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Catholic Record.

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, APRIL 29, 1905

The Catholic Record.

LONDON, SATURDAY, APR. 29, 1905.

Washington, Brookland Station, D. C., April 20, 1905.

Rev. A. P. Doyle, Rector of the Apos-tolic Mission House, has just returned to Washington after making an extended tour of the seminaries of the country tour of the seminaries of the country and talking to the young men who are preparing for the priesthood, of the great opportunities that are before the Church in this country. He visited ten of the largest seminaries in the coun try and addressed 1384 ecclesiastical students, and everywhere was received with the utmost cordiality by the with the utmost cordianty by the seminary authorities. Talking about his trip to day he said: "I have done no better work in all my ministry than the work of these two weeks. It has been a great joy to impress on the minds of these years, men on whom the Charach these young men on whom the Church depends for her future welfare in this country, that if they are true to their training and rise to the opportunities that are presented to them here and now, it will not be long before Catholic

sentiment dominates the thought of the

How did the seminarians impress you? Most favorably. They are full of en-thusiasm for the mission work. They listened with eager look and most will-ing ear to the statement of the glorious opportunities that are before the Church. What impressed me particu-larly is the high grade of young man that is consecrating himself to the service of the Church. I have had occasion to observe closely the thousand or more young men studying at the College of Physicians and Surgeons in New York perhaps the largest and best medical school in the country. I have seen the West Point Cadets at many of their gatherings, but from point of view of physical appearance, clear eyed, clean skinned manly look-ing fellows the young men in the Catholic seminaries preparing for the priesthood put up the peg a bit higher. I cannot tell you what a sense of joy and hope this has given me. The Catholic Church in the United States has the future within her catholic States Catholic Church in the United States has the future within her grasp, when we make a study of religious conditions particularly when we look at the crumbling craeds, disintegrating de nominations about us. But as to whether she will seize the opportunity depends entirely on the young priestdepends entirely on the young priest-hood. If they are ordinary common-place fellows with no higher ambition than a good living and an easy time with a lot of ball games thrown in, the Church will miss the best opportunity that has ever been given to her in the world's history, and the American people will drift away into infidelity. One can hardly believe that this will be so when he looks into the face of

the coming generation of priests.
What Seminary seems to have the best class of students?

Now, do not ask me to make comparisions. They are all the best. St. Mary's Baltimore had the largest crowd. Some 230 young men were there under the training of the Sulpitians and 157 at Dunwoodie. I did not tans and 157 at Dunwoodle. I did not get a chance to look into the faces of the young men at St. Bernard's, Rochester, though the Bishop says he has a splendid lot of young men. At St. Boraventure's Seminary, at Alleenthusiasm for the non-Catholic mission work and quite facile in filling the young men him with the same enthusi-

The Josephinum at Columbus is a remarkable place. It is under the Propaganda, and all the seminarians wear the Propaganda habit with its red trimmings and sash. They take boys there between fourteen and sixteen years of age and give them a full course of twelve years, and the young men seem to respond to the splendid training they get. There is evidently a deep sense of piety and strong missionary spirit among these young men. At Mt. St. Mary's of of the West at Cineinnati, there are 126 students, and the same spirit of devotion, zeal and en-thusiasm for the mission work in this country seem to fill the souls of these young men. There is probably no better mission field than the middle west, and converts may be had in the Mississippi valley by the hundreds for

the asking.
At St. Vincent's Monastery, Latrobe, At St. Vincent's Monastery, Latrone, ander the Benedictines, I found a large and deeply sympathetic audience. The Benedictines are among the best missionaries in the country. They have eagerly sought the distant places west and south, and have on the far west and south, and have done pioneer missionary work where it is most needed. Their college and seminary at St. Vincent's turn out a race of sturdy men. Do you consider that there are seminary accommodations enough for the vocations in this coun-

Not by any means. While there are 4,000 seminarians still there is almost everywhere a dearth of priests, and while there have been built within the last few years some of the largest and best seminaries still they have not kept pace with the demand. With the many pace with the demand. With the many new seminaries the old ones are just as crowded, and hundreds of boys are being turned away from the priesthood be-cause there is no opportunity for them as study. On the other hand there is no difficulty in getting money enough to support seminaries. There is no cause the people will give money for

with more readiness than the educa-tion of priests. The yearly collection in the arch-diocese of Philadelphia for

the seminary is nearly \$50,000. On what do you base your optimistic

a pikestaff. The Church is spendidly organized and pretty throughly equipped to do its work. The hearts of the people are full of faith and loyalty. Protestant Churches have lost all hold on their people, because they have no dogmatic life. Religion is the stronger, and decreast region in the

nave no augmatic life. Religion is the strongest and deepest passion in the hearts of the people and no people has existed without some definite religious belief. The Catholic Church alone can supply it to the American people. Given then, a priesthood full of zeal, not merely content with administering the sacraments to the souls who come asking for the graces of religion but eager to go out among the vast throng of non-Catholics who are thirsting for the waters of life, it will thirsting for the waters of life, is will not take long to convince them where the pastures of the Good Shepherd lie. As soon as they are convinced of this, nothing can resist the coming of the throngs of non-Catholics into the Church. It all depends upon the young priest-hood for the next few decades of years. This is what the Apostolic Mission it was the discovery that the Gospel House stands for. It not only creates missionaries, but it opens its doors to the young priests who have a positive desire to fit themselves for the effective ministerial work. It is the duty of which lay behind them—that the Gosdesire to fit themselves for the effective ministerial work. It is the duty of every priest, though he be engaged in simple parcehial work, to know how to meet the non-Catholics and to be facile in explaining Catholic doctrine. This sort of training he gets in the Apostolic Mission House.

THE ANTI-RATIONALIST CAM-

RIGHT REV. MGR. BARNES ON "THE WITNESS OF THE GOSPELS." On St. Patrick's night, at the Cathedral Hall, Westminster, the third of the course of anti Rationalist lectures was course of anti Rationalist lectures was delivered before a fairly large audience, by the Right Rev. Mgr. A. S. Barnes, M. A., whose subject was, "The Witness of the Gospels." The chair was taken by the Hon. Sir Joseph Walton, and on the platform were the Right Rev. Mgr. Canon Moyes, D. D., Dr. G. W. B. Marsh, B.A. (Lond), F. R. Hist. Soc., Father Sydney Smith, S. J., and Soc., Father Sydney Smith, S. J., and the Rev. Dr. Aveling. There were the Rev. Dr. Aveling. There were again many Protestants and some Agnos-

The chairman remarked that he did not think it was necessary to introduce Monsignor Barnes. They all knew him as one to whom the spiritual charge of the Catholic undergraduates at Cam-bridge was given. It was a gratifying thing to the Catholics of the country that once again they had at the old Universities of Oxford and Cambridge what he might call Catholic Communi-ties, and that they had, at those ancient seats of learning Catholic scholars who devoted themselves to subjects which were of so much interest, and who were able and willing to communicate to the public—Catholic and non Catholic—the results of their interesting studies.

(Applause.) Mgr. Barnes said he wanted first of all to limit somewhat severely the scope of his lecture. He was not going to deal with any question which touched St. Bonaventure's Seminary, at Allegany, the gathering of the young men at the college and the seminarians in the chapel was a most impressive sight. The Franciscan Fathers are in charge here, and Father Butler is a great, big, noble hearted, whole-souled man full of enthusiasm for the non-Catholic misone of the points so discussed and one such point, and that the most important of all—the question of the Resurrection -was actually to be dealt with in a

lecture to follow. His subject was simply this—How far in the light of modern critical study were the they still able to look upon the Gospels as giving them a clear, historical, and trustworthy account of the life of Jesus Christ? That was his one and only point for discussion. Before he began, he would like to say a few words on the special way in which one necessarthe special way in which one necessar-ily approached the question as a Cath-olic, because the position of the Catho-lic Church was different to that of the Protestants. The Protestants founded their religion upon the Bibie. If one asked a Protestant why he or she be lieved any doctrine, the reply would be that it is because such a doctrine is in the Bible, or can be proved from the Bible. An attack therefore, on the Gospel narrative was of the most vital Gospel narrative was of the most vital importance to a Protestant, but with the Catholic Church the case was rather different. Catholics did not regard the Bible, or the New Testament, as the foundation of their religion. The Catholic said that his religion existed before any single word of the New Testament was committed to writing—that it was itself the work of those who held the Catholic faith. The Catholic, therefore,

olic faith. The Catholic, therefore, one of the parts—and certainly a most important part—of the tradition which his Faith was founded, but as being one of the parts—and certainly a most important part—of the tradition which was held by the Church. Therefore an attack on the credibility of the Gos-pels did not touch the Catholic so much as the Protestant. Then, with regard to the attitude of the Catholic Church

with regard to science she regarded the decrees and results of science as absolute, but before she explained— not altered, for that was impossible— any of her doctrines in connection with results of science, she demanded that there should be absolute proof, and not

sorbed the results into her system, and explained her doctrines in accordance with those results. The Church had other source was used between the incorporated by St. Luke. Another source was used between the 8th and 18th chapters. Nearly all that portion was entirely independent of St. Mark. He conjectured that St. Luke derived this central no reason to be afraid of science, or to put any hindrance in the way of scien-THE SEMINARIES THE HOPE OF views of the future of the Church in this country?

Why the whole situation is as plain as out that which God desired to teach portion from Philip the Deacon, when he stayed with him The fourth source wat one that dealt with the story of the world. As to the question of how far they could still look upon the Gos-pels as being trustworthy, historical documents, they would remember that in the middle of the last century there the Passion. St. Matthew had incorporated St. Mark almost entirely there, and added certain details, but, St. Luke had deserted St. Mark altogether. St. Mark's Gospel was believed by the was a very violent attack made upon the credibility of the Gospel narrative, —an attack which was hardly on the lines of scientific criticisms as known early Courch to have been the preaching of St. Peter. What then was the other document which St. Luke regard to-day. There had been an extreme school, which had regarded the tradi ed as being of even more importance than the written testimony of St. tions of the Church as being altogether useless and absurd, and the result of fifty years' study had been that in that advanced school of the day, they came back to say that after all the probable dates on which the Gospels were writ-Peter? The lecturer then put forward the idea that that source was Nicode-mus. Another source, and perhaps the most interes ing, was in respect to the birth story in the first two chapters. That was not written by St. Luke. He ten were substantially those which had was by far the most classical of all the New Testament writers, and these two chapters were written in a style which was most Hebraic. Were they to suppose that he deliberately altered his style? Profesor Ramsay had said that the author of those chapters was Our Blessed Lady herself, and there was every reason so suppose that it was her narrative. had been not to weaken the Gospels as

pels were themselves dependent upon other Gospel narratives written at an earlier date than themselves, and which

one could fail to notice that the Gos-

pels divided thenselves into two

this remarkable similarity, and the no less remarkable differences in these

three narratives, was known as "the synoptic problem," and it had employed scholars of every nation for one hundred years past. The conclusion arrived at was that St. Mark's was the

first to be written, and that it was

employed, either in the form as we had it, or in another form, by St. Luke and

St. Matthew, and was incorporated in each. Two, at least, of the four Gospels were not original writings, in

the sense that they were first composed when put on paper by their authors, but were dependent on earlier sources,

and these two were SS. Matthew and Luke. Even the other two referred to

and incorporated earlier documents. He would confine himself to St. Luke, because that Gospel lent itself better

than the others to the particular point, namely, the employment of sources earlier than the author's own writing.

It was conceded by the critics that

they had reasonable certainty that the

third Gospel was really the work of St. Luke. He was not a person of sufficient

importance that anyone would forge his name. Secondly, and more scientifically, critical study had been able to

show that there was an identical style between the third Gospel and certain portions of the Acts of the Apostles, in the "We" portions—that is, where the word "We" is used instead

the word "We" is used instead of "He" (Paul). The author of the third Gospel was proved to be the author of the "We" portions of the Acts. St. Luke had put before them a

definite statement at the beginning of

the Gospel with regard to the use of

earlier sources. He (Mgr. Barnes) ven-tured to think that St. Luke's meaning

had been misunderstood. He meant that many before him had taken in hand

to write down that which was in their

knowledge of the life and death of Christ,

but, all these were merely fragmentary and did not deal with the full question

St. Luke had been collecting these fragmentary parts, and had put them together. He was dependent upon in-

formation from others, for he was a Gentile convert in the Church, after

the Ascension. With regard to these earlier sources he (the lecturer) would try and dissect the Gospels and find out what these sources

were. One of the sources used by St. Luke was St. Mark's Gospel, and that,

taken as a key, the whole unlocking of the problem was easy. St. Mark formed the backbone of St. Luke's Gospel,

but besides that, they could trace four

other sources, which have been woven together. Amongst the wonderful finds

in Egypt had been three separate frag-ments of "The Sayings of Jesus Christ," remarks introduced with the formula, "Jesus said." The document used by St. Luke had the same intro-

and find

were now lost. It was an important result and one that they might almost say was now scientifically proved. Dr. Aveling having spoken briefly, a few questions were answered by Mgr. Canon Moyes, the lecturer, and Father S. Smith, S. J., the subjects in-clading the acceptance by the Church There could scarcely be any reasonable doubt at all about it. It was quite impossible for him, in a lecture like that, to put before them at any length the reasons which had led the crities to of the findings of science, and other points touched upon.

The chairman thanked the lecturer, that conclusion. He could only do it in a very "sketchy" manner. The way they had been brought to that conclu-

and remarked that there were Catholic students and scholars who were prepared to face all the problems put before them, and who were capable of holding their own. sion was by a careful comparative study of the first three Gospels. No

historical narratives, but rather to con firm them. Not only did they hold

good on account of Catholic Tradition, but because of the careful and prolonged

study, even of hostile critics. (Ap-

A STORY FROM CLEVELAND.

classes; the one class, containing the first three, or the "synoptic" Gospels, The Cleveland band reports an inter-(which covered the same ground, and esting mission at Berea, Ohio. In this pretty little Yankee town are to be which were, to a great extent, identical even in the words used), and the other found two schools for advanced studies: class comprising St. John. The first three covered practically the same found two schools for advanced studies:
Baldwin University and German Wallace College. The latter is frequented
by a considerable number of theological students, who are preparing to fill
pulpits in German Methodist churches.
The missionaries manage to get into
Berea and Oberlin (another college ground, and presented, when compared, one with another, this remarkable phe nomenon: that, not merely for certain verses, but for many verses together, they coincided, not merely in the mat-ter which they recorded, but in the town) every couple of years in order to give each new theological batch a course in the Catholic catechism. The Wallace actual words employed. That was possible only on the hypothesis that there had been some literary connection bestudents attended faithfully night after tween them (looking at the writings as human doctrines, and leaving out all question of inspiration). The study of

night, often with pencil and tablet. This year the missionaries made it a soint to meet all the students personally. That was not a difficult matter, for they were eager to talk. They had for they were eager to talk. They had many questions to ask and many objec-tions to urge. They were not argu-mentative but sought information. Dear knows they had need of the last. Dear knows they had need of the last.
These men, who were preparing to
teach others, asked us why we proclaimed Mary infallible, why we give
her divine honors, why we go to her to
have our sins forgiven. They believed that Catholics were not permitted to read the Bible, that priests burn them as often as they can lay their hands on read the Bible, that press of the them as often as they can lay their hands on one, that Luther discovered the Bible and was the first to translate it into a spoken language. They had no doubt but that all except the Apostolate priests preached in Latin. They told us that their Catholic authors were Maria Monk Chinique, O'Connor and ladge to the very ton, and there held the contractions of their conduct with that of those who live in the country. How edifying to witness their long journeys in all kinds oi weather and often made afoot to the far distant church. Their prompt arrival and their stay until the close of the service proves them deep-weight of the investment of the catholic contract this conduct with that of these who live in the country. How edifying to witness their long journeys in all kinds oi weather and often made afoot to the far distant church. Their prompt arrival and their stay until the close of the service proves them deep-weight of the investment of their country. Maria Monk, Chiniquy, O'Connor and Jeremiah Crowly. Chiniquy is their favorite: an apostle of total abstinence could not but be a great saint and man of God in their eyes. They believe religiously that Lincoln was assassinated by Jesuits because he defended Chiniquy in a law suit. Perhaps it should be said that they did believe for they seemed to accept our denial as sufficient evidence to the contrary. They did not even suspect that there was another side to the painted picture by the Chiniquy-O'Connor-Crowley crowd.

Ore student has a shelf full of Maria Monk literature, an inheritance from his preacher father. He admitted that his mind had been warped by this bane-ful reading, that he tried to think more kindly of Catholics but that it was bard to get the poison out of his system. This same young man attended mission from start to finish. As the week progressed his face began to wear a haggard look. A mighty struggle was going on within his soul. "Be faitha naggard look. A mighty steady again an aggard look. A mighty steady again on within his soul. "Be faithful to the graze that God is giving you," was Father Martin's monition. "This is an epoch in a man's life." was the energy "to break with all one's

the answer, "to break with all one's traditions, to change from the preparation for the ministry to a Catholic seminary.' From one hour to an hour and a half

was spent each night in conversation with the students, the pastor and his two missionaries each addressing a two missionaries each addressing a separate group. Many hours were also passed with them in the afternoons. The young pastor, Dr. E. A. Kirby, announced a course of Sunday evening instructions for the benefit of non-Cathlics , besides an inquiry class on two

week day evenings.
Fathers Courtney and Reilly, of the New York Apostolate, gave a splendid mission at St. Edward's the Apostolate Church of Cleveland. The too weeks service for the Catholics of the parish was followed by one week for non-Cathics. The attendance at all the services was very large, but the culmination came on the last night of the mission when every foot of the sanctuary, sac-

risties, gallery and aisles was occupied. tures to a declaration that he and his

Forty-one converts gave their names during the mission. This great number is all the more remarkable when one considers that St Edward's had been thereaches. thoroughly canvassed for converts during the past five years. Father Brennan's class yielding, on an average thirty-five converts per year that time. -The Missionary.

A PARALLEL BETWEEN GLASGOW AND DUBLIN.

VERY REV. GILBERT HIGGINS, C. R. I only (known) martyr, given in your issue of last week reminds me of a Dublin martyr, the cause of whose at it was her narrative.

The results of the critical studies ad been not to weaken the Gospels as similarly in chains for Christ, executed for conscience' sake in the same bar-barous fashion, the Scottish kero, Fr. John Ogilivie, S. J., and the Irish hero, Father Peter Higgins, O. P., were sub-jected to a specially sore temptation, victory over which covers both with

endless glory.

The Jesuit was offered his life if he would deny Christ before men. A paper to that effect was shown Father Ogilvie even as he stood beneath the scaffold. "Let the crowd around me hear the contents of that letter," said the valiant son of St. Ignatius. Thereupon the document, signed by the Protestant Archbishop was read aloud. It promised that if the priest would renounce his Faith his life would be spared. Not only would he escape an ignominious and cruel death, but he would be given the Archbishop's daughter in marriage, with the richest prebend in her father's gift as a wedding dowry. "All these will I give thee if falling down." "Father Ogilivie falling down . . . "Father Ogilvie did not fall before the tempter or the tempter's lure. He stood and died.

Tais noble stand was made on the banks of Clyde, 1615. Twenty seven years later a similar scene was enacted

on the banks of the Lifley. The actor was an Irish Dominican, Prior Higgins, of Naas. On the very morning that he was to be led to the scaffold he received a message from the Viceroy offering him liberty on condition that he apostatised. The offer was scornfully rejected, but in words which led the Viceroy to hope his prisoner was almost overcome. Tainking the friar preacher was terrified, and that he needed only the sight of the gibbet to break down his resolution, the Viceroy ordered the ex-ecution to be immediately carried out. ecution to be immediately carried out.
The courageous religious actually had
his foot on the ladder when a paper
containing a reprieve on condition he
gave up his religion was put into his
hand. Prior Higgins took the paper with a smile. The Protestant spectat-ors showed their delight, thinking they would lead off this convert in triumph as their present-day successors do with a Widdowes, a Slattery, or an O'Gorman. Perhaps the Catholic heart. The man of God went up the ladder, to the very top, and there held out the letter, signed by the Viceroy. "I am condemned to day," he cried out, "solely because I profess the out, "solely because I profess the Catholic religion. Here is the authentic proof of my innocence of all the charges brought against me. Behold, the autograph letter of the Viceroy offering me rich rewards and my life if I abandon the Catholic Church. I call God and man to witness that I firmly and unhesitatingly reject these offers, and that willingly and gladly I enter

his, and bade the executioner do his duty.

For these details I am indebted to Father Murphy's invaluable work, "Our Martyrs," a book that should be in the hands of every one interested be in the names of every one interested in some of Ireland's greatest and worthiest children. Let me be allowed to hope that this parallel between the Scottish and the Irish martyrs may lead many Catholics in Irelan Great Britian to respond to the Bishop of Clogher's earnest and patriotic invi-tation by praying for the Beatification of the martyred sons and daughters of Erin. — London, England, Catholic

into this conflict professing that Faith."
He then threw the paper to a friend of

A FUTILE COMPROMISE.

A considerable section of the Anglican Church endeavored quite re-cently to find some common ground upon which Protestants could agree; some common source of authority, some common standard of truth, and so they hit upon the device of the first six centuries df the Church, asking that every body should agree to accept as binding the beliefs of that time. The compromisers" find that an

appeal to the dead centuries no more serves to bring about Protestant unity than an appeal to the Bible, and the Dean of Canterbury has just received a vigorous and abusive letter from the Rector of Abergavenny, denouncing the

whole proposal.

The Rector is now asking for signa-

risties, gallery and aisles was occupied.

The major portion of the pews was taken by non-Catholics.

