H 10, 1906. 00000 NADA

awn to

East charity

ss men

brother

n draw.

Depart.

ONTHS.

anada

Pett Desp

TOTOL TOTOL STORE BOOK

ury

ng of ten rooms

pen for inspection

es not equal the

timates of cost,

ING CO.

VIPEG, Agents.

ONTO, Agents.

ANTED.
ING. GOOD WAGES, of necessary. Address, hop's Palace, Kingston, 1829.2

holic Record Office

t. postpaid,
OR THE EASY
e. By Rev. Fred'k
ne volume, cloth \$1
ATURE; OR THE
Love By Rev.
D. D. One volume

- A Genuine Cath-to refute many e church, con inu-Protestant writers

D D. One volume,

ERS; OR THE
n Spare. By HenGLENARAN. By
y. An Irish story of

the early days of ma Hanson Dorsey.

E CHAPTERS ON Home, By Rev Chas,

quantities of 100 or

artificial flowers. For private dwellings our private dwellings our ght in larger quantities one dollar as a trial press you pry paid a large kinds of flowers half a especially suitable so a large white Easter e Branford Artificial Braniford Ont.

me Bank

anada

78 CHURCH ST

RAL BANKING BUSINESS

nge Bought and Sole

tment of Church St. and es open every

N, General Manager

iny Day"

an who has a

licy in

onthly Payment

Accounts

ed payable at all ints in Canada ited States

OKS.

The Catholic Record.

LONDON SATURDAY, MAR. 17, 1906.

If the tepid and indifferent Catholic be distinguished for one thing more than another it is his want of love and reverence for the Blessed Sacrament. From that fount springs the spirit which manifests itself in disloyalty to his spiritual chiefs, the censoriousness which is always destructive, and the putting of self into first place and the seeing of all things in the light of its ambitions. By this indifference we not only expose ourselves to innumerable sins, but we also tempt the non Catholie to say that our professions are hollow. And in a measure we are to be blamed for this. For is it not strange that we who believe that in the tabernacle of the Catholic church is the same Christ Who walked on the waters of Galilee-Who promised the Real Presence at Capharnaum and fulfilled it on the night before His death-is it not astonishing that our lives are crowded with trivialities, with strivings for what passes, and destitute of love that speaks through good works. We believe in the Blessed Sacrament and yet we avail ourselves of any excuse to absent ourselves from Sunday seeks our love.

Yet the presence of God is a want of

wisely, has devised wondrous means. When the universe sprang into being, glorious and beautiful in its youth, it but veiled to the eyes of men the power of its Creator. When sin left o'er it the marks of debt and estrange ment, men treasured up the remembrance of the state in which the human race was originally constituted, and in of a remembrance, but balm to her their hearts was ever sounding the music of that far-off time when God walked with man and spoke to him as gave us a token of love, a pledge of triend. Never did they forget their thirst for God. "Show us thy face, O Lord, and we shall be saved." And the answer came : God so loved the world as to give His only Begotten Son. Centuries ago men saw God, and heard God, and handled with their hands the Word of Life. And we know He is with us still. He has not left us orphans. On the altar we believe is God, and that faith is firmly rooted in and bears fruit in the souls of countless Catholics. There, we believe, is our Lord-the Enlightener of the ignorant, the Comforter of the afflicted - the Babe of the Manger - the Child that was crooned to sleep in His Mother's arms-the Man Who went from triumph to triumph and was betrayed and went to death as a criminal. There we believe Jesus parting than either. Son of Mary is not in figure or sign, but truly, really and substantially present. octrine of the church, to be accepted without dispute or doubt, and whose denial entails (Council of Trent) the awful penalty of the curse of God. This our Holy Mother the church tells us, and around the doctrine she groups all her art and ceremonial, her liturgical wisdom and rubrical majesty. And she tells us also that the source of strength is in the Taber. nacle. Friends may change, but the Divine Friend is ever steadfast. The way many bruise our feet, but there is the Divine Healer: temptations may be many and violent, but in Holy Communion we have the Mighty God to ease our burden and to renew our faith and our love. "Jesus Christ," says Bourdaloue, "forbids me to eat His flesh so long as I am in sin. On the other hand, I shall not have life unless I eat. I must, therefore, get out of my present state to become capable of eating . . . There is, therefore, only one issue, viz., a change of life.

