tors and doctor the saints, for the for the edifying antil we all meet and of the knowof God. . . that no more children and carried about f doctrine by the by cunning crafti-lie in wait to dehe truth in charity ge grow up in Him

ostle bere make it hs of the Christian held by the teach arch, the Apostles. sts, : pastors and

ven Christ." (Eph.

y not upheld by the experienced, and at the comedy will the chapter.

s notable heresy and by the Catholie e find an authority ubmit: an authority s spoke the apostolic council at Jarn. st time to deal with and discipline :

ed good to the Holy o lay no further bur-nan these necessary ts xv. 28) hurch speaks, either

neral Councils, as cils of Trent and the teenth and nineteenth rough its Head, as ecently in regard to Church towards the nt, and there is not a dissent by any of the arch. We are theree obedience rendered pronouncement at the

there had been much rising up," spoke and de held their peace." according to the poet

lem:

swered the archange hee, safe guide, the path and to the hand of heave

ng." we are told, in his w thrown off the dis-

has worn so long as an nister, and proclaims mpromising unbeliever And yet, it is not alianism that he turns sserts that the Pope or to be blamed for the own of Religion." edged champion of Infi-

aly enough that the real Infidelity is the Cathonot the Episcopaliannism which he has left. " Vaticanism " is the ch Christ left in His e souls to heaven. Take nism " or the only real h Christ has left in His ch and govern souls to ation of the world," and ll perish.

rapsev is right, and he y in attacking the Caththe Church which truly istianity. But he is very n in supposing that he authority of the Church against it, for she relies ises of Christ that " the shall not prevail against

c Church has had adverwerful and more brilliant sey, and she will survive she has survived those of Calvin, Henry VIII. and nd in our own days, those Young, John Alexander ne whole tribe of heresi-

ARNOLD ON CATHOLI CISM.

em is that form of Chris is the oldest, the largest, as the oldest, the largest, pular. It has been the r religion of Christendom, een the poor in other they are seen in Catholic

sm envelopes human life,

es, in general, feel them-e drawn not only their re-heir Church, but feel themve drawn from her, too poetry and culture. riginally stamped with the a beneficent and orderly rioging up amidst anarchy offering a career where isregarded and merit re-the things of mind or soul d. in the midst of the iron hich worshiped solely birth And if there is a thing en to religion, it is divisis a thing specially native it is peace and union-original attraction towards me, and hence the great that unity is once attained. pells for the heart and im-s.Catholicism for Catholics, for vice and misery.

THE PRIEST ALWAYS PROMPT.

ANOTHER TERRIBLE RAILROAD WRECK WHERE THE HEROISM OF THE GOOD THE HERE THE HEROISM OF THE GOOD silence was one of the frightful things. No groaning, no complaining, just the FATHERS WAS SHOWN. Looking over the stories of the great disasters in this country, it will be noted that on every such occasion, the priest is at hand—mid wreck and ruin and the horrors of death, you will at ways find the Catholic clergymen from the rearby waith ministering to the calm acceptance of an overwhelming calamity. Some of the victims were restless to get away from the track, for he nightmare of that engine which had borne down upon their train was strong on them all. But their marvelous en the nearby parish, ministering to the dying and soothing the injured. durance, their superhuman patience was a powerful incentive to the siders to do their best."—Denver Catholic. dying and soothing the injured.

In a recent issue, we told the story of the heroism of two priests— Fathers Jerascheck and Berz—at the wreck on the B. & O. R. R, near Woodville,

on the B. & O. R. R, near Woodville, Ind. Although the wresk took place at 4.20 in the morning, the good priests were on the scene in a short time, ministering to the dying, mid the wreck and ruin. We have our attention again called to the equally praiseworthy work of Fathers Southgate and Mark, at the wreck, Dec. 29, on the B. & O. R. R., at Terra Cotta station, near Washington, D. C.

The disaster came in the very hour when the people of Washington were gathered in the Columbia theatre to express their indignation over the

express their indignation over the

manner in which the French Govern-ment is treating the Catholic Church.