Bishop Horstmann and a number of the city priests were present on this closing night. The bishop was so moved by the sight of the great throng of people that he took the platform when the platform were provided in the New Testament."

We confess the Rector of Abergament and the major provided the platform when the platform were provided in the New Testament."

moved by the sight of the great throng of people that he took the platform himself to address a fervent exhartation to the non-Catholics. On his return to the parsonage he told the assembled priests that the masses are hungering for God's truth and that the scene they had just witnessed could be duplicated in every English speaking church in Cleveland.

We comess the venture of the argument and the best of the logic, and that he is acting strictly on Protestant principles. What is to become of the Protestant doctrine, of "private judgment," and of the other Protestant doctrine, and practices of the first six centuries and practices of the first six centuries are to be evoked successful? We confess the Rector of Aberga-venny has the best of the argument and

Meantime leading Protestant ec-clesiastics and others are denying the authority of the Bible itself; others are denying the divinity of Christ; and others again denying the Virgin birth of Christ. Indeed the whole body of Christian doctrine is being attacked and denied in the very strongholds of Protestantism. So neither"the Bible," nor the first six centuries nor any other device of this kind is sall cient to arrest for one moment the disintegra-of all religious beliefs, which Luther The interesting sketch of Glasgow's they endeavored to destroy the authoronly (known) martyr, given in your ity of the Catholic Church and the possessed in the control of the Catholic Church and the control of the co themselves the masters and choosers of tradictory combatants only agreed upon one thing, and that is hatred of the Catholic Church.

It is an awful ending, but it is merely what Catholics predicted from the beginning, and neither the Archbishop of Canterbury nor the Dean of Canter-bury nor the Ritualists nor the Broad Church, nor the Evangelical party can do anything to prevent the principles of Protestantism finding their logical conclusion.—London, England, Catholic

WANTING IN APPRECIATION.

It seems to be the general experience of pastors of city congregations that the members thereof are not as appreciative of their faith as are those in the country, who enjoy fewer oppor-tunities. Certainly it is that latter make far greater sacrifices in the dis-charge of their religious duties. And we believe it is also to their credit that they are even more steadfast in their faith if we contrast the opportunities afforded in the localities named.

It is quite true the country folk have not the manifold distracting amusements to draw them away. But this is neither argument nor excuse for those living in the cities. It is, however,

living in the cities. It is, however, positive proof that the latter are given more to the things of the world than to things of God. More to the gratification of temporal desires than to the spiritual advancement of the soul. Not infrequently do we hear the city individuals offering the flimiest excuses for failure to comply with their most imperative duties, while exercises that are not imperative rarely attract that are not imperative rarely attract their presence. Annual communion and Sunday attendance at Mass seems to be the only return that many make to God for the great benefits they enjoy. Since childhood many have enjoy. Since childhood many have never attended Vespers, and all special devotions invariably find but a handful present. And all this in spite of the fact that only a few blocks lie between the farthest homes and the church. In the face of such facts, is it not conclusive that those in the city are wanting in appreciation.
Contrast this conduct with that of

ly sensible of the importance of their act. How inspiring their sacrifices and devotion. That their city coreligionists have much to learn from their example is beyond question. May they catch some of their spirit in greater honor of God and in more certain salvation of their own souls.-Church Progress.

CATHOLIC NOTES.

Some three thousand Catholic ladies are now devoting themselves to teaching catechism in Paris and the suburbs, their pupils numbering over thirty

Two sterling Catholic laymen have recently died in the persons of Vice-Admiral Sir Hüary Andoe, K. C. B., late Admiral-Superintendent of Chatham, dockyard, and Sir Martia Gosselin, C. M. G., Bristish Ambassador to

The Lord Mayor of Dublin and the members of the Corporation attended High Mass in the Pro-Cathedral on St. High Mass in the Pro-Cathedral on St.
Patrick's Day. A sermon in Irish was
preached by Very Rev. Dr. O'Hickey,
Maynooth College.

Bishop Favier, Bishop of Pekin,
China, is dead. Bishop Favier came
into great prominence by his heroism

and self-sacrifice during the Boxer up-rising. He was a type of the French missionary bishop, zealous, [gentle, brave, shrinking from no hardships; unfailing in kindness.

In receiving sixty Lenten preachers at the Vatican recently, the Holy Father stringently enjoined them to ab-stain from effusive displays of rhetoric and also from introducing polemical or political topics in the Roman pulpits.

Father Martin, the General of the Jesuits, had to part with his left arm last week to prolong his life; and the latest advices from Rome represent the sacri-fice as probably fruitless. The dis-tinguished churchman is dying of can-cer, and they say he cannot live many

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BY WILLIAM M LENNAN.

VIII.

Then I lost control of myself "Take that, you, ited Fox!" shouted, and, raising myself, struck Colin Dearg McKenzie above the breastbone, so that he wen down under my hand like an ox that is went felled. With my pistol hand I knocked over the only light, and jumped for the door, shouting "Fraceb Eilean;" and before they could recover, I had passed out under the swords of my men.

"Fire the thatch now! Fire the

"Fire the thatch now! Fire the thatch!" I shouted; but even as I spoke the red flame began running up the roof, and our men joined us again Every heart was beating and every

arm tingling to begin, for could hold the door against any num-ber, but, to our surprise, no man attempted to make his way out, though the dry thatch was beginning to crackle and discommode us with its glare. There was a silence like the dead within.

I approached the door. "Dundonald What is the matter with you, within Come out yourself alone, and I give you my word of honor you shall go un harmed. Then let the others come as

"McDonell!" he called back.
"Colin is dead. They have no heart

for fighting."
"Then let them burn! But come you out!" for I could not bear that he, a gentleman, should perish with cattle such as these.

"That I will never do! We either go out together, or my blood will be on your hands with theirs!" he answered "My God, Dundonald! What folly is this?" I cried, much distressed at his obstinacy. But there came no sound save the crackling of the thatch.

My men said never a word; it was my private quarrel, and though I knew they would be satisfied with whatever I might decide. I was in a sore quandary what to do, and in my perplexity I leaned towards mercy.
"Dundonald! If they will say to-

gether, 'He was a thief and came to his death by my hand honestly,' and if you will come out to us, we will stand by and let them depart unharmed. is no time to lose; the roof is wellnight

this there was a babel of tongue within; while my men grunted their approval behind me. Then came a cry from the house: "Red Colin was wrong, and came to his end fairly and honestly at the hand of little John McDonald!" "That will do!" I cried. "Come you

out first, and the others may follow We stood off to one side, prepared against any sudden rush; but Duadonald stepped out of the door alone sheathing his sword as he did so, and placed himself in our midst. appeared four men bearing the stalwart body of old Colin Dearg between them in a plaid, and after trooped the others They passed us without a word or look kept on their way in silence up towards the hills, not even turning when the roof crashed in, sending a shower of sparks and flame into the darkness overhead.
"Dundonald," I said, when the night

had shut them out from us, "I trust you bear me no ill will for this busi ness? My hand could not reason when

it banked his last treachery."
"No, McDonell," he answered, with
zauch openness, "he was my kinsman and I owed him my support, but, now that he is gone, I will never lay his going against you." And thereupon we shook hands and parted very goo

On my return to Glengarry, I was supported by his approval of my action. And, after giving suitable acknowledg ments to the men, dismissed them and made my way back to Crowlin, where I found them much disturbed at my long the hands of the English.

It was now about the beginning July, and hearing that the Prince would most likely be in Skye, Father O'Rourke and I determined we should take our way thither to volunteer our services, and accordingly took leave of my father. He was most willing we should go, and never complained of our leav ing, although we could see he was daily drawing nearer But he was anxious end. about our appr hension, as many had been taken of late. Major Ferguson had laid waste the lands of Barisdale and, among others, my cousin Coll Barisdale's fine house, Traigh, was burned to the ground. This my father felt keenly, and felt too that the next blow might fall even nearer home.

So we crossed over, intending to make or Troiternish, on Lord McDonald's estate, but heard news soon after land ing that the Prince had gone on, probably to the main-land.

However, we kept on, and after pending the first night with Rory McDonald of Fortymeuruck, pushed as far as Portree, as I thought Father O'Rourke might as well see the principal place in the Island.

When we reached Portree, we went into a tavern to obtain refreshment after our march of twenty miles, and e landlord to fetch us some thing to drink. Upon this he informed as there were gentlemen in the next pleasure of our company if we thought proper to indulge them. I inquired their names, and, on hearing them, desired him to present our compliments and we would join their party.

In the next room we found nine or ten gentlemen, some of whom I knew and others I had heard of, and, after partak-ing of what they had, I called for more

THE PARTY OF THE P

covered himself and entered with perfect assurance, greeting the compatil of whom evidently knew him, ing him Graeme, as usual. My firs impulse was to seize and denounce him before them all, but Father O Rourke first hand was on me under the table, and I reflected that my mission from the Duke not being yet at an end, I was still bound in my word; so I managed to conceal my feeelings, and when he was conceal my feeelings, and when he was introduced I bowed as if I had never een him before, which he returned as collected as a tax-gatherer.

What I had called for now came in but I noticed that Creach did no more than touch his lips to his glass, upon which one of the company rallied him, and I heard him say he did not choose to drink more.

" Why is that, sir?" I said, pretend ing to be somewhat gone in liquor.
"I try to avoid giving offence," he

said, very pointedly, "and sometimes if I am warmed with liquor I am apt to blunder out something which might not

"Oh, I am not particular as to my company, Mr. Creach," I said, hoping he might take me up on the name, but he made no move. "I am a peaceable he made no move. man myself, and promise you not to take offence at anything, provided you apologize immediately afterwards. Now, here's a health I cannot let pass Donald Fortymenruck!

He drank with the rest. I began again at once. the Prince and his better fortunes, and a curse on any one who plays him false!" He drank this too.

I was thinking out something more pointed, when he stopped me by asking why I did not propose the health of my cousin, Allan McDonald Knock. Here was an opening as good as an

other, and I took it. Is he a friend of yours?"

He is, sir. "Then, sir, I do not drink to him, because he lies under grave imputa-

"And pray, sir, what may they be?" he asked. "Oh, I only have them on hearsay,"

said, drawing him on. 'And what do you hear?"

"Only that he is a coward and an in former, and, of course, a scoundrel, whose health any gentleman would refuse to drink," I answered, mighty

"What!" said he; "do you really believe him a coward?"

effeve nim a coward?
"That is his general character."
"Then, sir," said he, "if you will end him a challenge I will bear it, and

send him a challenge I will bear it, and if he will not fight you, I will."

"Oh, do not trouble yourself. If you are anxious for fighting, you have a sword by your side, and so have I. Why lose any time? Out with you at once, and I will give you all the fighting you can stomach between this and doomsday," and I made as if I would rise.

As a matter of fact, I would not the have fought with the reptile for worlds, but since I could not lay hands on him it was some little satisfaction to out face him before his company, and I made no objections when the others interfered, but only thought that Mr. Creach had added a long bit to his reckoning when he asked me to drink to the health of Allan Knock in the inn at Portree

TO BE CONTINUED.

BRINGING BACK THE PRIEST.

'Yet idle as these visions seem They were a strange and faithful guide, When beaven itself had scarce a gleam To light my darkened life beside."

BROSNA BANKS Many changes have taken place, both as regards the country and the people, since Frazer penned his lines in prais Brosna. have been the changes since the penal Yet even that troubled epoch had its romances as well as its struggles. Yes, "Brosna's Banks" has seen strange vicissitudes, and if it were not in the vortex of the strife, it did not escape unscathed during this era of ssion and sectarian intolerance.

Bordering this river near its june tion with the "Lordly Shannon," and deriving some of its scenic beauty from the fact, is the parish of Ballymacool. At one time—before famine and emigra-tion had done their fell work—very papulous, Ballymacool was a place of a least provincial importance before hard ship compelled the people to

seek a kinder shore. Where rural mirth and manners are no more,

Emigration, that last resource of the oppressed, gave them that liberty—civil and religious—which was denied them at hone by "the powers that be." who shrieked with a screechowl delight at the sepulchral ruin it had wrought— "The Celt is going with a vengeance."
Ballymacool took its share in the sor rows and joys of the country. Love and war were closely united in its his tory and fortunes. That story, old as the universe, yet not outworn, had been told and listened to even when hardship and persecution were driving the people in despair from the land.

e early part of the past century In th the parish, including the village, had. like every place of importance, its famous characters, its Hutton, Dutton and Daniel O'Leary. Instead of through new-fangled dailies it controlled popular opinion on all subjects of public interest and announced that opinior through a coterie of Shannaghies whose authority no one thought of questioning. Among its characters were tw

who claim attention Aodh, or Hugh, McMahon belonged to that class known in Ireland as "half natural" or "goms." He was at once the glory and the despair of the parish. His strength was phenomenal, and he had his full share of the cunning found in persons of his class, but his lack of wisdom often led him into scrapes which involved the honor of Ballymacool This was a sore point among his adnirers. Many were the stories told of

zealous revenue man, whom he suspected of priest-hunting. The stories concerning his simplicity are as characteristic as they are humorous and voluminous.

Unique in his own way was the ne'erdo well Murty O'Madden. He was in possession of a comfortable farm left him by his father; but everything seemed to go wrong with him somehow. He was behind hand with his work, and,

t the time our story opens, the end of his affairs seemed to be going rapidly foremost. This did not trouble him in the least. Like many a true Celt, he was an idealist, a day-dreamer, ocit, ne was an idealist, a day-dreamer, and rather fond of terrorizing. This latter proclivity he cultivated with amazing success. He could talk by the hour on methods—good, bad and indifferent—of farming, and was the exponent of many schemes for improving and simplifying land cultivation. one could argue better than he on such subjects as draining, hay making or turf-cutting. He was equally at home diagnosing a strange disease among cattle or in a disputation regarding the "intentions of the French." Many were the droll winks exchanged among his audience when he became eloquent in support of some peculiar method of farming-his own farm being a by word for mismanagement. Some of the neighbors averred he was bewitched. 'Suc a fine, clane boy, so knowin' an' all,' to have such bad crops and meet with such disaster could not be otherwise secounted for. Owen Moran however bluntly declared Murty's misfortune to be the result of his own dashed laziness Owen, it may be remarked, was a shrewd, well to do farmer, and the father of Bride Moran, "the bestfather of Bride Moran, "the best lookin girl in the parish of Ballyma cool, which was saying a good deal for her. She had, as a matter of course admirers and lovers by the score, but such is the contrariness of womenkind she favored the ne'er-do well Murty O'Madden, much to the disgust of her father and the annoyance of many slighted swains. Some of these latter considered themselves Murty's superiors, because, like the woman of three cows, they were better off in worldly goods. In the hurling field, and, indeed, in athletic contests generally O'Madden was the acknowledged cham

pion. While O'Madden's was a character counterparts of which are found in many countries and in almost every station of life, Aodh McMahon belonged to a class exclusively Irish, and, fortunately otherwise, poorly represented now-ays. He had great faith in Murty O'Mad len, whose friendship he was as proud of as that of a king, nay, prouder. Too simple to be a sycophant, Murty's misfortunes did not affect this regard, nor, since a strong character often reacts upon a weaker, did they blind him to the fact, which even he realized that

The honest man, though e'er sae puir, Is king o' men for a' that."

Both sprung from a stock entitled to be ranked among "Ireland's best and bravest." Aodh McMahon's family came from "down Munster way;" but the O'Maddens "were ould resident ers intirely, and great people way back Sure there was Cloghan Castle tha everyone knew belonged to the O Mad-dens ever since Conor Macnessa's time." If you wanted further proof of their past glories, why, there were Gurtnmadden, Kylemadden, aye quite number of such townlands testifying to their territorial importance. All this, however, has nothing to do with the immediate doings of the present of a noble race; but it served the Shannaghies as a spice, and in many instances a saving one, when re-lating some of their scapegrace do-ings. When Aodh McMahon almost ings. When Aodh McMahon almost killed the proctor and the story reached the old people their eyes brightened and many of them in moments of confidential conversation declared that "the good ould blood was thera, bedad, anyway"—this with a re-sounding whack on the nearest piece of furniture. " As for sinse, sure he had enough to keep him from goin' to the Shannon for a light for his dudeen, an' what more did he want?'

Early one glorious autumn evening we find Murty O'Malden on the bog of Foolah. Here, after working with rather unusual constancy "clamping the winter's supply of turf, he is busy -dreaming. He has been thinking of the history of his country and conjur-ing up visions of her long past glory, accounting-to his own satisfaction for the humiliating position she now occupied, and dwelling with strange persistency on "the might have been." It was just the evening for such an occupation and for the fantastic, aerial castle-building in which he so often indulged. The sun was setting in blaze of reddish golden light, whi blaze of reddish golden ngue, was reflected with chastened beauty in the calm waters of the Shannon. sheep were peacefully grazing on the distant meadows of Connaugh everything spoke of restfulness. Connaught, and

So intent was he on reconstructing the dram of his country's decline and fall that he forgot time, place and circumstance. A pleasant ringing laugh called him from the dead and distant past to the living present. Bride Moran had been an amused spectator of his absorded attitude of attention, and his intent gaze on the setting sun. She listened to his enraptured mutterings until she could no longer restrain her laughter. Murty started and turned in the direction from which the laughter came. His eyes were dazzled and his efforts to see only added to When he recovered her amusement. When he recovered from his confusion and stood some g od humored lecturing on wasting his time, they proceeded towards the cross-roads, on their way home. The subject of their conversation may safely be left to the imagination of the reader. But grave rumors were affoat The yeomen, hitherto unknown in the parish, had been unwelcome visitors, and were making inquiries as to "Pa-pistic practices." For, be it known ing of what they had, I called for more liquor to our account. While the land-lord was preparing this the door opened, and who should appear on the chreshold but Captain Creach. At the sight of us his white face turned even a shade paler; however, I could not but admire the address with which he re pistic practices." For, be it known, these were the good old times—the

-d short work of all Papist recalcitrants," and proceeded accordingly. The lieutenant in charge of the company had on the previous day deliberately shot a poor old man from whom they could not obtain information—the yeomen's "Bantle!" heigher and whom they could not obtain information—the yeomen's "Beurla" being as intelligible to the peasant as his Gaelic was to them. Little wonder, then, that gentle Bride Moran should tremble with fear when her companion re ferred to passing events, bitterly curs ing the laws which countenanced such conduct on the part of the military. Like a true daughter of Erin, she partook of its varying moods-one min ute laughing at Murty's "idays," the next clinging to him in terror, as he mext chinging to him terror, as he wrathfully bewalled his impotence to deliver his country from such tyranny.

"Surely," she said, after one of his outbursts, "surely the best thing to do is to keen quiet."

outbursts, "surely the best tung do is to keep quiet."
"Quiet, enyach!" he exclaimed,
"what are we doin' but keepin' quiet? What harm are we doin'? Still, we won't be let alone! What harm was

ould Thige Flanagan doin' yesterday when the cowardly yeos shot him?" "Whisht!" cautioned Bride; " lool

what's comin' down the road!"

The individual referred to was known locally by the soubriquet of "Shaun Dhuy;" and he deserved the name on more accounts than that he was dark complexioned. Jack Millar lived in the neighboring town of B——, which was garrisoned at the time by the yeomanry. He was a frequenter, in a fur tive sort of way, of the parish "divar divar sions." Latterly he was bolder—he met and fraternized with the boys, and was consequently voted "a quiet, dacent, fair-spoken man — for a Pro-testan'." He was, however, suspected by our hero of harboring priest hunting proclivities under his bon comraderic manner. He noticed that Millar was partial to the company of the boys when they frequented the shebeen at Meelough. When he cautioned them however, his advice was disregarded.

"Wisha, it's jealous ve are, because he's welcome at Moran's, where you're not," one of them replied-somewhat imprudently it proved.

But if Murty's advice fell on deaf

ears his motives were not unworthy neither were his suspicions groundless Shaun Dhuv's "prowlin' - as his nightly visits were termed by Murty—filled him with a vague uneasiness for which he could not account, even to

which he could not account, even to his own satisfaction. Shaun usually spent the earlier parts of the night at Owen Moran's, listen-ing to the news and entertaining the boys with anecdotes illustrative of incidents as characterized a garrison town in those days. His early return on the present occasion was a matter for speculation with our hero, who noticed that he seemed to avoid a meet ing, but that being inevitable, he strode past with a certain air of bravado which contrasted unfavorably with the quiet independence of O'Madden.

"The shnake!" was Murty's ejacu lation when Shaun had passed. He's up to some divilmint now, as shure as

m a livin' man."
"Yerra' whist!" said his companion

ye're ever an' always sayin' somethin Well, I hope I may be wrong," said Murty, fervently. The matter dropped at that, but our hero retained his look

of perplexity and was more than usually abstracted during the rest of the way to the cross roads.

Early in the afternoon on the following day a large troop of yeomen rode into the little hamlet at the cross-roads of Ballymacool. At their head was the lieutenant, who had already earned notoriety by his cold-blooded butchery. Beside him rode Shaun Dhuy—to the consternation of those the received him in the character. who recognized him in his character of trooper. They were evidently on some important expedition, and as the made no inquiries from the people, it was equally evident that Millar wa They took the road towards Shemus Donovan's house, in which or near which it was know that Fathe en was hidden, and the alarm quick spread

Amid the excitement and dread that filled the minds of the people O'Mad den's oft-repeated warning was remem bered. Shan Dhuv came in for his ful share of indignant abuse and hearty maledictions. That deep rooted dev tion of the Irish people for their Sog garth Aroom was quickly manifested Old men and women, undeterred by the presence of the military, flocked to receive the priest's benediction. The younger men and gossoons, however, collected in rudely armed bands as the alarm spread from hill to hill. Pikes which had not seen the light for many a day were unearthed, while reaping hooks, scythes and forks were presse into service. The yeomen, conscious of their superiority, amused themselves by insulting the peasants through their religious susceptibilities. Each one indulged in his particular form of insult.