We know that when Our Lord had completed the solemn act of consecra tion in the room of the Last Supper He said to His disciples : " This do in remembrance of Me." He was near to death. He saw the ages to come, and, knowing the heart of man, placed this command as a barrier to forgetfulness. He gave us a memorial, a keepsake to

Man's heart is inconstant. And he forgets easily. Events which stirred us but a few years ago do not quicken the pulse now, and the memory pictures of these who figured therein grow against forge fulness. He tuilds bit of a plot and an bedizened phrase

pyramids: endues marble with a semblance of vitality, and bids them take his memory into their safe-keeping. Thus Josue had the Jews take stones from the dried up channel of the Jordan " that it may be a sign among you,

and when your children shall ask you

to morrow, saying: 'What mean these stones?' You shall answer them: The waters of the Jordan ran before the ark of the covenant of the Lord when it passed over the same : therefore were those stones set for a monu-

ment of the children of Israel forever," And the hero, dying with his three hundred companions at the gates of Greece, wrote upon a rock their testimony to their love of their country's liberty. On pages of immortal books, on bronze and marile, lives the memory of the mighty dead. And as we see them, the past rolls back, and we view the council hall—the battle field—and the men who ennobled them by their many who look on with eyes unseeing and to whom these things convey no meaning. And the erudite among the monuments of the past, the ruins which challenge their powers of investigation, but can speculate as to the men who built them.

Not only does forgetfulness blur the records of great events. But the Mass; we neglect opportunities to years blunt the memory of things that assist at the Divine Sacrifice during touched us closely. The remembrances the week; and we pass by the church, of boyhood, of manhood, are dimmed by rarely visiting the God within Who new thoughts and cares. The gift to remind us of the giver is forgotten or remembered only for a moment when we happen upon the souvenirs of the the human heart. To satisfy it Divine Providence, which ordereth all things | bye gone years. Even the holiest, the most enduring affections need betimes a remembrance to nourish and sustain them. The boy on the brink of sin may, when he sees the portrait of a father, a mother, draw back from it. The mother who mourns a child sees her again in a lock of hair she guards so carefully. Illusion doubtless born heart. Knowing the human heart, and its sad power of forgetfulness, the Lord affection to compel us to remember

There are souvenirs and souvenirs. A remembrance is not measured only by its material value. An object un adorned by precious metal, but to which the heart clings, and which harbors sacred memory, may well be tendered as a souvenir-anything, in fact, which can make us live in the souls of those who loved us. So, in quest of a scuvenir, we seek what encloses some part of the personality of our friend-a line of his writing, or better still, something that, in a certain sense, was a part of his very life. Louis XVI., going forth to the Paris mob, gave his servant Clery a strand of his hair. Gold and silver he did not have, but that hair, whitened by sorrow, was a more fitting

and put all itself in a keep sake. Where is the mother who, in separating from her child, would not wish to be able to hide herself in the locket she gives him, so as to be with him always for her happiness and his protection. What we cannot do the Lord has done. Instead, therefore, of leaving us His manger, His Cross, He left us Himself. With His "soul sorrowful unto death' He gave us a remembrance, not to be worn about the neck, but to be united so intimately with us in Holy Communion that He lives in us and we in Him. He is with as "all days, even to the end of the world.' (Adapted from Bishop Bongaud.)

A CURE FOR INSOMNIA.

George Moore's latest story can be safely recommended as a cure for insomnia. Apart from pictures of the rain swept skies of Ireland, with white clouds forever "drawn about the earth like curtains, and the lake like a mirror that some one has breathed on, 'it is one of the books that one is apt to get stuck" in. Covering ground that has been beaten flat by fiction makers, it produces, even under Mr. Moore's care, no flowers of either instruction or entertainment. It is quite on the same class as a previous performance of this author, that was delicately but indelibly scored by the late Lord St. Helier, better known as Sir Francis Jeune. In the course of a conversation the justice happened to comment upon the influence of music upon the upper classes, and of liquor upon the lower classes. Thus the novel ist seized upon, and having put it infainter every day. Hence man battles to his fiction pot, and adding thereto a

or two, brewed a novel which he sent to Sir Francis, with the acknowledgment that to him was due its recipe. Waereupon Sir Francis presented his compliments to Mr. Moore, and regretted that any careless words of his should have led to a result so utterly deplorable.

