THE OUGHT TO BE'S.

[Written for The Catholic Standard and limes by Rev. J. T. Roche, author of "The bligation of Hearing Mass," 'Our Lady of Jundalupe," 'Month of St. Joseph," "Belief and Unbelief "etc!

CONSEQUENCE AND CAUSE. I have found that Catholic men as rule enter the forbidden secret societies only after they have grown remiss in the practice of their religion. I have found, too, that it is the poorly in-structed who are most easily caught by the pretentions of such organizations.

Mystery and secrecy have ever had an attraction for the human species. When to these is added the promise of an indefinite influence and a higher an indefinite influence and a higher authority amongst men through a secret bond of fellowship, we can understand something of the held which such societies retain over the uneducated and the uninstructed. It is a reversal of the ancient axiom, "Knowledge is power." Under the new order of things there is a possibility that ignorance can become powerful and assume a ance can become powerful and assume position to which it is not otherwise entitled, and hence arises the oft repeated and oft refuted accusation that the church, for the futherance of its own ends, delights to hold its children in ignorance and darkness. It is not the light, however, which the church fears, but the arrogant and pretentious license and corrupted morals, which passes for liberty amongst the multitude. The church fears ignorance almost as falsehood, it is prepared to welcome everything which makes for light and

The so called Reformation impressed upon the church for all time to come the danger of popular ignorance, par-ticularly in those matters which bear upon religion. Nations and peoples accepted the new creeds of the referrm ers without realizing the magnitude of the principles involved in the change of faith. The movement came like a bolt of lightning from a clear sky.

He wishes that man keep this virtue all through life. Thus, God tells man to think of the Lord in goodness and the control of the principles involved in the change of the principles involved in the principles in the principles in the principles involved in There was no heresy or error to com-bat, and the shepherds slept unconscious of the fact that an enemy lurked without the fold. Printing was in-vented. Human knowledge became more easy of access. New hopes were suddenly aroused in the bosoms of the downtrodden masses of the world. The shepherds still slept. They did not realize until too late that a new power had entered and taken its place on the world's stage and that because of that new power the church would rule forth not so much through threats and anathemas as through appeals to human intelligence and to the highest and best instincts of the human heart. The fathers of the church who met in the great Council of Trent did much for truth and civilization. The canons of that council are the common law of Christianity. In them there is no shuffling, no quibbling, no equivocation, no compromise, but a clear cut declara tion of Christian truth and Christian teaching. But this is not the council's teaching. But this is not the council's greatest glory. Its greatest glory is its trumpet call inviting priests and people the world over to labor unceasingly for the instruction of children in the simple, plain, common, every day truths of religion. From that hour the care of the children has been the dominant note of the church's activity, and the all importance of this duty has and the all importance of this duty has grown upon the church with the growth

THE TRUE PASTOR. I am about to make a strange statement, and it is this: I regard the encyclical of our Holy Father on the teaching of catechism as the most im portant document of its kind that has emanated from the See of Peter since the days of the Council of Trent. It the days of the Council of Trent. It is dealing with the world as it deals with non perversion of the human intellect, with none of the philosophical intellect, with none of the philosophical others as you rightly wish they would do to you. The Christian man should prevalent in the world. It deals with the real sore spot of human-ity—neglect of the religious training of the children. We can see the con-sequence of this neglect on all sides. The proofs are ready to hand. It was The proofs are ready to hand. It was reserved for a Sovereign Pontiff who had been a parish priest, who had seen with his own eyes the fruits of this neglect amongst the members of his flock, to call the attention of the Christian world from imaginary and second-ary dangers to that which constitutes a perpetual and ever-present menace. Ask any parish priest, as he stands on the altar, to look out upon his flock and pick out those who, in his opinion, will certainly be lost to the church in the days to come. The task is not an easy petual and ever-present menace. one, but there is one class of whose defection he is almost c-rtain. That class comprises the poor, neglected, half instructed children of the careless and the indifferent. They are the future "ought-to-be's" of the church in every country in the world. They offer no problems calling for the application of intricate solutions, but for the simple, plain, common, homely remedy—the catechism, in the hands of the earnest parent and the zealous priest. We have had enough and more than enough of the abstract and the philosophical The Holy Father realizes this, and bids up get down to the useful and the practical. When the great Gerson gave up his professor's chair to teach catechism to little children, he gave an example which many mode n professors might well imitate. We need fewer might well initiate. We need lewer professors and more catechists; less beating of the air concerning controverted points of philosophy and theology and more attention to those first principles embodied in catechetical teaching. "Teach the catechism to the children in the churches." This is the burden of the Holy Father's message. Happy the country that realizes its importance and endeavors to live up to it.

