

The Catholic Record.

"Christianus mhi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname)—St. Pacian, 4th Century.

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THE SOCIAL PROBLEM.

In the February number of the Messenger Father Maas, S. J., has an article entitled "Professor Peabody and the Social Question." He limns the character of Christ, and points out that it must meet our present "Social Question," by means of the character that is formed by an imitation of Christ, and by obedience to His principles.

Willingness to grow after the example of Christ, courage to do all things in Him Who strengthens us, determination to follow the leadership of Christ, are the roots from which spring righteousness, love and life.

The fruits of the Christian character are peace—that is, perfect balance of equilibrium between the life of the body, of the mind, of the emotions. It is simple and direct and dowered with the kindness that unlocks hearts. The social consequences of the Christian character Christ appears to have summarized in three paradoxes: 1. The first is the paradox of self sacrifice, which inculcates that we shall find life by losing it. The second paradox is that of service: "Whoever will be great among you, let him be your minister; and whoever will be chief among you, let him be your servant." The third paradox is idealism. "Life is more than meat."

"Will the Christian character solve the Social Problem of today?" asks Father Maas. "One must confess that with the spread of the Christian character the conditions of modern life will no longer remain prohibitive of morality; the precepts of chastity will no longer be mocking words to the dwellers in one-room tenements; even when children are hungry and work is slack, the patience of the day laborer will withstand its strain. The workman will no longer be a tool, and the employer a mere taskmaster; the ruler will no longer be a tyrant, and the subject be a mere slave. And why has not Christianity produced these results before? Simply because the modern time has not allowed Christianity to cope with the problem, because the Christian character has not been formed."

With oppression of the poor, and the operations of the high finance which evades the penitentiary, and the shameless servility to the wealthy, and life-destroying pursuit of wealth—with all our academic dissertations on present-day evils, and our reluctance to do aught that may remedy them, we can agree with Carlyle, that "the beginning and the end of what is the matter with society is that we have forgotten God."

The Messenger has also articles on Don Quixote and "Our Italian Greek Catholics."

SOCIAL ACTIVITY.

Writing in the Catholic World for February on "The Social Activity of French Catholics," Max Turmann, LL.D., assures us there are very good reasons why the Catholics of France should be cheerful amid all the anxious cares of the present moment.

The outsider, however, may be pardoned for envying the French Catholics who refuse to be depressed at the sight of M. Fallieres as President of the Republic. And with Catholic journalists at war with one another, and senators hostile to the Church safe again in their seats, it is difficult to see any reason for cheerfulness.

Some people, says the writer, are astonished and even angered when they cannot reap the harvest almost as soon as the seed is sown. As Mr. George Goyan wrote recently:

"We know the good that we want to do, but not always the good that is done. If here and there some result seems slight and rather discouraging, tell your friends that sometimes things turn out well without our knowing it till we get to heaven."

The work done by the Catholic Young Men's Association and Le Solon is described in detail.

LIFE AND MONEY.

In an article on Life and Money, Dr. Kerby says that "much of the modern discontent which is formulated by labor unions and socialists is directed towards income conditions. Yet the equally vital question of spending money is neglected when much in the way of reform might be accomplished by right judgment in expenditure. Right discipline of wants is part of life, hence it is interior and vital. One's attitude

to money is a commentary on one's whole philosophy of life. Some spend what they gain and so display lack of foresight and wisdom, others spend income according to the class to which they belong or aspire to, and reap ostentation and foolish mockery or greatest distress. Fathers and husbands will work and sacrifice and scrimp in private that children and wives be noticed. They keep out of debt at the expense of much struggle and worry—others are debared by no ethical self-control in their attempts to live in a manner not warranted by income. Their right to live as they wish appears stronger than creditors' right to justice. There are those who, in attempting to maintain a standard beyond their means, resort to cheating, gambling and deception in order to procure needed money.

This whole course of conduct bears directly and constantly upon income, for through income we are enabled to procure what we desire. The fixing of this standard of life takes us far away from consideration of our real essential need of food, drink, recreation and shelter, and places a burden on income which the latter can if at all bear only with difficulty.

THE SAINTS.

Rev. Dr. Fox continues his review of Father Delchaye's work on the Saints. He tells us that the learned Hollandist's labors enhance the value of the Lives of the Saints by separating the genuine from the false; by authorizing us to distinguish the inspiring records of the wonders that the Holy Spirit has wrought in frail, sinful humanity from the mere vapors of the popular imagination or the insipid inventions of some tasteless scribe. He bids us not to confound the saint with the story; to conclude that because the latter will not in its entirety or some of its parts stand the light of criticism, the credit of the saint is in jeopardy. Another thing to be remembered is that many narratives were intended by their authors to be a vehicle for moral and spiritual lessons.

The author also bids us remember that this work of knowing the true from the false is one way of answering those who contend that Catholicism cannot face the light of modern research. This need becomes more imperative from the fact that some who would not for worlds willingly cooperate with the opponents of Catholicism in shaking the faith of the laity, unintentionally do play into their hands. They, as far as it is in their power to do so, rashly pledge the Church's authority for beliefs that are clothed with no such dignity. They declare that this or that claim of a place or relic or some alleged fact has been confirmed by the Pope or is taught by all theologians and therefore *de fide*.

A CAUTION.

In this connection it may be well to quote the following words from Bishop Hedley's latest work: We can learn two important lessons on this subject from the so-called scientific spirit. One is not to force our own pious opinions upon others and the second is to cultivate greater caution than our forefathers, considering the age in which we live. As to the second it may be said without fear of falling in spiritual learning, that in these days piety is intended to be more hard-headed than it formerly was. To be cautious is not to be less pious; it is only to be on the side of not allowing your piety to spread itself over too much ground.

"THE CATHOLIC IS THE BEST RELIGION TO DIE IN."

(Truth, quoted by The Lamp, Anglican.)
A most striking fact in testimony of the truth of Catholic faith is that a Catholic never leaves the Catholic Church on his deathbed, or when the certainty of immediate death stares him in the face. And on the contrary, the reader will find that very many Protestants and others when about to face the judgment seat of God, when the shackles of this world have fallen from them, embrace Catholicism and become members of the Catholic Church. The reader will be astonished if he will but note in the execution of criminals how many turn to the Catholic Church in their last hour; how many seek at our hospitals do likewise, and how often the Priest is called in to attend the deathbeds of non-Catholics. It has been said that other religions are better to live in but the Catholic religion is better to die in. What is this but saying that the Catholic religion is the true religion? Even Philip Melancthon, one of the chief of the great Reformers, advised his dear mother to die in the Catholic religion, not Protestantism.

ARCHBISHOP GLENNAN ON THE CONFESSORIAL.

"Perhaps there is no doctrine or practice of the Catholic Church that has met with more opposition, criticism and denunciation than that which is popularly known as the confessorial—"going to confession."
"Its critics have invariably declared it is unscriptural—as a subterfuge of human rights, and as a cause rather than a cure for crime. The horrors of the confessional are even now being made the stock-in-trade of the country critic whose repertoire of speeches is perhaps exhausted; while indefatigable book agents sell, to the people who know no better, the lurid stories which prurient minds have seen fit to work into the history of the confessional."

"Now it would be well for us in a matter of so much importance to know just what the Catholic view of it is, so that we may not mislead the intelligent non-Catholic, who sometimes is driven to inquire concerning this particular Catholic teaching."
"In the first place, 'going to confession,' 'telling your sins to a priest,' etc., does not in Catholic theology stand alone as an individual doctrine. It is only a part of a sacrament—the sacrament called penance, and this sacrament includes with the mere confession of sin on the part of the penitent also the contrition or sorrow for sin, and the abolition from sin on the part of the person so authorized by our Blessed Saviour."

"Again in Catholic theology sorrow for sin, or contrition, is of far more importance and is far more essential to the forgiveness of sin than the mere act of confessing the sin committed—so that those who would attack the Catholic practice of confessing sin, ought in justice also to oppose its necessary concomitant, viz., that true, heartfelt sorrow for sin which our faith absolutely demands, and without which the confession itself is not only useless, but sinful."

CONTRITION ESSENTIAL.

"I notice, however, that all attacks on the sacrament of penance carefully eliminate any mention of this most essential feature, contrition, and proceed to attack confession as if it were merely a mechanical act, and a mere machine contrived by priests for make-believe abolition from sin—and they say first of all it's unscriptural."
"Unscriptural—yet Christ says (Matthew xvi., 19) speaking to St. Peter: 'Whosoever thou shalt bind upon earth shall be bound also in heaven, and whosoever thou shalt loose upon earth it shall be loosed also in heaven,' and our blessed Saviour repeats the same words to His disciples in St. Matthew, chapter xviii., verse 18."

"Some may think this commission too general—proving, as it were, too much—but when we turn to St. John, chapter xx., verse 21, the Saviour's words are much plainer and His commission much more definite. He surrounds it with all the dignity and solemnity of a consecration, and sets it in, perhaps the most solemn words ever spoken to the apostles. Speaking to them, He says: 'As the Father hath sent me, I also send you.' When He had said this, He breathed on them and He said to them: 'Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.'"
"Now, you can see in these words such a definite commission, so clear an expression of a power conferred, so surrounded with ceremony, that they must be strange reasoners who deny the scriptural foundations for the confessorial, for if the apostles had the power to forgive sins in Christ's name, the people who would ask that forgiveness need not necessarily confess the sins they would ask forgiveness for; so that confession became a necessary corollary of the divine commission."

THE SACRAMENT.

"And so it has been a sacrament of the church from the beginning, a sacrament established by our blessed Lord—not by priests nor through superstitious agencies. Some may object that there is no documentary proof clearly confirming its practice in the early ages, but there is certainly no proof against it. And if we carefully study the law of the church's life, we can readily see that a practice such as auricular confession by its very nature could not be introduced in the later years of the church's development. Confession of sin, we all admit, is a difficult, distasteful, and, humanly speaking, a very disagreeable performance. Now the church's discipline has all along the line relaxed somewhat from its pristine vigor. Our fasts today are not as severe; our austerities are not as liberal; our faith not as heroic as in the first ages of the church, and the entire trend of Catholic discipline has been all through the years to a more merciful interpretation of law and a greater reasonableness of service."

"With such a trend evidenced all through our history, would it not be next to impossible for any human agency in the church to create and popularize that which of itself is so unpopular? A people, pious or otherwise, would naturally revolt against such an innovation. So that only a divine mandate and constant practice from the beginning would be able to account for the existence of this universal practice among Catholic people."

"THE SAVIOR'S WORDS."
"And this is the belief of Catholic people today, holding to the Savior's words and accepting the means He has left us for the remission of sins."
"Now, when we consider the sacrament in this light we see how it not only exists by a divine mandate, but

how admirably it fits into the economy of salvation. In that economy morality is not a mere veneer on life, a garment to be worn in pleasant weather; not a mere external observance, wherein prudence is the chief feature and the police court the institution most to be avoided. No! Morality stands for our whole life expression, for the soul that is in us working outward, so that the moral law should envelop our whole being."

"Hence, our blessed Lord tells us we must enter our own hearts—must in that inner kingdom of the soul set up His kingdom there and obey His law. He gives us a mentor to guide us—the conscience that each one possesses, and that mentor ceaselessly admonishes, or reproaches, holds up the law of right action and condemns us if we transgress it."

"And over against it our Blessed Lord has set a court of conscience, to which the penitent goes, with an accusing conscience to admit his guilt, to express his sorrow and to ask forgiveness of the merciful Saviour, and absolution from His minister, who speaks to the soul the forgiveness of the Master."
"The sacrament of penance, therefore, externalizes the court of conscience, and gives to us a safe form of moral law, as well as means for reaching the Savior's mercy. What its influence is and has been in the uplifting and maintaining of the moral law in the souls of men, God alone knows. Millions, countless millions, throughout the ages, have through its faithful observance been led to the heights of sanctity. The Catholic who neglects not this sacrament, who prepares penitently and conscientiously for its reception, knows that he is made thereby a better man, while the Catholic who falls must feel with each succeeding day he is dragging a lengthening chain of guilt around him."

"Human nature is weak, and compared, I know, are odious, yet in these days of reckoning, investigations and upheavals, I doubt whether you will have many who frequent the sacrament of penance to list among the criminals."

"The sacrament of penance is not the way to the penitentiary."—St. Louis Western Watchman, Feb. 8th.

ONE FACT OF ITSELF CONVINCING.

LETTER FROM A CONVERT.

For the CATHOLIC RECORD.
Since my arrival at that period of life at which I was able to distinguish between palpable truth and equally self-evident untruth; since the time at which I was capable of comprehending an indisputable fact, there was one truth in connection with holy church, the potency in itself of which was wholly sufficient for me—quite enough to cause my conversion, or, more strictly, my becoming an active professed adherent of holy church; for even when outside the fold I never held any personal views radically antagonistic to the church, and had no previously conceived religious notions to controvert, therefore my becoming a Catholic was more of the nature of a natural dictation of conscience than of Protestantism."

The one simple truth I have in mind is the fact of the divine foundation of holy church, in contradistinction to all other church and sect beginnings; the mere historical fact of its priority reckoned from the time of Christ's visible presence on earth."

How any logical person can discount this fact, which is beyond controversy, to such a degree as to conscientiously and sincerely embrace another "faith"—a church or sect conceived by some one who was either mentally deficient or unbalanced, or through some earthly aim, is quite beyond my understanding. How any thinking person, other than an infidel and agnostic, who has the least shred of belief in Christ, can compare, as it were, a Luther, a Calvin, a Knox, a Wesley, Henry VIII., or whoever may have been the particular founders of their sect, favorably with Christ, the Divine Founder (which they virtually do by embracing church or creed other than that of His foundation) is quite past my comprehension. If for no other reason, the fact of the priority of the Catholic church, i. e., its existence for centuries previous to the inception of their churches, would make any claim to divine foundation for their sect simply preposterous. No, they do not do this. Nevertheless, the fact of their being outside the fold of the Catholic church, the Apostolic church, is a tacit confession of the teaching of man, of their founder, in preference to the instruction of Christ, given by His visible action, to the church of His foundation hundreds of years before the birth of their heresies."

Sincere Protestantism is nothing more than an unauthorized, a human, an individual, a pulpit expounding of the gospel, rather than the gospel as expounded by Christ Himself.

Quite recently a very staunch adherent of Methodism approached me for the purpose of argument. Among other statements the Methodist made one to the effect that Catholicism was good and pure for the first few centuries of its existence, and really admitted its apostolic foundation, but went on to say that abuses and excesses of the clergy corrupted it thereafter."

