HARDNESS OF HEART

These words, my dear brethren, are taken from the beginning of the office recited by the clergy on this and the following days, up to Holy Thursday. They entreat us not to let this time, precious above all others, go by without raking the use of it which our Lord making the use of it which our Lord ans that we should make : not to let Him show His love for us without giving

Him love in return.

"Harden not your hearts." How is it that we harden our hearts? It is by putting off our repentance; by clinging to the world and its pleasures, to the world and its pleasures, to the gratification of our sinful passions, and waiting for some time to come when it will be more convenient to give them will be more convenient to give them up, or when we shall feel more strongly moved to do so. We think that this time will surely come, that the stream of God's graces will be uninterrupted, and that when necessity urges we can avail ourselves of the one that happens to be then within our reach as easily as we could have done of the many that

we could have done of the many that went by long ago.

But, my brethren, this is a great and a terrible mistake. It may be, indeed, that God in His goodness and mercy has many graces yet in store for us equal in themselves to those which we have had; but if we have despised and neglected the past ones they will not be the same for us as those were which went hefore. for us as those were which went before. A word of warning, a single prayer, the sight of the crucifix or of our Blessed Mother, a pious picture, an Agnus Del, is enough to move the innocent soul of a child to the love of God; the most powerful mission-sermon often fails to make any impression on one who has make any impression on one who has spent his life in sin. It is not the grace that is wanting on God's part. No, He is there in His power; His arm is not shortened; He is still mighty to save. But His voice seems to the deaf ear of the sinner faint and indistinct; his message is the same old story. Yes, it is the same old story; it must be the same, for there is but one. There is but one Name under heaven whereby we can be saved, only one Gospel which we can preach, and the sinner has heard it so often with indifference that its interest.

s from life to death, be brought from death to life. He forgets that the from death to life. He lorgets that the sacraments were not given to give repentance to the sinner; no, they have for their object to give pardon and grace to those who have repented. Do you think it is of the slightest use to anoint with oil the senses of a man who lies unconscious, and who has not, while he had the use of his mind, turned really and truly away in his heart from his sinful life? The priest does it, indeed, in hopes that he may have repeated; but how faint is that hope for those who have added his heart and all have suddenly been stricken down! And even if there is more time; even if some sort of confession can be made, is it so sure that the hardened heart, which it so sure that the hardened heart, which has all its life loved and clung to its sins, will now love God and hate sin? God's mercy is great, it is true; He may now give extraordinary graces, but He is not bound to do so; and if the ordinary ones have failed before they may also fail now.

"Yes, my brethren, now is the time—a better time than your last hour. Now in this Passion season the Precious Blood of Christ is flowing more freely for you than you can expect ever to find it again. Listen to His voice now; do not wait till it becomes fainter. If you

not wait till it becomes fainter. If you not wait till it becomes fainter. If you have not spent Lent well so far, come now and make the most of the help so abundantly given you in these holy days. Harden not your hearts any longer; it is a dangerous game to play.

BRUNO AND THE EVENING TELEGRAM

Scholars generally know the story of Galileo, how he first declared that the world was round, and told the story of the universe as it is understood to-day, and how under bigotry, they gave him the choice of retracting or sharing the fate of Bruno, who was burned at the stake; how he did retract, but as he came out from the hall and looked at the sun, he murmured to himself: "But it does move."—S. L. Evening Telegram. "-S. L. Evening Telegram

Last week we gave the facts dealing with the condemnation and imprisonment of the astronomer Gallieo, We address ourselves this morning to the case of Giordano Bruno, condemned for blasphemy and burned at the stake. But first let us ask what purpose does the Telegram hope to serve by opening old wounds, and rekindling old fires now dying out, if not extinct? Why should we call upon the dead to answer to us for that which they have already given an account before the eternal Judge? And why add to our divisions now by contending over who was the guilty and the innocent then? Is it not better to ask how all these sores may be healed? Let us, if we can, forget the past, hear the present and save the future. The barriers which divided our fathers are melting away; and although there are sharp condicts and ringing blows still to be heard, a better wisdom is pleading with men. Last week we gave the facts dealing with men.

The way to unity is peace, but there

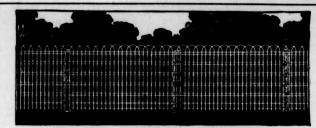
can be no peace if history be perverted and truth sacrificed for a momentary triumph. With Tennyson we are constrained to say :

"But though we love kind peace so We dare not, even by silence, sanction

It might be safe our censures to with-

draw; And yet, my Lords, not well: there is a higher law."