The lieutenant was anxious t) send a shot among the crowd "jist to see the cowardly beggars run."

Now on the top of a neighboring hill could be seen a figure more resembling an animated farbrega than a human be-ing. His shrill whistles and waving arms attracted the attention of both the

"Yerra, musha, it's that gom Hugh McMahon; I suppose it's afraid of the sojers he is," said one in the crowd.

Presently the whistling and windmili motion ceased, and the figure stood motionless looking toward the bog of Foolah. His quaint appearance and great height were accentuated at his wearing a tall square hat and knee breeches. The spectacle afforded fresh amusement for the yeomen.

The object of Hugh's tactics was to convey the information of the priest's arrest to the workers of the bog, among whom was Murty O'Madden. In voluble Gaelic he lamented the outrage and vented his wrath in curses on the coths

almost incredible in a man of his easygoing temperament he decided upon a course of action. In such circumstances the true leader's strength of character

asserts itself. The men readily—nay, eagerly—beyed him.
The road by which the yeomen must return lay between two hills, and was bordered on one side by thick clumps of furze and on the other by a plantation of fir trees. In a by road near where the main road entered the hill- O'Madden posted a part of his force with the den posted a part of his love with the necessary instructions, and where the road emerged from its flanking shelter he stationed a similar force to oppose the yeomen in front. The remainder, with O Madden at their head, lay in wait in the fir plantation. The only road left unguarded was the boreen lead ing down to the bog of Foolah. The disposition was effected with marvelo This celerity, and there was nothing to indi cate that any hostility would be shown by the passantry. Addh McMahon was, as the saying is, very much in evidence during the manoeuvers, sometimes aiding, but oftener impeding the efforts of the others. Nothing could dissuade him from his resolve to attack the year

men himsel', thereby giving the signal for attack to the men lying in ambush. "Lave id to me," was the only ex-planation vouchsafed when he was asked to explain his purpose. "Whin ye see me shtrike in front ye can do the same

As the lieutenant and his troop ap proached the end of the defile he urprised to see approaching him the huge tatterdemalion who a short time previous had caused so much anuse nent and speculation among the mer

Acdh approached trailing a huge elehalpeen behind him, and in the mo the capteen," as he called the lieutenant "to let the poor priest back to his people. Shure what harm had he His "honor's" only reply was :

"Begone! you Papist rebel, or by—
I'll run you through. Get out of the road," making a motion to draw his sabre

Faugh-a ballagh, is it," said Aodb; we'll see.' He stepped back and quick as light-ning grasped his huge alpeen in both hands and brought it down with a

crushing blow on the head of the lieu tenant's horse, killing it instantly. Before the troopers could realize what had occurred the peasants were upon them with a wild yell.

The attack was highly successful

the priest was rescued.

In their panic when so unexpectedly attacked, the only object of the gallant yeos seemed to be-escape! confusion they were driven down the by-road to the bog of Foolah, where they were hopelessly at the mercy of their assailants. Night alone put an end to the conflict. Next morn ng many troop horses were discovered straying in the fields or on the roaddrowned. while others were found -all in their war trappings. were never claimed, nor did the vec men again disturb the peace of Bally

The fate of Shaun Dhuy was never

About a year after the rescue Murty O'Madden and Bride Moran were married amid the felicitations and neighbors. Having in the mean-time devoted himself more to the practical side of affairs, Murty was welcomed by Owen Moran in the relation.

On mary a winter's evening, round the blazing turf fire, the succeeding generations have listened to tales of the doughty deeds of Aodh McMahon and Murty O'Madden on the occasion of "bringing back the priest."

A MYSTICAL LEGACY OF LOVE TO MEN.

Cardinal Gibbons delivered his regular monthly sermon at High Mass at the Cathedral Baltimore, Sunday morn ing. He took his text from St. John, chapter 6—" He that eateth My flesh and drinketh My blood has everlasting life, and I will raise him up on the last His subject was "The Holy Euchar-

ist." The Cardinal said in part:
"Among the various dogmas of the Catholic Church there is none ests on stronger scriptural authority than the doctrine of the Real Presen of Jesus Christ in the Holy Eucharist. So copious indeed and so clear are the passages of the New Testament which treat of this subject that I am at a loss to determine which to select, and find it difficult to compress them all within the compass of this short chapter. "The evangelists do not always dwell

upon the same mysteries of religion. Their practice is rather to supplement each other, so that one of the mention what the others have omitted or have touched in a cursory way. But in regard to the Blessed Eucharist the sacred writers exhibit a marked devia tion from this rule. We find that the four evangelists, together with St. Paul, have written so explicitly and abundantly on this subject that one them alone would be amply sufficient to prove the dogma without taking them collectively.

"These five inspired writers gave the weight of their individual testimony to the doctrine of the Eucharist be they foresaw — or rather the Holy Ghost, speaking through them, foresaw —that this great mystery, which ex-—that this great mystery, which ex-acts so strong an exercise of our faith, and which bids us bow down 'our understanding unto the obedience of Christ,' would meet with opposition in the course of time from those measure the infallible word of God by the erring standard of their own judg-

"I shall select three classes of argu ments from the new Testament which satisfactorily demonstrate the Real Presence of Christ in the Blessed Sacrament. The first of these texts speaks

immense multitude of persons, who were attracted to him by the miracles which He wrought and the words of salvation which He spoke. Seeing the people had no food, He multiplied five leaves the graph of the people and the graph of the salvation finds and the salvation fi and two fishes to such an extent as to supply the want of five thousand besides women and children.

"Our Lord considered the a favorable occasion for spe the Sacrament of His Body which was to be distributed few thousands, but to million not in one place, but everywher at one time, but all days to the the world. 'I am,' He says the world. 'I am,' He say hearers, 'the Bread of L' hearers, 'the Bread of Life. fathers did eat manna of the deser died. * * * I am the Living which came from heaven. If any eat of this Bread he shall live [3] and the bread which I will g flesh for the life of the world. The Jews, therefore, disputed among them. selves, saying: 'How can this give us His flesh to eat?' Then said unto them: 'Amen, amen, Then Jesus unto you: Unless ye eat of the flesh unto you: Unless ye eat of the flesh of the Son of Man and drink His Blood, ye shall not have life in you. He that eatheth My Flesh and drinketh My Blood has everlasting life, and I will raise him on the last day. Flesh is meat, indeed.'

"If you had been among the number of our Saviour's hearers on that occasion would you not have been irresistibly led by the noble simplicity of His words to understand Him as speakin truly of His Body and Blood? For His language is not susceptible of any other

interpretation.
"When our Saviour says to the Jews: Yours fathers did eat manna and died, * * * but he that eateth this (Ench. arist) Bread shall live forever,' evidently wishes to affirm the superiority of the food which He would give over the manna by which the children of Israel were nourished.

Now, if the Eucharist we commemorative bread and wine, in-stead of being superior, it would really be inferior to the manna, for the manna was supernatural, heavenly, miraculous food, while bread and wine are natural, earthly food.

"But the best of the most reliable interpreters of our Saviour are certainly the multitudes and the disciples who were listening to Him. They all understood the import of His language precisely as it is ex-plained by the Catholic Church. They believed that our Lord spoke literally of His Body and blood. The Evan gelist tells us that the Jews disputed among themselves, saying: 'How car this Man give us His Flesh to eat? And even His disciples, though avoid-ing the disrespectful language of the multitude, give expression to their doubt in this milder form: This saying is hard and who can hear it? So much were they shocked at our Saviour's promise that 'after this many of His disciples went back and walked no more with Him.' They evidently im-plied by their words and conduct that they understood Jesus to have spoken literally of His Flesh, for had they interpreted His words in a figurative sense it would not have been a had saying, nor have led them to abandon their Master.

"When our Saviour beheld the Jews and many of His disciples abandoning Him, turning to the chosen twelve, he said, feelingly to them: 'Will ye also go away?' And Simon Peter answered Him: 'Lord, to whom shall we go?' Thou hast the words of Eternal life.' You, my dear reader, must also take your choice. Will you reply with the Jews or with the disciples of little faith or with Peter? Ah! let some say with the unbelieving Jews: 'How can this man give us His flesh to est? Let others say with the unbelieving disciples: 'This is a hard saying. Who can hear it?' But do you say with Peter: 'Lord, to whom shall we go?

Thou hast the words of eternal life. " So far have I dwelt on the words of the promise. I shall now proceed to the words of the institution, which are given in almost the same expression by St. Matthew, St. Mark and St. Luke. In the Gospel according to St. Matthew we read the following narrative: 'And while they were at supper Jesus took bread and blessed and broke it and gave to His disciples and said: 'Drink ye all of this, for this is My Blood of the New Testament, which shall be shed

for many unto remission of sins.'
"I beg to recall to mind the "I beg to recall to mind the former text relative to the promise and to compare it with this. How admirably they fit together—like two links in a chain. How faithfully has Jesus fulfilled the promise which He made. Could any idea be expressed in clearer terms than these? 'This is My Body; this is My Blood.'
'' You tell me it is a mystery above

You tell me it is a mystery above your comprehension. A myster deed. A religion that rejects a rev truth because it is incomprehensible contains in itself the scale tion and will end in rationalism. Is not everything around us a mystery? Are we not a mystery to ourselves? Ex-plain to me how the blood circulates in your veins; how the soul animates and permeates the whole body; how the hand moves at the will of the soul. Explain to me the mystery of life and

" Is not the Scripture full of ince prehensible mysteries? Do you not believe in the Trinity, a mystery not only above, but apparently contrary to

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APRIL 29, 1905.

reason? Do you not admit nation—that the helpless Bethlehem was God? I use hy rationalists, who admit above their reason, reject Presence, but that Bible (Presence, but that Bible of Let St. Paul be our first

Represent yourself as a me the primitive congregation ass Corinth. About fifteen years Matthew wrote his Gospel a from the Apostle Paul, the following words occur chalice of benediction which is it not the Communion of th Christ? And the bread break, is it not the partaki Body of our Lord that whi delivered to you, that the Lon the night in which He was took bread, and giving thank and said: "Take and eat Body which shall be delivered This do for the commemoration in like manner, also, the cha the supper, saying: "This new covenant in My Blood. new covenant in My Blood, ye as often as ye shall drai commemoration of Me. For as ye shall eat this bread the cup ye shall show the the Lord until He comes. whoever shall eat this Brea chalice of the Lord shall be guilty of the Bod Blood of the Lord.' But himself, and so let h that Bread and drink of the For he who eateth and drin ment to himself, not disce body of the Lord.

"Why is it that so ma brethren who profess the name, deny the Real Pr Christ in the Blessed Euclitheau it because they see any of ambiguity in the words of pel of St. Paul's Epistle? They must acknowledge th claration is as clear and words can make them. But cause they cannot comprisele. Is, then the percentage of God to be me man's little yardstick? mighty not permitted to d but what we can sanction son? Is a thing to be decla sible because we can not because we can not sibilities ?

"Does not the Holy abound with the most miracles? Does it not sa created the heavens and th the flat of His will? Do hold this world in the mids Does He not transform a grass to grain for the nou the human race? It not to vellous transubstantiation less wonderful because occurring the world over not rain down manna on of Isreal for forty years in Did He not with five barley two fishes feed five thousa sides women and children not change the rivers in Egypt and change water i ne marriage feast of Cana

Do you not believe in -mystery that is not on reason, but apparently confreason? Do you not be Incarnation, which declar helpless Infant of Bethlel of God and True God of Tr

"Is not everything aroutery, and are we not a my selves? You cannot expla the soul, which is a simp without length, or breadt sions, permeates and anima body. You cannot expla blood circulates in our cannot explain the myster

"The material world dwell abounds in mysteri cannot solve.

"If man were to have to a century ago that the da their children pelled by steam over the the rate of forty or sixty they would have consider mented. If he would ha that steamships would p the oceans they would ha his face. When the quest boats by steam was cont than half a century ago nent English scientists scheme as physically impr these same fathers sixty years ago th and homes would be light ity, that the lightning of be chained to our city draw them with great sour streets, they would by a smile of incredulity. "If they were told the to their friends in a

prevents

It clears t discomfort. Ke the action of clears the head It is the ills and ails of Sold by all The Saviour's Lesson.

action, and unperceived save in its great results, so was the bidden life of Our Lord transforming the world. And

WEAK, TIRED PEOPLE.

NEED NEW BLOOD IN SPRING TO BRING

Spring blood is bad blood. It is

clogged with impurities that makes

themselves felt in many ways, such as pimples and eruptions, poor digestion,

occasional headaches, twinges of rhue

matism, a lazy feeling in the morning, and a strong desire to avoid exertion. Sometimes the nerves are unstrung,

make you weaker. What you need is a tonic, and the best tonic that medical

of the lives of the just.

prsons, who were miracles which ords of salvation APRIL 29, 1905. ing the people plied five lcaves reason? Do you not admit the incar-nation—that the helpless infant in Bethlehem was God? I understand why rationalists, who admit nothing above their reason, reject the Real Presence, but that Bible Christians presence, but that me incomprehen an extent as to thousand men, ed the present presence, but that Bloke Christians

29, 1905.

nillions of souls; verywhere; not yerywhere; not ye to the end of He says to His of Life. Your fithe desert and the Living Breaden. If any man all ilive forever, will give is my new world. The ed among them. Y can this Man. 2. Then Jesus man, amen, I say

en, amen, I say at of the flesh of brink His Blood,

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My Body ; this is a mystery above A mystery, in-rejects a revealed incomprehensible scale of dissolu-tionalism. Is not

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of eternal life.

sible. "Let St. Paul be our first witness. Represent yourself as a member of the primitive congregation assembled in the primitive congregation assembled in Corinth. About fifteen years after St. Matthew wrote his Gospel a letter was read from the Apostle Paul, in which the following words occur: "The chalice of benediction which we bless, is it not the Communion of the Blood of Chairt? And the bread which we Christ? And the break which we break is it not the partaking of the Body of our Lord that which also I delivered to you, that the Lord Jesus, on the night in which He was betrayed, on the night in which thanks brake it took bread, and giving thanks brake it and said: "Take and eat; this My Body which shall be delivered to you. This do for the commemoration of me." n like manner, also, the chalice after In like manner, also, the chalice after the supper, saying: "This cup is the new covenant in My Blood. This do ye as often as ye shall drank for the commemoration of Me. For as often as ye shall eat this bread and drink the cup ye shall show the death of the Lord until He comes. Therefore, showers shall eat this Bread or drink the grant shall eat this Bread or drink. whoever shall eat this Bread or drink chalice of the Lord unworthily shall be guilty of the Body and the Blood of the Lord.' But let a man prove himself, and so let him eat of prove himself, and so let him eat of that Bread and drink of that chalice. For he who eateth and drinketh judg ment to himself, not discerning the body of the Lord.

body of the Lord.

"Why is it that so many of our brethren who profess the Christian name, deny the Real Presence of Christ in the Blessed Eucharist? Is Christ in the Biessed Eucharist? Is it because they see any obscurity or ambiguity in the words of the Gospel of St. Paul's Epistle? Not at all. They must acknowledge that the declaration is as clear and strong as claration is as clear and strong as words can make them. But it is be-cause they cannot comprehend the miracle. Is, then the power and mercy of God to be measured by man's little yardstick? Is the Almighty not permitted to do anything but what we can sanction by our rea-son? Is a thing to be declared impossible because we can not see its pos-

sibilities ? "Does not the Holy Scripture abound with the most stupendous miracles? Does it not say that God created the heavens and the earth by the flat of His will? Does He not hold this world in the midst of space? Does He not transform a blade of grass to grain for the nourishment of grass to grain for the human race? It not this a marvellous transubstantiation—not the less wonderful because it is daily occurring the world over? Did God not rain down manna on the children of Israal for forty years in the desert? Did He not with five barley loaves and Did He not with hve barley loaves and two fishes feed five thousand men, be sides women and children? Did He not change the rivers into blood in Egypt and change water into wine at

he marriage feast of Cana?
"Do you not believe in the Trinity -mystery that is not only above cur mystery that is not only above cur reason, but apparently contradictory to reason? Do you not believe in the Incarnation, which declares that the helpless Infant of Bethlehem was God of God and True God of True God?

"Is not everything around us a mystery, and are we not a mystery to our selves? You cannot explain to me how the soul, which is a simple substance, without length, or breadth, or dimensions, permeates and animates the whole blood circulates in our veins. You cannot explain the mystery of life and

"The material world in which we dwell abounds in mysteries which we

cannot solve. "If man were to have told his fathers a century ago that the day would soon come when their children would be propelled by steam over the Continent at the rate of forty or sixty miles an hour they would have considered him demented. If he would have told them that steamships would ply across the the oceans they would have laughed in his face. When the question of running boats by steam was contemplated less than half a century ago the most eminent English scientists regarded the scheme as physically impracticable. If these same men were to have told our lathers sixty years ago that our cities and homes would be lighted by electricity, that the lightning of heaven would be chained to our city chariots and draw them with great speed through our streets, they would have answered by a smile of incredulity.

"If they were told they could speak to their friends in a conversational or relegating them to the background when visitors call, results only in the deserved contempt of the very people. Whose good opinion is sought. Be kind to the aged. To them a pleasant visit, an interesting chat, whose good opinion is sought. Be kind to the aged. To them a cheery word, a loving smile are great events, the memories of which serve they have to say, be gentle with their whims, and in the days hereafter, when the roaring world shall sound dim in your age-deafened ears, God will repay you with like service.—

Catholic Union and Times.

tone in Chicago or New York and be distinctly heard, they would have regarded the man that said so as a Baron

"And yet, my brethren, we live to see railroad cars propelled by steam and steamships plying across the ocean. We have lived to see our streets and homes lit by electricity, the chained lighting impels our chariots through the streets, and we may now converse with our friends in a distant city as easily as if they were with us in the same room. How are true are the words of Hamlet:

There are more things in heaven and earth, Horatio. Than are dreamt of in your philosophy.

" A religious body that respects a mystery because it is incomprehensible contains in itself the seeds of dissolu-tion and will soon end in rationalism.

"The great obstacle of the Christian ith is pride of intellect. Would to God that we could realize once for all how dim and obscure is our intellect and then we would grow in faith. How small is your body compared with the earth; how insignificant compared with the universe which surrounds us! And yet there is infinitely greater propor-tion between God's knowledge and ours than there is between our little body

and the myriads of the worlds that exist around us.

"If we could only realize the infinite love of Christ for us in the institution of this sagrament our hearts would melt in joy, in gratitude and love. He was not content to descend from heaven to earth to take on Himself our humanity, to become bone of our bone and flesh of our flesh. He was not satisfied to walk among us, to be our Companion, our Friend and Brother, to take upon Himself our sorrows and sufferings and sins. He was not content to suffer torment and to die an ignominious death for us, but He left His Body to be mys tically given to us as a legacy of love.

BE TENDER TO THE OLD.

How few in the hurly burly of the world's affairs pause to reflect upon the sadness, the sorrows, the loneli-ness, and heart hunger of those who have been swept aside by the current of the years into the neglected eddies of old age! Surely though Cicero has discoursed so elegantly on the beauties of the evening of our human life there THEREASONFORD is more of melancholy reminiscence than of philosophic joy in the period of physical decrepitude. Divorced from the active pursuits of the teeming, vital, enthusiastic tumult of existence about them the aged sit apart with helpless hands and dream upon the years agon ewith all the vanished hopes,

causes many a time the slow tears of recollection to course down the withered cheek.

Tenderness and consideration to the old is a duty, and a duty, too, which when gently done, the blessing of God transmutes into a pleasure. How pitiful are those objects or creatures, who having a little better chance in life owing to the industry and self-sacri-fice of their parents then turn about and despise or are ashamed of the homely manners of the good old people. How mistaken such children are in the impression they create! All

right-minded persons them for neglect of filial daty and condemn without reserve the false shame in keeping parents out of sight or relegating them to the background when visitors call, results only in the

In a certain true sense the most impressive lesson of Our Lord's life was that which He taught us concerning the spirit of prayer. It was a lesson which He took thirty years to teach—nay, even in His public ministry, the greater part of the time was consequently to prayer. For thirty years un-Munchausen. crated to prayer. For thirty years unknown in Nazareth, He taught us how to live, and by our hidden lives of prayer glorify God and contribute to the salvation of souls. Just as the secret power of nature is forever in the secret power of nat

so is the world being transformed now for good, as it has been since the days of Our Saviour-by the secret influence

love alms and glories of their youth.

Happy they who have such pleasant retrospect! Too often it occurs that some old couple have toiled and slaved and sacrificed during all the years that make up three score and ten, only to have the shadows of loneliness and desolation make night of life before the night of death. How frequently it happens too that the children of such old people seem to forget that such old people seem to forget that their parents have any enjoyment or interest in the ordinary pleasures which appeal to the young! Ah! sad-est of all thoughts, how true it is that the heart and the spirit may yet be young when everything else is cld. The thought that the aged have little value in the practical affairs of others

We Offer \$1,000

For a Disease Germ That Liquozone Can't Kill.

On every bottle of Liquozone we offer | oxygen-is deadly to vegetal matter. r a disease germ that it can-We do this to assure you \$1.000 for

uozone does kill germs. And it is the only way known to kill germs in the body without killing the tissues too. Any drug that kills germs son, and it cannot be taken in-v. Medicine is almost helpless in any germ disease. It is this fact which gives Liquozone its worth to humanity; a worth so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights. And we have spent over one million dollars in one year, to buy the first bottle and give it free to each sick one who would try it.

Acts Like Oxygen.