Brookland, the nearest neighbor of Terra Cotta, the actual scene of the tragedy, had emptied itself. Practi-cally the whole student and professori-al bodies of the affiliated colleges of

Catholic University had gone to

But the pastor of the tiny Brookland

NON CATHOLIC TRIBUTE.

Hon. Henry L. West, one of the Dis

trict Commissioners, came to the scene of horror with the first relief car, and remained until the last load of dead

and dying was borne away; and he tells in vivid words of the splendid co opera-

tien which he and the other workers

rough road. They were almost exhausted, but, barely pausing to recover

their breath, they began their minis trations, not only in the spiritual way, but working side by side with the fire-men and others to lift the bodies of the

dead and injured from the wreckage. It was the work of the good Samaritan

ing the last rites of their these who could profit by such devo-tion. They came with the first and they remained to the end, quiet, faith-ful heroes doing the Master's work, without one selfish thought or desire

FATHER SOUTHGATE'S STATEMENT.

the mud and rain.

AN AWFUL SCENE.

The necessity of working at once swept away every natural feeling of repulsion — the sight of dreadful

children, these had no effect in presence

of the desire to save their souls as well as their bodies. We administered

extreme unction to some twelve or

extreme unction to some twelve or fourteen whom we knew to be Catholics and who were still conscious. Scores we absolved, conditionally, of course, but, owing to the darkness and the uncertainty, it was not possible to give the Blessed Sacrament. Father Mark heard several confessions, but the

poor people whom I found had gone beyond the power of speech.

lying on the bank, evidently so badly

ond the power of speech.

What struck me most forcibly was

ands, of mangled men and women and

church, Rev. Edward M. Southgate, and his assistant, Rev. A. W. Mark,

dreadful evening.

## RELIGION A BUSINESS

Religion, or the salvation of the sou!, business. It is the business of life. Now, what do we understand by the word "business?" The very word explains itself. It is something we are explains itself. It is sometiming we are busy about. Business is being occu-pied, being taken up with and em-ployed in anything. When a man says. "I will make it my business, to do that," we understand that he will de vote his time and attention to it and, in short, do all that can well be done to bring it to a successful termination. And, again, when we ask a man, "What is your business?" and he says he is a dry goods merchant, or a grocer or a broker we understand that this is his chief occupation, that he devotes his principal time to it, gets his living and his wealth from it and that other things have to stand aside when they

Washington to attend the mammoth mass meeting. The Catholic Univer-sity proper was closed for the Christthings have to stand aside when they come in competition with it.
Well, now, just in the same sense is religion the business of a man s life.
It is not an affair of minor importance which can be attended to now and then and left habitually out of mind. It is not an affair which can be put in the were in the rectory when that urgent call for succor, spiritual and physical, was sounded. It is not given to every background and considered only after everything has been attended to and when one has nothing else to do. It is priest, no matter how willing or able, to play the heroic parts assigned to Fathers Southgate and Mark on that not an affair of a few occasional senti mental sighs and half formed wishes but it is the business of one's life, above and beyond every other business and occupation which can demand our at-

But in what manner is this business to be transacted? How shall it suc essfully be carried out? The text furnishes us the answer. A man go ing into a far country called his servants and committed to them various tion which he and the other workers received from the pastor of the Brookland church and his assistant.

"Some of the police," said Mr. West, "told me that among the very first to arrive on that dreadful spot sums of money, some more and some less. On his return one of them came and said: "You committed five talents to my care. I have traded with them and have gained five talents more." That is it. God commits to indeed, within twenty minutes of the accident—were these two priests.

They had run all that long mile from each of us certain talents and requires us to make a good use of them the Brookland station to Terra Cotta, through the mist and the mud over the

What are these talents? Our reason and intelligence, our memory, our understanding and our will, our wealth and education, our time and the various opportunities and chances that offer themselves, our health and strength, our joys and sorrows, our trials and our temptations and vicissitudes of life—these may be called the talents which God commits to our most nobly exemplified to see these good men consoling the living, tenderly covering the dead, speaking an encouraging word to the belpers, giving the last rites of their Church to charge and will require us to give a

This is our capital in trade, just as money is the capital of the man of business. And, according to this, you see we have plenty of spiritual money to carry on the business of our immortal suls. Gold of this sort lies in heaps and piles all around us if we only knew how to make use of it. No man need complain and say, "I have no opportunity to gain for the kingdom