THE POPE ON THE SEPARATION

US X RESUKES AND CONDEMNS IT AS UNJUST AND INSULTING — EXHORTS THE PEOPLE TO ACT FOR TRUTH AND JUSTICE WITH ALL STRENGTH.

N. Y. Freeman's Journal. Pope Pius X., in his recently issued encyclical denounced and condemned the passing and promulgation of socalled separation law, and exhorted the Catholics of France, clergy and people, to firm, united and devoted re sistance to injustice and spoliation.

Speaking of the Catholics of France,

he says:
'You have seen the sanctity and the wisdom or valor. But what of the inviolability of Christian marriage out-many who look on with eyes unseeing raged by legislative measures in direct contradiction to them; schools and hospitals laicised, clerks torn from their studies and ecclesiastical discipline to perform military service; the religious congregations dispersed and despoiled and their members reduced in most cases to dire extremities. Other legal measures have followed, and you know them all; the government abrogated the law requiring public prayers at the begin ning of each parliamentary session and at the opening of the courts; sup-pressed the signs of mourning tradi-tional on shipboard on Good Friday; effaced from the judiciary oath all sug-gestions of a religious character; ban shed from the law courts, the schools the army, the navy, and from all public establishments every act and every emblem that could in any way recall

the thought of religion.
"These measures and others still, which little by little actually separated the church from the State, were nothing but steps toward their final, complete, and official separation; their promoters have repeatedly and openly recognized this fact.

"The CONCORDAT TREALY.
"The ties that consecrate that union should be the more inviolable when one stops to consider the sworn faith of treaties.

"The now-abrogated concordat be-tween the sovereign pontiff, and the French government, like all treaties of the same kind which governments enter into, was a two sided contract involving obligations on both sides.

"The Roman pontiff on the one hand and the French nation on the other therefore solemnly agreed on their own behalf and on behalf of their successors to keep the pact they then signed in violate. Hence the principle of the concordat was the principal of all in ternational treaties—that is to say, the law of men and it could in no way be annulled by only one party to the

agreement.
"The Holy See, which always ob serves with scrupulous fidelity the en-gagements to which it subscribes, has at all times demanded that the state give evidence of a similar fidelity. This is a truth which no impartial judge "Now to-day the state, on its own au-

Now to-day the state, on its own authority, abrogates the solemn pact it formally signed. It thus transgresses its sworn faith. And in order to break with the church and to do away with The heart, however, would fain batter down the gates of the impossible outroom which results from this yield. tion of the law of men, though it thus shakes the foundations of political and social order itself, since, for the reciprocal security of their relations, nothing is of so much importance to the nations as an inviolable fidelity in their respe t for treaties.

their respet for treaties.

THE NEW LAW.

'If, now, we carefully examine the law which has just been promulgated, we find a new reason for complaining in still stronger terms. When the state, breaking the bonds of the concordat, separated from the church it should as a natural consequence have left the church it independence and permitted a natural consequence have let the church its independence and permitted to enjoy in peace, under the laws, that liberty which it claimed to grant it. "Now, nothing of the sort was done; indeed, we find in the law several measurements."

ures covering exceptional cases which, odiously restrictive, bring the church under the dominion of the civil power. " As for ourselves, it has been a still

unrighteously assert control in matter belong exclusively to the eccles which belong excusively to declare it the more because, disregarding equity and justice, it has thereby contronted the church in France with a distressing and oppressive state of things, in violation of the most sacred rights. "The provisions of the new law are

indeed, contrary to the constitution ac cording to which the church was found ed by Jesus Christ. The Scripture teaches us, and the tradition of the fathers confirms its teaching, that the church is the mystic body of Christ, body ruled over by pastors and doctor —consequently a society of men within which there are chiefs, who have full and complete power to govern, to teach

GRAB THE TEMPLES AND

MANAGE RELIGION.

'In direct contradiction to these principles, the law of eparation attributes the administration and the sup port of public worship, not to the hier archic body divinely instituted by th Saviour, but to an association of laic individuals. Upon this Association it imposes a torm and a juridic personal.

ious worship it regards the association as alone having civil rights and re-

onsibilities. "Thus, it is to this association that the use of the temples and sacred edi fives belongs; the association will pos-sess all the ecclesiastical property, movable and immovable; though in a merely temporal manner, it will control the Bishops, the pressysteries and the seminaries; finally it will administer church property, regulate the raising of money, and receive alms and legacies

devoted to religious purposes.
"As for the hierarchic body of pastors not a word is said. And if the law prescribes that the associations cultuelles must be made up in conformity with rules for the general organization of worship, whose exercise they are de-signed to control. The government has en careful on the other hand to de-are that in all differences that may arise relative to the church property, only the council of state shall be com-petent to render decisions.