Liquozone is not made by compounding drugs, nor is there any alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more

you feel dull and depressed, and your strength is slipping away. You can only be put right by enriching the blood and driving out the impurities. Purgatives won't do this—they enly than 20 years, been the constant subject of scientific and chemical research.

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in science has yet discovered is Dr. Williams' Pink Pills. These pills actually make new, rich, red blood, brace the the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is an absolutely certain germicide. nerves and bring health and energy to weak despondent and easily tired men and women. Mr. Chas. Blackburn, The reason is that germs are vege-tables and Liquozone -like an excess of

Aylesford Station, N.S., says: "For the past ten years Dr. Williams' Pink Pills is the only medicine I have taken the past ten years Dr. Williams' Pink Pills is the only medicine I have taken when I found I needed medicine. Last spring I was feeling poorly, was weak, easily tired and depressed. I got three boxes of Dr. Williams' Pink Pills and they made me feel like a new person. They are the best medicine I know of when the blood is out of condition."

If you need a medicine I know of when the blood is out of condition."

If you need a medicine this spring—and there few people who do not—take withing the proper around each box. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine. Buy a bottle and the proper medicine and new health and strength such as no other medicine can give you. There is no disease of the blood these pills will not cure, simply because they make the new, rich blood that drives make the new, rich blood that drives make the new, rich blood that drives when the yelliams. The cause may be slight, a cold, something eaten or drunk, anxiety, worry, or some other simple cause may have most serious constitution to day owes its destruction to simple causes not dealt with in time. Keep with the value of the proper around each box. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine.

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to get the harvesting machine or the tillage or seeding implement

or Gasoline Engine that will give you the best service and the long-

You can't tell very much about a farm machine by looking at it. piece of poor scrap iron covered with paint may look as well as the highest grade steel. You must, therefore, look carefully to the reputation of the machine you buy, and to the facilities of the manufacturers who make it. That's why we ask

your earnest and careful consideration to the line of harvesting machines and other im-

International Harvester Company of Canada, (Ltd.)

are all other makes combined. Why? Simply because the careful, prudent farmer has found from experience that they do satisfactory work, that they can be depended upon, that they give him long service, that they are not in constant need of repairs. Canadian farmers buy

them—not from sentiment but from cool business judgment. The endorsement of a majority

In facilities the manufacturers of the International line of farm machines are unequalled in the world. The great plant of the International Company at Hamilton, On-

tario, is a monument to Canadian enterprise and progress, and a source of pride to every loyal Canadian. It embraces every known facility for the economical production of machines of the highest possible grade. The buildings occupy one end of a tract of 200 acres and are equipped with the most modern machinery, much of it automatic in ac-

tion, insuring absolute uniformity and perfection of manufacture. Extensive chemical laboratories are maintained for the thorough testing of all materials used; nothing but

that of the highest grade enters into the construction of an International machine Canada itself produces much of the raw material used in the factory, and by

modern machinery, modern methods, the most careful supervision and inspection, is enabled to produce at fair and reasonable prices machines and im-

plements for farm use as nearly perfect in material and construction as it

is possible for human skill and ingenuity to produce. These facilities are made possible only by the large demand for the Internation-

al line, and this demand comes solely from the satisfaction

that the International line has given in the past.

We ask you to call upon any International agent and see for yourself the line of machines he handles.

He will be glad to give you catalogue and to answer all questions.

of the farmers in both Canada and the States ought to mean something to you.

In reputation they are unsurpassed. They are used by more Canadian farmers than

plements of the

est use. That's what you are looking for.

and forever. That is inevitable.

and new health and strength such as GREAT THINGS FROM LITTLE CAUSES GROW

and there few people who do not—take a few boxes of Dr. Williams' Pink Pills, and you will find an improved appetite of the process of the pr

Liquozone goes into the stomach, into the bowels and into the blood, to go wherever the blood goes. No germ can escape it and none can resist it. The results are inevitable, for a germ disease must end when the germs are killed. Then Liquozone, acting as a killed. Then Liquozone, acting as a wonderful tonic, quickly restores a condition of perfect health. Diseases which have resisted medicine for years yield at once to Liquozone, and it cures coupon. We will then mail you an diseases which medicine never cures. Half the people you meet—wherever you are—can tell you of cures that

Germ Diseases.

were made by it.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone attacks the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end,

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Hay Fever—Influenza
Kidney Diseases
Liver Troubles
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Bubscribers when changing their address should notify this office as soon as possible in

es be sent us. becribers when changing their address id notify this office as soon as possible in to insure the regular delivery of their Agents or collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry. Oblituary and marriage notices sent by subscribers must be in a condensed form, to its new fearation.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1930. ditor of The Catholic Recor

Ottawa, Canada, March 7th, 1900.
the Editor of THE CATHOLIC RECORD.
London, Ont:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD.
and congratulate you upon the manner in
which it is published.
Its matier and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
to the faithful.
Reserve you and wishing you success.

faithful, seeing you and wishing you success, seeing you and wishing you success, selicer me, to remain.

Yours faithfully in Jesus Christ.

† D Falconio, Arch, of Larissa, Apost, Deleg.

LONDON, SATURDAY, APR. 29, 1905. NARROW - MINDED MINISTERS.

If the Public schools are responsible for the education and manners of some of our ministerial friends, one may be pardoned for not wasting words of enlogy on them. If they conduce to patriotism their defenders certainly give no sign of the patriotism that pre-

fers the common good to selfish interests. For during the campaign against the school clauses we have too many proofs of narrow-mindedness, of unfair methods, of a desire to foment dissension - and all this from men pledged to peace and justice. Instead of confining themselves to

the question at issue they wander into paths frequented only by the irreconcilable bigot. Instead of discussing the subject on its merits, they talk of things dead and forgotten, proffer charges which no man with a reputation to lose would dare to utter, and in general comport themselves as individuals who cannot differ from us without violating the canons of social amenity,

to say nothing of charity. It is too bad that some Canadians mus view the question by the light that radiates from Toronto and Carleton county. A sojourn in other regions might broaden and might give them the information that other Canadians who owe no allegiance to lodges are averse to the "patriotism that battons on hate and calumny" and to the fanaticism which would attain its ends regardless of the rights of others.

AN ESSENTIAL ELEMENT ON EDUCATION.

ing their own interests, but those of Protestants as well. In maintaining that religion should be an essential element of education we but plead for the best means of providing for the stab. allity of Canada. And we but repeat what has been said over and over again by Protestant authorities. Education," says Rev. O. L. Bar ston, " is nothing less than the devel opement of all the potencies that have been lodged in man. It concerns it self with the full contents of his being and with all his possibilities. The claims of education are precisely the claims of manhood. If the idea of man hood be low, the product of training will be meagre and inadequate. The claims of religion upon education are precisely the claims of a complete manhood. If a man is worth educating at all he is worth educating roundly as a man. If the capacity of religion belongs to his manhood, it is a crime against that manhood to ignore its rights and cripple its possibilities."

MINISTERIAL INCONSISTENCY.

But our friends assert that the Public school is all that is needed for this country. They are not opposed to religion; and, with an assurance that is meet company for the arrogance of the Ontario preacher, they tell us that religion can be taught in the schools in such a manner as to not shock the conscience of the most sensitive. Without pausing to comment on the fact that Catholics do not hold that religion is imparted as is the knowledge of history, let us merely advert to the inconsistency of the preachers.

At the beginning of the campaign against the rights of the minority. they shricked at the audacity of the

an opportunity for them to indulge in a no Popery dance, and they availed themselves of it to the fullest extent. Next they held up the hierarchy to the scorn and execration of the mind less, and had every Orangeman raving about "Popish aggression." Now they tell us they have no objection to religion in the school, but it must be relig ion of their own choosing. No Catho lic dogmas of course, but dogmas such as find favor in the eyes of the preachers. The Presbyterians, who believe in infant baptism, and the Baptists, who do not, are the representatives of the other sects which have no bond of union but antipathy to Rome would compile a text-book of religion and have it published with the imprima tur of Colonel Hughes and Dr. Sproule. They are far from the point at issuea fact which is deplored by leading Conservative organs. The Montreal Gazette terms it a useless and hopeless fight against Separate schools. The Star says: "The voice of Quebec is united for tolerance. We may have our differences as to the treatment which we would have liked to have seen meted out to the old Provinces on the educational question : but we have no difference as to the real and serious danger which lies in the insane agitation which is being carried on in some quarters." And prominent among the agitators are some Ontario preachers and editors who have as ailed us with weapons that have been discarded long since by reputable controversialists. Their tactics may please the Orangemen; but there must be some non-Catholics in Ontario who view them with regret and who are amazed at the men who bid us submit to their dictation, and then denounce us as disturbers, etc., for not complying with their wishes. These non-Catholics should speak so as to preserve to Ontario some shreds of de

A BIGOTED JOURNALIST.

The Toronto News is at present all that a newspaper should not be. It might have passed muster a few decades ago, but it is strange that it should thrive in a community which is such an ardent supporter of national schools The education of which we hear so much, and which alone car unify all classes, seems to have been wasted on it. We are sorry for Mr. Willison. We regret that his urbanity is in sad disrepair and his 'judicial temper fraved at the edges.' We are also tired of his performances. An occasional appearance on the stage reserved for the drama "Bigotry" may be always expected in Toronto, but a continuous mouthing and ranting of mildewed lines in the same old mildewed way becomes a nuisance. They should at least be disinfected. And what are the receipts of the box-office? Let Mr. Willison count them. True, he can count the plaudits and compliments of those whose purpose he now serves. But is all this preferable to the commendation of the citizens who have lived side by side with him for years, who have paid due tribute to his accomplishments as In contending for the rights of the a journalist, and who, however they nay differ from him at this ma should like to be able to regard him a

ITS PASSAGE.

an honorable opponent?

The editor of the Presbyterian, while stating that it is quite possible to carry this legislation through with a large parliamentary majority, tells us that it will be carried through in opposition to the deeply-rooted opposition of the majority of the people of Canada. Our contemporary has ways and means unknown to us of ascertaining the attitude of the people of Canada towards this question. Or is his oracular assertion to solace his perturbed brethren? We have confidence, however, that the Bill will be supported by the majority of Canadians, and our reason is that without the gates of Toronto Canadians are willing to live and to let live, and the spirit which animated the constituencies of Sir Henri Joly and Mr. Justice Wurtell still abides. They recognize, as Hon. M. Laurance, K. C. put it. that the Bill involves the continuance and perpetuation of a school system based upon just principles, fair play and justice at least in a measure to all It involves the continuance and perpetuation of the only scheme of education in our country which we can hope to be enduring and permanent, and to be most likely to put an end to such shameful, painful, dangerous and needless agitation as we have been witnessing during the last few weeks.

THEIR'S THE RESPONSIBILITY.

The Bill, as we said before, would have provoked but little agitation but for a few political and religious fanatics who are dominated by a hatred of all things Catholic, and, with Provincial rights as Catholic presuming to demand schools an excuse, vilify the things that are in which his children might be grounded dear to citizens who wish to live in on the principles of his faith. It was peace with all Canadians, and knowing strive toward that attainment.

their clamor has fallen on heedless A CONSPIRACY OF FALSEHOOD. ears, and their protests unhonored for the most part, and recognizing that members of Parliament cannot be brought into line by a summons from the preacher, they endeavor to ease the pain of defeat by the assumption that the Bill is not in accord with the views of the majority of the peopleviz., the views of frenzied pulpiteers like Dr. Sproule, Col. Hughes and others in these sections of Ontario wherein Bigotry flaunts itself unashamed, and the spirit of toleration is unknown.

ANOTHER " FAT BOY."

Despite the fervid preaching our Methodist contemporaries against the iniquity of the school clauses we do not witness any remarkable demonstrations in the "Amen corner." The game has been played so often that the non-Catholic has long since wearied of it. But though the penitents' bench" is unadorned with mourners, the "hot air" does not decrease in volume. The editor is, to our mind, playing the part of the "Fat Boy" in "Pickwick Paper," who made faces at the old lady in the garden. "What in the world do you want?" said the old lady. "Please, missus, I only wants to make your flesh creep, replied the boy. And so the editor tells his readers that "Onebec is the most stagnant and most reactionary section of the Dominion."

METHODISM'S INFLUENCE.

The editor who penned these words must be either ignorant of the history of his country or must have an ignorant or credulous public. In reading them we remembered that Rev. Sydney Smith averred that whereever Methodism extends its baneful influence, boldness and rough honesty are broken down into meanness. prevarication and fraud. We do not make this angry invective our own. But the furious declamation indulged in by the editor, the "cant" about peace and toleration, the refusal to approach the subject in a fair - minded manner and the persistent laboring to convince the non-Catholic that Protestant liberties are in danger, might tempt one to look favorably upon the words quoted above of the non-Catholic clergyman. And, were we to yield to the temptation, the quotation would be applied to him only, and not to Methodists in general.

OUR SISTER PROVINCE.

Now, is Quebec reactionary? Any one who knows anything of Canadian history recognizes the indisputable and undisputed fact that a spirit of greater toleration has always prevailed in Quebec than in Ontario. In the assembly of Lower Canada Catholics gave in 1808 political rights to the Jews. The same assembly gave Protestant dissenters privileges which were not then accorded them elsewhere. The Protestants who represent overwhelmingly Catholic constituencies have never had to contend against a canvass based on bigotry. Is our friend able to point to similar examples of toleration in Ontario? And Quebec was in the high

way of civilization when Ontario was a wilderness. Her sons were making history long before the pestilent brood of Orangemen came hither with its message of trouble and dissensions. Her schools and colleges dotted the land and turned out men. orators and poets and historians, years before the non-Catholic began to babble about a national school system in which our children shall meet on terms of equality with all others. To day, commenting on the speeches on the Bill, the Ottawa Free Press says that it is "a disgrace to the English speaking mem bers that the French following of Sir Wilfrid Laurier and Mr. Borden surpass them in debate in English. The speeche of Sir Wilfrid, Mr. Monk, Mr. Bourassa and Mr. Lemieux have had a culture and finish that has been lacking in the addresses of their fellow-countrymen of English race and training. If this is the result of Separate school education, the more we have of it the better."

It is pitiable to hear an editor sneer ing at Quebec, which had a house of education long before Wesley came on the scene and which has contributed more than its quota to national glory and progress. Cartier and Champlain with their trophies of discovery-Dollard and Montcalm crowned by valormissionaries of the stamp of Breboeul and Jogues-Taschereau, Dorion, Chapleau, Laurier of the golden tongue Garneau and Ferland, zealous guardian's of their country's post-these and others whose services we need not recount, are fair products of a country that is supposed to be reactionary by some Ontario editors.

Not what we are, but what we would be, is our measure in God's sight. We may not be responsible for our failure to reach a high attainment, but we are responsible if we fail to attainment.

The Toronto Mail and Empire and the News, aided by the Hamilton Spectator and other journals of their class, have been completely foiled in their efforts to connect Mgr. Sbarretti, the Papal Delegate, with an absurdly imagined plot to deprive Manitoba of its supposed rights to an extension of its boundaries northward and westward, yet they are very loath to give up the use of this weapon of calumny whereby they have hoped to find a weak spot in the armor of Sir Wilfrid Laurier and his Government. Hence with great persistency the story is kept up that his Excellency Mgr. Sbaretti was authorized by Sir Wilfrid to promise the Manitoba delegates the extension of their province as they desired it, provided their Government should grant additional school privileges to Catho-

The story is too absurd in itself for credence, yet with the construction put by the Hon. Mr. Rogers upon the interview with his colleague, the Hon. Mr. Campbell, there is some lame opportunity afforded the journals in question to cling to it in the hope that there may be some who will believe it, and bear it in mind as a reason for opposing the Liberal candidates at the next general election.

Once for all, it is a false charge for which there is no justification in the facts which have been disclosed; and it is the most unpardonable and contemptible conduct possible to be conceived that the highest dignitary of the Catholic Church in Canada should be made the target for the vituperative shafts of these abusive journalists. May we not reasonably expect that the Catholics of Ontario will resent this meanness by every means within their nower? There are many Catholic subscribers for all these journals, and we much underrate their spirit if they do not show their indignation in a manner which cannot be misunderstood.

And on what grounds do these journals base their version of the case? Here is a specimen of the reasoning of the Mail and Empire, as found in the leading editorial of its issue of April 6th.

"Why is the Papal delegate here He is here because Sir Wilfrid memorialized the Pope to send him that he might be on the spot to bargain for the next instalment of Separate school legislation from Manitoba. body believe that so distinguished representative of the Pope would be invited to Canada to negotiate, and would be denied by his host the material with which to prosecute his diplomatic mission? In the arrangement entative of the Pope would be inof the two North West constitutions Mgr. Sbaretti has been consulted. His Excellency saw the school clauses be-fore they were presented to Parlia-ment. It is known that Sir Wilfred Laurier was constantly with the delegate during the period when the alleged changes were being made to meet the views of Mr. Sifton. If the a determining factor in the settlemen of the North-West Constitution, what consideration would exclude him from intervention in the arrangement with

eference to Manitoba?' We do not see plainly that there would be any impropriety in Sir Wilfrid's asking the Apostolic Delegate whether the proposed educational langes of the be satisfactory to the Catholic body; but there is not a particle of proof here that he did so. All is hypothetical: Will anybody believe so and so? And "If the Pope's delegate helped to settle the North West Constitution, what would prevent him from settling

also the boundaries of Manitoba?" But by the very terms in which the Mail and Empire makes its accusations, we can see they have no foundation in fact; for it cannot be supposed that if there were any proofs or shadew of a proof to connect Mgr. Sbaretti with plot to coerce Manitoba into bettering the condition of the Catholics of that province, such proofs would have been given by some of the parties who have attempted to make it appear that the plot existed. But they have not done this. Their arguments have been just as hypothetical as those of the Mail and Empire-" if he has done this, he might have done the other," etc.

We have the positive assurance of Mgr. Sbaretti that there was no such plot, and no agreement with Sir Wilfrid Laurier, of the kind which has been constantly dinned into our ears by the Mail and Empire and its echoes in and out of Parliament.

Mgr. Sbaretti has assured the public that be urged his request on Hon. Mr. Campbell purely "on the ground of fairness and justice." and that "the Federal Government had absolutely no knowledge of it. It was a private conversation and simply intended to express a suggestion and a desire that the condition of the Catholics in the respect mentioned would be improved. Any other assumption or interpretation is altogether unfounded." His Excellency adds :

"I think my right of speaking to Mr. Campbell in a private way and on my own responsibility cannot be disputed."

by Sir Wilfred Laurier's statement made in the House of Commons on

April 5: " I have to say to the House, and I have the authority of my colleagues for this, that there never was any conferbrought about by them betwee the delegates (from Manitoba) and Mgr. Sbaretti; and I have to make the fur ther statement that neither myself nor any of my colleagues were the inter-mediaries between Mgr. Sbaretti and the delegates of Manitoba. If there has been such a conference, how it came about I cannot say. Perhaps Mgr. Sbaretti may have had a previous communication with these gentlemen. do not know. Perhaps he knew them, and perhaps that is the reason why he called upon them conference. At all to have a conference.
events it is no concern of mine. nothing, and I never knew anything of this day, nor did the Govern ment. What conversation took place between the Papal Delegate, Mr. Rogers and Mr. Colin Campbell I do

It will be noted that this language of Sir Wilfrid Laurier was uttered before Mgr. Sbaretti's statement was made, and on the very day when Mr. Rogers launched his boomerang, which in its rebound showed that his statements were not worthy of credit. At the moment when Sir Wilfred spoke thus, it was still supposed that Mr. Rogers had taken part in the conference with Mgr. Sbaretti, as he spoke as if such were the case, whereas it was soon discovered that he was not at this conference at all.

In the face of this thorough refuta tion of the story of Mr. Rogers and the Mail and Empire, this journal had the audacity to repeat the myth as if it had been proved to be an indubitable fact. Thus on April 8 we find again in the leading editorial:

"It would be an accusation against the good faith of the (Apostolic) Delegate to say that his Excellency intimated— as he declares he did—that the extension of the Province depended upon the conditiou of the school law, unless he believed that the Government at Ottawa would alter the boundaries and extend the provinces upon the which he mentioned. There can be no doubt that his Excellency did so be

We see in all this a set brazen pur pose on the part of the Mail and Empire to deceive the public. Who, then, are the conspirators?

Some of the remarks made by Mr. Borden after the appearance of Mgr. Sbaretti's statement may be appropriately quoted here. He said :

"What did his Excellency say? He is an able and accomplished man, brought ro in one of the best schools of diplomac, in the world, a diplomat a man who would make no suggestion to Messrs. Campbell and Rogers which he did not feel he was able to carry out. He said that from the point of view of the Manitoba Government some action on these lines would be polit-ically expedient."

Mr. Borden then endeavors to make it appear that his Excellency intended to convey the thought that he was empowered to dictate terms to Manitoba, and, in return for concessions made, to grant what Manitoba wanted. He failed miserably, however to prove this point. Sir Wilfrid Laurier showed this most conclusively. He said :

"Mr. Borden wants to know whether there was any question between the Government and Mgr. Sbiretti as to the extension of the boundaries. has just read the statement and finds that Mgr. Sbaretti says explicitly that the Government had nothing to do with his action. What Mgr. Sbaretti says is that if the people in the Terri-tories would get Separate school con-cessions (from Manitoba) they would have no objection to being taken into that province. That is all there is in the matter."

Here we must add that the purpose for which Mgr. Sbaretti is in Canada is also misrepresented. Mgr. Mery del Val (now a Cardinal of the Church) was sent to Canada on a temporary mission to settle a disputed point between Sir Wilfred Laurier and his Catholic supporters in Parliament on one side, as individual Catholics, and some members of the Canadian hierarchy on the other. The distinguished Papal Ablegate fulfilled his mission satisfactorily; but it was a mission with which the Government of Canada as such was not in any way concerned.

