A patrolman fined forty dollars for profanity while on duty in St. Louis, and a recent article in the New York Herald, from the pen of George Wright of Halifax, Nova Scotia, wherein he deplores the prevalency of profanity on the stage, particularly in the play "The Girl from the Golden West." "The Girl from the Golden West," brings our thoughts to this theme.

Profanity is not an accomplishment, although Ignorance has so often grinned at it that some believe they do not measure up to man's height until they have le rned how to pollute their speech. A gentleman is never profane, for a gentleman will not disrespect the rights of others by abusing their ears and shocking their sensibilities. It is said of Ulysses S. Grant that when he was in the field one of his staff chicers approached him to courte a volley of was in the field one a volley of approached him to quote a volley of half-drunken and wholly profane language used by a soldier. The officer half-drunken and whonly protate that gauge used by a soldier. The officer prefaced his intention with the remark, "Are there any ladies around?" "No," said General Grant "but there are gentlemen. "Needless to say, the story was like Macbeth's "Amen"—it stuck in the threat of the would-be

entertainer.

Profanity has proven to be a public nuisance. It acts as if it owns the street. It never strikes itself with the thought that the bark of mad dog is far more musical than the bray of an ass. It never considers that it is in ass. It never considers that it is a tres-other people's way—that it is a tres-passer on the sidewalk. When a pub-lic officer whose purpose it is to see that peace is preserved, so makes in-roads through profanity upon the order of society a fine should be only the promise of a discharge from public service. When the stage volunteers to insult its patrons by believing that they think profanity to be wit, the people owe it to their own respectabil people owe it to their own respectability, not to say education or decency, to let the stage know that there is a great length between originality and vulgarity. A drivelling idiot can be profane, but true wit is the thought of gening.

In a Catholic, profanity is detest able. The tongue that touches the Holy Eucharist should never be as an adder's fang forked with poison. The ear which is filled with the happy promises of Christ's word should not entertain a violation of Christ name. The heart that is the very tabernacle of God's graces should not laugh when the devils are delighted,

The question here presents itself: what should we do when we hear the name of Christ profaned? One of the most eloquent rebukes possible is for a man to quietly and reverently take off his hat, and so he will punish the defamer and make ready atonement the insult given to Jesus Christ.

—Union and Times.

#### TEMPERANCE AND EARLY TRAINING.

It has been the subject of remark over and over again that it seems scarcely worth while to form total abstinence societies among boys under since as a rule such young people have very few temptations to the use of spirituous liquors and are little likely to indulge to excess. It has even been suggested that as the renas even her suggested abstinence conse-sult of the enforced abstinence conse-quent upon taking the pledge until one is twenty-one, there might very well within a few years afterward be a re-action that will actually have a tendency to lead the young man to indulge more freely in order to exercise, as it were, his recently acquired liberty. If there are any who cherish such notions seriously it would be well for them to seriously it would be well for them to know some medical opinions that have recently been expressed in the matter. The editor of American Medicine, one of the most important of the weekly medical journals published in this country reviewing the subject in a recent number, expresses entirely oppo-

As these views are the results of ob servations made upon thousands of inebriates they have a distinct value social document. The editor's exact words are: "Briefly, it might be said, that inchriety usually begins before twenty years of age, and if a man has not indulged to excess before he is twenty - five, he is not likely to do so twenty - five, he is not likely to do so later." There is a great generally accepted popular notion that numerous cases of inebriety arise after lorty, but in the investigation of practically all such cases inquiry into their early his such cases inquiry into their early his tory brings to light a long series of occasional over-indulgences, with some occasional over -induigences, with some symptoms nearly always dating back to childhood. Old cases begin at an early age. This does not mean that every boy who has accidentally over-indulged under the age of twenty is bound to become an inebriate, but such indulgence adds greatly to the risk of the inture come an inebriate, but such indiagence adds greatly to the risk of the future formation of the drink habit. It would seem as though the central nervous system in its immature condition is extremely susceptible to the influence of intoxicants, and that even a few serious lapses in this matter lead to a failure to develop normally, so that resistance to the craving lacks the strength it

would otherwise surely have.
Similar conditions are not unusual in medicine. There was a time when the occurrence of one or more convulsive seizures during early childhood was not considered of any special significance.

