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CHATS WITH YOUNG MEN WASTE NOT, WANT NOT."

There are many wise sayings which experience of the ages has suggested, and among them stands prominently that which heads this article. God, that which heads this article. God, the Author of life and the Creator of the things necessary to sustain it, is faithful to provide a sufficiency for man's needs, and there is no real want, man's needs, and there is no real want, generally speaking, from His part ex-cept in some few failures of the crops at rare intervals, and even here He sup-plies for that misfortune and the suffering it entails, by larger and more fruit-ful crops of the same kind in other

countries.

But there is want which men bring upon themselves. It is not from the lack of the necessaries, but it is from wasting them. And this want is as vast, almost, as the numbers which make up the human family and is as widespread as the land they inhabit. Every class and condition of society contributes its thousands and millions to the ranks of those who feel want in one degree or other, because in every class human nature and its weakness class human nature and its weakness are the same, and there is want felt and its consequent pain and hardship, be cause there is waste of which it is the

'A wilful waste makes a woeful "A wilful waste makes a woeful want," says the old adage. And experience proves the truth of it. It seems to be God's way of punishing man for the wastefulness of His gifts. What we have is given us by Him. It is gratuitous, we have no right to it. God has given it like life itself, out of His goodness and His mercy. It is all His, "for the earth is the Lord's and the fullness thereof," as He declares in Holy Writ, and these gifts, even the Holy Writ, and these gifts, even the least of them, are great, and required the power of God to create them, and so God will not permit them to be ruth lessly wasted without punishing the one that wastes them, by having him sooner or later find the need of the very things

he threw away.

Nor is this rule applicable only to the things necessary to sustain or, even more, which contribute to its well being and happiness, but likewise applies to the energy and endeavor with which one must use his opportunities and his applies to the things which life powers to gain these things which life powers to gain these things with the needs and legitimate desires crave, for here often is the prime cause of want, the waste of time that God allots and the neglect of using the health and strength which He gives not only to supply one's needs, but even to give a superabundance for every want. God condemns this idle existence,

for He says, "if a man will not work, let him not eat." The law of nature is labor, for man is to eat his bread in the sweat of his brow, as told us on the very first page of the holy scriptures. And there is plenty of work for everybody; one tills, another sows; one is herding, one tills, another sows; one is herding, another is storing the granery. The architect is designing, the mechanic is building; the merchant is buying, the clerk is selling; brave captains and sturdy seamen are exchanging the products of the different countries. There is work for all and every one should do a park.

Health itself demands activity, and the law of labor which God imposes is what nature requires to be fulfilled for its health and happiness. "It is better to wear out than to rust out," is an un-deniable truth. More die of inertia than of activity. It is the hard worker that usually lives the longest, whether in the field or in the shop, at the store or in the office, and so it is the waste and the destruction of one's life and nowers rather than the saving and prepowers rather than the saving and pre servation of them, and the sluggard pays

the penalty in an early grave.

Nor are the evils attending waste of Nor are the evils attending waste of any kind merely material; if so, lament able as they are, they would not be so deplorable, but, alas, they are usually fraught with eternal consequences. Idleness is well called the devil's work shop, and the slothful lay themselves open to many temptations. From what class is made up the vicious and depraved? Largely, if not entirely, from those who will not work. Sloth is a barrier to all spiritual progress; it is one of the seven deadly sins and leaves sin of all kinds in its train.

So saying, he drew from his pocket a strain leaves and the vicious and despendence of the seven deadly sins and leaves sin of all kinds in its train.

The industrious man is the useful and the industrious man is the useful and the happy man, and when he has the Christian faith and lives up to it, he is the true and ideal man. But a man does not become such in aday. He grows up to it, grounded in it in his youth by wise parents and guardians.

The sins of wasta bring their own The sins of waste bring their own punishment. Individuals themselves suffer who are guilty of them, or bring want and suffering of some kind or other upon those who come after them. Religion suffers, society suffers, for it is a subversion of the divine law and the law of nature. It is a vice found in every class, but it is among the rich that it most prevails. Wealth gives it more opportunities and even average its more opportunities and even excuses its extravagance; but stripped of its gilding, it is simply waste, to be followed some day by its punishment, want—of one kind or other. vagaries and calls it by a lighter name

while it is day for soon the night come kind or other.

Work for body and work for soul must go hand in hand. We must share the fruits of our labors with God's poor; the rich must give out of their abundance, the poor of their need. No man must be idle, for God has work for all. Go ye into My vineyard. He says, and I will pay you what is just. "Work while it is day for soon the night cometh when no man can work." Every idle word must be atoned for, every day wasted will be avenged, for God is a just God and "He will render to every man according to his works."—Bishop Colton in Catholic Union and Times. Colton in Catholic Union and Times.

