MARCH 26, 1904.

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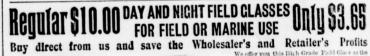
surance as the most reliable friend of the family. The question of selecting a company naturally presents itself when considering insurance.

North American Life

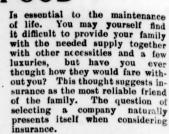
with its unexcelled financial position, liberal policy contracts and the excellent results attained under its matured investment policies, leave nothing better or more certain to be desired by an intending insurer.



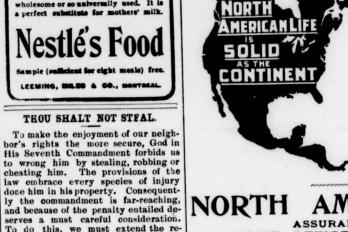
respects the Company has had a most successful year.

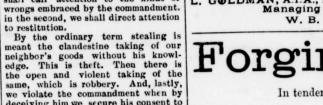






intending insurer.





deceiving him we secure his consent to his own wrong. This is termed fraud. Under these three general heads may be grouped the sins against the Seventh Commendment Commandment. The common methods of modern commercialism as well as conditions of society warrant the assertion that there, is but little observance of the

THE CATHOLIC RECORD.

It Nourishes Infants.

No other baby food is as nourishing

wholesome or so universally used. It i

Nestlé's Food

THOU SHALT NOT STFAL.

To do this, we must extend the re-view into a second article. Here we shall call attention to the kinds of

FIVE-MINUTES SERMON.

Palm Sunday.

SERVING GOD FROM THE HEART. Hosanna to the Son of Davi1." (St. Matt.

thus make His entry into Jerusalem as

thus make His entry into Jerusalem as glorious as possible. In a few days, when He had been arrested by His enemies, where was this great crowd? Where were those who had cried out so fervently, "Hosanna to the Son of David?" But few could there be found. The rest had either deserted Him or joined in with the crowd that mocked Him even while He was dying on the Cross.

with the crowd that model in even while He was dying on the Cross. Nearly all had abandoned Him in the day of His adversity. The first test of their faith in Him, the first trial that proved the strength of their love for Him, found them entirely wanting in that characteristic of true love, fidelity to the and

to the end.

Christ.

to the end. Is it impossible for us to do as they did? No; it is not impossible, for many who are Catholics born and bred do the same thing now. But who are these? They are those who fail to keep the Ten Command-ments of God and the precepts and laws of the Church. Every Catholic who breaks the Commandments of God and

breaks the Commandments of God and refuses to obey the laws of the Church

does worse than those did who deserted

does worse than those and who deserved our Lord when He was condemned and crucified. With their lips they declare they are Catholics, and in this way cry out "Hosanna to the Son of David,"

but in their hearts and lives they live and associate with the enemies of

But why are these men worse than the others? Simply because they re-ceived the graces of Christ in their

baptism, in their confirmation, and in their First Communion, as well as in their many Communions thereafter. In

Communion they receive our Lord Him-self, the Lord of eternal glory who is eternal life itself. These have been, in truth, members of the kingdom of heaven, but have cast themselves out

Why do I say this? Because nothing

can move their hearts to return to God. Missions, sermons, exhortations,

threatenings, warnings, counsels, the prayers and entreaties of fathers, mothers, kindred, and friends are all

unheeded by them, are all in vain. Even the tears of their fathers and

whenever they are alluded to by friends,

whenever they are alluded to by friends, have no effect upon them, none what-ever. They will not return to God. Poor scals! Remember that what-ever excuse you make to yourselves, this is true, that those who keep the Commandments and the laws of the Church show they are the finde of

Commandments and the laws of the Church show they are true friends of our Lord; those who do not keep these show to all in heaven and earth that they are His enemies. We have but

one sure and positive test of our love for our Lord. The Ten Commandments

mothers, and the blushes of

law among men to-day. It is evidenced by many facts and substantiated by many practices. But for the proofs. Measured by the admissions a ons and methods of those engaged therein, what methods of those engaged therein, what is business but a system of over-reach-ing; a system of deception in buying and selling; the obtaining of our neighbor's consent to his own wrong without his knowledge? Then there is the light weighting and short measur-ing of only a little to each of many customers, but which in the aggregate being a large profit. What is this hut bring a large profit. What is this but fraud ?