Without pointing out the fact that a personally impious Pope, for instance, did not condemn the Apostolic church, and after the Methodist assured me of his belief in the impossibility of Christ to sin, he was asked how could Christ through the apostle establish a church of error? The argument abruptly terminated.

In conclusion, I again say, it has always been a source of wonder to me how educated non-Catholics overcome

holy church's divine foundation—its priority. F. J. DEWILLE,
167 E. Hunter Street, Hamilton.

THE INNER LIGHT.

A famous lady who once reigned in Paris society was so plain when she was a girl that her mother one day said, after gazing at her for a long time with a distressed expression, "My poor child, I fear it will be very hard for you to win love in this world, indeed even to make friends!"

It was from that hour that the success of this woman, known to the world as Mme. de Cleves, dated. For a little time she took the matter sorely to heart. Then humbly, but sweetly and untriflingly, she began to be kind—kind to the pauper children of her native village, to the servants of her household, even to the birds that hopped about the garden walks. Nothing so distressed her as not to be able to render a service. As the years wore on, her good will toward every one made her the idol of the great city which was eventually her home. Although her complexion was sallow, her eyes small and sunken, yet she held in devotion to her some of the most noted men of her time. Her lifelong unselfishness and interest in others made her, it is said irresistible, and young and old loved the plainness of her features in the liveliness of her life.

GAELIC LEAGUE ECHOES.

JOHN FLEMING.

Sunday next, the 25th inst., will be the eleventh anniversary of the death of John Fleming, the greatest Irish scholar of his day, and a man of whom every Gaelic, and particularly those who wish to see our ancient language live and flourish, should feel proud. To-day, when men are eager to honor the memory of those who worked for the old tongue in dark and evil days, when the fight seemed hopeless and men believed that the language was— "Surely, surely sinking into silent death at last, but mid the memories and relics of the past."

—to those who now rejoice at the new lease of life it has taken, a few particulars regarding the life and labors of John Fleming will be of interest. John Fleming was born in the parish of Clonca, County Waterford, in the year 1814. He received his early education at a kind of school which was kept by an old school schoolmaster at Kill, about twelve miles from Waterford City. After leaving this school with what education that was to be had there, and with what was to be picked up from the "poor scholars," he was appointed teacher of the first National school established in Rathgormac, which position he held until the year 1881, when he resigned and proceeded to Dublin at the request of some members of the Society for the Prevention of the Irish Language, which had been founded a year or two previously. During his time in Rathgormac he became connected with every movement established for the preservation of the Irish language. He was a member of the Ossianic Society, and the Keating Society founded in Dungarvan in the sixties consisted of John Fleming, William Williams and Father Meany. "Dr. Keating's Catechism," published under the auspices of the Keating Society for use in the diocese of Waterford and Lismore, was prepared for the press by John Fleming and William Williams, of Dungarvan. The same society also prepared for publication Keating's "Eclair sgiath an Airfinn" and other works, but for the want of adequate support they were never published. He gave considerable help to Dr. Joyce in the preparation of his grammar, and most of the work in preparation of Keating's "Three Shafts of Death" for which Dr. Atkinson received most of the credit, was done by John Fleming. His Irish life of Donnesdha Ruidh is admittedly his best piece of original Irish. His first engagement in Dublin was at the Royal University of Ireland, where he was employed collecting and arranging words for the dictionary which the University authorities intended to issue. In the year 1884 he was appointed editor of the Gaelic Journal, which position he held until 1891, when falling health and the infirmities of old age compelled him to resign the post. During the seven years he acted as editor of the Gaelic Journal he had frequently to write or otherwise provide the entire matter. He died in Dublin on January 28th, 1895, and was buried in Glasnevin. His memory is still held in reverence amongst the old people of Clonca Rathgormac, and the adjoining districts, and the writer recently met several persons in and around Carrickbeg and Coolnamuck who knew him personally. Dr. O'Hickey of Mayo, who received his first lessons in Irish from John Fleming, writes thus of him: "A better man, more sterling Christian, a man of simpler and more robust faith than John Fleming I have never known. The language of our race never had a more ardent, fearless, outspoken, uncompromising champion, nor has the Irish language movement ever had within its ranks a more earnest, persevering, and indomitable worker. For twenty years I enjoyed his friendship, his entire confidence, and to his inspiration, example and unflinching I owe far more than I can adequately acknowledge or repay. To considerations of health, comfort and future he was quite indifferent; to secure that a real, earnest, organized effort should be made to save the language of the Gael and to pass it on to future ages was his own thought, his one and only ambition. What joy it would give to the heart of John Flem-

ing were he alive to-day to witness the triumph of his and his companions labors and see the future of the Irish language secured beyond any doubt or danger. Let us hope that the people of Clonca and Rathgormac will ere long take steps to erect a fitting memorial to perpetuate the memory of their illustrious fellow parishes, John Fleming—Waterford, Ireland, Star, Jan. 27. The John Fleming referred to is an uncle of the Rev. J. P. Fleming, P. P., of Chesterville, Ont.

FULL-BLOODED INDIAN PRIEST STUDYING AT THE APOSTOLIC MISSION HOUSE.

An interesting addition to the colony of missionary priests at the Apostolic Mission House on the grounds of the Catholic University of America arrived recently in the person of Rev. Albert Neghanquet, an Indian priest, said to be the only full-blooded Indian Catholic clergyman to be educated and raised to the priesthood in this country. He entered the priesthood with the avowed purpose of engaging in missionary work among his people and in order to perfect himself in this line of ecclesiastical endeavor has been enrolled among the student priests at the Apostolic mission house.

Father Neghanquet (the English for which is "Scattered Clouds") is a full-blood member of the famous Potawatamic Indians, and comes of a fine family. He is said to have a brilliant mind, and took an advanced position among his classmates while preparing for the priesthood. Throughout he was accorded every educational advantage, and that he improved the opportunities the youthful age at which he was ordained to the priesthood gives eloquent testimony. He is stated to be highly regarded by his people and also by a large number of his clerical friends.

Father Neghanquet was born on the Potawatamic reservation near St. Mary's, Kan., about twenty-eight years ago, but in his youth the tribe removed to Indian Territory, now Oklahoma territory. His family being civilized and ambitious, took considerable pains with his education, the principal part of which was secured on the tribal reservation in Oklahoma at the Sacred Heart Abbey under the charge of the Benedictines. In his early life Father Albert, as he is more familiarly called, chose the priesthood as his life-work. For his theology he studied in Rome, at the College of the Propaganda, and on his return to this country began his labors among the Indians. But in his desire to do most efficient work among his own people he is now availing himself of the excellent training afforded by the Mission House.

It is said to be a fact that there are a large number of priests in this country through whose veins there courses more or less Indian blood. A number of such cases might be stated. Rev. Wm. H. Ketchum, director of the bureau of Roman Catholic Indian Missions, has some Indian blood in his make-up. In Mexico, for instance, the circumstance is said to be quite common. Besides the Archbishop of Mexico there are said to be a hundred or more priests in that country of pure Indian blood. But Father Albert Neghanquet is claimed to be the only full-blooded Indian priest in this country.

CATHOLIC NOTES.

The Rev. Father Hays, an English priest now in Australia, administered one day recently the total abstinence pledge to six thousand young New Zealanders.

The Paris Figaro states that Cardinal Richard, the Archbishop of that city, owing to age and ill health, sent in his resignation to the Holy Father. His Holiness wrote a most kindly letter refusing to accept it. The Cardinal is to have a vigorous episcopal assistant.

The youngest member of the Australian hierarchy, and, indeed, possibly the youngest Bishop in the world, is Right Rev. James Dubig, who has been appointed to the See of Rockhampton, Queensland. He is a native of Broadford, County Limerick, Ireland, where he was born in the year 1871.

Ground has been broken in Washington for the new residence of the U. S. Apostolic Delegate, which is to be situated on Baltimore street, in a fashionable section of the city. The home will cost \$100,000, and is to be finished in October.

The Vatican has been informed that Princess Ena of Battenberg, who is to marry King Alfonso of Spain, will formally adopt the Catholic faith in a short time, and that the ceremony of her adoption into the Church will take place at Lourdes. Her visit to Rome has been postponed until after formal announcement of the betrothal is made. It is understood that the Spanish Ambassador at the Vatican has already officially notified the Pope.

The parish priests, who are taking up the census of Catholics in the Cincinnati parishes, are surprised at the results. They are discovering quite a number of families who had drifted so long away from the practice of the Catholic religion that they were not even known as nominal Catholics. Many of these are now being brought back to the true faith. It has also developed that at least 60 per cent. Of the population of Cincinnati is Catholic.

During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver.—Lord Shaftesbury.

"general merchant's" shop and asked for a penny account book, "we'll have a thing in order," he muttered to himself as he turned over the "choice" the "merchant" laid before him; then a thought struck him, he turned to the shopkeeper.

"Mr. MacMath, yo wadna be for gien'g Father Peter a trifle for the gode o' the chapel wa's?" The grocer shok k his head, but—trade in not good in a little country town, the little MacMath got through a heap of oleather—the "general merchant's" bairns could not run about, like their humbler neighbors, bare footed, and Davie Moore was never pressing, he would even take payment in kind—tea, sugar, oatmeal, a keg of herring, a cheese; at a moment's hesitation, the man dived his hand into the till and brought out half a crown.

"Atween you an' me Davie," he winked, "Atween you an' me." Moore returned as he took the offered coin. "Gin it's t' gang' i' the book ye'll say 'a freen'?" the merchant asked anxiously. He was a prominent member of one of the many dissenting bodies of the district.

"Aye, we'll say 'a freen,'" Davie returned, and borrowing a pen, made his first entry. "The lifin' 'il ro' be easy," the shopkeeper said. "No, the lifin' 'il no' be easy," Davie said, "the folk's poor," and perhaps, next to Father Daly himself, no one knew better than Davie Moore what a task he had set before him, but—St. Mary's chapel, rockless!

Once at home, Davie sat down solemnly and began making out a list of the persons from whom he might expect a mite, and that finished he brought out from a recess at the back of his box an old leather pocket-book or case, and taking out its contents spread them out before him. It wouldn't do for him, Davie Moore, to be giving too much, he told himself, it might frighten, maybe, poorer folks, and it wouldn't look well to give more than Peggieles, who had promised his pound. Davie was in what he would have called himself, "a guardy," when suddenly his face lighted, and he gave a little chuckle as he nodded at the first entry in his book, "gin there's a freen, there can be anither," he said, and chuckled again.

"I was thinking, Davie, that His Holiness at Rome had so many friends in D—," Father Peter said, a twinkle in his keen blue eye, when Davie, at the end of the month or two, showed his account book. "Well, Davie, man, you have done well," the Father said, "but it's not one summer's 'liffin' that'll roof the chapel," here came a little sigh. "Well, Rome, we know, wasn't built in a day, not in a Presbyterian village anyway," and the Father laughed.

Father Peter was right, another summer came, and— I am ashamed to say it—a piece of tarpaulin that once had covered Peggieles's corn stalks was in requisition to keep the rain out of the vestry—the "liffin' among such a congregation could not be slow; but neither priest nor "liffin' lost heart.

"We'll manage it, Davie," the Father always said. With August came a bit of luck, a Catholic took some shooting in the neighborhood and Davie, summoning all his courage, called on him, after his work one day, and was rewarded with a five pound note. The "liffin' was getting on!

It was a still, sultry evening, and Davie, when he got home, after making himself a cup of tea, took out the precious leather pocket book to add the day's collection to its treasures. The money was nearly all in one pound notes, notes given him by his friend, the "general merchant," in exchange for the shillings and sixpences so slowly gathered, but making, already, a little packet.

One, two, three, Davie counted, though he knew the sum to be got together in a place like D., even in a twelvemonth. He had just put the notes back into their envelope before consigning them to the pocketbook, when a knock came to the door. "Davie, man, Davie, are ye there?" The speaker was an old Catholic woman who lived in a cottage facing the chapel. "Davie, man, are ye there? Father Peter's been flung out of the Crosskey gill, an' they're sayin' his leg's broke."

ting blinds, and yes, surely—there were unaccustomed noises, for mid night on the street, voices, cries, the patter of passing feet. Gently, on his stocking soles, Davie crept to the window, and drew the blind aside. Half way up the street there was a glare, a blaze, and against the flames were figures, figures hurrying to and fro. Davie started—impossible—it could not be, but—yes—no house but his own stood so far back from the street. It was his house that was burning.

Davie looked at Father Peter sleeping heavily after his draught, but muttering through the sleep now and then; the doctor had said he might sleep like that till morning. He must call up Mrs. Pagan and run up the street and save—leather and odds and ends of furniture had been in Davie Moore's mind, and then came another recollection—the "liffin'?" The "liffin'" in its paper envelope lying, as he had left it the night of Father Peter's accident, on the table.

As he stood, almost stunned for a moment, a knock came to the Presbytery door, that made poor Father Peter start, and turn his head from side to side, a summons to Davie. "A spark on the thatch, we're thinkin'" the bearer of ill news explained, as side by side the two men hurried up the street "onway, the fire has ta'en the roof, an' ye'll no save a steek, Davie, man, I's feared."

A steek! The "liffin'" was all Davie cared about. If he could save that; but at the instant there was a shout, a cry to the nearer on lookers to stand back. The flames seemed for a moment to mount like a pyramid to the sky, and with a crash, the roof had fallen in, and Davie, sick and giddy, was holding on to his companion for support. The next moment he had nert into tears. House, home, leather, tools, the "liffin'," all were gone.

A room could be found to work in; the leather, the tools—Davie was known as a man that could be trusted—could be replaced, but the thirteen pound, the thirteen pound seventeen and six! Davie sobbed like a child. His own fault, too. Why had he not, like a sensible man, banked the money instead of "hainin'" it up in that way, just that he might look at it from time to time. What would Father Peter, what could Peggieles, what would the other folk who had trusted him with their money think—say? What would our Lady—but—with that thought—the first ray of comfort came to Davie's breast. Our Lady knew, if no one else did, that every bit of "liffin'" and "hainin'," too had been for her.

It was not till Father Peter had been carried down stairs one day by Father John and Davie that he was told of the loss of the "liffin'." "Well, well," the Father said, and lifted for a moment his eyes to heaven. "I never lifted a penny," he went slowly on, with a shy look at Father John, of whose solemn ways he stood a little in awe, "that I didna count it to her afore the altar," he sunk his voice at the last words.

