

FIVE-MINUTE SERMON

SECOND SUNDAY IN LENT

BENEFIT OF A GOOD CONFESSION

"In thee, O God, I put my trust; let me not be ashamed." (Ps. xiv. 1.)

When our first parents fell from virtue they immediately hid themselves. This sense of shame for sin is committed in human nature, and is therefore a good thing, but like every good thing it may, by excess, become an evil. Let us see how it can become an evil.

There are some who from this very sense of shame go on from year to year making bad confessions, go on from year to year hiding some sweet darling sin from the priest. Cowards who are unwilling to bear a momentary flush of the cheeks. Sinners who are willing to commit sin but unwilling to bear its shameful effects. Then there are others—hypocritical penitents who pose before their spiritual directors and smooth over certain sins, for fear they might incur the loss of reputation in the eyes of the priest. Foolish people! They forget that the more honest and more open the confession the more tender becomes the heart of the priest and the more effective the spiritual remedies he prescribes. There is no such thing as the loss of reputation in the eyes of the priest. The priest is put in a representative, the agent of God, and God knows all. What shall we say of those who imagine that they might have to suffer the shame of finding the priest very much shocked at the sin they have committed and unable to attend to it? Let us make no such mistakes.

There is no spiritual difficulty, no form of sin to which the priest cannot offer a solution and a cure. Every confessor has made special studies to meet the requirements of every soul—from the innocent child to that of the blackest sinner. Herein we see what a great safeguard to our morality the Sacrament of Penance is. Why, even the very shame incurred in confessing a sin is half the victory over that sin!

Sometimes, also, we meet persons who refuse to bear the shame of the rebuke from their father confessor. They blush they are confused, they are ashamed. The harshest and most cruel treatment, the deepest shame that man could suffer, would not be enough punishment for the commission of one deliberate mortal sin. The priest knows how much penance we deserve; he has sounded the under-current of society; he knows its rocks and shoals, and is therefore capable to guide the soul to safer waters.

And now, what shall we say of the peaceful relief and calm repose which follows the shameful confusion of telling dark sins to a priest? What can we say? Those who have experienced this season of rest, know what it is. Although the sorrowful sin abides in the soul, nevertheless the sense of shame is lost in the sense of freedom from sin.

Finally, shame may incline us to omit seemingly little things, small circumstances which, if confessed, indeed would add special malice to the sin. It may also incline us to drug our consciences so as to speak to a priest and not to whether a thing is a mortal sin or not.

Oh! let us have some common sense with regard to this matter. Let us tell all, in spite of the nervousness and remorse and feverish brain, and the great weight will be lifted from off our souls. Let us for once be morally scrupulous. Let us choke the demon of pride. Let us, as it were, subject our souls to the scientific experiment of having a flood of electric light poured down into its very depths.

We cannot lose two lives before God. In his sight our souls are transparent as the limpid stream that flows down the mountain. Once upon a time the sacred body of Jesus Christ, stripped of its raiment, hung upon Mount Calvary—Jesus Christ, the Immaculate Victim of shame before a wild, cruel, and jeering mob! Let the awful picture sink deep into our hearts. Let us endeavor to realize something of its tremendous significance. Then and then only shall we begin to put our trust in God. Then and then only shall we begin to crave the opportunity of suffering for His sake: "In Thee, O God, I put my trust; let me not be ashamed."

GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

CATHOLIC SOCIAL ACTION

Some two years ago a wave of reform swept the city of Montreal. Protestants were even more ardent than Catholics in cleaning out the Augean stables, though of course the great majority of the victorious votes was Catholic. Thanks to this fellowship in civic activity the Protestants, of their own accord, waived their claim to elect a Protestant mayor because it was fitting the majority should be held by a Catholic during the year of the Eucharistic Congress. Thus it happened that, together with an honest body of controllers and aldermen, Montrealers had for two years as Chief Executive of their metropolitan city a distinguished and zealous Catholic honored by all classes and creeds. This is a truly memorable instance of united social action of all creeds and classes working hand in hand for civic improvement.

About ten years ago, shortly after the arrival in Manitoba of many thousand Ruthenians, imported into Canada by a Federal Minister because he believed that they were enemies of the Catholic Church, the Presbyterians in the West organized Ruthenian schools which were hotbeds of Protestantism and bigotry. As this matter had been accepted, a public meeting was called in the Winnipeg City Hall. It was well attended. The discussion was carried on with perfect decorum. Several Presbyterian ministers attempted to defend their religious propaganda by the plea that the Ruthenians were not in communion with

TERRIBLE HEADACHES

Trough Merchant Driven To Despair By The Pain.

