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CHATS WITH YOUNG MEN

Youth is the beginning of that period of personal responsibility which lasts as long as life. Though still under tutelage, the mind begins to act independently, and legislate for itself. Unfortunately, in this country, such legislation is so bold and default that wenth ventures to tyrangize over age. The Beginning youth ventures to tyrannise over age, and all thought of deference to the opinion of the elders, is cast to the opinion of the elders, is cast to the winds. Parents are no longer honored. Discipline is defied, and the fourth commandment is made to read, not "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee," but "humor the son and the daughter, that thou mayst have peace in the home their generosity permits thee to setain."

Such a disposition is a bad com Such a disposition is a bad com mencement to any career. If found in a young man, he may look out for fail-ure in business, for nine-tenths of the business failures of the age, come, we are persuaded, from the dislike of youth to take counsel of the experience of age. The youth who respects father and mother, begins life with that habit of deference which will lead him to learn all the more readily lessons of of deterence which will lead him to learn all the more readily lessons of necessary experience. It fits him for wider social relationships, makes him civil and attentive to all who are his civil and attentive to all who are his superiors, saves him from many a quarrel and angry discussion, and stamps him gentleman wherever he may be placed. He becomes an example of forbearance and dignity to those too ready to take counsel of their pas-

The habit of deference toward father and mother, lays deep and broad the foundations of good citizenship. Such a son will reverence just laws and honor the tribunals of his nation. He will not allow his own selfishness to dwarf the possibilities of the State, and recarding the national relation as dwarf the possibilities of the State, and regarding the national relation as only a wider and broader home bond, he will cherish the interests of his fellow citizens as those of brethren.

So intimately connected, then, is home-life and the national existences, that he who has never honored his

that he who has never honored his parents, who are the legislators of home, can never be expected to evince proper respect for those, whom the operation of the Constitution sets in operation of the Constitution sets in authority over him. It is our firm be-lief, that in summing up the fitness of any candidate for a position under the popular trust, his home character,

Our thoughts form our actions, our actions form our habits, and our habits form our characters. From good thoughts we proceed to good actions and these develop into good habits out of which blossoms forth a good character. And the opposite takes place in the case of bad thoughts, bad actions, a bad character.

Boys, the sooner you start to form good habits and get rid of bad ones, the better you will succeed in fighting the battle of life. Some of the bad habits that drag a man down to perdition are the cigarette habit, the been habit, the whiskey habit, the playcard or poker habit, the gossip habit and the procrastination habit.

Boys that go to college often fail because they neglected to acquire the study habit. It is the study habit that distinguishes men. It is one of the very best habits a boy can acquire. If he learns nothing else at college it will be the me thing that will be of real, lasting benefit to him.

Read good books, biographies, historical and solentife books, but avoid novels and trashy papers.

Don's kill time. This is the worst

torical and scientific books, but a torical and trashy papers.

Don't kill time. This is the worst thing you can do. How much time have you wasted since New Year? How have you wasted since New Year? have you wasted since New Year and did you keep the good resolutions you made at New Year? Resolve to kill one bad habit and acquire the study habit .- B. C. Orphan Friend.

They Can Not Let Go.

Some people's minds are like a junk shop; they contain things of considerable value mixed with a great deal of able value mixed with a great deal of rubbish. There is no system or order in them. These minds retain everything, good, bad or indifferent. They can never bear to throw anything away, for fear it might be of service at some time, so that their mental storehouses are clogged with all sorts of rubbish. If these people would only have a regular house-cleaning at the beginning of the new year, and throwaway all the

rubbish, everything of a doubtful value, and systematise and arrange what is left, they might amount to something; but no one can do good work, with his mind full of discord and

Get rid of the rubbish. Do not go Get rid of the rubbish. Do not go through life burdened with non-essential meaningless things. Everywhere we see people who are handicapped, doing everything to a great disadvantage, because they never will let go of anything. They are like the overcareful housekeeper, who never throws anything away, for fear it may be of use in the future, and whose attic and woodshed, and every closet and corner in the house, are piled up with rubbish which "might be wanted some time" The habit of throwing away rubbish is of inestimable value.—Success. of inestimable value.—Success.

A Quaker's |Advice. William Penn, like all Quakers, was a foe to intoxicating drinks, and was one day trying to induce a friend to

a los to induce a friend to abstain from them.

"But it is so hard," said the man.

"Not so," answered Penn, "it is easy as opening thy haud."

"Convince me of that," was the answer, "and I will never touch whiskey again."

"Well, my dear friend," said Penu, "if thee finds a glass of liquor in thy hand, just open thy hand before the glass touches thy lips and, my word for it, you will be cured of & inking."

The man saw the force of the Quaker's ilogic, put it into practice, and became a sober citizen of the City of Brotherly Love.—B. C. Orphan Friend.

