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people." This motion, coming in the form of an amendment to the address in reply to the speech from the throne, was equivalent to a motion of want of confidence in the Government, and though the Government was sustained by a vote of 286 to 236, it is almost universally conceded that the unexpected great reduction in the Government's majority is a prelude to its defeat at an early date.

During the debate Lord Hugh Cecil took occasion to state that the Home Rule movement is dead, and Mr. Balfour, referring to this remark, stated that at least Home Rule is being buried decently.

Such insulting remarks from the late Earl of Salisbury's son and the Premier, his son-in-law, indicate that the Tory party are unchangeably persistent in their policy of opposition to the Nationalist demand for Home Rule, and fully justify the position of determined hostility to the present Government, to overthrow which they will leave no stone unturned. The members of the Government party show by such remarks that they are unworthy of the confidence of the Irish people, and they must expect in return uncompromising hostility from Ireland, which will not be satisfied with any terms which fall short of Irish autonomy.

Mr. Balfour said, after the vote was taken which so disappointed him by its closeness, that "if the great (Conservative) party in favor of union remains undivided, he will have no fear of the result of the battle. But, he added, "it is vital that all smaller controversies should be sunk in this great National and Imperial issue."

The fact that Mr. Moore, who is an Irish Unionist, who spoke as representing the views of the Irish Unionist party, was as bitter as the Nationalists themselves in denouncing the present policy of the Government, shows that the Government has more to fear than it is willing to admit.

Mr. Redmond gained in the debate a considerable point which may count for much, as the Government is so near probable defeat. Though it was part of the announced Government policy to redistribute the Parliamentary representation whereby it is understood that the intention is to reduce the representation from Ireland, it has now been announced that no steps will be taken towards this till the next session of the Parliament, before which time there may be a new Government. The present representation of Ireland comes from the act of union, whereby Ireland was guaranteed a perpetual representation of one hundred and three members. It is true that the population has decreased during the century, but that decrease came precisely from the misgovernment of the country which makes it impossible for the stalwart young men to live at home, and they had to seek a livelihood elsewhere.

The government, therefore, owes it to Ireland that the representation should not be lowered unless the union itself be repealed, which is just the thing that Ireland still wants and needs to make her prosperous and contented. At the least, a repeal should be granted to the extent of territorial autonomy or Home Rule.

Notwithstanding these bitter passages of arms in Parliament, it is confidently believed that owing to the personal popularity of the King and Queen, they will meet with an enthusiastic reception when they visit the Green Isle this summer, as they have expressed their intention to do.

The Hon. R. W. Scott, leader of the Government in the Senate, full of years and full of honors, celebrated his eightieth birthday last Friday, Feb. 24th. On that date the Liberal Senators, accompanied by Sir Wilfred Laurier, Sir Frederick Borden, Hon. Wm. Paterson, Hon. H. R. Emmerson and a number of ladies, assembled in the Speaker's drawing-room, when Hon. R. Dandurand in felicitous terms made the presentation of a loving cup to Senator Scott. The speaker said that for over fifty years of public life Mr. Scott had filled positions of trust at the hands of the people and had fulfilled them all to the highest satisfaction of the public. In reply, Hon. R. W. Scott said it was very gratifying to experience marks of appreciation at the hands of his colleagues. Perhaps by living the simple life, which had become popular, he might attain to the age of Senator Wark. Perhaps he enjoyed some advantages in his ancestry. His maternal grandfather was born before the battle of Culloden, and his father had lived in three centuries.

The publisher of the CATHOLIC RECORD extends heartiest congratulations to the Hon. Senator coupled with the sincere hope that he may attain the years of Senator Wark. No man in public life in Canada enjoys more esteem than the venerable, courteous and kindly leader of the Senate.

The main question must be of selecting from hour to hour the task which is most essential to be done, and then peacefully letting all the rest go.

WHAT ARE CATHOLICS FREE TO BELIEVE OR NOT?

IGNORANCE AMONG NON-CATHOLICS AS TO THE TRUE MEANING OF WHAT WE CALL "DEVOTIONAL PRACTICES."

Rev. H.G. Hughes in the Ave Maria.