At a later period Mgr. Falconio was sent as a permanent Apostolic delegate to settle differences which might arise within the Church itself, and Mgr. Sbaretti is his successor, having been appointed to the office on the removal of Mgr. Falconio to Washing-

It is not true, therefore, as stated by the Mail and Empire, that Mgr. Sbaretti is here to negotiate with the Government on the school question of Manitoba: though undoubtedly he has the same right with any other resident in the country to interview the members of the Government in order to obtain redress of grievances, when he deems it proper so to intervene.

Mgr. Sbaretti's mission is not to the Government of Canada in any sense. He is here, just as Mgr. Falconio is at Washington, solely for the purpose of facilitating the administration of the Church in spiritual matters, and This lucid and straightforward state all the Catholics of the Dominion are cocted in the Star office, to stir up the

Canada for such a purpose, and to honor him as the personal represent. ative of our Holy Father, Pope Pius X.

THE POSTAGE-STAMP GOVERN. MENT.

Loud and bitter is the complaint of the Manitoba Government that on the map of the Dominion that province looks just like a postage stamp stuck near the middle of a large envelope. The name of the "Postage Stamp Gov. ernment" will now surely cling to the Roblin administration which has invented the name for itself. But for the Government of a comparatively small province, it is just now making as much bluster as all the provinces of the Dominion together, except, perhaps, Ontario, which is apparently competing for the prize of fussiness with the Prairie Province.

It is not the people of Manitoba who are creating the present hubbub, but the Government of that Province, and eapecially the Hon. Mr. Rogers, who is said to be working underhand to get the Premiership from Mr. Roblin. With this end in view, he is stirring up the Province to indignation tempera. ture, on the plea that it is an insult to Manitoba to consult Ontario or Quebec in regard to Manitoba's claims to an extended territory - a matter which in fact concerns all the provinces of the Dominion, but especially these two which are adjacent to the territory de. manded.

No one in Canada seriously contemplates to cramp Manitoba unreasonably, but neither does a mother who has the true welfare of her baby child at heart at once give it everything it strains its lungs in screaming for. The extension of the boundaries of Manitoha is a question which deserves careful consideration, altogether apart from the character of its school laws; and Manitoba has no right to insist that it must be done in a hurry.

But as a matter of thought for the curious, it may be remarked that the Postage-stamp Province, even as it stands, is more than half as large again as the three maritime Provinces of the Dominion, with Newfoundland thrown in. It is considerably larger than the three Kingdoms of Great Britain and Ireland, Wales being included. It is more than two-thirds as large as France. Nevertheless it may be considered as certain that in the distribution of the Canadian territory which is still at the disposal of the Government, the Prairie Province will have a fair slice. But it has been already told that it cannot be extended westward for the reason that the population of the proposed new Provinces have already expressed a decided objection to being annexed to Manitoba The Prairie Province has probably brought this situation upon itself by its intolerance, and it must bear the consequences. But if we are to believe certain ugly rumors which are afloat, the Postage-stamp Province or its Government at least, intends to wreak terrible vengeance upon its Catholic citizens for its disappointment in not being allowed to take in all the territory unoccupied as far as where? The North Pole, perhaps! It is being seriously considered by the Government to take away the petty concessions which have been made to Catholics in regard to schools under the Laurier Greenway settlement. Perhaps it would be wise for the Roblin-Rogers Government not to be precipitate. Another constitutional question may be stirred up by precipitate action, under which the Government may not have entirely its own way-perhaps, even, Mgr. Sbarretti's implied warning to Hon. Mr. Campbell may prove to be prophetic, that the proposed retrogressive legislation may be a serious obstacle to the future progress of the Province, so that it may retain for long the distinction of being the "Postage-Stamp Province of the Dominion.' At all events, the present Goverment has not acquired any vested title to retain its position for all time, and hostility to Catholics as an election cry may prove to be a boomerang for the party which employs it, as has already been the case in other Provinces than Manitoba.

A BOGUS REPORT.

The Montreal Star of April 20th publishes a statement which is said to be reported in certain circles in Montreal, that Mgr. Sharetti, the Papal Delegate in Canada, will leave this country within a measurable time.' The Star's informant is responsible for the statement that the Vatican has taken the view that his Grace's interview with Mr. Campbell of Manitoba, and his proposals re the Manitoba educational question closely approached an indiscretion."

This report has all the appearance of being a bogus affair. In the first place no responsible authority is given for it. It was, most probably, conment of the case is fully corroborated pleased and delighted to see him in agitation on the Autonomyj Bill by

continuing to mix Mgr. name with it.

2ndly. "The measurable the indefinite period which the refuge of sensational rep make it their practice to in graphic despatches from Ros

3rdly. And lastly, we tremely improbable that Father would deem it an ind Mgr. Sbaretti to hold an int a member of one of our Car ernments with a view to o favorable legislation for the living under that Governme Mr. Hays, the general

the Grand Trunk Railway, a citizen of Canada, or Empire, nevertheless has held interviews for the only of obtaining rights, get favors for the rail which is under his able ma

Mgr. Sbaretti represent Catholic population of thi as well as the Pope, can be no reason should not be received res the members of our Gover vincial or federal, and we express the hope that he long in the Dominion, whe istrative ability has been all who have had occasion tercourse with him. Whe recalled, we feel certain, will be to elevate him to t the Cardinalate.

> THE AMERICAN N COUNCIL OF WO ON DIVORC

Miss Susan B. Anthony known for many decades persistent of Women's Rig attended the National American women which in Washington, D. C., to ares to be adopted for the fit of women. The quest was considered, and it unanimously agreed tha with which marrisges ar the United States is a by which women are the A resolution was proj

the Association to co Church and State to causes leading to divorto obtaining such legis tend to abolish divorces. Miss Anthony bitterly resolution, saying :

"I do not consider d by any means. It is justinge for women married as Canada was once a ref masters. I will never lution that will cut efuge from designing an It is clear that Miss

appreciation of the e marriage was institute God, which do not me the pleasure of the man but have reference als the family to which he are equally bound to selves. The divine lav therefore, that husban bound to each other Christ declares that " joined together no sunder.'

But Miss Anthony peculiar views, and di restraint for her. So not long since she issu lated to suit her notion however had no w National Council of Wo the resolution against overwhelming majority berself is of that resp makes it highly prob with her views on th divorce, she is not like pear in the divorce

complainant, or respon The National Coun serves credit for h attention to the whim lady who endeavored favor divorce.

THE MAIL AND COVERS A D

The Toronto Mail April 19 affects gree account of an hypothe is to be made upor " rights of the Prote Quebec." And on this attack expected Mr. Bourassa has address made in Mon attack is contempla Bourassa "declares ally opposed to such foundation our conf this direful bombshel "To put the case in

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graphic despatches from Rome. 3rdly. And lastly, we deem it extremely improbable that the Holy Father would deem it an indiscretion for Mgr. Sharetti to hold an interview with a member of one of our Canadian Governments with a view to obtain more tavorable legislation for the Catholics living under that Government.

Mr. Hays, the general manager of the Grand Trunk Railway, though not eitizen of Canada, or the British Empire, nevertheless has frequently held interviews for the purpose not only of obtaining rights, but even to get favors for the railway system which is under his able management.

Mgr. Sbaretti represents the whole Catholic population of this Dominion. as well as the Pope, and there can be no reason why he should not be received respectfully by the members of our Governments, provincial or federal, and we venture to express the hope that he may remain long in the Dominion, where his administrative ability has been admitted by all who have had occasion to have intercourse with him. When he shall be recalled, we feel certain, the purpose will be to elevate him to the dignity of the Cardinalate.

THE AMERICAN NATIONAL COUNCIL OF WOMEN ON DIVORCE.

Miss Susan B. Anthony, who has been known for many decades as the most persistent of Women's Rights advocates, attended the National Council of American women which met last week in Washington, D. C., to consider measares to be adopted for the general benefit of women. The question of divorce was considered, and it was almost unanimously agreed that the facility with which marrisges are dissolved in the United States is a monstrous evil by which women are the greatest suffer-

A resolution was proposed pledging the Association to co operate with Church and State to ascertain the causes leading to divorce with a view to obtaining such legislation as shall tend to abolish divorces.

Miss Anthony bitterly opposed this resolution, saying :

"I do not consider divorce an evil by any means. It is just as much a re-tuge for women married to brutal men as Canada was once a refuge from brutal masters. I will never vote for a resolution that will cut women off from pefuge from designing and brutal men."

It is clear that Miss Anthony has no appreciation of the ends for which marriage was instituted by Almighty God, which do not merely consist in the pleasure of the man or the woman, but have reference also to the care of the family to which husband and wife are equally bound to devote themselves. The divine law of marriage is, therefore, that husband and wife are bound to each other for life, and so Christ declares that " what God hath joined together no man may put

But Miss Anthony is a woman of peculiar views, and divine law has no restraint for her. So true is this that not long since she issued a Bible mutilated to suit her notions. Her protests, however, had no weight with the National Council of Women, who passed the resolution against divorce by an overwhelming majority. Miss Anthony berself is of that respectable age that makes it highly probable that even with her views on the lawfulness of divorce, she is not likely ever to appear in the divorce court whether as

complainant, or respondent. The National Council of Women deserves credit for having paid no attention to the whims of the notorious lady who endeavored to induce them to favor divorce.

THE MAIL AND EMPIRE DIS-COVERS A DIRE PLOT.

The Toronto Mail and Empire of April 19 affects great indignation on account of an hypothetical attack which is to be made upon the educational " rights of the Protestant minority in Quebec." And on what authority is this attack expected? It is said that Mr. Bourassa has "hinted" in an address made in Montreal that such an attack is contemplated, though Mr. Bourassa " declares that he is personally opposed to such action." On this foundation our contemporary lets off

"To put the case in plain English, the Liberal leaders have introduced a pro-position which their party paper has admitted to be unconstitutional and wrong. Mr. Bourassa, another Liberal states that unless that which is unconstitutional and wrong be adopted, oppressive and tyrannical measures may be taken against innocent parties.

this direful bombshell:

" Mr. Bourassas's speech is useful chiefly as an illustration of the intolerwest. It also testifies to the character

Who are "those who desire to coerce the West" according to the story of the Mail and Empire? They are chiefly the French-Canadians of the provinces of Quebec and Ontario, together with the English-speaking Catholics of all the Provinces. These are styled in another editorial of the same journal oppressors of the West," who are determined that the new Provinces shall be bound, not free."

This is along the same lines on which Mr. W. F. Maclean spoke in Parliament, saying that "a solid Quebec wants to give autonomy to the new Provinces," the fact being, as remarked at the moment by Messrs. Bourassa and Smith, that the Autonomy Bill is supported as well by "a solid Nova Scotia, and a solid British Columbia."

But is it true that the proposal of the Government to grant to the minorities, Protestant and Catholic, in the new Provinces is a coercion of the majority? There is properly no coercion where

that majority is not compelled to do some act which is disagreeable to those who are comprised within it; but they are not so compelled under the Autonomy Bill, which, instead of coercing any one, gives liberty to the minority to educate their children in their own way, and in the manner in which their conscierce directs them, whereas the majority are not compelled to send any of their children to the Separate Schools. The Autonomy Bill will free the mincrity from the coercion to which the amendment of Mr. Borden would subject them, but it coerces no one. The statements of the Mail and Empire, are therefore, fraudulent and false.

But are the French Canadians in general the oppressors and tyrants represented by that journal?

We may let the representative of the Quebec minority, who are supposed to be the oppressed now threatened, answer this question.

At the meeting of the Church of England Provincial Synod in September, 1898, in Montreal, the Rev. Canon Burke said :

"We owe a debt to a gentleman who is tolerably well known, namely, the Pope of Rome (laughter) for the help he had given to religious instruc-tion in the Public Schools of the Province of Quebec. It is the insistence by that Church upon religious train ing going hand in hand with secular knowledge which had awakened the people; and now they have in the schools under the Protestant Committee of the Council of Public Instruction regular course of religious instruc tion which meets the need so far as Quebec is concerned. It seemed almost a pity that the Pope did not do for Ontario what he had done for Quebec."

The Rev. D. Williams, of Stratford, (now Bishop of Huron) said: "There is now no difference of opinion as to the need of religious instruction in the schools."

Mr. Hewton, Protestant School Inspector for Quebec: "Whatever their shortcomings, Quebec heads the Domin ion in the matter of religious instruc tion in the so-called Protestant schools."

It must be borne in mind that these Legislative union with Upper Canada, and the laws were amended to meet the desires of the Protestant minority by one of the first acts of the Quebec Legislature, after Confederation, so that they might be placed once for all beyond any injurious legislation by succeeding Legislatures of that Province.

There is no movement in Quebec to diminish the rights of Protestants in regard to education, and of this the editors of the Mail and Empire are thoroughly aware, so that there can be no object in its publication of such a statement except to excite fanaticism in Ontario in the hope that a religious war may in some way injure Sir Wilfred Laurier. But what are we to say of Mr. Bour-

assa's words? According to the Mail and Empire itself, Mr. Bourassa did no more than hint at such a contingency, adding that he is personally opposed to any such movement, but that "it will be difficult to resist it if the opponents of the coercion bill refuse to capitulate." Therefore, the movement, if it exists at all, has not Mr. Bourassa's support. And whose support has it? Not a single authentic name has been mentioned in connection with it, and for a good reason, because there is no such movement. The Mail and Empire does indeed name Sir Wilfred Laurier as engaged in the enterprise, but this is too absurd to be refuted seriously, as there is not a particle of proof attempted to be given for any such assertion. Such random venomous statements must be treated only with contempt. They will do more harm to the individual who hurls the bomb than to him at whom it

is aimed. As regards Mr. Bourassa personally, it is well known that, even if he contemplated neading such a movement, it little learning, said he, leads to would have no prospect of success, for This entirely reverses the action of ment in regard to the legalization of Ministers of the Province of Ontario deep study leads back to faith.

of the campaign Sir Wilfrid Laurier is the sentiments of political vengeance conducting in the East." are far from the thoughts of the people of Quebec. Mr. Bourassa is an estimable gentleman, but he is not and never has been and never claimed to be the authorized spokesman of either Sir Wilfrid Laurier or the people of Quebec. The Protestants of Canada may rely upon it that the people of Ouebec have no thought of adopting the "unconpublished a few days earlier, "the stitutional, wrong, oppressive and tyrannical measures against innocent parties" conjured up by the Mail and Empire, as a means of revenging themselves upon the narrow and narrow

minded Ontario majority which is ex pected to vote for the coercion of the Catholics of the North-West. That small majority will be more than wiped out by the larger majority which will be given for the educational clauses of the Autonomy Bill from the other Protestant provinces of the Dominion, for there will be solid Protestant provinces for the Autonomy Bill as it stands, which will

a solid Quebec. We have already quoted several opinions in regard to the fair treatment always accorded by the Catholic province of Quebec to the Protestant minority. To these may be added that of Mr. Monk, the leader of the Conservative party in Quebec. This geatleman said during the debate on the Auton omy Bill :

suffice to pass it into law, even without

" No lesson is better taught under the school system of Quebec, and in the schools, than respect for the convictions of others. It is unfortunate that this is not the case in schools in some other parts of the country." Mr. E. T. D. Chambers of Quebec in

a letter to the Globe dated April 8

says "As an humble member of the Que-bec minority, I appeal to the sense of British fair play of the Protestant maj-ority of Ontario to accord equal rights to minorities in every part of this wide Dominion. In the Province of Quebec, the Protestant minority is in the full enjoyment of its Separate schools. The representatives of that minority would not have agreed to Confederation on any other terms. . . What warrant have we to call ourselves equal righters if we refuse to other minorities elsewhere the privileges which we our-selves enjoy as the English speaking and Protestant minority in the Prov ince of Quebec ?"

ATHEISM IN THE PULPIT.

The rapidity with which the Protestant Church of Germany is going into infidelity has been recently strikingly examplified in the case of Rev. Dr. Fischer, of Berlin, who, in an address delivered at the last convention of the Protestant Verein, maintained that the most advanced phase of theological thought should be proclaimed from the pulpit and taught in the schools. Since the convention this teacher of religion has published a pamphet embodying his views. He maintains that the attachment of past generations to a belief in divine revelation has made the Bible itself a God in the public estimation. Miracles such as are related in the Bible should be discarded, as also should the belief in the existence of a hell for the punishment of the wicked. Of heaven he seems to be in doubt, as Protestant schools were established in he passes this point without remark; Quebec by the unanimous action of the but we may infer that he no more be-Quebec Legislature, even before the lieves in a heaven than in a hell, inasmuch as its existence is based upon the same grounds of faith as the belief in a place of punishment. The two are equally asserted by our Lord, Who, in the 25th chapter of St. Matthew's Gospel, asserts that the wicked shall go into everlasting punishment, and the

just to everlasting life. The existence of Christ he admits, but only as man. His miracles and His Divinity he rejects as contrary to modern science. Tae creation of the universe by God, providence and the rise of prayer he rejects uncompromis ingly, and the prevalent belief in God as a personal Being is also rejected. In fact the Christianity he would have taught is shorn of all reality, and is worse than Deism, which at least acknowledges the reality of God, while, in fact. Dr. Fischer's teachings are rankly Atheistic. Yet he is one of the most prominent pastors of Berlin, and within the past year the theological faculty of the University of Koenigsberg conferred on him the title of Doctor of Divinity, which is rarely conferred in

Germany. The Consistory of Berlin have indeed called upon Dr. Fischer to resign his pastorate, but he has numerous defenders, and there are others who agree with him in the main, but who think it is not expedient to go so far at present as to preach such things from the pul-

pit. A special Convention of about thirty Berlin preachers has taken up the task of defending Dr. Fischer, the plea being that there should be complete freedom in the expression of theological thought in the pulpit, and independence for scientific investigation.

It is remarkable that the defenders of Dr. Fischer are chiefly found among the clergy, while the laity favor the established orthodox views of religion.

teach His doctrines to the whole world. The clergy, who are supposed to be the successors of the Apostles, are now in need of being taught Christian truth by the laity.

At the rate at which Atheistic views are spreading, the Lutheran State Church cannot long survive as a form of Christianity.

THE CASE IN SMALL COMPASS.

Mr. David Henderson, M. P., of Halton, Ont., in a speech recently delivered in the House of Comm ns, placed himself upon record as an opponent of the Separate School clauses of the Autonomy Bill.

On the same day Mr. Cash, M. P., of MacKenzie, N. W. T., said in the course of his speech :

"Personally, he said, he favored National schools, but in justice to the large number of Roman Catholics in his district, he would support the Separate school clauses." Here we have a member from the

North-West Territory, where the people are directly interested, supporting the Separate school clauses, and an Ontario member denouncing them. It is not unreasonable to claim that the majority of the members from this province are actu. ated either by bigotry or a desire to score political points, and, in not a few cases, both motives may with justice be charged. The people of the North-West Territories have abundant reason to say to a goodly number of people of Ontario: "Gentlemen, we wish you would mind your own business."

A " POEM.

Mr. Robert Awde, whose abode is not given, has written a "poem" to the Toronto Mail and Enpire. The editor, with a view, no doubt, to encourage a literary genius to persevere, characterizes the production as " patriotic and spirited." We publish a few stanzas, " not for their intrinsic value," but to show how far the Toronto papers have gone in the direction of "yellow journalism:"

Sharetti, so far as he may represent The views of his order, with this we're content;
But when he attempts to dictate with a frown
The laws of our people, we then cry "sit
down,"

We must have, and will have, our rights to the fuli, In spite of the Papacy's mandate or bull We stand on one platform, no favorites have

The old constitution, all Britons are free. In its prospectus the Toronto Mail and Empire promised it would be a newspaper published by gentlemen for gentlemen. Expediency and a thirst for power ofttimes lead "gentlemen" into unlovely quagmires.

THE AUTONOMY BILLS. In the Toronto Mail and Empire of Saturday, April 22nd, there is an editorial entitled "Inside History of the Crisis," which begins with the statement that "the educational clauses of the Autonomy Bills were prepared by the Hon. Chas. Fitzpatrick, the Minister of Justice of the Dominion. Much stress is laid upon the fact that this was not done by Hon. Mr. Sifton. We are told that Mr. Fitzpatrick "acknowledges" all this, as if it were a crime of which the latter gentleman admitted his guilt. It is clear that if these clauses were to be in the bill at all, they should have been prepared by some one, and we fail to see any fault in the fact that they were prepared by the Minister of Justice, who is, as his office requires him to be, an eminent

But the Hon. C. Fitzpatrick was one of the forty Catholic Liberal members of Parliament who appealed to the Pope many years ago on a question which concerned these Catholic Liberals only so far as they were Catholics, who considered that they were too severely treated by certain members of the Canadian hierarchy. According to the Mail and Empre's whine, this fact should have put Mr. Fitzpatrick outside of the possibility of being a member of the Government. The vote of the people of Canada has several times decided otherwise, as the Government with Mr. Fitzpatrick included, has been several times sustained by popular vote in the general elections which have taken place since that occurrence. This suffices for the complete justification of the Hon. Minister of Justice.

But this attack upon the Hon, C. Fitzpatrick is merely the prelude to a renewed attack upon Mgr. Sbaretti for the supposed crime of having had a hand in urging upon Sir Wilfrid Laurier to put into the Autonomy Bill the clauses which authorize Catholic teaching in the Catholic schools of the North-West, wherever a Catholic minor ity is sufficiently strong and zealous to support such schools with their own taxes, and the small help with which the Government will supplement the efforts of the ratepayers.

