BY A PROTESTANT THEOLOGIAN. CCXIL

I have come accidentally upon a very curious little book, which deserves some remark. It is entitled: "Life among the Germans." The author is a Western lady. It is published by D. Lothrop Company, and bears date

The editor, V. L. Conrad, describes the authoress as "an American Christian woman." We did not suppose she was a Jewess, but in this book her Christianity appears chiefly in an in-tense hatred of Rome, and in a mar-velous credulity as to the excellences of Luther (his greatness we all know), and as to the unspeakable benefits of Reformation to Germany. good lady has evidently never read Melancthon's opinion of Luther's re-Melancthon's opinion of lations to the runaway nuns, which, to be sure, he hoped would improve after he had settled one of them in his home. As to the Reformation, she is wholly unaware how profoundly her opinion differs from Luther's own. He declares that his preaching has ruined the morality of Germany, and it is a serious whether this has ever recovered itself.

President Hadley of Yale remarks

that the violent political passions roused by the Reformers were the death of liberty on the continent for a number of generations. I am afraid that in Germany liberty has not revived yet. Men can teach what they vived yet. Men can teach what they like, it is true, from Catholicity to atheism, and a man's property and right of residence are secure. Yet when a maidservant can be thrown into when a maidservant can be thrown into prison for criticizing a photograph of the Emperor, and a landlady for remarking that the Empress has grown stout, we do not commonly call that a land of liberty. The Luther and the Reformation and the Germany of this lady are a decidedly idealized affair. However, it must be owned that matters have not gone as far in Germany.

matters have not gone as far in Germany as Luther and Melancthon de many as Lutter and state and state and state and the common people should be reduced to slavery; but even the tyrannical lords and princes did not venture to go so far as that, although it is true that long afterwards the Catholic Landgrave long afterwards the Catholic Landgrave of Hesse and the bigoted Protestant King of England, who was practically a German, acted conjointly on the principle that a German prince had a right to sell his male subjects to be food for powder.

I may remark that I owe my knowlof the Landgrave Frederick's change of religion to Dr. Lasher of the change of religion to Dr. Lasner of the Cincinnati Journal and Messenger. I had never imagined that a single suc-cessor of Philip the Bigamist had re-verted to the old religion. This, for a wonder, is a point on which John T. Christian has neither blundered nor

However, our author's little book has However, our author's little book has nothing peculiar as to these matters. What is unique in it is the intensely comical way in which she illustrates "the hidden wickedness of Rome" by her extraordinary exposition of the history of Saxony. It goes far ahead of a Becket's burlesque History of Eng-

First, she tells us that Saxony is a Catholic kingdom in Protestant Germany, that is, as she explains, in the Protestant part of Germany. This sounds strange enough, inasmuch as only one-thirtieth of the people are Catholics. The absurdity of the statements seems to strike the author, here ments seems to strike the author herself, for she then remarks that Saxony is nominally Catholic but really Protestant.

How is it nominally Catholic? The tutheran clergy are established throughout the land, and paid by the State; the Lutheran prelates are duly invested in authority; there are 2,000 Lutheran prelates are duly 40 Coale. government schools, and only 40 Catholic; for the Protestant members of the court there is a special Lutheran Superintendent. There is not a Catholic diocese in the kingdom, only a vicar apostolic. Of the 48 members of the Upper House, four are ecclesiastics, at least three of them Lutherans. The one university. Leipsic, is thoroughly one university, Leipsic, is thoroughly Lutheran, and is represented in the

Upper House.

Moreover, Protestantism is acknowledged as the established religion by a peculiar provision. A Catholic may become Lutheran at will, but no Luther an may become Catholic until after an examination before a court, and a certificate granted that he is acting without constraint. Furthermore, the King must always, at his accession, swear to maintain the Lutheran Church in her

rights.