One of the most fruitful sources of misconception in regard to the Catholic religion is the general ignorance prevalent amongst those outside the Church as to the true meaning of what we call "devotional practices," and their place in the religious system of which they form a part. Our god-non-Catholic friends observe us devoutly "telling our beads," kneeling in prayer at this or that shrine, wearing scapulars and medals, reciting certain prayers in honor of the saints, taking holy water, receiving blessed ashes, candles or palms; and they are apt to conclude that all these things stand upon the same level as the reception of the sacraments or the observance of the moral law and the commandments of the Church. Not knowing the distinction between essentials and non-essentials, they class together all the practices which they observe to be in use amongst Catholics, and think that they are equally binding upon us. Finding some of these practices very distasteful to them, failing to see any significance or usefulness in others, they deem that they could never bring themselves to embrace them even for the sake of that peace and certainty of faith which they find instinctively feel is not to be found elsewhere than in the Catholic Church.

Certain observances, as we have seen, are made obligatory by the Church upon all Catholics; some because, as in the case of the sacraments, they are the regular and appointed channels by which the life of divine grace flows through the whole body; others because they are of peculiar and universal efficacy in insuring a practical Christian life. But beyond these there is the very large class of practices which go under the general name of "Catholic devotions." Not essentially necessary to the spiritual life of a Catholic, as are the sacraments, nor of such universal efficacy in the promotion of the essentials of a practical Catholic life as are the precepts of the Church, they are, nevertheless, of greater or lesser utility as helps to true devotion.

Men's souls have many needs in common, yet each particular soul or class of souls has its own special needs. Catholic devotions are intended to meet these needs, both common and individual. Thus it is that we find in the Church so great a variety of devotional practices, some of a more or less universal character, so extensive almost with the Church itself, as satisfying wants which are felt by all or by the greater part of the faithful; while others are of less extension as appealing to certain souls only.

The attitude of the Church herself toward these devotional practices is somewhat different from her attitude in matters of faith. Of both she is, of course, the supreme judge; but, in the nature of things, her judgments in doctrinal matters must more often be strict and peremptory than in the matter of devotions. While it is true that not only will false doctrine produce wrong practice, but wrong practice will also frequently result in damage to faith; yet the boundaries within which varieties in practice may move without damage to faith are wider than those limits beyond which opinion in matters of doctrine passes into error.

The Church, therefore, is very tolerant in regard to practices of devotion. The point, indeed, that they involve or imply a false conception of the teachings of religion she puts her ban upon them; but with a deep insight into human nature and its wants, she does not hesitate to permit many practices which are the outcome of a simple faith and affection, and are of real use to large numbers of children, though they may draw a smile or a jibe from superior and enlightened persons.

Guided in this matter as well as in her doctrinal teachings, by the Spirit of Truth promised to her in the beginning, she extends to such practices as pious meditation upon the truths of faith suggests to her children, now her strongest approbation or recommendation, now her protection or kindly toleration, according as she judges them to be of universal utility or useful for certain persons only, and according to their greater or lesser efficacy in the promotion of true holiness.

It should be clear, from what has been said in the present paper, that no one who submits to the Catholic Church will be called upon to take up any special form of devotion as a compulsory duty. The sacraments, Holy Mass, the commandments of the Church, will certainly be imposed upon him as conditions of membership. In all other things he will be free. Since presumably, by the time he comes to be received into the Church he will to some extent understand and appreciate her spirit, far from feeling any difficulty in availing himself of the rich treasure of approved devotional practices which she offers to him, and which he is free to take or leave, he will thank God that he has found the religion which was made to meet every need of every soul; and he will have no hesitation in drawing from that treasury those things which he finds most helpful to the new spiritual life he will have received.

Having made his act of faith, having taken the great ventures, he will find that the shadows have fled away and that the bright light of the truth of God illumines his soul. In the great brotherhood of the Catholic Church he will learn to exercise toward the devotional practices of others that respect which Christian charity, as well as the approval of the Church, demands from him, and which he, in turn, will receive from his brethren in the faith. He will see things in their due proportion, and they can be seen only from within; and he will find that his old fears and difficulties about such non-essential matters as it has been my humble endeavor to discuss in these papers were the creations of misunderstanding and prejudice alone.

WHY THE CHURCH ANNULS MARRIAGE.

A LEARNED JESUIT'S ELUCIDATION OF A MUCH MISUNDERSTOOD SUBJECT.

Rev. Thomas J. Campbell, S.J., of New York, lectured on divorce the other night before a large audience in Loyola College Hall, Baltimore. Among other things Father Campbell said:

"The assertion made at a mass meeting of Episcopalians of New York by Dr. Silas B. McEee, editor of The Churchman, that the Catholic Church could afford no help against divorce because it had introduced a thing more dreadful—the annulment of marriage by the Pope—comes with very poor judgment or poor memory from one whose whole church was built on a marriage annulment. The Pope had refused the annulment of the marriage of Henry VIII., with Katherine. It transcended his power. Whereupon Henry annulled it himself and instituted the Church of England."