"Ah," the old twinkle came to Father Peter's eyes. "That accounts for the thinkin' that disturbed me at my prayers. Davie, ye've many a distraction of your priest's to answer for." Davie blushed. "She was in her rights to see it a'!" he went on, and if the voice had its usual deprecating ring there was firmness in it, too. "She was in her rights to see it a', an' she saw it, every bawbee, an' I didna think it o' her."

"Come, come, Davie," Father Peter remonstrated, "you must not be too hard on Our Lady," but his face was very gentle as he looked at the tall shoemaker. "I never thought it o' her," Davie repeated. "Well, well, she'll find it for you yet," Father Peter glanced a little anxiously at his nephew. Father John was but young and he might—Father Peter saw the expression in his face—be inclined to improve the occasion, by preaching Davie a little homily on resignation.

"It's time yer Reverence was back in bed. It's weel there's someyin in the house with ease," Mrs. Pagan had opened the parlor door and was eyeing first Father John, and then Davie, with severity. "Well, well," Father Peter said, there's nothing like obedience." "You must not be too hard on Our Lady, Davie," Father Peter whispered when half an hour later he was settling down on his pillow.

Davie looked at him. "I'm awa' t' the chapel t' gie her a bit o' my mind," he said. Father John would have spoken, but Father Peter laid his hand on his arm. "Away with you, then, Davie," he said, "and don't forget the two poor sinners here." Father John was still at his office. Father Peter was just falling into his first sleep, when Davie opened the door. "What is it Davie? What is it?" No words were needed to make Father Peter divine that something had happened; he raised himself on his pillows. "What is it; Davie; what is it?"

at him, "I thought it was a petition from one of the people." "Ah, we haven't snu' advanced ways here," the Father said, and then he turned to the shoemaker, "I am awa'nds." There was a tear as well as a twinkle this time in Father Peter's eye. "I kenna about Amens," Davie said, and Peter turned away his head to smile, "but, she an' me understand each other fine." "Well, please God, my first Mass shall be in her honor," Father Peter said.

As mine shall be to-morrow," said solemn Father John. HOW TO KEEP LENT. Can you fast? If you have any doubts about your duty in regard to fasting or abstaining in Lent, consult your confessor. Do not wait till Lent has passed. Do not cheat yourself of the grace of obedience and respect of God's law. We respect the law when we seek a dispensation, or when we seek light in regard to our duty respecting the law.

Not everyone is capable of solving his own doubts; and it is not treating God fairly to act on every apparent reason, however slight, for evading the law. Let us be candid; and in all things act as becomes children of God and true Catholics, loyal to Christ and obedient to His Church. Lent is a time of grace—a time when God pours upon our souls great graces. It is a time set apart by God through His Church for penance. He who does no penance in Lent is like an instrument out of tune, giving forth discord instead of sweet music. Our Lord declares "except you do penance you shall all perish." We have sinned, and there is no way out of sin save the way of penance. This is the only road to heaven for him who has sinned. If you cannot fast rigorously, you can do a little lovingly. You can be prompt in rising, especially on Sunday mornings, and thus be in time for Mass. You can keep away from balls, and the theater and the saloon during this holy season, when the chief thought is the Passion of Christ and our own part in that tragedy.

Stop your daily stimulant, smoke less and give more to the poor. Guard your senses from disorder, let no evil speech proceed from your mouth. Stay at home and strive by pleasant means to make others happy. Do good to some one who has hurt you. Check your bursts of impatience; speak kindly. Go to church on Wednesday evenings for the sermon and the Benediction of the Most Holy Sacrament; and on Friday for the Way of the Cross. Also go kneel in the confessional and humbly confess your sins. There are a thousand other ways of doing penance sweetly and constantly. During all the days of Lent keep your mind upon our Blessed Lord, and do all to please Him. Abstain from all that will wound His heart. From all that bring you much peace and great joy on Easter morn.—The Messenger.

PARALYSIS YIELDS TO DR. WILLIAMS' PINK PILLS. AFTER SEVERAL DOCTORS HAD pronounced the case hopeless—CONVINCING PROOF THAT CURE WAS PERMANENT IN FIVE YEARS. THE PATIENT HAS HAD NO RELAPSE—FACTS IN A REMARKABLE CASE SUBSTANTIATED BY SWORN STATEMENTS. Dr. Williams' Pink Pills are not a patent medicine, but the prescription of a physician, placed on sale with full directions for use under a trade mark that is a guarantee of their genuineness to every purchaser. They contain no stimulant, opiate or narcotic, and while they have cured thousands have never injured anybody. To show that cures effected by this remedy are really permanent and lasting we recently investigated the case of Mr. Frank A. Means, of Reedsville, Middle County, Pa. Mr. Means has been an elder in the Reedsville Presbyterian church for many years, has served three years as county commissioner and as school director for nine years. He was afflicted with creeping paralysis, losing the entire use of the lower half of his body and for a year was a helpless invalid, confined to his bed with no power of feeling in either leg, and physicians had given him up as hopeless. Mr. Means was cured by Dr. Williams' Pink Pills and his testimonial was printed five years ago as follows:

"I had the grip for four winters and as a result my nerves broke down. I lost the entire use of the lower half of my body. My stomach, liver, kidneys, heart and head were never affected, but the paralyzed condition of the lower part of the body affected my bladder and bowels. For a whole year I lay in bed perfectly helpless and the feeling gone in either limb and the feeling gone so that I couldn't feel a pin run into my legs at all. I couldn't turn over in bed without help. To move me a pulley was rigged up on the ceiling and a windlass on the floor. "During two years of my affliction I had six different doctors, but none of them gave me any relief. A specialist from Philadelphia treated me for three months, but he was of no benefit to me. These doctors gave me up and said it was only a question of a few weeks with me as nothing more could be done. After the physicians had given me up, a friend sent me a pamphlet containing statements of two men who had been afflicted something like me and who had been cured by the use of Dr. Williams' Pink Pills. I began taking them at once and although my improvement was slow it was certain. Now I can walk most of the time without a cane and everybody around here thinks it is a miracle that I can get about as I do. Your pills have certainly been a God send to me. Within the last three years I have answered dozens of letters from invalids who had heard of my case and who asked me if it was true that I had been cured by Dr. Williams' Pink Pills. I have told them all that this remedy cured me, and I am glad of this opportunity of telling about my case so that others may find relief as I have done."

F. A. MEANS. Subscribed and sworn to before me this 17th day of April, 1901. ALBERT S. GIBBENEY, Notary Public. One day recently Mr. Means was visiting at his handsome home overlooking the valley of Horey Creek, near Reedsville, where he made the following statement:

"Before I began taking Dr. Williams' Pink Pills I had been treated for a long time by my home doctor who pronounced my trouble to be creeping paralysis. I always believed that to be my trouble and I do yet believe so. I had also spent five weeks in the University Hospital in Philadelphia without the treatment benefitting me and had returned home to die. I began taking Dr. Williams' Pink Pills in 1897, but did not give a statement of my case for publication until I was sure that I was cured. After returning from the hospital I did not take any other medicine for my trouble and I owe it to Dr. Williams' Pink Pills and to them alone that I am able to be about to day."

"I am a Catholic priest," was the reply. "Did you send for me?" "Did we send for ye Father?" answered the man; "did we send for ye? I did not take any medicine for ye since midnight when death struck her. Come in, Father, come in." The priest followed the poor man into an inner room where a woman was lying, a new-born infant beside her, and three small children sleeping on a mattress on the floor. "Father!" she cried out in a trembling voice, extending her cold hand, welcoming him with eyes which death was slowly sealing—"Father, I sent my guardian angel for ye, and he brought ye, praise be to Almighty God!" "Shure, we thought it was ravin'" she was, said an old woman, who was seated in front of the fire, "when she was dronk" to herself all night. "Bring him good angel, sweet angel, she'd say."

her. Come in, Father, come in." The priest followed the poor man into an inner room where a woman was lying, a new-born infant beside her, and three small children sleeping on a mattress on the floor. "Father!" she cried out in a trembling voice, extending her cold hand, welcoming him with eyes which death was slowly sealing—"Father, I sent my guardian angel for ye, and he brought ye, praise be to Almighty God!" "Shure, we thought it was ravin'" she was, said an old woman, who was seated in front of the fire, "when she was dronk" to herself all night. "Bring him good angel, sweet angel, she'd say."

The priest saw no time was to be lost in hearing the woman's confession. Her story was soon told, and she died almost immediately after the last Sacraments were administered. The man maintained positively that no one had been sent for Father McB. —They had no friends, and were the only Catholics in the place, the daughter of a pious Irish mother, his wife had kept her faith and piety burning as bright in that desolate spot as when she went regularly to the Sunday Mass and her monthly confession in the home of her girlhood. They had not seen a priest for months. She had always prayed that she might not die without the last ministrations of the Church.

Father McB.—firmly believed that he had a supernatural visitant that night, and so did his friend Father A.—I tell the tale as it was told to me. Nothing is impossible with God. His ways are not our ways.—New York Freeman's Journal. Men become followers of Jesus not because they see great Cathedrals erected in His honor and hear majestic organs and splendid choirs sound His praises, but because they know some plain men and women whom devotion to Him has made just and kind and humble.

Consumption ¶ There is no specific for consumption. Fresh air, exercise, nourishing food and Scott's Emulsion will come pretty near curing it, if there is anything to build on. Millions of people throughout the world are living and in good health on one lung. ¶ From time immemorial the doctors prescribed cod liver oil for consumption. Of course the patient could not take it in its old form, hence it did very little good. They can take

SCOTT'S EMULSION and tolerate it for a long time. There is no oil, not excepting butter, so easily digested and absorbed by the system as cod liver oil in the form of Scott's Emulsion, and that is the reason it is so helpful in consumption where its use must be continuous. ¶ We will send you a sample free.

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COAL Reliable and Trustworthy. That is the way I want my customers to think of me, and I endeavor to merit it.

John M. Daly Phone 348. 19 York St.

Since my cure, as related in my statement of April 17, 1901, I have never suffered any relapse nor had occasion to employ a physician except for minor troubles such as coughs, colds, etc. I endorse Dr. Williams' Pink Pills as fully and heartily to-day as I did five years ago. SIGNED, FRANK A. MEANS. Subscribed and sworn to before me this 22nd day of January, 1906. JACOB KOHLER, Justice of the Peace. Justice of the Peace, of Reedsville, before whom the above affidavit was made, voluntarily gave and signed the following statement:

"I have personally known Mr. Frank A. Means for the past forty five years and know that any statement he makes is entirely reliable. I personally visited him when he was confined to bed and utterly helpless. I now see him daily and know him to be in as good health as most men of his age." SIGNED, JACOB KOHLER. Mr. Daniel W. Reynolds, postmaster at Reedsville, Pa., stated that he had received many inquiries from all parts of the country concerning Mr. Means' marvellous cure, and he cheerfully added his confirmation of the truth as follows:

I certify that the facts stated in the testimonial of Mr. Frank A. Means are absolutely true. I knew him when he was unable to move and I see him every day now on the streets and in my office. SIGNED, DANIEL W. REYNOLDS. Here is evidence that must convince the most skeptical. But because many of the cures accomplished by Dr. Williams' Pink Pills are so marvellous as to challenge belief, the following offer is made: \$5,000 reward—The Dr. Williams Medicine Company will pay the sum of Five thousand Dollars for proof of fraud on its part in the publication of the foregoing testimonial.

No sufferer from paralysis, locomotor ataxia, St. Vitus' dance or any of the lesser nervous disorders can afford to longer neglect to try Dr. Williams' Pink Pills, the great blood builder and nerve tonic. Sold by all druggists or sent by mail on receipt of price, 50 cents per box; six boxes \$2.50, by the Dr. Williams' Medicine Co., Brockville, Ont.

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905. To the Editor of THE CATHOLIC RECORD.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1906. To the Editor of THE CATHOLIC RECORD.

LONDON, SATURDAY, FEB. 24, 1906.

LENTEN REGULATIONS FOR 1906

The following are the Lenten Regulations for the diocese of London: 1st. All days of Lent, Sundays excepted, are fast days.

KING ALFONSO'S MARRIAGE AND THE ENGLISH PEOPLE.

It is a bid in a despatch from Rome that the Holy Father, Pope Pius X., has written a letter to King Edward VII. expressing satisfaction at the coming marriage of King Alfonso of Spain and the King's niece, the Princess Ena of Battenberg.

annulled the ancient organization of the church by a positive act, and created in England a new hierarchy, with Cardinal Wiseman as Archbishop of Westminster, and twelve Episcopal sees throughout the country.

The British press cried out most vehemently against this act of the Pope, which was declared to be "a usurpation of the rights of the crown, a dismemberment of the Queen's dominions, and their partition among a Spanish Cardinal and his twelve suffrages."

On Nov. 5, the anniversary of the "Gunpowder Plot," the effigies of Cardinal Wiseman and the twelve new Bishops were carried in procession through the streets of London, together with the Blessed Virgin, which were dragged through the mire, and all were burned in a great bonfire.

The designation of Bishops by the Pope for England sees is virtually a denial of the authority of the Queen of England and the English Episcopacy. It is a denial of the validity of our sacred orders, and is a claim to spiritual jurisdiction over the Christian population of the kingdom.

In a discourse delivered in St. Paul's Cathedral the same Bishop called upon the people of England "not to expose to danger their convictions and affection for the church of England by assisting at the religious services and sermons of the Oratorian priests."

In a letter to the Bishop of Durham, Lord John Russell declared: "I agree with you in regarding this last aggression of the Pope as an insolent and insidious attack upon our Protestantism, and my indignation is equal to yours."

Cardinal Wiseman replied magnificently yet with characteristic mildness, to these attacks, in a letter entitled "An Appeal to the Reason and Good Feeling of the English People."

"This storm will pass away. The people whose hearts are honest will soon see by what artifices they have been deceived into a display of anger, and their natural generosity will once more resume its empire."

The Cardinal's statement that the law had not been transgressed was borne out by the fact that a new law was then specially passed by Parliament making it illegal to assume the Episcopal titles given by the Pope.

The so-called "Imperial Protestant Federation" on February 12 sent a petition to King Edward praying that "he withhold his consent to the proposed marriage which has caused the deepest sorrow and distress to Protestants; and it has, besides, shocked them very much to hear that the Princess Ena intends to become a member of the Roman Catholic church."

