### LENTEN CONFERENCES

CONTINUED FROM PAGE FIVE wealth. But he was intensely inter-ested in socialism as a living, moving concern with a well-organized press, and a propaganda that was a marvel of energy, he might say, of self sacri-

free.

The question he was going to ask, and would try to answer, was: Whether, everything considered, it was wiser and more ennobling for a Christian people to join in the socialist movement, or in a movement for the restablishment of the principles of Christian justice and charity in social and industrial life? Shall it be on to socialism, with all its bravery of statement, and bilindness to consequences, or back to the Christianity that had already proved itself to be the one great reforming power in the civilized world? The question he was going to ask, and would try to answer, was: Whether, everything considered, it was wiser and more ennobling for a Christian people to join in the socialist movement, or in a movement for the reestablishment of the principles of Christian justice and charity in social and industrial life? Shall it be on to socialism, with all its bravery of statement, and blindness to consequences, or back to the Christianity that had already proved itself to be the one great reforming power in the civilized world?

SHAMROCK WEEK IN OTTAWA

SHAMROCK WEEK IN OTTAWA

Wear a shamrock for the orphans! The Ladies' Auxiliary of St. Patrick's Asylum have decided to hold a Shamrock week (March 11th to March 17th inclusive) in aid of that worthy institution whose doors are ever open to the helpless little ones and to the aged.

In organizing this scheme, the President, Mrs. A. Livingstone Masson, has followed the society's principle of dividing the city into a districts, with a vice president in control of each district, who will subdivide her district according to location, etc., procuring her

according to location, etc., procuring her own assistants. The educational institu-tions of the city will be canvassed by a special committee, also the theatres whose managers have kindly promised

revery assistance.

The Shamrocks have been ordered through the Courtess of Aberdeen and are being made at St. Vincent de Paul's Orphausge, Dublin, Ireland.

The ladies feel that by thus purchasing the shamrocks they are performing a dual charity. Buying shamrocks made by Irish orphans, selling them for Canadian orphans at not less than 10 cents a spray, the sale to be on the house to house principle.

house principle.

The following is one of the very cordial letters which the secretary has received from the Countess of Aberdeen, who hopes that the little shramrock of Ireland may bring luck to this Canallin contacts.

Vice-Regal Lodge, Dublin, Dec. 2,1911. To the Sec. Ladies' Auxillary, St. Patrick's Asylum, Ottawa:

I sent on your letter to the St. Vincent de Paul's Girls' Orphanage where the Sisters teach the girls to make artificial flowers and carry on quite a flourishing little industry.

I am so glad you are taking up this idea and trust that the little shamrook may being you accordingly all the the

ides and trust that the little snamrost may bring you considerable aid to the St. Patrick's Home, which I well remember. With kindest regards, believe me,

Yours since ely,

ISHBEL ABERDEEN.

The members of the Auxillary wish to thank Mrs. A. E. Mara, to whom the society is indebted for the scheme, also those who have kindly volunteered to help during Shamrock Week and will be delighted to welcome other volunteers. The ladies also hope that all will find time to attend the Irish Tea at St. Patrick's Home, March 17th, four to six.

(MRS. R. A.) ANNA DEVINE, Sec. 181 Waller St., Ottawa.

#### A NOBLE CALLING

The Catholic School Journal, in a re-The Catholic School Journal, in a recent issue, has a very timely article on "Vocations and Schools" in which the writer refers to the great need in the United States of vocations to the teaching brotherhoods. The same is equally true in this country, especially in Ontario and the North Western Provinces, where indeed "the bayest is great but where indeed "the harvest is great but the laborers are few." The article in

question says:

"'The need, the imperative necessity, of Catholic High schools,' writes Bishop Schrembs, is no longer questioned by earnest thinking men who have the spiritual welfare of the rising generation at heart. And in the report of the earnest thinking men who have the spiritual welfare of the rising generation at heart. And in the report of the committee on High schools of the Catholic Educational Association, the chairman, Rev. James Burns, C. S. C., says: "The only reason, or at least the chief reason why we have not a larger number of Brothers' High schools is that we have not a larger number of teaching Brothers. The greatest boon that could come to the Catholic High school movement at the present time is an increase of vocations to the teaching brotherhoods. There is no one of our half-dozen teaching brotherhoods which does not receive every year calls to open schools and there is no one of them which would gladly accept the appeals if there were subjects enough. The future must witness a larger growth of vocations to the teaching brotherhoods than there has been in the past if the interests of Catholic education are not to suffer. Pastors can contribute in no

than there has been in the past it interests of Catholic education are not to suffer. Pastors can contribute in no more efficacious way to the promotion of the Catholic High school movement than by fostering vocations to the teaching brotherhoods."