That very morning Father South gate, in his sermon, had earnestly exhorted his people to be always prepared for death. He took for his theme the time-honored words, "For ye know not the day nor the hour." He told them in the pleasure and the joys of Christmas not to forget that sad truth, for death is even nearer than But how shall we make the proper use of all this spiritual capital? How shall we trade to advantage with the talents God has given us? What is the idea of trade? It is to exchange one thing for another, to buy and sell, to get money for goods. Well, that is just what we must do. We must extruth, for death is even nearer than just what we must do. We must ex-we know. To several who listened to change our opportunities, our business, se words they were this world's these words they were this world's farewell. In discussing his experiences, Father Southgate said:

"I little realized how quickly I myself was to realize that warning. It was about a quarter to seven, and I was about to get on my outer wraps to brave the weather and attend the mass meeting in Washington, when the sound of a running messenger and peal after did not care for making money." If he did not care for making money he would not care for making money." all things for the love of God. Ask meeting in Washington, when the sound of a running messenger and peal after peal at the door beli warned us of some not make a good business man.

Now, we must have the idea of get-ting the love of God all the time in peal at the door belt warned us of seme calamity. Father Mark responded, and an almost exhausted colored boy gasped out that there had been a wreck; that hundreds were dying, and to come at once. Father Mark had ting the love of God all the time in our hearts. So if we are asked, "What are you after?" we should at once say. "The love of God." If we ask ourselves, we should always be able to say in truth, "The love of God is my first sim." We hould be afflicted and grieved at the thought that we gotten his oils and gone within five minutes. I followed as quickly as I could, but it seemed slow progress in love God so little. It should make us move with alacrity and fill us with joy to think we could gain a little more love of God.—Catholic Citizen. "The scene was one that must be burned forever in the memory. In the misty darkness the open ovens of the terra cotta works cast a fitful glare and mercifully hid some of the horrors.

## DUTIES OF GOD-PARENTS.

The duties of god-parents or sponsors as a god parent is appreciated, an offering is made at the baptism and perhaps an occasional little birthday present marks the passing years. But how little is this compared with the demands of Holy Mother Church on all who assume the greatest content of penance, and hundreds of others were seen imploring the priests to baptize them that they might obtain the consolation which their Catholic aeighbors were given—of dying in the true fold of Christ.

One of the greatest of penance, and hundreds of others were seen imploring the priests to baptize them that they might obtain the consolation which their Catholic aeighbors were given—of dying in the true fold of Christ. receive little attention these days; at who assume the great responsibility ! who assume the great responsibility !
Her purpose is not to impose an obligation; hence she calls that relation which exists between the child and god-parent, "spiritual relationship."
That the selection may be the best she restricts the cifice to two a man

she restricts the office to two, a man and a woman; they must be practical Catholics, of good character, and willthe mercy of God, who, in such a hor-ror as befell these poor people, takes away so much of reason that they do not understand. I came upon a woman Catholics, or goth classes. The series of taking the place of the parents, not only in the case of death, but in the case of their neglecting the spiritual education of the child. With the greathart that the things of this world had faded away. She was not a Catholic, she told me, but so glad that I was there to aid those who were. She asked me if I heard an engine coming, er duties go, of course, the lesser ones, and a special devotion to its temporal asked me if I heard an engine coming, for so many of these injured, lying helpless by the track, were panic stricken at every sound. They heard countless other engines coming to crush out what little life remained. I told her not to be alarmed, it was I told her not to be alarmed, it was only the relief train, and she giew quiet. A little child, unburt, was playing at her feet, but the knowledge when the child is left homeless? Let nomeless? I told her not to be alarmed, it was over uncles and anots, over all natural ties, even that of brother and sister, stands this spiritual relationship. —

