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Catholic Record ONDON, CANADA

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The

Catholic Record.

VOLUME XXXI.

Da Fightin' Irishman. Irishman he mak' me seeck ! He ees gat excite' so queeck,
An' so queeck for fightin', too.
An', baysides, you nevva know
How you gona please heem. So
W'ata deuce you gona do?

W'en I work een tranch wan day W'en I work een tranen wan day Irish boss he com' an' say: Evra wan een deesa traneh, I no care eef he ees Franch, Anglaice, Dago, Dootch or w'at Evra wan he musta got Leetla pieca green to show For da San Patricio. Dees ees Irish feasta day, Coon'gat som' green!" he say Dees ees that green!' he
"An' eef you no do eet, too,
I gon' poncha head on you!'
So I gat som' green to show
For da San Patricio.

Bimeby, nudder Irishman He ces com' where I am stan', An' he growl at me an' say : "W'at you wearin' dat for, eh? Mebbe so you theenk you be Gooda Irishman like me. Green ees jus' for Irishman, No for dumba Dago man! Tak' eet off!' he say, an', my! e ees ponch me een da eye

Irishman he mak' me seeck ! He ees gat excite so queeck, An' so queeck for fightin', too, An', baysides, you nevva know How you gonna please heem.

THE CATHOLIC LAYMAN.

HIS OPPORTUNITY AND HIS DUTY. The address delivered by Mr. P. Sars-Aeld Cunniff of Watertown before the recent Middlesex county convention of Catholic Federations, deserves a wide circulation. It emphasizes the fact that

the forces of ignorance, intolerance and irreligion, united in all the essential things which make good morals and good

nette—who carried the light of the cospet through the trackless forests and lown unnavigated rivers to the heathen savages, through all the vicissitudes of colonial days and the later dark days of intolerance and bigotry down to our own times, the Catholic priests and the Cath-olic sisterhoods and the Catholic Bishops have gone on building monuments to their zeal and God's glory in the shape ehurches and schools and hospitals and asylums, and they have preserved for us the faith which is our inheritance

history in other lands, so in this land, the seed thrived most where persecution was greatest. The world has grown more tolerant to-day. Public opinion in any part of this land would not now sanction the burning of a convent or the murflerous assault upon a gentle priest, whose saintliness was his only crime.

THE DANGER OF TO-DAY.

But in this very tolerance, in the easy loves the institutions of his country.

whose saintliness was his only crime.

THE DANGER OF TO-DAY.

But in this very tolerance, in the easy ladifference towards every form of religious belief which is more or less prevents. alent to-day, lurks the serpent whose fangs carry the poison which is death to the faith that is not well rooted or too carefully pursed and tended.

To assist in beating off that sinuous

monster, to be the strong arm of the Church Militant, upholding the hands of her clergy, supplementing and strengthening their work, principally by correctness of living and the force of god example, reaching where the voice or the presence of the priest could not provide the property of the pro penetrate—that is the opportunity, the daty, the privilege of the Catholic laymen, and it is to the development of that thought briefly that I want to direct

The influence of the Catholic layman! Who shall measure or bound it? In the schools, in the workshops, in the business world, in the professions, in public life—wherever men meet and fraternize, wherever a responsibility is theirs—there the religion they profess or should profess, is on trial with them, whether they realize it or not, and upon their bearing and behavior the verdict is reached and the judgment rendered for or against the Church. It is surely a tremendous repossibility, but what a magnificent

porsibility; How do we bear the re
possibility? What use do we make of

me opportunity?

WORR EXPROTED FROM CATHOLICS.

LONDON, ONTARIO, SATURDAY MARCH 13, 1909.

clear of many a treacherous bargain which one less sternly schooled might enjoy the profits of without reproach from his conscience?

But how serene the mind of the Catholic business man, who, without surrendering for a single moment any hon-orable advantage, yet steers the straight course, and if he has chosen that calling for which his talents most fit him, acquires a considerable success, even asured as the world measures success.

His less scrupulous neighbor may pos-sess more of the rewards of toil figured in dollars and cents, but has he equivalent also in peace of mind and conscience? What of the Catholic lawyer and the Catholic doctor? How boundless are their opportunities. While rendering

service of the very highest character with acumen and discretion and learn-ing that has no need to take inferior place to any in their own profession, do they not bring to the performance of their tasks a more exacting philosophy, an ideal of duty and a more intimate ap-preciation of the wants and needs, as well as the dangers and pitfalls, who have beset their people?

What bright encomiums for themselves and what telling victories for the faith cannot such men achieve daily? But on the other hand, what scandal and disgrace and ruin—professional and fin-ancial—does the unprincipled lawyer or ancial—does the imprincipled awayer of the conscienceless physician—Catholic perhaps in name, but pagan in every-thing else, bring upon himself, upon the race from which he sprang and upon the Church of which he is so traitorous a

Catholic Federations present a splendid field for the Catholic layman and afford him a rostrum from which to deliver his message. Mr. Cunnift took for his subject. The Catholic Layman—His Opportunity, if he but make the proper use of it. Like a man alone on the hill-top, every glass is levelled at him. If he but incline his head this way or that them. He said:

One of the primary objects of the Federation of Catholic Societies, as I molecular in the said in The Catholic in public life—what a emderstand it, is to build up in this country a loyal, vigorous, intelligent body of men and women—Catholics in fact as well as in name, helpful to each other, presenting a solid front against at his feet. What would be regarded as simple mistakes of judgment in others may be looked upon as high crimes and misdemeanors in him. Praise, if it be things which make good morals and good citizenship.

The Catholic Church in this country has never wanted for prelates and priests, both good and great. Their zeal, their piety, their wisdom and their sacrifices are a part—and a very large part—of the history of this continent from the begining.

From the days of those hardy pioneers, both of civilization and religion—the saintly Joliet and the no less pious Marquette—who carried the light of the gospet through the trackless forests and grown are not always theirs. conclusions are not always theirs.

conclusions are not always theirs.

THE TRUE MEASURE OF EFFICIENCY.

Nor should his efficiency be measured by the number of choice plums that he can pluck from the public service for his intimates, but rather by his ability to bring about legislation that will be fair, that will make it impossible for men to be discriminated against because of their religion, but will obtain for them every right to which they are entitled and every privilege and asylums, and they have preserved for us the faith which is our inheritance and our hope.

They were men of stout hearts and of stardy faith—those pioneers—priests and people, and the seed which they sowed is deeply and firmly rooted.

As in the early ages of the Church's history in other lands, so in this land, the seed thrived most where persecution the seed thrived most where persecution will obtain for them every right to which they are entitled and every privilege which others enjoyed from the Government—whether it be manicipal, state or national; that will see to it that the Catholic portion of the community shall have its proper voice in Public schools; that will see that Catholic books and

loves the institutions of his country.

The man who has been elevated to a position of public trust, who has been vested with power by his confiding fellow - citizens; what of him if he betray that trust or abuse that power, or prostitute his talents to ignoble ends? Can any judgment be too stem for such a man can any purpositions.

ishment be too severe?
THE CHURCH'S MANTLE NOT TO BE USEI FOR SELFISH ENDS.

Beware of him wno to win success for himself—personal, professional, political or social—wraps the garment of his religion about him and loudly proclaims his undying allegiance to it and his un-faltering championship of it. Spread the mantle of charity over his professions and protestations, but let his acts speak for his sincerity. Many sins have been committed in the name of religion and many men have lifted themselves and many men have litted themselves into public places by a false claim to the Catholic Church, membership, and so by their acts have brought contumely on the Church graphs their acts are properly to the church graphs and their acts are properly to the church graphs and their acts are properly to the church graphs and their acts are properly to the church graphs and their acts are properly to the church graphs and their acts are properly to the church graphs and their acts are properly to the church graphs and their acts are properly to the church graphs and their acts are properly to the church graphs and the church graphs are properly to the church graphs and the church graphs are properly to the church graphs and the church graphs are properly to the church graphs and the church graphs are properly to the church graphs and the church graphs are properly to the church graphs and the church graphs are properly to the church graphs and the church graphs are properly to the church graphs and the church graphs are properly to the church graphs and the church graphs are properly to the church graphs are properly to the church graphs are properly to the church graphs and the church graphs are properly to the church graphs are properly to the church graphs and the church graphs are properly to the church graphs are p on the Church, when their careers actually reeked with those things against which she stands and has always stood. Such men deserve to be branded, besides being dethroned from their high places. and the Church purged of their false claims. Happily these cases are not too frequent, but when they do crop out

frequent, but when they do crop out they should meet with the condemnation they deserve.

But whether in public office or in But whether in public office or in private life, do not make the mistake, so often made by many of us, of assuming the suggestion is not entirely unwelcome to us.

But whether in public office or in private life, do not make the mistake, so often made by many of us, of assuming that we are inferior to the so-called in the suggestion is not entirely unwelcome to us.

But whether in public office or in public office or in the life, do not make the mistake, so often made by many of us, of assuming that we are inferior to the so-called in the suggestion is not entirely unwelcome here a little in advance of our own. There is no such thing, that God, in this country as an aristochark God, in this country as an aristochark graph of the suggestion is not entirely unwelcome here a little in advance of our own. There is no such thing, that we are inferior to the so-called in the suggestion is not entirely unwelcome here a little in advance of our own. There is no such thing, that we are inferior to the so-called in the suggestion is not entirely unwelcome to us.

the simple homely virtue of fidelity adorn and elevate.

In the business world where men buy and barter for each other's goods, does not the Catholic layman occupy a conspicuous position? Does not his Christian training and influence steer him clear of many a transhorus lawreit of the control of the contr

tion of Catholic Societies, then, to take counsel together of our needs, to be watchful of our opportunities, to be watchful of our opportunities, to be zealous of our rights. Let us strive at all times to better our condition, what-

ever it may be; let us, as far as possible by the judicious reading of good Cath-olic books and Catholic newspapers, and in every other possible way seek for and obtain a better knowledge of the principles of our religion and the history of the Church, and so be able to re-fute the calumnies that are repeated against it, and we will have done much to realize the aim and purpose of this Federation.—Boston Pilot.

WRONG IDEALS AND TRAINING.

FATHER DOWLING FINDS THESE AT THE BOTTOM OF SOCIAL UNREST AND DESPERATE CRIMES—EDUCATION MUST

Recently a desperate character, named Garnett, attempted to extort a large sum of money from a wealthy resident of Kansas City by threatening cigar, while you sit with bare feet on him in his home with a dynamite bomb.

Dowling to inquire: "Why are these things happening in the midst of American civilization?" In a letter to

good things of life are the only prizes worth seeking, then deprive him of what constitutes his whole happiness; let him imbibe the notion that he is as good as any other man; that he is as good as any other man; that he has as much right to the possession and enjoyment of wealth as the legitimate owner of vast properties, and that he is unjustly deprived of his fair share, because all property is theft; take away from him the sobering thought of future retribution, and even the hazy and retribution, and even the hazy and elementary ideas of right and wrong so outrageously perverted by evil-minded men; and what wholesome results can we expect? Yet who will deny that these are precisely the conditions con-fronting budding manhood at its first contact with actual life?

FALSE IDEAS.
The neophyte in business is tormented with the desire to get rich quick, at any with the desire to get rich quick, at any cost; the successful who have acquired wealth, even by questionable means, are continually put before him as ideals. He is not content to await the gradual accumulation resulting from intelligence, industry, nationee and self-denial; he accumulation resulting from intelligence, industry, patience and self-denial; he must have at once all the good things he sees others enjoy. He loses the perspective of mine and thine; he becomes in germ an anarchist, whose whole stock in trade is the persuasion that the rights of preparty and life should be ignored. of property and life should be ignored in the effort to reduce all to the dead in the effort to reduce all to the dead level of equal possession. Schooled at an early day in the ethics of unlawful acquisition, he looks upon manual labor as a degradation; he believes himself entitled to a life of pleasure without toil, utterly selfish and a conscious self-seeker, he cares nothing about the rights and happiness of others, little about their keenest sorrows and grief. Under the guardianship of unprincipled fellow-workers, he soon learns to disregard con-science as a wise and safe monitor, its admonitions as anything more than un

admonitions as anything more than uncleauly scruples.

Many with whom he associates look upon dishonesty, trickery and deceit as subjects of regret only as far as they are discovered and punished. The well-conned lessons of everyday life satisfy him that ruined homes, blighted lives, broken hearts, distress of fa nilies and wreck of hopes are but stepping stones to ambition; that for wealth and pleasure any man would be justified in walking along the brink of hell. Convictions are nothing, affections are nothing; all are nothing, affections are nothing; all must suffer the fever of acquisition; the sacred thirst for gold is unquenchable.

SOUND CODE OF ETHICS NEEDED.

It is important for those who posses anything, be it little or much to recognize that a man devoid of moral principles or actuated by destructive ones, is an unsafe man; that a hungry man is a dangerous man; and to see to it that a sound code of ethics be within reach and that men do not go hungry. Now we know for a fact that there are plenty of unsafe men at large and plenty of hungry men; and families hungry through no fault of their own. We must recognize, too, that for many, employment means the difference between prosperity and want. Yet we know that thousands are unable to find em-ployment, though they have no idea where the rent and the next meal are to

Come from.

Those who value their safety and possessions have most incentive for re-

brawn is the chief requirement, does not that is tolerated is that which we build moving the menance of idleness. Men

Without in the least condoning the desperation which results in lawlessness, we can understand its genesis; and if we love our kind as well as ourselves we must study the problems of actual life

out employment are those who ask the troublesome question, why? and in whose mouth it acquires a terrible emphasis. It is easy to say in fine language that the poor are as much interested as the rich in maintaining public order, and this alone, without invoking any principles of justice and morality principles of principles of the control o imposing any stress on the essential virtues of Christianity, should suffice to make them respect existing guarantees of social well being.

DANGEROUS CONTRASTS.
But you do not catch the difficulty.
This man wants to exchange places with you. He does not care to argue; he is only asking once more the troublesome question, why? Why should he not sit back, absorbed in the luxury of a 25 cent eigar, while you sit with bare feet on the floor of a hovel, thinking where you After a desperate struggle the man was overpowered and handed over to the prospects for a meal? He wants to authorities.

The incident moved Rev. M. P.

Dowling to inquire: "Why are these things happening in the midst of the shalling out water for \$1.50 a day, and why he should not be on the curb stone things happening in the midst of the shalling with his follows and ordering the shall be shall not be on the curb stone than the shall not be shall not be on the curb stone than the shall not be shall not be on the curb stone than the shall not be shall not be on the curb stone than the shall not be sh

the Journal he says:

The recent holdup, which has caused respectability to gasp with astonishment, and good citizenship to feel less secure of its foundation, suggests the

secure of its foundation, suggests the propriety of seeking the cause of such desperate deeds. With deep sympathy for the outraged family, I venture to offer a few reflections which, in my opinion, touch the tap-root of lawlessness. Brutal and cold-blooded plots like that of the desperado Garnect are to be deplored not only because they bring undeserved anguish to many a heart and jeopardize the lives of the innocent, but more so because they uncover a vast social danger which has to some extent escaped the notice of many possessors of wealth.

Such lawless acts are the natural sequence of the education, ideals and environment of the ordinary man of to-day. Teach him that the material good things of life are the only prize. But do you not see that he gambies at a high stake, and there are hundreds of thousands like him? He realizes that many of his fellows will suffer; he may himself be unfortunate enough to be caught, but he can hardly be worse off

thim he is. WHEN THE TEMPTER COMES. Put him into prison; it is not much worse than his usual condition. Give worse than his usual condition. Give him prison fare; it is as good as his ordinary diet. Deprive him of his lib-erty; he was never anything else but a slave of toil. Fling upon his shoulders the convict's garb; it is as good as he has been accustomed to.

that Government should concern itself more with providing work for the unemployed and food for the hungry, without neglecting to recognize and minister to the moral side of man's nature. To pre-vent deeds, the intellect and heart of man must be reached; his soul must be

CONGREGATIONAL SINGING.

THE LACK OF PRAISE IN MODERN CATH-OLIC WORSHIP. Mr. Dudley Baxter, B. A., makes an opeal for more congregational singing Catholic churches-the primary ob

ject of the Holy Father's reform of Church music — on the suggestive ground that modern lay Catholics are glecting the duty of praise in their Speaking very broadly, he writes, our orship of God. opular devotions seem to be almost enirely adoration or intercession; further, when we have obtained what we wanted,

do we render proportionate thanks or

for as long a period as the previous petitions? Again, how many lay-folk assist in offering Mass as the sublime act of human praise—indeed its supreme sacrificial action is probably sometimes re-garded less than the Sacramental Pres-ence entailed. Moreover one has even heard of half-instructed persons who prefer the beautiful rite of Benediction to the Holy Sacrifice itself—primarily, no doubt, because they can sing at the former service and not at the latter as

until the miserable era of so-called Reformation and semi-pagan Renaissance, Catholic lay worship was principally composed of praise, itself the delight of Paradise; our faithful fore-fathers themselves at High Mass sang the latters themselves at High Mass sang the latter than the copies were scarce because it was before the invention of the printing press and the production of a copy engagement of the production of a copy engagement of the production of the printing press and the production of a copy engagement of the production of the printing press and the production of a copy engagement of the production of the printing pressure that the copies were scarce because it is a production of the printing pressure that the copies were scarce because it is a printing pressure that the copies were scarce bea fathers themselves at High Mass sang the "Gloria in excelsis" and the 'Sanctus," etc., while portions of the Divine Office appear to have been the rule in all parish churches—"Matins, Mass, and Even-song."

press and the production of a copy entailed a vast and painstaking amount of labor. For this reason it was generally chained to the pulpit, and this fact gave rise to another Protestant fable concerning the "chained Bible."

Now the sung Mass usually is merely a choral "performance"—sometimes even that small minority who sing to God are not all Catholics—while the congregation mostly only listen, very often with tortured feelings, too! As for the Divine Office—again speaking broadly—we Catholic laity may be said to have almost lost it.

Latin has almost ceased to be a "con must study the problems of actual life sympathetically and effectively. We must get at the root of the evil, seek the real cause of social disorder.

The hungry man and the man without employment are those who ask the troublesome question, why? and in whose mouth it acquires a terrible emphasis. It is easy to say in fine language, that

However, unfortunately, the present tendency seems to be towards "popular devotions," which are mainly intercession and not praise, while the historic glories of the Breviary—that veritable glories of the Breviary—that veritable "opus Dei"—remain practically a sealed clerical book. We may note that, while Anglicans do not possess the Mass itself, they do far more utilize large portions of the Divine Office than we lay

Thank God, now the Pope himself has not only urged but also ordained a grad-ual restoration of congregational singing, though unfortunately the clergy not seem to have yet fully realized this truly Apostolic injunction or are deter-red by initial difficulties due to its long disuse. Those Catholics who have never heard an entire congregation never heard an entire congregation singing at Mass would be profoundly impressed and agreeably surprised at this real popular worship. Thus Father Benson recently described in the Ameri-can Ave Maria the thrilling effect of an out-door Pontileal High Mass at Lourdes during the national pilgrimage, chanted in plain song by the assembled thousands, and in Latin, too: we may thousands, and in Latin, too; we may note that Brittany, where this ancient custom, so stimulating to personal zeal, still chiefly survives is also the most Catholic part of France.

Again, the writer can never forget his emotion one Easter Day upon hear-ing the "People's Mass" at Cologne Cathedral, crowded to the doors mainly y men; this is a Low Mass with semi liturgical hymns in the vernacular very popular throughout the Catholic parts f Germany and in Austria, too, I be-

I understand that happily the new Cardinal Primate of Belgium is vigorously promoting congregational singing there and that in Catholic Canada the people themselves sing the Mass in people themselves sing the Mass in people themselves of the Mass in people themsel I understand that happily the new

From the New Testament we know how our Lord Himself and His disciples how our Lord Himself and Instance, sang hymns, how the Apostles did the same "in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord, giving thanks always for all things" (St. ing thanks always for all things" (St. Paul, Ep. to the Ephesians, v:15-20). Even when, after a severe scourging, chained in prison, "at midnight, Paul and Silas praying, praised God" (the

Acts, xvi:25.) The persecuted early Church sang during the celebration of the Divine Mysteries; in the ages of faith people shoulders the convicts gare; it is as good as he has been accustomed to. That is the way the desperate man reasons. While he is in a rebellious mood against man and God, a tempter comes and says to him?: "Imbeeile, coward, fool; why have vou allowed yourself to be stripped; what prevents you from recovering what you have lost; what are you afraid of; you can lose nothing but your chains?" With such advice ringing in his ears, what is to be expected of the disinherited of fortune, who has no hope or fear to check him, no moral law to guide him, no religion to comfort him, no God to fold him to His compassionate heart? Someone has said that the art of government is to keep down the arrogance of the full stomach and the rebellion of the empty stomach. While not prepared to accept this dictum, I do not believe that Government should concern itself.