They were thought to be passing events. They were thought to be passing events. Now, however, the physician is apt to feel much more serious about them, and while they do not always portend inture nervous trouble it is considered that some, at least, of the serious nervous diseases which develop later in life may possibly be traced to their influence in any case of serious nervous disease developing in early adult life, the physician is sure to ask as one of the first questions whether there is any history questions whether there is any history

they actually take it, but is also one of the best preservatives against the future acquisition of the drink habit The cadet total abstinence societies constitute the best possible means of lessening the number of adult inebrilessening the number of adult inebriates. The editor of American Medicine has even suggested that parents may very well add their personal efforts in this matter so as to assure youthful abstinence. He says: "Every little while we learn of some boy who has been promised a certain sum on his while we learn of some boy who has been promised a certain sum on his twenty-first or twenty-fifth birthday, or even yearly — the sole condition being abstinct ce from alcohol. The average abstiner ce from alcohol. The average boy will work for such a prize as a matter of course, and it will tide him over the period in which alcohol does the most harm. If it is really true that abstinence under twenty five insures a life of sobriety, by all means let the scheme be extended to more boys until it becomes fashionable. Boys are sticklers for custom and will shun drink as soon as it becomes bad form." Hapthis is a method which canno possibly do harm even if it should prove to do no good in some unfortun-ately disposed cases. The possibility for good in the scheme seems so large that it would be criminal not to try it Let us save the young plants from the influences that will make them crooked in after life.—Union and Times.

#### AN ALLEGED PROPAGANDA, IN IRELAND.

It is a peculiarity of human nature that any object sought becomes val-uable in proportion to the difficulty of uable in proportion to the attainment. Only on this principle can we explain the misdirected and persistent efforts of the Baptists to gain a feethed in Catholic Ireland. They floothold in Catholic Ireland. They might do something in the few Protest-ant districts of the North or, here and there, in the little Protestant settlements in the large cities in other parts of the country, but all claim on their side to impress the Catholic solidarity of the country is absurd. Shall the Catholic Irish who testified to their Faith even unto blood, during the six-teenth and seventeenth, yes, and into the eighteenth centuries, and who later endared cold, hunger, social ostracism and political injustice when really able and adroit men were endeavoring to de prive them of it, yield in this day of general education and improved worldly conditions to such arguments as any of the Protestant sects set forth against the old, unchanging religion which St. Patrick brought to Ireland more than

James H. Boyd, deputation secretary of "the Irish Baptist Mission of Dub lin," has been telling marvellous things in Worcester, Mass., about the actual growth of his sect in Ireland, and its magnificent prospects. He feels that nothing can save Ireland from the cat astrophe which has overtaken France except the Baptist denomination.

Does Mr. Boyd regard the Separation

Law and the closing of religious schools as constituting a catastrophe? He is as constituting a catastropher file is right, if he does; but we should hardly have expected the sentiment of him. Why then did not the Baptists do some-

thing to save France?

There is no parity of conditions between Ireland and France, and no possibility that the former country should experience anything even remotely redisturbed condition nov prevailing in the latter. What did Mr. Boyd mean: or what did his audience

Boyd mean: or what did his audience suppose he meant?
He speaks of Ireland as "now beginning to shake off the slumber and sloth of seven hundred years." England might be invited to testify to Ireland's long appropriate the property of the long somnolence! Perhaps Mr. Boyd refers to the coming of Home Rule, the Gaelic Revival, the approaching estab lishment of a Catholic University. All these are signs of progress and exceed ing great wakefulness, but they are not

encouraging to the Baptist propaganda. Perhaps Mr. Boyd is a little vague Perhaps Mr. Boyd is a little vague in his own mind. He wants American money, however, for his work in Ire-land, and he actually got \$10 from the First Baptist church in Worcester. Not much, it must be admitted, but much more than his tale would bring at space rates from the Worcester Tele-gram for example.—Boston Pilot.

## THE PASCHAL CANDLE.

Sacred Heart Review.

Among the imposing decorations an symbolic rites of the Easter season in Catholic churches, one thing stands out, with very marked prominence, from Holy Saturday until the conclusion of Holy Saturday until the conclusion of the first gospel on Ascension Day—the tall and finely decorated Paschal candle on its lofty candlestick, at the gospel side of the high altar. This candle symbolizes to us our risen Saviour, Jesus Christ, Who is the Light of all the world. On Easter Day, He Who had been dead, and had lain in, the had been dead, and had lain in, the darkness of the tomb, rose again to life and glory; and on Holy Saturday, or Easter Eve, new fire is kindled, and the prayer is made to God that we may be "so inflamed with heavenly desire through this Paschal solemnity that we may be able to arrive with pure minds.

through this Paschal solemnity that we may be able to arrive with pure minds at the festival of perpetual light."