One of the most valuable lessons in the spiritual life is, that cheerfulness depends in a great measure upon keep-ing a spirit of real sorrow in the heart. Every fresh act of contrition brings a fresh ray of light and sunshine into our

THE PRIEST AND HIS PAY.

Pert young Catholics—and grouchy old ones too — oftimes affect to be caustic at the expense of their pas-

tor's money getting proclivities.

The fact that churches have to be built, to say nothing of schools and houses for priests and teachers; that the church has to be maintained and priests and teachers fed and clothed—all this seems to make little or no impression on the dense skulls of the grumblers who gives nothing or about that, themselves and they try to quiet their consciences by railing at the priest because he is obliged to perform the never-agreeable duty of asking h seongregation for funds with which to defray the oppressive expense account which stares him in the face day by day and disturbs his sleep at night. The car-pers do not realize that the money the priest has to raise is not for himself that it does not go into his own pocket or bank account; that more often than not he has to go deep into his own meagre funds to make good the de-linquencies of his people. I have heard of more than one instance where a per-son put his name down for a stained glass window, or a station, and then refused to keep the promise he made to God through His representative —and fears, but the arrogant and pretentious substitute which goes by that name amongst the children of darkness the world over. It is not liberty which it fears so much as the insidious and dangerous thraidom, born of unbridled license and corrupted morels which is continuous three days and corrupted morels which is continuous. Some of these days a priest who is braver than his fellows will tack on to the inscription, "—and not paid spicuous. Such people eventually come the most pronounced fault finders much as it fears sin. After three hundred years of warfare with organized raise funds for the church.

Sincerity, which is but another name for truthful and honest dealing with God, our neighbor and ourselves, is a virtue that should be stamped upon the mind and heart of every Christian man. God made men sincere or simple, which are one and the same, and He wishes that man keep this virtue all through life. Thus, God tells man to think of the Lord in goodness and "seek Him in simplicity of heart," "Fear the Lord and serve Him with a perfect and most sincere heart." In other words, God wishes man to deal with Him in all earnestness and singleness of purpose, just as He Him selt deals with mar.

Again, He would have men deal with one another in the same honest, open and singleness of purpose, just as He Him one another in the same honest, open and sincere way, and He holds up such a man in admiration, for He says, through the psalmist, "Blessed is the man in whose spirit there is no

Again, He would nave men deal with one another in the same honest, open and sincere way, and He holds up such a man in admiration, for He says, through the psalmist, "Blessed is the man in whose spirit there is no guile." While this virtue is so neces-sary for one's true relations with God sary for one's true relations with God and his neighbor, it is naturally wanting in men that are given up to living for this world, and in not a few who

profess themselves Christians is it as marked and decided a characteristic. It is no surprise to find find so little sin cerity in the world, for that is what the world itself is, a complexity of contradictions, a tissue of falsehoods and deceits, and its votaries take on its spirit of pretense and sham and unreality, and live its life one to another, with an accepted understanding of their dishonesty and dissimulation. It is this lack of sincerity that makes the world so hard to live in even by those who seem most to enjoy it, and it is only by dint of each one's selfishness and the hope to gain desires finally that the individual worldling can bear with it, only to be disappointed in the end.

But for a Christian to yield to this

spirit is more blameworthy, even if it be only at intervals and for a short time. It is yielding to the world and acting false to God and oneself. And yet it is easy to get into this way if one is not guarded, for it is all around It is dealing with the world as aim to be the perfect man and in all things be worthy the imitation of his fellow-men. "To this we have God's word's exhorting us, as in the epistle of St. Paul to the Phillipians, "That you may be blameless and sincere children of God, without reproof, in the midst of a crooked and perverse gen-eration; among whom you shine as lights in the world." It is God, not the world, we are to serve; it is to serve our neighbor, not self alone, that is our duty, or to sum it up in a few words, God's interests, our own and our neighbor's are all served when we strive to live to serve God. How de lightful it is to meet the sincere man! How happy we find ourselves in his company! What a sense of safety and security we have in our business dealings with him. He is the soul of goodness, the path of honor, and he brings to mind a grander conception of life than can be found in a myriad of the ordinary run of men. Trey are the redemption of their fellows and stand as a sign and as an exem plar of what man can be if he remain true to Him Whose divine image he

bears.