The persectited early Charler said during the celebration of the Divine Marysteries; in the ages of faith people all joined in this same plain-song, now being restored by Rome to its pristine doubt or derision or decimation played their respective havoc, all Catholics of mutely listening or praying too often so selfishly. A liyely faith, an exultant hope, wants to "rejoice always," especially mid the world's sorrows and trials; a grateful "charity" longs to chant its love for the God "Who is Love" — sursum corda!—a foretaste of heaven itself. "Go ye into His gates with praise and into His courts with hymns, and give glory to Him. Praise ye His name, for the Lord is sweet" (Psalm weith prayiding work for the unem-

HISTORICAL VIEW.

Dr. L. B. Evans, Professor of History in Tuft's College, gave an address recently in a Boston church on recently in a Boston church on John Wycliff. Among other statements which he made was one which has long since been relegated to the limbo of exploded fables, namely, that John Wycliff made the first English transla-

tion of the Bible.

This has been, of course, a cherished Protestant writers, but its ath has long since been disproved by the eminent English historian, Gasquet, who devotes a volume of his oasquet, who devotes a volume of his works to this subject. He has gone very minutely into all the details of this subject, and has given a thorough investigation of the grounds upon which this claim has been sustained, and he has found that such a contention is without the warrant of facts.

Real scholars have long since laid iside this Wycliffian fable, but as nappens in so many other instances, it takes many years before scholarship on of the water becomes sufficienlightened to distinguish ben old prejudices and new historical

This persistence in clinging to hoary despite the advance of modern ssearch, emphasizes the injury which rejudice has worked to genuine historest study. The fact is that the old cal study. The fact is that the old larglish Bible was found in the parish hurches of England long before John Wycliff was born. It was read and com-mented upon on the Sundays and feast days to the assembled people. It is true that the copies were scarce because it was before the invention of the printing

1586

We have no desire to follow Dr. Evans in the long series of mis-state-ments with which his lecture abounded. We only wish to say that it is pitiful to put forth such jaundiced views about the facts of history, and to regard them as having an historical value. This is not true history. It is simply the parrot-like reiteration of puerile bigotries, the groundlessness of which have long since been exposed by accurate historical students. Such a presentation of history may convince the credittion of history may convince the credu-lous, but it will scarcely influence those who have read the genuine records and have long since passed beyond the region of fabulous speculation in which Dr. Evans is still content to live.— Boston Pilot.

BISHOP KEANE ON NON-CATHOLICS.

COURSE OF SERMONS BY BISHOP KEANS IN DENVER AUDITORIUM.

Bishop Keane of Cheyenne, Wyoming, last week conducted a mission for non Catholics in the great auditorium of Denver under the auspices of the Knights of Columbus. He preached a series of sermons for the whole week, and the whole population of the city crowded to hear him. The lectures received very favorable comment from the press, which was unanimous in praise of the preacher. The mission was announced by the Knights of Columbus as a movement against agnosticism, and all the ministers and non-Catholic congrega-

ministers and non-Catholic congrega-tions were asked to co-operate. Bishop Keane's lectures dealt with the fundamental truths of Christianity. They were a clear exposition of Catholic principles, and were non-controver-sial in character. After the lecture the Bishop was beseiged with questions or Catholic doctrine, and his answers were a feature of the mission. The number of questions asked showed the interest aroused among his hearers. The mission was very successful, and produced a deep impression upon the whole com-

CATHOLIC NOTES.

Lady Muriel Watkins, the only daughter of the Earl of Lindsay, has been received into the Church over in

Mexico, is the magnificences of the old church architecture.

Archbishop Ryan of Philadelphia was seventy-eight years old last Saturday. One of the first congratulatory messages received by the venerable prelate was one from Pope Piux X., which read as follows: Blessings and felicitations." The Holy Father has elevated Mrs.

of the late wealthy chemist of Philadel-phia, to the rank of Papal Countess in recognition of her many benefactions. She is a convert. An altar to the memory of the matchless orator, Father Tom Burke, was recently blessed in the Dominican

The loval Irish

Penfield of Philadelphia, the daughter

church in Galway. The loyal Irish throughout the world contributed generously to this memorial of their gifted At the great age of eighty-five the passed away two weeks ago, at Mill-town Park, Dublin, a famous Jesuit preacher and missioner, Rev. William Kelly. He was one of three brothers who were distinguished members of the

Society of Jesus. Daniel and James Rankin, the fourteen-year-old twin sons of Mr. and Mrs. Roland Rankins, of New Orleans, left their home on January 14 for Washing BIGOTRY A HINDRANCE TO TRUE Marist seminary and study for the

priesthood. Seventy-four converts to the Church. the largest number ever converted at one time at St. Peter's Church, Jersey City, were publicly confirmed in the Church Sunday morning, Jan. 24, by Right Rev. John J. O'Connor, Bishop of the Newark Catholic diocese.

Upon his retirement as head of the Peoria diocese Right Rev. John Lancaster Spalding will be pre-sented with a handsome residence by the priests of the diocese. These, numbering one hundred and seventynine, have subscribed \$ 20,000 for the erection of the house, the contract for which has just been awarded.

Rev. Telesphorus de Masini, S. J., who died the other day at St. Ignatius', San Francisco, was one of the best known Jesuits on the Pacific Coast. Born in San Remo, Italy, in 1823, he was eighty-six years old at the time of his death and had been seventy years in the Society of Jesus. Before coming to California, in 1868, he taught philosophy to Cardinal Gotti in Genoa. A statue of Father Corby in the act

of giving a general absolution to the soldiers of General Hancock on July 2, 1863, is to be erected on the battlefield of Gettysburg. It will be a reminder of the fidelity, services and patriotism of all the Catholic chaplains who were with the armies in the Civil war. They were men of God, intent on the salvation of

Under the presidency of the Right Rev. Dr. Casartelli, Bishop of Salford, England, a Catholic School of Social science has been established at Manchester. The purpose of this school is to impart information on social and economic questions and to equip the Catholics of England to meet modern problems. The new school will work along lines similar to those which woa success for the German Center party.

THE SCOTTISH CHIEFS; THE LIFE OF SIR WILLIAM WALLACE

BY MISS JANE PORTER.

CHAPTER XXXI. CONTINUED. "Burthen not my name, rash young bolonging to your own mad ambition.
Who disturbed the peace in which Scotland reposed after the battle of Dunbar,
but William Wallace? Who raised the
country in arms, but William Wallace?
Who stole from me, my, histhesicht, and Who stole from me my birthright, and fastened the people's love on himself, but William Wallace? Who affected to rewilliam wallace? Who affected to repel a crown, that he might the more certainly fix it on his head, but William Wallace? And who dares now taunt me with his errors and mishaps, but the same traitor to his lawful sovereign?"

"Shall I answer thee, Lord of Carrick," replied Wallace, "with a similar appeal? Who, when the Southron tyrant preferred a false claim to the supremacy of this realm, did all in his power to make a free people aloves? wer to make a free people slaves? no, when the brand of cruelty swept om from shore to shore, lay in dolent in the usurper's court, and heard of those oppressions without a sigh? Who, horror on horror! brought an into his own inheritance, his brethren, and to lay it desolate be-fore his mortal foe? Thy heart will tell thee, Bruce, who is this man; and if honor yet remain in that iron region, thou wilt not disbelieve the of an honest Scot, who declares that it was to save them whom thou didst abandon that he appeared in the armies of Scotland. It was to supply the place of thy desertion that he assumed the role with which a grateful people, rescued from bondage, invested

Bold chieftain !" exclaimed Bruce " is it thus you continue to brave your offended prince? But in pity to your youth—in admiration of your prowess— I would expostulate with you; I would even deign to tell you that, in granting the supremacy of Edward, the royal Bruce submits not to the mere wish despot, but to the necessity of the times. This is not an era of so great loyalty, that any sovereign may venture to con such an imperial arm as Edward's. Can rational discrimination united with the valor you possess, and you not perceive the unequal contest between a weak state, deprived of its head and agitated by intestine commotions, and a mighty nation, conducted by the ablest and most martial monarch his age? If the love of your country be indeed your motive for perseverance your obstinacy tends only to lengthen her misery; but it, as I believe is the ease, you carry your views to private aggrandizement, reflect on their probable issue. Should Edward, by a miracle, withdraw his armies, and an intoxicated people elevate their minion to the throze, the lords of Scotland would reject the bold invasion, and, with the noble vengeance of insulted greatness, hurl from his height the proud usurper of their rights and mine.

"To usurp any man's rights, and, least of all, my king's," replied Wallace, "never came within the range of my Though lowly born, Lord Carrick, I am not so base as to require assumption to give me dignity. I saw my country made a garrison of Edward. I beheld the people outraged in every relation that is dear to man. heard their cry? Where was Bruce? Where the nobles of Scotland, that none arose to extinguish her burning villages to shelter the mother and her child, to rescue purity from violation, to defend the bleeding father and his through the land; but none appeared The hand of violence fell on The wife of my own bosom wa stabbed to the heart by a magistrate of the usurper! I then drew my sword. I took pity on those who suffered, as I had suffered. I espoused their cause, and never will forsake it till life forsake me. Therefore I became the champion of Scotland, Lord of Carrick; and blame not my ambition, but rather supineness of the nobility, and chiefly yourself—you who, uniting personal merit to dignity of decent, had deserted the post which both nature stabbed to the heart by a magistrate of serted the post which both nature and circumstances called upon you to occupy. Had the Scots, from the time of Baliol's abdication, possessed such a leader as yourself (for what is the necessity of the times, but the pusillanimity of those who contend with Edward? by your valor and their union, you must have surmounted every difficulty under which we struggle, and have closed the contest with success and honor. It may not be too late to rescue Scotland, for-swear the tyrant who has cajoled you to this abandonment of your country, and resolve to be her deliverer. The bravest of the Scots are ready to acknowledge you their lord. Exchange, then, a base vassalage for freedom and a throne. Awake to yourself, noble Heaven itself cannot set a more glorious prize before the eyes of or ambition than to join in one object the acquisition of royalty the maintenance of national independ ence! For myself, as I am well convinced that the real welfare of my country can never subsist with the sacrifice of her liberties, I am deter mined, as far as in me lies, to prolong not her miseries, but her integrity, by preserving her from the contamination of slavery; but, should fate decree her that power which knows the vice and horrors which accompany a tyrant's reign terminate the existence of a people who can no longer preserve their lives but by receiving laws from

usurpation. The truth of these sentiments struck the mind of Bruce with the force of conviction. He secretly repented of all that he had done; but, too proud to acknowledge so much, he briefly ans-wered: "Wallace, your words have wered: "Wallace, your words have made an impression on me, that may one day still more brighten the glory of your fame. Be silent respecting this confidence; be faithful to the principles you have declared; and, ere long, you shall hear royally of Bruce." As he spoke, he turned away. Wallace stood

wrought with gold, with golden sandals on his feet, and a helmet of the same metal on his head, crested with white feathers. The moment the eye of Walfeathers. The moment the eye of lace fell on him, the stranger himself on one knee before him, with se oble a grace that the chief was lost in vonder. The youth, after an agitated wonder. pause, bowing his head, exclaimed pardon this intrusion, bravest of men come to offer you my heart, my life; to wash out, by your side, in the blood of which now dishonours the name of Bruce! "And who are you, noble youth?" cried Wallace. "Surely my rayers are at last answered; and hear these sentiments from one of Alexander's race!

"I am indeed of his blood," replied he; "and it must now be my study to prove my descent, by deeds worthy of my ancestors. I am Robert Bruce, the eldest son of the Earl of Carrick and Annandale. Grieving over the slaughter that his valiant arm has made of his own people, he walked out in melancholy. I followed; and I heard, unseen, all that passed between you and him. He has retired to his tent; and, unknown to him, I hastened across the Carron, to avow my loyalty to virtue; to declare my determination to live for Scotland, or to die for her, and to follow the arms of Sir William Wallace, till he plants my father on the throne of his ancestors.

"I take you at your word, brave prince!" replied the Regent, "and this night shall give you an opportunity to redeem to Scotland what your father's sword has this day wrested from her. What I mean to do must be effected in the course of a few hours. That done, it will be prudent for you to return to the Carrick camp, and there take the nost effectual means to persuade your father to throw himself at once into the arms of Scotland. The whole natio will then rally round their king: and, a Scotland. The whole nation his weapon of war, I shall rejoice to fulfil the commission with which God has entrusted me!" He then briefly unentrusted me!" He then briefly un-folded an attack which he meant to make on the camp of Edward, while his victorious troops slept in fancied

ecurity. He had sent Sir John Graham to Stirling, to call out its garrison; Ker he had despatched on a similar errand; and, expecting that by this time some of the troops would be arrived in the southern extremity of the Carse, he threw his plaid over the prince's splendid garb hen, returning to his men, he ordered of the young soldiers him his armour, and nimself another suit in the heap that was collected from the dead. The brave Scot acquiesced; and Wallace retiring with his royal companion, Bruce soo covered his gay hacqueton with this rough mail; and, placing the Scotch bonnet on his head, put a large stone nto his golden helmet, and sunk it in the Carron. Being thus armed like one of the commonest soldiers, Wallace put the trusty claymore of his country his hand, and clasping him to his heart -"Now it is," cried he, "that William Wallace lives anew, since he has seen this hour"!

On re-emerging from the wood, they net Sir John Graham, who had arrived with five hundred fugitives from Lord Bute's division, whom he had collected on the Carse. He informed his friend the Earl of Mar was within half a mile of the Carron, with three thousand men, and that he would soon be joined by other reinforcements to a similar amoun While Graham spoke, a squadron of armed men approached from the Forth side, and Wallace, advancing towards them, beheld the Bishop of Dunkeld in his sacerdotal robes, with a corselet on his breast; and, instead of his crosier, he carried a drawn sword.

"We come to you, champion of Scotland!" cried the prelate, "with the prayers and arms of the church. The word of the Levites of old smote the enemies of Israel; and, in the same faith that the God of Justice will go before us this night, we come to fight for Scotland's liberties." His followers were the younger brethren of the monastery of Cambuskenneth, and of a stout and well-appointed legion. "With this handful," cried Wallace, "Heaven directed, we shall strike Goliath on the forehead!"

Lord Mar and Lord Lennox now came up, and Wallace found that he had nearly ten thousand men. He gave to each leader his plan of attack; and having placed Bruce with Graham in the van, before he took his station at its head, he retired to visit the mourning solitude of Murray. He found the youth sitting silent and motionless by the side of his dead parent. Without arousing the violence of his grief, by any reference to the sight before him, Wallace briefly communicated his project Lord Andrew started on his feet. will share the dangers of this night! shall find comfort in again meeting the oe that has thus bereaved me. dark mantle," cried he, turning towards the corpse, and throwing his plaid over it, "will shroud thy hallowed remains till I return. I go where thou wouldst direct me. O my father! the trumpet shall sound, and thou will not hear! But go to take vengeance for thy blood! So saying, he sprung from the place, and, accompanying Wallace to the plain, took his station in the silent but swiftly noving army.

CHAATER XXXII.

THE BANKS OF THE CARRON.

The troops of Edward lay over-owered with wine. Elated with victory hey had drunk largely, the royal pavilion setting them the example; for though Edward was temperate, yet, to flatter his recovered friends, Buchan excess than he was accustomed to sanc tion. Guards had been placed around the camp, more from military ceremony than an idea of their necessity. The strength of Wallace they believed strength of Wallace they believe broken, and that they should have noth ing to do next morning but to chase him into Stirling and take him there. But Regent was not so easily musing on what had passed, when hearing a footstep, he turned and beheld a young form, habited in a white hacqueton subdued; and now, leading his followers soon as he was able to move, he had set ignobly in the grave, and to enter it thus, covered with honorable wounds, is glory,

Wallace, proceeding with a noiseless step, gained the hill which overlooked his enemies. His front ranks, shrouded by branches they had torn from the trees in Tor wood, now stood still. As the moon sunk, they stole gently down the hill and were within a few paces of the first out-post, when one of the sentinels exclaimed, "What is that?" "Only the wind "What is that?" "Only the wind amongst the trees," returned his com-rade; "I see their branches waving: let me sleep; for Wallace yet lives, and we may have hot work to-morrow." Wallace did live, and the man slept to wake no more; for a Scottish brand was through every Southron heart on the outpost. That done he threw away his ough, leaped the dyke which lay in front of the camp, and with Bruce and Graham, at the head of a thousand men. proceeded onward to the pavilion. moment he should blow his bugle the divisions he had left with Lennox and Murray and Lord Mar, were to press forward to the same point. Guided by the lamps which burnt

around the royal quarters, the Scots reached the tent. Wallace had already laid his hand upon the curtain which with a presented pike, demanded, "Who comes here?" The Regent laid the comes here?" The Regent laid the in-terrogator at his feet; but the voice awakened the king, and, perceiving his danger, he snatched his sword, and call-ing aloud, sprang from his couch, and was surrounded by half a score of knights before Wallace could reach the spot. But short would have been their protection: they fell before his arm and that of Graham, and left a vacant place, for Edward had disappeared. Fore-seeing the fate of his guards, he made a timely escape by cutting a passage through the canvas of his tent. Wallace, perceiving that his prize had eluded hi grasp, blew the appointed signal to Mar and Lennox, caught one of the torches, and, setting fire to the drapery, rushe to meet his colleagues amongst the dis-ordered lines. Graham and his followers with firebrands in their hands, threw ontlagration into all parts of the camp and seemed to assail the enemy from every direction. The king in vain sought to rally his men. The English alone hearkened to his call; superstition had laid her petrifying hand on all the rest. Fear took possession of the half intoxi cated, half dreaming wretches; and it was rather a slaughter than a battle Opposition seemed everywhere aband ned, excepting on the spot maintained y the King of England and his brave by the King of ountrymen. The faithless Scots, wh had followed the Cummins to the field also stood there, and fought with des peration. Wallace opposed the despair and valour of his adversaries with the steadiness of his men; and Graham having seized some of the war-engines discharged a shower of blazing arrow upon the Southron phalanx.

The camp was now on fire in every direction; and, putting all to the hazard of one decisive blow, Edward ordered his men to make to the point where, by the light of the flaming tents, he could perceive the plumes of Wallace. With his ponderous mace held terribly in the air, the king bore down to the shock, and, breaking through the intervening combatants, assaulted the chief. The might of ten thousand souls was then in the arm of the Regent. Edward wondered at himself, before his strokes. His mace was struck from his hand; but immediately a falcion supplied its place, and he newed the combat. At this instant the oung Bruce, checking the March, pierced him through the heart. "Die, thou disgrace to the name of Scot," cried he, "and with thy blood expunge my stains!" His sword laid hundreds at his feet; and the Cummin clan, breaking from the royal line, fled after their fugitive allies.

Edward saw the Earl of March fall and, finding himself wounded in many places, with a backward step he re-ceived the blows of Wallace; but that neighboring convents; altogether making determined chief, following his advan tage, made a stroke at the king which threw him into the arms of his followers. At that moment, Lincoln raised his arm strike his dagger into the Wallace, but Graham arrested the blow. and sent the young lord motionless to the earth. The Southron ranks closed before their insensible monarch; and a contest more desperate than any which had preceded it, took place. Hosts seemed to fall on both sides. At last the Southrons, having stood their ground till Edward was carried from danger. Wallace pursued them, and driving them across the lowlands of Linlithgow, learnt from some prisoner, whom he took, that the Earl of Carriel

> thither on the first tidings that the Scots had attacked the English camp. "Now is your time," said Wallace to Bruce, "to rejoin your father. Bring him to Scotland, where a free crown awaits him. Your actions of this night are a pledge to your country of the virtues which will support his throne! The young warrior throwing off his rugged hauberk, appeared again as a prince; and, embracing the Regent, "; messenger from myself, or from my father," said he, "shall meet you at Stirling; meanwhile, farewell!" Bruce, remounting his horse, and spurring ove the banks of the Almond, was soon lost

was in the Lothians, having retreated

amid its shades Wallace still led the pursuit; and, meeting those auxiliaries which his orders had prepared to turn out on the first appearance of this chase, he drove the flying host far into Northumber land. There, checking his triumphant squadrons, he recalled his stragglers, and returned into his own country. Halt-ing on the north bank of the Tweed, he sent to their quarters those bands which belonged to the border castles, and then marched leisurely forward, that his soldiers might recover their strength. At Peebles he was agreeably surprised At Peebles he was agreeably surprised by the sight of Edwin. Though ignorant

of the recommenced hostilities of Edward, Lord Ruthven had been so im-

his own dominions. Ruthven was inadequate to the exertion of following
the successful troops; but Edwin would
not be detained, and, crossing the Forth
into Mid-Lothian, he sped his eager
that way, until the happy moment that brought him again to the side of his dearest friend.

As they continued their route, Edwin inquired the events of the past time, and heard them related with wonder, horror, and gratitude. Grateful for the preservation of Wallace, grateful for the escue of his country from the menaced destruction, for some time he could only clasp his friend's hand with strong emotion. At last, extricating his powers of speech from the spell of contradictory feelings, he said—"But if my uncle Mar and our brave Graham were in the last conflict, where are they, that I do not see them share our victory?" "I hope," see them share our victory?" "I hope," returned Wallace, "that we shall rejoin them in safety at Stirling! Our troops parted in the pursuit; and, after having ent back the lowland chieftains, you own particular followers."