It is hard to see how more thorough It is hard to see how more thorough guarantees could be given for the Protestant character of a country than there are in Saxony. True, the reigning family is Catholic, but that no more makes Saxony a Catholic kingdom than the succession of the Catholic heir of Wurtemberg will divest Wurtemberg of its constitutionally established characteristics. its constitutionally established character of a Protestant kingdom, or than the fact that the reigning house of Baden is Protestant makes Baden a Protestant grandduchy. Nay, should the line of Hohenzollern-Sigmaringer become Kings of Prussia and German Emperors, Prussia will still be a Protestant kingdom, and Germany, unless it annexes Austria, will remain

a Protestant empire.

The author seems to glance unconsciously towards the position, that no country can be regarded as properly Protestant, so long as it is allowed to obey a Catholic chief magistrate. True principle has thus far been practically applied to our line of Presidents, but it is not recognized by law, nor, I am sure, would our author wish to have it so. In Germany no such principle has ever been known, in law or practice.

Her Saxon history, however, is much droller than her Saxon law. She tells us that before Augustus the Strong (whom she calls Augustus I., being in fact Augustus II.) many and many an Elector had tried to force Catholicism upon Saxony, but in vain. Now as every Elector, from Frederick the Wise to the father of Augustus II., had matter and to inform me as to the cor-

been a Lutheran, what possible motive could this inexplicable appropriate could this inexplicable succession of men have had for forcing on their people a religion which they had re-nounced for themselves? Saxony, says Dr. David Muller, from the Elector

Dr. David Muller, from the Elector Maurice on, was not only Protestant, but for a long while the head of Northern German Protestantism.

At last Augustus II., a fearfully sensual and utterly unprincipled man, seeing a prospect of obtaining the crown of Poland, pretended conversion to Catholicism, and realized his wish It would be an insult to the Catholic It would be an insult to the Catholic religion to treat him as a genuine con vert. He became King Augustus I. of Poland, remaining the Elector Augus-tus II. of Saxony. Of this vital change of relations the

Of this vital change of relations the author seems not to have the faintest consciousness. Indeed, she appeals for her history to her landlady, who is probably not a university professor. However, hearing talk of King Augustus I., she quietly converts Saxony itself into a kingdom one hundred. Augustus 1., she quietly converts sax ony itself into a kingdom one hundred and nine years before it ceased to be a simple Electorate. By the way, our anti-Popish friends seem to have a remarkable freedom in dealing with chronology. A century or two more or less, one way or the other, matters nothing to them. I was once told by a young lady in a girl's school that the Thirty Years' War was owing to the Thirty Years war was owing to the appropriation of Church property by the Protestants in the time of the Crusades. Our author is a teacher in a girls' school, and perhaps it is there she has learned her free and easy way

of dealing with dates and events.
When Augustus II. became a Catho lic, we learn from the author, or rather from her accomplished landlady, an arrangement was made that Saxony was come Protestant again as an heir should be born to the crown. How it could become Lutheran again, when it had been Lutheran before, was Lutheran then, and has been Lutheran ever since, the two learned ladies do not explain. If they mean anything at all (which is very doubtful) they can only mean that while Augustus II. was to remain a Catholic, his heir, who be-came Augustus III., should be brought up a Lutheran. At all events, this was what was done. However, on growing up, he found that he could follow his father as King of Poland and

become a Catholic likewise.
Perhaps she, or rather her lodging
house keeper, will say that Augustus
the Third's Lutheran education did not fill the contract, as he was born before his father's change of religion. The arrangement, if any had ever been made, has now lasted for two hundred and six years. During all this time, the author assures us, owing to "the hidden wickedness of Rome," no heir has ever been born in the reigning family. Every reigning pair have been child-The crown, in every case, has less. The crown, in every case, has descended to a nephew.

Let us see the facts. Augustus II.

was succeeded by his son Augustus III. he by his son Frederick Christian, he by his son Frederick Augustus I., he by his brother Antony, he by his nephew Frederick Augustus II., he by his brother John, and he by his son Albert. King Albert has been suc-Albert. King Albert has been succeeded by his brother George. King George has three sons and two daughters. His eldest son, the Crown Prince Frederick Augustus, has likewise three

sons and two daughters.