As you would that men should do to you, do you also to them in like man-ner. (Luke vi-31.)

We brought nothing into this world,

OUR BOYS AND GIRLS. THE MISER'S HAND.

A STORY OF MICHAEL ANGELO. One evening, many years ago, a female, completely enveloped in a long, black mantle, was walking towards the bridge of the Rialto, in Venice. Her steps were weak and uneven, and at in tervals she looked around with a hurried

tervais she lossed around with a nurried frightened glance.

She paused at the centre of the bridge, and looked down with a shudder on the clear blue waters of the Adriatic; then, closing her eyes, and murmuring faintly, "Antonio — my Antonio — adieu!" she prepared to throw herself over the parapet.

throw herself over the parapet.

Just as she was failing a man rushed forward, seized her with a powerful grasp, and drawing her back, said:

"Girl, destroy not the life which has been given you! If you are unhappy enter your church, kneel on its hal lowed pavement, sour out you sorrow and thank your Maker that you have been preserved from rushing into His been preserved from rushing into His presence!

The girl tried impatiently to shake off the strong kind hand that held her, and said :

"Let me go! I must die in peace!" In another moment she tottered and fell to the ground, where she lay with out sense or motion. Her preserver raised her head, and, in order to give her air, drew back the veil which con cealed her features. They were lovely and the man gazed on her with wonder and admiration as she was gradually re-

By degrees she told him who she was and where she lived. Her history might be summed up in a few words: might be summed up in a few words:
An avaricious father, a poor lover, a
mutual but unhappy love. Vainly had
Maria pleaded with her father, a rich
innkeeper in Venice, the cause of her
lover, Antonio Barbarigo, the handsomest gondolier plying beneath the
Bridge of Sighs.

The person who had saved her led her
gently to her home, and, having given

gently to her home, and, having given her up to her father, seated himself in an obscure corner of the hostelry.

Giannettini received his child with

rude reproaches; and, bidding her re-tire to her own apartment, he cast a suspicious glance at the person who had brought her home, whose athletic, manly figure and firm countenance, however, deterred the innkeeper from addressing him in a hostile manner.

As Maria turned to depart, a young As Maria turned to depart, a young gondolier appeared at the door, and furtively approaching her, said: "Dearest! Dearest!" Giannettini rushed forward, shout-

Get out of this? Out of my house,

eggar!"

The young man did not stir.

"Have you finished?" he said, in a good humored tone. "Wherefore these hard words? Have you never loved, Signor Giannettini? Have you totally forgotten the feelings of your youth? Know you not that, since I was ten years old and Maria five, we have loved eath other fondiy? Will you not, then years old and Maria nve, we have loved each other fondly? Will you not, then allow us to hallow your old age with grateful blessings, or must we water your path with tears?"

"I don't want to have a crowd of

"I don't want to have a crowd of beggars for my grandchildren," said Giannettini, roughly.
"Certainly you are rich," replied the young man; "but what hinders that I should not become so, too? A stout arm, a brave heart, an honest soul, will, with the help of heaven, do much."

The man in the corner had hearkened attentively to the dialogue. He arose and touching Barbarigo's shoulder,

"Well spoken, gondolier. Courage brings success and perseverance con-quest. Maria shall be thy wife."

sum. So saying, he drew from his pocket a piece of parchment and a crayon, and turning to a table, began rapidly to sketch a man's hand. It was represented one investors with helicand sketch a man's hand. It was repre sented open, impatient, with hollowed palms, as if expected a shower of gold pieces. It had, so to speak, an avar-icious expression, and one of the fingers

icious expression, and one of the fingers was encircled with a massive ring.

"Tis my hand!" cried Giannettini.
"And your history," said the artist Giving the sketch to Antonio, the author desired him to carry it to Pieto Benvolo, librarian at the Palace of St. Mark, and demand in exchange for it 600 nistoles.

of St. Mars, and tender for it 600 pistoles.

An hour passed; then hasty, joyous steps were heard, and Antonio ap-peared, bearing in his hand a bag.

"Take those coins and weigh them," said the unknown, as he threw the

Antonio Barbarigo stood before his benefactor, pale and trembling with

"One favor more," he said; "who

are you?"
"What does it matter?"

"What does it matter?"
"What does it matter, say you?"—
cried the gondolier. "Much, much to
me! Tell me your name, signor, that
I may love and honor it to the last
moment of my life!"
"Men call me Michael Angele!"
As to the grayen sketch of the miser's

As to the crayon sketch of the miser's hand, it was taken from Italy by a solhand, it was taken from Italy by a soldier in Napoleon's army, and placed in the Louvre. During the invasion of 1814 it was unfortunately lost, and, so far as can be ascertained, has never been recovered. The story of its production, however, still lingers among the traditions of Venice.