"These Associations Cultuelles will,

refore, be face to face with the civil athority in such complete dependence ecclesiastical authority, as is erfectly plain, will no longer have any

wer over them.
"How grevious all these provisions just be in the eyes of the church, and tow contrary to its rights and its di rice constitution, any one will see at a clance. To make matters worse, the aw, as it covers these points, is not conceived in precise terms, but is extremely vague and gives abundant pportunity for arbitrary application, and one may therefore expect to see great evils arise from its interpretation. MINISTERS OF RELIGION TO BE EVEN

DENIED COMMON LAW. contrary to the liberty of the church than this law. Indeed, when, as a re-sule of the very existence of the Assoiation Cultuelles, the law of separation revents the pasters from exercising heir full authority and their duties to their full authority and their duties to ward the people; when it attributes the supreme jurisdiction over these associations to the council of state, and waen it subjects them to a whole series of prescriptions outside of com-mon law, rendering their establishment difficult and their maintenance still more difficult; when, after proclaiming the liberty of worship, it restricts its exercise by numberless exceptions to the general law; when it deprives the church of police powers within the temples and hands those powers over to the state; when it hinders the preaching of the Catholic faith and morality and enacts against clerks a severe and exceptional penal code; when i; sanc-tions these provisions and several others of like character, in which arbitrary rule is made easy, what then is it doing, if not placing the church in a position of humiliating subjection, and under the pretext of protecting public order, depriving peaceful citizens, who are still vastly in the majority in France, of the sacred right to practice their religion there?
"And it is not only by restricting the sacred right to practice their religion there?

the exercise of worship, to which the law of separation falsely reduces the essence of religion, that the state in jures the church; it is also by present-ing obstacles to its ever beneficient influence over the people and by paraliz-ing in a thousand different ways its activity. "It has not been content merely to

rob the church of the religious orders, those precious auxiliaries in the sacred ministry, in teaching, in education and in the working of Christian charity, but it also deprives it of the resources which constitute the means humanly necessary to its existence and to the accomplishment of its mission. TRAMPLES CHURCH PROPERTY UNDER FOOT.

"In addition to the injuries which we have thus far noted, the law of sep aration also violates the church's pro perty rights and tramples them under

"In deflance of all justice, it despoils the church of a great share of the patrimony which belongs to it by titles as nunerous as sacred; it sup-presses and annuls all the pious foundations that have been entirely legally devoted to divine worship or to prayer for the departed. As for the resources which Catholic liberality had amassed for the operations of the different charities, it transfers them to laic establishments in which one would ordinarily seek in vain for the least

vestige of religion.

"By so doing it not only violates the rights of the church, but also the formal and explicit intentions of donors formal and explicit intentions of donors and testators. It is also extremely painful to us to find that in defiance of all rights the order declares all the ecclesiastical edifices antedating the concordat to be the property of the state or the department or of the com-

"And if the law grants their use freely and indefinitely, to the Associa-tions Coltuelles it surrounds this concession with so many and such serious reservations that in reality it gives the public powers the right to dispose of

BUDGET OF PUBLIC WORSHIP. "When the law suppressing the budget of public worship consequently exoner ated the state from the obligation of meeting the cost of worship, it at the same time violated an engagement entered into in a diplomatic convention and committed a grave crime against justice. "On this point indeed, no doubt is

possible. The historic documents them elves bear witness to it in the clearest way. When the French government assumed in the concordat the duty of providing the members of the clergy with an income which would allow them

ligious services in a decent fashion, it did not do this by way of gratuitous concession; it was compelled to as a matter of indemnification, partially at least, toward the church from which the state had taken its property during the first revolution.

On the other hand, also, when in

this same concordat and for the sake of peace the Roman pontiff agreed, in his own name and the name of successors, not to disturb the holders of goods that had been thus stolen from the church, it is certain that he had made this promise only on one condition this was that the French government would agree forever to endow the clergy in a suitable fashion and to provide for the expenses of divine worship.

WE REBUKE AND CONDEMN AS A VIOLATION OF NATURAL LAW.

