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bring upon your family. A little self-denial practised now will enable

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immediately with the protection which insurance only affords. Should you live, cash return would well repay you for the economy practised.

JOHN L. BLAIKIE,

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### THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXCVII.

It would be hard to find a more ludicrous travesty of fact than this Boston gentleman's declaration, that the leading Oxford converts "proceeded to put themselves at the service of Italian cardinals and fanatical priests." This is not even true of Faber, for not only was his deep devotion to Rome com-pletely spontaneous and original with himself, but his declaration that he is "thoroughly Roman" antedates by some two years his secession from the Church of England.

The active leaders of the movement were especially Newman, Manning and Ward. Let us examine the case of each in particular.

Newman's thoroughly English name well indicates his thoroughly English character. He was an Englishman completely and absolutely, and quite as much so after his adhesion to Rome as before. Matters of faith, of course, are not English, for Christianity embraces the world, but how entirely English Newman is in everything that is not a matter of faith, although it may border on religion, is not ill-displayed in his proposition and resolution of the question: What ought I to do, if the Prince of Wales should become a Catholic, thereby forfeiting his place in the succession, and yet the Pope should command me still to support his title as indefeasible? He answers: The question who is to be King of England rests on the laws of England, not on the will of the Pope. This is exactly the spirit which the English Catholies fought for Elizabeth's title against Philip's, al-though the latter was maintained by the though the latter was maintained by the Pope. Rome herself allowed that such questions were "problematical," and the Catholics settled the problem as might have been expected of English-

men.

An Englishman, of course, may adopt various Italian devotions, just as he may be fond of Italian music, or of French prose, or of German poetry, and yet remain intensely an Englishman through it all. So little was Newman subjugated by Italy that to the last he contrast the sound sense of the English in their devotions with the unrestrained Italian imaginativeness. This he applies particularly to the Virgin, intimating that while the English honor the Mother of God, as they ought, the Italians exaggerate this devotion to a degree that is hardly edifying to their Northern brethren. In other words, in this par-ticular he would prefer Bellarmine to Liguori. So independent does he re-main in his judgments and preferences, within that wide range of religious opinion and feeling which the Church leaves perfectly free.

Apropos of Liguori, I may remark that the German Catholics, though intense, and as a Protestant friend expresses it, "perfectly Italianate," in their adherence to Ultramontanism seem to be very little drawn to St. Alphonso, Prince Max of Saxony, himself a priest and doctor of theology, remarks that the question whether some of Liguori's teachings\* give occasion of scandal is of very little concern to his countrymen, for that most of them know about as much of this Doctor's writings as he himself, that is, almost nothing. Italian habits of devotion and Italian habits of thought can not centre is in Italy, but nothing speci fically Italian imposes an obligation on a Catholic believer, any more than if it were specially French? or Irish or

Dr. Newman early favored, perhaps I may say adopted, the belief in the Pope's ex cathedra infallibility in doctrine. Yet, as we know, he by no means desired that it should be imposed, by definition, on the Church. He re-flected that for centuries it had prac-tically prevailed, and wished, for the there. At last, as we remember, he went so far as to style the leaders of the opposing party "an aggressive and insolent faction." This expression involved him, as is known, in the lasting displeasure of Pius IX. So far was this greatest of the Oxford converts from "putting himself at the service of Italian Cardinals" that he remained stiffly refractory, and that in a matter not of principle but of expediency, to the ardent desire of the Italian Pope. Moreover, the high honor to which he was raised by this Pope's successor seems to have left him—as we are to presume it was intended to leave him—

as characteristically English as ever.
As to Henry Edward Manning, the As to Henry Edward Manning, the the very essence of whose nature was masterfulness, I should like to see the "Italian Cardinal," or "fanatical priest," that could have undertaken to drive him in any way in which he did not want to go. It is true, he said to