The symbolism and the blessing of this Paschal candle were both \$\epsilon\$ x plained, to some extent, in the Holy Week number of the Review. To day we will dwell on the charming manner in which light and fire, so necessary to the human race and so very beneficent in their effects, are brought before us, in the Easter ceremonies, as typical of in the Easter ceremonies, as typical of spiritual and holy things.

spiritual and holy things.

When we come to reflect on it, what have we, indeed, in the entire visible universe, more spirit like and more exactly to be compared to invisible things, than are light and fire, so in tangible, so volatile, so beautiful, and

o strong ? The second collect for Easter Satur day, rings the changes on that one word "light" like Easter chimes, perpetually ringing, peal on peal, their

#### THE HOW AND WHY OF IT.

"Fruit-a-tives" are the parts of the fruit that do you good. Apples, Oranges, Figs and Prunes are pressed-the juices separated from the tough, woody fibre-and concentrated. Then-(and this is the secret of "Fruit-a-tives")one more atom of bitter principle from the orange peels is forced into the concentrated fruit juices. By this process -one of the most remarkable achievements of the age-the juices are made stronger, and many times more active medicinally. Finest tonics and internal antiseptics are added, and the whole evaporated and pressed into tablets. "Fruita-tives" are the greatest tonic, laxative and blood purifying medicine ever discovered.

50c. a box. Thou didst give light to Moses going

out of Egypt, so enlighten our hearts and senses, that we may deserve to arrive at life and light eternal. Through Christ our Lord."

This prayer is a poem in prose; and were a modern poet to use the alliter-ations and repetitions and images in a secular poem, he would win applause. The Catholic church is full of a divine poetry and a divine bolism, that well deserve the ful and loving attention of her children.

"Let now the heavenly troop of angels rejoice" cries the deacon. "Let the earth also be filled with joy, being illumirated with such resplend rays; and let it see the darkness, which overspread the whole world, chased away by the splender of our Eternal King. . O truly blessed night! a night in which heaven is united to earth, and God to man! We beseech Thee, therefore, O Lord! that this candle, consecrated to the honor of Thy name may continue burning to dissipate the darkness of this night; and may be united with the celestial lights. Let the morning star find it burning. That morning star, I mean, which never sets."

We have given only a portion of the long and gloriously beautiful blessing of the new fire and the Paschal candle. It is something with which we should make ourselves even more familiar as the Holy Weeks in our lives recur. But a lesson is contained herein more divine and far more important than the informing of the intellect and the de ighting of the cultivated taste which arise from such a study. God, Who is the Creator of light—God, Who Himself s light eternal - desires to fill us with His light, and make us swift to perceive by it the truths of His church and th precepts of His word. By His light He desires to guide us to heaven. Let the Paschal candle remind us to pray earn estly for more and more of this divine light, till we see God, face to face in

## THE USE OF LATIN.

Why does the church use the Latin why does the church use the Laurana language? For these reasons:
First—Because a universal community requires a universal language.
The church of Christ is universal.

Second-Because it does not change. If, for example, the church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over sixty times. In the so called Anglo-Saxon of one thousand years ago she could not be understood except by experts.

Third-Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization, and deserves to be interested and unchangeable religion.

Changeaute religion.
Fourth—Because it lifts the liturgy of
the church above the every day usage of
words, which alters their senses and debases it by licentiou ness. This mis fortune has actually befallen the Eng lish liturgy of the Anglo American Episcopalians.
Fifth—Finally, a univer-al language

Fifth—Finally, a univer-al language speaks of a universal brotherhood, and makes a Catholic at home in all Catholic churches of the world. Besides, he understands the language, though unlearned, by the ceremonies of the church, or from his prayer book, which contains its entire meaning in his own

## CATHOLIC SCHOOLS SUPERIOR.

Says the Catholic Citizen of Roches ter, referring to a public competition between the pupils of the Sisters' school and the Public schools in he K o dyke:

"The smug assumption on the part the average public school enthusiast that any system differing from that to which he adheres must necessarily be notably defective, is so entirely unwarranted that specific cases in which the assumption is unequivocally falsified make refreshing reading. One such case occurred recently in the Klondike. The Sisters of St. Ann have a school at Dawson City, and there are several non Cathelic schools in the same town. Twenty nine pupils from these latter and six of the Sisters' pupils not long of convulsions in childhood. So, too, with regard to inebriety, the beginnings will be found most usually during the very susceptible period of human growth — that is, under the age of twenty-five before the body has attained its full development.