"Sentiments similar to these have been expressed by our leading Catholic educators. Let us quote that apostle of religious education, Bishop McQuade. The most pressing want of the Church in America at the present time is that of Brothers to assist in teaching our boys.' The need is indisputable, but is it not an accepted truth that God never creates a need without supplying the means to fill that need? He, therefore must have called many who do not hearkmust have called many who do not hearken to His voice. 'To-day if ye shall hear His voice harden not your hearts."

"One reason, no doubt, why there is not a greater number of vocations to the teaching Brotherhoods is that their work

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and life is comparatively little known to

and life is comparatively little known to our young men. So few, except in our larger cities, have ever come in contact with Brothers that it is not to be wondered at if our youth, as a rule, are not desirous of devoting themselves to a life of which they know little or nothing."

"The school Brother's life is a busy, a fruitful and happy one. After years spent in a normal school of his order, fitting himself for his future work, he goes on the mission. In a school in one of our cities he forms one of a religious family of perhaps six or eight who are engaged heart and soul in the apostolate of educating Catholic boys and young men. This is the Brother's lifework, his vocation. The consciousness that he is doing a work so pleasing to God and so necessary to the Church fills him with a sense of peace and happiness which the world does not understand. The young religious is associated with others of like ideals and training. The happiness or success of one is shared by all; the sorrow or burden of one is borne by all."

"There are, doubtless, many young men desirous of leading a more perfect life who have a dread of the responsibilities of the priesthood, but to whom the work of religious education appeals strongly. A recent writer has said:

work of religious education appeals strongly. A recent writer has said: 'The teaching brother who is imbued with the spirit of his noble calling has an envisible vocation. He shares the merit of the priesthood without assuming

merit of the priestbood without assuming its responsibilities."

"We have already seen that there are at least half a dozen Brotherhoods in the United States devoted to teaching. The Superiors have frequent calls for teachers, but many of these they are obliged to refuse owing to lack of Brothers. Most of these communities receive boys of fourteen and over. The recruits are given a religious and inreceive boys of fourteen and over. The recruits are given a religious and intellectual training adapted to their years. Young men, of course, are received too. The expenses of training a high school teacher are not inconsiderable, but no one is refused merely because he cannot defray the expenses. The Superiors consider each application on its own merits."

'It would be well if our youth, and especially those who have never been

at would be well if our youth, and especially those who have never been privileged to attend Brothers' schools, could become acquainted with the precious work done by our teaching Brotherhoods."

Brotherhoods."

The Brothers of the Christian schools The Brothers of the Christian schools, familiarly known as the Christian Brothers, have been established in Ontario for many years. A few years ago, to meet the particular requirements of this Province, they opened at Toronto a Junior Novitiate where boys and young men who desire to join the Order are received and trained. Useful and interesting literature regarding the interesting literature regarding the work of the Brothers, as well as, conditions for admission, etc., may be obtained by application to the Brother Director, St. Joseph's Junior Novitiate, 28 Duke St., Toronto.

When things first got to goin' wrong with me, I say: "O Lord, whatever comes, keep me from gittin' sour!" Since then I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile.—Alice Hegan Rice.

## SANOL

The new discovery will positively remove Gall Stones, Kidney Stones, Gravel in the Bladder and will effect a complete cure. It yill dissolve and remove stones without pain, and there is no necessity for an operation in the future, as Sanol will cure in every case no matter how long standing the disease may be.

case no matter now long stanting includes may be.