And this is the Christian man's place in life, namely, the standard for what all men should be, and he is rec-reant to duty and unworthy his Christian heritage unless he be true to the responsibilities and obligations resting upon him. Men look up to those high er than themselves in the hope of copy ing them. And while ordinary worldly men in general will not look up to the man of high Christian morality, there are many who, from a sense of re specting anything that is beautiful and noble, will be led to look up to an hon est man and admire him, and from his admiration will wish and stripe to be admiration will wish and strive to be a little like him, even if it be in even so small a degree. Like water ever striving to rise till it finds its level, so also poor, weak, wayward man wishes to rise to better things, and for this he needs the example, the encouragement and help of all good men.

Might some of us Christians not blame ourselves a little that we are not of such aid to our brethren generally? And this because we are not uniformly sincere. The stronger should lift up their weaker brethren; the old

should be models for the young; the employer should be worthy the imita tion of his employee in all that makes for good, honest and upright living by being an earnest man of sincere character and simple life. The worldly man idles away life as a pastime, and lives for himself alone. No wonder that he is so frivolous and irresolute. But a Christian man has God and heaven to live for, and thoughts of this should urge to his best efforts. Nor should these efforts be spasmodic, as impulse moves one; they should be part of the man and be visible in him in thought, word and deed always.

Let us cultivate sincerity. Let us instil it into the minds of our youth that they may take root in honesty and simplicity, earnestners and sincer ity from their earliest possible years. Sincerity is what the world needs most to day. Honesty and openness will go to the root of its evil which in, in one word, insincerity. For all thinking men will admit that there is an appalling distrust of everything abroad ing men will admit that there is an appalling distrust of everything abroad in the world. One man does not feel sure of another. What makes this un certainty, or, to speak more plainly, what makes the evil which gives rise to it? It is insincerity. It is man's insincerity to God, and what must always follow it, man's insincerity to-wards his fellow man.—Bishop Colton in Catholic Union and Times.

This is the lesson we must learn from the three wise men: to trust in God always, and in every place, and under the most discouraging and sorrowful circumstances, and to pray for the grace to be like those simple hearted kings of by gone days, who bearted kings of by gone days, who asked no questions, but went along "trusting."

For life was all happiness then, and the light Of your love lit to gold all the gray, the gray:
Ab. God gave us wings, but to keep them white We must be soaring away, away.

DEATH OF REV. J. J. COSTELLO.

Shareholders and Policyholders.

and policies issued therefor.

JOHN G. RICHTER, F. A. S.,

ASSETS.

The report was adopted unanimously.

Ordinary" Premiums. Industrial" Premiums

failing, and though he finished his course he never fully recovered, and his death, though sudden, was not unexpected nor unlooked for. Two years ago he was sent by his community to teach in their college at Waco, and his health seemed somewhat better in that climate but the seed of death had been sown.

Father Costello's death is a sincere loes to the Basilian Fathers and many a prayer will go up to the throne of God for a good man, a zealous werker in the vineyard and a boly priest. He was the possessor of a magnificent barttone voice, and used it as a gift from God, singing his praises in all of the city churches though his regular choir was that of St. B. silla. He was a familiar figure to the must lovers of Toronto and indeed there was scarcely a Catholic charity concert throughout the province to which he did not lend his sid.

In the death of Father Costello his community has loss a faithful teacher, his friends a painstaking advisor and his church a zealous priest.

Father Costello was cut off in his prime, bying

painstaking adviser and his chance, by ing priest.

Father Costello was cut off in his prime, by ing father Costello was cut off in his prime, by ing only thirty six years of age. He was the first of his community to find a grave in the recently opened province of Texas.

He leaves behind him three sisters, Mary Ellen and Cocclia being at home in Toronto; and four brothers. Michael and Peter at home; Cyril, at Assumption Cellege, Sandwich, and William of Chicago. May his soul rest in present.

A PROTESTANT STUDENT'S HEART. CRY TO THE BLESSED VIRGIN.

Catholic Union and Times, Buffalo. Catholic Union and Times, Buristo.
Oh. Mother, sweetest, fairest, look on me;
Receive and lead me to 'by blessed Sor;
Present me, kneeling meak before the throne,
Tell Him I am a lest and thern forn theep
Whom wandering thou didet find afar from
Him.
So. Mother, let me, as a tired child
Lod by the hand, thus find my Father's Home.
WARD HUNT JOHNSON.