"If there ever was an occasion when the Pope ought to have yielded it was then. The northern nations of Europe revolted against the Church; discontent was seething in the rest, when the king, who had just been named Defender of the Catholic Faith, announced his intention to drag England into the schism unless his request was granted. Though the Pope was advised that he could do so by bishops, universities and theologians, and urged to it by every motive of public policy, he refused and England was forever lost to the Church. Instead of disclaiming against annulment of marriage, Anglicans should be partial to them."

"To say that Catholic annulments are more dreadful than divorces is to claim that they have done more harm in the United States, for instance, than the 60,000 divorces of last year or the 700,000 in thirty-four years not to speak of the rest of the world. But as nobody has heard of anything like a corresponding 60,000 or 700,000 annulments, the statement cannot be taken seriously."

FUTURE CANONIZATIONS.

At the recent meeting of the Congregation of Rites, under the presidency of the Holy Father, that body discussed the cause of beatification of the Venerable Mother Magdalene Sophia Barat, foundress of the Congregation of the Ladies of the Sacred Heart. Many important causes are to be treated by the Congregation during the present year. The two "Beat" nearest canonization at present are the Blessed Pompilio Pierrotti and the Blessed Oriol, whose processes may be finished within the next twelve months. In June the Congregation will pronounce on the martyrdom of the Venerable Bishop Hermonio, Bishop Barrio-Ochoa, Father Almat, Joseph Khany, who were put to death for the faith at Tonkin, between 1877 and 1892; and the same session will be occupied with the question of martyrdom of the Venerable Carmelite of Compiègne. In August the cause of the Venerable Julia Billart, foundress of the Sisters of Notre Dame, will be discussed, and later in the same month there will be a preparatory congregation on the miracles attributed to the Venerable Joseph Cottogno, whose memory is still fresh in Turin, where he spent his priestly life.

KING EDWARD AND THE CATHOLIC CHURCH.

Says the New Zealand Tablet: "In matters of religion the King has shown, and continues to show, a spirit of broad and enlightened tolerance. His friendly relations with leading Catholic prelates began while he was yet Prince of Wales and his attitude of cordial goodwill towards the Church has been maintained ever since; while his feeling of respect for all religious bodies that are trying to do good according to their light was happily illustrated the other day by his granting the favor of a personal audience to the official head of the Salvation Army. Catholics will not soon forget the delicate tact and consideration shown on the occasion of the Coronation, when his Majesty hurried over that portion of the oath containing words that are insulting and offensive to Catholics, and read the passage in a tone that was absolutely inaudible even to those standing immediately near him. His Majesty is neither ashamed nor afraid to show his respect for the faith of the great historic Church of Christendom. He has frequently attended at Nuptial Masses and Requiem Masses, and late evening changes just at hand bring the news that on a recent occasion he was present at ordinary High Mass at Marienberg in Austria, when he followed the service throughout with a Catholic prayer-book. It is significant of the changed state of public feeling that this statement has been printed in all the London papers without eliciting anything at all in the way of protest or comment."—The Guidon.

Convert Priests Make Other Converts.

In England the non-Catholic mission work has been undertaken in good earnest by a band of convert ministers. Prominent among these converts are Fathers Filmer, Chase, Evans, Sharpe and Grimes. Some of these Fathers have had some years of experience in the priesthood. They have associated themselves together under the title of Our Lady of Compassion, and Archbishop Bourne has assigned to them a portion of the Westminster Parish, and from his home they go to various parts of London and elsewhere and give missions to non-Catholics. It is a part of their policy to avoid all controversy and to content themselves with simply explaining Catholic doctrine to those crowds who come to listen to them. They are securing some very remarkable results. They have a large class of converts under instruction all the time.

THE NON-CONFORMIST CONSCIENCE.