ambition for the advance of our Catholic population read the signs on the service language which the Italians use in their devotions to the Blessed Virgin with the more concise and prosale terms which Cardinia Newman uses to express the same devotion is probably accurate mough, we devotion to the Blessed Virgin with the more probably accurate mough, we devotion to the Blessed Virgin with the more probably accurate mough, we shall flad, on the probably accurate mough as yet if we have lost their faith in the divinity of Christ who have given up devotion to His Mother, and that those, on the other hand, who had been foremost in her honor, have retained their orthodoxy." In confirmation of this his torical fact he quotes "from the lives and writings of holy men in modern times Two of them," he says. "St. Alphonse Liguori and the Blessed Paul of the Cross, for all their no torious devotion to the Mother, have shown hade sevotion to the Mother, have shown had to the Cross, for all their no torious devotion to the Mother, have shown had to the Cross, for all their no torious devotion to the Mother, have shown had to the Cross and Passion." He mentions St. Liguori several times, never to criticize or disparage, but always to praise leachings give occase he himself, know almost nothing to say. His language is not given. How a priest could be ordained without knowing very considerable about Liguori's teachings give occase he himself, know almost mothing to say. His language is not given. How a priest could be cordained without knowing very considerable about Liguori's wild ags we are not able to imagine; his being a doctor of theology has no bearing on the case. The members of "The Congregation of the Most Holy Redeemer" organized by St. Induced the could be contained without the probability of the case of the could be contained without the could be contained without the could ever ascertain the number

have become very Italianizing in taste, so that any other pronouncia-tion of a word in the Mass, or any other shape of a vestment would annoy him; but this Italianism was as spontaneous and interior with him as with Faber. Like Newman, he always boasted of the English mind as eminent for balance of judgment, al-though he desired its qualities to be in-terfused with those of the Irish character, which, as we know, he enthusias-tically admired.

As to leadership, so far was Manning,

in the eyes of those who liked him least, namely, the Old Catholics, from appearing as led, that in their view he is the overmastering influence which leads everything. "Italian Cardi-nals," French and German Bishops, nals," French and German Bishops, the Hungarian Primate, everybody, high or low, friendly or adverse, is obliged, according to these German crities, to bow to the controlling influence of the Archbishop of Westminster. They make out that the Pope himself was coerced by him into perseverance in the infallibilist policy, and that the Conneil was not improbated. and that the Council was not improb-ably saved from wreck by his resolute-ness. They will have it that, in view of his power of control, Pius desired him for his successor, and in the event of an impeded election had designated him as administrator of the Holy And this is the man whom our Boston friend, in the Springfield Republican (of which he is the Boston correspondent), represents as helplessly dragged along in the train of certain "Italian Cardinals," nobody knows whom!

Philip Gilbert Hamerton, a manifest unbeliever, but of Protestant connections and Catholic associations, speak ing of the rapid changes of national character, remarks : At this moment the man most venerated by the English people is a Cardi nal of the Roman Church. It was not to show reverence for a servile instru-ment of unnamed "Italian Cardinals" that, on the day when the younger heir of the crown was to be buried, a hundred thousand working men, scarcely giving a thought to the dead prince lined the streets through which the funeral train of Henry Edward Man-

ning was to pass.
What are "fanatical priests?" Isaac Taylor, the elder, very well describes fanaticism as malignant zeal. Now as there never appeared one touch or trace of malignity in Manning, from the time when he was evangelical vicar of Lavington to the day when he died Cardinal Archbishop of Westminster, it is plain that he was never controlled by fanatics of any description. More over, he always went hand in hand with those who were endeavoring after any moral or social good, whether it were the Baptist Spurgeon, the secularist John Burns, or the lively and rather whimsical Stead. To the last he held his affectionate reverence for the essen tially Presbyterian Archbishop Leighton. And to say of this man that he was the unresisting tool of "fanatical priests!