In our boyhood we were nauseated with the stench of the "Gunpowder Plot," of the "St. Cecelia Massacres," of the "Spanish Inquisition," of the "St. Bartholomew Massacre," of "Gallieo" and his "E pur si mouve — but it does move," a pure invention of a French infidel. No man pretending to some learning, to say nothing of scholar-



PAGE WHITE FENCES

WALKERVILLE TORONTO MONTREAL ST. JOHN WINNIPEG VICTORIA

ship, now charges the Catholic Church with being in any way accessory to these plots and massacres. Now, when these ghosts have been laid by, the sceptre of historical criticism, the ghost of an apos-tate priest, dead for more than three hundred years, is called up to testify to the atrocious tyranny of the Church of Rome.

minster for being made priests beyond the seas and by the Pope's authority, were hanged, bowelled and quartered at Tyburn, Feb. 12, 1584. (From documents of the Public library, Cod. c. x. 2;) and this from Maziere Brady's "English Hierarchy," page 45.

"The gaoler, moved by compassion, went to the Protestant Bishop of London, John Aylmer, who is the chief of the inquisitors (Protestant Inquisition) and told him of the needs of those committed to his custody. The Bishop told him bread and water were enough to feed them on. 'But,' said the gaoler, 'who is to pay me for this bread? Water I will freely give them without cost, but the season of the season o Who was Giordano Bruno, to whom : who was Giordano Bruno, to whom a statue was erected by the atheists of Rome a few years ago, and whose more than life-sized bust disgraces the Place St. Michel, Paris, placed there by the atheists of France? When we last saw the statue a colossal wreath of "immortalize", rested seminer, the alith sur-

is the same old story; it must be the same, for there is but one. There is but one Name under heaven whereby we can be saved, only one Gospel which we can preach, and the sinner has heard it so often with indifference that its interest is gone.

Then—most dangerous delusion of all—he comforts himself with the hope that at least he will die in the grace of God; that somehow or other he will, as he passes from life to death, be brought! cept the condition imposed, which was that he should return to his monastery.

ne under Queen Elizabeth in Pro-

"On Feb. 6, 1584, James Fenn, George Haydock, John Mundon, John Nutter

How She Cured Him with a

Secret Remedy.

testant England.

SHE PATIENTLY

given secret orders to Master Malachi Huxett of ye Brig Propasse to waylaye sed 'Welcome' as near ye coast of Codde as may be and make captive yet sed Penne and his ungodly crewe so that ye Lord may be glorified and not mocked on ye soil of this new countre with ye heathen worships of these people.

"Much spoyle may be made by selling ye whole lot to Barbadoes, where slaves fetch goode prices in rumme and sugar, and shall not only do ye Lord great service in punishing ye wicked, but we shall make great goode to his ministers and people. Master Huxett feels hopeful, and I will set down ye news when his shippe comes back. given secret orders to Master Malachi that he should return to his monastery. He then proceeded to Germany, where he showed the same spirit of insolent self-importance as in England. In Helmstadt he was excommunicated by the Lutherans. Make a note of this, and of his condemnation at Geneva by the Calvinists. He returned to Venice and quarreling with Mocenigo and others, was denounced as an enemy to Chris, was denounced as an enemy to Chris. vinists. He returned to Venice and quarreling with Mocenigo and others, was denounced as an enemy to Christianity. In February, 1593, he was sent to Rome, tried, convicted, and by the state, the secular power, was, 17 Feb. 1600, burned at the stake atithe Campo dei Flori, Rome, 'not only,'' as the legal record sets forth, "because himself a heretic, but as a dangerous heresiarch, who had written things injurious to religion." It would be a serious blunder for us to endeavor to form a judgment of the controversies and legislation of the sixteenth and seventeenth centuries by the standards of our legislation and ideas of the present time. Burning at the stake for certain specified offenses obtained in almost every country of Europe, Catholic and Protestant, down to comparatively recent times. Calvin burned Servetus, Henry VIII. slaughtered hundreds for refusing to acknowledge his supremacy in the supernatural order, and now read what was done under Queen Elizabeth in Protestant England.

news when his shippe comes back. Yours in ye love of Christ. COTTON MATHER." Readers of West Indian history know to what a hell Mather was sending Wil-

liam Penn and the first colony of Quakers, when to Huxett he proposed their

We reluctantly recall these melan-choly examples of savagery that the Telegram may remember that those who live in glass houses should heave no

bricks.

Let us throw a shroud over the mistakes of other times. Let the dead past bury its dead. Let us have peace, and if you can't give us peace, give us a rest. We are tired of the Spanish Inquisition, of Galileo, of Bruno. Relegate them to the backwoods preacher, banish them to the rural Sunday school and be done with them—Intermount. Haydock, John Mundon, John Nutter and Thomas Hemeford, tried at Westand be done with them.—Intermountain Catholic.