### NOBLE WORK OF JESUITS IN JAMAICA.

Three Jesuits from the stricken city of Kingston, Jamaica, srrived in New York on Tuesday, and they and their fellow passengers on the Prinz Eitel Friedrich tell many tales of heroism on the part of the priests and the nuns during the first few days following the during the first few days following the earthquake. The priests who arrived were the Rev. John O'Donovan, S. J., Francis B. Goeding, S. J., and Mr. Joseph J. Williams, S. J. Fathers O'Donovan and Goeding are members of the New York Missionary band and they were, with Fathers Stanton and McGingary conducting missions. In McGinney, conducting missions in Jamaica. Mr. Williams, S. J., who will be ordained next July, was spend-ing a short vacation in Jamaica in

When the Prinz Eitel had docked and the company she had brought from Kingston were making their farewells, Father O'Donovan was the centre of attraction for the passengers she

brought. will never forget what you did for us, Father," was the common tribute, and men and women alike joined in paying it to the priest Father O'Donovan himself was disposed to minimize his services, but from other passengers of the Prinz Eitel the story of what he did was not hard to

Until the American sailors landed on Wednesday Father O'Donovan worked as nurse, forager for food, and all-around consoler, careless alike of sleep and bodily fatigue. After our men had landed from the ships he took up at once the relief work with them, co-op erating with the Jesuits, through whom the field hospital was established in the

outskirts of Kingston.

Although all the property of the Jesuits, which was really Propaganda property, was destroyed, not one of the priests was injured. The quake hap-pened at a time when lew of the many buildings were occupied. There were four persons in the Cathedral when the edifice collapsed, and of these three were killed, the fourth, a woman, saved herself by jumping into a confessional, from which she was rescued later. mission for men was going on in the Cathedral, but on account of the sultriness of the weather it was decided to omit the afternoon service. This service usually commenced at 3 o'clock. As the earthquake occurred as 3.30 it was most providential that the service was omitted on this occasion. Had the building collapsed during the mission service, nothing would have saved the lives of the 1,400 men who were making

The Very Rev. Father Collins, the Administration of the Island, had or-dered an inspection of the children of the orphan asylum for 3 o'clock on Monday afternoon and this fact undoubtedly was the means of saving many young lives. The inspection was taking place in the large yard when the earthquake came, and one child who had remained in the building was killed.

The Sisters in charge of the orphan asylum were taking advantage of the absence of the children from the build ing, and were holding a conference which was presided over by Father O'Donovan. When the crash came Father O'Donovan hurried the Sisters out of the building and all escaped un injured except four, two of whom were seriously injured and may die.

In the priests' residence there were

but four or five priests at the time and they all succeeded in making their

escape without injury.

At St. George's College the boys had been gathered by Father Dinand in a study hall on a verandah. The entire building fell in, but the iron verandah remained standing, and not one boy was injured.
The church at Above Rocks, ten

Sisters of Mercy at Alpha Cottage was all destroyed, but the Sisters are was all destroyed, but the states are living on the grounds without shelter. All the priests are without shelter and are living on the streets, giving all

Immediately after the quake Father Collins collected all the Jesuits about him and, after apportioning the districts of the stricken city among them he sent them out into the streets and alleys and among the debris to do whatever work their strength could stand. The heroism of these priests will never be fully known. Some of them worked continually for two days and a night-without rest or food. Hundreds of people were seen kneel-ing in rows in the streets, awaiting their turn to make their confession to the priest, who moved among them ad ministering the sacrament of penance,

trying times was the Rev. Mathew C. Gleeson, chapiain of the battleship Missouri The Missouri arrived at the island two days after the quake and Father Glesson at once entered into the work of succor. His energy won for him the admiration of his

workers and the undying gratitude of the hungry and suffering victims. It is the intention of the Jesuit Fathers to raise funds for the assistance of the priests, nuns and orphans of Kingston. Fathers O'Donovan and of Kingston. Goeding and Mr. Williams, S. J., will speak at many of the churches of this city. They hope to secure enough money to enable the priests to erect shelter for the homeless before the rainy season opens in March.—Catholic

Carry yourself with a self confident air, an air of self-assurance, and you the audience against any stampeding in will not only inspire others with a be- case any starm should be raised. lief in your strength, but you will come to believe in it yourself.