"FRUIT-A-TIVES" CURED HIM

TRENTON, Ont., Jan. 29th, 1909.

"I was a dreadful sufferer for many years from Stomach and Liver Trouble—but my greatest suffering was from violent headaches. They were so distressing that I almost had to give up my business. I went to Toronto, consulted specialists and wore glasses, but nothing did me any good and the headaches became intolerable.

I was then induced to try "Fruit-a-tives" and from the beginning, I was better, and in a short time I was quite well again—no more headaches—and I threw my glasses away.

"Fruit-a-tives" not only cured my headaches, but completely cured me of all indigestion, and restored me to perfect health again." W. J. McCOMB.

"Fruit-a-tives" is the greatest cure for headaches in the world and is the only medicine made of fruit juices.

"Fruit-a-tives" will always cure Headaches, Indigestion and all Stomach and Bowel Troubles. 50c. a box, 6 for \$2.50, or trial size, 25c. At all dealers or from Fruit-A-tives Limited, Ottawa.

The Pope. Several Catholics, priests and laymen, among whom the Slav element was strongly represented, proved that the vast majority of the Ruthenian immigrants were Uniate Catholics, that is, Catholics who, while using a Slav rite in their liturgy, were just as truly Roman Catholics as the priests there.

The latter scored so striking a victory that one of the non-Catholic dailies said the capture of that meeting by the Catholics was a signal triumph for their cause. This was an instance of Catholic social action, publicly vindicating against misinformed zealots the rights of the Catholic body.

A little more than seventeen years ago an elderly Catholic gentleman, moved by pity for neglected Catholic sailors, made a practice of visiting the ships in the port of Montreal, talking kindly to the Catholic sailors on each ship, telling them where they could go to church, exhorting them to approach the sacraments, piloting the intemperate toward some priest who would give them the pledge, and generally making them feel that their coreligionists welcomed them most heartily. Gradually the disciples of this lay apostle grew in numbers, so that it soon became necessary to provide them with a place where they could meet and receive the spiritual ministrations of a specially appointed chaplain. This noble effort of one individual was the origin of the Montreal Catholic Sailors' Club, which was the first Catholic institution of its kind in the world, and which now occupies quarters more spacious and convenient than any of the many similar Catholic Sailors' Clubs that have followed its example in Boston, New York, Naples and other cities of both hemispheres.

What an enterprising woman can do for the social betterment of her sex is exemplified in the Secretary of the "Federation National St-Jean-Baptiste." This lady, whose name and address are given in the "Handbook of Catholic Charitable and Social Works in Montreal," published recently by the Catholic Social Study Guild, is the inspiring of no less than eight associations of women: the Business Woman's League, the Domestic Servants' Association, the Factory Workers' Association, the Office Employees' League, the Shop Girls' Association, the Teachers' Association, the International Society for Benefiting Girls, and the Patronage d'Yvonne.

These concrete examples may, we trust, serve as a more satisfactory introduction than abstract definitions which often fail to make the subject clear to practical minds. An ounce of fact and practice is worth a ton of theory. Just as Christianity was founded by One Who began first by "doing" and then by "teaching," and who was "mighty in deed and more powerful in word," so His most devoted followers delight in doing things for the improvement of their fellowmen, and speak of their deeds as little as possible. Catholic Christianity is above all a religion of good works enlivened by faith and quickened by charity.

Very intimate is the bond that links the social organization of a country with its religious and moral dispositions. Religion is, so to speak, the soul of society; economic and social institutions, its body. In society as in the individual it is impossible not only to separate the soul from the body, but to act upon one of the two without influencing the other. That is why our association, the Apostleship of Prayer, taking an active part in the world-wide efforts of the Church, and careful to save her imperiled interests by prayer and good deeds has so often, of late years, recommended Social Works, Working Men and Women, The Fight Against Socialism, and Catholic Associations.

At the present moment we are concerned especially with the improvement of the condition of labor. One of the chief sins of Catholic social action is to organize labor according to the doctrines of Christianity. Now, the organization of labor depends, whether we will or no, on preconceived notions as to the destiny of mankind; and as there are two diametrically divergent methods of viewing the end and object of human life, there are likewise two systems of labor organizations, the Christian and the anti-Christian. If, as we stoutly maintain, the only rational view is that man is created and sent into this world to know, love and serve God and thus attain eternal life, the conditions of his life here below must favor, instead of thwarting, the fulfillment of his glorious destiny. In other words, the exigencies of industrial production must be subordinated and, if necessary, sacrificed to the supreme exigencies of man's moral perfection and salvation.