The Regent's expectations that he should fall in with some of the chasing squadrons were the next morning grati-fied. Crossing the Bathgate hills, he met the returning battalions of Lennox with Lord Mar's, and also Sir John Graham's. Lord Lennox was thanked by Wallace, and despatched to re-occupy his station in Dumbarton; but the cap-tains of Mar and of Graham could give no account of their leaders, than that they last saw them fighting valiantly in the Southron camp, and had since supposed that during the pursuit they must have joined the Repent's squadron. A cold-dew fell over the limbs of Wallace at these tidings, and he looked on Murray and Edwin. The expression of the former's face told him what were his fears; but Edwin strove to encourage the hope that all might yet be well. They may not have yet returned from the pursuit; or they may be gone to

But these comfortings were soon dispelled by the appearance of Lord Ruthen, who (having been apprised of the Regent's approach) came forth to meet him. The pleasure of seeing the earl so far recovered, was checked by the first glance of his face. Edwin thought it was the recent disasters of Scatland he ourned; and, with a cheerful voice, he "Courage, my father! exclaimed, Regent again comes a conqueror! Edward has once more re-crossed the plains of Northumberland!

"Thanks be to God for that!" re plied Ruthven; "but what have not these last conflicts cost our country? Lord Mar is wounded unto death, and lies in a chamber next to the unburied corpses of Lord Bute and the dauntless Graham. supported himself on the arm of Edwin Murray looked on him; but all was stil in his heart. His own beloved fa had fallen; and, in that stroke, heart. His own beloved father seemed to have emptied all her quiver.

" show me where my friends lie let me hear the last prayer for Scotland from the lips of the bravest of her veter-

Ruthven turned the head of his horse and, as he rode along, he informed the Regent that Edwin had not left Huntingtower for the Forth half an hour, when an express arrived there from Falkirk. By it he learnt that, as soon as the in habitants of Stirling saw the fire of the Southron camp, they hastened thither. Some entered its deserted confines (for the retreating squadrons were then fly-ing over the plain), and amidst the slaughter near the royal tent a man thought he distinguished groans. Whether friend or foe, he stopped to render assistance to the sufferer, and found it to be Lord Mar. The earl begged to be carried to some shelter, that he might see his wife and daughter before he died. The people drew him out from under his horse and many a mangled corpse, and, wrapping him in their plaids, conveyed him to Falkirk, and lodged him with the friars in the onvent. A messenger was instantly despatched to me," continued Ruthven "and I set out immediately. I saw my dying brother-in-law. At his request, that others might not long suffer what he had endured under the pressure o the slain, the field had been sought for the wounded. Many were conveyed into the neighboring houses; while the dead were consigned to the earth. Deep have been dug the graves of mingled Scot and English on the banks of the Carron! Many of our fallen nobles mongst whom was the princely Bade noch, have been conveyed to the ceme tery of their ancestors: others are en-tombed in the church of Falkirk; but he bodies of Sir John Graham and m prother Bothwell I have retained till your return." "You have done right," replied Wallace; and he saw not the ground he trod, till the walls of the monastery presented themselves to his view. He threw himself off his horse, and entered, preceded by Lord Ruth-

He stopped before the cell which contained the dying chief, and desired the abbot to apprize the earl of his arrival. The sound of that voice penetrated to the ear of his almost insensible friend. Mar started from his pillow, and Wallace, through the half-open door, heard him say, "Let him come in, Joanna! All my mortal hopes now hang on him. Wallace stepped forward, and beheld

the veteran stretched on a couch. He hastened towards him; and the dying man, stretching forth his arms, exclaimed "Come to me, Wallace, my son, the only hope of Scotland, the only human trus of this anxious paternal heart!" Wal-lace threw himself on his knees, and taking his hand, pressed it in speechless anguish to his lips. Lady Mar sat by the pillow of her husband; but she bore no marks of the sorrow which convulsed the frame of Wallace. "Mourn not for me," cried Mar, "nor think that these are regretful drops. I have died, as I have wished, in the field for Scotland. Time must soon have laid my grey hairs

Mar, to take the Southron camp in the rear; while he should attack the front, and pierce his way to the royal tent.

With caution the battalion of Mar wound round the banks of the Forth, to reach the point of its destination; and Wallace research the point of its destination; and Wallace research the reach the point of its destination; and was pursuing him into his own dominions. Ruthren was infaithless world. And my Helen! O Wallace research the terms of following adequate to the exercison of following the successful tensors but Edgin would be processed by the dangers of that precious self through the dangers of that midnight walk, to save Scotland, her father, and his friends, is lost to us! Joanna, tell the rest," said he, gasping

Wallace turned to Lady Mar with an wanace turned to Lady Mar with an inquiring look. "Surely," exclaimed he, "there is not to be a wreck of all that is estimable on earth? The Lady Helen is not dead?" "No," said the earl, "but—" he could proceed no farther; and Lady Mar forced herself to speak.

"She has fallen into the hands of the She has fallen into the hands of the enemy. On my lord's being brought to this place, he sent for myself and Lady this place, he sent for myself and Lady Helen; but, in passing by Dunipacis, a squadron issued from behind the mound, and, putting our attendants to flight, seized Helen I escaped hither. The eason of this attack was explained afterwards by one of the Southrons who, having been wounded by our escort, was taken and brought to Falkirk. He said that Lord Amyer de Valence, having been sent by his beset monarch to call Lord Carrick to his assistance, found the Bruce's camp deserted; but, by accident, learning that Lady Mar was to be brought to Falkirk, he stationed himself behind Dunipacis, and, springing out as soon as our cavalcade was in view, seized her. She obtained, the rest were allowed to escape; but, as Lord de Valence loves Helen, I cannot doubt he will have sufficient honor not to insult the fame of her family, but to make her his wife."

" God forbid!" ejaculated Mar, "God orbid that my blood should ever mingle with that of any one of the people who have wrought such woe to Scotland! Swear to me valiant Wallace, by the virtues of her virgin heart, by your own immaculate honor, that you will rescue my Helen from the power of this Southron lord !' "So help me heaven!" answered Wal-Lady Mar; and her head sunk on the side of the couch. "What? Who is that?" exclaimed Mar, raising his head

heart will never consent to give him a

lawful claim to her precious self. Ed-ward's legions are far beyond the bor-

ders; but yet I will reach him, for the

in alarm. "Believe it your country, Donald!" replied she; "to what do you bind its only defender? Are you not throwing him into the midst of his enemies, by making him swear to rescue Helen? Think not that De Valence will foresee a pursuit, and take her into the heart of England? And thither must our Regent follow him! O my lord, retract your demand! Release Sir William Wallace from a vow that will destroy him!" "Wallace!" cried the now soul-struck earl, "what have I

done? Has a father's anxiety asked of you amiss? If so, pardon me! But if my daughter also must perish for Scotland, take her, O God, uncontaminated, and let us meet in heaven! Wallace, I dare not accept your vow." "But I will Walllace turned pale, and fulfil it," cried he. "Let thy paternal heart rest in peace; and, by Jesus' help, Lady Helen shall again be in her own country, as free from Southron taint as she is from all mortal sin! De Valence dare not approach her heavenly inno-cence with violence; and her Scottish " Lead me to the spot !" cried Wal

demands of the morning at Falkirk are now to be answered in the halls of Stir-Lord Ruthven, followed by Edwin and Murray, entered the room. The two nephews held each a hand of their dying uncle in theirs, when Lady Ruthve appeared at the door. She had been informed of the arrival of the Regent with her son, and now hastened to give them a sorrowful welcome. "Ah, my lord! cried she, as Wallace pressed her matro cheek to his: "this is not as your triumphs are wont to be greeted! You are still a conqueror; and yet death, dreadful death lies all around us! And our Helen, too!" "Shall be restored to you," returned he. "What is yet left for me to do shall be done; and then—"he paused, and added, "The time is not far distant, Lady Ruthven, when we shall all meet in the realms to which so many of our dearest friends have hastened." With swimming eyes, Edwin drew to-wards his master. "My uncle would wards his master. "My uncle would sleep," said he; "he is exhausted, and will recall us when he awakes from rest." The eyes of the veteran were at that moment closed with heavy slumber. Lady Ruthven remained with the coun tess to watch by him; and Wallace. withdrawing, was followed by Ruthven and the two young men. Lord Lochawe, the Bishop of Dunke'd, and other chieftains, lay in different chambers, pierced with many wounds; but none so grievous as those of Lord

Mar. Wallace visited them all, and at the gloom of the evening returned to Falkirk. He sent Edwin to enquire after the repose of his uncle, and, on re-entering the monastery, requested the abbot to conduct him to the apartment where lay the remains of Sir John Graham. The father obeyed, and, leading him along a dark passage, opened a door, and discovered the slain hero door, and discovered the slain here lying on a bier. Two monks sat at his head, with tapers in their hands. Wal-lace waved them to withdraw: they set down the lights and obeyed. He was then alone. He stood for some time with clasped hands, looking intently on the body, and then he knelt in devotion.
Edwin, having learned that Lord Mar
still slept, and being told where the
Regent was, followed him to the chamber. On entering, he perceived him kneeling by the body of his friend. He dropped down by the side of the Regent, and throwing his arms around his neck exclaimed, "Our friend is gone, but I yet live, only in your smiles, my friend and brother!" Wallace strained him to his breast, and said, "To every dispen-sation of God I am resigned, my Edwin. While I bow to this stroke, I acknow-ledge the blessing I still hold in you and Murray; but did we not feel these visitations from our Maker, they would not be decreed us." Shortly afterward, the monks re-entered, and chanted the vesper requiem. When it was ended, Wallace kissed the crucifix they laid on his friend's breast, and left the cell. TO BE CONTINUED.

LINCOLN'S CENTENARY.

CHARACTER STUDY OF GREAT INTERES

Sacred Heart Review. (CONCLUDED FROM LAST WEEK, Mr. Seward proposed as his own plan of action, that Lincoln should repudiate of action, but his party, ignore his former principles of political action, surrender the moral triumph of his Presidential election, declare war against four foreign nations under given conditions; and he conclud-

under given conditions; and he concluded by hinting very broadly that he himself was quite willing to be the chief actor in the affair. So perfect was Lincoln's self-control—so limitless his patience, so great his noble desire to preserve harmony among those who were trying to save the Union, that he circular actuance the memorandum cathering. simply returned the memorandum to Mr. Seward with a firm conclusive and courteous rebuke, and never again was the subject alluded to by either them. Only to Mr. Nicolay, his private secretary, did the great - hearted President reveal this amazing incident, no one of his cabinet even suspected it until, thirty years later, the correspondence was published when Lincoln had long been dead. Mr. Seward recognized his master. "Executive force and vigor are rare qualities. The is the best of us," he wrote to his wife There were no more very serious differences between him and his chief, to whom he was devoted, loyal and always respectful.

As to Stanton, he had been a scorn-ful and unsparing critic of the new administration, but he had great learning, unselfish patriotism, and conscientious convictions of duty. Magnanimity was one of Lincoln's most striking traits. Patriotism moved him at every step. As, at the beginning of the war, he placed at the head of three most important military departments his political opponents, Patterson, Butler and McClellan, so, in this present instance, on Cameron's departure from the Cabinet, he called on Stanton to succeed him. When objection was raised on account of Stanton's ungovern able temper, and it was stated that he was in the habit of jumping up and lowd when he lost his patience, Lincoln quaintly said:
"Well, if he gets to jumping too much

we will treat him as they used to treat a minister I knew out West. He would get so excited and wrought up, at re vival meetings, that they had to put bricks in his pockets to keep him down. But I guess we will let Stanton jump awhile. He had studied Mr. Stanton's char-

acter, and within a few weeks he was

satisfied of the accuracy of his judg-ment in making the selection; their daily intercourse brought the two men into relations which could not have existed between men of weaker character. Unlike Mr. Chase, his colleague of the Treasury Department, Mr. Stanton had the highest admiration for Lincoln's ability and judgment, and his imperious will and stubborn convictions would not have yielded to any one else. On the other hand, no one appreciated so much as Lincoln the genuine worth the deep sincerity, and the rare ability to organize and execute, that existed in his new secretary of war. were continual differences of opinion between them. Men of strong char acter seldom think alike, and with his peculiar temperament and disposition Mr. Stanton could not have erved under a chief less amiable and considerate than Lincoln.

There is no doubt that the President's patience was often sorely tried, but in the same spirit that governed him when the invited Mr. Stanton into the Cabinet ne continued to recognize the necessity of toleration and forbearance. While he usually yielded to his War Secretary portance he invariably insisted upor following his own judgment, and with a gentle but unyielding firmness compelled Mr. Stanton to submit to his will. For example, Mr. Stanton once refused to carry out an order of the Presiden concerning the enlistment of rebel prisoners of war who wished to enter the service of the Union, and when the order was repeated, refused a second

Bronchitis More Than a Cold

Sometimes it becomes chronic and returns again and again, wearing ou

At other times it develops rapidly into pneumonia—cure is found in Dr. Chase's Syrup of Linseed and Tur-

Any cold is serious enough when its lreadful possibilities are considered but when there is soreness or tightness in the chest and a dry hard cough you can look for bronchitis, which is often confused with an ordinary cold. It is usually known by aching limbs and body pains, chilly feelings, weari-ness and weakness, pain in the chest

and a tight, tearing cough. Fever, dry pation are other symptoms.

Dr. Chase's Syrup of Linseed and Turpentine seems almost like a specific for bronchitis because it is so success

for bronchitis because it is so successful in loosening up the cough, aiding expectoration and preventing the inflammation from reaching the lungs.

Bronchitis is particularly dreaded tecause of its tendency to develop into pneumonia and even when this does not result bronchitis is likely to return again and again whenever a slight cold

taken until it wears out even the most vigorous system. Dr. Chase's Syrup of Linseed and Turpentine is so prompt in affording lief and so thorough and far reaching in action that it succeeds when ordinary

cough medicines have no influence.
Mr. James F. Thompsen, Yonge Mills,
Leeds Co., Ont., writes: "Last winter my two boys were so bad with colds on the chest or bronchitis that they coughed all night and could get no rest or Several cough remedies were tried to no avail until I was told about Dr. Chase's Syrup of Linseed and Turpentine and this treatment soon cured them." 25 cts. a bottle, at all dealers, or Edmanson, Bates & Co., Toronto.

facts, and y Lincoln Secretary's in a some Secretary, execute the "Stanton President, "Lincoln and in a fir that clearl he said, 'M be done.' with the feated. U withdraw

MARCE

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OF GREAT INTEREST eart Review.

OM LAST WEEK. osed as his own plan coln should repudiate his former principles surrender the moral idential election, defour foreign nations ions; and he concludbroadly that he himlling to be the chief ir. So perfect was rol—so limitless his t his noble desire to among those who e the Union, that he the memorandum to

a firm conclusive and and never again was led to by either of r. Nicolay, his private great - hearted Presi-mazing incident, and net even suspected it later, the corresponded when Lincoln had Mr. Seward recogniz-Executive force and lities. The President he wrote to his wife, re very serious differ-im and his chief, to oted, loyal and always he had been a scorn-

og critic of the new riotism, and conscienti of duty. Magnanimity coln's most striking beginning of the war head of three most im departments three of pponents, Patterson, Clellan, so, in this pren Cameron's departure t, he called on Stanton When objection was of Stanton's ungovernit was stated that he it of jumping up and st his patience, Lincoln

ets to jumping too much. m as they used to treat w out West. He would and wrought up, at re-that they had to put ekets to keep him down, will let Stanton jump

ed Mr. Stanton's charin a few weeks he was accuracy of his judg-g the selection; their e brought the two men which could not have n men of weaker char-Mr. Chase, his colleague sury Department, Mr. highest admiration for y and judgment, and his and stubborn convictions yielded to any one else. and, no one appreciated coln the genuine worth ity, and the rare ability d execute, that existed eretary of war. There differences of opinion Men of strong char-

hink alike, and with his erament and impulsive Stanton could not have a chief less amiable and in Lincoln. loubt that the President's ften sorely tried, but in that governed him when Stanton into the Cabinet

o recognize the necessity and forbearance. While ded to his War Secretary nvariably insisted upon wn judgment, nd with a yielding firmness compelon to submit to his will.

Mr. Stanton once refused in order of the President the enlistment of rebel war who wished to enter the Union, and when the

hitis More han a Cold

t becomes chronic and in and again, wearing out

s it develops rapidly into cure is found in Dr. rup of Linseed and Turs serious enough when its sibilities are considered,

sibilities are considered, re is soreness or tightness and a dry hard cough you bronchitis, which is often an ordinary cold. ly known by aching limbs ins, chilly feelings, weari-akness, pain in the chest caving cough. Feet, dry

akness, pain in the calca-earing cough. Fever, dry coated tongue and consti-her symptoms. 's Syrup of Linseed and eems almost like a specific

s because it is so successing up the cough, aiding and preventing the income reaching the lungs. is particularly dreaded

is particularly dreaded st tendency to develop into indeven when this does not hitis is likely to return ain whenever a slight cold til it wears out even the

s system.
's Syrup of Linseed and s so prompt in affording renorough and far reaching in

norough and far reaching in it succeeds when ordinary tines have no influence. if F. Thompsen, Yonge Mills, Ont., writes: "Last winter were so bad with colds on bronchitis that they coughed I could get no rest, or sleep. l could get no rest or sleep. gh remedies were tried to til I was told about Dr. of Linseed and Turpen-his treatment soon cured cts. a bottle, at all dealers, n, Bates & Co., Toronto.

General Fry, the Provost-Marshall-General, who was present at the interview, describes the incident as

'Now, Mr. President, those are the facts, and you may see that your order can not be executed, exclaimed Stanton. "Lincoln did not say a word until the Secretary's last remark. Then he said, is a somewhat positive tone: 'Mr.

Secretary's last remark. Then he said, in a somewhat positive tone: 'Mr. Secretary, I reskon you'll have to execute theorder.' "Stanton replied with asperity, 'Mr. President, I can not do it.'
"Lincoln fixed his eyes upon Stanton, and in a firm voice, and with an accent that clearly showed his determination, he said, 'Mr. Secretary, it will have to be done.'

Stanton realized that he was overmatched. He had made a square issue with the President, and had been defeated. Upon an intimation from him I withdrew and did not witness his surrender. A few minutes after I reached

my office, I received instructions from the Secretary to carey Secretary to carry out the Presi-

deat's order."

'The patience that Mr. Lincoln showed with his Cabinet he showed with General McClellan, who was sometimes arrogant and presuming to an almost intolerable degree. "Never mind." Lincoln once said, when Governor Denison of Onio remonstrated on such an occasion. "I will hold McClellan's horse if he will only bring us success." He did not bring success, but, as has been recently well said by the Boston Herald:

"President Lincoln reinstated McClellan in command, after Pope's failure,

Ciellan in command, after Pope's failure, against the urgent remonstrance of Sianton and Chase which had the tacit Stanton and Chase which had the tacts sympathy of the majority of the Cabinet, because he correctly estimated that general's value as an organizer, while painfully conscious of his shortcomings in the field. The urgent neel of the dein the field. The urgent hee for the de-feated army was represention; it loved McClellan, and Lincoln's action in re-storing him to command, despite his subsequent failure to make the most of his victory at Antietam, was a service to the Union which should not be for-cepted.

getten. "Lincoln was a great min, growing all through his life. He grew to his great-ness slowly. He saw his duty not at a glance always, but slowly and with much inward pondering.
"In the sum ner of 1862, one of the

gloomiest periods of our history, he could count on much more popular support for emmejoration than it could have ealisted a year earlier. To the aboli-tion element of the Republicans who would neither give nor receive quarter from the 'oscaliar institution, Lincoln in July, 1833, could add the great miss of his party who were bent on 'saving the Union' first. Those who saw abolition as a moral obligation and those who saw it as a military necessity were brought into coalition by Lincoln's delay. If this coalition by Lincoln's de-ity was a happy one: if Lincoln post-poned his policy, until he could unite pensat his portey, understand the deliberation was states manship, and Abraham Lincoln was a states man. PRESIDENT | LINCOLN AND ARCHBISHOP

HUGHES. In the year of the breaking out of the In the year of the breaking out of the rebellion, we find the name of Archbishop Hughes of New York connected with that of President Lincoln. The Archbishop had been a warm friend of Mr. Seward, and this fact probably led to the above mentioned connection. In Nicolay and Hay's collection of Mr. Lincoln's writings and speeches we find the following courteous letter:

Washington, D. C., Oct. 21, 1861. will pardon me if in my ignorance I do vidence and a loving Heavenly Father's not address you with technical correctness. I find no law authorizing the appointment of chaplains for our hospitals; and yet the services of chaplains are nore needed, perhaps, in the hospitals

tender the same service.
- Many thanks for your kind and judicious letters to Governor Seward, and which he regularly allows me both the pleasure and the profit of reading. With the highest respect,

Your obedient servant,

Archbishop Hughes in the fall of 1861 went, at the instigation of the United States Government, to Europe, to exert States Government, to Edrope, to exert his influence in behalf of the Union cause. Shortly after his return to New York, he delivered a discourse in St. Patrick's Cathedral, Aug. 18, 1832, and then referred to his mission as follows: "I had no message to deliver. Another could have carried the message; but none was committed to me except the message of peace, except the message of explanation — except the message of correcting erroneous ideas as opportunity might afford me the chance of doing, in the same spirit and to the same end. I have lost no opportuaity, according to my discretion, and that was the only qualification connected with my going. I have lost no op-portunity to accomplish these ends, to explain what was misunderstood, to inspire, so far as language of mine could have that effect, the spirit of peace and good-will unto the people of foreign States towards that one nation to which I exclusively owe allegiance and filelity. The task was not so easy as might have been anticipated; its accomplishment has not been so successful as I could have d'sired. Nevertheless, I trust that, directly or indirectly, my going aboad, in great part for the purpose of adding the country, has not been altogether without affect."

gether without effect. Oa Nov. 1, 1862, Archbishop Hughes wrote to the Secretary of State, is follows, concerning his European mission:
"What occurred on the other side I think it would be, at present, improper

for me to make public. I am not certain that any word, or act, or influence of mine has had the slightest effect in preventing either England or France from plunging into the unhappy divisions

hand, I may say that no day—no hour even—was spent in Europe in which I did not, according to opportunity, labor for peace between Europe and America. So far, that peace has not been disturbed.