True, Cardinal Manning was long and deeply involved with a fanatical temper, but it was in the way of resolute opposition. He complains bitterly and at length to his friend Ward of the sullen bigotry of the original English Catholics. He remarks with displeasure, I may fairly say with exasperation, obstinate unwillingness to rocognize the many eminent examples of regenerating grace in Protestant lives. He laments that the most conspicuous piety and purity and benevolspicuous piety and purity and con-ence hardly availed to procure for these, from their Catholic neighbors, a pre-reserving of their salvation. He rejoices, with his friend, and with Newman, in the appearance of the Encyclical of August 10, 1863, which has authoritatively condemned this style of

thinking.

It is true, in this he was greatly helped by imagined "fanatical foreign priests," and by English Jesuits, who present to have pretty well priests," and by English Jesuits, who between them seem to have pretty well extinguished this un-Catholic temper in Catholics.

CHARLES C. STARBUCK. Andover, Mass.

Catholic Papers and Rum Advertise ments.

Apropos of rum advertisements in Catholic papers, the following from the Casket of Antigonish, N. S., will be

found interesting: "Possibly there are some Catholic editors who can walk through a city street and see the names of Protestant families advertising usefulness and respectable trades and enterprises. spectable trades and enterprises, and the names of Catholic families advertising wines and liquors, and nothing else and feel their bosom swell with pride

at the proud position of their Catholic fellow-citizens in the commerce of their city. We neither sympathize with nor understand such a feeling; and when Catholics who entertain intelligent ambition for the advance of our Catholic population read the signs on the doors and windows of our city rum-

### FIVE-MINUTES SERMON.

Second Sunday After Easter. DUTIES OF PARENTS.

"I am the Good Shepherd: I know mine. Our Divine Lord, my dear brethren, not only asserts that He is "the Good Shepherd," but also proves Himself to be so by the care and solicitude which He has for the well-being of His flock. He spared no pain, no labor, in His watchful care over His sheep, and finally shed the last drop of His Blood in their defence, leaving an example to those who are likewise shepherds in their who are likewise shepherds in their own sphere. St. Augustine says that parents are shepherds in their houses, and that they must have the same care for their children that a shepherd has for his flock. They, like the Good Shepherd, must know and feed their sheep, protect them from the wolves, sheep, protect them from the wolves, and go before, leading them in the right way. Parents, you must realize that the sheep entrusted to your care are spiritual beings, that they have souls, that they are images of God, created by God the Father, redeemed by God the Son, and sanctified by the Holy Spirit, and that, in heaven or hell, they shall continue to live for ever. Stainless and bright in baptismal purity are these sheep when placed mal purity are these sheep when placed in your hands to be led to their inheritance of the Kingdom of Heaven.

In order that you may be good shepherds you must know your children. Know them interiorly, what their dispositions are, what they wish, desire, and aim at; what troubles they have, what they need, what is good or evil, expedient or injurious to them, what their faults and defects are, whether they are inclined to this or that vice, that evil habits may not be allowed to grow up and take root in them. "Hast hou children," says Sacred Scripture, "instruct them and bow down their neck from their childhood." You must instruct your children in the truths of religion. Impress upon them the end for which they were created. Speak to them of the future life, of the eternal happiness or the eternal misery which awaits us—a Heaven full of joy or a hell full of suffering. Speak to them of God's knowledge, Who knows and sees all things; of God's justice, Who leaves no good unrewarded and no evil un-punished. Instruct and warn them regarding all things appertaining to salvation. Let the words uttered by Tobias, when on his death-bed, be received in every household: "Hear, echoed in every household: "Hear, my son, the words of my mouth, and lay them as a foundation in thy mind, and take heed thou never consent to sin nor transgress the commandments the Lord Our God. Never suffer pride to reign in thy mind or in thy words, for from it all perdition took its beginning. See thou never do to another what thou wouldst hate to have done to thee by another. Eat Thy bread with the hungry and needy. Bless God at all times, and desire of Him to direct Thy ways and that all Thy counsels may abide in Him. Fear not, my son; we indeed lead a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good."