SCANDAL.

THE NAME GIVEN TO ALL SINS WHICH INJURE THE SOULS OF OTHERS.

Scandal is the name given to all sins which injure the souls of others. It is "a stone of stumbling or a rock of of fense." It is hard to exaggerate the enormity of this sin. The murder of the body is not so bad as the murder of the soul, yet scandal tends to the murder of the soul.

The giver of scandal injures the Al-

The giver of scandal injures the formighty by depriving Him of the glory and service which belongs to Him by robbing Him of the love and service of His creatures. The scandal giver co robbing Him of the love and service of His creatures. The scandal giver co operates with him who "goes about as a roaring lion seeking whom he may devour." It is no wonder that our Lord says: "Scandals must come, but woe to him by whom they come." He continues: "It were better for him that a mill-stone were hanged about his neck, and he were cast into the sea than that he should scandalize one of these little ones. (St. Luke xvii., 1.) Retribution will be demanded: "The wicked man shall die in his iniquity but I will require his blood at thy hands." (Ezech, iii., 18)
Some men are diabolical in actually plotting and planning against the inno-

Some men are diabolical in actuary plotting and planning against the innocence of others, because, like the devil, they hate good. Sometimes it is done by weakness and without any premeditation. Amendment cannot be too quickly or too thoroughly made.

It may be well to know that there

quickly or too thoroughly made.

It may be well to know that there are nine ways by which persons may share or co-operate in the sins of others. These ways are: By counsel or suggestion to sin; by command or by using authority over others to make them committ sin; by consent; by provocation; by praise and flattery; by concealment: by partnership; by silence and by defending the ill done.

Sandal may be given innocently, as for instance, when on account of ill-nealth a person may have a dispensation to eat meat on a fast day. If opportunity presents itself, a person so

portunity presents itself, a person so dispensed ought to make that explanadispensed ought to make that explana-tion. Then, again, on account of ignor-ance or weakness some may take scan-dal when that is done which is perfectly lawful. This is the "scandal of weak brethren."

There are some Protestants who have prejudices. They have exaggerated notions of Sunday observance and consider it sinful to play the plane or to toss a ball or to have any amusement on Sunday. As far as possible we should try not to increase their preju-

dices against the Church. Then there is "parisaical scandal" as when the Pharisees were scandalized at the actions of our Lord, as the healing of the hod widden con a the Salara and ing of the bed ridden man on the Sab bath. Our Lord rebuked them, saying bath. Our Lord reduced them, saying:
"If you have an ox or an ass fall into
a pit on the Sabbath day will you not
immediately draw him out on the Sabbath day?" We ought to remember
that scandal may be given by omission
as well as by commission, as when peras well as by commission, as when per-sons in authority fail to perform duties sons in authority fail to perform duties incumbent on them. Parents may give scandal by failing properly to instruct their children or by not keeping them from bad company or bad reading, or when they permit them to take situations in which faith or morals will be endangered, or who do not firmly corendangered, or who do not firmly cor-rect their faults and failings. We need scarcely refer to the times that parents actually give scandal by bad language by instigating their children to lie or to steal. Teachers and others in posi-tions of authority should remember their responsibilities along these and similar lines.

Similar lines.

Good example is opposed to scandal.
Our Lord teaches us this duty when He says: "Let your light shine before men that they may see your good works and glorify your Father Who is in heaven." Then the prophet Daniel says: "They that instruct many to justice shall shine as stars for all eternity." (Daniel xii., 3.)
The Lord has left two important of

star led the Wise Men to the stable of Bethlehem.

St. Gregory says: "A large portion of mankind is more moved to the of heavenly things by example than by argumunt."—Catholic Universe.

MIXED MARRIAGES.

Rev. Francis H. Gavisk, rector of St. John's church, Indianapolis, and chancellor of the diocese, gave a pracchancellor of the diocese, gave a practical talk on mixed marriages recently. "If there is no other thing which the Catholic church has a seomplished for the good of the world," said Father Gavisk, "it has held up the marriage bend as sacred. The church does not like mixed nor clandestine marriages. It is not necessary you should employ a brass band and make abundant outery to let the public know you are about to get married, but know you are about to get married, but since the marriage of people is some since the marriage of people is some-thing which concerns more persons than themselves alone, it is necessary that some publicity should be given the event in order that impediments to the proposed marriage, if any exist, may be ascertaired.

"Marriages should be entered into in the church, before the altar, at

"Marriages should be entered into in the church, before the altar, at Mass, and if possible the persons entering the contract should be spiritually prepared. The church in its ruling is not trying to place an impediment on matrimony, but is trying to have persons act deliberately and not hurry as the case so often is. The hurry as the case so often is. The church objects to mixed marriages, not enurch objects to mixed marriages, not because of any dislike to our brethren outside the faith, but because there cannot be the bond of sympathy be-tween persons believing different faiths out. (I Tim. vi 7)

Religious persecutions of Catholics in France by a Masonic minority will far one love Me, he will love him, and We will come to him and will make Our abode with him (John xiv-23.)