We have stated more than once that Mgr. Sharetti has the same right

our Lord, Who sent His Apostles to Catholic schools, and their efficiency, as the representatives of any Association in the country have to urge their views upon the Government. This is done every day, but it is not always the case that the Government accedes to the wishes of those who present their petitions to it. Even as the Mail and Empire states the case, that journal admits that Mgr. Sbaretti did not succeed in having his views fully accepted, but that His Excellency at last yielded to the representations of Sir Wilfrid Laurier that more could not be secured the amended form of the Autonomy

Bill.

Our contemporary furthur gives, on the authority of the Evenement, a circumstantial account of the negotiations, according to which the original clauses of the Autonomy Bill had been accepted by the Apostolic Delegate, and states that Sir Wilfrid Laurier had so "announced." Thereupon Mr. Sifton, Sir William Mulock and Mr. Fielding threatened to resign. Mr. Sifton actually resigned, but the other Ministers named showed no inclination to do so, and their speeches in the House showed that they were fully impressed with the importance of continuing to the minorities of the North-West, Catholic and Protestant, the rights they have enjoyed since they were organized as Territories of the Dominion. The objections of Mr. Sifton to the educational clauses of the orig inal bill have been removed by the amendments finally adopted; and it has been made evident by subsequent occurrences that the electors of the North-West are not at all opposed to them as a body, though a few small factional meetings controlled by parsons schools. Notwithstanding this the Liberal representatives of the North-West will vote as a unit for the Bill, and the whole trend of the information comingifrom the North-West is that there is no objection offered by the people of the new provinces generally, to the continuance of Separate schools under their new constitution, as they have been found not to interfere with the continuance of the Public school system now in force.

The voice of the North-West will be heard in our House of Commons, and it will be in favor of the continuance of Separate schools as they already exist. It has now been proved beyond doubt that the whole agitation in opposition to the adoption of the Separate school clauses in the Autonomy Bill has been engineered in Ontario-and chiefly in Toronto : not in the North-

Ontario is a respectable province of our Dominion, but it must be understood that it is not to override arbitrarily the whole Dominion. It has influence enough that it sends more representatives to Parliament than any other Province, but if we have a Confederation worth preserving, a small Ontario majority must yield to an overwhelming majority from the other provinces of the Dominion-otherwise our Confederation is a farce.

All through the present crisis, the Toronto Mail and Empire, the News, and some other journals have shown a disposition to excite Protestant public opinion against Catholics. Now we admit that Catholics are a minority of the population of the Dominion, but they are so respectable a minority that they can afford to laugh at the threats of such members oi Parliament as Col. Sam. Hughes of North Victoria, that if the Orange demands are not acceeded to that respectable body will take up arms to enforce its "Ascendancy."

The days of Orange Ascendancy have passed away; and we have a way in this Dominion to enforce the law, so that Col. Hughes may be gently reminded that if he leads an imaginary Orange brigade to the conflict, he and it may

disappear in the smoke. It requires no extraordinary penetra tion to see that neither Sir Wilfrid Laurier nor His Excellency Mgr. Sbaretti furnished either the Evenement or the Mail and Empire with the story of their interviews, so that the whole thing may be put down as a mere fabrication.

WE WERE much surprised to read a statement made by Rev. J. W. Heyt, M. A., of Chatham, Ont., at a meeting in Toronto of the Baptist Young Peoples' Union. He said that

" Baptists believed they had a right to interpret the Scriptures and the Christian life according to the best of their ability, and not even Sir Wilfrid or the Liberal party had the right to prevent them.

What could be the motive of the Rev. Mr. Hoyt in making an assertion of this kind? What proof has he that Sir Wilfrid Laurier or the Liberal Party-or any one else, for that matterever trouble themselves about what the Baptists believe or what they do not to confer with members of the Govern- believe? The speeches of some of the

prove that there is abroad much of an intemperance other than that produced by the consumption of intoxicating beverages.

WE PUBLISH in another column an article from the Montreal Daily Witness on the School Question, which will be read with interest. When it is remembered that the Daily Witness has always been classed as a strong Protestant paper, the utterance will have a special significance for our fellowcitizens of Ontario who have been from Parliament than is contained in forced into opposition to Catholic schools.

ITALIAN HONESTY, CHARITY AND INDUSTRY

William P. Andrews in the Christian Register of March 9 replies effectually to a recent writer in that paper who had charged the Italian people with dishonesty in their treatment of tourists, and had called attention to the great number of beggars and of idlers in Italian cities. As to the first charge Mr. Andrews asserts that Italian cabman are far less likely to be extortionate than a similar class in country; and says as to the Italian

beggars: "We declaim against the begger and declare that the Italians spent all their charity on the churches, the fact being that Italian charities, apart from the Church, are far larger than our own in proportion to our means, and that the Church itself is the great-

est giver of all."
He declares that the charity and charitable institutions of Italy are beyond belief until we know them. At Naples the poorhouse is larger than the royal palace; and the great charitable baths as Ischia, where 360 of the poorest have better treatment than the rich, and have in it a better establish-ment, has no counterpart in the world. To see these poorest of the poor arrive, ent and worn with disease and sufferor Orange Lodges have pronounced ing, and to see them depart, after a against any provision for Separate fortnight in a palace, well and happy, is a lesson to the world in charity. And with each departure comes, all through the bathing season, another deputation. This has gone on for four hundred years, before "country week" was dreamed of in America.

This, continues Mr. Andrews, is but one of the myriad charities of Italy, for every little town has a list of char-itable institutions which it is hard to duplicate in the civilized world.

duplicate in the civilized world.

As to the charge of laziness or idleness he says it is made because the average tourist does not realize the industry of the people. "We [that is, dustry of the people. "We [that is, the tourists] see them idle at hours of the noon and afternoon when we work," says Mr. Andrews. "We do not appreciate that a man who begins his day's work with the earliest streak of dawn and continues it till 11 at night must have a season of rest in the middle of day. We are for hours in bed, after the Italian peasant (whom we see resting from mid-day till 4 P.M.) is laboring in his fields or his shop. He has already worked for eight hours and deserves his rest and recreations. We leserves his rest and recreations. who have risen from our comfortable beds four or five hours after he went to work do not know this fact, and make comments on his levity and idleness which are wholly unmerited."

WHY CATHOLIC TRUTH SOCIETIES

ARE NEEDED. New Zealand Tablet.

Against us there stand in hostile array the rank secularism of our public school system; the "load of trash" under which the bookstalls grean; the open and systematic campaign of asso-ciations such as the Rationalist Press Agency against supernatural religion, and the overweening conceit of the man in the street who "assumes that he has not only a right to express his opinion on everything in beaven or on earth, but that his opinion is of equal value with that of a trained intellect who has studied the question with ripe judgment and mature powers. To day, as of old, it is the mental ripeness that is humble and the intellectual rawness that is proud. We are likewise face to face with the attacks of professing Christians who oppose us in mistaken good faith, and of those who regard us as outside the protection of the Ten Commandweuts. In these and other countries Catholics are often pelted and stormed by enthusiasts of other faiths with weapons as course as the insane fabrications of Rousseau and in substance as venomous as the gibing and mendacity of Voltaire. Many of our opponents are, no doubt, honest, but hot-headed, credulous and unscholarly enthusiasts — not manufacturers, but retailers—and their hearts stand excused, although at the expense of their heads. As to certain others. it inflicts a strain upon common Christian charity to convince oneself thatlike Dr. Martin Luther and the Radical Socialist defamers of French convents —they do not deem any every weapon lawful against "Rome."

NO ATHEISM IN TRUE SCIENCE. "There is no atheism about tru

"There is no atheism about tru science," says the New Zealand Tablet. "But, of course, there are many who will not see. Nelson, for instance, on a historic occasion clapped his blind eye to the telescope and 'did not see' the signal which he preferred to disregard. And, in the comedy trial of 'Pickwick,' did not Sam Weller look straight up into the raof of the court straight up into the roof of the court and, therefore, 'didn't see' his portly father sitting conspicuously in the gallery? There are those who 'do not see' God in His universe because He is a Personage Whom they would willing-ly ignore. The shallow thinkers and the vociferous half-educated fancy, too, that we are in another 'twilight of the gods.' But three hundred years ago Sir Francis Bacon clapped the cap upon their form of the atheistic fad. A little learning, said he, leads to atheism

THE TRUTH ABOUT THE CATHO. LIC CHURCH.

TY A PROTESTANT THEOLOGIAN. CCCXLIX.

Sacred Heart Review.

As we have seen, Hallam, a Protest-ant without any tineture of Catholicism, even of Anglo Catholicism, hardly as near to Rome as the Puritan Baxter, nevertheless remarks that attentive study of the original Reformation greatly diminishes sympathy with it, chiefly or account of its intense intolerance.

Of course such a declaration startles us. Declarations resulting from profound knowledge and thorough imparti ality are very apt to startle the multi-tude. Nevertheless Mr. Hallam suffi-ciently justifies himself. He reminds us that the Catholic Church had been in possession from the beginning. She had never known any interruption of continuity. Later writers bring this out more explicitly than Halam. Thus Recan puts the Roman claim to guid. ance of the churches back into the first century, and finds the substance of it in Clement's letter to the Corinthians,

written about the year 95.

A Protestant writer in archives of the American Society of Church History remarks that we now find ourselves obliged to put the beginnings of speci-fically Roman Catholic history a good deal farther back than had once been supposed. Cyprian's vindications of the rights of Rome to pre-eminence in the Church have been commonly treated by Protestants as spurious, but now our great Protestant critic, Harnack, declares that it is sufficiently made out that they are genuine.

No one has ever disputed that there was a great outward difference between the Church of the first century and that of the sixteenth, The Church had been called to enter into profound vicissitudes of history, and into profoundly varying races. She had been called to varying races. She had been called to pass through every conceivable change of circumstances. Controversies had arisen within her pale, which had con-strained her to set forth fundamental truths in formulas of doctrine of which earlier generations, little agitated by these disputes, had felt no need. Her best men and women, living in so many ages, and being of so many races, and habits of life, of necessity differed widely in their characteristic virtues and in their characteristic faults, and in their means of promoting holiness. For instance, how wide the difference between the Blessed Thomas More and St. Teresa! Yet even a casual glance finds little difficulty in recognizing them both as saints.

It certainly is not for Protestantism, which so strenuously emphasizes, and indeed exaggerates, the rights of nationality in the Church, to find fault with the Catholic Church because she has been largely willing to accommodate, not the substance, but the details of her worship, as well as of her polity and discipline, to the variations of national use and temper. Indeed, the Apostolic See has largely left these to regulate themselves, from age to age and from land to land. She has seldom forgotten in fact, and never in prin ciple, that dissidium jejunii non impedit consonantiam fidei: "Variety of outward observance does not prejudice the unity of the Faith."

Yet so intent are our Protestant emissaries in Catholic countries on finding matter of scandal, to inflame the hatred of their proselytes against the religion which they have abandoned, that I have read in a Methodist paper, published in a Spanish-American coun try, the declaration that the large variety of missals and breviaries and pontificials, used in the past or present by different orders or different national churches, represent so many different religions, of which only one can be the Christian faith. Did even Methodist impudence ever go higher? And indeed, as I have never known more perfect examples of Christian refinement than I have found in Methodism, so at the other extreme I think that Method. ists and Baptists may very well pum-mel each other's heads over the ques tion which of the two bodies can furnish the more perfect exemplifications of barbarian fierceness and of mendacity.

On the other hand, now that Rome, within about two centuries, judging that there has been a rather unprofit iable exuberance of different rites, has addressed herself to the work of pruning out the less edifying, and of bringing most of them to a somewhat greater nearness to the central Roman type—a policy which our great Protestant en-cyclopedia commends as wise, and as temperately carried out, certainly in France—we hear of the iron determina-tion of the Papacy to bring every variation, even of secondary matters, into a monotonous resemblance to itself. We are told that even yet it has never found out the difference between unity and uniformity. Really, I think Rome might say, not without reason: "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." What singular pains some of these fiery Pro-testant leaders take to convince us that Rome has inherited the place and the grievances of the Redeemer! I really think that they must be Jesuits in dis-

Then as this ancient and august Church, with which were bound up the most sacred remembrances of Christian mankind in the West, was herself fused, and interfused, with every interest and institute of Europe, had not this most magnificent of all human unities, this "majestic hierarcy," as the present Grand Rabbi of France describes it, the same right of self-defense which we do not think of disputing to the pagan Empire? Her modes of self defense were precisely those with which the laws and customs and feelings of the age agreed, and moreover they varied from land to land. As the late Lord from land to land. As the late Lord Bute remarks, all the victims on both sides in Scotland would barely have kept Mary Tudor's funeral pyres going for a month. Mary Tudor's two or three hundred victims, again, would have been but a mouthful to Huguenot ferocity. It is true, according to Admiral Coligni's latest admirer and hingrapher, the Huguenots seldom mur. biographer, the Huguenots seldom mur-dered women. They only inflicted on Bossnet.

them dishonor worse than death. Their holocausts, he tells us, were of priests and monks, butchered under slow tortures, by the light of burning houses of

God.

We are not to forget that original Protestantism stood related to Catholic Christendom then very much as Anarchism is related to general Christendom now. It was recognized only as a force of utter disintegration. And indeed that is what original Protestantism was. The Cambridge biographer of Zwingli, who appreciates him, but is dispassionate in his portrayal of him, signifies that only his death on the field of Cappel, a death inflicted in self-defense by the Catholic cantons, restrained him from endeavoring the utter overthrow of the Catholic religion throughthrow of the Catholic religion through out Switzerland at the point of the sword. Although by genius a states man the fury of his zeal for his innova-tions suffered him to entertain no thought of toleration or compromise, or even of patient expectancy. He ended in a happy hour for the comparative

peace of his country.
As for Luther, Anarchism was the As for Luther, Anarchism was the very breath of his nostrils, combined with a hearty readiness to promote Despotism if it would only serve his turn. I am not saying what other things there were in him. He was a very great man, and there are sometimes great men that seem to combine the devil and the angel, the apostle and the pirate, in the most inexplicable intermixture. Janssen remarks on the won-derful beauty and delicacy of his por-trayal of the spiritual life in "The Freedom of a Christian Man." He shows how he has absorbed and developen the best things of the earlier earlier German mystics, especially of Tauler, to who we know that he was devoted. In his voluminous works there are doubtless many other treas-

ures of spiritual wisdom. Yet none the less it is true that his theory of Justification is simple Antin omianism. "Faith justifies before Love and without Love." "Sin, sin might-ily, only believe more mightily." "Commit adultery or murder a thousand times a day, and it will harm you nothing, if only your faith does not give way." Concubinage, double, triple concubinage, will do a priest no harm, if only he steers clear of being damned for taking a lawful wife by leave of the Pope." "A woman who becomes a mother out of wedlock pleases God better than if she refrains from be-God better than if she refrains from be coming a mother from some pernicious fancy of the beauty of unmarried chastity." "There is no such thing as unmarried chastity. It is a mere fiction and delusion." "Might it not be better to destroy the churches, as well as the monasteries, and to build up our religion anew from the very founda-tion?" "Bathe you hands in the Pope tion?" Bathe you hands in the Pope and Cardinals. Tear our their tongues through the back of their necks, and then hang them up on gibbets." "Burn down the synagogues of the Jews with pitch and hell fire." "Show up the universities for what they are, pernicious advocates of Reason, which is the

Can we be astonished then that Catholic Europe, appalled at these volcanic outbursts of blasphemy, licentiousness, and unbounded ferocity, the meaning of which was apparent in the Lutheran outrages at the Catholic and Lutheran cash of Pome in 1597, should agray sack of Rome in 1527, should array itself for a contest unto life and death with the Northern Attila?

devil's own concubine.'

CHARLES C. STARBUCK. Andover, Mass.

WORKS OF MERCY.

As we saw in our review of the beat itudes, if we hope for mercy we must ourselves be merciful. We must be ever ready to relieve those who suffer whether their affliction be corporal or spiritual. From this it is evident that

the works of mercy are two-fold, namely, corporal and spiritual.

Those in the first category are: To feed the hungry; to give drink to the thirsty; to clothe the naked; to harbor the harborless; to visit the sick; to visit the imprisoned, and to bury the dead. That all Christians are commended to the practice of these works of mercy there can be no question. In Isaiah we read: "Deal thy bread to the hungry; and bring the needy and the harborless into thy house; when thou shall see one naked, cover him and despise not thy own flesh: Then shall thy light break forth as the morning

* * * and the glory of the Lord shall gather thee up." Such is the reward. And if we would know the punishment which failure to practice them entails we may find it in St. Luke, who nar-rates the case of Dives who, ignoring these in relation to his fellow-man, was judged accordingly.

In the performance of these works of mercy, however, we should be careful that they are prompted by a good intention. That is, they should spring from a love of God and our neighbor. not for the purpose of securing com-mendation. There is no doubt that much of our so-called philanthropy is wholly devoid of this necessary good intention and is therefore devoid of re-ward. Many, too, there are who make these charities a company ity. Others again are generous of their means only for the perpetuation of their memories after death

All such have not " laid up treasnres in heaven." In so far as their souls have been benefited their charities have been in vain. Hence to merit the promised reward we should be guided by a good intention, doing all for the love of God.

Furthermore, while our charities should extend to all, yet it is well that we follow some order in their distriwe follow some order in their distribution. Accordingly, first would come those close to us by the ties of blood, and next those bound to us by the bonds of faith. In this we shall be following the advice of St. Paul to the Galations, chapter vi, verse I0: "Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of faith."—Church Progress. Church Progress,

It is only the great souls who know all the grandeur there is in charity .-

FIVE-MINUTES SERMON.

Low Sunday.

If ye be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. (Ep. to Colos, iii. 1.)

The feast of to-day, my dear brethren, brings to a close the solemnities of Easter; and it was the practice, in the early ages of the Church, for those who had been baptized on Holy Saturday to put off, on this day, the white garments which they then assumed, and to re-sume again their assustemed occupa-tion. The white garments were but an external sign of that internal purity and cleanliness which the soul received in the waters of Holy Baptism, and the sou!, thus purified and strengthened by God's grace, went boldly forth to the battle-field of life, to meet again its three great and deadly enemies: the world, the flesh, and the devil. So we, who, during the penitential season just closed, have faithfully observed the laws of holy Church, and by fasting, have brought the flesh under subjection to the spirit; by foregoing our accustomed pleasures and amusements have brought the world under our feet, and by a good confession and Communion have again enlisted in the ranks of Christ, and thus declared ourselves eternal enemies of sin and the devil. start again to day with renewed streng

to follow our Leader, the risen Christ, to certain victory.

St. Paul, in the Epistle from which the text is taken, reminds the Christians of Chloresteen and the Christians of tians at Colossa that, if they be risen with Christ, their thoughts must now be turned to where Christ is—sitting at the right hand of God. "Mind the things that are above," he continues, "not the things that are upon the earth; for you are dead, and your life is hid with Christ in God."

but realize this great truth! Would that their thoughts and affections were directed towards their eternal destiny Absorbed, as they are, in the sordid pursuits of this life, they cannot be too often reminded that we are here only on trial. An almighty and merciful God has, with a lavish hand, surrounded us with the means of gratifying our reasonable desires and appetites. But, alas! the very gifts of God serve not unfrequently to make us forget the Giver. Look around you and see what is the object for which this noisy, bustling, world is striving; what the end for which most men seem to exist. The fact is, brethren, that Mammon, the heathen god of riches, has disputed Christ's sovereignty over the hearts of men, and has actually erected his altar in those very hearts where the grace of Christ once reigned. The only conception men seem to have of this present life is this: that it is a place we are to strive to become wealthy in the shortest possible time, without being over scrupulous as to the means, and then to retire from active pursuits, the better to indulge our sensual appe-tites. They thus invert the order of Divine Providence, and make an end of that which was intended only as a means to enable us to attain our eter-

brethren, was intended by God for our happiness here and as a pledge of an eternal and infinitely greater happiness hereafter. It is a great mistake to suppose that Christianity requires us to ignore these wonderful gifts of a to ignore these wonderful gitts of a kind Providence, and to forego all the pleasures of this life. No, not at all! Indeed, we are absolutely obliged to make use of many of them if we would

estrange from him the heart of his child? You would, undoubtedly, say that such a state of things was unnatural. Well so it is, my dear brethren, with us, who after all, are only children of an older growth. God, our Creator and Father, has given us life and all the things in this beautiful universe to enjoy. And all He asks in return is our love—our hearts. But, remember, He is not satis-fied with on imperfect and partial love. He is a jealous God, and will allow no one to share our hearts with Him. So that when men fix their affections on the things of this world without refer-ring them to God, and use these gifts

Rev. Fither John W. McCarthy of North Attleboro, Mass., recently de-livered a stirring address on "The Sir of Slander." He said in part :

bearing down the human race to-day? It is not blasphemy; it is not impurity, it is the sin of slander for the con-sequences of the sin of slander are

abroad lies?

"If you hear evil of anyone and it be untrue, it is the height of cowardice and malice to tell it to another. Let us scorn to repeat what may take from another that which it is beyond our

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HOW TO USE GOD'S GIFTS.



O brethren! would that Catholics did

nal destiny. Everything in this world, my dear

maintain our very existence.

God acts towards us as a kind and affectionate Father acts towards his child. The father knows that his child loves him, and he feels confident that

gifts of the kind father served only to ring them to God, and use these gifts without regard to the Giver, they too are acting in an unnatural, or at least, in an irrational manner. Give your whole heart to God, brethren, and then you will enjoy His gifts, and, as St. Paul says, "When Christ shall appear, Who is your life, then you also shall appear with Him in glory."

"What is the greatest sin which is immeasureable.
"To tell evil things of another, even

though they be true, to expose to the world his secret faults is not the act of a Christrin or a charitable person but how much worse is it to spread

power to return-his good name.'