One of our Canadian dailies, recalling the old proverb, "love laughs at locksmiths," gives as its version of the old saw: "Love laughs at royal uncles, and at the Protestantism of the Imperial Federation."

organization, to the conversion of Queen Victoria's beloved daughter to the Russian church when she married the late Czar, whereby it is evident that the detestation of "Romish superstition and unchristian or unscriptural doctrines" is but a sham; for the doctrines of the Russian church, as every one knows, are identical with those of the Catholic church on all the points controverted between Catholics and Protestants, with the single exception of the Papal Supremacy.

PROPOSED AMENDMENTS TO THE SCHOOL LAWS.

It has been announced semi-officially that Dr. Pyne, the Minister of Education, intends to lay before the Legislature, which is now in session, a bill which will make extensive changes in the Public School laws.

A YELLOW PAPER.

A friend has sent us a copy of the Toronto World of February 11th, in which is given some "News from Rome," by "special cable service" to that paper. In this special cable despatch it is stated that "there is intriguing at the Vatican and secret attacks on the Pope, and that the Papal court has once more become the stage for all kinds of intrigues and the home of all adventurers."

STRANGE CONCOCTIONS FOR SACRAMENTAL PURPOSES.

According to the New York Sun of the 14th of February, one of the health commissioners of the city, Mr. Darlington, made it known to the alderman's committee on salaries and allowances that the adulteration of food and drink had become so general that it had spread even to the wines used in churches for the communion services.

OUR YOUNG MEN OF TO-DAY.

One of the most difficult, but nevertheless important, questions that confronts those who are responsible for the spiritual welfare of our young men of to-day, is: "What should be done to prevent so many of them from going to ruin?"

Many answers have been given to this all important question, and many means have been resorted to, to stay the rapid increase of the number of our young men who are going to destruction. And how is it that, in the majority of cases, they all prove fruitless?

Too old to associate with the pupils of the class room, and receive the advice of his former teachers, too young to become a member of a young men's society, where he might come under the guidance of some zealous priest, he is left alone to battle against the strong temptations which the evil one will make sure to place in his way.

Why not do something for the boy leaving school? The question naturally arises "What could be done?" The answer: "Keep the boy in close touch with his Alma Mater, in close communication with his former teachers."

from the evil effects of surrounding influences. Form societies of the boys leaving school, under the direct supervision of the teachers of these institutions, and you will find that, at the age of eighteen, a large number of good young men will be ready to swell the ranks of our young men's societies.

This is a remedy that will do more than anything else to prevent our young men of to-day from travelling the road to destruction, and becoming such wrecks in early life.

THE CAMPBELL-BANNERMAN GOVERNMENT.

The British elections, which have so completely resulted in the utter rout of the Conservative party, are not an unmixed good. Home Rule for Ireland is the goal which the Irish Nationalists have in view, and it is certain that this is rather to be expected from the Liberals, under the lead of Mr. Campbell-Bannerman, than from the Unionists, whether Mr. Arthur Balfour is to retain the leadership, or that it is to be transferred to Mr. Joseph Chamberlain.

It may not be that the present government will at once bring in a measure of Irish Home Rule, as it is able to command a majority of 75 or 80 quite independently of both the Laborite and Nationalist parties; but it is confidently expected that it will grant Ireland a large measure of local self-government, which may appease the Irish party for a time, but this will certainly not satisfy it permanently, as it is a fixed principle with the Nationalists that Home Rule, including an Irish Parliament sitting in Dublin, is needed to set the country on the way to prosperity and peace.

The Hon. Mr. Campbell Bannerman spoke plainly enough in his speech at Stirling, to the effect that it is the fixed policy of the Liberal Party to grant Home Rule; but this declaration was made when he had not the responsibility of office, and he may now say that he has no mandate from the people to grant Home Rule yet, as this question was scarcely made an issue at the polls during the recent elections. And, indeed, it was purposely kept in the background by the Liberals, who feared that it was an issue on which the number of votes they would receive would be diminished. On the other hand, the Conservatives were desirous of making it a prominent issue for the very reason that they entertained the hope that it would assure the defeat of the Liberals.

But the English people were more thoughtful of the great issue which concerned themselves directly, and devoted but little thought to the Irish issue of Home Rule, while their whole energies were directed toward securing for themselves cheap necessities of life, and thus the battle was fought on the tariff question, free trade principles being the great issue which decided the battle.

On the other hand, it may be said that the eyes of the people of England were open to the fact that the Liberal party are mostly in favor of Home Rule, and, thus knowing, voted them into power. There is, therefore, a virtual mandate from the people to carry through a good Home Rule measure, and, as we believe, such a measure will be quite acceptable to the English people, who have been called the principal party to the union of the three kingdoms.

There is another question which deeply concerns the Catholics of the three British kingdoms, that is, the education question. The history of the education question in England is not unlike that of the same question in Ontario and Quebec.

Originally, the schools in England were built for the most part by the churches, or by private individuals, under the auspices of the churches to which they belonged. Hence, until the government took into its hands the duty of supplying the whole population with a school system suited to the general wants of the people, the latter were almost entirely indebted to their churches for an education; or, at least, they could receive their education only in the church schools.

Morris, Man., Jan. 8.—(Globe Special.)—Rev. Father Dorsey, priest of Abingdon, has been committed for trial on the charge of procuring three elect-

ors to commit perjury in an effort to obtain control of the School Board in Provencher district.

A subscriber having called our attention to the above despatch we wrote to Winnipeg for information in regard to the matter, and have been assured that the priest above referred to has been falsely accused. This, we doubt not, will be demonstrated when the trial takes place next month. We have also been advised that the arrest of the priest was the outcome of persecution and hatred.

CARDINAL VAUGHAN ON THE AUTHENTICITY OF RELICS.

Some may, perhaps, inquire whether the discovery that the relics are not genuine will be an awkward matter for the church? To this I answer at once: No! at all.

The question of the authenticity of relics is like other matters of common history—it is a question of fact to be ascertained by the canons that guide human reason in historical research, and in weighing the elements that produce moral certainty. The church pretends to no divine guidance for accuracy and certainty in such things as relics. No Catholic is bound by his faith to accept the authenticity of such things. It is a matter of human evidence. If the evidence satisfies him, he accepts their authenticity; if it does not, he either suspends his judgment or rejects it.

2. According to canon law, relics cannot be exposed for the veneration of the faithful, unless they have at some time been authenticated, or recognized by the Bishop of the diocese. But authentication of this kind does not absolutely guarantee that they are genuine. It is a matter of evidence, which is always open to experts. Relics known with certainty to be spurious may never be recognized or used as authentic.

I remember that a few years ago a dealer in reliquaries in Rome palmed off upon several Bishops some others relics that he said came from the suppressed churches in Italy, and he attached to them forged certificates of authentication. As soon as this was found out a circular was issued by order of the Holy See to all Bishops commanding the possessors of all such relics to give them up or to destroy them.

3. But it will be further asked: Is not great irreverence committed by honoring false relics? To this the answer is: Yes, if you are absolutely certain that the relics are false. But if you are not certain, if you simply accept the tradition that they are actually or probably genuine, there is no irreverence.

The veneration shown to relics, pictures and crucifixes is, as the Catechism teaches, only relative—the honor and veneration are intended for the persons represented, and not the case of the saints the honor paid to them is always intended ultimately for God, mirabilis Deus in Sanctus suis. Take a domestic example. If you possessed a locket of what purported to be the hair of your mother, you would venerate and wear it out of love for your mother; and you would not throw it away unless you became convinced that it was not her hair, but that of some one else. It is thus that we deal with the relics of the saints—our love and veneration are for the person of the saint; and they are to this extent personal that if we should venerate a spurious relic in the belief that it was genuine, the veneration being relative and personal, would certainly not rest in the inanimate relic or picture, but simply in the person whose memory we have in our mind.—London Tablet.

Apples a Cure for Drunkenness.

"For ten years," said a physician, "I have advocated apples as a cure for drunkenness. In that time I have tried the apple cure on some forty or fifty drunkards, and my success has been most gratifying."

DISTINCTION BETWEEN MONK AND FRIARS.

The monks were men of prayer, contemplation, study and manual labor. They were recluses, never going beyond the monastic bounds, except when driven out by lawless invasion, or when called out by urgent needs of charity. The friars, on the other hand, while also cultivating prayer and cultivating prayer and meditation, went out among the people to preach and to evangelize all classes. Monks, by the very fact of their constant industry, enriched their own houses and all the country about them. For it ought to be remembered that it was the monasteries of Europe, with their laborers gathered about them and their wise attention to agriculture, that were really the beginnings of most of the cities and towns of modern Europe. The monks had been missionaries at the first; they had converted the barbarians to the faith. Now it was the turn of the new orders to perform and carry on the work begun by the monks. The friars, therefore, discerned wealth, made themselves beggars, and began the work of preaching in the cities and teaching in the universities. The distinction between monks and friars is (often forgotten, even by Catholics.—Catholic Family Annual.

It is understood that the solemn reception of the Princess Ena into the Catholic church will take place in Rome, and it is probable that the Holy Father will himself officiate on the occasion.

INEQUALITY OF MEN.

CARDINAL GIBBONS SAYS IT IS FOUNDED IN NATURE — SOCIALISM A MYTH — BEAUTIFUL SERMON AT THE CATHEDRAL ON MEN'S DUTIES AND RIGHTS AND THE NECESSITY OF OBEDIENCE. Last Sunday at the High Mass at the Cathedral His Eminence Cardinal Gibbons preached a most eloquent and learned sermon on the parable of the talents. His sermon was a clear and decisive interpretation on the parable, and dilated forcibly upon the broad, true meaning of the phrase: "All men are created equal." It contained, besides, a severe arraignment and condemnation of Socialism, as the teaching and holding of the untenable theory that all men are equal, one to the other. This theory, he declared, when followed to its logical conclusion, must lead to the inevitable collapse and downfall of the great social structure, the integrity of which depends not on the equality of men as individuals, but their equality under the one high Law by which the Universe is bound.

He took as his text, Matthew xxv, 14-23, and spoke as follows: "The obvious meaning of the parable of the talents is that Almighty God is unequal in the distribution of His gifts and graces to mankind. To one He gives more, to another less, according to His good pleasure: for all that we receive is the gratuitous bestowal of His bounties to us. This inequality and variety pervades the whole world, both of nature and of Grace."

In studying the material world around us, I have been deeply impressed with the fact that all the works of God are marked with the stamp of variety and inequality. The Almighty never casts any two creatures in the same mould. There are no two stars in the firmament of heaven of the same magnitude and brilliancy. As the Apostle says: "One is the glory of the sun, another is the glory of the moon, and another is the glory of the stars, for star differeth from star in glory." Nor is there a single star that is independent of other planets.

There are no two trees of precisely the same shape and proportions. Of the myriads of leaves that clothe the trees in the forest there are no two leaves exactly alike.

There are no two grains of sand on the seashore in all respects of the same form. If you take a microscope, you will observe in them some difference of formation.

There are no two days and nights throughout the year of absolutely the same length.

This variety in the works of God is a source of unending delight to us. What a dull, cheerless world this would be if all trees were of the same size and shape and of the same color, if all days were of the same length, and if we lived in perpetual sunshine. After the night is over we welcome the birth of a new day. After the rain, we result in the sunshine. When the clouds have passed away and the sun has spent its fury, we rejoice in the presence of a serene and cloudless sky.

Passing from the inanimate world to man, we find that there are no two human beings identical in physical appearance. There are no two human faces alike. A close observation will disclose some shades of difference even among twins closely resembling each other. They differ also in dispositions of mind. Some are gay and cheerful, others are grave and melancholy. One is of a phlegmatic, the other is of a sanguine temperament.

There are no two human voices which emit the same sound. Stradivarius with all his musical genius could not make a dozen violins varying in tone. There are no two seated before me more than a thousand persons, and every one of you has a voice so peculiar to yourself that a friend, a year's separation, could distinguish you by your accents from the material of the congregation. Nay, more, of the fifteen millions of people on the face of the earth, every one of them has an annunciation distinct from the rest of the human family. How wonderful then is the mechanism of the human voice, and how marvellous is the Hand that framed our vocal organs! What a proof that we are the work of the Divine Artist, and that we can say with the Psalmist: "Thy hands, O Lord, have framed and fashioned me."

Ascending from the material to the spiritual world, from the order of nature to the order of grace, we know that there is not only variety, but that there are also grades of distinction among the angels in heaven. The angelic hierarchy is composed of nine distinct choirs. There are Angels and Archangels, Thrones and Dominions, Principalities and Powers, Virtues, Cherubim and Seraphim. These angelic hosts ascend in rank, one above the other. One order of angels excels in sublimity of intelligence, or in intensity of love, or in the dignity of the mission assigned to them.

And in like manner God is unequal in the distribution of His graces to mankind. He gives in large measure to one and in less measure to another. To one He grants five talents, to another He grants two, and to another He gives one talent.

When the divine Husbandman hires His laborers to work in His vineyard, He recompenses those who labored but one hour as much as He does those who have borne the burden of the day and the heat. The reward is altogether disproportionate to the toil. If you complain of God's discrimination Christ will answer you in the words of the Gospel: "My friend, I do thee no wrong. Take what is thine, and go thy way. Is it not lawful for me to do what I will? Is there any evil because I am good?" What claim have you on my justice? Is not all that you possess of nature or of grace the gratuitous gift of my bounty?

St. Paul answering the complaint of his countrymen that the Gentiles were sharing in the spiritual heritage of the Jews, says to them: "O man, who art thou that answerest against God? Hath not the potter power over the clay of the same lump to make one vessel indented unto honor, and another unto dishonor?" Is not God free to bestow honor on whom He pleases? May we

not exclaim with the Apostles: "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord or who hath been His counsellors? Or who hath first given to Him, and recompense shall be made him?"

To one is given the grace of ruling the church universal, to another the grace of ruling a diocese, to another the grace of the priesthood, to another the grace of being a devout member of a religious community, to others, the grace of fulfilling the duties of the married state, and of bringing up their children in the love and fear of God.

And thus we see that as in the firmament above us, "one is the glory of the sun, and another the glory of the moon, and another the glory of the stars, for star differeth from star in glory," so also in the kingdom of heaven the saints and angels of God shine with unequal splendor and are clothed with variety.

Nevertheless, among God's elect, there is no jealousy or discontent. Those who enjoy a higher grade of bliss do not look with disdain on their inferiors. And those who are in a lower grade of felicity, do not envy those above them. All are happy and content and praise the God of bounty for His gratuitous mercies.