So far, that peace has not been disturbed. So far, that peace has not been disturbed. But let America be prepared. There is no love for the United States on the other side of the water. Generally speaking, on the other side of the Atlantic the United States are ignored, if not despised." The whole of this letter will be found in Vol. II. of the "Complete Works of the Most Rev. John Hughes, D. D.," pages 539-542. The following letters were received.

from Mr. Seward at the time of the Archbishop's death, the longer one containing President Lincoln's tribute to

Department of State, Washington, Jan. 13, 1864. Very Rev. Wm. Starr, Administrator of the Diocese of New York:

Very Rev. and Dear Sir,-The President of the United States has put into my hands the invitation to the funeral ob-sequies of the late Archbishop Hughes, with which he was favored by you. While it was impossible for him to accept the invitation, he has, nevertheles earnestly desired to find some practi-cable mode of manifesting the sorrow with which he received intelligence of that distinguished Prelate's demise, and his sympathy with his countrymen, and with the religious communion over which the deceased presided, in their great bereavement. I have, therefore, on his behalf, to request that you will make known in such manner as will seem to you most appropriate that having form the Archbishop's acquaintance in the earliest days of our country's present troubles, his counsel and advice were gladly sought and continually received by the Government on those points which his position enabled him better than others to consider. At a conjuncture of deep interest to the country, the Archbishop, associated with others, went abroad and did the nation a service there, with all the loyalty, fidelity and practical wisdom which, on so many other occasions, illustrated his great for administration. Humbly hoping that the loss which the Church and the State have sustained in the removal of the Head of your Archdiocese my, through the blessing of God, be re-paired, so that what has been an un-

paired, so that what has been an unspeakable gain to him may not be a permagent cause of sorrow to them.

I have the honor to be, respectfully,
Your obedient servant,
WM. H. Seward. Washington, Jan. 5. 1864.

Very Rev. Wm. Starr, Administrator of the Diocese of New York: Very Ray, and Dear Sir,-I regret more deply than I can express that indispensable official engagements will de-prive me of the sad sacisfaction of attending the obsequies of the late Archbishop, and thus minifesting, in the only way and thus manifesting, in the only way
now possible, the respect and affection
which I have so long cherished towards
him as a faithful friend, a pious prelate,
a loyal patriot, a great and a good man.
W. H. SEWARD.

LINCOLN'S LARGE AND REVERENT SPIRIT. It is but just to give ampler proof of the mental and spiritual caliber of this great American, in order to prove that he was something far higher than the jester and story-teller that he has been I to solarzely represented to be a thought-ful, serious, earnest soul, with wide views for the toiler, the immigrant, the common people like himself; and that he was a highly gifted and eloquent man, yet endowed with wonderful humility and a firm trust in an over-ruling Pro-

care. In August, 1855, Mr. Lincoln wrote to

his friend, J. F. Speed:
"I am not a Know nothing: that is certain. How could I be? How can any one who abhors the oppression of negroes be in favor of degrading classes of white people? Our progress in demore needel, perhaps, in the hospitals than with the healthy soldiers in the self-d. With this view, I have given a sort of quasi appointment (a copy of which I enclose) to each of the three protestant ministers, who have accepted and entered upon the duties. If you perceive no objection, I will thank you be given be the name or names of one or more suitable persons of the Catholic Church, to whom I may with propriety tooler the same service. negroes and foreigners and Catholics.'
When it comes to this, I shall prefer
emigrating to some country where they
make no pretense of loving liberty—to
Russia, for instance, where despotism
can be taken pure, and without the base

alloy of hypocrisy."

On the foreign element he said in his address to Germans, Feb. 12, 1861, in

Cincinnati:
"In regard to the Germans and for-"In regard to the Germans and for-eigners I esteem them no better than other people, nor any worse. It is not my nature, when I see a people borne down by the weight of their shackles— the oppression of tyranny—to make their life more bitter by heaping upon them greater burdens; but rather would I do all in my power to raise the yoke than to add anything that would tend to than to add anything that would test or crush them. Inasmuch as our country is extensive and new, and the countries of Europe are densely populated, if there are any abroad who desire to make this this the land of their adoption, it is not in my heart to throw aught in their way to prevent them from coming to the United States."

To workingmen of New York, March To workingmen of New York, March 21, 1864, these words were addressed:
"The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations and tongues, and kindreds. Nor should this lead to a war upon property, or the owners of property. Property is the fruit of labor, property is designable; is a nositive good in the Property is the fruit of labor, property is desirable; is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise. Let him who is houseless not null down the house of another, but not pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when

But we may add, to the above, a quotation from a letter to Major Ramsey, Oct. 17, 1861:

breathed by every American mother to the lisping babe that prattles on her lap: let it be taught in schools and seminaries, and in colleges; let it be written in primers, spelling-books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And in short, let it become the political religion of the nation; and let the old

religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

He once said: "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it." And of some Protestant ministers who were against him on account of his political views, he said: "I know that there is a God and that He hates injustice and slavery. I see the storm coming, and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and a work for me, and I think He has, I believe I am ready. I am nothing, but Truth is everything; I know I am right because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself can not stand, and Christ and reason say the same, and they will find it so."

He said once, very wisely:
"The Government must not seek to undertake to run the churches." But he was very sensible of the help afforded by the prayers of all good men. and he showed his keen appreciation their sympathy, confessing openly his own weakness, his reliance on Divine aid, and his belief that aid was often granted in answer to intercessory

Of his second inaugural address, de livered March 4, 1865, it has been said that it will forever remain not only one of the most remarkable of all his public utterances, but that it will also hold a high rank among the greatest State papers that history has preserved. In the briefest words the President announced what had been the cause of the war, and how the Government had noped to bring it to an earlier close. With passionless candor he admitted :

"Neither party expected for war the magnitude or the dur-ation which it has already at-tained. Nather anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and prayed to the same God; and each invokes His aid against the other It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully.

The Almighty has His own purposes. Woe unto thee because of offenses! for it must needs be that offense cometh.
If we shall suppose that American slavery is one of those offences which, in the providence of God, must needs come, but which, baving continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty seourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn. years of unrequited toil shall be sunk, and until every drop of blood drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'

"With malice toward none, with charity for all; with firmness in the wight as God gives us to kee the right.

right, as God gives us to |see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, may achieve and cherish a just and lasting peace among ourselves and with and his orphanall nations."

How remarkable is this "Meditation on the Divine Will," written when the Civil War was still raging and when the issue was undecided:

"The will of God prevails. In great concerns each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God can not be for and against the same thing at the same time. In the present and the present and the control of the contro thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are of the best adaptation to affect. as they do, are of the oest adaptation to affect His purpose. I am almost ready to say that this is probably true; that God wills this contest, and wills that it shall not end yet. By His mere great



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Does it not seem more effective to breathe in a remedy to cure disease of the breathing organs than to take the remedy into the stomach? It cures because the air rendered strongly antiseptic is carried over the diseased surface with every breath, giving prolonged and constant treatment. It is invaluable to mothers with small children.

Those of a consumptive tendency find immediate relief from coughs or influence conditions of the throat.

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Testimony From A High Authority As to the Value of Orange Meat

In an address to the Canadian Association of the Master Bakers at their Convention held in London, Ont., August 11th and 15th, 1998, Prof sser Harcourt of the Gui ph Agricultur. Cellage, said among other things as follows: Various types of breakfast foods may be roughly divided into the following classes: 1st. The uncooked, such as granulated oats, etc., which requires long cooking to make them palatable and aid dig stior, 2rd, Partially cooked such as gralus. In this process the cell walls are runcooked such as, relied and flaked grains. In this process the cell walls are rup-tured by the crushing cons quently they require less time in their preparation for the table; 3rd,Cooked foods; 4th, Foods termed pre-digested, such as

A large number of foods have been analyzed and some of the results are ated in the following table. In nearly every case the figures are the

Calories per gram. Orange Meat 3.998 ... 2,721
 White Bread
 2,721

 Entire Wheat Bread
 2 4%

 Graham Bread
 2,610

This shows the great advantage in favor of Orange Meat as a heat producer.

power on the minds of the two contestants, He could have either saved or destroyed the Union without a human contest. Yet the contest began. And, contest. Yet the contest began. And, having begun, He could give the final victory to either side any day. Yet the contest proceeds."

No wonder, he cried out once: "I

No wonder, he cried out once: "I have been driven many times to my knees by the overwhelming conviction hat I had nowhere else to go. My own risdom and that of all about me seemed sufficient for that day."

"ONE OF NATURE'S NOBLEMEN." As has been well remarked: "While

As has been well remarked: "While Lincoln's speeches awakened respect for and confidence in his ability, the story of his life stirred something deeper in men. Here was a man who had become a leader of the nation by the labor of his hands, the honesty of his intellect, the uprightness of his heart. Plain people were touched by the hardships of this life so like their own; inspired by the thought that a man who ships of this life so like their own; inspired by the thought that a man who had struggled as they had done, who had remained poor, who had lived simply, could be eligible to the highest place in the nation. They had believed that it could be done. Here was a proof of it. They told the story to their boys. This, they said, is what American institutions make possible: not glitter or

When Richmond, Va., was taken early in April, 1865, Mr. Lincoln visited the fallen city and walked fearlessly through it with four companions and a guard of only ten marines. His one advice to the military governor in regard titutions make possible; not glitter or ealth, trickery or demagogy is neceswealth, trickery or demanding is likely sary, only honesty, hard thinking, a fixed purpose. It was the beginning of the peculiar sympathetic relation between him and the common people which was to become one of the conto the Confederates was to "let them down easy." In Admiral Porter's presence, he said of the insurrectionists:
"Get them to plowing once, and gatherolling influences in the great drama of he Civil War. He possessed in an extraordinary

degree the power of entering into the interests of others. He showed it to his soldiers again and again. In his earlier and in their own little crops, eating pop-corn at their own firesides, and you can't get them to shoulder a musket again for half a century." One day, when visiting Libby Prison, one of the party said to Mr. Lincoln that Jefferdays the spontaneous unobtrusive help-fulness of the man's nature had endear-ed him to his fellows. His considera-tion for others, in the manifold and crowding duties of his later life, has en-deared him forward to many hearts. deared him forever to men's hearts. To consider only the pardoning power which he exercised so abundantly during the Civil War —from Sept. 23, 1863, to March 16, 1865, he suspended sentence of death in 169 cases, giving personal and thoughtful consideration this, sometimes issuing as many as three and four reprieves in a single day. In February, 1865, for instance, the average was a case daily for twenty-two days of the month. Beside all this, he showed his personal interest in the case of prisoners by making personal inquires as to the cause of their imprisonment, and in regard to their physical condition. To one young man sentenced to be shot for sleeping on guard at a very critical time in the war, the President went personally, learned that he was a went personally, learned that he was a farmer's son and told him be knew himself how hard it was to keep awake; told him he pardoned him but the price was high, he said; and when the lad cried out that he knew his parents would mortgage the farm to pay it, Lincoln said the price, however, depended on the lad's own exertions—that he must now show how he could fight to serve his country. The boy did fight, and he died a hero's death, begging that word should be brought to the Begging that word should be begging that word should be brought to the Begging that word should be brought to the Begging that word should be brought to the Begging that word should be begging that word should be brought to the Begging that word should be begging that word should be brought to the Begging that word should be brought to the Begging that word should be brought to the Begging that word sho the President that he had truly paid his ransom, and deserved the trust of his

benefactor. It has been said of Mr. Lincoln by Mr. Horace White, editor of the New York Evening Post, but connected in 1855 with the Chicago Tribune: "No-body knew better than he what was passing in the minds of the people; no-body knew better how to turn things to body knew better how to turn things to advantage politically, provided it did not involve dishonorable means. He could not cheat people out of their votes any more than he could out of their money. Mr, Lincoln never gave his assent, so far as my knowledge goes, to any plan or project for getting votes that would not have borne the full light

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every phase of their condition, and the men knew it, and said one to another:

ing in their own little crops, eating pop-

son Davis ought to be hung; but "Judge not that ye be not judged,' Charles

With the dawning peace he became so bright, so glad. His thin face had grown very haggard and wan through 1863 and 1864, its lines deepened, its lines deepened.

pallor a ghastly grey, its eyes filled with a look of unutterable sorrow. "I

think I shall never be glad again,' he

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Sumner heard him quote.

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



WIT AND HUMOR.

John Bright used to tell how a barber who was cutting his hair once said to him: "You 'ave a large 'ead, sir; it is a good thing to 'ave a large 'ead, for a large 'ead means a large brain, and a large brain is the most useful thing a man can 'ave, as it nourishes the roots

twenty, his jocular remarks about the height of some soldier towering above his own six feet four. He inquired into Not long after the Chelsea fire, some children in Newton held a charity fair, by which \$18 was realized. This they forwarded to the rector of a certain Boston church, who had taken a promin-"He cares for us; he makes us fight, but he cares." And no man will ever know here how many of the needy, suffering, wounded, sick and homesick soldiers Abraham Lincoln helped, compared to provide a read for sont home. ent part in the relief work, with which read somewhat as follows: "We which read somewhat as follows: "We are have had a fair and made \$18. sending it to you. Please give it to the Chelsea sufferers. Yours truly, etc. P. S .- We hope the suffering is not all over."

A little story which has just found its way a ross the Atlantic from an English country house tells of the re-cent slip make by a new and ner-vous butter in serving his master, a duke, at the luncheon table. Quiet, respectful, and assiduous, he proffered a dish with the insinuating query: "Cold grace; your grouse?" The sli is so obviously natural that doubtles the tale is true.

LOOKING FOR EDEN.

Rev. Wm. F. Warren, D. D., in a late number of the Methodist Review, is vexing himself over the location of the Garden of Eden. It's a good thing that we don't know for sure where our first parents saw the primal light of day, for they made very poor use of their privi-leges and pleasures and the ruins would leges and pleasures and the runs would be only a gruesome memory; the disaster of their sin and shame has blotted it from the face of the earth. The thing for these preachers to do is not to go on had said to a friend. But the war was over and he could be glad again, his sadness had been suddenly changed for vain excursions after the Garden of Eden. but to seek for the kingdom of "an expression of serene joy, as if conscious that the great purpose of his life had been achieved." He was planning for peace, forgiveness, union. On April 14, 1865, the Cabinet met, and General Christ that they will easily find to be the Catholic Church. Unlike Paradise, it is not hidden in some corner of the earth to be vaguely guessed at, but empty. Grant was invited to remain for the session. The policy of reconstruction was discussed and Lincoln warned his braces all times and all lands and is very visible in its rich principles and their products. One can go to heaven very nicely by not bothering about the one, but one cannot unless you find the other, and all this as truly as that death will prove that right is on the side of the man who prefers Christ to

none need expect that he would take any part in hanging or killing even the worst of these men. Enough lives had been sacrificed. "We must extinguish our resentment, if we expect harmony and union."

That very evening, the President, the president, it has been in his heart and kindliness. The president is the president in the p

That very evening, the President, with peace in his heart and kindliness and forgiveness on his tongue, was shot by an assasin's bullet: and the next morning, April 15, 1865 at twenty minutes past seven, the great heart of Abraham Lincoln ceased to beat.

Buffalo Union and Times.

Practically all of us can become leaders if we put forth the best there is in us. There is great satisfaction in knowing that one is a leader.

OUR FAMILY DOCTOR FOR SIX YEARS.

High Bluff, Man. Jan. 22, 1909 Dr. H. Sanche & Co. It is now six years since we bought our

Oxydonor, and I never could tell you half the troubles I have used it for. I have nine children, and Oxydonor has

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

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PROTESTANTISM

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THOS. COFFEY, L.L.D., Editor and Publisher

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Obituary and marriage notices cannot be inserted security in the usual condensed form. Each insertion when subscribers are then subscribers ask for their paper at the po be it would be well were they to tell the clerk then their CATHOLIC RECORD. We have info ion of carelessness in a few places on the pat-very clerks who will sometimes look for lette

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

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

homas Coffey
Dear Sir.—Since coming to Canada I hav
a reader of your paper. I have noted with satis
that it is directed with intelligence an
y, and, above all, that it is inbued with a stron
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Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegar UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th, 1900.

Den Sir: For some time past I have read your catinable paper, the CATHOLIC RECORD, and congratable you upon the manner in which it is published. He manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to re-

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

LONDON. SATURDAY, MARCH 13, 1909. THE GLOBE AND THEOLOGY. A suggestive article appeared in the Toronto Globe on the 27th ult., entitled "The Church, the Bible, the Average Man." It lays down the proposition that to the average man both the Church and the Bible are of fundamental and perennial personal interest. If we admit this to be true we wonder why "the average man" does not ask which is the Church? What does the Bible mean? Nothing can be, nothing should be, so fundamentally and so perpetually interesting to him as these two things. They contain the solution of life's necessary problem; and they are the key to eternity's home. The trouble is that their indefiniteness staggers the man on the street. He has not time to study these subjects-no great taste for the abstruse, a certain timid reserve lest they might lead into unknown regions, and what is the most real of his fears the fancy that he knows enough any way for being just and charitable to his fellows. The average man, supposing him to be Christian, must surely admit that the Church is one. What does he and? Anglicans divided not about individual candidates for the episcopacy but about these individuals as types o mental and perennial as Anglicanism in its principles and its history can admit. Methodism presents to him a still more partial picture. So is it with these others. If the average man is to strengthen himself he must find in Church as well as Bible that fundamental character which will prevent it being misunderstood. He must see in it that perennial vitality which is the guarantee of its divine origin and the warrant of unbroken divine protection. If the Church is of such serious import to the "average man," it is dreadful to call that the Church which has not a single attribute of Christ's Church. It becomes a more devastating ruin when the less favored same right to the fountains in the "There can be," says the Globe, "no enduring rest for the human mind in any surrender of its own responsibility." How can the human mind, true to its God and its own conscience, rest in that which was not from the leginging. and which, when started, was neither divinely authorized nor constituted in enity and stability? Of all the responsibilities to which man should be faithful, it is that which he owes to truth itself. He can no more deny Christ's Church before men than he can deny Christ. To surrender the one is to yield the other. No memories are fresher and sweeter than those of the

itself is a refined earth. Other suggest-

the Church is a divine institution, then must its light be different from aught else upon earth. Unity and sanctity in its nature, divinity in its foundation stone, stability in its walls, and unfailing truth and life in its sanctuary. Those who seek it earnestly must be able to find it. Those who knock at its door for bread cannot be offered a stone. To the average man the Church cannot be non-descript or faltering. Like its Divine Bridegroom the Church is the way, the truth and the life. To use the term Church in continued indefiniteness and then to turn round and claim that the uniqueness of Christianity is "that its salvation is not through a specified attitude to an institution or to a creed or to a ritual, but through an experimental and a vitalizing self-surrender to a Person," is to overturn all organization. Can the average man appreciate this "selfsurrender?" What meaning is under this theory to be attached to the Westminster Confession of Faith or the Book of Common Prayer? The Globe is misthere must be whose creed and ritual tical-whose growth may be in the number of adherents but whose possession of truth was full and complete from the beginning. The effect upon the individual who corresponds to the light and lives up to the faith is that self-denial and self-hatred which brings lasting peace and happiness. If to the average man country means something more than mere geographical limits, so does the Church mean something quite other than his own relationship and surrender to the Person of Christ. It signifies surrender of mind, will and heart to all that our Divine Saviour established with infinite love and wisdom for his salvation, that is, surrender to the Church, it means a visible Church.