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A DREADFUL ACCIDENT SUDDEN DEATH OF REV. EDWARD CURRAN, P. P., POUCH COVE,

We regret very much to announce the sudden death of Rev. Edw. Curran, of Pouch Cove, Nfid., by a 'errible accident which happened through an explosion of acetylene gas. Upon visitexplosion of acetylene gas. Upon visiting the generating house, some distance from his residence, to see that all was ready for the lighting of the church, he found upon opening the door a very strong smell of gas. A little girl accompanied him, holding a lighted lamp. Taking it from the child he went to investigate the matter. When a tarrier lamp. Taking it from the child he went to investigate the matter when a terrific explosion took place. Shortly afterwards when the neighborhood was aroused the good priest was found lying on his back with a large hole in his head. He died in a few minutes. The little girl escaped with slight injury. This occurrence will be read with deep est regret far away from Newfoundland as the dead priest was recognized as one of the most clever writers on the continent. His prolific pen gave many of our Catholic magazines articles of continent. His profile pen gave many of our Catholic magazines articles of great value. Besides this he was in every regard a model priest, enjoying the love and confidence of his Archbishop and brother clergymen of New-

#### TO EVANGELIZE THE AMERICAN CITY

Very Rev. A. P. Doyle Rector of the Apostolic Mission House lectured in Washington, D. C. on the "Saving of the City." "He maintained that if the American city is to be saved, it must be through the evangelic work of the Catholic Church. He said: "The city is the nerve-centre of national activity. Out of it go the railroads as nerve-chords to all parts of the country. It is important to preserve the health of the city life. It can only be done by pouring into the avenues of city activities a great flood of religious sentiment.

The Catholic Church is pre-eminently an urban institution. One of the things that we may deplore is the fact that the Catholic Church is concentrated too much in the city and fullest provision is not made for the country places. From some recent statistics it appears that there is one Protestant church for every five hundred of the population, but when we come to look accurately at the distribution of Protestant churches we find that in country places they are one to every two hundred, but in large cities like New York and Chicago, they are one to every four thousand. Moreover, it is interestingthat the Protestant churches in the city are are leaving the are one to every four thousand. More-over, it is interestingthat the Protestant churches in the city are are leaving the

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slums and poorer quarters and are going into wealthy residental district. As church organizations they have little influence among the masses of the people. The field, therefore, is left largely to the Catholic Church in the cities of this country. If the city, therefore, is to be saved, it must be due by the Catholic Church.

The degrading influences in city life come fron the saloon. The roads from the saloon lead to the jail, to the poor house and the oriminal courts. The debauching influence of the saloon power contaminates the city political life. Moreover, in the city is enthroned the spirit of commercialism. It is there where the temples of mammon overtop the steeples of the churches; it is there where we see in terrible contrasts, extravagance and wretchedness, plenty and famine, the blatant show of vulgar wealth and the pinched face of want. In the dank marshes of city life fourish the foul growth of socialism. To offset these demorolizing and degrading lactors the great agency is the Catholic Church. An editorial writer on the New York Sun said that, "Were it not for the Catholic Church in New York city, life would not be worth living. It does infinitely more than any other one agency to preserve law and order, and to bring contentment to the lives of the people, "and what he says of New York may be said of every large city in the country.

The Catholic Church that does this

The Catholic Church that does this The Catholic Church that does this work is not the Church asleep, but in vigorous action. The Church that has but routine services and no vigorous missionary life, of which it may be said as was aid of a certain church, we wonder whether it opens on Sunday—such a church does not contribute nough to the public weal to warrant it accepting the exemption from taxation that the municipality extends to it.

This however, is a very rare instance. This however, is a very rare instance. The average Catholic Church releases abundant streams of sacramental life. It maintains an active crusade from the It maintains an active crusace from the pulpit; it goes out into the high-ways and boways and calls in the throng of the unchurched; it gets into public life and influences the sentiment for justice and influences the sentiment for justice. and order in short, it supplies a goodly measure of health giving food for the

public conscience.

It is through the agency of a vigorous church life that the moral health of the city must be preserved.

More and Better Bread will be the result of your baking, if you use White Swan Yeast Cakes. Your grocer keeps them in 5c packages of six cakes. Send to day for free sample. White Swan Spices & Cereals, Limited, Toronto, Ont.

#### METHODISM IN ROME

It costs the Methodists \$100,000 annually to run the "plant" in Rome with which they hope to destroy the Catholic Church. Yet if we are to believe the Rev. Dr. Wendte, a Protestant minister, the apparent results are in no wise commensurate with the money expended. He writes:

"Yet at the English service we recently attended, only thirty-five persons were present. This may have been due in part, to the absence of the senior pastor in America. Its Italian services are, of course, better attended, particularly in Rome, where an eloquent minister attracts excellent audiences. Yet these are, in good part, made up of the jemployees of its publishing house and its college. An average attendance of fifty persons may be safely allowed for the Methodist parishes of Italy.