And now I come to the most practical part of this discourse to which I invite your special attention. It is in accordance with the economy of divine Providence that in this world there should be, there has been in the past, and there is now and always will be disparity and inequality of rank and station and wealth in every department of human activity.

"Order is Heaven's first law, and this consent, same are and must be greater than the rest." The good order, nay, the very existence of society requires that some are destined to command and others to obey. Where this order is wanting, chaos, confusion and anarchy will reign.

To begin with the individual man himself. You have a head to which many members are united. In every sound body, the head where reason sits enthroned, exercises supreme control over the members. By command of my head, my feet conducted me to this place. The head commands, my knees bend in prayer, my hand is uplifted, my tongue gives utterance to speech. If any member refuses to obey the head, it is a sure sign that it is in a diseased condition.

In every family the father and mother preside. The children and the other members of the household obey. If they rebel against parental authority, peace is banished from the domestic circle.

In every well regulated city, the mayor and municipal council rule. If their authority is subverted, sedition will hold sway.

The government of the United States demands that the supremacy of the Executive, the Legislature and the Judiciary, be upheld and vindicated in their respective departments. Otherwise there would be no stability or protection of life or property.

The army and the navy of the nation would become a huge mob, and a menace to the peace of the country, if the commands of the generals and admirals and subordinate officers were set at naught. The church itself would cease to be the great bulwark of social order, unless the legitimate power of the Pope, the Bishops and inferior clergy were recognized.

The Declaration of Independence says that: "All men are created equal." Few sentences in the English language have been so much perverted and distorted from their true sense as this short proposition. Certainly it cannot mean that all men are created with equal stature, physical strength, intellectual endowments, or with equal opportunities. Its obvious import is that all men are born subject to the same physical and moral laws of our nature, that all enjoy the same air, rain and sunshine of heaven, and that all are equal before the law.

As long as the world lasts, some men will be rich, others will be poor, some strong, others weak, some talented, others dull comprehension. Some will be enterprising and industrious, others will be apathetic and indolent.

Suppose there were seated before me to-day a thousand young men equal in age and sound health, and to each were given the same amount of capital with which they were sent forth to embark in some enterprise and seek their fortune in the world. If after a few years I were to call the roll and to invest the results of these young men's mission, what would be the outcome? I would find that some had successfully climbed to the summit of the mount of prosperity and distinction. Some were still struggling upward and onward; others had fallen on the way, and the rest were grovelling at the base of the mountain after squandering their capital. You might as well attempt to stem the tide of the ocean or to force back the mighty Mississippi to its source, as to oppose this law of social inequality.

The most mischievous and dangerous individual to be met with in the community is the demagogue who is habitually sowing broadcast the seeds of discontent among the people. He is disseminating the baneful doctrine of socialism which would bring all men down to a dead level, would paralyze industry, and destroy all healthy competition. The demagogue is blaming fortune and society, blaming the rich for the condition of the poor and the laboring classes. He has not the capacity to discern that after all due allowance is made for human energy, this varied condition of society must result from a law of life established by an overruling Providence.

There is a tendency in our nature to chafe under authority. Thomas Payne published a well known work on "The Rights of Man." He has nothing to say on the rights of God, and the duties of man. A certain clergyman wrote a volume some years ago on "The Rights of the Clergy." From the beginning to the end of the work he said nothing on the

duties and obligations of the clergy. The majority of mankind are so intent on their rights that they have no concern for their responsibilities. If all of us had a deep sense of our sacred duty, we would not fail to come by our rights.

Let me now address a few words of exhortation and comfort to those of my hearers who are in a subordinate and dependent position and who have to work for their daily bread.

Obe cheerfully those whom Providence has placed over you. Remember that all legitimate authority comes from God. "Let every soul," says St. Paul, "be subject to the higher powers for there is no authority but from God, and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God, and they who resist purchase for themselves condemnation."

Everyone in lawful command, whether he be civil magistrate or military officer, or employer, is clothed with divine authority, and is God's representative. In submitting to those set over you, you are obeying not man, but God. It is this principle that enables obedience; for obedience is not an act of servility to man, but of homage to God. Let your obedience be marked not by servile fear, but by reverence; let it be marked not by constraint, but by genuine affection.

Be content with your position in life. While earnestly striving to better your economic and social condition, do not be discontented and envious towards those who are more favored than you are.

Earthly happiness and real dignity do not depend on the accumulation of wealth and honor. Socrates, one of the wisest and greatest of men, went bare-footed and bare-headed through the streets of Athens and rejected in having no desire for those things which the world coveted. The Apostles were poor. They led precarious lives. Yet they rejoiced with exceeding great joy in the midst of their tribulations. Having enough to eat and wherewith to be clothed, with these they were content.

The Saviour of mankind, and the Model of men, had not whereon to lay his head. Therefore it cannot be dishonorable to be poor.

A word in conclusion to those among you who are in authority and command the service of others. Be just to your subordinates. Be kind and considerate to them, remembering "that your Master and theirs is in heaven, who has no respect to persons. Though wealth is a source of temptation, it is not an insuperable barrier to righteousness. If judiciously employed, it may be a powerful agency for winning the divine favor. Abraham was rich, and yet was the most pleasing to the Almighty. He was the father of God's chosen people. Zacheus was rich, and on Lord's day he came out from the crowd, and became His guest. His blessed his household, and praised him for his good deeds. Many Christian kings and queens, though possessed of royal wealth, have been canonized saints.

God has given you riches that you might use them in purchasing a home in His everlasting dwellings. Your noblest title is to be steward of God. Never do you dispense your superfluous riches more profitably than when you make it contribute to the comfort of your fellow being. The most rational and enduring satisfaction a man can experience is found in bringing happiness to others. By your benefactions to a struggling brother and sister, you confer a triple joy. You give joy to the recipient of your gift. You give joy to the heart of God, and you bring joy to yourself.

You possess a delight springing from the testimony of a good conscience. Never will you have a sharper pang than when you have promised to do good, but you have not done it. "The Lord will preserve you, and give you your inheritance. He will make you blessed in the land of the living, and will not deliver you up to the will of your enemies." — Baltimore Mirror.

OUR PROTESTANT FRIENDS.

For a long time now we have been waiting patiently for some sign from the Protestant press and people that they had a fair appreciation of the cantinities which assail the fabric of Christianity. For Protestant sympathy with the Catholic Church in her work our hope has always been slender, but the last two or three years have been so prolific in surprises that we were never sure but this one might not be vouchsafed to us. It has been the recent past between those who love Our Lord and those who hate Him, should stand upon our Protestant friends we felt we had a right to expect. That this expectation has not been realized we must mournfully admit.

No more salient fact is likely to be met in the future than the present one that Protestants do not, as a body, recognize the import and bearing of the present struggle in France. Whether they prefer the Balmist: "The Lord will preserve you, and give you your inheritance. He will make you blessed in the land of the living, and will not deliver you up to the will of your enemies." — Baltimore Mirror.

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lies in the fact that Protestantism is to day in effect, Unitarian not the Unitarianism which frankly denies that Our Lord is God, but that form which insists on keeping the name while losing hold of the only fact which makes Christianity of value.

All through the leading articles and the sermons in the Protestant press as well as those of sufficient news importance to secure a place in the columns of the secular press, there runs the apologetic, timid, halting tendency to declare faith in Our Lord in terms ever more shadowy and vague. When we compare their declarations, wordy and complex with the short, uncompromising, simple, declaration of the faith of the Catholic Church in the Saviour of the world, our hearts are filled with exaltation for her, but with pity and dismay for Protestantism.

In no way comforts us that heresy is fulfilling the destiny foretold by the Church when the "reformers" deliberately adopted a principle of disintegration as their fundament. We know that final loss of Christian faith is the penalty of disunion, but those who suffer that penalty are our brothers, and we cannot behold them suffer without sorrow. We regret that loss of faith is placing them outside the ranks of the warriors of the cross, but the regret is for the loss not for their error. For us Catholics we shall fight the good fight our fathers fought, and we shall teach our children to fight it in their turn, unshakably certain that Our Lord is God.—Boston Pilot.

Everyone in lawful command, whether he be civil magistrate or military officer, or employer, is clothed with divine authority, and is God's representative. In submitting to those set over you, you are obeying not man, but God. It is this principle that enables obedience; for obedience is not an act of servility to man, but of homage to God. Let your obedience be marked not by servile fear, but by reverence; let it be marked not by constraint, but by genuine affection.

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SOME INTERESTING NOTES.

N. Y. Freeman's Journal. It is remarkable that in all the published memoirs of Englishmen of note, there are constant references to the church which their forefathers had abandoned. From the quaint diary of Samuel Pepys, whose wife was a "Papist" down to that of the late Lord Bulwer Lytton, whose roman and Scots and Scotch people, from the reign of Charles II. to the reign of Victoria, there is much evidence that the church is never entirely forgotten by those who seem most alien to her.

Scott revered her; Thackeray almost accepted her; Dickens, a most vulgar bigot, makes in one of his letters the strange admission that he had secretly thought of her claims. In the biography of the late Lord Lytton, we find the following extracts: "And here," writes his son, Owen Meredith, "he adds a war tribute of respect to the French religiouses. It was doubtless well merited, for the calumniators of the coenacental orders in France are not those who best know what lives their members lead." Lord Lytton wrote in his diary on account of the Hospice des Enfants Trouves, in Paris: "Noticed the great attention of the Nuns (Sisters). Greatly affected by their supernatural devotion to purposes so truly beneficent."

Later, he writes: "Noted the sensible and true conclusion of Abbe Kinsella, that those who are paid to do good work cannot do it with the zest and efficiency of persons who do it gratuitously as a duty. Hence, then, the great and eternal use of the religiouses."

Talked, with Kinsella, to a peasant near Versailles, about religion. Sensible replies to questions on images and abolition. Invertebrate ignorance in England about Catholic tenets. "Observed manner of praying in this country (France). More unostentatious and really devout than ours. Advantages of leaving the churches always open. Recollected the beautiful sentence in Hervey's Meditations, applicable to Protestants: 'The doors of the church, like the religion it was intended to honor, were open to every one who would enter.'"

This was that common thing in the religious life of the French people struck a mind not wholly warped by prejudice.

A GOOD PRAYER WITH AN UNAUTHORIZED ADDITION. A correspondent sends us a prayer sent in manuscript to his wife by some unknown person, and asks what we think of it.

The prayer in itself is good and proper, but the dead fly in the bottle is found in the directions accompanying it. They are in part as follows: "Write and recite for nine days, and at the end of the nine days you will receive a great joy, so begin on the day you receive this."

This implies that the prayer has its effect *ex opere operato*, that is, that the prayer being repeated nine times the result follows. No one has authority to say this. God is free to grant or not to grant our petitions, as He, in His infinite wisdom and mercy wills. Our Lord in His agony in the garden prayed: "My Father, if it be possible, let this chalice pass from me; nevertheless not as I will, but as Thou wilt." It is with this same condition that we should always make our petitions. "God knows what is good for us. He knows that what men often pray for would be, if granted, a detriment, an obstacle in the way of their salvation, and He refuses it, just as a loving father refuses his child what it desires when it begs for things which in its possession are dangerous to its health, or its life."

To say that the thing desired must result from a prayer being said, is superstitious. All that can be said is that our prayers will be granted if God in His wisdom and mercy so wills; and He does will to grant us everything conducive to our salvation when we humbly appeal to Him.

The writer of the letter our correspondent sends us is an ignorant, though very probably a well meaning person. No attention should be given to such letters; they should be thrown into the waste basket.—N. Y. Freeman's Journal.

CHURCH AUTHORITY AND PRIVATE JUDGMENT.

Mr. Carey: Now, dear Father Lombardi, allow me to call in question some of the Roman Catholic church's unsound interpretations of the divinely inspired word of God as found in a Protestant standpoint of private judgment. In regard to the doctrine of Transubstantiation in which the Catholic church errs, and misrepresents the simple language of Jesus—First. On the lips of one who was such a poet as He, with a view to everything in heaven and earth, similitudes of spiritual things, whose style was packed with simile, who scarcely opened His lips save to say, "This is My Body," the natural, the sufficient meaning of His "This is My Body," is: "This is a symbol of My Body," and "This is a sign of the New Covenant in my blood." As he took the large round Paschal cup for the great chalice, so was He to give Himself upon the Cross for the food of men; and gladness His precious blood, His life, His love. There is no need to make what, on the face of it is simple, so arcane and astounding. The number our interpretations of His deeds and words, the safer. We are called to receive Him as a little child.

You do not tell us whom you quote from. But that is of no importance, because it is very evident you are not quoting scripture which, with your private judgment, is your only authority or rule of faith. What is it to you what some other person privately judges when your rule of faith requires you to judge for yourself? Why do you quote this somebody as authority for us, or for yourself, as to the meaning of Scripture? You take your bible and your private judgment as your sole authority; we have our bible and the church of Christ its interpreter, as our sole authority. Why then do you appeal to the private judgment of some one else instead of to your own? Or why do you quote this somebody as authority to us when you know that we do not recognize him or his speculations and interpretations as of the least importance? Why should you subject your private judgment to his, or why should we have the teaching church of Christ to instruct us and interpret His words to us? You know if he did not chime in with your views you would reject him and prefer your private judgment. He does not agree with our belief and we reject him and prefer, not our private judgment or yours, but the official and authoritative judgment of the church of Christ, which He commissioned to teach, and commanded us to hear under pain of being numbered among the heathens. The authority of this divine agent, of whom Christ said: "He that hears you hears Me," is in every way conceivable infinitely superior to your somebody's private judgment of yours, or ours. St. Paul tells us that this church of Christ is the "pillar and ground of truth." Is it not the height of self conceit, pride of intellect and superior folly for any man to set his private judgment up against the judgment of this divine agent, to hear whom is to hear Christ Himself? We need not tell you that in the presence of Christendom the private judgment of the somebody you quote is of no weight whatever with us; nor is it with you except when it happens to agree with you.

We therefore return him to you in as good shape as you sent him, with thanks for your good intentions. He is too light and airy, too cocksure to be of any value in any matter of vital importance.

But as you endorse him we will deal with you quote from him as if said by yourself.