Hobart College, Geneva, N. Y., May 1, 1883.

ATONEMENT.

I said to myself, if the world turned away!
And I were left standing alone, alone—
And if you came to me, and your eyes would

"I love you." This would atone, atone.

And, semshow-the light changed, the gold And, self-ino paled to gray And I was I fi standing alone, alone; The kind God in Heaven and one Golden Ray Ah, this, only this, will atone, atone, MARY COPPEY.

The London Life

Insurance Company

Insurance Company was held at the Company's newl Head (Offices, Nos. 422 to 426 Wellington street, London, Canada, February 12th, 1906.

The President, Mr. John McClary, occupied the chair, and there were present a number of

The notice calling the meeting was read by the Manager and Secretary, J. G. Richter, F. A

The Directors of the Company beg to submit Annual Report and duly audited Financial

The Directors of the Company log to submit Althur 12 port and only reduced Phancial tement for year ending December 31st, 1995.

During the year, 15 532 applications for insurance, amounting to \$2,860 906 50, were accepted

The net Premium and Interest receipts of the year were respectively \$384,142,35 and \$90,873.

The sum of \$99.779.81 was paid for Death Claims, Matured Endowments, Surrendered

Policies and Cash Profits during the year, an increase of \$323 41 over previous year.

The insurance in force on the Company's books at the close of the year, after deducting all Re Insurances, amounted to \$9,113 001 31, under 4.781. Ordinary" and 55 624. Industrial "policies—an increase of 3.572 policies for insurance of \$912.704,09 for the year.

The Assets of the Company, exclusive of uncalled but Subscribed Capital, amount to \$1.866 425.50 an increase of \$223,211.88 for the year. The Company's investments are of undoubted character and would in the aggregate yield considerably more, if realized on, then the amount at which same are taken into account in the Figure 15 targets.

The liabilities of the company, under existing policies, and in all other respects have been provided for in the most ample manner, the whole amounting to \$1,755,277.54. The surplus on

plicy holders' account, exclusive of uncalled but subscribed capital, is on the company's stand-

The company's business having outgrown the available accommodation for rental, it was necessary to purchase a building for Head Office requirements. The Directors beg to report that they purchased building Nos. 422, 424 and 4:6 Wellington street, this city, which is being remodelled in such manner as will answer the Company's probable requirements in this connec-

SYNOPSIS OF FINANCIAL STATEMENT.

REVENUE ACCOUNT

BALANCE SHEET

\$475,015 42

\$1,866,425 80

and, \$11,148.26, and after deducting paid up capital, there remains a net surplus over all liabil ities and capital, of \$61,148.26, an increase of \$10.657.67 for the year,

Policies and Cash Profits during the year, an increase of \$323 41 over previous year.

than the amount at which same are taken into account in the Financial Statement.

THIRTY FIRST ANNUAL REFORT.

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NOT A PENNY UNLESS BENEFITED! This offer will challenge the attention and con the delivery of the attention and control that the gradient of the attention and diseases which have defined the medical world and grow

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MARRIED.

SWEENEY-BUSSELL - At St. Pau's Church, Toronto, by the Rev. Father Hand, on Jan. 17th, 1966. Mr. M. Sweeney of Kempi ville to Miss Caroline, youngest daughter of the late Wm. Russell.

MULROY SEXTON-At St. Patrick's church, Father Gearin, Mr Edward Mulroy of Russel ton to Miss Lizzie Sexton of Vigo. MALONEY BRANIFE.— At Stayner Catholic church on Frb. 24 1906, John J. Maloney, of Regins. Sask, to Katie, eldest daughter of the late Richard Braniff of Stayner, formerly of Colling wood.

tion for many years to come. The contemplated improvements were only partially completed tion for many years to come. The contemplated improvements more on partially complete at the close of the year, and the building was taken into account in the Financial Statement a the conservative valuation of \$10,000,00, in accordance with its then state of advancement.

\$1,866 425 80

JOHN McCLARY,

DISBURSEMENTS

Paid policyholders or heirs \$ 99,779 81 Dividends and other disbursements 165,812 29 Balance to investment account 209,423 32

LIABILITIES.

"Her Blind Folly," by H. M. Ross, author of That Man's Daughter," has lately been pub-lished by Benziger Bros. 36 Barcley St., New York City. Price \$1,25.

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6---A CANADIAN CONCERN

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W. F. Bullen, George C. Gibbons, Thes. H. Smallman, T. W. Beker and Judge Bell.

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