You must protect your children from the wolves. Know who their companions are. Watch over them that no wolf in sheep's clothing may enter amongst the flock, that none of the flock may stray into the wolf's den of the dance-hall, the public house, or any of the other miscalled places of amusement. Be not like the hireling who leaveth the sheep and flieth when

who leaveth the sheep and flieth when he seeth the wolf coming. You, like good shepherds, must go before your flock leading it in the right way. Children are taught far more by example than by words. You your-selves must be virtuous and God-fearseives must be virtuous and God-learing, diligent in the practice of your
Christian duties. Do you go punctually to confession, or are you slothful
and careless, and put off for a year, or
years, the worthy reception of Holy
Communion? Are all your acts influenced by the consciousness of God's
presence? Are you just and forgiving presence? Are you just and forgiving in your transactions with others? Are olicitous to perform good works, of charity, of mercy? Would works of charity, of mercy? Would you have your children live according to the dictates of their holy faith? Then set them good example and they are set them good example and they are sure to walk in your footsteps. "If any man have not care of his own, and especially those of his house, he hath denied the faith, and is werse than an

### Unreal Crosses.

The crosses which we make for our The crosses which we make to our-selves by our uneasy fears about the future, are not crosses that come from God. We tempt Him by our false wis-dom, when we wish thus to anticipate His dispensations, and attempt to supply the place of His providence by our own providence. The fruit of our own wis dom is always a bitter fruit, and God permits this to shame us for wishing to do without His fatherly guidance. The future is not yet ours; perhaps it never will be. If it comes at all, it will come perhaps quite differently to what we had foreseen. Let us then shut our nd keeping in reserve in the treasure of His profound wisdom. Let us adore without seeing; let us be silent and remain in peace.—Lacordaire.

### THE EIGHTH COMMANDMENT.

Having previously enumerated the principal ways in which one offends against this command, it might be profitable to consider some of these in greater detail. That there exists a necessity for such consideration is be-yond dispute. That there is also need for a more rigid compliance with these requirements of the law is forcefully demonstrated by the increase of certain sinful customs. For observation proves that their real importance is be For observation oming of less consequence and of less

r cognizes the evil consequences. God gave man the gift of speech that man might be able to communicate his thoughts to his fellow-man. To use this gift, therefore, for the purpose of de-ceiving Him is to use it contrary to the purpose which God intended. More over, he who utters that which is con trary to what he thinks, having the in-tention of deceiving his neighbor, is guilty of a lie. Lying, therefore, is sinful, first, because it is opposed to God, Who is All Truth; secondly, be-God, Who is All Truth; secondly, be-cause it is opposed to the end for which God gave us the gift of speech, and finally, because it is a violation of His written law, as laid down in the Eighth

LEAGUE OF THE SACRED HEART.

eneral Intention for the League of the Sacred Heart for April, Recommended by Pope Pius

The intention of this month sums up the life of Christ on earth. The first recorded words of Jesus Christ are: "How is it that you sought me? Did you not know that I must be about My Father's business?" and His dying words on the Cross were: "It is consummated." When the Apostles at the well of Jacob pressed Him at eventide to satisfiy His hunger, He answered: "I have food to eat you know not of.
My food is to do the will of Him Who

sent Me, that I might perfect His work."

We are all sent into this world by God, and have all a work to do for Him God, and have all a work to do for Him and the Associates of the League are asked this month to pray that all men perfect God's word by their "love of duty." The common duty, "the one thing necessary," as our Lord calls it, of overy man is to save his soul. And this "work" will be perfected by each one, when he is faithful to God's commandments, and faithful to the respective duties of that state in life in which God has placed him, for "every one hath his proper gift from God: one after hath his proper gift from God : one after

this manner, another after that. As love of duty must precede the performance, so knowledge must precede love. Therefore must we pray that men know their duty, know their relations and obligations to God, to themselves, to their neighbors. It is because "no man thinketh in his heart" about these obligations that sacred rights are violated and the world is be rights are violated and the world is be-coming desolate. We are to pray then that men reflect and examine hew they are performing the duties they owe to God, to one another, and to themselves, and that the result of this examination will inspire them with sorrow for negligences and enkindle a love of duty in the future. The performance of duty will be the best proof of this love. "If you love Me, keep My Commandments,

Mary Immaculate, pray for us.