It is then your private and unauthorized judgment against the teaching of the Catholic church from the beginning, against the teaching of the Greek Church and all Eastern churches, against the teaching of the Orthodox Russian church, against the teaching of Martin Luther and the Lutheran church up to the present time, against the Anglican church of England, against the overwhelmingly prevalent teaching of Christians in the past and against the belief of the great majority of Christians of the present day.

All the churches above named have taught and teach the Real Presence of the Body and Blood of Christ in the Sacrament of the Eucharist. All are at one with the Catholic church on the doctrine of the Real Presence, all reject your figurative or symbolic interpretation of the words of Our Lord, "This is My Body . . . This is My Blood."

As to the Greek church, the Russian and other Eastern churches there can be no doubt. But you may deny that Luther, the Lutheran church and the church of England taught and teach the Real Presence. We will therefore proceed to convince you.

As for Luther he taught and maintained to the day of his death the Real Presence of the Body and Blood of Christ in the Sacrament of the Eucharist. He denounced in the most vigorous terms the errors of Zwinglius, who was the first to broach the notion that the words of Our Lord, "This is my Body . . . This is my Blood," were to be understood in a figurative sense. Here is the way Luther spoke of Zwinglius on account of his denial of the Real Presence, the same denial which you make. This Zwinglius, Luther declared to be "an offspring of hell, an associate of Arius, a man who did not deserve to be prayed for." "Zwinglius (said Luther) is dead and damned, having desired like a thief and a rebel to compel others to follow his error." That is, his denial of the Real Presence.

Such is the private judgment of the father of Protestantism on the man who first taught the figurative sense, the man whose doctrine you and the author you quote follow. Now whose private judgment will you accept, that of Luther or that of the author you quote? Luther treated the Zwinglians as "fools, blasphemers, a worthless tribe, damned wretches, for whom it was not lawful to pray" and protested that he would have no communication with them either by letter, or by words, or by works, if they did not acknowledge that the Eucharistic bread was the true natural Body of Our Lord. * * * For being so near unto death, I am desirous of carrying thy glory and this testimony to the tribunal of Jesus Christ, that I have with my whole heart condemned Carlosadius, Zwinglius, Oecolampadius and other fanatical enemies

WONDERFUL EFFECT OF FRUIT.

"Fruit-a-tives" (Fruit Liver Tablets) are concentrated fruit juices. And it is these fruit juices that cure Constipation, Biliousness, Headaches, Indigestion, Palpitation of the Heart and all Troubles of the Stomach and Kidneys. A leading Ottawa physician discovered a process by which he could combine the juices of Apples, Oranges, Figs and Prunes and by adding another atom of bitter principle from the Orange peel, completely change the medicinal action of the fruit juices, giving the combination a far more powerful and more beneficial effect on the system. "Fruit-a-tives" are tablets made of this combination of fruit juices—and they have made most wonderful cures of Stomach, Liver and Kidney Troubles and of Blood and Skin Diseases, 50c a box—Ask your druggist.

You do not tell us whom you quote from. But that is of no importance, because it is very evident you are not quoting scripture which, with your private judgment, is your only authority or rule of faith. What is it to you what some other person privately judges when your rule of faith requires you to judge for yourself? Why do you quote this somebody as authority for us, or for yourself, as to the meaning of Scripture? You take your bible and your private judgment as your sole authority; we have our bible and the church of Christ its interpreter, as our sole authority. Why then do you appeal to the private judgment of some one else instead of to your own? Or why do you quote this somebody as authority to us when you know that we do not recognize him or his speculations and interpretations as of the least importance? Why should you subject your private judgment to his, or why should we have the teaching church of Christ to instruct us and interpret His words to us? You know if he did not chime in with your views you would reject him and prefer your private judgment. He does not agree with our belief and we reject him and prefer, not our private judgment or yours, but the official and authoritative judgment of the church of Christ, which He commissioned to teach, and commanded us to hear under pain of being numbered among the heathens. The authority of this divine agent, of whom Christ said: "He that hears you hears Me," is in every way conceivable infinitely superior to your somebody's private judgment of yours, or ours. St. Paul tells us that this church of Christ is the "pillar and ground of truth." Is it not the height of self conceit, pride of intellect and superior folly for any man to set his private judgment up against the judgment of this divine agent, to hear whom is to hear Christ Himself? We need not tell you that in the presence of Christendom the private judgment of the somebody you quote is of no weight whatever with us; nor is it with you except when it happens to agree with you.

We therefore return him to you in as good shape as you sent him, with thanks for your good intentions. He is too light and airy, too cocksure to be of any value in any matter of vital importance.

But as you endorse him we will deal with you quote from him as if said by yourself.

It is then your private and unauthorized judgment against the teaching of the Catholic church from the beginning, against the teaching of the Greek Church and all Eastern churches, against the teaching of the Orthodox Russian church, against the teaching of Martin Luther and the Lutheran church up to the present time, against the Anglican church of England, against the overwhelmingly prevalent teaching of Christians in the past and against the belief of the great majority of Christians of the present day.

All the churches above named have taught and teach the Real Presence of the Body and Blood of Christ in the Sacrament of the Eucharist. All are at one with the Catholic church on the doctrine of the Real Presence, all reject your figurative or symbolic interpretation of the words of Our Lord, "This is My Body . . . This is My Blood."

As to the Greek church, the Russian and other Eastern churches there can be no doubt. But you may deny that Luther, the Lutheran church and the church of England taught and teach the Real Presence. We will therefore proceed to convince you.

As for Luther he taught and maintained to the day of his death the Real Presence of the Body and Blood of Christ in the Sacrament of the Eucharist. He denounced in the most vigorous terms the errors of Zwinglius, who was the first to broach the notion that the words of Our Lord, "This is my Body . . . This is my Blood," were to be understood in a figurative sense. Here is the way Luther spoke of Zwinglius on account of his denial of the Real Presence, the same denial which you make. This Zwinglius, Luther declared to be "an offspring of hell, an associate of Arius, a man who did not deserve to be prayed for." "Zwinglius (said Luther) is dead and damned, having desired like a thief and a rebel to compel others to follow his error." That is, his denial of the Real Presence.

Such is the private judgment of the father of Protestantism on the man who first taught the figurative sense, the man whose doctrine you and the author you quote follow. Now whose private judgment will you accept, that of Luther or that of the author you quote? Luther treated the Zwinglians as "fools, blasphemers, a worthless tribe, damned wretches, for whom it was not lawful to pray" and protested that he would have no communication with them either by letter, or by words, or by works, if they did not acknowledge that the Eucharistic bread was the true natural Body of Our Lord. * * * For being so near unto death, I am desirous of carrying thy glory and this testimony to the tribunal of Jesus Christ, that I have with my whole heart condemned Carlosadius, Zwinglius, Oecolampadius and other fanatical enemies

of the Sacrament, together with all their disciples of Zurich and every day in our discourses do we condemn their heresy full of blasphemies and impostures."

As you and the author you quote are disciples of Zwinglius concerning this Sacrament, you can take these words of Luther home to yourselves, even if you do not reside in Zurich.

The Lutheran Church, following the teaching of its founder, Luther, affirms that the body and blood of Christ are materially present in the Sacrament of the Lord's Supper. The tenth article of the Augsburg Confession of the Lord's Supper, we teach that the true body and blood of Jesus Christ are truly present under the species of bread and wine; that they are distributed and received; for this reason we condemn the opposite doctrine. Melancthon in his defense of this Confession says: "We find that not only the Roman Church maintains the Corporal presence of Jesus Christ, but that the Greek Church also maintains it at the present day, and has maintained it in ancient times."

So the Lutheran, like the Catholic church, and the Greek and Orthodox Russian churches are against you and the author you quote. The Anglican church of England is also against you. The church catechism printed in the Books of Common Prayer, has the following question and answer: Question. What is the inward part or thing signified? Answer. The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper.

From all this it appears that the vast majority of Christians in the world to day, as the past, believe the doctrine of the Real Presence.

Thus far we have contented ourselves with quoting Protestant authorities who believe as you do in private judgment and we put their private judgment against yours and that of the author you quote.

As a Catholic we stand aside and leave you to settle the matter among yourselves greatly interested in how you will reconcile your private judgment that teach contradictory doctrines.—N. Y. Freeman's Journal.

LOOK OUT FOR THIS FELLOW. Priests and superiors of religious houses should be vigilantly on the lookout for an alleged traveling salesman, who claims he represents a New York electro plating and church supply company. An investigation shows that the company has no standing, and whatever work its alleged agent obtain is turned over to some irresponsible party or parties unknown, and a skillful fraud is perpetrated. Priests and religious superiors in the Erie diocese have been victimized, and several instances are reported where this alleged agent has called upon his victims, showing them supposedly a fine chalice or monstrance for a cash reduction; the purchasers to discover, when too late, that the stuff is of the basest metal, with a thin wash of gold and silver to heighten the deception. A favorite trick of this impostor is to trade

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCCXII.

I remember that at the time of the Vatican Council, one of its German opponents (I am reasonably sure that it was Dr. Dollinger himself), speaking of St. Charles Borromeo as having held the thesis that it was lawful to kill a proclaimed heretic at sight, sarcastically remarks that in Italy they keep this fact concerning St. Charles well in the background, for that otherwise the question would force itself on men's minds, Ought Charles Borromeo ever to have been canonized?

On the other hand, Bishop Hars, of the Methodist church, in his exceedingly glib article on the Conter reformation, published in the Methodist Review not long before his death, while assuming the truth of this statement concerning St. Charles, does not find himself at all embarrassed by it in treating the great Archbishop as an eminently holy Christian, the worthy successor of St. Ambrose. He held this opinion, remarks Hars, but he never reduced it to practice.

The Bishop thought very much in agreement with my Irish Calvinistic teacher in theology, Dr. John Morgan of Oberlin. I was once lamenting to him the policy of persecution (not, however, extending to death) which the Archbishop is said to have exercised to some extent in some of the mountain districts of his diocese, where the influence of Geneva had made itself felt.

"Ah, well!" highly answered Dr. Morgan, "that does not signify much in the sixteenth century, when the relations of the two religions were so strained, and when almost everybody thought it a right and a duty to persecute heresy."

The Bishop and the Professor undoubtedly held a sounder view than the great Old Catholic scholar. Not that Dollinger was a narrow-minded man, but that his view of things was distorted by the bitterness of immediate controversy, which we, after four centuries, ought to have passed beyond.

Froude is sounder here than Dollinger, and than those English Catholics who have been lately declaring that if this accusation could be proved against St. Charles, he ought to be dehorned from the altars. He ought to be nothing of the kind. This talk appears to me to be mere hysterical silliness, whether applied to St. Charles Borromeo or to St. Pius V. The Catholics ever fall into such a fit of iconoclastic insanity, let them make over the statues of these two godly men to us, and we will find a place of honor for them in some Protestant church.

I should say this even if it were true that Pius planned to murder Elizabeth, and even if Charles not only held that a heretic might be shot at sight, but had even had some Protestants shot at sight. Happily neither charge is true. We have seen it disproved as concerns the Pope, and we shall soon see it disproved as concerns the Archbishop. His exculpation involves that of his uncle, Pius IV., who, however, not having been canonized, engages attention less.

Froude remarks that in the sixteenth century assassination was a weapon freely used by all parties, religious or political, against all. Excepting, of course, some peculiarly excited and dispassionate intelligences, the difference between a good man and a bad was not that either abhorred assassination, but that the good man did, and the bad man did not, abhor it except when used for some great public end.

Therefore Froude refuses, and I think justly, to declare John Knox a bad man because he applauded the murder of Cardinal Beaton, and of David Rizzio, or Philip II. because he procured the death of William of Orange. Each man viewed the deaths as serving a great public end, and, therefore, those who now agree, whether with Knox or with Philip, in applauding the end, ought not to be damned from rendering him honor because he used means which would now be rightly detested, but which then were freely used even by virtuous men. Therefore I view the recent protest of a Scotch priest against honor shown by a Presbyterian judge to the memory of Knox as wholly unwarranted. No reasonable man fully sympathizes (as an Independent article has justly observed) with Motley's extreme indignation over Philip's policy in the Netherlands, including the death of William the Silent. Were Knox or Philip living now, and found to abet religious assassination, we ought to abominate them. But they are not living now, and in order to try them, we are bound to go back to them. If we can not do this, it behooves us to hold our peace.

In the Middle Ages, as we know, a proclaimed traitor was not uncommonly declared vogelfrei, "free as a bird." After this any one who met him could slay him without blame. Luther applies this even to a sovereign who has been declared a tyrant by his Estates, and who attempts to resume his power. Now, in Western Europe, which then rested wholly upon the Catholic religion, heresy was of course the highest form of treason. Therefore, had Charles Borromeo retained this view of public right, it would not have proved that he was not a holy man, and worthy of canonization, but only, as Urban VIII. thought of St. Pius V., that the Middle Ages lingered somewhat too long with him.

However, it appears that the whole evidence concerning St. Charles and his uncle Pius IV. is this. The magistrates of Lucca had passed some ordinances forbidding the importation of Protestant books, the infraction of which naturally implied that the offenders would fall liable to the Inquisition. St. Charles, in his uncle's name, writes to express the Pope's gratification at the zeal of the Lucchese Signoria against the contagion of heresy.

Of course there is nothing in all this to reflect upon the memory of the Pope or his saintly nephew.

It happened, however, that some five days before the date of the Cardinal's letter, the Lucchese magistracy had sent a message to certain Protestants of Lucca, who had fled to France, and were there very busy in propagating the new religion, admonishing them, I think within two months, to withdraw into some Protestant territory, on pain, if they still went on proselytizing in France, of being liable to be brought back to Lucca "dead or alive," with a reward offered to any who should bring them in, or failing to capture them, their dead bodies.

Surely this is an ordinance very far indeed from a license "to shoot down heretics at sight." The offenders are allowed ample time to wind up their affairs in France and to withdraw within the territories of their own religion. So long as they remain on Protestant ground, it is implied, their own government will leave them unmolested. Should they be obstinate, they are warned that they will be liable to capture, or resisting capture to the last extremity.

Considering Italian abhorrence of heresy, and the despotic authority and summary processes of the governments of those days, it would be hard to imagine an edict more indulgently considerate.

Therefore, had St. Charles meant to express approbation of this degree of cruelty, he would have reflected no doubt, even from our present point of view, either on himself or on the Pope. The Lucchese Signoria is very much milder in their ordinance than a British Viceroy in India, when he sometimes proclaims a reward for the bringing in of a notorious bandit "alive or dead." Yet Queen Victoria and her son have not yet been declared by anybody on this account "accessaries to assassination."