'This is why, remembering our
apostolic charge, and the imperious
duty that devolves upon us to delend the church against all attacks upon it and to maintain its inviolable and sacred rights in their integrity, in virtue of the supreme authority with which God has invested us, we, for the reasons stated above, rebuke and condemn the law enacted in France for the separation of church and state as deeply insulting to God, Whom it officially denies by declaring that the republic refuses to recognize worship.

We rebuke and condemn it as vic-

lating natural law, the law of nations and the public fidelity due to a treaty; as contrary to the divine constitution of the church, to its essential rights, and to its liberty; as overthrowing justice and trampling under foot property rights which the church has acquired by manifold titles, and also in virtue of the concordat.

We rebuke and condemn it as grave ly offensive to the dignity of this Apostolic See, to our person, to the episce-pate, to the clergy and to all French

"We therefore, protest solemnly and with all our rights against the idea, against the vote and against the promulgation of this law, declaring that it never be cited against the unalterable and in alienable rights of the church in

and in alienable rights of the church in order to invalidate them.

"Meanwhile, and as long as oppres-sion and persecution shall endure, the children of the church must be clad in the armor of light and must act for truth and justice with all their strength; this is always their duty, it is more than ever their duty to-day. In this holy warfare, venerable brether, you must be the masters and the guides of all the rest. You will employ all your ardor and all your vigilant and inde-

fatigable zeal.

BE FAITHFUL AND UNITED !"

"And now, Catholics of France, we address ourselves to you. You know the object aimed at by the impious sects who are thrusting their yoke upon you, for they have themselves proclaimed it with cynical audacity; it is to 'de-Catuolicize' France. They want to root, the faith which covered your fathers with glory, the faith which rendered your fatherland prosperous and great among the nations, the faith which reigned earlier in the Green Isle. root, the faith which covered your fathers with glory, the faith which rendered your fatherland prosperous and greatamong the nations, the faith which sustains you in adversity, which preserves the peace and tranquility of your firesides, and which opens to you the path to eternal felicity.

"As you well know, you must delend

that faith with all your hearts. But be not deceived; toil and effort will be useless if you seek to repulse the assaults aimed against you without being strongly united. Therefore rid your-selves of all seeds of disunion, if any such there be.

"As regards the defence of religion,

if you seek to undertake it in a worthy manner and to pursue it without disaster and with due efficacy, two things tem fails us, we are helpless when necess are especially important—in the first place, you must model yourselves so faithfully upon the precepts of Christian law that your acts and your entire life will do honor to the faith which you profess; in the next place, you must remain closely united to those whose duty it is to watch over religion here below—that is, to your priests, to your Bishops, and especially to that postolic See which is the pivot of the Catholic faith and all that can be

achieved in its name.
"Thus armed for the fray, march fearlessly to the defence of the church, but have a care that your confidence is founded wholly upon God, in Whose cause, you are fighting; and in order that he may succor you, pray to Him without ceasing."

KING EDWARD VII. FOR IRISH HOME RULE. Boston Pilot Feb. 24.

King Edward VII, in his speech from thing Edward VII, in his speech from the throne, at the opening of the new Parliament—the first Liberal Parliament in ten years—on February 19, came out for Irish Home Rule. The King said:
"The State ministers have under

consideration plans for improving and effecting economies in the government of Ireland and for introducing into it means of associating the Irish people with the conduct of Irish affairs.

"It is my desire that the government of the country shall be carried on . . in a spirit regardful of the wishes of the Irish people."
As the king knows full well that noth

ing but legislative independence will satisfy the wishes of the Irish people, his words can mean nothing less than an endorsement of that policy. His epoch-making pronouncement -

the first simple and un equivocal declaration from an English monarch in favor of a representative government for Ireland—is not, however, a surprise to intelligent students of Irish affairs. King Edward never had any heart in

ity, and in all matters related to relig- to meet their expenses and that of re- the government of Ireland by coercion. Queen Alexandria was well known to be in sympathy with Irish Home Rule, and from the time of his accession to the throne, there was little doubt that the king was like minded