We see then, since 1697 brothers have twice succeeded brothers, and four times sons have succeeded fathers, and a fifth son is on the point of succeeding the suc ceeding his father, having himself three sons to succeed him. And yet this Western governess comes back and retails the meaningless gabble of a Dresden housekeeper, as if we had no encyclopedias or Almanachs de Gotha! CHARLES C. STARBUCK.

Andover, Mass.

#### IMITATION OF CHRIST.

A PRAYER AGAINST EVIL THOUGHTS. O Lord my God, depart not far from me. O my God, have regard to help

me; for divers evil thoughts and great fears, afflicting my soul, have risen up against me.
How shall I pass without hurt? How

shall I break through them?

I will go before thee and will humble the great ones of the earth. (Isaias, xiv. 2.) I will open the gates of the prison reveal to thee hidden secrets

and will reveal to thee hidden secrets.

Do, O Lord, as thou sayest, and let all these wicked thoughts flee from be fore Thy face.

This is my hope and my only comfort,

to fly to Thee in all tribulations, to confide in Thee, to call on Thee from my heart, and patiently to look for Thy consolation.

#### ANOTHER LIE NAILED.

SILLY STORY FROM MEXICO SHOWN TO BE AN INVENTION.

Editor Union and Times:

Dear Sir—A few weeks ago the fol-lowing news from Mexico went through

the daily press:

City of Mexico, March 2—Newspapers here publish the following remarkable story, which is said to be authenticated by the Church authority of Baros, in the state ties in the town of Bagos in the state

During a visit of pilgrims who arrived from Leon Guanajate at one of the churches a woman, under the influence of liquor, attempted to enter a shrine. She was stopped at the door by one of the pilgrims and she began to swear so horribly that a bolt came from the sky and she was converted into a rock statue. The reports add that the statue was then removed to the house of the parish priest and that the latter is exacting a fee of fifty cents from everybody who wants to see it. Many residents of Bagos claim to have seen the statue and recognized

the woman who was so severely pun-In order to find out what was true of this shocking occurence I immediately addressed a letter to a friend (Rev. Father P. Spina, S. J., of Saltillo Mex.,) asking him to inquire into the

rectness of the statement made in the clipping which I had sent him and from nich the above notice is copied.

A few pays ago I received the follow-

The city of "Bagos" does not exist, but Lagos; the same is of the province not of "Balisco" but of "Talasco." fnere is here at the college a father who was born at Lagos, and who declares hat nothing at all has happened of what he newspaper reports, and that this atest invention is to be added to the ist of current fables.

We deem it unnecessary, therefore

o trouble the parish priest of that ity, since both the testimony of ather Gonsalvez and the very absurdty of the story give sufficient proof of ts falsity.

FRED. J. HILLIG, S. J.

FIVE-MINUTES SERMON. Sunday Within the Octave of the

THE ASCENSION.

And the Lord Jesus after He had spoken hem, was taken up into heaven." (St. Mark

Lord while on earth, we see that all the mysteries refer to the Ascension as to the end and completion of His work. As every mystery of His life began with the Incarnation of our Lord, so they all and with His Ascension into heaven. After that the work of the Holy Ghost begins. And how glorious an ending His Ascension was! His humble birth, His humility when insults were heaped upon Him and when He was condemned upon Him and when he was cove when to death, His humility and love when He cried out on the cross, "Father, forgive them, for they know not what forgive them, for they know not what they do," all are finished by the majesty of His Ascension, than which nothing can be more noble, nothing more glor-ious. He ascended to occupy the throne and to possess the kingdom He had purchased by His passion and death,

and in order to show us that the king-dom He spoke of was not of this world, for the wealth and power of this earth is but perishable, while the riches our Lord spoke of are above the natural and our Lord's Ascension leads us to