Again, we hear the complaint that employers do not pay their laborers and withhold the wages of their servants ; that advantage is taken of the needy and that rack rents are the cusshirk their duties, but demand full compensation, not infrequently appropriating the property of their em-ployers to make up what they regard as an insufficient salary for their ser-vices. Yet what is this, but robbery and theft? All offend against the commandment by wronging their neighbor and are bound to make restitution.-

LENTEN PRACTICES.

Church Progress.

We earnestly recommend to our read-ers an attendance at the holy sacrifice of the Mass every morning during Lent Maceration of the flesh is good, as a help to interior mortification when performed in a spirit of obedience; and, with equal earnestness, we urge all to attend the Lenten evening services in your churches. We recommend the recitation of the rosary every evening in the year, especially should it be re-peated every ovening during this holy season.

Any of these exercises should not be omitted, but in the order of merit the attending at Mass is incomparably o most compassionate Lord, engrave

HAGTE Heart Heview. OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. OCXCIV.

We have seen how Eastern monastic-ism may indeed fairly be charged with having, from time to time, in the doc-trinal disputes which absorbed so much attention for several centuries in the East, exercised, not merely influence, but a turbulent control over general East, exercised, not merery initiality, but a turbulent control over general society. However, as it then, at least within the Empire, lapsed into somnol-ence, and has had virtually no history for a thousand years or more, we need

for a thousand years or more, we need not dwell upon it. In the West, we have seen how Irish monasticism, and Benedictinism follow-ing it, converted Great Britain, Ger-many and Switzerland, and re animated the Christianity of Italy, Spain and Gaul. We have seen also how these great converting and civilizing orders did,indeed, profoundly influence society, through the reverence felt for their might achievements, and for their piety, zeal and learning: but how far it is from just to charge them with having controlled society, in any illegitimate or violent way, allowing, of course, for local and temporary aberrations. We have seen how unreasonable it is to re-flect upon monasticism, or upon the flect upon monasticism, or upon the Church, any special credit or discredit for the individual characters of ministers of state supplied from the orders from the secular clergy. Becket or from the secular clergy. Becket, while still Chancellor, no more repre-sented the Church, for good or evil, than Richelieu long afterwards, whose policy, indeed, Bishop and Cardinal though he was, was purely political, and almost Huguenot. At the same time we may well acknow-

At the same time we may well acknow-ledge it as a healthy development when the wider spread of education supplied a larger proportion of laymen for lay affairs. As a strongly hierarchical writer say: A Bishop may inherit a peerage, but it is hardly well to make a Bishop a peer. That great reformation of Benedic-tinism, the Cistercian order, which was

tinism, the Cistercian order, which was largely concerned in the somewhat later conversion of the three Scandinattact conversion of the three Scaladination avian kingdoms appears to have been still more distinctly potent in the spread of the civilizing arts, especially of agriculture and architecture, than the mother-order itself. Here, in the person of that greatest of Cistercians, for Dermand great the essential st. Bernard, we may mark the essential difference between a legitimate, howar world, and an intriguing or violent control. Before the word of the great Abbot, kings, princes, bishops, nay, Popes, bent like reeds. Bernard's pupil, Fagenius III. does not take um-brage that bis master is commonly celled "the Pope's pope." Neander shows how prodigious, and for the most part how deeply beneficent a power he exercised over universal society. From this eulogy, so extreme a Protest-ant as Paul Sabatier does not except his share in extinguishing the sullen ever powerful influence, over the secu his share in extinguishing the sullen and irrational system of Albigensian-