OUR BOYS AND GIRLS.

The Transparent Valley. "My boy needs another visit to 'The Transparent Valley,' I think," said Mrs. Crawford, stopping to smooth away the frown on Jack's forehead. "If you only knew how cross you look,

Jack blushed and crept sight, behind the hedge to think it out.
It all started when his little sister
Beth saked him to share his apple with
her. Now I am sorry to say, although
Jack was a good boy, he was very, very

For a while he sat there hidden by For a while he sat there hidden by the green leaves, "fighting it out," as he expressed it. Two blue jays saudly peeped through the bushes at him, then flew away singing in a rasping tone. And once, a bunny stopped for a moment to look, skitting through the leaves in long, frightened leaps when Jack turned his head.

"Expressibling accume affected of me." he

to swamp him.
"Yes, this is mine, and that, and

"Yes, this is mine, and that, and that. How they sweep everything before them! I couldn't build a dam strong enough to hold them, and if I wade in after the waves I'll be drowned Whatever shall I do?"
"Commence at the beginning!"
whispered something.
Just then the tide turned, and the waves rolled out toward the other shore.

waves rolled out toward the other shore.

"Oh, don't go away," he called pleadingly. "You may hurt someone, and I should feel so badly."

"Too late now," murmured the something in his ear. "You scarted us, and we must go on until you head us off."

On, on the waves rolled, one after another. Jack watched them disappear from view, going on, on, on, he knew not where.

"What a wicked boy I have been with my selfah acts; but I didn't know as it would make any difference to other people. Ughl how ugly theylook I know a way though, and I'll begin right away."

"Here, Beth i" he called running around the house where his sister was playing. "You may have the apple, all of it."

"Me lubs you, Jack, when you is dood," whispered the little tot.

"Where have you been?"

"Why, to 'The Transparent Valley,'" he answered.

"Where is that?"

"Where is that?"
"Never mind, little sis; brother will tell you when you are older."—Our Young People.

speak pleasantly to older persons, to put every garment in its proper place, to remove their hats upon entering a house, to attend strictly to their own business, and to be as kind and helpful nt in its proper place, hats upon entering a to their sisters as to other

THE BODY OF THE FAITHFUL WITH
THE CRIMES OF OUTSIDERS.

"When a Catholic is in trouble,"
says the New Zealand Tablet, "the first thing he thinks of is the priest; and, as he is sure to be in need of either spiritual or temporal help, there is little likelihood of his denying his faith. It is otherwise with other religious denominations, and by a system of false declarations at the police office the Catholic body is continually being saddled with the arit nother. a system of false declarations at the police office the Catholic body is continually being saddled with the crimes and misdemeanors of the black sheep in other folds."

Our contemporary cites a striking case in point that occurred recently in a Sydney police court. One Edward Nathan, charged with illegally selling liquor was being examined by the Magistrate, and this colloquy took place:
"Of what religion are you?"

"Then why did you put yourself down on the charge sheet as a Roman Catholic?"

"When I was locked up I gave my religion as Roman Catholic."
"But why?"

"But why?"

"I always am a Roman Catholic when I get locked up."

It appears to be a cosmopolitan device, this being a Catholic when one gets "locked up." It is notorious that in the police courts of our own large cities, Catholics (and generally lrish) names are habitually taken by delinquents whose physiognomies give the lie to their chosen aliasses as emphatically as did that of Marion Craw. phatically as did that of Marion Craw pnatically as did that of marion Craw-ford's little Italian bootblack to the cognomen "Murphy" which he had proudly adopted. By the same token we notice that then name of "John Marion "marging law York the was given in New York the some police case. It developed later on that the name was an assumed one, and the clergyman a sectaria and the clergyman a sectarian preacher, not a Catholic priest. as would be the natural connotation of "the Rev. John Murphy." An authoritative record of "Who's Who" in the police court would disclose some world misfits of names to nationalities and religions."—Ave Maria.

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as stake.—Our Young population of the state of malitimation of the state of t

WHY I BECAME A CATHOLIC."

Of course, I became a Catholic through the grace of God and the faith which He gave me. As an Anglican I had been taught the unity of the Church as expressed in the creed, but I sought in vain for unity of faith in Anglicanism. Then I had presented to me the Branch Church theory—that the Catholic Church consisted of three branches, the Roman, the Anglican and the Eastern. But there again I was confronted with the absolute hopelessness of any sign of real unity in the three. They essentially differed from one another, and therefore, while one of the three might be the Catholic Church as instituted by Christ, all three could not form it.

Then I saw that if the, faith were to be one as given by its Divine Founder.