If, on the contrary, the destiny of mankind is confined to the narrow limits of the present life, if all happiness consists in enjoying the good things of this world, it is only natural that industrial production, the source of riches and pleasures for the lucky few, should seem to them the final end of all labor, an end to which may logically be sacrificed the dignity, happiness, health and life of millions of human beings. Conversely on this hypothesis, the working masses will shrink from nothing that may free them from this degrading slavery and enable them to share in that earthly happiness which seems to them the sole reason of their existence. In a society where such ideas prevail the organization of labor will be naught but that unstable equilibrium which the violent conflict of opposing interests sets up between those who enjoy and those who suffer.

This truly lamentable state of things, which obtains in so many parts of the world in what some people still call an enlightened age, is a return to the conditions of the pagan world at the coming of Christ and is a logical consequence of the rejection of Christian principles by the organization of labor. For pagan society had, like its modern imitators, solved the labor question by means of the basest selfishness. The vast majority of mankind were slaves to the privileged few, whose wealth, birth and armed retainers forcibly suppressed all those difficulties which must necessarily arise in labor contracts between freemen. Against this tyrannical treatment of the multitude Christianity raised up a new standard of life. Henceforth, what mattered most was, not to have great possessions, but to be good; to love God and one's neighbor in order to be happy hereafter forever. Consequently, labor must be accepted as a purveyor not to the luxury of the rich but to the needs of all, so that all might engage in the great business of life, salvation. Slavery, therefore, became a shameful institution, which must disappear. In a single day St. Melania the Younger, the wealthiest Roman patrician of the fourth century, freed so large a number of slaves that her biographer Gerontius could not count them. Many other rich proprietors had preceded her many followed her in this path of righteous self-sacrifice. The old order was crumbling to pieces.

In succeeding ages the Church preached by precept and by the example of her monks who cleared the forests of Europe, the dignity of manual labor, until, in the thirteenth century that splendid organization of labor the Catholic guilds spread throughout Christendom. The Christian idea that industrial and agricultural production is made for man, and not man for production, achieved a complete triumph. The best interests of the worker and of his family, his moral and professional worth, the safeguarding of his health and life, took more largely in the rules of these working guilds than the mere pecuniary reward of his labor. Contrary to the absurd Socialistic tendency in our day to insist that the lazy and inefficient workman should receive the same wage as his active and efficient fellow worker, the guild put a premium on brains, skill and fidelity to contract. The result was the incomparable cathedrals of the Middle Ages, a product of true civilization among workmen.

The religious and social guilds, once so flourishing in England, were suppressed as superstitious by the Reformers. The trade guilds survived as corporations or companies; but, having lost the quickening spirit of religion, they soon ceased to safeguard the crafts whose names they bear. In France also, under the despotic rule of the later kings, the guilds ceased to be a means of protection for a majority of the members, and their privileges became a means of filling the royal coffers at the expense of the employers, while the latter retaliated on the public from whom they had no competition to fear. In 1791 the French Revolution, which, like the Protestant Reformation, never reformed when it could destroy, abolished the guilds.

This abolition has resulted in the last hundred years of bitter antagonism between Capital and Labor. Capital treats man as a machine. Labor fights capital with dynamite. No wonder ignorant, unhistorical socialism, which knows nothing of high ideals of the workings of conscience, should step in and promise a millennium for all on the sole condition that all goods should be equally divided.

What we need is not an unpractical dream upsetting the foundations of society, but real reform. Our associates should strive each in his sphere, whether it be large or small, to influence local and federal legislation for the improvement of labor conditions, for the prohibition of night work for women and children, of excessive labor, of unsanitary workshops. In this matter Belgium affords the most instructive example of Catholic social action. The best elements of social

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctified manual labor by devoting to it the eleventh of His mortal life.

LEWIS DRUMMOND, S. J.

The Church and Cremation

"The Church condemns cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because it is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any person who may request cremation after death. Of course, this prohibition does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctified manual labor by devoting to it the eleventh of His mortal life.

LEWIS DRUMMOND, S. J.

The Church and Cremation

"The Church condemns cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because it is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any person who may request cremation after death. Of course, this prohibition does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctified manual labor by devoting to it the eleventh of His mortal life.