He that shall deny Me before men, I will also deny him before My Father who is in heaven. (Matt. x-33)

unity which is almost sure to result

disastrously.

"It is not the time to stop a mixed marriage after the bride has her clothes and her hat selected and the bridegroom has built and furnished a home. If the church refused to marry persons then they would go to a minister or a magistrate and have the ceremony performed. The time to prevent them is formed. The time to prevent them is during the courtship, when the man outside the faith begins paying his attentions to the Catholic girl. Then should the girl say that her faith forshould the girl say that her faith for-bids such a course and settle the whole matter. That is the time to prevent the evil and parents, you have your duty, for when the bridal clothes are ready and the bridegroom has built his house it will be too late."

HARD TO CONDUCT A DECENT SALOON

"Personally," says Rev. J. T. Roche, "I would rather stand by the open grave of a Catholic young man than see him engage in the saloon business as it is conducted in America to day. Apart from the spiritual danger arising from co-peration in another's sin, no form of casuistry can justify a business whose profits are largely dependent upon de-priving defenseless women and innocent priving accesses women and innocent children of the means of livelihood. Added to this the necessity of consort-ing with the lowest elements of society and the further necessity of aiding and abetting in the physical and moral des-truction of soleton a proportion of the truction of so large a proportion of the young manhood of the country, and you have a few of the difficulties confront ing a Catholic who is desirous of con-ducting a decent saloon. He may do it and save his soul, but it is an ex-tremely hazardous undertaking.

"Time and again I have heard it

asserted that a majority of the saloonkeepers are Catholics. This assertion we all know to be false, but we know at the same time that there are altogether too many of them in the business for their own good and for the good of the Church. It goes without saying that many of them try their best to conduct their places in conformity with the dictates of conscience, but for many of them the business has been a curse and

A QUESTION OF CONSCIENCE.

The letter of the Protestant Bishop of London with regard to the approaching marriage of the Princess Ena to the King of Spain is an insult not merely to the Princess, but also to the Catholic church. The Protestant Bishop protests that he would have nothing to say against a "genuine and nothing to say against a "genuine and convinced acceptance of the tenets of the Roman Catholic church." Since

the Roman Catholic church." Since he has something to say, the implication is clear. It is that Princess Ena, who is about to become a Catholic, cannot give "a genuine and convinced acceptance" of the Catholic Faith.

The Bishop of London cannot possibly have any means of knowing anything whatever about the conscience of the Princess, and therefore his letter is an insult as unmanly as it is unwarranted. As Catholics, we resent unwarranted. As Catholics, we resent unwarranted. As Catholics, we resent it, because apart from personal considerations, it implies that the Catholic church would admit a convert whose acceptance of Catholic doctrine was merely formal and not sincere. The church would not do that. That is not the Catholic practice. Unlike our Protestant Friends who are accustomed in Ireland to

"Buy up sowls with penny rowls
And chunks of hairy bacon"-

the Catholic church places no value on a forced, or on anything but a conscientious and willing conversion. Pro-testants say that the Catholic church is a testants say that the Catholic church is a church of formality. As a matter of fact, in no church is the inward sincerity of the individual held of more account. It is Catholic teaching that not alone the outward form but the inward disposition of the individual is necessary for the proper recention of any y for the proper reception of any rament, and since Princess Ena has en instructed in Catholic doctrine e cannot fail to know that it would something approaching empty to accept the sacrament of baptism

unless sne is a sincere believer.

The appeal of the Imperial Protestant Federation to the king to forbid the marriage because of the conversion of the princess shows how slight is the the princess shows how slight is the Protestant love of individual liberty, Protestantism, above all things, professes to give play for private judgment. Yet here it is petitioning King Edward to deny liberty of action to his niece because she exercises her private judgment in the matter of her

This is quite an old spirit which blaced fine and spoliation on the English Catholics who in the Elizabethan one refused to attend Protestant dervice; quite of a piece with that provision of the Irish penal laws which provision of the Irish penal laws which gave an estate to the younger son who because a Protestant instead of the heir who adhered to the Catholic faith of his fathers. It is the inflicting of

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is the negation of religious freedom.

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DR. STEVENSON, 391 DUNDAS STREET London. Specialty—Surgery and X. Rs Work, Phone 510. course, the King will pay no heed to it. He can prevent the marriage, but not even he can prevent the matriage, but not even he can prevent the conversion. And although he was found willing to mutter some obsolete profanity on his

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