Nearly twenty years ago, while he was still Prince of Wales, King Edward visited Ireland. His reception was purely official. The Irish people closed doors and windows at his passage, and displayed emblems of mourning. The few evidences of hostility were trivial and grotesque. Much more dreadful few evidences of hostility were trivial and grotesque. Much more dreadful to a man of his temperament were the silence and the symbols of the grave. They began his education on the Irish question. He felt no resentment; he only realized and tried to rectify his abysmal ignorance of the oppressed and justly resentful land at his doors. The appointment of Sir Antony

The appointment of Sir Antony McDonneil to be under Secretary of Ireland was King Edward's further at ireland was King Edward's further attempt to get at the heart of the Irib question, and show his good will for its happy solution. The famous Devolution Scheme, though it might have seemed as much as "existing circumstances" would permit, was inadequate. It infuriated the opposition without satisfying the Nationalists. But it admits the state of the stat

stances" would permit, walinadequate.
It infuriated the opposition without
satisfying the Nationalists. But it advanced the cause of Home Rule. The
late general election restored the Liberals to power with an enormous majority. They came in with a Home Rule Premier, a Home Rule cabinet, a Home Rule Lord Lieutenant of Ireland, and these have proved only the advance guard of a Home Rule English King.

Edward VII is no Bourbon. He has read the signs of the times aright He mistook not the temper of the English people when the House of Commons passed Gladstone's Home Rule bill in 1893, though he then was powerless to act. He understood the significance of the endorsement of Irish Home Rule by the Federal Parliament of Australia. He realizes that a taugible friendship between Great Britain and the United States is possible only on the condi-tion of a contented, self governing

Ireland. King Edward VII. is no coward. He had the courage of his convictions in Rome three years ago, when he visited the illustrious Pope Leo XIII., despite the obstreperous protests of the ultra-Protestants of Englant: and when he later gave to the public the vindication of the Catholic Mrs. Fi zherbert the true wife of George IV Enward had the courage of his convictions to day in declaring for Home Rule, though he will doubtless antagonize many of the same class, and may hap move the ami-able Orangemen of Ulster to threaten to kick his crown into the Boyne.

His pronouncement will hearten the Liberal Premier in his work for justice to Ireland; will force the Lords into line for acceptance to meviable, and will be received with enthusiasm by the Irish party and the Irish people. Home Rule in two years? It seems nearer now. When an Irish Parliament sits in Dublin and King Edward goes over to open its first accept, the black

CONFESSION AN ABSOLUTION.

A writer in the Living Church (Episcopalian), reviewing a book en "The Use of Penitence, by a Church of Eng-land Bishop uses the following language which is remarkable, coming from such "Rome seems to have a great ad-

vantage over Protestantism in dealing definitely with sin. Protestantism is handicapped, sadly so, in this matter; and it is the sorrowful confession of tem halfs us, we are neptess when become sity is laid upon us to deal face to face with the breken hearted ponitent; what more can we say to him than this: 'Go your way and find for yourself the help of Christ'? * * * *

help of Christ '? * * *
'There is so great a sense of need, and so widespread a desire for help—
old prejudices are so ar banished by
good men's awakening appreciation of
the appalling gravity of present conditions in the reign of sin —that Bishop Churcton's contribution to the Church's literature upon this subject will gain a nearing that would probably have been

depied it a half a century ago. * * * *

"It needs to be noticed that the
Bishop urges Confession, not as a mere drill, a restraint, a barrier against sindrill, a restraint, a ballet age of the du outbreak expected to do its protecting work subjectively in the sinner's heart, but rather as a definite seeking of the definite gift of Absolution. * 'Confession is urged and commended;

not, however, as indespensably necessary in all cases and tor venial faults but as 'above all requisite when we would turn to God after long separation by mortal sin."

Princess Ena.

Father Bernard Vaughan, in a letter Wednesday's Times, says: "Before to Wednesday's Times, says: "Before Princess Ena can be received into the church it will be the sacred duty of the authorities of that courch to have her solemn assurance that her present. conscientious convictions oblige her to take the step. The Bishop of London need have no fear that conversion by order can be effected from the Catholic side. Is it too much to express a hope that the English public will leave un questioned the inward motives, which are beyond their discovery, and no affair of theirs."—Western Watchman.

The people of every congregation should pray earnestly for their paster that he may be faithful to his divine vocation and be for them a persistent model of the Christian life. — Catholic

Empire and Surety mpany will ensure you

nth indemnity sability from illness.

AN CONCERN

and 4th Thursday of every t. at their hall, on Albica Street, Rev. D. J. Rg & yle, Secretary,