and irrational system of Albigensian-ism. Yet all this wonderful influence of the Abbot of Clairvaux, as shown by Neander, and by Dr. Storrs in his de-lightful little book, seems to have had the least possible alloy of control. It does not compare in this with Calvin's government at Geneva, even though his control also, as distinguished from his government at Geneva, even though mis control also, as distinguished from his influence, is greatly exaggerated. As Macaulay says, while it is the glory of freeman to be impatient of a yoke, it is equally their glory to submit themelves to the lead and moral influence of great men. This is more especially true when their leaders are both great and good. They are included among

clare that this or that monastic order has had its day, reflecting that, after their great achievements of the thir-teenth century, and after they had sunk into a certain apathy and degeneracy, the mendicant orders revived in such energy as to Christianize the West, energy as to Christianize the West, and to stay the exterminating ravages of Spanish adventurers. For this noble work former jealousies between the orders were forgotten. It was the Franciscan Ximenes who created the high office of Protector of the Indians and placed in it the incipient Dominican Las Casas. It was the Minorite Zumarraga who carried on the work of

To-day, my dear brethren, we are re-minded of that hour in the life of our Lord on earth in which He was receiv-ing from the people of His own nation all the honor they could render Him. He then entered the chosen city of God in triumph over all who had opposed Him. Thusands surrounded Him, went before Him and followed after Him. They paved the road before Him with their own clothing and with the branches of trees, that they might thus make His entry into Jerusalem as Las Casas in his diocese and province of Mexico, in the face of viceregal wrath. Whatever the dissensions of orders at home, Bartholomew knows them in the New World only as his unanimous helpers. This second cul-mination should deter us from too im-patient a decision that there is no room

patient a design that there is no robust for a third. The sudden rise and spread of the Jesuits, and their extraordinary achievements, have for a long time thrown criticism on the other orders thrown criticism on the other order of the into the background, although now the French and Anglo-Saxon applauders of Combes begin to call for the decree of universal annihilation, until matters shall be ready for the destruction of the Catholic Church itself, in the Latin lund order that for the more lands, and after that for the more leisurely extinction of such other frag-ments of religion as may be left in France and the two peninsulas. I notice that one farseeing Jacobin already projects enactments, not merely against religion, but against "the re-ligious spirit." In due time, if this picus campaign of impiety goes on pros-perously, we may look forward to see-ing the tumbrills rolling on their grisly

ing the tumorinis forming of their grasy march filled with men and women "sus-pected of being suspicious," as showing touches of the religious temper. M. Combes signifies his wish to put down, formed way are seen in the subin every form—and we are safe in saying, by every means—this intoler-able "recrudescene of religicus faith." To revert to the Jesuits, their case is

sui generis. It would be most unjust to treat all who dislike them as disliking the other orders. On the other hand, there are admirers of theirs who would care little if every other congregation vanished out of the world. We remem-ber that once, when the Parliament of Paris asked them whether they were Paris asked them whether they were monks, friars, regular clerks, or what, they answered : You must take us tel quels, "for such as we are." How-ever, their cause now seems likely to be merged in the general cause of re-ligion itself. I might not be fond of Methodism—as indeed I am not—but how could I act if I discovered that its adherents were beginning to be perse-cuted, not as Methodists, nor even as Arminians, nor even as Protestants, but as Christians ?

heaven, but have cast themselves out by not keeping the Commandments of God, by not obeying the laws of the Church. Truly does the Scripture say of many of them : "He that wandereth out of the way of understanding shall remain in the congregation of the dead." For dead many of them are apparently — dead eternally. They seem to be in the spiritual slumber of eternal death. They appear to be eternally judged; their eternal fate already sealed. Why do I say this? Because nothing as Christians? I may remark that even in their prime, while the Jesuits certainly wielded a tremendous power over general society, it was not a control. They assumed no jurisdiction in secular matters. Their power was one of in-fluence. And the Outlook to the con-trary notwithstanding, any man, and any body of men, has a natural right to neo influence, to the full extent to

use influence, to the full extent to which it may be freely yielded. Against this the only remedy is the sword, or the axe, or the gallows, and England has shown that this is often ineffectual. CHARLES C. STARBUCK.

Andover, Mass.

"LADY DAY."

ENGLISH NAME FOR THE FEAST OF THE ANNUNCIATION.