## A REMARKABLE CONVERSION.

Chicago Tribune, Jan. 20,

At a service as remarkable as it was demn F. E. J. Lloyd, for twenty five years an Episcopal clergyman and re ognized as one of the leading men of that denomination in the east, yester-day afternoon at the Paulist Fathers church, Wabash avenue and Eldredge clace, renounced his faith in Pro estantism and his former church and vas formally accepted into the Roman Catholic Church. Father O'Callaghan ficiated. He has been an intimate end of Dr. Lloyd for several years. Dr. Lloyd's wife went through the service with him, also accepting the Catholic faith.

Dr. Lloyd's recent renunciation of

the Protestant faith wis a great sur-prise to his congregation and brother elergymen in Uniontown, Pa., where he had been rector of St. Peter's Pro testant Episcopal church three years. At his morning and evening service he announced his resignation. In the pulpit he said nothing of his intention of becoming a Roman Catholic, but old his hearers that an account of his future intentions would appear in the ewspapers. This told of his abandonment of the ministry, doctrine and dis-cipline of worship to become a Roman

"I do not consider it honorable to renounce my faith in the pulpit," said Dr. Lloyd yesterday. "I have acted after an almost lifelong meditation on the subject. Even before I entered the seminary I had intentions to be ne a Catholic, but ny father dis-

WILL GIVE REASONS IN LECTURE Dr. Lloyd thus far has refused to confide to any one the specific reason or his action. At the Paulist church the evening of January 27 he will ecture on "Why I Became a Roman Catholic," and for the first time will ell why he renounced Protestantism. The services by which Mr. and Mrs. loyd were taken into the Catholic Church were mostly private and attended only by priests. They were the reception into the Church, comprising repudiation of Protestactism and ceptance of the Roman Catholic faith; conditional baptism, at which service John Cudahy, the packer, and his wife stood as sponsors; and the making of general contession. Mr. and Mrs. Lloyd will receive Communion next Sunday, and upon the return of Architekters. shop Quigley from Europe they will Dr. Lloyd is forty-seven years of

age. His father, the Rev. Thomas Lloyd, is rector of the St. John in the Wilderness Episcopal church, Dunbar, Pa. He was baptized in the Episcopal church : Mrs. Lloyd in the Presbyter ian. She was educated in a Catholic convent. They have seven chil-dren, the oldest fourteen years of age, who will be accepted into the Roman Catholic Church without further baptism, their father having baptized each of them. FORMER ACTION IS EXPLAINED.

Dr. Lloyd was born in England. He studied three years at Oxford universe studied three years at Oxford university and was graduated from the Dor chester Mission Episcopal seminary, Oxford, as a clergyman twenty five years ago. The degree of doctor of divinity was conferred on him by Rutherford College of North Carolina, and he also holds a doctor's degree from the College of Church Musicians of Lendon, England, A year and a of London, England. A year and a half ago he was elected coadjutor Bishop of the Diocese of Oregon. His resignation of that honor is now ex-plained as due to his intention of recouncing his Church, but was the sub ject of considerable mystery among churchmen at that time.

"The reception of former Protestants into the Catholic church is not an unusnal event, but seldom if ever has so pro minent a clergyman as Dr. Lloyd made the stand he has," said Father O'Callaghan. "When one stops to con-The church at Move Robes, tending and the stand in a nas, said father miles from Kingston, was destroyed, as were also the Franciscan Sisters' convents at Kingston and at Nun's Pen. The nuns are camping on their grounds at Nun's Pen. The property of the study and ministry have won for him than a mere working hypothesis, and the stand in a new stand in a new stand in the crowning absurdity of Protest antism is revealed by the recent assert than a mere working hypothesis, and the stand in a new stand in the crowning absurdity of Protest antism is revealed by the recent assert the meaning of it all, the action appears especially heroic It has tripped him of his titles his former than a mere working hypothesis, and appears especially heroic. It has tion of President Eliot of Harvard, stripped him of his titles his former that religion can be nothing better and leaves him a layman without any like science be forever shifting its definite occupation, for, being a man with a family, he of course cannot enter coveries of the day. Such religion All the priests are without shelter and are living on the streets, giving all their time and service to the care of the injured, collecting food and burying the dead.