think of Him and to follow Him in mind and heart. By His rising from the dead and ascending into heaven He gave us a model to follow no less by His suffering and death. By His Ascension our Lord would show us that although we are in this world we should not be of the world, that our minds and thoughts should be directed heaven-ward. By the Ascension of our Lord the gates of heaven, so long closed against us, were opened and a place was prepared for every one of us, for He said, "I go to prepare a place for you;" and there we shall find Him, ready to be our Advocate before the

throne of God, provided we be converted and repent of our sins. Is there anything that should give us greater joy or fill our hearts with more earnest the they then the four Lord's love than the thought of our Lord's Ascension? Should the thought not fill our hearts with gratitude? it not compel us to forget ourselves and our surroundings—should it not make us think of God and our eternal home? Our Lord says: "Where one's treasure is, there is his heart also."

But now, my dear brethren, have you

collowed this advice? Is it not case with too many of you that your thoughts centred on things of this life? Do you seek worldly happiness, often a Do you seek worldly happiness, often at the expense of eternal happiness? And yet those who have been the most successful and most ardent in the pur-suit of the riches and the joys of this world haue finally become the most severe in condemning them. Perhaps, too, you seek those pleasures and enjoy-ments which are yours in common with ments which are yours in common with the brutes, and not only momentary in their duration and bitter in their end, but filthy and disgusting. Our Lord's Ascension teaches us to seek the joys of heaven and such as lead to them and are worthy a rational man. All others are below our level, and to think of following them, of satisfying ourselves with them, is an insult to our research. with them, is an insult to our regenerated nature, to that nature that our blessed Lord deigned to take upon Him-self and to bear aloft with Him to Para-

A day like this is a favorable occasion to store one's soul with the virtue of hope. Our Lord brings into His Father's presence the five wounds and the recollection of all the agony that they mean, and He does so on our account. Those wounds shine resplendent in heaven, and they are the je with which our Saviour has purchased our salvation. Let us be full of courage then. Let us call out to our Lord Remember me, now that Thou art ome into Thy Kingdom. I am a lustcome into Thy Kingdom. I am a fast-ful man, but I am sorry; give me the grace of purity. I am a drunkard; ohl, cure me of my dreadful appetite for drink. I am a worlding; teach me the value of eternity. I am quarrelsome; give peace and good will to my stormy soul." Such a prayer as this on Ascension Day will move our Lord to give us the proper dispositions for a good Confession and Communion for our Easter duty.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others.—L. M. Child.

It was the heart of Jesus which spoke when He said: "My Father, I wish that where I am, My disciples be with Me."—Bossuet.

# LIQUOR AND TOBACCO HABITS

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#### THE CHRISTIAN HOME. ELOQUENT TRIBUTE FROM THE PEN OI

There is no kindlier word in our language than "home," nor a sweeter creation of our civilization than what it stands for. What memories it conjures up; what undefined longings it creates; what untold good it has done! Now the home, as we understand it, is essentially the product of our Christian Faith. The Greeks and Romans of old, though representing classic civilization and literature of a high order, had no definite idea of a home. They had no word to express it, they had no principles on which to base it. had no principles on which to base it.

For these principles we must go to our Christian Faith, which taught first the Christian Faith, which taught first the sanctity and stability of the marriage bond, making thereby husband and wife "one and forever." The permanency of the marriage bond gives to married life a stability which is rejected in their home. Add to this the second principle of payments second principle of parental responsi-bility for the children their union may be blessed with, and, corresponding with this responsibility on the part of the parent, arises the child's obligation to expresse and obey his parents. In looking back over the life of our tion to reverence and obey his parents These two principles are absolutely nec essary if the home is to be an endur-

ing reality.
But even these two principles, how ever basic they may be, are not sufficient to create and perpetuate the home as the happy and holy place we have come to regard it. Love is necessary as well as law, obedience, even with divine sanction, must, to be really helpful, spring from the heart as well as the head. Now this last prinwell as the head. ciple, the bond of the other, is also the product of our Christian religion, which is elevating woman to the associwhich is elevating woman to the associate and compeer of man, has given to to the wife and mother a place of paramount importance in the home's upbuilding. She is to be henceforward the very center of its being, the bond of unity, alembic through which are fused its constituent elements. Hence, it is no figure of speech to say that the home is builded around the mother's heart.