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A NEW TRANSLATION OF "THE IMITATION.

Sir Francis Cruise, one of the most eminent physicians of Ireland, has rendered a solendid service to the cause of Catholic literature. In the midst of a busy life he has found time to devote to the study of "The Imitation of Christ" and of the author of that immortal work. The Irish Catholic layman has become an authority on the subject, and in his writings hehasvindicated the claims of Thomas a'Kempis to the authorship of "The Imitation." Eight years ago he wrote a learned and exhaustive "Life of Thomas a'Kempis," which was soon translated into French and German. In gratitude for his services the people of Kempen, in Germany, the birthplace of Thomas, named a street in his honor.

Several monograms and sketches on his favorite subject have come from the pen of Sir Francis. Now he has con cluded the more ambitious task of translating "The Imitation" into idiomatic English. With the exception of the Sacred Scriptures, no book has ever en joyed greater popularity than "The Imitation." Fontenelle, a famous Frenchman, did not outstep the truth when he said that it was the most beautiful book that ever came from the hand of man. It has been translated into over fifty languages, and it would be impossible to enumerate the num-ber of editions it has passed through.

All our English versions are based on a translation made at Douai, at the be-ginning of the seventeenth century, by a Jesuit, Rev. Anthony Hoskins, Bishop Challoner, whose translation is the one in general use amongst Catholics, followed Hoskins'. Challoner's English the little presents he makes the from time to time will only serve to strengthen the fond affection which strengthen the fond affection which leads that the book on Holy Complex should precede that on In is antiquated, and the arrangements of the books is not according to the plan munion should precede that on Inter-ior Consolation. Such is the logical order, but for centuries the other order has been followed.

Sir Francis Cruise, in his new trans lation, has not only corrected the anti-quated English of Bishop Challoner, but he has rearranged the books according to the intention of Thomas a Kempis. ing to the intention of Thomasa Kempis. His translation is pronounced the most correct yet made. It has been published by the Catholic Truth Society of San Francisco, at the popular price of twenty-five cents. It is bound in artistic cloth, and sells at cost price. The Truth Society wishes to give it the widest circulation possible, as it should be in the hands of every Catholic.

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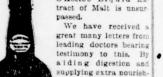
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It is a dangerous thing opportunities until it becomes the standard opportunities until it becomes one out in the waiting. Observe nothing on looking doing nothing, or looking else for it. It is the great man who is alert for chance

APRIL 29, 1905.

Some people become so blind that they can not anywhere—they would pag gold mine without noticin precious—while others wil tunities in the most barren the way places. A Theodor a Lucy Stone sees an opporto college in a chance to o college in a chance to One boy sees an opening tion in a chance to chop we table, or run errands, where sees no chance at all. (opportunity to got an educodds and ends of time, experience to college the college of odds and ends of time, e half holidays, which and away.—O. S. M. in Success A Noble Type.
What would the complain

what would the company to day think of their char they were obliged to change young "Abe" Lincoln, the backwoods? What it themselves in a rude log ca windows, or floors, in the wilderness, far away fr churches and railroads, w papers, books, or money, ordinary comforts, or ev-consider the necessities of would they think of the school in a neighbors' c would they think of the self-culture it they were scour the country on foot to borrow a few books, an a hard day's work, to night by the light of the le if they were obliged, with out on their careers wit single year's schooling ! se iron conditions, ar est of the United States P this inhospitable environm up the finest type of manh has ever seen.—O. S. M.

Inventions due to Captain Cody, the in aeroplane kite, who rece exhibition at the Cryst-his new man-lifting air considerably astonished morning of the trial, a co of his invention came flu over the grounds from weekly, proved that the cates had been built to s by a couple of Penge you made mental notes of upon which Mr. Cody's onstructed while on a Palace some days pre-boys had spent the w pocket money in mater cupied their spare time kites together, and has spacious coal yard att Penge Railway Station for

Penge Railway Station for the preliminary exper Eli Whitney, the in cotton gin, got the ger idea from seeing throu tices of a hut an old handsaw among the cotton stored within the saw tore the lint easily and quickly, and easily and quickly, and ney (he was barely thirt realized at once that a ing a number of saws would revolutionize th body, but set to works and experimenting. I were enormous, for he make his own wheels, e had also first to teols, and even to m paint wherewith to o plans and drawings. B in the end, and though the war and other h vented the invention many years afterward plete cotton-gin ever built from those very m

and with scarcely a s
At Attercliffe, near S
there lived a wate
Huntsman, whose ten
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clusion that if he co clusion that if he co got, its composition same throughout. H and at last succeede created the demand. Huntsman was turning ingots by the hundre reaping a fortune.
The workmen in the

very high wages and secrecy. Nor did the trust—at least not with bitter night they gawan, half-frozen lad, tered corduroys. He tions. Indeed, he see of the time in the furnaces. Neverthele he took the secret with him, and with weeks there were as weeks there were as

Samuel Crompton, copied the best feat ning machine invente jenny and Arkwrig The raw apprentice I no match in cunnin lords, who soon found his new machine his new machine : ity. Many years after they used their influe him a parliament gr he was then a broker appointed man, to came too late to be of The late Sir Isaa

tions in connection combing industry scured from the publ the fact that he was a

CHATS WITH YOUNG MEN.

Opportunity Makers It is a dangerous thing to wait for opportunities until it becomes a habit. Energy and inclination for hard work ooze out in the waiting. Opportunity becomes invisible to those who are doing nothing, or looking somewhere else for it. It is the great warker, the man who is alert for chances, that sees

me people become so opportunity-Some people become so opportunity-blind that they can not see chances anywhere—they would pass through a gold mine without noticing anything preclous—while others will find oppor-tunities in the most barren and out of-the way places. A Theodore Parker or a Larry Stape sees an opportunity to a Lucy Stone sees an opportunity to go to college in a chance to pick berries. One boy sees an opening to his ambi-tion in a chance to chop wood, wait on table, or run errands, where another sees no chance at all. One sees an opportunity to get an education in the odds and ends of time evening half holidays, which another throws away. -O. S. M. in Success.

A Noble Type.
What would the complaining youth of What would the complaining youth of to day think of their chances in life if they were obliged to change places with young "Abe" Lincoln, the child of the backwoods? What if they found themselves in a rude log cabin, without windows, or floors, in the heart of the wilderness, far away from schools, churches and railroads, without newspapers, hooks, or money, without, the papers, books, or money, without the war-papers, books, or money, without the ordinary comforts, or even what we consider the necessities of life! What consider the necessities of life: What would they think of their having to walk nine miles a day to attend a rude school in a neighbors' cabin! What would they think of their chances for self-culture if they were obliged to scour the country on foot for fifty miles to borrow a few books, and then, after hard day's work, to read them at night by the light of the log fire? What if they were obliged, with him, to start out on their careers with less than a single year's schooling! Yet out of iron conditions, arose the greatest of the United States Presidents. In this inhospitable environment was built up the finest type of manhood the world has ever seen.—O. S. M. in Success.

Inventions due to Boys Captain Cody, the inventor of the lane kite, who recently gave an aeroplane kite, who recently gave an exhibition at the Crystal Palace of his new man-lifting air machines, was considerably astonished when, on the morning of the trial, a couple of models of his invention came fluttering gayly over the grounds from outside sequent investigation, says Parson's Weekly, proved that the tiny duplicates had been built to scale the wall, by a couple of Penge youths, who had made mental notes of the principles upon which Mr. Cody's originals were onstructed while on a visit to the Palace some days previously. The boys had spent the whole of their pocket money in materials, had oc-cupied their spare time in putring the kites together, and had utilized the spacious coal yard attached to the Penge Railway Station for the conduct

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of the preliminary experiments.

Eli Whitney, the inventor of the cotton gin, got the germ of his great idea from seeing through the inter-tices of a hut an old negro work a handsaw among the freshly-picked cotton stored within. The teeth of the saw tore the lint from the seed easily and quickly, and young Whit-ney (he was barely thirteen at the time) realized at once that a machine workrealized at once that a machine work-ling a number of saws simultoneously would revolutionize the cotton-grow-ing industry. He said nothing to any-body, but set to works building models and experimenting. His difficulties were enormous, for he not only had to make his own wheels, cogs, etc., but he had also first to forge his own tools, and even to manufacture the paint wherewith to color his many the war and other hindrances prevented the invention from being actually placed upon the market until many years afterward, the first complete cotton-gin ever constructed with the control of the contro plete cotton-gin ever constructed was built from those very models and plans, and with scarcely a single alteration.

At Attercliffe, near Sheffield, in 1760, there lived a watchmaker named Huntsman, whose temper had often been tried by the defective quality of the watch springs. He some-times wondered if it we not postimes wondered if it wre not pos-sible to make these articles of like nature, and at last came to the conclusion that if he cold only melt a piece of steel and cast it into an ingot, its composition would be the same throughout. He experimented, and at last succeeded. The supply created the demand. And ere long Huntsman was turning out cast steelingots by the hundred of tons, and

reaping a fortune.

The workmen in the mills were paid The workmen in the mills were paid very high wages and were sworn to secrecy. Nor did they betray their trust—at least not wittingly. But one bitter night they gave shelter to a wan, half-frozen lad, dressed in tattered corduroys. He asked no questions. Indeed, he seemed dozing most of the time in the warm glow of the furnaces. Nevertheless, when he went he took the secret of steel casting with him, and within half a dozen weeks there were as many mill own weeks there were as many mill owners in Sheffield working the new pro-

Samuel Crompton, a boy of sixteen, copied the best feature of the spinning machine invented by Hargreaves' jenny and Arkwright's waterframe The raw apprentice lad was, however, no match in cunning for the cotton lords, who soon found out the secret of his new machine and shamelessly robbed him of the fruits of his ingenu by. Many years afterward, it is true, they used their influence to secure for him a parliament grant of \$5,000, but he was then a broken-hearted and disappoint of the secure of the sec

appointed man, to whom the money came too late to be of any real service. The late Sir Isaac Holden's inventions in connection with the wool-combing industry have almost ob-scured from the public's remembrance the fact that he was also the originator

of the lucifer match. This happened while filling the position of lecturer on chemistry at the Castle Street Academy, Reading. He used to rise at 4 in the morning in order to pursue his studies and found the old fashioned flitt and steel extremely inconvenient. So, one day, he made a paste of phos phorus and other substances, stuck it on the end of silver of wood and found it would ignite on being rubbed against any rough substance. Holden himself did not realize the importance of his discovery. Not so, however, a pupil of his to whom he showed it. This young ster, who chanced to be the son of a London manufacturing chemist, at once wrote to his father about it; and shortly after lucifer matches were

issued to the world. Lord Armstrong as a boy was in-tended for the law, but as it happened there was a water wheel of curious construction near the office where he worked, and the man who owned it ex plained its mechanism to the inquisitive lad. He also explained to him an idea he had for utilizing the power of falling water in order to lift great weights. A few brief words set young Armstrong thinking. A little later he started experimenting. And the result of it all was that there was perfected. in due course of time, the enormously powerful hydraulic crane, which was rendered possible the ambitious enter-prises of the modern builder. Last and most wenderful of all, comes

the case of the little Italian lad Guglielmo Marconi, who, seeing a confrere to perform certain tricks by means of electrical agency, was enabled not so very long afterward to astonish the world with wireless telegraphy. His first experiments were carried on in a field on his father's farm, and his apparatus consisted merely of tin bis cuit boxes set upon poles of varying heights, one of which was connected with a crude transmitter, and the other with an equally crude receiver. was in 1886, when he was in his four-teenth year; and he was barely twenty one, a shy, modest, beardless stripling when he was in London explaining to the greatest scientists of the age great-est discovery of the century.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Crucifixion

A FOOL'S PARADISE.

Giles moved away the screen promptly, and the glaring March sunlight poured down upon a large, life-sized picture of the Crucinxion. For a moment Cora could not speak. Although she had seen the subject represented hundreds of times in various ways, it had never struck her in all its dread

reality as it did then.
"Stand here," said Giles, seeing by
her face that she was impressed, and feeling a secret sense of satisfaction at it, "no, just here; that's right. I want you to get the right light. What do you think of it?" he continued, for he was anxious for her opinion though

he knew she was no artist.
"Think of it!" said Cora in a voice
full of enotion. "Well, I shall speak the truth, Giles, and I hope you won't be offended. I think it's perfectly herrible; I cannot understand your

painting such a thing!"
"What do you mean, Cora?" asked Giles. "I thought especially as you are a Roman Catholic, that you would have liked it. What's the matter with

"Everything," said Cora shuddering, "I mean it's so ghastly—so awful in the real sense of the word! I can't imagine why you need have painted it like that.'

"Oh, come," said Giles, brightening np, for his face had fallen considerably; "why, it's a great compliment to me to say it's awful, and all the rest of it, that's precisely what the real scene

was."
"Why paint it?" asked Cora, who, seen death once, years ago when I was a child, and I saw a nun who was dying —and then all that," and she pointed to the holy figure on which the blood rained from open, wounded flesh.

"It's bluggy, eh?" said Giles

reau so much of it since I was kid and made to learn it off like a parrot—and I went to the British and studied books about the real mode of about the real mode of crucifixion, and got together the most authentic records of what the scene was in reality, and I

of what the scene was in reality, and I thought I had done pretty well. I am sorry you don't like it, Cora mia."

"Oh, Giles, I am sorry you are disappointed, said Cora sweetly. "Of course I cannot say anything about the painting, as I am not an artist. I think it must be good. But I can't think if you wanted to paint a crucifixion at all why you need do it—well—that way."

"Because that's as near the truth—the real thing—as near as painting

the real thing—as near as painting can make it," said Glles firmly.
"Uncle Dick sent me a crucifix yesterday," said Cora: "you must see it, Giles, a lovely ivory one, just perfect, I think, and much nicer than those Munich ones which sometimes are very realistic; now in the ivory there is nothing to revolt one."

"Precisely. I know the style," said Giles; "my dear girl, listen to me. If you and I had been in Jerusalem and witnessed the Crucifixion, we should, I flatter myself, have seen what is more faithfully generated there in my faithfully represented there in my picture than in your beautiful crucifix.

TO BE CONTINUED.

Let every Catholic fraternal insurance society insist on rates that will preserve the organization from bank-

A BULWARK OF PURITY.

Last Sunday evening Rev. Morgan M. Sheedy, at St. Jonn's Pro Cathe-dral, Altoona, Pa., delivered a power-ful sermon on the subject of "The Con-fessional." The church was crowded with a most attentive audience, among whom were a large number of non-Cath-We print the salient features of the address.

There is no institution in the Catho

lie Church to which the average non-Catholie Church with the exception of High Church Episcopalians, who at present practice it, has more deeply rooted antipathy than the practice of auricular confession. He regards it as an unwarrantable invasion of the privacy of the individual conscience, an intrusian into the sacred domain of domestic life; as dangering and demoral-tzing; a source of weakness to the will, and destructive of the habit of independence and spiritual self-reliance. The very name of the confessional carries with it to non-Catholics an unpleasant sound. I know that I am advocating with those outside the Catholic Church an unpopular cause in undertaking to plead in its behalf. Yet I am quite sure they will give me a fair hearing and listen with unprejudiced minds while I speak from my own knowledge of an institution with which, as penitent and confessor, I have had some

My object this evening is to state as fairly and impartially as I can the manifold advantages to the individual and to try to remove, if I can, some of the misconceptions which prevail re-specting it, even among honest and educated minds. I have nothing to say to the "anti-popery" lecturer or to the professional declaimer against the "abominations of Rome," with whom the Catholic confessional is a favorite topic for abuse. Their manners and methods and the infamous literature ient to condemn them.

The history of confession is too wide field to enter upon. This only will I say that Christians, from the very beginning, taking in their literal and ob-vious sense our Lord's words to His apostles, "As My Father hath sent me, even so I send you; whose sins you for give, they are forgiven them, and whose you retain they are retained," have al ways seen in the ministers of the Church the delegates and representatives of Christ, and have, in obedience to His command, made confession of their sins to them.

Early Christian literature is sufficient to show that the practice of confession prevailed from the first. Modfession prevailed from the first. Mod-ern investigation proves that even in the earliest times private sins were privately confessed. There is ample witness to the practice of auricular con-fession as prevailing in the east and west alike. This, I know, is denied; and we are told that the practice was introduced into the Church as late as introduced into the Church as late as the thirteenth century at the Lateran Council in 1215. The answer to this statement is this:

It would be absolutely impossible for the Church to impose such a practice upon the body of the faithful, or upon priests the duty of hearing confessions, if the obligation had not come down from the beginning and was not based on the most solid foundation—the ob-vious meaning of the words of Christ; would be no priest willing to hear confessions, even if there were found any who desired to practice it.

The Lateran Council did not impose

the practice of confession; what it did do was simply to determine the mini-mum that the Church required. It directed that confession was to be made at least once a year. To argue from the decree of this council, ordering that all Catholics shall confess their sins at least once a year, that auricular confession was never previously en-forced, is an utterly unwarrantable in-ference. It would be just as reasonable to conclude that if the new city government were to order that the streets of Altoona were to be washed at least once a week they had never been washed before. What the council did was to define, what had hitherto been undefined, what was the minimum of obligation for the faithful the world

over. So far for the point.

I pass on to another: the natural origin of confession is to be found in an instinct of human nature, which leads us to communicate to others any strong emotion of the soul, any powerful influ-

Cora nodded. "Of course I know some painters go in for that kind of thing, but I can't see why they do."
"Oh, well, said Giles, "I hate the impressionist school. It's all tommy rot. I go in for realism. I have been reading up the Crucifixion, unearthed a Bible from the library—'pon my word, I hadn't read so much of it since I was kid and made to learn it off like a parrot—and an instance in point as is that of the murderer who approached the cradle of his victim's infant in order that he might whisper to a human ear the crime that he could no longer bear in silence. Probably most of my hearers have lis-tened to the confidences of some friends who poured forth an honest and self ac cusing story of his or her past misdeeds. Relief comes to the burdened soul from such a revelation of confession. The history of religious revivals, outside the Catholic Church, is invariably attended with some form or other of public or private confession. What are religious "experiences" and "manifestations of conscience" among some of the denominations but a confession of sins?

The rapid growth of the practice of

confession among modern High-Church Episcopalians is not a "mere imitation of Rome," but is the natural outcome

give relief to his sense of personal guilt by some external manifestation of his evil deeds? And what a relief does not the burdened soul experience : How often does not a Catholic confes sor hear from the lips of those who had told some sad tale of sin the joyful exclamation, "Now, Father, I begin to feel better, since I have made a good confession?" The practice of confession

The speaker then dwelt at length on rough this ministry of reconciliation. The confessional supplies to the troubled soul in the person of the priest a right and wrong and set the troubled conscience at rest.

Further, every man feels from time to

me that he would like to have a chance turn over a new leaf—to start his e afresh. A fallen nature is ever inlined to fall. The best are simply those that sin the least. We all, from time to time, need to cleanse and purify our souls in this beautiful bath pro-vided for us by our loving Saviour. The confession corresponds nicely to this need. Whenever a soul says to itself, as the prodigal said: "I will go nome to my father;" whenever we are re ved to give up guilty attachments, draw ourselves away from occasions of evil, we can go to a father and friend, who, in the name of the father of the prodigal, says to us, "Go in peace,

our sins are forgiven you. Catholics know by experience that they feel the same joy, the same relief, the same sense of being unburdened, that Mary Magdalene had when she heard from the lips of Christ Himself, se blessed words, "Thy sins are for en thee."

Further still, we all know that selfowledge is the hardest kind of know ge in the world to acquire. We just ify ourselves on account of our self-will, our personal interests besides our passions cloak and hide the evil in which we are from time to time imnersed. Now the man that examines his conscience in the light of God's law and the example of Christ and His saints, who then tells frankly and candidly all that he finds in himf of manifold evil, who opens his conccience to another—a friend that is calm and quiet, and who can advise him further as to the fulfillment of his duties, that man gains in the light of this examination, and of this nifestation of himself, a self-knowedge which otherwise he never could or would acquire.

Thus the Catholic confessional keeps a man face to face with himself, as one looking in a mirror who sees all his de-fects and deformities. In this way the confessional acts as a great preventative of evil. The average non-Catho lies knows that at the end of his life he must render an account to a strict Judge, but the judgment day is far off and there is plenty of time to arrange for that accounting. The Catholic sees in the corner of the church a little tri-bunal where he is obliged to humiliate sires of an evil character, as well as up-on evil actions. Thus the confession is

The confessional thus is seen to be the great work of justice, and of repara-tion in the world. We see in it that ju-dical branch of the great republic of the soul, a constant living tribute both to the mercy and the justice of our divine Lord and Saviour royal remedy for evil. It is oursely the

supernatural benefits attaching to the confessional, or of the sacramental grace that flows into the souls of those who avail themselves of it. My chief object has been to note briefly the natural advantages of the confessional. — Catholic Mirror.

IMITATION OF CHRIST.

AND GRACE.

of nature and grace; for they move very opposite ways and very subtlely and can hardly be distinguished but by a

But grace walketh with simplicity,

purely for God, in Whom also she rest-eth as in her last end. Nature is not willing to be mortified

Weariness is one of our greatest temp

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is always the same perfect quality.

thus becomes a natural, as well as a supernatural means of escaping from an intolerable and crushing burden.

father, a friend, and a safe guide; it affords a sure and safe resort to all who are in any kind of moral or intellectual distress; it is of incalculable benefit to young and old to find there one who will clearly draw the line between

himself and to lay bare the wounds and scars of his soul. This acts as a con-tinual check of the thoughts and dean enormous bulwark or barrier in the kingdom of Christ for the prevention of evil, as well as for its cure. In fine, it is an available tribunal where the thief is told to restore ill-gotten goods, and where the thief of honor or of affection -more guilty than he who steals the filthy lucre of the world-is obliged to make reparation, as far as possible, to restore the good name of his neighbor injured by his biting tongue.