ARCHBISHOP RYAN ON THE BORE DISCRACE NEW RELIGION

OCTRINES MUST STAND—OTHERWISE CHRISTIAN CIVILIZATION WILL GRUMBLE AND FALL Sad letter from a lady whose Husband was Dissipated.

Archbishop Ryan, in the current issue of the Catholic Standard and Times, replies to the advocates of non-sectarianism. Although he mentions none of the persons whom he evidently seeks to reproach, his paper seems to be conceived as a counter argument to every phase of Doctor Eliot's recent

every phase of Doctor Entr's recent discourse on a progressive religion. The Archbishop calls his dissertation "Paganism Under a New Name," and prelaces his attack on the proposed abolition of sectarianism by declaring: Christian civilization is based on and motived by great Christian doc-trines which, if weakened or depied, will weaken or ruin the great super-structure itself and send us back not merely to pagan civilization, but much farthen?

merely to pagan civilization, but much farther."

He further says:

"One of the most fatal and demoralizing superatitions of this country is this attempted separation of morality from doctrinal teachings. Doctrines are as the granite foundation to the whole edifice of Christian ethics, and with them that edifice must stand or crumble into ruins. What underlies the value of holy childhood but the doctrine that the child has an immortal soul? Abolish this, look at the child only in the light of its utility to the "I had for years patiently borne the disgrace, suffering, misery and privations due to my husband's drinking habits. Hearing of your marvellous remedy for the cure of drunkenness, which I could give my husband secretly, I decided to try it. I procured a package and mixed it in his food and coffee, and, as the remedy was odorless and tasteless, he did not know what it was that so quickly relieved his craving for liquor. He soon began to pick up flesh, his appetite for solid food returned, he stuck to his work regularly, and we now have a happy home. After he was completely cured I told him what I had done, when he acknowledged that it had been his saving, as he had not the resolution to break off of his own accord. I hereby advise all women afflicted as I was to give your remedy a trial." 96

Trial Package and pamphtergying full was to give your remedy a trial. 96

Trial Package and pamphtergying full end of the control of 20 stamp. Correspondence sacredly confidential. THE SAMARIA REMEDY CO. 49 Jordan Chambers, Jordan St., Toronto, Can. only in the light of its utility to the only in the light of its utility to the State, and soon infanticide will commence again and deformed children will be put to death when men shall have lost the tenderness which Christianity has produced and fostered.

"Take away the doctrine of faith, and suicide, which is becoming so common, is the resort of the child of misfortune in the hour of misory."

tune in the hour of misery. And as faith diminishes suicide must increase. Statistics show us that in ten years it increased 30 per cent. In Germany. It is increasing in France, and will increase in proportion as faith loses its hold upon the children of men. One



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thing is remarkable in the statistics of suicide, and that is the disproportion of women to men. Women are supposed to believe more and trust more deeply

atheists of France? When we last saw the statue a colossal wreath of "immorbidles" rested against the plinth supporting the pillar. The wreath bore this inscription in French: "From the free-thinkers and atheists of Marseilles, Ni Dieu ni Maitre—No God no master."
Now we can get a line on Bruno from the character of the men who worship him.

Giordano Bruno was born in the village of Nola, Italy, in 1548, and in 1572 he was ordained a priest. In 1576 he eleft his monastery and began to attack the doctrines of Christianity. From Naples he went to Rome, then to Geneva, where he became a Calvinist, though at Venice, six months after his perversion, he stoutly decide his identification with Calvinism. This much, however, is certain; he was excommunicated by the Calvinist. Council and was forced to leave Genoa.

We next hear of him in Eagland, where, during the year 1583, he enjoyed the favor of Queen Elizabeth and the patronage of Sir Philip Sydney, where he was not permitted to lecture, and for which rebuff he satirized the patronage of Sir Philip Sydney, where he was not permitted to lecture, and for which rebuff he satirized the patronage of Sir Philip Sydney, where he was not permitted to lecture, and for which rebuff he satirized the patronage of Sir Philip Sydney, where he was not permitted to lecture, and for which rebuff he satirized the professors as beer-guzzlers. In 1585 he returned to Paris and made several in-dectual attempts to be reconciled to the Catholic Church but refused to accept the condition imposed, which was cered to restrict the catholic Church but refused to accept the condition imposed, which was that he should return to his monastery. where suicide was attributed to weariness of life, there were found but 6 women to 100 men.

"It is known that among Germans who endeavor to act out their faith, as the Catholies and Lutherans, suicide is almost unknown. So that it is not to be

by various names, the deities of its re-ligion. If any one whispered to the in-fidel philosophers of France who sought the destruction of the Christian religion that the day would come when they would find themselves worshipping at a pagan altar, they would have smiled in derision.