The world has often heard a good deal about an abstraction called "the non-Conformist Conscience." Now, the basic principle of non-Conformity (properly) is the rejection of all religious tests in the public service, as well as in the teaching order. How far the practice tallies with the precept has been shown by a little incident that is now engaging the attention of the press in England. There is in a place called Bishop's Stortford, in Hertfordshire, England, a non-Conformist grammar school, which receives a subsidy from the county funds, amounting to nearly \$2,000. While the non-Conformist leaders are advising resistance to the payment of school taxes where their "conscience" is not taken into account, the directorate of this particular school are giving another kind of example at the grammar school, or college, as it is now styled. Among the masters there engaged in giving instructions to young persons belonging to the best Dissenting circles in Bishop's Stortford was Mr. H. Kitchener. This gentleman, as his testimonials show, taught with singular success, especially in the esteem of all who knew him. At the time of his appointment he was a member of the Established Church. After a time, however, Mr. Kitchener became satisfied that the Catholic religion was the true one, and accordingly became a Catholic. As a married man, he lived out of the college, and knowing that even the most eminent non-Conformists shun anything in the nature of religious tests, especially in schools supported out of the rates, Mr. Kitchener felt it was unnecessary to make mention of a matter so personal to himself as his change of religion. He was somewhat surprised, therefore, to receive a letter shortly afterwards from the head master asking point blank whether he were a straight answer, and Mr. Kitchener at once admitted that he had become a member of the Catholic Church. Thereupon Mr. Kitchener received his walking papers. Now, when it is remembered that Catholic money as well as Nonconformist goes to maintain this "college," it will readily be seen what adaptability and elasticity there is in the article called a "conscience" by gentlemen of the Nonconformist persuasion.—Philadelphia Catholic Standard and Times.

VIRTUE OF TEMPERANCE.

The fourth and last of the cardinal virtues is that of Temperance. Yet last only in the order of consideration. For of the four it is the most far-reaching in the lesser, but collateral virtues which it embraces. Not only is the practice of the virtue diminishing, but even the word itself has almost disappeared from the common acceptance today it indicates a complete abstinence from the use of alcoholic beverages. Some, perhaps, think this the cardinal virtue of temperance which it is not.

Temperance, then, may be defined as the virtue which regulates our sensual appetites by making them conform to reason and preventing them from enticing us to vice. Hence we may call it the virtue of Christian moderation in all things.

That there exists a general and an urgent need for the exercise of the virtue today it is only necessary to observe the excesses of society. Few places are sacred from their assault. Everywhere they are brazenly obtruding themselves. Sometimes with great and sometimes with lesser violence. Our daily chronic of criminal statistics and no less on the desires of their hearts? All these we recognize as excesses of modern society. How necessary, therefore, the need of temperance, that all might be properly moderated.

Hence, moderation in all things should be the watchword. All should aim to cultivate the cardinal virtue of temperance, which protects us from sin; preserves from forbidden pleasures and keeps us in the way of God. Its reward is peace of mind, purity of heart and eternal happiness.—Church Progress.

THE VARIATIONS OF PROTESTANTISM.

To-day as in the time of Bossuet the variations of Protestantism are a standing denial of its pretensions as a teacher of true Christian doctrine. Of course when private interpretation of the Scriptures is a foundation principle of any Christian communion serious doctrinal differences are bound to prevail amongst its members. The Dean of Canterbury has been striving to lay down for the Church of England a standard by which some sort of uniformity may be attained. On Monday last by Dr. Wace's invitation a meeting was held at the Church House to arrange that a deputation should wait on the Archbishop of Canterbury and convey to him the opinion that nothing should be accepted by the Church of England as "truly Catholic" which cannot claim the general assent and observance of the Christian Church before the end of the sixth century. Would that the Church of England accepted all the doctrines of the Church up to the end of the sixth century. Then its Catholicity, whether spelled with a small or a large, would be the true article for it would be identical with that of the Roman Church. But all these discussions about uniformity of doctrine in the Anglican Church are very unreal. We take up a little volume containing in Latin the Meditations of St. Augustine, after the Apostles the greatest Churchman up to the end of the sixth century or since. The former owner of the book was an

Anglican, and where St. Augustine at the end of the chapter XXXV, says: "Grant my request and earnest wish through the intercession, prayer and petition of the glorious Virgin Mother, my Lady, and all Thy saints," lines are scored with a lead pencil over the words of one who has been called the monarch of the Fathers. Uniformity of doctrine in the Church of England is nothing more than a pious dream.—Catholic Times and Opinion, (Eng.)

NON-CATHOLIC MISSIONS.