If the Methodists were as enlightened

If the Methodists were as enlightened as they are energetic they would devote that \$100,000 every year to the work of the Catholic Church in Rome and Italy. When the Italian is a good Catholic he has a better type of Christianity than ans a petter type of Christianity than any Protestant denomination can offer him, and when he is not a good Catho-lic he has usually no use for any re-ligion.—Sacred Heart Review.

Favors Received A subscriber asks the prayers of the

special favor.

A reader returns thanks for temporal favour received from the Sacred Heart through intercession of the Blessed

Virgin and St. Gerard.

A subscriber wishes to return thanks for a great favor received through prayers to the martyred priests, Fathers Breboeuf and Lalemont.

DRUNKENNESS CAN BE CURED

Old Fallacy That Drunkenness Cannot Be Cured Exploded

Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and created a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system and restore the nerves.

Samaria Prescription stops the craving, steadies the nerves, builds up the general health and makes drink actually distasteful and nauseous. It is tasteless and odorless and can be given with or without the patient's knowledge, in tea, coffee or food. It is used regularly by physicians and hospitals. It has cured thousands in Canada, and restored happiness to hundreds of homes.

Read what Mrs. G——,of Hull, says of it and what it did for her:

"It is four months to-day since I started tous your a craving that is not to be denied, and

"It is four months to-day since I started to use your Remedy. I followed the directions, and had the best of results. One week after I started using your Remedy the patient stopped drinking, and has not drunk a glass of liquor since. I hope you will accept my heartfelt thanks. Hoping God will bless your Remedy wherever tried, I remain, MRS. G—, Hull, Que. (Name withheld by request.)

(Name withheld by request.)

Now, if there is any one in your town who needs this Remedy tell them of it. Practical philanthropy can take no better form. If you have a husband, father, brother or friend who drinks, help them help themselves. Write to-

help them help themselves. Write today.

A FREE TRIAL PACKAGE of Samaria with booklet giving full particulars
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Write to-day the Samaria Remedy Company, Dept. 11, 49 Colborne St.
Toronto, Canada.

# How Much Does it Cost By the Year?

The first price of a cream separator is no basis for figuring its cost. Suppose you paid \$2 for a pair of shoes which, with \$1.00 worth of repairs, lasted 12 months, making an average monthly cost of 25 cents. At another time, you paid \$3 at the start, only 50 cents for repairs, and the shoes lasted 24 months—an average cost of less than 15 cents per month. Which was the better buy? The same principle holds good in cream separator buying. You may pay a low price at the start—but such a separator will need frequent repairing—and won't last. The cost per year will be double that of a good separator. I H C Cream Harvesters Dairymaid and Bluebell

are famous for their durability.
They skim close and run easy for years. They are built for long, hard, steady service. Here are some of their advantages:

Milk and dust-proof gears which are easily accessible—a feature found on no other separators; a patented dirt-arrester which removes the finest particles of dirt before the milk is separated; frame entirely protected from wear by phosphor bronze bushings; large shafts, bushings, and bearings.

gs. Cream Harvesters are made in two styles—Dairy-I H C Cream Harvesters are made in two styles—Dairy-maid, chain drive, and Bluebell, gear drive—each in four sizes. Let the I H C local agent tell you all the facts, or, if you prefer, write nearest branch house for catalogues and any special information you desire. CANADIAN BRANCHES—International Harvester Company of America at Branden, Calgary, Edmonton, Hamilton, Lethbridge, London, Montreal, North Battleford, Ottawa, Regina, Saskatoon, St. John, Weyburn, Winnipeg, Yorkton.

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A subscriber wishes to return thanks for a temporal favor received, after prayers to the Blessed Virgin and St.

A reader wishes to return thanks for a great favor received from Our Lady of Victory, after prayers and a promise to publish. A subscriber wishes to return thanks

for the power to overcome temptation, after prayers to the Blessed Virgin and the Sacred Heart of Jesus. A reader wishes to return thanks to the Sacred Heart, the Blessed Virgin, St. Joseph, St. Anthony and the Souls in Purgatory for a great favor after

saying prayers. A Sydney subscriber wishes to return heartfelt gratitude for a favor received through the intercession of Sister Ther-esa of Siseux (the little flower of Jesus)

of whom prayers were asked for a friend. READER, Pugwash, N. S.—The book named we cannot find in any catalogue but there is one named "Maid Marian" and another "Fair Margaret." We cannot tell you what the religious belief of the author is.

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