LEWIS DRUMMOND, S. J.

The Church and Cremation

"The Church condemns cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because it is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any person who may request cremation after death. Of course, this prohibition does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctified manual labor by devoting to it the eleventh of His mortal life.

LEWIS DRUMMOND, S. J.

The Church and Cremation

"The Church condemns cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because it is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any person who may request cremation after death. Of course, this prohibition does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctified manual labor by devoting to it the eleventh of His mortal life.

LEWIS DRUMMOND, S. J.

The Church and Cremation

"The Church condemns cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because it is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any person who may request cremation after death. Of course, this prohibition does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctified manual labor by devoting to it the eleventh of His mortal life.

LEWIS DRUMMOND, S. J.

The Church and Cremation

"The Church condemns cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because it is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any person who may request cremation after death. Of course, this prohibition does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctified manual labor by devoting to it the eleventh of His mortal life.

LEWIS DRUMMOND, S. J.

The Church and Cremation

"The Church condemns cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because it is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any person who may request cremation after death. Of course, this prohibition does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctified manual labor by devoting to it the eleventh of His mortal life.

LEWIS DRUMMOND, S. J.

The Church and Cremation

"The Church condemns cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because it is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any person who may request cremation after death. Of course, this prohibition does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctified manual labor by devoting to it the eleventh of His mortal life.

LEWIS DRUMMOND, S. J.

The Church and Cremation

"The Church condemns cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because it is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any person who may request cremation after death. Of course, this prohibition does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctified manual labor by devoting to it the eleventh of His mortal life.

LEWIS DRUMMOND, S. J.

The Church and Cremation

"The Church condemns cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because it is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any person who may request cremation after death. Of course, this prohibition does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

work are prepared in the houses of retreat where ten thousand industrial and agricultural workers, together every year to seek the peaceful inspiration of religious motives. They have, in consequence, organized themselves as well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

in general, cremation is forbidden by the Church because of its association with unbelief in Christianity."

KANTKRACK COATED LINEN COLLARS

A LINEN COLLAR THAT DOESN'T NEED LAUNDRYING

You clean it yourself in a few seconds with a damp cloth and sponge and it will look as if it had just come from the laundry.

A STYLE FOR EVERY WEARER

KANTKRACK Collars have the following special and exclusive features that will appeal to you: Waterproof, Pure Linen, Slit in back which makes it easy buttoning and no pressure on the neck, Flexible lips that prevent cracking at the front fold—(see illustration.)

Buy one at your dealer's or send, stating size and style with 25c. to

PARSONS & PARSONS CANADIAN CO., 101 Main Street, Hamilton, Ont.

These Collars are just the thing for the boys.

MADE IN CANADA BY The Parsons & Parsons Canadian Co., HAMILTON - ONTARIO

Significant Advances

A few striking comparisons made by Mr. E. P. Clement, K.C., President of the

Mutual Life OF CANADA

In his address to Policyholders at the 42nd Annual Meeting of the Company, held February first instant:

	1886	1911	Increased
Income...	\$72,000	\$2,450,000	Nearly 30-fold
Assets...	43,000	875,000	Over 20-fold
Insurance in force...	9,774,000	71,000,000	Over 7-fold
Surplus...	61,500	3,312,000	Over 50-fold

Head Office: Waterloo, Ont.

O'KEEFE'S Liquid Extract OF Malt with Iron

is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron.

It is of great value in all forms of Anemia and General Debility.

For Sale at Drug Stores

W. LLOYD WOOD General Agent Toronto :: Canada

The VARENI VIOLIN

A really good violin sold at a price that is within the reach of everyone

Are you struggling along under the handicap of a poor instrument? Give yourself a chance to really do your best. The Vareni Violin is sold at an extremely reasonable price and it is an instrument with which you can secure the very finest results.

As it is made by a master violin maker from selected materials, it will prove extremely satisfactory both in regard to construction and appearance.

The tone is exceptionally fine, being rich and pure and of a quality that will delight you.

There are three lines of Vareni Violins; all the same model but with fittings of different quality.

No. 61 at \$25.00. No. 62 at \$35.00. No. 23 at \$45.00

The satisfaction to be secured from this violin will repay you for the trouble of learning more about it.

For further information we will be glad to have you call or write to us addressing Dept. S.

Other lines of Violins from \$5 to \$5,000

THE R. S. WILLIAMS & SONS CO. LIMITED