I have said little or nothing of the

OF THE DIFFERENT MOTIONS OF NATURE

Son, observe diligently the motions

tend to something of good in what they do and say; therefore, under the appear-

declineth from all, appearance of evil, offereth no deceits, and doth all things

of Rome," but is the natural outcome of religious earnestness and sincerity. Does not all this prove the necessity of providing some carefully guarded and recognized outlet for that instinct of human nature which leads one to

spiritual man and by one that is inter-nally illuminated.

All men indeed aim at good and preance of good, many are deceived.

Nature is crafty, and draweth away
many; ensnareth and deceiveth them,
and always intendeth herself for her

Church's

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Montion Catholic Record,

The Victor Medical Company, Toronto, Can.



who write at once. Dr. Rice will send FREE, his BOOK, "Can Rupture bed," and a FREE TRIAL of his DISCOVERY. Do not wait, write to-day.

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IT Has Many Offices.—Before the German soldier state on a long march he rubs his feet with tallow, for his first care is to keep his feet in good condition. If he knew that Dr. Thomas' Eulectic Oil would be of much better service he would throw away his tallow and pack a few bittles of the Oil in his knapsack. There is nothing like it.

There is no medicine on the market that can

There is nothing like it.

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PROVINCIAL RIGHTS SEPARATE SCHOOLS.

What is curious is that, while every one feels that repugnance to the very principle of Separate schools is the real source of the feeling against the education clauses of the constitutions of the new provinces, all those who have expressed themselves strongly on the subject, whether public bodies passing resolutions, or orators, or newsing resolutions, or orators, or newspapers, have had an instinctive unwillingness to allege this. In every case the light is made upon provincial rights, Even the Globe has set interference with provincial rights as the danger which threatens the country. This mode of arguing has its weak aide. The strength of Canada does not lie in provincial separateness, but in national solidarity; and this universal shouting for provincial rights as paramount, and this speaking of the national government as an out side power which has no business with local affairs, is, nationally speaking, a very bad sign. It is not hard to understand the strength of provincialism in Ontario, whose whole history has been an effort to get free from the adjoining province, which at one time had to powerful a sway over her. But it al-ways seems strange to us when this cry choed among the minority in Quebec which has everything to lose by it. The declaration that education is absolutely matter for the individual province and that any national stipulation regard to it is an outrage, sounds very strange coming from people who would not submit for a moment to such a system of schools as the majority in their own province would consider ideal. When asked if they would so submit, they say with surprise, 'Why, that is a totally different 'thing,' the Quebec system would be 'sectarian,' while the common school system should be so carried on as to offend no religion." They do not see that this is begging the question. Of course the two ideals are very different. If it were not so, there would be none of this trouble. But just as strong as is our objection to the clerical school for our children, so strong is the objection of the Roman So strong is the objection of the Roman Catholic for the non-elerical school. People may say they do not believe this; that many Roman Catholics in their hearts prefer the non-sectarian school. This is not to the purpose: they say they do hold these conscientious objections, and who but themselve can say what they believe? When they cease to prefer Separate schools they will presumably have none. We may say it is only the priests who want the Separate schools, but our system of government is based on persuasion, it they can persuade the people more than we can we have to accept the declarations of our fellow citizens But as to the Parliament, which repre

sents the nation, having nothing to say in the matter, it is against all the analogies of our history. No one province has yet entered into confedertion without some stipulation as to the educational provisions which should prevail in it. Education was to be a matter of exclusive provincial control under the initial limitations agreed upon. To make stipulations into the present case is held by a multitude of writers to be beyond the competency of parliament. There are those on the parliament. There are those on the other hand who hold that the country as a whole has a right to determine the terms on which any region shall obtain provincial rights, and that new provin-ces cannot claim immunity from limita thons in the supposed interest of the whole which the older ones have to submit to. If this be so the determinational stipulations, and if so what, rests obviously with parliament. If this latter view is correct, the whole claim on the basis of provincial rights falls to the ground. In any case it is given prominence to cover what the objectors do not seem to want to dwell on, namely, that their real objection is to the Separate schools. It is curious to find the Conservative party in this matter coming out as the champion of provincial rights, and the Liberals, who have in the past always been the champions of provincial rights, now declaring for national responsibility. This, however, is easily understood. Nine years ago the positions were reversed, and at that time the Conservative party went so far as to propose remedial legislation to force Separate schools on Manitoba. It cannot very well now come out as opposed to that principle, but it hopes crystallize the strong sentiments hich exists in the whole of the Protestant majority against Separate schools, and possibly to hold some followers who are in favor of them, by a resolution declaring simply for provincial rights .- Montreal Daily Witness

HOT-HEADED PREACHERS.

The Toronto Globe characterize Mr. Roger's report of his mission to Ottawa as "the most infamously mendacious paper that ever issued from a man holding a reputable public posi-tion." Yet Protestant ministers in Toronto the Good went off at half-cock the moment the report in question was published in the newspapers.

"Rev. Canon Cody," we quote from
the Montreal Star, " said that he considered that it would be the duty of the Prime Minister to do his duty and resist any such dictation." You see the canon literally went off at half-cock. A man under excitement seldom opens his mouth without putting his foot in it. Rev. W. J. McKay, editor of the Canadian Baptist, being asked his views by a pressure of the canadian baptist, being asked of the Canadian Baptist, being asked his views by a press correspondent, blurted out, the very first thing, "If the country wants a revolution it will get it mighty quick." For the sake of reputable journalism, we trust this clerical editor had the decency to be ashamed of himself after his wrath had time to get below the boiling point. "We'll mutiny," say the Roman citizens in the play. But then,

great Caesar fell.

what a fall was there, my countrymen

tion (against ourselves,) he is ready to get one up for us, and get it up "mighty quick." But really it is Mr. McKay who wants a revolution—of thoughts in his mind before discharging them. The sage advice of Polonius he would do well to take to heart, and gives his "thoughts no tongue," at east until he has taken pains

To a'lay with some cold drops of modesty his "skipping spirit." But perhaps the most ludicrous ebullition of this tempest in a teapot is the threat of County Master Fred Dane, of the Orange Lodge of Toronto. "We will rom this time on be most aggressive. from this time on be most aggressive. Since when have Orangemen ceased to be most aggressive—with their mouths? Isn't this just what Orangemen are for? The only unaggressive Orangeman known to fame is the dead Orangeman known to fame is the dead Orangement. nan.—Antigonish Casket.

COURAGEOUS STATESMAN. SHIP.

North-West Review.

The subjoined editorial remarks of the Casket, in its issue of March 30, are so fully in accord with our own views that we gladly subscribe to them Three weeks ago," writes the far-

seeing editor of our Antigonish con-temporary, "we feared that the educa-tional clauses of the Autonomy bill were to be amended so as to render them of little value. Even a week ago, relying upon reports in newspapers which seemed to be in the confidence of the Government, we referred to its policy as niggardly and precarious. We are happy to say that our fears have not been justified. Sir Wilfrid Laurier has stood to his guns in the face of assaults which might have made him doubt whether it would not be wiser to The only difference the bill as at first read and the bill as amended is that the latter makes it clear that, in order to draw public moneys, the Separate schools must in all respects conform to the require-ments of the law. Whatever others may have thought we have always be I eved in certificated teachers and Gov ernment inspection wherever State aid was sought, and we welcome those pro vinces because we believe they will raise and uphold the standard of efficency. As to Mr. Borden's speech, we scarcely know what to say of it. It is an elaborate constitutional argument better suited to the law courts than to the House of Commons. If it proved its case it would destroy all guarantee for the rights of religious minorities outside of Quebec and Ontario, and make them what the Ottawa Citizen ters on other people's land." It is true they are soil that they have the protection of remedial legislation, but when the country refused hen the country refused to grant them that protection in a case where the highest court in the Empire declared they had an undoubted grievance, it was plain that they never more look for redress to the Federal Parliament once their rights had been wrested from Their only hope in the future was to forestall any attempt to deprive them of their rights. This is exactly what the courageous statesmanship of Sr Wilfrid Laurier has now done for them. The Act of Parliament which has made Manitoba a Province proved open to misconstruction on the question told the minority that they had mis-construed it in supposing that it guar-anteed the continued existence of their s. We, on our part, believe yet believed then, that it was the schools. Privy Conneil which was guilty of misconstruction. At all events we do not wish such a dispute to occur again, and the only way to prevent it with abso-lute certainty was that adopted by the

THE LITTLE RED SCHOOL HOUSE,

Government in drawing up the Autonomy Bill for Alberta and Saskatche-

attractive picture is drawn of the children of all the people going to the same schools, studying the same lessons no doubt having thrashed the Catholics walking home together. The children of the people working together, play-ing together, and learning in their youth the lessons of a common citizenyouth the lessons of a common citizen-ship—that is the ideal put before the public. It is a fine ideal; we wish the prospect of attaining it were better than it is. The World, the News, the Globe, and the Telegram, in this city, cannot sufficiently admire the little red school house, nor view with sufficient alarm anything having a separating influence among the children of the

And yet, the editor of the World does not himself send his children to

the Public schools. Nor does the editor of the News. Nor does the editor of the Globe.

Nor the proprietor of the Telegram. These newspapers have a boundless regard for the Public school, where the children of all the people meet on terms of perfect equality, regardless of religious or social differences where, side by side, the children of the rich and the poor, the Samaritan and the Levite, learn together the duties of a common citizenship. But when the common citizenship class stands up to say its lessons in the Public schools, the children of many important people are among the absentees.—Toronto Star, March 31.

Christian or Secular? In the Parliament of Canada, at Ottawa, recently, Sir Wilfrid Laurier, Prime Minister of Canada, said: "I thank heaven that in our schools, young children are taught Christian norals and Christiau doctrine. Either the Canadian system is right or the American system is right. I know we

That is a faulty system of education that does not train the conscience, the strikes us, too, that McKay is not the master of persuasive speech that Mark Antony was. All the same, if we Canadians should wish at any time to indulge in the pastime of a revolu-

are right.'

TAXATION AND

To the Editor of the Globe :

Perhaps it would be well for those who are giving such vigorous opposi-tion to the educational clauses of the North-West Autonomy Bill to consider what they except to accomplish if those clauses are eliminated from the measclauses are eliminated from the measure. Let us go a step further and ask what would be accomplished if the Separate school clauses were eliminated from the British North American from the British North America Act,

from the British North America Act, and the application of Catholic taxes to the support of Roman Catholic Separate schools denied them. Would this abolish Separate schools?

An abolition set which does not abolish has little to commend it any one. Assuming for the moment that these clauses were eliminated from the Autonomy Bill and the British North America. omy Bill and the British North America Act, the matter would stand where it always has stood with our Holy Mother the Church; on her direction we would consider if there was no other alterna tive, and deem it better to remain in ignorance than to become learned in Godless schools at the risk of the loss

The reason so many Protestants are in favor of the abolition of Separate schools is that their point of view is so completely different from our own. They consider material progress to be the first necessity. We desire material progress, but our faith is first and nothing can compare with it.

of faith.

With the Catholic the first necessity is that the child should be a good Christian, observing and following the laws of God and of the Roman Catholic Church to the letter. We desire education in secular subjects as well, but we cannot weigh this in the balance with our faith.

In the arguments used by non Catholies against the continuance of Separate schools they invariably commen with a statement of the desirability of educating Catholic and Protestant side by side in the same building, that they may in their life after school be friends

and neighbors. They assume in their arguments that if the taxes of the Catholic ratepayer go to the Public school his children will follow the taxes. This is a false hypo-thesis. The Catholic children will not attend the public school, whatever may become of Catholic taxes. Catholics must, if deprived of the right of paying

their taxes to the main enance of their own schools, maintain their Separate schools out of their own pockets. The abolition of the educational clauses in the North-West Autonomy Bill and the Separate School clauses in theB. N. A. Act would merely mean the application of certain moneys taken rom the pockets of Roman Catholics towards the education of the children of their Protestant fellow-citizens.

Does any Protestant desire this? Just a word or two in reference to the comments, most uncalled for, in regard to Monsignor Sbaretti and his interview with Mr. Campbell. That the ablegate should have an interview with Mr. Campbell and express in that interview an opinion as to the extension of the boundaries of Manitoba is viewed with uplifted hands by certain good people. Monsignor epresents the Catholics Dominion. Certain of these Catholics outside of Manitoba live in a territory which Manitoba would wish to annex, and these Catholics now possess Sere arate schools. Is there anything horrifying in his calling the attention of the Attorney General of that Province to these facts and that any annexing of this territory by Manitoba, which would mean the depriving of these people of Separate schools which, they no n have (a vested right) would be vigorously opposed by them and by Catholics everywhere?
Now with reference to a remark re-

ported by the newspapers as having been Mr. Bristol, nominee in Centre Toronto of the local Conservative con-There is a fine faith in the little red pance before interfering with the exchool house abroad in the land. An tension of the boundaries of Manitoba, tempted to resort to force," and thus into submission, bring them to their senses. I would be glad to assure Mr. Bristol and those who feel as he does that the Catholics of this Province and all the other Provinces of Canada listen to such a threat with the most perfect equanimity. Assuming that Mr. Bristol's threat was anything more than the vaporings of a pin feathered politi-cian, I would still assure him that we Catholics are not as timid as he imagines. Perhaps it would be well for him and those who believe with him to read the speech of the Duke of Welling ton when the Bill for Catholic emanei-pation was before the Imperial House, He would learn on that authority that the blood of Irish Catholics drenched every field where British soldiers fought from Corunna to Waterloo. He may or may not be aware that in nany instances the sons and grandsons e men are the Roman Catholics inhabiting the Dominion of Canada.

The same high ideals which promped their forefathers to fight, bleed and die for their king and country would now cause them to resist oppression and gladly to fight, and if necessary to die for their faith. WILLIAM STEERS. Lindsay, April 15.

PAY NO ATTENTION.

Toronto papers pay practically no attention to the speeches made by Mr. Fisher and Mr. Ames — speeches which, if these papers desired to be fair to Quebec, they could not but treat as of the highest national importance. The whole exercise of the argument made whole essence of the argument made against the bill is in the allegation that an intolerant Quebec seeks to force its will upon the new provinces. Mr. Fisher and Mr. Ames, speaking for the Protestant minority in this province, one from the Liberal, the other from the Conservative side of the House, clearly demonstrated that in the relations be tween majority and minority in Quebec in the matter of education and in other matters, the majority are particularly careful that the minority shall have no grievance. Why Mr. Haultain is pro testing that the compromise clause on education in the Antonomy Bills education in the Antonomy Bills actually leaves the minority some of the rights that were theirs under the Act of 1875, Mr. Ames is informing the House that the Quebec minority are actually in the enjoyment of all the are actually in the enjoyment of all the pre-Confederation compact assured to them—and more. While the Toronto press is ringing with denunciation of the evil caused by letting people be in structed in differentschools, Mr. Fisher and Mr. Ames prove conclusively that under this very system it is possible in O sebec for people, as individuals and Quebec for people, as individuals and in the mass, to maintain the very business, social and political relations, without the slightest sacrifice of self re spect, or without one set pretending for a moment to be more thoroughly imbued with pride in Canadian institu-

tions than the other. An example of how scrupulous peo ple can be on this point in the province of Quebec may be worth citing. At the last general elections, nominations were held in a Quebec county which was represented at Ottawa by an Eng lish-speaking Protestant. The ridin has a large Protestant electorate, and the custom is to send to Ottawa a re-presentative of that element and a French Canadian to Quebec. At the convention the Protestant delegates were instrumental in changing the nom ination, and in substituting for the Pro-testant member an Irish Catholic, part French, who happened to be absent from the county at this time. As soon as the new candidate heard of it he de clined the nomination, insisted upon the choice of a Protestant for Ottawa, and the old member was chosen and was re-elected. That shows how live together in intolerant Quebec Toronto papers anxious to defeat the school clauses of the Autonomy Bills through appeals to Ontario against the intolerance of Quebec will take no no tice, of course, it is their affair; only, the work they are doing is not what they claim it is. Ontario people some times wonder at, sometimes resent, the disposition of Montrealers to complain of Ontario's characteristic narrowness and cannot see how such a conception of Ontario got abroad. A little present reflection might help to explain it .-Montreal Herald, April 17.

A mother needs patience in the A mother needs patience in the training of her children, and then more patience, and still more. Many of their little shortcom ngs she will ignore. For some of their faults of character, she may hold herself or husband partly responsible. From God she will seek for them the grace of a nice disposition, of a good will, of a regard for innocence and of an aversion for sin. She will try to be perfect herself before she will in sist that they shall be perfect. After instructing and correcting them, instructing and correcting them, and invention, I am not pretending to give the words, but the effect, viz., "That it would be well for Roman Catholics to patience if they don't do what they have

ST. ANNE'S CONVENT BURNED.

A shocking disaster occurred at Genevieve, near Montreal, Quebec, on Good Friday last, when the Convent of the Sisters of S. Anne was destroyed by fire. One Sister, Sr. Marie Adjutur, and fourteen old propie and children loss their lives in the fitnes. The Sisters heroically strugged to save the lives of their helpiese charges, but the smoke and fitness impeded their noble efforts. The village is without firshfuling apparatus of any kind. The fire was originated by one of the saged inmates striking a match about 11 p m. and then thoughtlessly throwing is into some inflammable material. Some little time afterwards one of the Sisters sleeping on the second floor awoke and found her room full of smoke. She went out into the corridor, thinking something had gone wrong with the furnace, and was startled to find herself face to face with a dense volums of smoke She immediately gave an alarm but in such a building, which was four stories high, a general warning was not the work of a moment. However, other Sisters were soon aroused, and heroic efforts were made to reach the childen's dormitories. The later were feeping on three fibers, and no mutter which way for sisters on the lower floors attempted to go they were confronted by stiffing cloude of smoke. One of them ran aboutry, and even when realized their terrible position, and even when A shocking disaster occurred at Genevieve

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they did were unable to descend because of smoke and even flames that were now pouring from all quariers, and especially from the corridors and stairways. Several ran to the windows and jumped to safety; others seemingly could not even reach the windows. All the children who perished were on the fourth floor, and there the Sister who lost her life was trying to lead them to safety. At the same time another tragedy was being enacted on the ground floor in the wing occupied by five old women. It was there, to all appearances, that the fire started, and there four infirm occupants lest their lives.

When once the fire get under way it took but a few minutes for the building to become a veritable furpace, for the opening doors and windows created a draught that quickly fanned the firm's and drove them up the stairways and along the corridors. The building was only parly insured.

DIED.

TRAHER - At London, Ont. on April 8th, Mrs. Ell-n Traher wife of Mr. Wilfrid Traher. May she rest in peace! MOYLE.—At Bristol, Pontiac Co. on 15:hinst. James Moyle aged ninety-six years, a sative of the neighborhood of Billina Co. I cland. May his soul rest in peace!

DONNELLY.—At Victor, Colorado, on March 19 Mrs. H. P. Donnelly, daughter of Mr. Wm. Finlan, aged forty years. May she ress in

CAMPBELL - In Montreal March 29, Mrs. Elizab th Campbell wife of the late William Campbell, native of County Fermanagh, Iceland, R. I. P.

Kingsley -In Lindsay on Tuesday, April 8th, 1995, at 12,15 p. m., Adrian Joseph infant on of E. J. Kingsley, aged 11 months, 4 days. Rowan - At Chicago, Mary, wife of Dr. P. J. Rowan of that city, and sister of Rev. Father Murray, C. S. B., of Teronto. May she rest in

CRUN'CAN — On April 14 at her late resi dence. Lot 16. Con. 15. London Township, Mes Cunican, relict of the late Michael Crunican, May her soul rest in peace!

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The Catholic LONDON, SATURDAY,

THE B. N. A. AC FORCE. For some weeks the C ian has been orating clauses as a menace liberty. It has belabe archy, and now it exhor

in its strong but temp sistent attitude towards To assume, however, th of Parliament who supp acting under " spiritua an exhibition of either or prejudice. To ass the gentlemen who sup Laurier's policy are hierarchy is scarcely Canadian lawmake-s. week to week on the being able to see eye and incidentally to wes tention old charges ag may be but the Chris

consistency. But it i the day for the editor on his impartiality in His pronouncements And with these in min wonder at the assurance ual-who has vilified u the issue, venturing guiltless of any attem

method of displaying

At the beginning of editors railed at the system. It tended, so disunion; and they a should not be satisfied championed by the se replied that it concer what system was a friends. We merely the British North still in force. To Alberta and Saskate victims of coercion we each Province the Le clusively make laws i cation " provided tha such Provincial law dicially affect any 1 with respect to denor which any class of pe in the Province at th schools were establi Dominion Parliament

cording to Mr. Haul well and given offen readers will remem debate on the Te 1875 Hon. Edward I was essential to a large immigration West that we shoul beforehand what the be in the country in them to settle and d to introduce Separat measure then before was done. The fact Separate schools wh tories at the time when they enter Con

in deference to the upheld and perpetus then, anent Provinces and permitting "the mo actionary section of cramp Alberta and its own narrow an are appeals to ignor Judging, however

have appeared in t Ontario ranters ha agitation. Fair-mi cognize that Sir Wi by the Constitut schools exist, and in the new Province ate against the la British North Ame

WHERE THE L

We have receive forming us that take no interest i ligious weeklies against the school glad to know it. think at any stage impartial non-Cath unseemly exhibiti graced Ontario an to mate with the country which prid spirit of tolerati these Protestar to dissociate r umnies that } the press : and, v of us in business too, we are not us of fair play. We and concord with