THEOLOGICAL TOURNAMENT. A tournament of this character, more easily imagined than described, was lately held in Toronto for some time. Anglicans, Methodists, Baptists were the principal actors. Up to the present Presbyterians have not taken any part. They are canny. The Westminster Confession of Faith has knots enough without introducing others. What is also to the purpose, the Globe, which is the Kirk's philosopher and friend, is quite conservative in at least religious matters. Although not a professed believer in tradition it does not wish its own traditions disturbed. Kindly advice or tactful silence, therefore, is the course which the Presbyterians are pursuing. The tournament opened with an episcopal election among the Anglicans Into the arena marched as in two bodies clerics and lay delegates of the diocese of Toronto. The line of division was not very rigidly drawn between the clergy and laity. It was more between high and low. The two colleges, Trinity religious views which are as funda- and Wycliffe, were moving at their head -rallying, as the spectators could see, their different forces. Like the building of Solomon's Temple the battle went on without noise or tumult. No crossing of swords could be heard, no noisy en couragement to friends or assault upor opponents. It was a fight of votespresumably earnest and fixedly resolved. Ballot succeeded ballot with very slight variation. At last, when prospects of victory for either party seemed as remote as ever, in rode a couple of the clerical warriors—one from each party and shook hands. The battle was over a welcome compromise made. Both weary with the contest were glad to accept it as an honorable and charitable settlement. So the two divisions rode are taken into account. All have the away together from the arena-a smile of special joy beaming upon the HighChurch House of David. All are average men. leaders as having won the day. The next scene-quite different in character -is occupied with Methodists. It is not private. No stranger was admitteda question of election or of anything else connected with the episcopacy. Being Methodist how could it? But the main attack and defence are clergy and laity. Doctrine and discipline are involved. General Superintendent, prominent minister and wealthy laymen are the chief actors. Some of the weapons used are hard as steel whilst others are tipped with velvet. The scene opened with a sermon or lecture by a Rev. Mr. Jackson to which reference has been already made in these columns. The lecture stated that the earlier chapters of Genesis were not historical or scientimartyrs-who preferred death to giving fic: but mythical or allegorical. This up truth. Does the "average man was a war note to Dr. Carman the seek the Church with the same unsel General Superintendent. He rushed Ash spirit? Again the Globe tells us: into the arena and seemed to wear a "The Church is good, is a divine inkind of tiara. He called the lecturer stitution for the culture of faith and names, and in a voice of thunder bade Mfe." That is not the fundamental him stop. The poor old Knight was purpose of the Church, nor its perennial terribly handicapped. There was the work. No doubt the Church is good. birthright of every Methodist and every It is a divine institution. It is not primarily intended for the culture of other Protestant-private judgment faith. Its purpose is to save souls. What right had he to tell Mr. Jackson that his interpretation was false? The kingdom is not of this world. Here is where so many Protestants become long to the Canadian Conference, and confused so that they not only think Christianity and civilization are one and the same thing, but that heaven

to hire ministers. These gentlemen in turn are practically independent of the General Superintendent. They had invited Mr. Jackson out to this country, they had engaged him for Sherbourne St. Methodist Church. When, therefore Dr. Carman hurled his shaft at this Methodist Modernist, some of the com mittee shot back. First came Mr. Flavelle an arrow with its soft velvet tip upon his bow: "It is not for a layman," wrote this diplomatic, fencing knight, "to pass upon what constitutes a sound or unsound interpretation of Scripture, but he will carry the approval of all sensible men in asking that where differences of opinion exist, a spirit of tolerance be shown to every man who honestly seeks to know the truth. At this late date it should not be necessary that leadership in the Church calls for a spirit of broad charity which seeks to reflect that of the great Teacher whom the Church universal claims as its Head.' Notwithstanding the fact that this arrow missed its mark a few in the upper taking cause for effect. An institution benches applauded. The gallant bowman smiled, bowed and withdrew. Next are definite, circumscribed and iden- came Mr. Massey. His eye was fixed on the tiara. It did not, in his view fit well, and what was worst of all it looked too papal. Mr. Massey drew an arrow from his quiver. Aiming it at the Superintendent's borrowed head-gear he sent it whizzing through the air. "His letter," was the arrow's message, "is as intolerant as an encyclical of a mediæval Pope." He complained of the way the Superintendent was riding all over the arena. "The General Superintendent seems," he continues, "to reserve the right to ride roughshod anywhere and everywhere over anybody whose theological thought is not precisely the same as his." It looked very much as if the tournament would break up in confusion, leaving Dr. Carman champion, the tiara still on his head. He was nothing daunted. He rendered Methodism a real service

in calling Mr. Jackson to time, no matter whether in doing so he resembled mediæval or modern Pope. "How easy,' he says with truth, "to advance Adam and Noah myths, crossing the Red Sea and the Jordan myths-who dares draw a line and say: thus far and no farther? Once started, where will you stop?' We do not see that a General Superintendent can draw a line. He has no authority. Never to him or his predecessors was it said: "He who heareth you heareth Me." We know only one man who can draw the line or bid the storm cease: Peter whose unfailing faith is ever protected and whose guardianship is insured and guaranteed against all error. What about the tournament? It began to 'ag. The Baptists wanted to come in and show their powers of theological fencing. One of their ministers rushed into the arena-a sesquipedalia on his lipseschatological. It staggered the ancients, it roused the modernists. Spectators heard it in awe and wonder-that learning was so deep sounding, so late in appearing and so incomprehensible to ommon folk. "The Baptist Church," said this Baptist knight errant, "is always tolerant and waiting for new light." As the first point reached the benches a few Quakers in the upper tiers heaved a sight of doubt. Their memory went back to the Blue Laws. The second point excited an odd question about the promised Paraclete being sent and teaching the Church in age, first as well as twentieth, all truth. The audience was then dismissed in order that the next scene might be rehearsed with closed doors. Mr. Jackson acted Jonas and the whale to a select audience of Anglicans. How the scene was presented, what was done with Jonas or the whale or both remains a secret, as the meeting was

before. EDUCATION POLICY OF FRANCE.

guard at the door. Anglicans like the

Baptists are seeking new light. They

look for it from quarters where they de

Two bills are before the French Parliamentary Commission of Education which tend to expropriate the family to the State. The political masters become more aggressive. Teachers of State schools are less careful of sneering at religion or questioning the patriotism of Catholics. Finding that silent suffering was mistaken for acquiescence and that nothing came from complaints parents began to organize for the defence of their children. A case was in-Furthermore, Mr. Jackson did not be- stituted against a teacher named Morizot who had habitually insulted the consequently was not under Dr. Car. faith which many of his pupils believed man's jurisdiction. He is a member of and practised. Notwithstanding the the English Conference. Again, there fact that the Advocate-general who ions must occur to the average man. If is a committee of laymen whose duty is defended him spoke of him as "a miser-

able creature whose place is not in the ranks of the teachers," he was removed and promoted. Before judgment was delivered the two bills referred to were placed upon the table of Parliament. The first was directed against parents and guardians who should prevent their children from attending certain classes or using certain school books prescribed by the education authorities. By the second the responsibility of the State is substituted for that of the scholastic who is henceforth placed under the university tribunals for nearly all offences concerned with the execution of his duty as teacher. Before the bills received their final test they were amended in a more anti-clerical way. It is one of the fundamental rights of parents to forbid their children to read what they consider vicious or dangerous. The Commission preparing these bills craftily set up an obstacle to the exercise of this right. A provision was inserted that to prevent the use in class of books mentioned in the department lists is enough to render the parent liable to the penalties set forth by the law. Further, those who shall have provoked an offence against it by threats and incitements incur punishment. A priest who points out to parents the danger threatening their children, and who urges them to take the only proper course, is thus liable to fine and imprisonment. This list of books is drawn up under the supervision of men who openly combat religion. The parent has no appeal except to the authors and co-operators of the vicious system. These bills will doubtlessly pass; and fathers and mothers who wish to guard their children's faith and virtue will have to fight, fearfully handicapped, the battle of religion and lib-

erty. THE GREAT SACRAMENT. What a strange compound is human nature. The flesh lusteth against the spirit, and the spirit against the flesh. Life seems one continual combat and society an army in battle array. A few principles, however, there are which are a light to the shadowed mind, a strength to the weakened will. One of these principles is that doubt is not a normal condition of human thought. No stronger evidence of this can be given than the unrest outside the Church in regard to matrimony. The trivial view taken of nine were living together. The of the sacred state of matrimonial life, the absolutely careless, inconsiderate manner in which ministers perform the ceremony and in which the contracting parties enter upon it, and, what is most shocking, the appalling number of divorces, all show that the non-Catholic doctrine of the "Great Sacrament" is doubtful, and therefore erroneous in itself, and most injurious to society in its consequences. People who enter upon matrimony, by the very fact that they call upon a minister to perform the ceremony, show that they regard it as something religious. The doubt displays itself in the flippancy which surrounds the rite. It can hardly be called a rite, because it discarded all the reverence which the old Church had thrown about, it. At last an attempt appears, making it entirely ethical, thus robbing it of any religious pretence Through the laxity of ministerial candidature and guarantee there is no long step from bad to worse-from a real legally acknowledged minister to a pretender. A concrete example might be given in the case of Methodist preachers and local preachers. Where is the exact legal test for the capability for one of either class to perform the ceremony of matrimony. In New York lately a leader of Ethical Culture married a couple. This power was called in question by several papers. The gentleman who had performed proved by quotation from the statute that so far as the City Council of New York could give it he had power to marry people. This power was a strong athletic minister was placed as first given to only the Leader of the Society of Ethical culture. It required two assistant leaders. After some years each assistant, by a species of evolution not candidly expect to find it; and received the full power of his chief. The they turn their back upon that source wrong did not strike the public yet. notfrom which alone it can reach them. withstanding some opinions in the press Be the last scene what it may, the They feel that it is not all right-that whole tournament has done nothing for to entrust society to unstable and irre-Methodism or Anglicanism except to sponsible associations in the adminisexpose their divisions and weaken what tration of matrimony is more than the little religion the multitude possessed public would do in minor affairs. Something is wrong-doubt enters without correction following. When matrimony, which Protestantism handed over to nationalism, is thus placed in the care of democracy, it must prove a failure, neither to be respected nor conservedwhose obligations are stripped of their sacred character and whose stability is measured by the passion of ungoverned youth and the mushroom life of minis-

> FIRST PLENARY COUNCIL OF CATHOLIC CHURCH IN CANADA.

terial or ethical associations.

The Pope has resolved to call the first plenary council in Canada, through his representative, Mgr. Sbaretti, the apos-

tolic delegate. The council will be held in the early

vited all the Bishops of the Dominion, the Superiors of religious institutions and a full body of theologians.

This council will mark an epoch in the Roman Catholic Church in Canada, and cannot be regarded by the faithful otherwise than as a signal favor by His Holiness.

His Excellency, Mgr. Sbaretti, will preside over the gathering, and while the doctrine will not be a subject of discussion, a re-statement of it may be made and disciplinary laws laid down to govern changing conditions of the Church in Canada.

The United States has had three plenary councils, one in 1852, one in 866, and the last in 1884. The South American republics had one in 1899, so that with the holding of the proposed great gathering in Canada the entire continent of America will be covered by plenary council legislation.

Further particulars will be given in our next issue.

HIS GRACE, the Archbishop of Montreal, deserves and will receive the that city. It is to be regretted however, that some of the authorities, who have a disposition to permit the looseness and license which prevail in densely populated centres in some European cities, have taken issue with Mgr. Bruchesi on this question. That his position will in the end be sustained, both by the law of the land and by public sentiment, we have no manner of doubt. We hope the distinguished Prelate will keep up the good work. The conditions now prevailing call for

THE BENCH AND BAR in some places n the United States have decided to take action to the end that the devastation caused by the divorce court may, at least to some extent, be arrested. The conditions are something terrible to contemplate. Let us take Kansas as an example. Out of fortysix girls admitted within the school year of 1908 to the Girl's Industrial School, a state institution at Beloit, Kan., the fathers of eight were dead the mothers of ten were dead ; both parents of two were dead; the parents parents of seventeen were divorced. More than one-third, therefore, of the girls admitted during the above period were the unwilling victims of the divorce courts.

There are those who would advocate the establishment of divorce courts in the province of Ontario, little heeding the awful example given us by the

American Republic. HIS GRACE the Archbishop of St. Johns, Nfld., deserves the gratitude of his people for the noble fight he is making in the cause of temperance. He has established in his archiepiscopal city a temperance society called the "Antitreating League." He believes, and rightly, that much of the drunkenness which we find amongst the people arises from the senseless habit of treating. That the movement will be successful we have no doubt. It will be easy for men to impose upon themselves a partial pledge of this character. It would be a safeguard against excessive drinking. The Archbishop hopes to extend this society throughout every parish of the archdiocese. The obligation reads as follows: "I pledge myself with the help of God, and for the prevention of drunkenness, not to offer nor accept a treat of intoxicating liquor in any place where such liquors are sold.'

MR. STEAD, the noted journalist, gives it as his opinion that "the Irish are much the most eloquent of the Englishspeaking nations. Even in America, Mr. W. J. Bryan is of Irish descent. In the eighteenth century, the great Parliamentary orators were Irishmen-Burke, Sheridan, Grattan, Curran, Flood, were all Irish. In the nineteenth, Plunkett, Shiel, O'Connell, Magee, A. M. Sullivan, and Sexton, all stand in the front rank. In the present Parliament, Mr. Redmond, Mr. T. P. O'Connor, and Mr. T. M. Healy are the most effective speakers." Mr. Stead might have added that in the United States and Canada the Irish are also well to the front as orators Pity it is that the old Irish Parliament ouse in College Green has not been re stored to its original use so that Irishmen may thus be given an opportunity to give an exhibition of this rare gift in legislating for their own country on Ireland's soil.

duced by the French infidels. In the town of Ivry, just outside Paris, the church edifices in the provinces deputy and mayor lately presided at Indeed, we may go further and give it what they were pleased to call the first rank. To the Catholic people 'civil baptism" of twelve children. It may be supposed that the "spon- hour's profitable routing. But to old sors" were pledged to see that the little ones were brought up good abroad, the study of its pages will its belongings. "Whom the gods be sent on receipt of twenty- ave cents. would destroy they first make Address, Church of Our Lady, Guelph, summer at Quebec, and to it will be in | mad," is an old quotation that Ont.

will come to the mind in this connection. Every day brings us a new batch of exdence that a terrible humiliation is in store for France unless the bulk of its population flings off that lethargy which has for too long taken possession of them, and thrust from power that miserable cabal whose unchristian attitude has brought upon the country the scorn and contempt of all civilized peoples the world over.

WE WOULD STRONGLY recommend our non-Catholic friends in Canada to take to heart the action of the Protestants in a place called Killamook, Oregon, when an attempt was made to sell a book produced by one of those unfortunate characters styling himself an ex-priest. Upon noting the infamous character of the publication many Protestants expressed the belief that steps should be taken to exclude it from the United States mails, They openly stated that the circulation of the books could not help the cause of Protestantism. Many a Protestant home in Canada, we regret to say, possesses the vile literature of Chiniquy, gratitude of the respectable people of Maria Monk and Margaret Shephard. the Dominion for the noble stand he The buyers of these books have vichas taken in behalf of morality in lated all the rules of good taste and fairness. These works have not hurt the old church but they have befouled the minds of the purchasers as well as creating enmity towards their Catholic neighbors. Strange to say with many of them the reading of a good Catholic book would not be considered for a moment.

> THE TORONTO GLOBE says that anything tending to remove the linguistic obstacle between the Provinces should be enconraged. In this connection it draws attention to the remarks of Mr. J. W. Johnson in the Ontario legislature suggesting that a colloquial school be established in Toronto for teaching sufficient French for ordinary conversation and business purposes. This, we fully believe, would be a most excellent 'departure in our educational work. A knowledge of French imparted to our boys and girls in Ontario and the other English provinces could oftentimes be utilized to advantage. They get a smattering of other languages which they seldom or never have an opportunity of using. But would it not be well were our Toronto contemporary to feel its way carefully. On the next 12th of July we may be told by the Hockens and the Sproules that such schemes are but Popish plots, and an evidence of disloyalty towards king and crown. They would like to extinguish the French language even in Quebec.

MANY OF OUR SEPARATED BRETHREN are upon record as denying the existence of modern miracles. There are others, nowever, who take quite a strong ground in the opposite direction. The Rev. Dr. Bartlett, of the First Congregational Church of Chicago, says: "Take out all the miracles in the life of Christ and what a ghastly wreck you have left ! There is no period in the life of the Lord without its miracle. Either He performed them or He is made an imposter and the writers are either liars or utterly untrustworthy. Such statements coming from such a source do infinitely more harm than the attacks of infidels." Another Chicago Congregational minister, the Rev. Dr. Hopkins, of Pilgrim Church, speaks out as unhesitatingly: "Denial of the supernatural cuts the foundation from under the Church and it becomes no more a religious institution than a Public school If, as some affirm, the present generation is losing its faith or interest in religion, the principal reason is the average man and woman has enough during the week to destroy faith without going on Sunday to hear some preacher who will finish the job."

A VERY INTERESTING little pamphlet is published by the Jesuit Fathers who have charge of the Church of Our Lady, Guelph. It is a hand book of the interior decorations of that sacred edifice, together with a carefully prepared historical sketch of the parish, dating back to the forepart of the last century. The first place of worship, we are told, was erected on hill of Guelph, and was a wooden building. This was used until its destruction by fire in I844. In the year 1845 another church was built through the heroic labors of Father J. Holses, S. J. He also had erected St. Ignatius' College, now occupied by the rectory, the Loretto Academy, and St. Joseph's Hospital. The history of the parish is then recounted up to the time of the erection of the Church A BRAND new fad has been intro- of Our Lady, that grand ediffee which takes rank with the very best generally, this little as h will afford an residents of Granh, who have gove 'reds," hating religion and all prove a special pleasure. A copy will fact which admits o sion that those na testantism prevails of morality an inc self-complacency o needed to confirm ant presumption. shown, time and does impartial inqu the Protestant co gives very empha the view so industr the enemies of t The case of Germ stance in proof. that country wer with their inferior seious of the inj tion they set ab facts by which to facts by which to ness of Protestar same time show moral standard their community. rnishes very Va has been prompt titled "Kirchlic contains a mass on the organizati

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EPARATED BRETHEEN lenying the existence s. There are others, quite a strong ground direction. The Rev. First Congregational o, says: "Take out the life of Christ and eck you have left ! d in the life of the miracle. Either He r He is made an imiters are either liars tworthy. Such staten such a source do inm than the attacks of er Chicago Congregahe Rev. Dr. Hopkins, , speaks out as unhesial of the supernatural ion from under the comes no more a religthe present generation or interest in religion, on is the average man ough during the week without going on Sunpreacher who will fin-

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pt of twenty-five cents. of Our Lady, Guelph,

PROTESTANTISM AND MORALITY.

The alleged moral superiority of Protestant populations is a topic that occasionally comes up for discussion in the anti-Catholic press. It is assumed as a fact which admits of little or no discussion that those nations in which Protestantism prevails enjoy on the score of morality an incontestible pre-eming. over Catholic countries, and the ence over Catholic countries, and the self-complacency of our censors is such that they seem to imagine no proof is seceded to confirm the popular Protestant presumption. It has however, been the conjecture that if in any other that they seem to imagine no proof is medded to confirm the popular Protestant presumption. It has however, been shown, time and again, that not only does impartial inquiry fail to bear out the Protestant contention, but that it gives very emphatic contradictions to the view so industriously propagated by the enemies of the Catholic Church. The case of Germany is the latest interest in proof. Our co-religionists in Y. Freeman's Journal. The case of Germany is the latest in-stance in proof. Our co-religionists in stance in proof. Our corresponding to that country were frequently taunted with their inferiority in morals, but conscious of the injustice of the imputation they set about procuring precise facts by which to establish the bollowfacts by which to establish the hollow-ness of Protestant claims and at the same time show the relatively high moral standard which obtains among their community. A recent publication community. A recent publication consists very valuable information on this connection which the Catholic press has been prompt to utilize. The well-known firm of Herder, Freiburg, have issued the first volume of a work en-titled "Kirchliches Handbuch," which contains a mass of information bearing on the organization and activities of the on the organization and activities of the various Churches. The facts and figures revealed in this excellent pub-

first of these heads, we find that in the space of ten years—between 1896 and 1905—the average number of illegitimate births was for the whole Empire 8.77 per cent. In Prussia, where Catholicity is very vigorous, the rate fell to 7.40 per cent., and it is in the Catholic districts—the Rhine Provinces and Westphalia, both containing a large industrial nogulation, that the proportion dustrial population, that the proportion dustrial population, that the proportion of illegitimacy was lowest. In the Rhen-ish Provinces the rate was 3.80 per cent., and in Westphalia 2.64 per cent, whilst the great Protestant centres are above the average, Pomerania reck-oning no fewer that 10.17 per cent. of illegitimates, Saxony 10.44, and Berlin as many as 15.61 per cent. Going farther into detail we find that in the more exclusively Catholic districts the moral tone stands highest, even according to Protestant official statistics. In the city of Treves, for example, the proportion of illegitimate births is but 3 per cent., in Coblentz 2.9 per cent., Aix-la-Chapelle 25 and in the city of Munster, which is called German Rome, the rate i as low as 2.2 per cent, a figure which, in this respect, gives to Munster the place of nor in the whole German Empire.