With a family, ned courselved will take a most religion; it hards the priesthood Dr. Lloyd will take a called ethics, for an institution of the care of the priesthood Dr. Lloyd will take a called ethics, for an institution of the called ethics, for an institution of the called ethics, for a smissionary to non Catholics, its reach down to the further time and service to the care of the priesthood Dr. Lloyd will take the priesthood Dr. Lloyd both as a speaker and writer. He will reside in Chicago."

LONG SERVED AS A MISSIONARY. Dr. L'oyd has had wide experience as a missionary and clergyman. Three years following his graduation he spent as missionary among the Indians of South Labrador, concerning which perience he has written a book. He has had charges in South Quebec, Prince Edward island, Bloomington. Ill.; Cleveland O.; Hamilton, Ill., and Uniontown, Pa.

"I have received dozons of letters from fellow clergymen," said Dr. Lloyd. "All of them, with one exception, have been worded in kindness.
Only one was bitter. My father spoke kindly of my action."

Dr. Lloyd was officially "unfrocked" on Jap. 16 by Bishop Waitehead of the Pittsburg, Pa., diocese following Dr. Lloyd's open renunciation of the Epircopal faith.

#### THE LECTURE. Chicago Tribune, Jan. 27.

Great interest was manifested last night by a large congregation which listened in St. Mary's Roman Catholic Church to Dr. Frederick E. J. Lloyd's statement of his reasons for declining statement of Brotestant Episcopal the post of Protestant Episcopal Bishop of Oregon, to which he was elected recently, and his subsequent resignation as rector of an Episcopal church at Uniontown, Pa., to become a Roman Catholic missionary worker.

Half an hour before the meeting be-gan it was necessary to lock the doors of the Auditorium, every inch of sitting and standing room having been filled. The aisles were packed solidly with those standing. Hundreds were turned away. Belore Mr. Lloyd began his ad-dress Father O Callaghan cautioned

case any starm should be raised.

The subject of Dr. Lloyd's lecture was "Why I became a Catholic." He

# INTENSIFIED FRUIT JUICES AN IMPROVEMENT ON NATURE

A Discovery that is Revolutionizing Medicine.

Remarkable Success Attends the Finding of a New Medicinal Compound by Constituing the Suices of Apples, Oranges, Fig. and Prines.

Fruit helps to keep one healthy. ive medicinally than the fruit juices. Fruit, in itself, will not cure disease There eating fruit only helped to keep The medicinal principle-or that p of fruit which has a curative effe To make it more valuable still, this is in such infinitesimal quan as- physician added the finest tonics and that it is unable to overcome a

bowels, kidneys or skin.

Just here is where science styped in.

An Ottawa physician did with nature could not do. He first found that some fruits were stronger medicially than others—and that apples, oranges, figs or prunes contained all the healing makes are and Skin Affections. Being made from may be taken the entire compound to a powder, made two principles in fruit juices-bitter fruit, "Fruit-a-tives" may be taken and sweet. After extracting the juices of the four fruits mentioned, this phy- ill-effect. sician succeeded in replacing one atom of the sweet principle by one of the

new compound was many times more

told of his lifelong belief that Jesus

Christ founded and speaks in a living Church, and of his search to find that

In the spring of 1879," he said,

while present at a gathering of An-

glicans, and still under the stress of a

growing and deepening conviction, for

Anglican rector, I found myself face to face with the awful thought that per-haps, after all, Mr. B. was not truly a

ASKS ADVICE OF CARDINAL.

"The meeting over, I hurried to my room and wrote to John Henry Car dinal Newman. I told him of my new

officials recognize.
'A living Church must have a means

of expressing itself, an authority that may be exercised and appealed to at

any time. Who has the right to speak for the Anglican Church? A headless

Church has no more authority than any chance combination of individuals.

Catholic Church is losing or has lost its reverence for the bible, and those who

made of the bible a fetich, awakening

now to the falsity of their understand

ing of it, have gone to the extreme of repudiation. The Catholic Church has never denied her Lord, not has her

faith in the truth and perpetuity of the

ASSAILS DR. ELIOT'S VIEW.

"The crowning absurdity of Protest-antism is revealed by the recent asser

is not religion; it hardly deserves to be called ethics, for ethics claims

to reach down to the fundamental laws

in our prayers during this month.