So we see that this joyous feast does

to give thanks for these forty days of

penitent quiet which have been given

a perpetual wilderness, and there would be no way out. Let us rejoice in Lady

us, and which can only be a help and strength to us because that prophecy in

Genesis about the seed of the w

Day.

Lady Day is the name given to the feast of the Annunciation in Englandthe twenty-five thousand names in the stand heroes and heroines of disinter-estedness. And, by the best of all possible rights, disinterestedness is in the end irresistible. More even than His miracles, the disinterestedness of tion, and not interest. The the stand heroes and heroines of the standard the standard the laws of the Church constitute that test. All who really love Him day falls in Lent?—for you know it al-mapart for repentance and self-examina-

His miracles, the disinterestedness of Our Lord has conquered the world, for " God is Love."

the late twelfth and early thirteenth centuries Europe was honey-combed with wildly fermenting opinthee: blessed are thou among women !" And suddenly, above the chanting of penitential psalms springs the trium-phant hymn, the Magnificat: "My soul doth magnify the Lord, and my ions, of the most extravagant, and largely of the foulest kind. As is said in the Divina Commedia, "Christ's army was marching scattered and slow." There was a wide impression soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour." Sometimes Lady Day falls on Sunday, which is always a feast day; but I like it better when this particular feast has a day to itself and stands apart from the quietness on each side of it. Do you think this joy seems out of place, and ill-timed? No, surely not! If there were no feast of the Annunciation slow." There was a wide impression that the world was about to sink into moral chaos. From this God saved it by the agency of Francis and Dominic, guided by Innocent and Honorius, and aided in time by the other mendicant orders. Macaulay, whose opinions about "Popery," though not virulent, do not seem to differ much from those of and ill-timed? No, surely not! If there were no feast of the Annunciation his countrymen, nevertheless freely allows that had it not been for the there would be no Christian Lent for us. If in these years of the twentieth century (which would not be the twen-tieth century at all) the message of the great victory secured to the Church through the Minorites and Preachers angel had not yet been delivered, we should indeed be in very great dark-ness. There would be no Easter, no and Augustinians and Carmelites Europe might very probably have sunk under the sway of systems even grosser, promise of eternal life; there would be and far wilder, than Mohammedanism. Certainly these four orders seem to de-serve something else than a petulant reno Good Friday, no way of being de livered from our sins, for we could not deliver ourselves from them by our own feeble strength. There would be no ference to them as having uncomfor tably controlled society in the past, which, Palm Sunday, no single day of even earthly triumph for the Son of Man; and of course there would be no Christexcept by a freely accepted influence, they can hardly be said to have done. It would be an unfair interpretation, so mas, and no Christianity. What a strange world to live in if that were to explain this gentleman's language, but his general tone suggests distincter true ! disparagements from others.

Gioberti, although a priest, and a firm believer in the Roman Primacy not come simply to give us an extra day of relief from prayer and fasting; the Church is not afraid of letting her and in the definitions of the Church, is a Liberal of the Liberals. Yet he pro nounces a detailed and eloquent pane children stay too long on their knees. This feast day blossoms like a flower in our wilderness, that we may remember gyric on the Franciscans and Dominicans especially, and on their absolutely incalculable services to religion and civilization. His temperate but kcen animadversions upon those who seem blind to their great place and work in the former world may well be pondered by those who are inclined to let fly at and the seed of the sergent has been fulfilled. For, it there were no feast of the Annunciation, we should be keep-ing the perpetual un-Christian Lent in hem. Whether or not they are now 'decaying relics of the Middle Ages," as a somewhat incautious Jesuit has allowed himself to call them, is another question. Every order less extended than the universal priesthood had its birth long after Christ's first Coming, and may conceivably have its end long before His second. Dies deelarabit. Yet we should not be too ready to de-but little.—Abbe Roux.