However, St. Charles is probably referring only to the ordinance concerning the importation of books. The other had just been passed, and in the imperfect travel of those times could hardly have reached Rome and brought out an answer from the Pope in five days, not to say that Cardinalistic dignity, where, as here, there is no urgent reason, hardly allows of so precipitate a reply.

The charge therefore that St. Charles Borromeo approved of "shooting down heretics at sight" appears to evaporate into exceedingly thin air. However, with a good hearty Protestant ill-will, and the application of Luther's prescription of "edifying and salutary lies," less evidence than this might have sustained a graver charge.

The Republican correspondent gives it as a distinguishing mark of his "few persons at Rome" that they "protected assassination." So then, it seems, it was by Papal license that Knox, Melancthon, Baza, Coligni, and the whole body of the Huguenots, always excepting the noble-minded Du Plessis Mornay, perpetrated, or promoted, or prayed for, or gave solemn and public thanks over religious assassinations.

CHARLES C. STARBUCK. Andover, Mass.

A NEW MIRACLE WANTED.

Professor Goldwin Smith is as slippery as an eel. Catch him and collar him at one spot and he slips out and away, and is then seen grinning at you from another. Recently he was cornered by the Rev. Dr. Brann for asserting that special doctrines of the church are founded on such miracles as the melting of the blood of St. Januarius. Dr. Brann asked him to point to any doctrine founded on such things, and he twists and says: "Surely it is impossible to say that the authority and veracity of the Church are not involved." This is the characteristic way of the agnostic. Pin him to a proof or ask him to postulate a specific proposition, and away he flies at a tangent.

Rev. Dr. Brann here takes up the slippery professor and asks a few questions. For instance: "Why did not Mr. Goldwin Smith when he was at Naples make a scientific investigation and prove that the Neapolitans are mistaken? As a lover of truth and of science he might have undertaken the task, perhaps succeeded and thus enlightened the world."

But suppose he had succeeded, what effect would that have "on the authority and veracity of the church"? Absolutely none, I am astonished that a gentleman who claims to be familiar with St. Thomas' clear, terse, precise and logical statement of Catholic doctrines should not know that the "authority and veracity of the church" are not proved by alleged miracles or by alleged private inspirations which may or may not be true. The use of a Catholic text-book of theology, such, for instance, as Tanqueray, now used at Danvers and Seminary, was enlightening Mr. Goldwin Smith on these and kindred subjects and perhaps prevent him from making farther personal attacks on the saintly Pius X., whom he is now accusing of laches: attacks on the canonized Gregory VII., the great mediæval reformer; on the devoted Pontiff Pius VII., the victim of Napoleon's despotism, on scholars like Cardinal Newman, one of the great lights of English literature, and on Count de Maistre, the author of learned works written in clear, manly, splendid French prose. All these he has bitterly attacked and sneered at in the Sun."

Professor Smith denies both doctrine and miracles, yet he will not allow that the church draws the line between them. He denies that the church was miraculously founded, and yet he does not attempt to show any other origin for it. The great point in argument, in Professor Smith's estimation, seeming to be, is to be able to make a statement of denial of anything under discussion of such a form as to defy all attempts to grapple with it—a kind of greased pole which the aspirant after victory must climb, but with no ham at the top to reward him in case he overcomes the slippery ladder. It is now plain to all who have followed the senuous twistings of Professor Smith that it would require a miracle to make him face an issue squarely.—Philadelphia Catholic Standard and Times.

FOUR-MINUTE SERMONS.

Quiquagesima Sunday.

DELAY OF REPENTANCE. "He not dried God is not mocked; for what things a man shall sow, those also shall he reap." (Gal. vi. 7, 8.)

"Never mind, I will repeat it some day and confess it all to the priest; then it will be as if it never happened." Sometimes, my dear brethren, when men have made up their minds to commit sin, or to go on in the course of sin, they are tempted to say some such words as these; or if they are not fallen so low as to talk in this way, yet, if we may form a judgment of their thoughts by their actions, such are the thoughts of not a few. I propose, therefore, to say a few words this morning on the great folly of this kind of speaking, thinking, and acting, and to show you what a false notion it rests upon.

I will not stop to point out how uncertain that really is which is assumed as perfectly certain—namely, that an opportunity of going to confession will be granted to every one who acts in this way. A man who sins can never be sure that he will not be cut off in his sin. But I will take it for granted that the opportunity of making a confession is given; more than that, I will take it for granted that he makes a good confession and receives absolution as he promised himself. In such a case as this it is true that even then all will be just as if the sin had never been committed?

My dear brethren, to imagine this to be the case would be indeed a very great mistake. In order that you may see this I must recall to your recollection some well-known truths. In the beginning, God having made man, placed him in a state of great happiness. He was without pain, sickness, anxiety, or death. How is it, then, that man finds himself in his actual condition? Why is it that man is subjected to so many hardships and miseries, obliged to toil for his daily bread, and, in the end, through anguish and suffering, give up that life which he has cost so much labor to preserve? Think, my dear brethren, of all the pains of mind and body which you have ever experienced, or which you have seen others experience; think of all the sufferings of which you have ever read, and ask yourselves the reason for all this vast mass of agony and anguish. That reason is given in one word. Of all the suffering that has ever been and that ever will be, sin is the cause. Directly or indirectly, mediately or immediately, every suffering finds its sin its origin.

Now, I do not say that when we come to particular cases we can always point out precisely how and why this suffering is connected with that sin. God in His providence permits suffering to attend upon sin for many different reasons. Sometimes it is permitted as a warning not to sin in order that men of sense and understanding, seeing what sin costs, may avoid it. In some cases sufferings are sent to make us more like our Lord. But—and this is the special point I wish you to notice—this suffering is very frequently sent by Almighty God as a punishment in this life for those sins the eternal punishment of which He has forgiven. This brings me back to the special point of this instruction. A man may go to confession, may even make a good confession and receive a good absolution—that is to say, he may receive through the merits of Christ the remission of the eternal punishment due to his sins, and yet things may be very far from being as he promised himself, just as they were before. On the contrary, he may have a vast amount of punishment to undergo in time in consequence of that sin, which he would not have had if he had not committed that sin. This thought is very suitable for this season. Lent will begin next Wednesday. Its fasting and abstinence are enjoined by the church, among other means of expiation, for the temporal punishment due to past sins. But, in order that this fasting and abstinence may be useful for this purpose, those who fast and abstain must be in the state of grace, because all their value as works of satisfaction is due to the indwelling grace of God. In order, then, that your fasting and abstinence may be profitable to your own souls, let me advise you to act like our wise forefathers, and to come to confession at once in the beginning of Lent, and not to put it off with your Easter duty to the last moment.

Lent. The season set aside by the church for fasting and mortification is near at hand. Catholics should enter upon Lent as a desire to do as far as possible with the spirit of the holy season. "Prayer is good with fasting and alms more than to lay up treasures of gold." Total abstinence at least during the seven weeks in honor of the Sacred Thirst of Our Lord would be a very meritorious act.

Another commendable resolution would be for all to take a personal pledge to keep away from the theaters during Lent. A good many who now seldom go to Mass on week days would profit much by going daily during Lent. Attendance at the public Lenten devotions is, of course, expected from all who are not merely nominal Catholics.—Catholic Universe.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M.

25 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

Sir W. R. Meredith, Chief Justice, Hon. G. W. Ross, ex-Premier of Ontario, Rev. John F. D. B. Victoria College, Rev. Father Teefy, President of St. Michael's College, Toronto.

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TALKS ON RELIGION.

SINS OF THE TONGUE—PROFANITY.

There cannot be a good man with a bad tongue. There are some sins which from their very nature cannot be committed very often; but the tongue can shower sins almost incessantly. Who can measure the number of sins committed by the habitual swearer, calumniator, detractor, or an obscene talker?

These habitual sinners seek to excuse themselves by reasons which really add to their guilt. How would it do for a man to say: "I spat in your face, sir; but it is only a habit of mine, so should I do so again in a few minutes, please excuse me." "I know I called you dirty and insulting names a moment ago, but I have contracted that way with all my friends, so don't mind if I call you some more such names in a few hours." "Yes, I know I lied about you, but for years I have lied about nearly everybody, even in serious matters, so had me excused."

We know what would be done to such habitual sinners by men whose honor and reputation had been so outraged. We also know that other men would applaud the just chastisement inflicted upon the scoundrels. Yet the insults of God are palliated with: "I mean nothing by it." "My passion is soon over." "It is only a habit I have." By the careless use of firearms you may kill your friend. The bitter words spoken in haste may rankle in the minds of the offended parties for years. They may give scandal and produce pain and cause estrangement.

St. James says: "If a man offend not in word, the same is a perfect man; he is able also with a bridle to lead about the whole body. For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body. . . . So the tongue also is a small fire, what a great wood it kindleth."

Blasphemy is a great sin, the great sin of all sins. Some people accuse themselves of blasphemy when they are not guilty of it, because they confound it with swearing or cursing. Blasphemy is speech against God—against His goodness, His mercy, His power, His providence, His justice, or against any of the attributes of God. A blasphemy attacks not the creatures of God, but God Himself. Some books, some writings and some speeches are full of blasphemy. No Christian can be complacent about this crime, or co-operative in spreading such writings. Keeping these things in mind, let us read in Leviticus xiv. 11, that God commanded the blasphemer to be put to death. Kings order the execution of traitors.

Some people—shall we call them "good people?"—use the name of God carelessly or lightly. Yet the word of the commandment is: "For the Lord will not hold him guiltless that shall take the name of the Lord, his God in vain."

Since we "see in a glass and in a dark manner," only, we are very presumptuous if we set ourselves to judge the ways or to criticize the works of God. "Neither do you murmur, as some of them murmured and were destroyed by the destroyer." (I Cor. x. 10.) When we approach the things of religion we should remember that we are approaching holy ground, and we should discard all irreverence and lightness of speech.

Cursing is to imprecate, to ask God to condemn or to doom some creature of His. Do men who curse realize this? This is a horrible affront to Almighty God. A curse would nullify the works of God and the effect of redemption. He cannot, as a rule, give full adherence to what he utters.

St. Paul says in Ephesians v. 3, that there are some things which should not be so much as named among Christians. Yet this obscenity and foolish talking and scurrility are subjects in which some who call themselves Christians indulge and thereby sin.

In boyhood we heard a sermon on profanity preached by Bishop Rappaport. An incident related by him impressed it upon our memory. By the way, examples or illustrations are powerful aids to memory and incentives to imitation. The Bishop said that he knew an officer in the French Army who was much addicted to the vice of profanity. Though he had accused himself time and again he declared that he could not overcome the habit. His confessor finally gave him as a penance that for each offense he should cut off a button from his uniform and so appear on dress parade. The offense was soon repeated. In obedience, but in fear and consternation, the penance was performed. Then came the dress parade before his superior officers. He was deeply mortified when his attention was drawn to the absent button before the entire company. It was a grave breach of military requirements.

The confessor persisted in giving the penance. He impressed upon the officer that he should not be so much influenced by human respect as by the duty he owed to God and his good example that he owed to his fellow officers. No more buttons had to be cut from the captain's uniform. The bad habit was ended. The lesson is obvious.—Catholic Universe.

TO ENTER DUBLIN IN A JAUNTING CAR.

Seamus MacManus, writing from Dublin says:

Lady Aberdeen, wife of the new Liberal Lord Lieutenant of Ireland, has ordered two new jaunting cars, one of which is the ordinary one that holds four persons and the driver, while the other is to seat six at each side. According to the present arrangements, it is on the latter the new Lord Lieutenant and his charming wife will make their state entry into Dublin. And why shouldn't they, pray? The jaunting car is a national institution. We have stuck to it for centuries and it strikes me forcibly that in half a century hence, when every other country in the world will be driving nothing but electrical vehicles, Dublin will still have its jaunting cars. While we are at home, surely, we are the most conservative race on the face of the earth.

But to return to Lady Aberdeen, she

A POWER on Every Farm

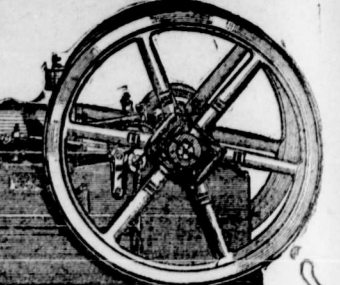
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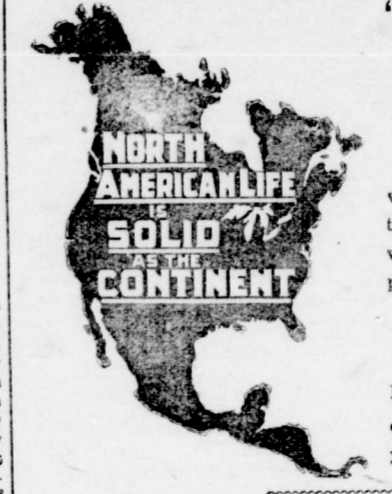
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THE MUTUAL LIFE OF CANADA

has had another prosperous year as may be seen from the following table:

Table with 2 columns: Description of financial items and their corresponding values in dollars and cents.

W. H. RIDDELL, Sec., Waterloo, Ont. GEO. WAGENAST, Mgr., Waterloo, Ont.

is a wise woman in her generation. Her delicate little attention has touched us; but then anything that appeals to our sense of patriotism touches us. Clearly she is one of the Saxons who knows how to get round us! How low of them do. The first man who got to the A. B. C. of our nature was the king. He made for himself the discovery that we can generally be led but never driven! It was a pity it was not found out sooner. What oceans of sorrow might have been saved had it been. But then, better late than never.

A Warning.

A remarkable verdict was rendered in a Chicago court the other day when the five children of a drunkard were awarded \$17,000 damages against three saloon keepers who had obtained to give their father liquor after being warned not to do so by the drunkard's wife. We should like to see a similar award made in one of our Nova Scotia courts, for we fear that the number of liquor-sellers who would turn a deaf ear to the appeal of a heart-broken wife or mother not to give drink to their husband or son, is large enough in our community to need such a reminder of the criminality of their conduct as would make them doubt whether the liquor business be so profitable after all.—Castlet.

HOW TO MAKE BABY SLEEP.