Such religion

gospel of Jesus Christ failed.

"Every Christian body save

ed condition of the stomach

by women and children without fear of Don't take a substitute. If your druggist does not handle them, send

liver, antiseptics, and then, by evaporating

bitter. This resulted in an entirely 50c for a box to Fruit-a-tives Limited, new combination being formed. This Ottawa.

LOOKING BACKWARD.

The month of January has come and ne. That month the first of gone. That month the first of the New Year in which all our resolutions were made. That were by their fulfil-ment to bring us more contentment and peace of mind than we enjoyed in the first time the question of the valid-ity of Anglican orders came to me, and while looking at the lovable face of the the years past.

for those years, regrets, that we did not do better are all we have left. The years have gone never to return, but the memories remain reminding us of what might have been, and what the future can be if we still resolve to persevere in our promises to ourselves. The resolutions made by us can be carried out faithfully by first asking God for help and grace to enable us to found dread and craved his guidance. He directed me to a Catholic priest. I obeyed him. I was duly prepared to overcome our temptations, which will still arise to thwart our good intentions, and by our desire to co operate with the will of God in all things. be received, my eyes being set on the priesthood, when, on submitting the whole matter to my father, I drew back talls to enable us to overthrow all doubts carelessness, and all desire to waver all from the only way to spend our life here. Therefore when we are tempted in ob dience to his wishes.

"From that time hence to within a few months I can truthfully state I tried with all my heart to be loyal to Anglicanism. When doubts came, I consoled myself with the reflection that to put off certain duties pertaining to our religious belief, which we have re-solved to be more attentive to, let us at all even's I was preaching Catholic doctrine, at least in part. Ritualist I ask ourselves if it is right in the first place to offend Almighty God by putting aside until some more opport me never was, since in my opinion ritualism was not worth fighting for. When at time those acts of devotion due to Him Who is ever loving and kind to us, and tempts are made to justify it appeal is made to a Church that extends beyond Who is ready to guide us to eternal happiness through the instructions of Anglicanism, and is, therefore, of course, defiant of the one authority its His holy Church.

Let us then examine ourselves, and if we have shown a tendency to be careless, or have offended Almighty God through our neglect, once more renew those resolutions, and with more fervor implore the Blessed Mother of God and our Patron Saint to intercede and pray for us, that we may be able to look back over this year and feel satisfied with ourselves that we have done better.

To do this will require no little exertion on our part, for with the many temptations, distractions, and many temptations, distractions, and business engagements that continually present themselves, we will find close attention to our religious duties mingled with a strong desire to do good, the only means by which we will succeed in that important undertaking. But which in the end will gain for us a reward greater than earthly fame or riches, the Kingdom of God and happiness for all eternity. ness for all eternity.

Christ caused His side to be so widely open, and to be so deeply pierced, in order that the way by which thou mightest draw near to the Heart of thy Beloved should be made plain to thee; is code, that they mightest he made. in order that thou mightest be made November has well been called the that thou mightest centre all thy month of remembrance. The souls in purgatory should be often remembered of heart, do all thy works to His honor and glory.

1906 --- A YEAR OF EXPANSION --- 1906 London Life Insurance Company ...... \$3,388,000.00 New Insurance Issued Increase over 1805, \$1027,000.00, or 44 per cent.

s68,644.75, or 14 per cent.
Intrease in Assets
\$224,476.78, or 12 per cent.
Increase in Insurance in Force
\$1,268,800.00, or 14 per cent. Inc ease in Gain in Insurance in Force \$356,000.00, or 39 per cent.

The financial results have been equally satisfactory, enabling the Company to set aside additional Reserve towards the raising of the Company to set aside additional Reserve towards the raising of the Reserve Standard, as well as the sum required to meet every accruing liability on account of profits not yet due. All other possible liabilities have been fully provided for and the net surplus has in addition been increased by over \$5.000, or 8 per cent. over the previous year. The Company's liberal scale of profits has been maintained.

THIS COMPANY HAS NOW MOPE POLICYHOLDERS IN THE DOMINION OF CANADA THAN ANY OTHER CANADIAN