It is very clear, therefore, that the practice of encouraging boys to take the pledge in early life is not only a good thing during the years for which

#### STRONG CHARACTER

There are those who think that a consistent Christian cannot be a man of strong character. In opposition to their view, we shall merely quote the beautiful description of Christ's dignity, courage, strong manliness and unwearying goodness given by Dean Church in his book, "Human Life and Its Conditions"; "In Him, in His way of working all is complete, balanced, haring, all is complete, balanced, har-monious, there is nothing missing; there is nothing overgrown or disproportionate. There is tenderness and sympathy; there is terrible judgment which appals and crushes. There is, in its place the foreless. in its place, the fearless rough word of righteous wrath; in its place, too, there is the gentle, sparing, pitying word of forgiveness and comfort. . . . He is never idle, but He is never busy. He is ever at work, but never hasting, never burried, always in public, yet always in retirement. Rarely do we always in retirement. Rarely do we read of His rest, but He is alway ready, always bas time, always patiently waits till the hour shall come."—New World.

#### Editor CATHOLIC RECORD:

More than one prominent French

Canadian amongst my friends has made the reproach to me that whilst we Irish were doing all in our power to preserve and perpetuate our own mother-tongue the Catholic Bishops of Irish birth or descent in the neighboring United States were doing their utmost to de-prive their French speaking flocks of the privilege of using their language in the church. His Grace the former Bishop of Portland, Maine, now co-adjutor Archbishop of Boston, has been pointedly mentioned in this respect. May I therefore solicit insertion of the enclosed paragraph which effectually disposes of the misstatement.

Yours truly, MATHEW F. WALSH. April 20th, 1906.

BISHOP O'CONNELL'S ATTITUDE BISHOF O CONNELLS ACTITUDES

Before leaving Potland. Bishop O Connell assembled the priests of his diocesan concel, on April 2, and in their presence formally denied the charge made against him that it had been his aim and his desire to set the French language disappear from the diocese of Portland. He declared that on the contrary, he hoped and believed that the French language would never disappear from that diocese.

#### DIOCESE OF LONDON.

ST, JCSEPH'S HOSPITAL CHATHAM The many friends of St. Joseph's hospital will read with pleasure the following letter from Mr. G. P. Schoffield, general manager of the Standard Bank, Toronto: Toronto, March 13th, 1906.

Rev. Mother Celestine, Superintendent, Sisters of St. Joseph, Chatham, Ont.

Chatham, Ont.

Dear Madam.—I am pleased to learn that you contemplate building a maternity ward shorty in connection with your already well quipped hespital, and the Standard Bank will ave pleasure in contributing five hundred tollars (\$500) to assist you in your worthy project.

GP SCHOLFIELD,
General Manager.

General Manager.

The Mother Superior and the Sisters of St.
Joseph's hospital are very grateful to Mr.
Schonfield, and through him to the Standard
Back, for the very handsome donation. Coming as it does at a time when necessary improvements in the way of a maternity wald are being comtemplated, it is doubly acceptable, and the gift, if possible, appreciated all the more.

provements in the way of a maternity ward are being contempiated, it is doubly acceptable, and the gift, if possible, appreciated all the more.

In the annual report of Dr. Bruce Smith, in spector of hospitals, one gets an insight into the manner and extent of the work done by St. Joseph's hospital, an institution which, for the many years it has been here, has been working quietly and conscientiously, doing a great work, relieving the poor and needy, as well as administering the comforts to the sick and suffering that the Sisters of St. Joseph and their competent staff of nurses know so well how to do. In the report everything is mentioned as being in a very satisfactory condition. During the past year the operating room in the hospital was enlarged and new appliances added giving the hospital unusually excellent facilities for surgical work and ranking second to none in the Province.

Last year, as a protection in case of fire, fire hose was installed. Moreover a large and modern fire escape has been rected at the west end of the building.

Situated as the hospital is in the finest residential part of the city, with large airy rooms overlooking on three sides a splendid sweep of lawn dotted with trees, with cosy resting places in their shade for summer time, and on the other side commanding a fine view of the winding Thames, it offers a delightful retreat for the sick and suffering, a place where every want is anticipated, and where one may rest contented, feeling the untold benefit of the kindly ministrations until the gentle voiced nurse or the attending physician says:

Nou are better, you may now we home.

