembled religious. The airar was beautifully decorated with feres and natural flowers white little predominating, being emblematic of the purity of the favored ones who we o ard anly desiring to become the Spouses of Him Who is the Spouse of Virgins Suitable music was exquisitely and devocionally rendered by the enoir of the community.

gins Saitable music was exquisitely and de voconally rendered by the color of the community.

The young ladies, viz., Miss Mary Emeria Gaden of St. John's. Newfoundiand, and Miss Annie Noonan of Munt Forest, Ont., present ed a charming appearance in their beautiful bridsh robes of silk organdie over white satin and their white vells and wreaths. Each carried a bouquet of white illies and madenhair fenn Their bright, happy countenances expressed more elequently than could any words the joy they experienced at bring privilexed to sat said the vanities of the world and to take upon themselves the sacred obligations of the religious state. They were about to enter upon their noviviate, and evidently deemed themselves most favored. Both these young ladies were in the world the favored children of fortune, and having enjayed every advantage of education and society, proved how strong was the leve of Christ in their pure souls, to thus enable them to despise worldly honors and riches, and to leave without regret a host of devoted friends to lead the humble life of the Sisters of St. Joseph.

The sacrifice made by Miss Gaden was more than ordinarly interesting, she being the only and idoliz d child of the most kind and indulg ent parents, who it was regretted were too far distant to share with her in person the joys of this eventful day.

His Lordship in his usual happy manner, and in the most touching and elequent terms, ad

upon her children to practise more perfectly than at other times the ever existing duty of self corquest. No man is a Christian who is not ready to follow the Master, thus "If any man will come after Me let him take up his cross daily and follow Me."

Faith teaches this duty and natural reason persuades to it. For he who rules himself is a king. He dominates his passions and is not their slave. He has peace in his soul because there is balance between the lower and the

blessed Lord in his hidden life, they were to advance in wisdom and grace before God and man and to strive to distinguish themselves in those virtues, characteristic of the Sisters of St. Joseph v.z., humility and charity.

At the close of the sermon His Lordship congratulated the two young ladies on being called to serve G d in the Community of the Sisters of St. Joseph. He dwell at some length on the great good effected by these moble women, for the glory of God and the salvari in of sculs in the numerous schools he spitals and orphanases under their care.

After the blessing of the habits and veils His Lordship questioned the candidates regarding the sien they were about to take. The answers were joyfully given. expressing the desire of their hearts to renounce the world and all its vain pleasures, and to be clorhed in the ho'y habit of the Sisters of St. Joseph.

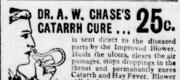
After the singing of the "Te Deum," the happy novices passed from the chapel to receive congratulations of the Sisters and their many friends.

We wish them every blessing in their new life and trust that many other young laddes may be called to follow their example.

GOOD NIGHT.

Written for The Freeman's Journal. Good night, and may God's angels keep A loving vigil o'er thy sleep! And in thy dreams may His sweet face Thy saddened spirit fill with grace.

May morning's sun up in thes break In sanctity; and thus awake With anxious heart to see Him when Thy lips shall breath the last "Amen" Rev. P. T. O'REILLY.



Easter Weddings—We have just received from Germany a large quantity of white Floral Bells that were bought to sell at \$1.00 each. While they last we are going to sell them at 50c each; small white Bells at 5 cents Weill return your money into satisfied. Easter Lities, 50c, a dozen; Fleur da Lis, 50c, a dozen; Easter Lity Vines, 1 yard long, \$1.50 a dozen yards. Write at once.—THE BRANTFORD ARTIFICIAL FLOWER CO. Box 45, BRANTFORD ONT.

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DEATH OF A GREAT PRIEST.

DEATH OF A GREAT PRIEST.

St. Anne's Convent.
Alderney Channel Islands.
February 15:b, 1998.

With serrowful regre: we inform father James B. own's many friends that he p ss d away at midnight on Sunday. F-orusty the His end was peace—a fitting term intion to a life of strenuous and self-acrificing devotion to the cause of our Lord Jesus Chrit.

The Voice, of which he was the Editor, ends with him; the number issued in January must be the last. No one could take his pace in the hearts of its numerous readers.

Had God's will permit ed, he would have ceiebrated the Golden Jublice of his priest-hood in May next. In the last number of the Voice reade a and f lends wereinvited to send contributions have reached us and also event by having Masses said for his intentions and making him a present of money. Some of the wood propose to employ all mines that have reached or may reach us (whether for the projected Jublice or for the Voice) in having Masses said for his intentions asvertal advance subscriptions for the Voice.

We now propose to employ all mines that have reached or may reach us (whether for the projected Jublice or for the Voice) in having Masses said for his replaced in sowel during his life will make no objection to this proposal, but that they will generously add us to substitute for his Jublice a real and lasting help to his soul. This help is a life more in edde because though he did good work in the diocese of Portsmouth, he was never sfill tated thereto and thus has no behalf of his friends and substitibre to force have one claim to the Masses which every priest in the South of England would otherwise have offered for him.

We have carefully ascertaired what Masses Fither Brown had pledged himself to say on behalf of his friends and substribers be for he was aken ill. He kept a record of them, and it shall be our duty to see that all his obligations are fulfilled. The Rev. G. C. Bailey, varish priest of Alderney, is now saying the Novana of Masses promised to subscribers of the Voice.

We did our be

Canno rover from the neighbouring island of Guernsey to assist our parish priest in this last labour of love.

Pray always for your faithful friend and counsellor. Though he devoted his last years to this isolated little spot of the Lord's Vineyard, bis heart was ever with those among whom his life's best work was done.

The Sister Superioress.

MOTHER MARY CLARE.

HEALY,—On Feb 19 1908, at the residence of her son-in-law, Mr. Michael Crowley, Kin-kora, Oat, Mrs. Mary Healy widow of the late Michael Healy, aged ninety years. May her soul rest in peace!

NEW BOOKS.

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There is not an organ in the human body, or, for that matter, a cell or tissue, but must be benefited by this treatment, as it is carried by the blood through all its channe's of circulation. Weakness, fatigue, irregularity of action, must everywhere disapr before the vigor and vitality instilled by Dr. Chase's Nerve Food. Not that it is in sense a cure-all, but because of its extraordinary influence through the mediums of culation of the blood and the various branches and fibres of the nervous system.