"But false principals

derision.

"But false principals soon act themselves out into institutions. Human reason was deified, and the goddess of reason—a dancing girl of Paris—stood on the high altar of Notre Dame, a fit symbol of the prostituted reason that ruled the hour. But after a time some philosopher might say: 'Why not a goddess of love, a power stronger than reason and more universal in its influence?' We will not call her Venus, because that would sound like old paganphilosopher might say: 'Why not a goddess of love, a power stronger than reason and more universal in its influence?' We will not call her Venus, because that would sound like old paganism. We will call her glorious "Human Love." 'But,' cries out another, 'we should, above all, have a god of spotless French Honor, and another of Military Glory,' and so on through the whole range of human passions, good and had.

"In the name of our Christian civilization 7. Bishop of the Christian Church lift up my voice to warn the representative men who hear me that the popular modern system of teaching morality without the doctrines that motive it, whether that system be called Christian ethics or moral instruction, or unsectarian teaching, is sapping the very foundations of Christianity and Christian civilization.—New York Freeman's Journal.

MIPACHIOUS CHEES AT zation I. Bishop of the Christian Church | lutely authentic cases in their records

FATHER BENSON, THE NOTED CONVERT

with his own eyes in Lourdes. The journalist describes Father Benson's speech as "rapid and incisive, clear and cold, devoid of metaphor or imagery," whose leg, broken for eight years, be

but crisp and terse and convincing."
It was in this last respect that what the priest had to say proved most interesting. He spoke of miracles, of supernatural manifestations, in the cool, level tones of a scientist; he treated of tender the mirath and he middle in the cool of the topics that might well have led him to the use of flowery phraseology in Eng-lish almost journalese. His manner and style were those of one addressing an audience hostile, or at least sceptical, an assembly filled with controversialists, and by reason of this fact he drove home with force the views he wished to put The Leader's writer continues

Belief in the supernatural nature of the cures at Lourdes is, of course, not an article of faith. While no doubt can possibly exist as to the fact that cures are wrought there in a marvellous man ner, much doubt does exist as to whether they are miraculous. Nor is this doubt confined to those outside the this doubt connect to those outside the pale of the Church. Catholics, as well as Protestants or infidels, hesitate often to place credence in the statements that supernatural agencies have manifested themselves. It is urged that they are instances of nerve diseases cured by

self-suggestion or intense excitement, or else the cures are at best merely tem-porary, and not of a permanent character. Glory, and so on through the whole range of human passions, good and bad, until the pantheon should be complete. Man is a religious being. If he worship not God he will worship himself. Deny the doctrines of faith and you try to kill Christianity and establish some form of paganism.

"In the name of our Christian civili- olic authorities to record none but absoolic authorities to record none but abso

MIRACULOUS CURES AT
LOURDES

ATHER BENSON, THE NOTED CONVERT
PRIEST, GIVES A STRIKING ACCOUNT
OF A VISIT TO THE SACRED GROTTO.
AN EYE-WITNESS OF GOD'S INTERVENTION THROUGH MARY'S INTERCESSION

The Rey, Robert Hugh Benson once.

The Rev. Robert Hugh Benson, once an Anglican elergyman, and more or less prominent among Anglicans because of his being a son of the former Archbishop of Canterbury, lectured recently in Dublin on "Lourdes" and discussed the remarkable happenings which are continually taking place there.

A writer in the Dublin Leader tells us that Father Benson's lecture was a well-reasoned and well-delivered presentation of what the convert-priest saw with his own eyes in Lourdes. The



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came sound while attending at the Shrine. In each of these cases careful inquiry into all the facts was made by the doctors, Christian and infiel, and of their accuracy the authorities have taken every measure to satisfy ther

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With no intention of making invidious listinction between the various Chris distinction between the various Christian churches, justice to the Catholic Church compels the statement that its organization traces back to Peter, who was the first Bishop of Rome.

Though many crimes were subsequently charged against that Church, the marvelous work it has done for civilization, and is still doing, entitles it to the reverence and respect of every true.

reverence and respect of every true follower of the Nazarene Whose whole life was one of humility and desire to uplift man.

uplift man.

To the remotest wilds of the earth, wherever the human tongue is spoken, Catholic missionaries were the first to penetrate and make lasting converts to the religion of Christ, slowly lifting them from barbarism and putting on the way to a progressive civilization. In its unity, aim and purpose, and its rigid disciplinarianism lies the great strength of the Roman Catholic organization. At the base of all creeds lies faith and the Catholic Church demands, or commands, implicit obedience to the beliefs promulgated by it, strict obedience

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