The baby that cries half the night does not cry for nothing. It cries because it is not well and the chances are the trouble is due to some derangement of the stomach or bowels, which would be speedily removed if a dose of Biny's Own Tablets were given the little one. These Tablets make children sleep soundly and naturally, because they remove the cause of crossness and wakefulness. They are a blessing to the little one, and bring relief to the tired, worried mother. Mrs. A. C. Abbott, Hudson's Heights, Que., says: "I have found Biny's Own Tablets a splendid medicine for stomach and bowel troubles, from which my little one was troubled. Thanks to the relief the Tablets have given my baby now sleeps quiet and naturally, and is in the best of health." And the Tablets are absolutely safe—they always do good—they cannot possibly do harm. They will cure the ailments of a new-born baby or a well-grown child. Sold by druggists or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brookville, Ont.

12 WOMAN'S SUITS \$4.50. MADE TO ORDER. Send for Samples, Book and Patterns free. SOUTH-CENTRAL SWEET OIL Co., London, Canada.

"Glenanaar"

Very Rev. Canon Sheehan, D.D. Author of "My New Curate," "Luke Deimego," Etc. Price \$1.50 post-paid. THE CATHOLIC RECORD OFFICE, London, Ont.

\$1.00 PURCHASES A \$200 PEN

"VARSITY" Fountain Pen

Is constructed strictly on merit, and is equal to any \$2.00 pen on the market today. It is richly chased, writes fluently and is guaranteed not to leak.

\$1.00 is a small sum to invest in a high-grade Fountain Pen which with ordinary care will last a lifetime.

OUR GUARANTEE

The Pen is Solid Gold, guaranteed finest grade 14k. Holder is made of the best quality rubber in four parts.

SENT PREPAID

upon receipt of \$1.00 to any address in Canada and the United States. If upon examination you are not entirely satisfied or you do not think the pen is worth \$2.00, return it to us and we will cheerfully refund the money.

ORDER TO-DAY

ADDRESS The Catholic Record, London, Canada

CHATS WITH YOUNG MEN.

What is Success? Great wealth and power in the hand of a man who is not a man of command. Made his living by chains of gold...

When working for another, a young man's ambition may have been to climb to the highest post possible to himself; but now when in business for himself...

Loafers are Trouble-Makers. Do you ever consider how much trouble and turmoil in the world is stirred up by loafers? Do it and you will be surprised.

A young man entering business with little capital, in these days of giant combinations, like a soldier in battle who is reduced to his last few cartridges...

What is the result? The young man begins to grow, he feels his master purpose leading him to do his best; his mind is constantly being stretched over difficult problems...

A Little Less Than He Should. An employer of thousands of men was asked by the Boston Herald what gave him the most concern.

Thousands of men fancy they are fulfilling their duty to their employers and to their tasks by keeping hours and performing just enough to hold on to their positions.

His First Setback in Business. "How did I get my first start in life? Why, I think I'd rather tell you today," said the genial retired capitalist.

I had been plugging along at a job I had faithfully, with strict attention to duty, and as I knew how, and I was getting the rewards that never fail to come to that sort of work...

Half doing some brings undoing. It is the nine tenths doing or the ninety-nine one-hundredths doing that bleeds business and saps character.

Her unattractiveness, and the consciousness that she was a newcomer, that she had been in this country only a few months, seemed to spur her on; and while the other clerks were falling, joking and laughing with customers...

In one year, this girl put to shame the American girls who had been in the establishment for years. While others were complaining that there was "no chance" to get up, that the heads were chosen by favoritism, this young immigrant was finding her opportunity at her first customer.—Success.

A Little Child Shall Lead Them. An infidel and his little girl, a child of some seven summers, were walking one day, and the child being of an observing and inquiring disposition...

He answered promptly, "Nature, child. Nature made the flower; nature makes everything." Walking along a little farther, she stopped again to pick up a piece of some kind of shell or pebble.

The father answered again as before: "Nature child; nature made it." After walking some distance further they stopped under a stately tree to enjoy its shade.

He answered: "Nature, child; nature made the tree, the flowers, the birds of the air, and everything we can see." The little girl paused in thought for a moment, and then said: "Papa, may I ask you another question, please?"

Boys, learn to be punctual, to be always on time and never keep others waiting on you. Time and season wait for no man. The regularity which we cannot fail to observe in all nature around us should be a lesson to us that being on time always and everywhere is very necessary for our present and future success.

OUR BOYS AND GIRLS.

The Companionable Girl. A companionable girl is one who is good company. But what makes her so? After goodness of heart and true uprightness of character, which always come first, she must be an agreeable girl.

Kindness. When we look at a root and know its kind we easily know what should be its development, since it follows as a natural consequence. In this same way when we go to the root of a word, there is a logical development in the application that belongs to it.

Kindness is the acknowledgment of this kinship among men and the expression of the goodness and the benignity which it suggests. When it includes all men, then only is kindness complete and perfect. It is this virtue which our Lord inculcated when He said we are to love our neighbor as ourself.

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THE GODLESS WOMAN.

People instinctively shrink from the goddess woman, for the goddess woman is the one without heart and without affection. There is no light in her. There is no glory. Hers is a cold and rebellious spirit.

It would be a false conception to imagine that because a woman is not performing public functions, because she is not present in the glare of the footlights, because she is not engaged in making great history, that therefore her time is lost; that she is as it were, an outcast from the providence of God and that her days are useless.

It would be a false conception to imagine that because a woman is not performing public functions, because she is not present in the glare of the footlights, because she is not engaged in making great history, that therefore her time is lost; that she is as it were, an outcast from the providence of God and that her days are useless.

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PRESENT-DAY CRITICISM-AN ADVICE TO CONVERTS.

SEMON BY BISHOP BOURNE. We are children not of the bondage but of the free by the freedom wherewith Christ hath made us free. After recounting the difficulties and opposition which St. Paul experienced in preaching the Gospel, His Grace said in plain words that the present day was well that they should continually recall to themselves and to others the great principle of authority on which the whole power of the Divine mission of the Church rested.

There was a tendency on the part of many to minimize and avoid their obligations, and that was more the case with converts than with those who had always been Catholics. Some converts might have been drawn to the church by the beauty of her teaching, by the splendor of her ceremonies, or by the long history of her work on the earth, without fully realizing that the one reason why men should be subject to the Catholic church was because she spoke with the authority of God.

It was not a question of taking this or that doctrine and weighing them up according to their reason. They must accept the teaching of the Catholic church because they were convinced she was the Divinely appointed voice of God on earth. Continuing his Grace said many regarded attendance at Mass on Sunday as irksome and looked upon it as a heavy yoke, but they should remember they could not worship God and keep their passions in check without practicing self-restraint. Many regarded Holy Communion and confession as a yoke too heavy to bear, and as a consequence often neglected their duties. They should remember that the New Law was a law of liberty that it was no kind of slavery, but a continual assistance, a continual help to them in the service of Almighty God. If they forgot that the New Law was a law of liberty, if they would be utterly free from restraint they must bear in mind the words of St. Paul, "Let not liberty serve the flesh."—London Catholic Herald.

In every home the mother should reign supreme, honored, beloved and obeyed by all. The husband and father will be the model to show her deference. And the sons and daughters will not think to put her in a secondary place by themselves having their own way against hers. Whoso is undisputed queen, conquering by affection, there is peace, with grace and happiness.—Catholic Columbian.

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A Pure Hard Soap. Is the best value for all kinds of washing; lasts longest; gives the finest results; is easiest on the clothes. YOUR GROCER WILL SELL YOU SURPRISE SOAP

Make your stomach happy by eating TRISCUIT the shredded whole wheat Toast, MADE IN CANADA of the choicest Ontario wheat—takes the place of white flour bread and crackers and ten times more nourishing—a natural remedy for constipation and all stomach and bowel troubles. Try it toasted with butter.

THE GODLESS WOMAN. People instinctively shrink from the goddess woman, for the goddess woman is the one without heart and without affection. There is no light in her. There is no glory. Hers is a cold and rebellious spirit.

Farm Laborers. Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

I am in a position to negotiate large loans on church property at low rates of interest. Prompt service. H. WADDINGTON, Confederation Life Bldg., TORONTO

CONSTITUTION. The Celebrated English Cocoa. EPPS'S An admirable food, with all its natural qualities intact. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

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PROFESSIONAL. HELLMUTH & IVRY, IVRY & DROMGOLA—Barretters, Over Bank of Commerce London, Ont.

DR. STEVENSON, 301 DUNDAS STREET London, Ont. Speciality—Surgery and X. Ra. Work. Phone 510.

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D. A. STEWART Successor to John T. Stephenson Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises. 104 Dundas St. Phone 459

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O'KEEFE'S Liquid Extract of Malt. It is made from the best Canadian Barley Malt and English Hops; and is put up in 16 ounce bottles to retail at 25c per bottle, while others at the same price contain only 12 and 14 ounces. 30c per dozen is allowed for O'Keefe's empty bottles when returned, thus making O'Keefe's the most economical Malt Extract made.

The London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1859. HEAD OFFICE TORONTO, ONTARIO

HON. JOHN DRYDEN, President. GEO. GILLIES, Vice-President. H. WADDINGTON, Sec. and Managing Director. L. BERTCH, D. WEISMILLER, Suprs. JOHN KILLER, Inspectors

THE OUGHT TO BE'S. Written for the Catholic Standard and Times by Rev. J. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadalupe," "Month of St. Joseph," "Belief and Libel," etc.

CONSEQUENCE AND CAUSE. I have found that Catholic men as a rule enter the forbidden secret societies only after they have grown remiss in the practice of their religion.

A BITTER LESSON. The so-called information impressed upon the church for all time to come the danger of popular ignorance, particularly in those matters which bear upon religion.

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 important document of his kind that has emanated from the See of Peter since the days of the Council of Trent.

One of the most valuable lessons in the spiritual life is, that cheerfulness depends in a great measure upon keeping a spirit of real sorrow in the heart.

THE PRIEST AND HIS PAY.

Pert young Catholics—and grinchy old ones too—often affect to be outraged at the expense of their pastor's money getting profligate.

SINCERITY. 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.

DEATH OF REV. J. J. COSTELLO. The news of the death of Rev. Father John J. Costello, S. J., at Waco, Texas, on Sunday, Feb. 12, was received in Toronto with much sorrow.

Business Openings. In the flourishing town of Chesterville, Ohio, there is at present a splendid opening for a druggist and a dentist, especially a druggist.

A PROTESTANT STUDENT'S HEART-CRY TO THE BLESSED VIRGIN. Catholic Union and Times, Buffalo, N. Y. Mother, sweetest, faintest look on me; Receive and lead me to thy blessed Son; Tell Him I am a lost and lonely sheep.

ATONEMENT. I said to myself, if the world turned away, And I was left standing alone, alone— And if you came to me, and your eye would "I love you."

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should be models for the young; the employer should be worthy the imitation of his employees in all that makes for good, honest and upright living.

Let us cultivate sincerity. Let us instill it into the minds of our youth that they may take root in honesty and simplicity, earnestness and sincerity from their earliest possible years.

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THE SOVEREIGN BANK OF CANADA

YOUR ATTENTION is respectfully drawn to the opening of a Branch of this Bank at 635 Dundas Street, London East.

The Sovereign Bank of Canada London Branch, opposite City Hall, F. E. KARN, Manager.

ONLY ONE HUNDRED MINUTES TIME Can You Spare 100 minutes during the next thirty days, if it means health for you?

WE WILL SEND TO every sick and suffering reader of this paper a full-sized \$1.00 package of Vite-Ore by mail, postpaid, sufficient for one month's treatment.

NOT A PENNY UNLESS BENEFITED! This offer will challenge the attention and consideration of every sufferer from chronic, obstinate, protracted ailments.

MARRIED. SWENEY RUSSELL—At St. Paul's Church, Toronto, by the Rev. Father Hand, on Jan. 17th, 1906, Mr. M. Sweney of Kenilville to Miss Caroline, youngest daughter of the late Wm. Russell.

NEW BOOKS. "Her Blind Folly" by H. M. Ross, author of "That Man's Daughter," has been published by Benziger Bros., 36 Barclay St., New York City, Price \$1.25.

Try Us For Workingmen's Goods We have what you want. Our margins are close. We carry a full line and can fit any size. Mail orders filled promptly.

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The Home Bank of Canada 8 KING ST. W. 78 CHURCH ST. 522 QUEEN ST. W. TRANSACTS A GENERAL BANKING BUSINESS Savings Accounts Specialty

The London Life Insurance Company

The Thirty-first Annual Meeting of the Shareholders and Policyholders of the London Life Insurance Company was held at the Company's new Head Office, 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 Shareholders and Policyholders.

The notice calling the meeting was read by the Manager and Secretary, J. G. Richter, F. A. S., after which the following Report and Financial Statement were submitted:

THIRTY-FIRST ANNUAL REPORT. The Directors of the Company beg to submit Annual Report and duly audited Financial Statement for year ending December 31st, 1905.

During the year, 15,332 applications for insurance, amounting to \$2,369,966.59, were accepted and policies issued therefor.

The net Premium and Interest receipts for the year were respectively \$384,142.35 and \$96,873.07, totalling \$481,015.42, an increase of \$46,188.70 over the 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 55,924 "Industrial" policies—an increase of 3,572 policies for insurance of \$192,704.09 for the year.

The Assets of the Company, exclusive of uncollected but Subscribed Capital, amount to \$1,866,425.80, an increase of \$23,241.88 for the year.

The company's business during the year has grown the available accommodation for rental, it was necessary to purchase a building for 100 North Queen Street, Toronto.

JOHN G. RICHTER, F. A. S., Manager and Secretary. JOHN MCCLARY, President.

SYNOPSIS OF FINANCIAL STATEMENT. REVENUE ACCOUNT

Table with columns: RECEIPTS, DISBURSEMENTS, ASSETS, BALANCE SHEET, LIABILITIES. Includes interest, premiums, dividends, and various account balances.

The report was adopted unanimously. The following directors were re-elected for the current year, viz: John McClary, President; Wm. A. O. J. Fry, Vice-President; Wm. Bowman, A. S. Emery, W. F. Bullen, George C. Gibbons, Thos. H. Sullivan, T. W. Baker and Judge Bell.

The 20th Century

is without exception the best heating system for dwellings and medium-sized buildings now in use. Installations in a dwelling of ten rooms (118 Pembroke Street, Toronto), and Messrs. Clare & Brock's office and warehouses (Winnipeg), are reported as working well, and are open for inspection during every week day.

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A CANADIAN CONCERN O. M. B. A.—Branch No. 4, London Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street, Rev. D. J. Egan, President; P. J. Byrne, Secretary.