In Mississippi we have worked during the past year in hamlets and towns from the Tennessee line to the Gulf, and in all these places we worked among a people who, though more acquainted with the teachings of Catholic Faith and the practices of Catholic life, yet are within reach of the agencies of modern civilization. As a matter of course we utilized the daily paper or the weekly patented insides to give publicity to our lectures. In October last, however, we had the opportunity of preaching to a class of country folk, and, naturally, we wondered if the Catholic Church would be of sufficient interest to them to urge them to come day after day from four to seven miles to listen to our message. We were not disappointed.

It required not a little hustling for some days to make our coming known. We resorted to placards in prominent places, the distribution of handbills, the meeting of small gatherings in country stores. A Catholic gentleman, truly zealous for the work, helped us discharge the duties of advance agent. During our advertising trip we called on families, told them personally of our work and extended to them a hearty invitation to come and hear a Catholic priest; that Catholic doctrine would be explained without unkind remarks on any other Christian creed. An entire day was spent after this manner, and no sermon afterwards preached helped more than this personal contact, where a word could be spoken to suit their warped intelligence or to be pitted into their preconceived views concerning Christ's manner of life among men.

We had no grand church with its towering spires and its silvered dome to preach a silent sermon on the majesty of God; we had no select and trained choir to lend its attractions and contribute its usefulness to our humble services; but, instead, Mrs. Hamer, a niece of the South's Confederate chieftain, Jefferson Davis, threw open the doors of her historic and ever hospitable home, built after the old colonial style of architecture. Its beautiful veranda was nicely seated and afforded accommodations to the aged, the infirm and the "predestined." On the lawn benches were improvised that seated a goodly crowd. In front of all, in the open air, stood the stately pulpit that made up in stability for anything lacking in artistic taste and exquisiteness of design.

To accommodate ourselves to existing conditions, the meetings were held at 4 p. m. and so, if without a church, we had a select spot in God's creation for our temple, where a Southern sun supplied all the needs that fireman or electrician can ever furnish. Thus it was that we stood before a big-hearted, honest people, that represent a considerable element of the white population of our State. Commencing on a Sunday afternoon we had an audience that met our most sanguine expectations, and was proportionately good as long as we were able to continue, for, after six days' work, a heavy downpour of rain made it impossible, under the circumstances, longer to work. We could not only wish that these six days were six indefinite periods of time, and that we had the zeal, the eloquence and the love of souls of a St. Paul to preach them Christ, and Him crucified; His manner of life among men and His way of propagating the truth.

And this suggests a question which readers of the Missionary would reasonably ask: "What kind of subjects are suited for this class of people, or what are they best prepared to assimilate?"

In answer I would say, as it seems to me, apart from the wide field of doctrinal subjects on which they need to be taught to think aright, every subject—moral as well as doctrinal—is new to them, viewed from a Catholic standpoint. They will listen with interest and much profit to a Catholic explanation of any of the great moral truths of the Gospel, and it is the writer's belief, based on a knowledge, as far as he could acquire it, of their dispositions and of their needs, that in working among such a class of people, far removed as they are from contact with Catholic life, more good can be achieved in setting forth the action of the Church toward the sinner and the sinner's malice in thus estranging himself from God, than by exclusively adhering to doctrinal subjects. In other



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JAMES MASON, Managing Director

words, we must show them, and also tell them, that the religion of God is not merely a belief but likewise a manner of living.

Yes, but how many converts? None actually received. We found in the people good dispositions, which, we are satisfied, are now still better, and by June next we expect to work among them again for ten days or more. Even though God gives to every man light and grace sufficient to embrace the truth, yet He has never suspended the obligation laid on His infant Church—to preach always, all Truth, to everybody. And when our preaching will possess the indispensable quality of an efficacious prayer, viz., perseverance, God will be pleased, let us hope, to call His other sheep from the entanglements of error to the pastures of certitude and truth.—Rev. P. O'Reilly, Canton, Miss., in the Missionary.

Correction.

Andover Mass., U.S., Feb. 17, 1905.

Editor CATHOLIC RECORD:

Dear Sir—I notice your statement that the Princess Anne of Prussia, aunt of William II., has recently been received into the Catholic Church. I find from the Almanach de Gotha that her change of religion took place in 1901, and that she is not the Emperor's aunt, but his father's first cousin.

CHARLES C. STARRUCK.

Carnegie Draws Liquor Line.

A Pittsburgh promoter of a new hotel building, who recently sought the financial aid of Andrew Carnegie, reports that the retired ironmaster refused to have anything to do with any enterprise which would bring him into even remote connection with the liquor traffic.

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