You are then the home-builders and the home-defenders. If you were to say that men should build the home, it say that men should build the home, it might be true if houses were homes. Let the men build the houses; but houses are not homes. The true home is not so much a thing of brick and mortar as of hearts conscrated in a common affection and a common duty. It is where love counts and duty urges, and we look to the mother as the most and we look to the mother as the most fitting symbol of both.

But why, you may ask, should the priest urge so vigorously the duty of defending and protecting the home? Is it that he, being himself homeless, finds in the pain of loss the inspiration, just as John Howard Payne, an exile from home, sang with infinite pathos the beauty of "Home Sweet Home"? To which I would answer, no such

entimental motive inspires him. He teaches the cult of home because stands an integral part of our civilization—nay, its very foundation, as it is also its last development. Our re-publics is but the federation of the smaller republics we call homes. public virtues are but the exploitation of our home virtues. As are our nomes, so will be our nation; and if the be destroyed and domestic virtue disregarded, our national life and our present civilization are inevitably doomed. Hence, to defend the home is not only Christian; it is also a

patriotic duty. To-day the home is attacked on every To-day the home is attacked on every side. The divorce court, laxity of morals, the restlessness of the people, the commercialism of the age—all conspire to destroy the home. Many have come to regard home life as vuntterably dreary. They want to go to the theatres, clubs, hotels, offices—anywhere buthome. City life is to-day the life of the homeless, and country life life of the homeless, and country life has come to be regarded as a failure. Young people, especially, are so attracted to the tinsel and gla world outside that they willingly ex-change for it the peace and protection of change for it the peace and protection of their homes. They go where there is noise and excitement and false light: and they leave behind the sun-kiesrd home, where there childhood years were spent in love and benediction. Soon they find out that the great world that lured them away is too much for them. They who went forth to conquer sometimes return to die, sometimes die without returning.

The social salvation of our young people is closely linked with their love of home and with their having homes to love—homes luxurious, if you will, but most certainly virtuous. Such homes we except you to built and rule by reput love and read-room to the love and the love and the love and lo homes we except you to built and rule by your love and goodness. See that all that you are, all that you hope to be, will blossom forth in your homes, make them for you and yours the hap-piest places in all the world.

### WHY THE DIFFERENCE ?

Protestant clergymen are often sore ly puzzle I over the fact that while Catholic churches are crowded three or four times every Sunday morning, winter and summer alike, their own places of worship are ordinarily but places of worship are ordinarily but sparsely attended at the single, con-veniently-timed Sunday morning serv-ice. They have long been trying to master "the art and science of making people come to church," but as a rule, with indifferent success. A minister with indifferent success. A minister in New Jersey, however, has tried a far most gratifying. A short time since, a few pews contained his congrenow it packs the whole auditor ium. Like Ixion's cloud-tower, it has grown to the sound of music. prayers and sermons, and a magnificent choir have done the work. Votaries of the art divine will go almost anywhere to hear good music. If it can be had at church, so much the better, and so much less are they out of pocket in gratifying their cultured predilection. Moreover, the Rev. gentleman above mentioned, has educated the musical taste of his people, and famous oratorios are now relished — nay, craved—by

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those who were erstwhile well content

with popular hymn-tunes.