The situation is still more creditable to Catholics when we examine the fig-ures relating to suicide. Not all the German States supply particulars as to the religious profession of the victims of suicides. In Prussia, Bavaria, and Alsace-Lorraine this information is recorded, and as these three countries of sleepless nights, laborious days, months of the second of sleepless nights, laborious days, months of sleepless nights, laborious days, and Alsace-Lorraine this information is recorded, and as these three countries contain about nine-tenths of the total number of Catholics in Germany, we have a sufficiently wide basis of comparison. Between the years 1891 and 1900 there were in Prussia 93 suicides for every million of Catholics; for every million of Protestants the number of suicides was 247. In Bavaria the figures during the same period were the figures during the same period were Catholic suicides 93, Protestant suicides 210 for every million of the suicides 210 for every million of the respective communions; and in Alsace-Lorraine the relative proportion was 98 Catholics and 224 Proportion was 98 Catholics and 224 Proportion to the relative proportion was 98 Catholics and 224 Proportion will can do, they are a one relative proportion was 98 Catholics and 234 Protestants per million. It will be seen that in the three countries the proportion of suicidal deaths in the two denominations is about the same, and in each country very much in favor of Catholics. Inquiring into the causes of so stelling. of so striking a difference in the preval-ence of suicide amongst the two religious bodies, many Protestant publicists frankly attribute the greater immunity

In the matter of divorce the moral superiority of Catholics is even more apparent. Among the German States apparent. Among the German States Prussia alone preserves a record of the religious persuasion of the parties who have instituted proceedings in the divorce courts. According to the official returns for every 1,000 Catholic marriages in Prussia the number of divorces was 9.6; for every 1,000 Protector was 36.7 testant marriages the number was 26.7 whilst for every 1,000 mixed marriages the proportion rose to 40 divorces. This last figure furnishes an impressive commentary on such ill-advised unions, and is confirmatory of the wisdom of the Church in discouraging them. These divorce statistics, which are in harmony with similar returns for other European countries, demonstrate for every prejudiced mind the superiority of Catholicism considered simply as a safeguard for the sanctity and permanency of the marriage-bond.

To the above may be added some figures touching a subject which of recent years has attracted the serious attention of social observers at home and abroad—the question of the birthrate or the fecundity of marriages. For a considerable time past this branch of sociology has been carefully studied at Raplicy and the feet of the sociology has been carefully studied at erlin, and the information which has een collected is instructive as indicating to what extent parents may be influenced by their religious beliefs in the discharge of the duties that mar-riage imposes. We learn from a return dealing with the years between 1876 and 1805—a period of twenty years— that there were, on an average, in Prus-sia 4.1 children for every Protestant sia 4.1 children for every Protestant 4.0 children for every Protestant marriage and 4.9 for each Catholic marriage and 4.9 for each Catholic marriages a fecundity of 20 per cent. superior to that of Protestant marriages, and this proportion having been maintained since the foundation of the Empire some thirty-seven years ago, the Catholic pulation has gained on this accordance with the control of the most fortunate, their lot, for they are convinced that the extract. On frequent occasions Pius X. has amply shown these sentiments to be the conviction of his soul. All priests are well aware of the Holy Father's epistle addressed but a year ago to the entire clergy of the universal Church showing the properties of the conviction of his soul. All priests are well aware of the Holy Father's epistle addressed but a vear ago to the entire clergy of the universal Church showing the properties of the Holy Father's epistle addressed but a vear ago to the entire conviction of his soul. All priests are well aware of the Holy Father's epistle addressed but a vear ago to the entire conviction of the Empire Sample of the Holy Father's epistle addressed but a vear ago to the entire conviction of the Holy Father's epistle addressed but a vear ago to the entire conviction of the Holy Father's epistle addressed but a vear ago to the entire conviction of the Empire Sample of the Holy Father's epistle addressed but a vear ago to the entire conviction of the Empire Sample of the Holy Father's epistle addressed but a vear ago to the entire conviction of the Empire Sample of the Holy Father's epi family and 5.0 for every Catholic family. For Bavaria the proportion is the same: 4.0 children for every Protestant marriage and 4.9 for each Catholic marriage. These figures show for Catholic marriage.

an advance, as compared the Protestant population, of more, ann a million of births.

So far, therefore, as the prevalence

may be taken as indicating the level of illegitimacy, divorce, and suicide of morality obtaining amongst a people we could hardly have a better criterion the above statistical facts supply an eloquent refutation of the oft-refuted charge as to the inferiority of Catholi-cism to Protestantism—at least in so Y. Freeman's Journal.

ON THE BLESSINGS OF NECESSITY.

Most of the best work that men have done in this world was done because they had to do it. It matters little whether the necessity was material or cal, whether it was that they ed or starve or were impelled psycho! to acti and accomplishment by a mysmiddle course, so alternative, they were compelled to labor, ponder, improve until their work was complete and flaw-

Of course there is this great difference between the work that is done by men to gain life-bread, or pay a debt and that which comes from the inward figures revealed in this excellent publication are eminently instructive, more especially as regards three subjects which have a very distinct bearing on the question of morality—illegitimate births, suicides, and divorces.

Rxamining the figures relating to the first of these heads, we find that in the most perfect and enduring form. One was accidental, the other a part of the man. But the result in each case is the same. Necessity is the motive

How often we see men with every gift except motive power. All their attain-ments are palsied by incorrigible indo-lence. They put off the time of exertion from day to day, and daily the potenti-ality evaporates. Finally there comes the time when their eyes are opened, but their hands are powerless, and then

omes bitter pessimism. What a curse is laziness? It robs the most gifted man of the power of production. It makes of him who might have been an ornament to his age, a bene-factor of his kind, an honor to his family, a useless hulk. Fortunate is the man congenially lazy whom hard necessity or the irresistible impulse from within, pushes on to accomplishment. Necessity has redeemed him.

Look at the crowds who are content to gain a livelihood, who earn enough to feed them and buy pleasure and stop there. Look at the hosts of men with intelligence and education who accoming the state of the state o lish nothing and sink down to the level of the illiterate toiler. There can be no question that in that multitude is extraordinary ability, that under hap-pier conditions, with more inward force. might have won all the rewards that life

holds out to him who strives.

Consider the inventions that have

in our land in statesmanship, in the pro-fessions, who stand to-day the leaders of the nation, have worked harder and more constantly than the laborer in the frankly attribute the greater immunity of Catholics to the salutary influence of the confessional.

I discrept the world work with the confessional the salutary influence of t of ceaseless toil, not only to gain a place, but having gained to hold it, unless they felt they had to? I know not.

Go over the long list of scientists who have wrung from Nature her deep hidden secrets, who have found out the enemies of the hu. an system in the blood and tissues, who have lengthened the span of life for millions and given to humanity a working and winning force that otherwise would have been a dream. They have done all these things on the spur of necessity. Whether they worked for mankind, for fame, for wealth, need not concern us, they have proven themselves overpowering benefactors to men, and these blessings we would not have had not necessity compelled their discoverers to go on until they found

them out. Consider now the great books that Consider now the great books that men bave written for the instruction and enjoyment of their contemporaries and posterity. Hardly one of these but was rewritten scores of times, pondered and polished until they were master-pieces. It is an intolerable labor, yet scholars and artists will do it until the end of the world, because they must do it

Finally the highest and most important work that men have before them in life is the salvation of their souls. "If they scorn and live laborious days," fast, pray, scourge their bodies by mortifications, tell themselves that life is short and eternity long, that pleasure deludes and the world is a snare, and use up the and eternity long, that pleasure defludes and the world is a snare, and use up the power of their souls that they may dev-elop in those souls spirituality, that cleanness without which we cannot see God, we can be sure they suffer and do

out work there is nothing and there is no lasting work, no enduring accomplish-ment that is not born of that hard-feat-ured, yet kind-hearted and wise mother, Necessity.—Pilot.

THE NORTH-WEST.

INFORMATION FOR SETTLERS. Every year, a certain number of Catholics emigrate to the West, and as Catholics emigrate to the West, and as a rule, they know very little about the Catholic organizations in the new provinces, where to find a school, or even a church and a priest. And however that problem must be to them, especially to the man in charge of a family, more important an item than the province as to where they will find good uestion as to where they will find good land or an advantageous business.

We leave to others to advertise the

Why do they not make a point to reinforce the Catholic groups already in
existence, preferably pitching their
tent where a priest is living, or, at
least, where he makes a regular monthly
the limit a These who have invested and
the eight and are informed that not a
but the laity as well make
sies, we realize more clearl
the importance retreats

chapels. Country districts are visited regularly once a month: the German settlement, east from Crossfield, in the district: Ewing P. O., Lowden Lake, P. O., Content P. O., Tinchebray P. O., Stettler P. O., Dora P. O., Ingleton P. O., Louis P. O., Lindsville P. O.

Carstairs is a first-class grain coun-

try.

The eastern part of the Stettler district was opened last year for preemption land, and free grants may still be found. The Lacombe-Stettler branch is going to be extended this year to-wards the east. Another branch is going to be built from Calgary through Trochu Valley, crossing the C and E branch at Red-Deer and going west to the Rockies.
Innisfail and Red-Deer are largely

devoted to mixed farming, the dairy industry and stock raising being important branches. Very good improved land can be got cheap there.

Red-Deer is a thriving town, over 2,000 inhabitants, beautifully situated on the Red Deer River, provided with all modern conveniences, electricity, water works and sewerage.

water works and sewerage.

Red-Deer is the headquarters of the Fathers of Tinchebray. Nowhere in that portion of Alberta will Catholics have better facilities for the education of their children. A large conventunder the direction of the Rev. Sisters of Wiedom was greated but your restance. of Wisdom, was erected last year where they take boarders and day Lately, a Separate school has established which is taught by

the Sisters. Those wanting more information can apply to Rev. Father H. Voisin, Super-ior of the Fathers of Tinchebray, Red Deer, Box 341. He will answer them with the greatest pleasure, and new-comers will cheerfully be given all

possible help.
REV. H. VOISIN, O. M. I.

PIUS X. AND RETREATS FOR THE LAITY.

Our glorious Pontiff Pius X. on his our giorious Pontiff Pius X. on his accession to the papal throne, gave his first greeting to the world with his motto: "Omnia instaurare in Christo" "To renew all things in Christ." It took him only a brief space of time to prove his determined sincerity in carrying out his intention. The few years of ing out his intention. The few years of his pontificate have been prolific in renovating measures in the great causes of Christ and His Church. And justly have the great deeds of Pius X. found nave the great deeds of Flus A. John deloquent expression at countless celebrations of his recent sacerdotal jubilee. One particular merit, however, a scheme most dear to the heart of the Father of Christendom, has apparently not received the notice it so much deserves; we refer to his eagerness and anxiety to promote and spread the so-called spirital exercises of the retreat as a means of paramount importance for spiritual

But a few days after entering upon his exalted dignity, Pius spoke these significant words to a deputation of men significant words to a deplication of the who offered the homage and felicitations of their respective societies: "I desire to be the Pope of the spiritual exercises." Pius could hardly have expressed his estimation of the retreats in more laudatory terms. And he went on more laudatory terms. And he went on to say that he considered it his highest honor and glory to advocate and extend the use of those exercises; because in them he recognized a prime means to realize the end be proposed to himself "to renew all things in Christ." In the capacity of Supreme Shepherd he knew of no better pastures for the flock en-trusted to his care by God than the spiritual exercises. As representative of the Good Samaritan, he found no more wholesome remedy for the diseases and wounds of his subjects than the same woulds of his students to his attributed means. He consequently harbored no dearer wish than to see the faithful avail themselves of opportunities to

even down to the children; but above

all he advocates them in the case of men and young men.

Shortly after his elevation to the Papacy the Holy Father addressed a letter through Cardinal Merry del Val to Father Van den Pul, rector of the House of Retreats at Lierre in Belgium, congratulating him on the singular results achieved by the spiritual exercises for men. When Father Radueli, of Rome, set about to open a house of retreats specifically for men in that city, the Sovereign Pontiff, first by letter, and three months later in a private audience, enmonths later in a private audience, en-couraged him most cordially in the en-

terprise.

Of the many letters which the Vicar of Christ wrote in the interest of retreats for men, we shall quote one writland or an advantageous business.

We leave to others to advertise the material possibilities of the country, but we cannot overlook the fact that Catholic new-comers scatter themselves at random, regardless of the existence of Catholic centres, that, in most cases, they are not within the reach of the priest, and as a consequence, their faith is greatly endangered.

Why do they not make a point to reinforce the Catholic groups already in white the control of the priests, and as a consequence, their faith is greatly endangered.

Why do they not make a point to reinforce the Catholic groups already in the control of the priests and the control of good morals and the enkindling of Christian zeal. Now, however, that we have been elevated to the papal dignity, which is the country, then the feast of the Immaculate Content to on the feast of the Superior of the House of Retreats at Liege. Among other things he says: "We have always esteemed highly the exercises of these retreats introduced by provident disposition of God. For they are a marvelous means for the improvement of good morals and the enkindling of Christian zeal. Now, however, that we have been elevated to the paparal disposition of God. For they are a marvelous means for the exercises of these retreats in troduced by provident disposition of God. For they are a marvelous means for the exercises tent where a priest is living, or, at least where he makes a regular monthly visit? Those who buy improved land have no excuse, as improved and can be purchased characteristics. Homesteaders, though their choice be more limited, should consult the priest in whose districts they are hunting to the priest in whose districts they are hunting to the priest our holy religion, and Christian in the priest our holy religion. our holy religion, and Christians in name only, enter these houses of piety to depart again converted and happy, The R. R. Fathers of Tinchebray think it is their duty to give some information about the district of which they have the charge in Alberta.

It extends from Calgary up to Lacombe and from the fourth meridian to the Rockies. Fathers are stationed in Carstairs, Stettler, Trochu Valley, Innisfail and Red Deer, Crossfield and Olds are visited regularly once a month. the Rockies. Fathers are stationed in Carstairs, Stettler, Trochu Valley, Innisfail and Red Deer, Crossfield and Olds are visited regularly once a month. All the above places have churches and chapels. Country districts are visited regularly once a month: the German settlement, east from Crossfield, in the district. Ferror Rockies and chapels are stationed in their duties as good Christians. The other day at Nashville he held the held the panacea for all the evils which greyended from being enticed into the prevented from being enticed into the afflict American society to-day. The prevented from being enticed into the afflict American society to-day. The prevented from being enticed into the share of socialism, which would limit inadequacy of such a solution must be patent to men of experience and the prevented from the prevented from the prevented from being enticed into the prevented from being enticled into the prevented from being entitled everly which would limit inadequacy of such a solution must be patent to men of experience and the evils which the permission to "Trust a tives." I give you before his audience education as the evils which the evils which the permission to grey two days. I am now I take only one Italie everly two days. I am now I take only one Italie everly with days. I am now I take only one Italie everly two days. I am now I take only one Italie everly who a solution must of the prevented from the prevented from the prevented from the prevented from t

What fruits have the solicitude and What fruits have the solicitude and efforts of the great and beloved Pontifi nurtured in these retreats? Sporadic beginnings were made under the "Laborer Pope," Leo XIII., especially in Belover Pope," gium and France. In his last encyclical this great Pope, acknowledging the good work so auspiciously established in these two countries, expressed his earnest de-sire to see the movement spread also among the other nations with the same beneficial results. Pius X. with the evi-dent benediction of heaven, has pushed the hopes of his predecessor far towards their realization. The houses of re-treats in Belgium and France have rapidly multiplied, also in Germany, Holland and Italy. Organizations for the support of these houses were formed; dozen of exercotants in the beginning soon grew into the hundreds, and to-day the number of men alone are ounted by many thousands.

And what about the Catholics of America? Are we less in need of a re-newal in Christ than our brethren in newal in Christ than our brethen in Europe? Are the paternal exhortations and pleadings of our great Pontiff less pertinent to our land and conditions? We can boast of numerous organizations⁸ Europeans. Would not a renovation in the spirit of faith and religion by a three mer, to courses of retreats for men.

THE NEW REGENERATION OF SOCIETY.

President Eliot of Harvard University is making a tour through the West and South to preach the new gospel of salvation through educa-tion. We trust that the learned head of Harvard University does not for a moment assume that he has been the first to promulgate this new evangel. Many other eminent dreamers have been in the field before him, and have attempted to substitute eduprise, and we trust that President than with the truth.

TEACHERS of ripe s

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The Catholic Record that distressing complaint,

LONDON, CANADA

Eliot may some day see the utter futility of the task to which he has set himself.

The other day at Nashville he held snares of socialism, which would limit
human happiness to this life only. be patent to men of experience and
Wherefore we cannot sufficiently praise
you, and all those who assist you, for so
holy and timely an undertaking." When
Father Criquelion, to whom this letter
Father Criquelion, to whom this letter
was addressed, came to Rome later on
the Holy Father told him in private
had no
greater patron than the
audience: "Retreats for men! This
is only one more link in the
chain of proof that "Fruit-a-tives"
never fail to cure Constipation or nennever fail to cure Constipation or never fail to cure Constipation or the
never fail to cure Constipation or the
never fail to cure Constipation or the
never fail to cure Constipation or never fail to cure for for \$2.50, or trial box 25c. At dealers
or sent on receipt of price by Fruit-atives Limited, Ottawa.

The Month of St. Joseph. is the work of all works! Indeed a providential work, exceedingly dear to the heart of the Vicar of Christ upon stantly and with unabated strength

mission. The man who seeks to be an apostle to the world must, as a first step, humbly submit himself to her teaching, and then make use of the means which she places at his disposal. To attempt such a gigantic undertaking in any other way is simply to blunder by placing an equal valuation upon divine ordinances and human substitu-

The Critical Period.

The really critical period for the The reany critical period for the average young American is that between his leaving school and his marriage. There do not seem to be statistics of any sort by which an estimate could be made of the number of young men who continue to lead a good life in conformity with religious apprents from were tinent to our land and conditions? We can boast of numerous organizations ocieties and unions, perhaps more than Europeans. Would not a renovation in the spirit of faith and religion by a three the spirit of faith and religion by a three morals during that period? How many of the morals during that period? of these thus lost owe their fall to their United States. Thus Techny, Ill.; St. Stanis'aus' House of Retreats, at Brooklyn Station, Cleveland, O.; St. Andrew's on-Hudson, Poughkeepsie, N. Y., are open, especially during Lent and in sumone. How many parishes have a young men's society?—The True Voice.

Why "Patrick's Day?"

Why say "Patrick's Day" when one can with a little extra vocal effort say "Saint Patrick's Day?" No thinking Catholic should use the former phrase, yet many do. Let those who speak of Paul and Peter as if they were boon companions have their Patrick, too, if they wish; but let every Catholic, and especially every Catholic Iristman give the great Apostle of Ireland, the saintly title which so justly belongs to him.—Freeman's Journal.

cation for the grace of God in saving human society. Many have lived to see the foolishness of such an enter-

LANCASTER, ONT. CARRIED BY "FRUIT-A-TIVES"

These Wonderful Fruit Juice Tableta Are Winning Friends on Every Side,



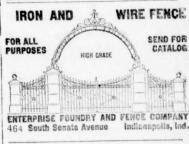
Lancaster, Ont., Sept 16, 1908 was a martyr for many years to Constipation. I tried many kinds of pills and medicines without benefit and consulted physicians, but nothing did me any real good. Then I began to take "Fruit-a-tives," and these won-derful little fruit tablets entirely cured

me.
At first, I took five tablets a day, but now I take only one tablet every two days. I am now entirely well, and thanks to "Fruit-a-tives." I give you permission to publish this testimonial.

The Month of St. Joseph.

March has been set apart as the fluences.

There is only one way to save society, and that is the way of Him Saviour, Jesus Christ. The means and the method of accomplishing so vast a purpose He gave into the keeping of the Church, which He set up in the world to continue His work and mission. The man who seeks to be gences to the pious recitation of this prayer.-B. C. Orphan Friend.



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TRIFLING WITH GOD.