Welcome news this is, of course,—everyoody is glad to be well—but in your heart will always remain a tender place for St. Joseph's hospital and for those who waited on you so faithfully as giad to be well—but in your heart will always remain a tender place for St. Joseph's hospital and for those who watted on you so faithfully during your illness,—Chatham News.

## ARCHDIOCESE OF KINGSTON.

From the Canadian Freeman we copy the following reply of His Grace Archbishor Gauthier to the congregation on the occasion of the grand reception recently tendered him on his return to Kingston from his voyage to Rome:

of the grand reception recently tendered him on his return to Kingston from his voyage to Rome:

Amy first words must be of thanksgiving to Almighty 60d Who has to the close to me to saleguard me in my long voyage, and thus enable me to return with joyfur heart to my Cathedral that of the return with joyfur heart to my Cathedral that and find myself once more in the midst of my devoted clergy and taitful prople. Poise, honor and glory to His blessed name, my and ferever more!

And if I have been blessed by so special a protection. If sell it due in large measure, if not attogether, the many good wishes for my welfare which have followed me in my lournyings over the many fervent prayers which have ascended to one the lamb of morey in my behalf, and for which I am dee ply grateful though and sea, and mainly to the many fervent prayers which have ascended to one to I find words to hank you, my good to more of Kingston, for this great demonstration of welcome with which you receive me today. It ree is forcibly to my mind another day, the 18th of October, 1898 when, under the my of the list of October, 1898 when, under the my of the list of the large to you and I shall never forget the sense of encouragement that came to me as I read in the sention to solve my load and confidence which you excluded that has been able, through the assistance of your was before me. And now, after several years residence among you, during which you have had opportunities to know me, and such work as I have been able, through the assistance of Almighty God, tod for you, you seize the first occasion—my return from a visit to the Holy See — renew those expressions of loyalty and confidence, and to tender me this magnificent. In the address read to me you refer to some

Sec-to-renew those expressions of toyary and confidence, and to tender me this megafificent reception.

In the address read to me you refer to some work that has been performed in the diocese. Yes, within the past few yeas great work has been done. I am speaking in no beast at spirit. It was Almighty food. Who did still the past few years great work has been done. I am speaking in no beast at spirit. It was Almighty food. Who did still the hands I claim no credit for myse? I praise be due to any, it is, under God, to the the think hands. I claim no credit for myse? I praise be due to any, it is, under God, to the devoice, zalous, hard working clergy of the diocese and to the generous co-operation and support of the faithful people.

One reference co-operation and support of the faithful people.

One reference co-operation and support of the deeply to operate the support of the difference classes of the community. I think I may safely say that I have done my best noncorrusively I hope but none the less earnestly, to remove discord, racial or denominational, from our midst and to make the blessings of peace abound within the borders of my diocese.

I am pleased to find among you many who are not of ue but who are with you to day in extending this mark of respect to your Archbishop. It shows their nobility of spirit and generosity of heart. I thank you all for this

#### 

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demonstration of welcome carried out so enthusiastically, rotwithstanding the inclemency of the weather and the demonstized condition of the streets. Especially must I thank our worthy mayor and the aldermen charged with the interests of the city for their presence amongst us to-day.

His Grace then announced that after making his diocesan report to the Holy Father, of whom he had the privilege of several and thoes, he had spoken of his congregation, the Holy Father said: "Tell them for me that I love the m—that I impart to them my special blessing." His Grace promised that he would flod an early opportunity to speak to them of this visit to the Holy See.

In acknowledging the magnificent money gift. His Grace said that the was aware of the sacrifices the people of the congregation had made during the past few years. I was more than edifying to see their spirit of faith in the contributions made to the church, but he did not expect such an offering as that made to him now. And while he thanked them vererdisity for their generasity, he loformed them that he would not consider it a personal gift. It would be applied to the funds of the ca hedral.

His Grace then imparted the Papal Bane diction after which the choir sang the "Te

MARRIAGES AND DEATHS

Marriege announcements and death notices condensed form not exceeding five lines,

DIED.

FOLEY.—At the residence of her daughter.
Mrs. Thes. Stringer, 365 St. Patrick street.
Ottawa, Mrs. Catharine Foley (mother of Rev.
Father Foley of Fallowii ld and Rev. Sister
Agatha of the Grey Nuns, Ottawa, aged 83
years. May her soul rest in peace!
CORRIGAN —At his late residence, Guelph,
Ont., Mr. James Corrigan, formeily of the
township of Flos. May he rest in peace!

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