MORNING OFFERING. O my God, I offer Thee my prayers, works, and sufferings this day in union with the Sacred Heart of Jesus, for the intention for which He pleads and offers Himself in Holy Mass, in thanksgiving for Thy favors, in reparation for our offenses, and for the petitions of all our Associates; especially this month for Love of Duty.

The best cure for spiritual morbid-ness is a little unselfish benevolence.

KEEP LITTLE ONES WELL.

There ought not to be any sickly Nearer to God or Farther From Him.

In a Lenten discourse preached many years ago Cardinal Manning expressed this striking thought: "No one will pass out of this Lent as he entered it. A season of special grace leaves us nearer to God or farther from Him than it found us." How many such thoughts might be quoted from the writings of the great Archbishop of Westminister!

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Address or coassis Dr. McTaggart. 78 retful sleepless children—there would

influence in social intercourse.

The truth of these assertions become The truth of these assertions becomes quite apparent if we stop to consider the enormous amount of lying prevalent at the present time. It is made a past-time of the parlor, a fundamental principle of business prosperity. We find it stalking boldly and unblushingly in every walk of life. Men seek its proficiency, some for amusement; some for selfish interests, but the great majority selfish interests, but the great majority for their financial success. So co indeed, has it become that few regard it an infraction of God's law. Such being the conditions, one readily

Commandment. Because sinful, therefore, all manner of lying is prohibited. The degree of guilt, however, is not always the same. That depends upon the injury that is provoked. Hence we have the classifi-cation of playful, officious and malicious lies, which also include flattering and boastful lies. Boastful lies are those made use of in singing our own praises. Flattering lies are those used to ingra-tiate ourselves into the favor of others. Playful lies are those told to amuse officious lies, those told to render some service, and malicious lies those told to the wilful injury of another. All are forbidden by the Eighth Commandment, and those given to any of them should make it a matter of confession .- Church Progress.

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-Brown Cocoa12 "	15c	Immaculate Conception
-Garnet15 "	15c	St. Joseph
-Absynthe15 "	15c	St. Anthony
-Black Cocoa15 "	20c	HEIGHT 10 INCHES-
EAL MOTHER OF PEARL, WHITE		Sacred Heart of Jesus
METAL CHAIN.		Holy Heart of Mary
2-Regular12 in.	30c	St. Joseph
3_ "12 "	40c	St. Anthony
5— "15 "	60c	St. Anne
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_ " " 15 "	25c	HEIGHT 19 INCHES
- " (round) 15 "	30c	Sacred Heart of Jesus
- " (oval) 17 "	35c	Holy Heart of Mary
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(Guaranteed for ten years)		Crucifixes

# The Gatholic Record, London, Ont.

## IMITATION OF CHRIST.

HAT MAN HATH NO GOOD IN HIMSELF AND THAT HE CANNOT GEORY IN ANY THING.

No. 2—Amethyst

What have I, then, to glory in? or why do I desire to be esteemed?

Is it for my nothingness? And this most vain.

Truly vain-glory is an evil plague, a very great vanity; because it draws us away from true glory and robs us of eavenly grace.

For whilst a man taketh complace

in himself, he displeaseth Thee; while he seekest after the praises of men, he s deprived of true virtues. But true glory and holy joy is to glory in Thee and not in one's self, to rejoice in Thy name and not in one's own virtue, and not to be delighted in

any creature save only for thy sake. Thought for To-day. Be not afraid of crosses, for God will help you through them. When-ever you find yourself in difficulties or are misrepresented, see the finger

God with a pencil drawing on you the outlines of His love.—Father Dignam,

Mother Graves' Worm Exterminator does not require the help of any purgative med-leine to complete the cure. Give it a trial and be convinced.

be convinced.

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