Then I saw that it the faith were to be one as given by its Divine Founder, there must be visible unity in the Church, a visible authority and a living witness capable of interpreting revelation necessitating the presence of a visible head. At that critical moment tion necessitating the presence of a visible head. At that critical moment there fell into my hands a pamphlet dealing with the supremacy of the Holy See. I began the study of Papal authority, and the more I studied the more convinced I became that Scripture declared it, history confirmed it and the Fathers and Councils were unanimous upon it. Ubi Petrus ibi Ecclesia and so I was led to make my submission, a step which, far from ever regretting, I daily thank God more and more for having taken.

More than ever do I see, in these times of rationalism and new theologies the bright light of the truth of Peter's supremacy, like a light house light ever burning steadily and clearly to guide mankind to the haven of eternal salvaion.—Dr. G. W. B. Marsh, F. R. Hist., Soc., in the London Monitor and New Era.

THE VIRGIN BIRTH OF CHRIST SOUND CATHOLIC DOCTRINE BY A SCOTCH

Sound Catholic dectrine was affirmed by Dr. James Orr, professor of apologetics and theology in Glasgow College, in Tremont Temple, Boston, on 29th ult.

things:
"If the end and the middle of that life had a supernatural element and quality, why not its beginning? If the Incarnation of the Son of God be allowed, why not allow the virgin birth? So interwoven are the two that their acceptance or rejection usually go to gether. The consensus of the best scholarship is overwhelmingly in favor of the virgin birth.

"The question at issue is primarily one of fact. The testimony of the manuscripts is unanimous. The narratives of Matthew and Luke are his torical. These sole accounts of Our Lord's birth attest that He was conceived of the Holy Ghost, born of the Virgin Mary, and while these narratirgin Mary, and while these narratives are not free from minor discrepancies and some difficulties, still both internal and external features show them to be genuine, authentic and credible.

and credible.

"The story of the virgin birth has an historical setting, time and place being fixed, pinning it down to Bethlehem in the days of Herod; and is told, not with the puerile accessories of an apocryphal myth, but in a tone of veriside, amid matter of fact genealog ies, independent, divergent, yet com-plementary and as an integral part of parrations circumstantial and palpably

"The character of the story, on the "The character of the story, on the face of it, is primitive, Hebraic, fitting in with that Old Testament atmosphere which hangs about the persons and events and psalmody with which it is interwoven, while a poetic spirit breathes through the record of the virgin birth and while that record bears marks of exaltation and rapture, the bedrof it is as sober a proce and

Professor Orr antagonizes the idea that the supernatural birth is a thing indifferent to the substance of the Christian faith, and asserts that in practice, belief in the miraculous conception and in the substance of ception and in the sinlessness of Jesus stand or fall together. He does not concede that the article of the miraon

concede that the article of the miracu lous conception is an unescential one, but regards it as an essential part of the Christian creed, and believes the narratives of the nativity, which, in their ground traits could only come from the Virgin Mother herself, are true, historical and reliable. Luke (1:3) had perfect understanding of all things from the very first.

things from the very first.

John gives the divine genealogy of Jesus, and Matthewand Luke His human high. birth. Joseph stood to Jesus in loco parentis.

A TWILIGHT INCIDENT.

By John Kevin Magner in May Donahoe's And here is the third picture which the words of Mrs. Craigie bring to mind—a picture which haunts me more persistently than either of the fore-going, and with a pathos that is denied to them.

o them.

It is a dark autumn evening, and a student for the priesthood is kneeling in an alcove at the side of the sanctu-ary in an Irish Church. From where he kneels he can see into the body of the dimly-lit, poor little building, him-self remaining unseen. An old, old woman, whose life of sorrow and of poverty he knows, is alone before the Blessed Sacrament — or so deems her-Blessed Sacrament — or so deems herself to be. She is making her adieux
for the night to the sole Friend Whom
death and the emigrant ships have left
her. A slow and painful genuflection
— a slow and reluctant turning of the
bowed back upon Him she loved — and
then she turns again smiling, and holds WHEN YOU ASK FOR

SURPRISE HARD SOAP.

INSIST ON RECEIVING IT.

out withered hands to the Tabernsele. 'Good-night," she says aloud. night-Mayourneen!

Divorce in Mexico.

A writer in the New York Sun, speaking of marriages in Mexico, tells us in the following extract what the Mexicans think of divorce. He writes: Mexicans think of divorce. He writes:
"The divorce laws now in force in
the United States have been severely
and repeatedly criticised in private by
both men and women of the higher
class in this country, on the ground
that man and woman, once united in

matrimony, ought never to separate. "The theory is too deeply rooted in their minds to permit a man or woman to resort to the court of divorce in Mexico, but it is never ad hered to as a principle; it is simply a question of self-respect. The separa-tion of husband and wife excludes both from high society, and even their sons and daughters are made to feel the

effects of public scorn; sometimes

pars the son or daughter from matri-mony, while social intercourse become

ssible for the divorced husband

The advocates of tandem polygamy that is becoming so common in the United States might take a lesson in morals from our Mexican neighbors.—



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