break them and disregard them. God Himself is not their friend. They have no part in the triumphs of our Lord on sometimes at the very middle of it, in this day. It is true they cry out with us "Hosanna to the Son of David," but mid-Lent, or mi-careme as the French say—comes the message of the angel: "Hail, full of grace, the Lord is with

in their lives they side with His ene-mies and crucify our Lord. What, then, is to be done? Let What, then, is to be done? Let those who are faithful profit by the terrible examples of these abandoned souls. Let them dread and tremble lest

they also be brought into the same state by their increasing tepidity and Let them care to secure to neglect. Let them care to secure to our Lord a complete triumph in their own souls that He may rule there in time and eternity. "The kingdom of God is within you," said our Lord, and the Christian soul is truly the throne of God. None but faithful an inverse neglect of God. None but faithful or truly re pentant souls can cry out to-day, in all sincerity, "Hosanna to the Son of David."

Can do Everything.

Education cannot do anything. Some-thing is demanded from the one edu-cated. One young man will go through college and become a useful citizen, a comfort to his relatives and an orna-ment to realist. Another will reach ment to society. Another will receive the same educational opportunities, and will develop ornamental faculties only; in fact, he becomes an ornament and nothing more. A college training only imparts to him the faculty of loafing more gracefully.-Sacred Heart Review

LIQUOR AND TOBACCO HABITS

of Gen. U.S. Grant. He was baptized in the chapel connected with St. Louis university by Rev. Father Conway S. J. Most Rev. J. J. Glennon, Arch-bishop of St. Louis, acted as sponsor. Capt. Sartoris was a former member of the Episcopal Church. He went to St. Louis about two months ago. He had been under instruction with a view of becoming a Catholic for some tim prior to his going there, and continued his studies after his arrival with Rev. Father Conway, S. J. Capt. Sartoris won his title during the Spanish-American war. Since his arrival in St. Louis he has been living with his mother, Mrs. Nellie Grant Sartoris, at the Grand Avenue hotel. The other members of the family are non-Catholics. Capt. Sartoris is twentyfour years old and unmarried. Many Beverages Drops hollow a stone not by their force, but by the frequency with which one follows another.

erucifixion !

Many Beverages are so vasily improved by the added rich ness imparted by the use of Borden's Eagle Brand Condensed Milk. The Eagle Brand is prepared from the milk of herds of well-fed, housed, groomed cows of native breeds. Every can is tested and is therefore reliable.

tried it. Bickle's Anti-Consumplive Syrun stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold A cough is soon subdued, tightness of the cheat is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicine herbs, and can be depended upon for all pulmonary complaints.

upon my heart the memory of precious passion and death, which no forgetful ness may ever erase, and grant that I may live during this holy season of Lent in the spirit of penance and self-The NATIONAL TRADING CO., Dept. 512, TORONTO JUST ARRIVED---A Large Consignment of Articles Religious GRANT'S GRANDSON A CATHOLIC. One of the most noted acquisitions Statues Rosaries to the Catholic Church in St. Louis recently is the conversion of Capt. Algernon Sartoris, grandson PRICE. No. 174 4541—Imitation Pearl......12 in. 4541— " Torquoise...12 " 4602—Brown Cocoa...........12 " 15c Holy Heart of Mary..... Immaculate Conception..... 15c 15c St. Joseph...... St. Anthony 4697-Garnet15 " 150 4697—Absynthe......15 " 192—Black Cocoa......15 " 150 20c REAL MOTHER OF PEARL, WHITE Holy Heart of Mary METAL CHAIN. St. Joseph...... St. Anthony..... 300 40c 60c Sacred Heart of Jesus..... Holy Heart of Mary 75c SPECIAL FROM IRELAND 750 St. Joseph..... St. Anthony..... NICKEL BOUND CROSSES No. 8—Brown Cocca (oval) 15 in. 20e 9—""" 15" 25e 4—"" (round) 15" 30e 11—" (oval) 17" 35e St. Joseph St. Anthony..... IMITATION JEWELS, MOUNTED IN 14k ROLLED GOLD PLATE CHAIN AND CROSS. St. Anne Crucifixes (Guaranteed for ten years)
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Rev. John Potts, D. D., Victoria College.
Rev. William Caven, D. D., Knox College.
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