A holy writer, commenting upon this Gospel says that the seven devils spoken of are the relapsing sinner's sevenfold wickedness in his contempt of the seven gifts of grace from the Holy Ghost which wrought his former conversion. To relapse into sin is to sin against the special light which one always receives in the hour of conversion. It adds to the new sin the sin of ingratitude, and the breaking of one's solemn promise made to God, when in confession, to avoid the occasions of sin in the future and to amend one's life. After a good absolution one goes forth not only with a clear conscience, but with a clearer mind. He sees things in a new light, as we say, and wonders how he could ever have been either so wicked or so foolish as to commit the sins he has just con-

And yet he can be more wicked and suggestion and aid of one devil he com-mitted his former sins. Now he opens the door of his heart to seven devils more wicked than the first, to help him do worse than he ever dreamed he would dare do. That is because he is now sinning against the light. When he resolved before to abandon sin it was precisely because he thought more of God and of the value of his soul, and thus became enlightened to see his sins in their true character and fearful con-

One hears a sermon. It has not spoken of every truth, nor exhorted to every virtue: but it seems to have had strange effect. It has been like a hand to remove all doubts and difficulties, and to tear away the dark veil that separated him from God. And what divine peace it promises too, and how deeply he is moved to go in haste and obtain it! Everything is clear to him now, so clear that if all the world knew his past sins no one would condemn him so severely as he condemns

More light, more responsibility. He is sinning now against more light, and that is why a relapsing sinner plunges himself into greater spiritual darkness than he ever was in before, and his last state has become worse than the first. Finding himself in a state of renewed opposition to God, defying all warnings and impending punishment, he begins to harden his heart. That is the new danger. Those who keep on falling back into sin learn to harden their hearts. Alas! where now is that sharp sting in the conscience, the re-morse, the shame, the wretchedness of soul that used to come after sins, even the very same sins, in former days? have hardened their hearts, and ever-offered grace of God makes little or no impression upon

Whose state have I been describing here to-day? Is it yours? If so, let me say a word to you, a word which I pray God to stamp deeply upon your heart, a word to ring in your ears all day, and haunt your thoughts at night; a word that I would have appear before your eves in letters of fire as you go on from sin to sin: "Grieve not the Holy Spirit of God!" Stop now!

Go not on heaping up wrath against the day of wrath, fighting against God and rejecting His mercy. This is the season of penance, and especially the season of penance for you who relaps

Come quickly to confession, for you come quickly to contession, for you are in urgent need of God's mercy. You who are listening now to these words, and are not resolving to do penance and seek for absolution during this Lent, are the ones who need that mercy the most. Beware! You remember what the heedless man said in the Gospel: "Soul, take thine case; thou hast many good things laid up for enjoyment. And you also remember what the Lord added: "In that selfsame night his soul was required of

THE CARDINAL DEMOCRAT.

THE PEACEFUL END AND NATIONAL FUNERAL OF HENRY EDWARD MANN-

(From I. A. Taylor's New Book " The Cardina

Early in 1892 came the end, preceded by no long or painful failure; finding him, as he had desired, in harness, though not unexpectant of the release which was at hand.

"Thank you," he said, when an in-quiry had been made concerning his health; "I am quietly showing into the

calmly to the inevitable end, his daily life was carried on as if no great was at hand, nor had even trifles lost their power to interest him.

"Have I grown as old as all that?" he asked, as he looked at a portrait that was being painted of him during these last days, adding an injunction that "these rags"—the old cassock he wore—should not be depicted. To the last, too, he continued the assertion of his political creed. Discussing some current topic with Archbishop Benson at Marlborough House the preceding year, he had avoved himself a Radical, employing half in jest the term applied to by his opponents; and only a few days before his death he again made use

of it.
"We are honest Radicals—he and I,"
"We are honest Radicals—he charge he told an Irish priest, as he charged him with a message of affectionate re-membrance to Archbishop Croke. No severe illness warned the outside world of the approaching end; but on

January 14, London learned that he w gone. Early that morning he passed in peace and quietness away. Without haste or hurry he had set out on the

last journey.
"I have laid my burden down," he said a day or two earlier; and again approached on matters of business he intimated that the time was at length

come for it to pass into other hands.
"No," said he, "my work is done."
On January 13th, in the small scantily furnished bedroom he occupied at the

CRESOLENE ANTISEPTIC TABLETS

SORE THROATS AND COUGHS

cally clothed on his pallet bed, he made his final profession of faith, "Opus meum consummatum est," he said later that evening. A few hours afterward he had passed away.

The city mourned him, rich and poor

paying him equal honor. Death, the great reconciler, would have brought oblivion of all differences of judgment divergences of opinion, even had not time been beforehand in that matter. But it was perhaps amongst the poor that regret was keenest. He had been the poor man's Cardinal.

Everywhere meetings were held as the news went abroad, to express the sense of loss on the part of the laboring community. Resolutions of regret were passed by the Milwall Branch of the passed by the Milwall Branch of the Dock, Wharf and Riverside Union which declared him "endeared to the heart of every dock worker,"—by the Barge Builders' Trade Unio", the Gas Workers' Union, the Sailors' and Fire-men's Union, the Carpenters' and Joiners' Societies and others; and at a crowded meeting of delegates to the London Trades Council, in Farrington Street, the keen sense of irreparable loss which had been suffered by the death of Henry Edward, Cardinal Archbishop of West-minster, was expressed. "By his tender sympathy for the suffering, his fearless advocacy of justice, especially for the poor, and by his persistent denunciation of the oppression of the workers, he has endeared his memory to the hearts of every true friend of labor."

In Poplar, where the memory of his re-cent intervention as peacemaker was still fresh, Mr. Sydney Buxton spoke of the place he had filled in the hearts of the toiling masses. Whilst every one knew, he said, how the Cardinal had labored at the time of the great strike, only a few were aware how much had been done by him, modestly, privately— for he hated publicity, except when it was essential to success — to prevent disputes from culminating in strikes. His influence for peace was enormous

Nor was regret confined to his own country. "The unhappy have lost their friend," wrote someone to the Paris Figaro; and the unhappy are limited to no single race or blood

As he lay in state in Westminster every class, every creed, every party, united in doing him homage. It had been determined that none should be refused access to the Cardinal, dead, to whom, living, his doors had ever been open; and for three days the people of London—his own flock, mostly Irish, the English working men who had learned to love and reverence him, and others of every station in life moved in single file to, it is said, the number of one hundred thousand through the temporary chapel where he had been placed. "The scene that London witnessed,"

wrote a secular review, "when the great Cardinal of the common people lay in state, holding as it were a last audience to which all were welcome has had no parallel in our time as a popular tribute o the incarnation of a great spiritual

'He will walk through purgatory like a king," said one of his own poor, as she looked her last upon him.

The funeral was again the occasion of a demonstration of an unusual character. It was not only a religious it was a national ceremony. Marching with their flags and banners all those public bodies who wished thus to assert their right to a share in the mourning for the Cardinal Democrat took part, as the dead would have desired, in the procession. The League of the Cross, his special creation, was represented by six thousand men. All the Trades and Labor Unions were in full attendance.

As the great procession proceeded along the four miles lying between the Brompton Oratory and Kensal Green, the streets were lined with masses of spectators, gathered to testify their spectators, gathered to testify their love and respect for the friend of the poor, as he was carried to his grave. "It was an entire people," said a French was an entire people," said a French attendance of the people at church and attendance of the people at church and attendance of the people at church and strong t journalist, "the people of toil, of misery, and of suffering, who rose up to mourn a hero of charity." — N. Y. Freeman's Journal.

WAY OF THE CROSS.

One of the practices of devout Catholies during the Lenten period is to indi vidually or collectively recite the prayers of the "Stations" or "Way of the Cross," As a rule during Lent the faithful assemble in their respective hurches on Friday evenings to practice What are the stations this devotion. Why do Catholics practice this devotion? These are questions frequently asked by those not of our faith. The Way of the Cross is humanity's

attempt to follow Christ in His journey from the court of Pilate to His crucifix ion and final consignment to the tomb The Catholic Church is poor indeed hat has not a representation of the stations," whether they be in common prints, stone, clay, paintings, or other levices. There are fourteen of these

The first calls to mind that our Saviour was condemned by Pilate to die an ignominious death on the cross. Look at your print, oil painting or statuary and you will see Pilate washin

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his hands, as if he were rid of the whole matter, while Jesus is led away in bonds Let any one follow these pictures whether he be Catholic or non-Catholic if he be at all acquainted with Biblica history he can not fail to understand

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the scenes depicted.

The second station shows where Christ is made to bear the cross. first fall under the weight of the cross is depicted in the third station. Led along as a criminal to execution, He meets His mother. This is shown in the fourth station. In station five we find an example of charity that is all too rare in these days. It shows us where Simon, the Cyrenian, helps our Saviour to carry His cross. Then Veronica offers her kerchief to our Lord to wipe the sweat and blood from His holy face In return the imprint of His blessed countenance is left upon the cloth. At the seventh station Jesus falls the second time beneath the weight of the cross, and at the eighth we see Him telling the women of Jerusalem "|Weep not for Me, but for your children." At station nine we see Him fall the third

time.

The real agony of the journey to Calvary begins when Jesus is stripped of his garments, as is shown us in the tenth station. Modesty personified was the son of God, yet His enemies bared Him to the world. Station eleven shows us the crucifixion, and twelve depicts His death. We see Him taken down from the cross in thirteen and in fourteen He is consigned to the tomb.

A follower of st. Dominic, the Bless-

ed Alvarez, originated the devotion of the "Way of the Cross" as it is now practiced by Catholics. Alvarez, when he returned from Jerusalem to his convent in Cordova, Spain, built little chapels, in which he represented, station by station, the principal events in our Saviour's journey to Calvary. our Saviour's journey to Calvary. Like many other benefits that the world enjoys, the son of St. Dominic was not given credit for establishing the devotion in Western Christendom. It was not until the year 1342 that the stations began to be a regular devotional exer-cise, and then through the instrumental-ity of the Franciscan Friars Minor. From the latter the devotion was spread all over Christendom and has been practiced more particularly during

AN EXPLODED THEORY.

Educate Catholics, and the more you educate them the more they will see the slavery which Rome exerts over them, and finally they will shake Rome off."

From the days of the Reformation to our own time, these words have been heard ad nauseam from Protestant platorm and pulpit, and though today Catholics are as educated as any other body of men, still instead of casting off the yoke of Rome they hug their chains tighter, for in what Protestants recognize as slavery we Catholics recognize "the Freedom of Christ." It was the wonted boast of Protestants that their doctrines would commend themselves more and more to free peoples, and that the air of freedom would be the fatal stroke to the Catholic Church. Time has proved the utter hollowness of such remarks, and to-day in those two great countries, England and America, the Catholic Church holds her own better than any other Protestant sect.

body has in obtaining young men for the ministry. The non-conformist bod-England, have a falling away, too, of their members, and from the official handbook of the Baptist denomination issued lately it is ascertained that, though there is an increase in the number of their chapels, there has been a decrease in the number of its members. Chanels and seats don't make a church ity of those who fall away from those various churches embrace. The answer





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s, the most of them drift away altogether from any set form of religion. Sick and tired with tenets of faith which have no lawful authority to promulgate them, and consequently no binding force, lacking altogether in these essential qualities, obedience and cohssion, they cannot accept opinion for dogma, and hence they abandon religion altogether. You may remark, however, that the educated amongst them, those who study the question of religion thor-oughly, embrace the Catholic faith. After a careful study of the matter they find out that there is only one church that can satisfy their craving after the light, one church that clears their doubts and gives them that peace whic comes from being moored to the Pillar of Truth. Education, instead of damning the interests of the Catholic Church, sets up her doctrines in the only reason able and logical light (not speaking at all of revelation), and the human mind following that light must of necessity embrace her tenets. We Catholics are never afraid that our doctrines will not stand before an educated mind, for we have a reason "for the Faith which is in us," and if the doctrines of the Catholic Church are misconstrued or shown forth in a false light by her opponents, it is because those opponents are either wilfully blind or ignorant of them .- Intermountain Catholic.

The Catholic Press Defined.

In an editorial on the subject, the Tablet, of Brooklyn, defined the Catholic press as: "An eternal bond of olic press as: "An eternal bond ounity. A channel of communication be tween the Bishops and clergy and the faithful people. The builder of Catholic thought and Catholic opinion on every question affecting Catholic interests. An organ of appeal and defense. readiest exponent and defender of the body has in obtaining young men for the ministry. The non-conformist bodies, the bulwark of Protestantism in faith and morals. The voice that summons the Catholic people to protec their rights. The mirror of Catholic life. The powerful auxiliary of the pul-pit and the complement of the parish school. The consecration of the great modern invention to the service of the The antidote to the poison o Church. the secular press. The destroyer of non-Catholic calumnies and prejudices. The blessing of clean, wholesome, Christian reading for the home."

Church Not Guilty.

A recent biographer of Cardinal Manning notes that the great social reformer drew support for his democratic principles from St. Thomas Aquinas, who taught that God gave sovereignty immediately to the people, and through them to the king or other ruler. This is, of course, the Catholic teaching. The doctrine of the Divine Right of kings was not of Catholic origin; in-





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deed, it was developed as a project against the Catholic doctrine that the people could be absolved from their allegiance to a tyrannical king. Yet there is no bit of historical ignorance mmon than to charge the Divine Right theory against the Church

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CHATS WITH THE TRIUMPH

MARCH 13,

It is one of the in the world to c youth that his here that he is not poss ous talent which i possibilities that for him to take his The youthful around the succinvests it with e divine attributes day mortals do no day mortals do no Probably Linco of more American two generations can character.

people look upon being, raised up and yet, if we and find it made up of the most ordinary possessed by the look upon him as strongest was his manlines downright ho est upon him. His a make the most o to know somethin lift his head up fr ment and be of

He had a divin sion for a lar but there is no any great genius. usual powers of man, never strain In fact, his si charm. Everybo hearted, generou to help everybod whether it was or a farmer who r an open, frank, never covered u secrets. He alw heart wide open read his inmost virtue nor quality ance that disting boy, no matter h not possess. Y get letters from were positively
a Lincoln in st ster in law, the energies to stud

Edison in inven-medicine, or Wanamaker or could work wit power and conc willing to undergo any achieve what t But many of th that they have the great geniu exhibited by the do not think great exertion.
They do not not necessarily plishment of so does not consis do their best simple life. It

into their work

to do everyth complete finish scrupulously he it is by always ships, by holdi ing attitude by trying to be a good, accombor, a kind, er make successf There is no g It is achieved straining, by t daisies, the be lovely wild fl get a branch o

tree, which, p in beauty and the things the feet in trying In straining to do someth we miss the which would n often, after a gling for the things, we di we have mis sweetness, wh we have lost Great sci

because we a methods of re are looking something co ciples of naturally simple that It is most young peopl success cons ous thing, genius born that otherwi markable th The study

man like Li

reason why to been hidden

vantage, be must be a talent.
The abili stick to it, that is, in people were success by probably exwich woul oi the total diet of his dict of hist purpose, his motive as certainly the

Suppose integrity this dogged hard work

wholeness, everything aspiration

VIRTUES.

for him to take him as his model.

The youthful mind throws a halo
around the successful character, or
invests it with extraordinary virtues,

vine attributes which ordinary, every-

day mortals do not possess.

Probably Lincoln has been the hero

of more American boys during the last two generations than any other Ameri-

look upon him as a demigod.

The strongest thing about Lincoln was his manliness, his straightforward,

He had a divine hunger for growth, a

passion for a larger and completer life, but there is no evidence in his life of

any great genius, any marvelous or un-usual powers of mind. He was a simple

man, never straining after effect.

In fact, his simplicity was his chief charm. Everybody who knew him felt

that he was every inch a man, a large-hearted generous friend, always ready to help everybody out of their troubles,

energies to study, fling their whole lives

into their work; or if they could be an Edison in invention, or a great leader in

medicine, or a merchant prince like Wanamaker or Marshall Field, they

undergo any hardship, in order to achieve what these men have achieved.

senieve what these means the do not feel but many of them say they do not feel that they have the marvelous ability, the great genius, the tremendous talent exhibited by those leaders, and so they do not think it worth while to make

great exertion.

They do not realize that success is

not necessarily measured by the accom-

plishment of some great thing; that it does not consist alone in being wealthy, fameus, or powerful; but that it is the

crown of all who just honestly, earnestly do their best and live the everyday

simple life. It is by the exercise of the

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young people get the impression that success consists in doing some marvelous thing, that there must be some genius born in the man who achieves it; efe's Liquid that otherwise he could not do any react of Malt

markable thing.
The study, therefore, of the life of man like Lincoln is of inestimable advantage, because it dispels the fatal illusion that, in order to succeed, one must be a genius or must have great

to do something great and wonderful, we miss the little successes, the sum of

which would make our lives sublime; and

often, after all this straining and strug-gling for the larger, for the grander

things, we discover to our horror what

we have lost in the struggle.

Great scientists tell us that the reason why the secrets of nature have been hidden from the world so long is because we are not simple enough in our

methods of reasoning; that investigators are looking for unusual phenomena, for something complicated; that the prin-

oiples of nature's secrets are so extremely simple that men overlook them.

It is most unfortunate that so many

The ability to do hard work, and to stick to it, is the right hand of genius and the best substitute for it—in fact, that is, in a way, genius. If young people were to represent Lincoln's total cess by one hundred, they would probably expect to find some faculty which would rank at least fifty per cent, oi the total. But I think that the verdict of history has given his honesty of purpose, his purity and unselfishness of motive as his highest attributes, and certainly these qualities are within the

reach of the poorest boy in America. Suppose we rank his honesty, hi integrity twenty per cent, of the total, his dogged persistence, his ability for hard work ten per cent., his passion for wholeness, for completeness, for doing everything to a finish ten more, his aspiration, his longing for growth, his

CHATS WITH YOUNG MEN. Oshawa Fit for the finest building. Cost little enough, Reduce fire-risks. THE TRIUMPH OF THE COMMON Metal Twothousanddesigns for stores It is one of the most difficult things in the world to convince an ambitious youth that his hero is not a great genius, that he is not possessed of some marvelous talent which is so far above his own possibilities that it would be useless for him to take him as his model.

The youthful mind throws a halo

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yearning for fulness of life ten more. The reader can see that it would be easy to make up the hundred per cent. without finding any one quality which could be called genius; that the total of his character would be made up of the sum of the commonest qualities, the most ordinary virtues, those within the reach of the poorest youth in the land. two generations than any other American character. A great many young people look upon him as a marvelous being, raised up for a divine purpose; and yet, if we analyze his character, we find it made up of the humblest virtues, the most ordinary qualities; just those possessed by the poorest boys, who look upon him as a demigod.

The strongest thing about Lincoln There is no one quality in his entire make-up so overpowering, so commanding, that it could be ranked as genius.

What an inestimable blessing to the world, what an encouragement, an inspiration to ambitious boys that Lincoln's great achievements can be accounted for by the triumph in his character of those qualities which are beyond the reach of money, of family, of influence, but that are within the reach

OUR BOYS AND GIRLS. PRAYER.

downright hocesty. You could depend upon him. His ambition was simply to make the most of himself. He wanted to know something, to be somebody, to lift his head up from his humble environment and be of some account in the Christian maiden, you, too, will find it necessary to converse with your God and Saviour, if you love Him. If you truly love Him, then it will not be necessary to urge you to pray. Your love of God will prompt and force you to do so. Your first action in the morning will be to greet your God and Saviour, and your last thought before retiring will be of Him alone. Often during the day you will converse with that faith. whether it was a poor widow in distress, whether it was a poor widow in distress or a farmer who needed advice. He had an open, frank, transparent mind. He never covered up anything, never had servets. He always left the door of his best wide coop, so that one or his day you will converse with that faithful Friend, Who is ever with you. You will praise Him: again and again you will offer Him up your works and your troubles. You will call upon Him for His assistance when temptations assail you, or trials discourage you. Only love God truly and perseveringly, and you will pray without effort, because prayer is the natural expression and heart wide open, so that any one could read his inmost thoughts. There is no virtue nor quality of integrity or perseverance that distinguished Lincoln that any boy, no matter how poor or humble, can not possess. Yet every little while I get letters from youths who say, if they were positively sure that they could be a Lincoln in statesmanship, or a Webster in law, they would devote all their contributions.

language of our love of God.

Prayer is also necessary for you,
Christian maiden, for another reason. It is a powerful means of grace, a rich fountain of supernatural treasures. To many worldly people prayer seems ar insignificant practice, an almost useless pious pastime. They have no understanding of the great value of prayer to the soul and to the human nature in general. could work with tremendous zeal and power and concentration. They would be willing to make any sacrifice, to

There in you field, behold the tree, which a year ago was laden with green leaves, beautiful blossoms and delicious fruits. A foolish man comes and peels off the bark. He allows the root, the trunk and the branches to remain untouched. He removes only the outside bark, because to him it seems so rough and unsightly. And what happens?
Spring comes, the warmer rays of the sun call forth everywhere new life and beauty. Nevertheless, our tree deprived of its bark will not thrive. No blossoms and fruits will shoot forth, al-though the roots and the trunk are there, and the branches are stretched out as in former years. The removing of the rough bark, which was thought simple life. It is by the exercise of the common, homely virtues; it is by trying to do everything one attempts to a complete finish; it is by trying to be serupulously honest in every transaction; it is by always ringing true in our friendships, by holding a helpful, accommodating attitude toward those about us; by trying to be the best possible citizer, a good, accommodating, helpful neighbor, a kind, encouraging father, that we to be there for no purpose, has robbed the tree of all its life and growth. It alone possesses those channels through

Some Christians act in the same manner. They despise prayer, and think it a waste of time; they, therefore, omit those beautiful practises of devotion, which their pious mothers taught them. They do not pray either in the morning or in the evening; and if occasionally they do recite a prayer, it is done so mechanically or thought-leady their it will not benefit them, and bor, a kind, encouraging father, that we make successful lives.