But it is still asked, what crowds the But it is still asked, what their Catholic churches? Not all their choirs are good, not all their priests eloquent. And the earlier Sunday services, at which the churches are most densely thronged, are conducted entirely without the adjuncts of music entirely without the adjuncts of music or imposing ceremonial. What, then, draws the people? Ah, no human elo-quence, no music were it of the angel-choirs themselves could attract as does the state of the state the Real Presence of Him who said of old, "When I am lifted up, I shall draw all hearts unto myself." Faith draws us to the veritable renewal of the sacrifice of Calvary. The Church sends us thither, to the fulfilment of an act essential to the sanctification of the Lord's day. Formulas of prayers we may use according to inclination, sermons we may or may not attend. But about Mass nothing is left vague or indeterminate. We must assist at it. Yet it is love rather than fear that fills our churches on the Sunday from early dawn till noon-day. In the words of a pious ruler in the ages of faith, we, of a pious ruler in the ages of faith, we, too, go to; see our Divine Friend, rather than merely to hear about Him. The sense of our manifold needs, and the certainty that He can supply them, draw us to His feet, for we know that

in the Mass we are offering no poor, imperfect formula of prayerful words, but an actual sacrifice of adoration thanksgiving, expiation and entreaty for ourselves and all that we hold dear -the only sacrifice all-perfect, all satisfying, and worthy of the Divine Majesty.—Catholic Union and Times. OUR IMMACULATE MOTHER.

### We are in the beautiful month of

Mary, as we affectionately call it. In our climate it is the loveliest month of our climate it is the loveliest month of
the year, and is a most fitting time
in which to pay especial honor to the
Immaculate Mother.

To us she will ever be a comforter
of the afflicted, health of the weak,

of the americal, heatth of the weak, refuge of sinners, most powerful Virgin, and to her we will ever turn in our difficulties, doubts and troubles. She is the Mother of God, here the purillege of calling and we have the privilege of calling her our Mother also. It is an in-estimable privilege, which we shall never in life be able to appreciate as we should.

Every Catholic child should be

Every Catholic child should be more than ordinarily devout to the Blessed Mother during this month. Cultivate a simple and sincere confidence in, and a genuine love for our heavenly mother, for we know that our dear Lord will never resent any depth of love we may show His Mother, our Lady of the Sacred Heart. Next to our Saviour, ste is the best friend we can have in heaven. Always bear in mind this which has Always bear in mind this which has been said in praise of our Mother Mary: "The noblest women that have blessed the world have been have blessed the world have be moulded after one type, the Im-ulate Virgin Mother of God. holier or higher woman could be presented to the sex. She is the with indifferent success. A minister in New Jersey, however, has tried a new experiment and with results thus of the Most High—all modesty, humility, patience, sweetness are here.'

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Courage, weary souls and heavy laden! The mists will rise and the night pass. One Father, one home; and that i not so far, not so very far away. Trust Him, trust Him through the Trust Him, trust Him through the darkness and the mists—and He is not far off. "Bear ye one another's burdens" up the hard ways across the dens up the hard ways across the hills in the darkness; and you shall see His face one day (nearer than you dream,) you shall see His face—and that is Home.

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fovorite wherever used.

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MAY 23, 1908

CHATS WITH

Life will bring c doubtless heavy a that are far more stunate ones ever be one generally safe a all, and that is won others must bring panacea for all unha

Upon the mouth various conditions doubt, sorrow, pee All the human er the lips in passing, record of their brid so plain that all Good traits and alike on the mout go by, this mobile assumes an expr emotions most com

Small G Most great me This sounds parado of intellect does greatness of statur of bulk.

Thus, the great was a little bit of 3 inches in heigh Great, the most fa of Prussia, boast number of inch Great was 5 foot of Sweden, one figures of the se nth centuries. Duke of Marlbo while the Duke foot 6. Messon Wagner, Theirs, were all excepti indeed, one of t was in keeping late Prince Bis cellor of the Ger How

which is the sam what is neededput things thre The secret of si effort, exhaustin line of endeavor last great shockits foundation. don't spare you mate of your bable you to real life. If your ai of gathering tog yourself to it u s he who holds his arrows in th ly succeeds or ough; do som than well, and a plenty.

The way to sue

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