There is no great secret about success.

we have missed on the way up—what sweetness, what beauty, what loveliness

of vice. The devil does not dare to approach a soul, which is protected by prayer, because he fears the fortitude and firmness which prayer has given to it. Prayer strengthens the soul more than food the body, and St. Augustine calls prayer the key, by which we can than food the body, and St. Augustine calls prayer the key, by which we can unlock the treasury of heaven. Therefore, Christian maiden, love prayer and practice it faithfully; and you may expect to spend your youth as worthy children of God, God will take you under His special care. Never omit and the special care of the special care. your morning and evening prayers. In the morning do not omit to forsee what the day will bring, and to prepare

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ourself accordingly; and most especialyourself accordingly; and most especially resolve to watch over your particular weakness and determine to conquer yourself. Ask your divine Saviour humbly for His assistance, that you may keep your resolutions. Offer up to our Lord everything that you will be called upon to suffer during the day in union with His own sufferings and death.

This good resolution is of great importwith His own sufferings and death. This good resolution is of great importance for a Christian. Renew it often during the day, particularly when you get impatient, or when a vain intention strives to creep into your actions.

In the evening thank God for all the graces and blessings He bestowed upon you during the day. Examine your conscence carefully. Make an act of perfect contrition, uniting with it a firm resolution that you will be more watchful on the day coming. Finally

watchful on the day coming. Finally recommend yourself, body and soul, to the infinite mercy of God, to your heavenly Mother Mary, and to your guardian angel. In a few minutes you can get through with a good morning and evening prayer. Of course, to do so, you must not allow your mind during that time to be occupied with idle fancies, but you must earnestly strive to do your duty. Another advice which I wish to give you is this: Perform your morning and evening prayer in a kneelmorning and evening prayer in a kneed-ing posture. Your prayer will be more powerful, because it is said with greater humility and self denial. It is becom-ing to us sinful creatures that we should kneel when we come before the infinite majesty of God with our peti-tions. Try it for some time and you will doubtless find that you will say your prayers better, more devoutly, and also with more satisfaction and spiritual relish. Every time a Christian maiden kneels in humility before her God, great things are passing in her soul.— The Christian Maiden.

DR. LAMBERT COMPLETES FIFTY YEARS AS PRIEST.

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Rev. Dr. Louis A. Lambert, priest, editor and author, will complete to day the fiftieth anniversary of his consecra-tion to the priesthood. Few associate the modest priest who has for more than twenty years acted as pastor of the little hamlet of Scottsville, with the famous editor and the most influential olemic writer of his day in the Cath-

olic Church of America.

As the author of "Notes on Ingersoll," the most powerful defense of Christianity against infidelism that has appeared in this generation.
Father Lambert is known throughout
the English-speaking world. In the
Catholic Church he is known as one of
the strongest champions of the doctrine of liberalism, as expounded by Sartolli which the sap passes which gives to the tree its life and fruitfulness.

Some Christians act in the same Illinois regiment to the front in the Illinois regiment to the front in the Civil War. As the veteran editor-inchief of the Freeman's Journal, the leading newspaper of the Catholic faith in this country, his fame is imperish-

straining, by the natural exercise of the commonest, most everyday qualities.

We have seen people in the country in the summertime trampling down the daises, the beautiful violets, and other lovely wild flowers, in their efforts to get a branch of showy flowers off a large tree, which, perhaps, would not compare in beauty and delicacy and loveliness to the things they trampled under their feet in trying to procure it.

In straining for effect, in the struggle to do something great and wonderful, we miss the little successor the country which is not protected by the attack of the enemy, so the soul which is not protected by which is not fortified with a strong solid wall, is easily taken, because it cannot resist the attack of the enemy, so the soul which is not protected by which is not fortified with a strong solid wall, is easily taken, because it cannot resist the attack of the enemy, so the soul

taken, pecause it cannot resist the attack of the enemy, so the soul which is not protected by prayer, is easily brought into the power of the eyil spirit, who leads it into every kind eyil spirit, who leads it into every kind the waster to waterloo, where for nearly twenty years he did active service as priest. He was then transferred o Scottsville, where he has since

> Father Lambert's fame with the general public rests mainly on his re-plies to Ingersoll. His first editorial work was on the Catholic Times which work was on the Catholic Times which he founded when at Waterloo. This paper was finally transferred to Buffalo and became merged with the Catholic Union, thereafter known as the Catholic Union and Times. A short time later he became editor of the Philadelphia Catholic Standard and Times, but at the end of two years he resigned. but at the erd of two years he resigned Some fifteen years ago he began his editorial work on the Freeman's Journal the widest circulated Catholic newspaper in the United States, with which he is still associated. Father Lambert's atest book was his attack on Christian

Science, published ten years ago.

He has been in ill health for several months, and at one time his condition was considered serious, but he has now regained his health and he is approach-

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Dealers, and Others

who can handle a reasonable number of these cars, should write us at once for terms and territory.

THE TUDHOPE-MCINTYRE CO.,

ORILLIA, ONT.

ing the seventy-third year of his life and the fiftieth year of his consecration to priesthood in his old-time vigor.— Rochester Herald.

A NON-CATHOLIC TRIBUTE.

Thousands of good souls yearn for the truth and religious peace and as Father Richard Clarke, the Jesuit remarks: "If those outside the Church knew that "If those outside the Church knew that on every Catholic altar God Himself dwells in the Blessed Sacrament, how they would come in crowds to make their humble submission to Him."

A recent evidence of this longing was given by Rev. Dr. Forbush of Detroit, a Protestant minister who in a lecture on the Papacy, which was highly

interesting, used these vords:
"Sometimes amid the struggling forces of the twentieth century there comes over the soul of the bravest Christian a sense of spiritual loneliness."

at having to blot it out in the mind by good reading. If sensational bad reading is not so offset during the time of youth, then the boy is lost and the man will be a source of wickedness." Christian a sense of spiritual loneliness. The forces that are opposed to righteousness seem so strong and so united. The forces of goodness are so separated and divided. Then there comes some thing of relief in standing under the mighty dome of St. Peter's and looking about on those twenty seven confession als where the children of men of every tongue come and forsake their sins. Then there comes a feelingof strength and unity and one looks up and reads the motto which runs in gigantic letters around the foot of that dome: art Peter and on this rock I will build My Church,' and one adds in silence the rest of the sentence: 'The gates of heli shall not prevail against it.'

"Then there is a wistfulness to creep under the shelter of one who is a true holy father, in the fulfillment of the Master's prophecy that there shall be one fold as there is one Shepherd. And the man of faith hesitates not to say that, in some way, a fast uniting Pro-testantism may some day come face to face with a fast spiritualizing Catholicism, in one holy Church under one Lord, and united for the one purpose of making the kingdom of this world the kingdom of our Lord. For such a consummation may every Christian work and pray."—R. C. Gleaner, in Catholic Columbian.

Bad Reading is Bad Company. Says the Monitor: "Show me your

one or the other—either you must be a cipher or a unit in the world's race. As in companions, so in the books you read. Nay, more, doubly, trembly, morevitally more important to you now, and by-and-by, is the reading you do. The company you keep in your mind to day is the company you will keep in your sist is dead.

FORYOUR COMFORT'S SAKE keep on your dressing table, where it's handy, a bott

CAMPANA'S ITALIAN BALM

25c at your druggist's. 35c by mail. Free sample on E. G. West & Co., 176, King Street E.

mind through life. The dirt of a bad boy's tongue grows with his growing, but the unwholesome creations left in the mind after reading an unhealthy. immoral, unnatural, exciting book, will enlarge and persist beyond all measure if not counteracted by a sense of shame

Be True to Yourself.

One of Shakespeare's characters, in giving good, wholesome advice to his son, has this to say in conclusion: "This above all, to thine own self be

true. And it must follow, as the night the day, Thou can'st not then be false any man!"
But what constitutes being true to

neself, you ask. Well, it all might be summed up by answering that it consists in responding to God's grace. In every human soul there is imaged the ideal character—our "better self"—which prompts us to higher and more noble effort, and teaches us to scorn th low and contemptible acts that tend to degrade us body, soul and mind. the image of our Creator in our souls, and we should endeavor to attain to its perfections. That is what constitutes being true to oneself, and if we always are responsive to the grace of God in our souls we will be true to ourselves and never be false to any one.

Living Proof of Zola's Mendacity.

Among the three thundred and fiftytwo persons who had in former years found miraculous cure at Lourdes, and who went to the famous shrine with the great national pilgrimage last month to offer up thanksgivings for themselves Says the Monitor: "Show me your company and I will tell you what kind of a man you are. If you will look down for your choice, you will stay down. If you will look up, you will stay up and you will climb higher. But recollect, you must do either the one or the other—either you must be a cipher or a unit in the world's race. As the companyions so in the books you read will traveling have bome, and as

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And others, we have received from Germany 200 gross of Shamrocks, they retail at 5 cents each, and we guarantee them a quick seller. We will send postpaid 12 dozen for \$1.00. Your profit is \$6.20 on a gross. Write at once the Brantford Artificial Flower Co., Box 45, Brantford Ontario.

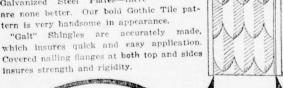


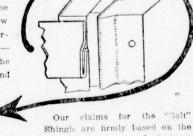
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We use only the Best British Galvanized Steel Plates-there are none better. Our bold Gothic Tile pattern is very handsome in appearance. "Galt" Shingles are accurately made, which insures quick and easy application.





superiority of its constructional features here illustrated. We originated the Gale-proof, Closed-end side lock. We perfected the continuous interlocking, over-lapping, easy-fitting and

invisible top lock.



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One of our Readers Tells How Her Husband Learned What Wash-Day Means to a Woman

Dear Editor:—Most men have no realization of what "Wash-Day" means to a woman. My husband is one of the best men that ever lived. but he laughed when I asked him one day to 900 Gravity Washer I told him it is wish a tubful of clothes in six minutes would w sh a tubful of clothes in six binance.
"Why, wife "said he," a washing machine is
a luxury. And, besides, there's no better
exercise than rubbing clothes on a washboard.
It's good for the back. I think we had better
walt till we get the farm paid for before fooling. away money on such new-fangled things as washing machines."



Junus Busy Days and after things had gone at sixes and sevens for nearly two weeks. I suggested to John that he had better do the washing. We coulde't hire a girl for love or money and the situation wasidesperate.

So one morning he started in. My! what a commotion there was in the kitchen. From my bedroom I occasionally caught a glimpses of poor John struggling with that mountain of dirty clothes. and after things had gone at sixes and sevens

dirty clothes.

If ever a man had all the "exercise" he wanted, my huband was that man! Couldn't help feeling sorry for him and yet it made me langh, for I remembered how he made fun of me when I hinted so strongly for a 19.0 Gravity. Washer. When he finally got the clothes done and on the line he was just about "all in.

That evening John came to my room and said kind of sheepishly; "What's the name of the firm that makes those Washers you were telling MRS. J. H. SMITH

C. R. N. Bacher, Manager, The 1900 Washer Co., 857 Yonge St., Toronto, Canada.

That's all he said, but he lost no time in sending for their Free Washer Book. The book came in due time, and with it an offer to send came in due time, and with it an offer to send in the send of the washer without having to spend a cent "We'll have four weeks" use of the Washer anyway even if we don't desire to keep it," he said. So he told the company to send on the Washer.

washing in the same old way. I confess I felt but I knew John had no notion how hard it was to do the washing for a the washing for a the washing for a the same large washing for a the same large washer. It washer I ever saw, and it almost runs itself. hard it was to do

Takes only six minutes to wash a tubi
the washing for a the garments come out spotlessly clean.

family of five family of five hem little tob. I am no t very strong, and the washing the washing the garments come out spotlessly clean. We were all delighted with the Washer, and wrote to the company that we would keep I and accept their easy payment terms of 50 cents a week. We paid for it without ever missing the money, and wouldn't part with the Washer for five times its cost.

with all my what a wonderful other work, finally got Gravity Washer the better is not one would f me. I be without it. It had quite saves work and a sick spell, worry and doctors bills. Takes away all the dread of wash-day. I feel

MRS. J. H. SMITH

The Secret of the easy operation of the 1900 Washer is the peculiar "S" shaped links, which no other washer can have; then it has no iron to come in contact with the clothesl and also has a removable tub, which is a great con-

NEWS FROM SCOTLAND.

Glenlivet is known as the cradle of the faith in Scotland. In this secludes retreat was situated the little seminary of Scalan which in the troublous times of the eighteenth century trained young men for the priesthood. In the monti following the defeat of Prince Charles at Culloden in 1746, a troop of soldier laid the little college in ashes, givin the students and their teachers barel time to escape to the hills with their books and their altar furniture. The building was afterwards restored b Bishop Geddes.

The life at Scalan in those strenuou days was not one of indulgence. The bell rang at 6 in the morning, and the boys, who wore the Highland dres of black and blue tartan, with home made shoes (brognes) performed their morning ablutions in a barn near the house. Their breakfast and their supper consisted of oatmeal porridge The famous Bishop Hay, while residing at the college, invariably dined with the boys.

Bishop Hay's reputation as a physician was widely spread in the district, and indeed, wherever he went, and the memory of his skill survives to this day Not only while he resided at Scalan, but when he used to visit it periodically numbers of persons would undertake. numbers of persons would undertake a journey to the seminary, some of them from a great distance, to consult him. He prescribed for them with uniform success, and if they were poor, he added a little money to his advice.

When the Bishop was about to se out on one of his journeys, he would cal-culate the expense in round numbers, and whatever he could save out of his estimate by rigid economy, became the property of the poor. The Bishop was an excellent horseman. A large irongrey horse, called in the dialect of Glenlivet a "blue horse" used to carry him on his expeditions while at Scalan. It is related that the animal one day shied at a large pile of wood lying near the road. The Bishop immediately turned the horse's head to the woodpile and made him leap over it two or three times before he went further.

What Is a Friend?

Dear Editor,—In your paper of last ceek you asked for a definition of A week you asked for a definition of A Friend. Allow me to propose a simple definition which, however, includes the highest kind of friendship. A friend is one who loves you so much that he gives up his life that you may be saved.

Mr. Philip Healy, of Port au Basques, Nfld., defines a good book as a friend.

A Curious Fact.

liere is a very curious fact, Modernists and other Rationalists have explained away the miraeles wrought by Our Lord Himself nineteen hundred years ago, but not one of them ventures to give an explanation of the "phenomena" which are constantly hap-pening at Lourdes.—Rome.



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	Woodstock, Norwich and Princeton	3 00	22 35		
ır	Stratford, Immaculate Conception	8 00	17 25		
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g	Ruscomb River	5 00	20 00		
	St. Columban	3 00	20 00		
h	Tilbury	5 00	18 25		
	Parkfull and Williams.	8 00	15 00		
	Canard River	3 00	19 00		
m	Canard River Wallaceburg and Dresden	4 00	17 50		
d	Big Point.	5 00	15 00		
	Stoney Point	3 00	17 00		
n-	French Settlement	4 15	11 00		
y.	Walkerville	4.00	15 00		
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Pastors are requested to have this heir Churches the Sunday following	its rece	eption.
By order of the Right Rev. Admini ondon, February 24th, 1909.	McKeo strator,	N,

Erin Go Bragh.

- And nestled in the sea. There is a loved and beaut'ous isle, That's famed for sanctity: And o'er her shores a halo rests, Undimmed by lapse of time; Illustrious sons of this fair Isle Are met in every clime.

- And by her mountains' verdant slopes.
 And o'er her valleys fair,
 A Saint, renowned, has lingered of:
 To bless them with a prayer.
 For with a simple triple leaf,
 A myst'ry great he proyed.
- And ever since, the triple leaf Retains its prestige bright; Nor bends its head beneath the stor Which oft are sent to blight. And Erin's cuildren o'er the world Revere this emblem blest, And proudly wear the triple leaf That saintly fingers pressed.
 - And though a sorrow clouds this Isle,
 And tho her children weep,
 Still blooms the shamrock, fresh and green
 And firm the roots and deep,
 So may her sons united be,
 Wherever they may roam;
 And chenish deep within their hearts,
 A love for Erin's home.

 - Then in the castle and the co
 - Then in the caste and the cor.

 Come wear the shamrock green,
 Tis Erin's bless'd Forget-me-not,
 And ever such has been,
 And while we mourn her saddened lot,
 We'll trace her future clear;
 And Erin's bless'd Forget-me-not,
 We ever shall reverse.

ver shall revere.

—Judith Julia Farley, Quebec. Wire Fencing.

Owing to the rapid increase in the export by The Page Wire Fence Company of Walke it, since the introduction of its "Empire"

ontrolled by the same people as the old company, he head office and factory will be at Walkerville

DIED.

McTavish.—At Loch Garry, Ont., on January 20, 909, Mr. Alexander R. McTavish, aged seventy-seven ears. May his soul rest in peace!
O'CONNOR—At Whitechuich, on March 3, 1959-Catharine, wife of Birtholomew O'Connor, aged xity-two years. May her soul rest in peace!

MARRIAGE.

McIlhargey-Mitchell—At St. Patrick's Church-iddulph, by the Rev. D. P. McMenamin, P.P., Mr. irchibald McIlhargey, to Mary Loretto Mitchell.

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WANTED, TWELVE CATHOLIC TRACHERS for Saskatchewan. Must hold first or second class professional certificates. Salaries from \$55 to \$60 per month. Duties to commence April and May. Apply at once to L. L. Kramer, Box 57, Regina, Sask.

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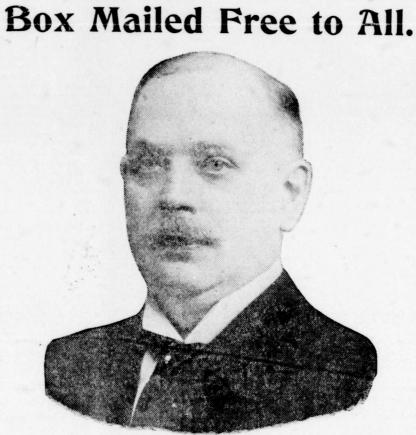
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WHITE ROSE COMB LEGHORNS. FIRST prize in Boston. First prize in Ottawa. Price per setting (one dozen) \$1.50 F. O. B., London Canada. R. Johnston, 491 English St., London

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iscoverer of the Great Rheumatism Remedy, "Gloria Tonic."

On the theory "that seeing is believing." John A. Smith, of Windsor, Ont., wants everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute Fifty thousand 50-cent boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally found a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new remedy "Gloria Tonic." Those of his friends, relatives and neighbours suffering from rheumatism were next cured and Mr Smith concluded to offer his remedy to the world But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a hing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered over thirty years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more, until he knew it was worth something. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free samples boxes to all who apply. At National Military Home, Kansas, it cured a veteran of rheumatism in hips and knees. In Hannaford, N. Dak., It cured a gentleman who writes; "Since taking "Gloria Tonic"

I am as supple as a boy." In Stayner, Ont., It enabled a lady to discard her crutches. In Westerly, R. I R. R. No. 1, it cured a farmer, 72 years old In Fountain City, Wis., it cured and old gentleman after suffering 33 years and after seven physicians had tried in vain. In Hull, Quebec, it cured a gentleman of chronic inflammatory rheumatism which was so severe that he could not walk a block without sitting down. In Lee Valley, Ont., it cured a gentleman of lame back and Salt Rheum. In St. John, West N.B., it cured a case of Sciatic Rheumatism after other remedies had failed. In Oconto, Ont,, it cured an old gentleman 80 years of age.

Mr. Smith will send a fifty-cent box, also his illustrated book on rheumatism, absolutely free of charge to any reader of the Catholic Record who will enclose the following coupon, for he is anxious that everybody should profit by his good fortune. Don't doubt, fill out coupon below and mail to-day.

COUPON FOR A FREE 50 CENT BOX OF "GLORIA TONIC."

JOHN A. SMITH, 266 Laing Bldg., WINDSOR, ONT.

I am a sufferer from rheumatism and I want to be cured. If you will send me a 50 cent box of "Gloria Tonic" Tablets free of cost and post paid. I will give it a trial and will let you know of the result. My name and address is:

State

TTHE OF CANADA

ORIGINAL CHARTER 1854 QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of this Bank has been declar. ed for the three months ending the 28th of Febuary, 1909, and the same will be payable at its Head Office and Branches on and after Monday, the 1st day of March next. The transfer books will be closed from the 14th to the 28th of February, both days inclusive.

By order of the Board, JAMES MASON, General Manager Toronto, Jan. 23, 1909 ·

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