

The Catholic Record.

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

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, MARCH 16, 1901.

NO. 1,169.

The Catholic Record.

London, Saturday, March 16, 1901.

MINISTER WU AND THE U. S.

The citizens across the border are taking very kindly to China's representative, Minister Wu. They dine and wine him, and so far have not discovered that this particular "heavenly Chinese" is peculiar for "ways that are dark and tricks that are vain." What surprises an outsider is that our neighbors suffer Mr. Wu to talk so disparagingly of their civilization—to say for instance that "lynching is strictly an American institution." Perhaps he is looked upon as a kind of Oriental toy or as one not exactly qualified to read a lesson in ethics. But whatever the reason, his immunity from hostile criticism is a tribute to American courtesy and a consoling proof that the individual who was but a short time ago very positive as to the superiority of the United States over all other peoples, must be suffering from some bronchial trouble.

THE SPHERE OF WOMEN.

Amidst the dreary humbug that one sees betimes in the public prints there is nothing more nauseating than the disquisitions on the emancipation of women. Emancipation from what? The divorce court grants them indeed emancipation from decency, and the ceaseless rounds of social dissipation emancipation from much that makes a female lovable and loved. What else do they want, these acclimated spinsters and undomesticated matrons? And lo! an answer comes from a woman's advocate: "Woman must be placed on a pedestal." Well, we have no objection. But less noise—and don't place the pedestal in the mud. The women, however, who are not hankering after notoriety have all the emancipation they desire. In countless homes they are as queens, not because they can talk glibly and stride easily on all things knowable, but because they prefer to be simply women; and we can assure them that in beautifying and reforming the planet, they do more in one day than the public-platform females can do in a thousand years. The one is ministering to the race, the other to personal vanity and misguided ambition.

MAX O'REILLY.

Many of our readers will remember when Max O'Reil appeared in the literary world as a celebrity of the first magnitude. He was shrewd, brilliant, witty, anything in fact that his enterprising manager could think of for the benefit of the public. The multitude flocked to hear him, and departed echoing the managerial statements. Perhaps people were surprised that a Frenchman could speak English so prettily and rejuvenate antique funnyisms so artistically; but the fact remains that his fame and bank-book grew larger with each recurring month. Since then he has been talking more or less intermittently on the feminine, or rather imparting bits of sapience to all branches of the sex, from the mother-in-law down to the simplest maiden of unknown age. A man, of course, cannot grind out that sort of stuff and expect it to be free from the touch of banality. But his retaining a certain vogue goes to show that, while a specialist, rightly or wrongly acknowledged as such, is apt to have an admiring public as an audience, the versatile individual may play to empty benches. So many of us know a little of everything that it is a positive delight to meet with one who knows everything about something.

CARD-PLAYING.

We wonder why some societies are firm upholders of the "euchre party" as the most effective means of satisfying a desire for legitimate recreation. We are not a whit censorious, but simply at a loss to understand wherein lies its mysterious attraction for so many; and we know that the "proceeds" often find their way into respectable coffers. Bishop Spalding says that games and other amusements doubtless have their uses, especially for the young and for all who are feeble in body or in mind. Whatever we may think of the scholarly prelate's statement we can agree that card play-

ing is not the most ennobling of pastimes. We may be old fashioned in our ideas about this matter, but we think that the individuals who fritter away hours on cards have very little knowledge of the worth of life, and that the organization that looks to them as the chief means to raise money has ceased to exert a stimulating influence upon its members. Moreover, we have grave doubts as to the salutary influence of the euchre party upon our youth. Let us, if we must, keep the cards for our home; but let us assemble in public places to hear lectures or music—anything, in fine, that makes for soul growth.

A PRAISEWORTHY UNDERTAKING.

The Saturday Review of New York takes issue with the procedures of the Reading Committee which has been hard at work lately removing from Boston's Public Library certain books which they consider as dangerous to morality or offensive from a literary point of view. Judging from some of the works that have passed under the ban we are inclined to believe that the members must be ultra purists or perchance too intensely in earnest to be mindful of all the rules of good taste and equitable criticism. Still we are not disposed to admit with the Review that books which bear either the name of a respectable author or the imprint of a respectable publisher may well be exempted from the additional and amateur censorship of a committee.

The average publisher, though eminently respectable, is, we need little trouble by a sense of responsibility to the public. The question upon which he concentrates his attention is: "Will the production pay?" If so he will forthwith and as rapidly as possible place it in the market. It may, as some productions that have obtained considerable vogue, be saturated with immorality; but a word of protest will be drowned by the outcries of eminent critics who have a penchant to admire what they style unconventional and psychological.

Whilst we may not agree with all the criticisms of the literary censors of Boston, we have no hesitation in commending their courage in taking up a good and much-needed work and in expressing the hope that their example may be followed in other parts of the country. Their efforts may have no restraining effect upon confirmed fiction fuzzers, but the young who are permitted to frequent public libraries and to use their own judgment in the selection of reading matter, may thereby be debarred from the perusal of much that is unprofitable and hurtful. "I need scarcely tell you," said Brother Azarias, "that the great bulk of novels of the day are of the lightest froth. It were intellectual suicide to spend one's time and waste one's energies unravelling improbable plots or watching puppets of the mind—mere wax works—dance before one through page after page and volume after volume, leaving it difficult to determine which is deserving of most censure, the presumption of the writer in rushing into print, his bad taste, or the mongrel language in which he expresses himself.

AGAINST RELIGIOUS INTOLERANCE.

In an address at the annual banquet of St. Andrew's Episcopal Association at Yonkers, N. Y., last week, Dr. J. E. Price, Presiding Elder of the Methodist Church, declared that it was a blot on the fair name of England and the United States that religious tolerance is so narrow that a man known as a Roman Catholic or a Jew cannot attain to any high office.

"Religious tolerance is the first essential of Christianity," said he. "Differences of creed arise from various causes, but we should still love every man, no matter if he does differ from us in his theological views. We are all striving for the same end. I say it is a shame on England and the United States that religious opinion is a bar to some of the highest offices. It is a shame they will bar from many high offices any man just because he bears the name of Catholic or Jew. We cannot turn our forces against each other. We must do better. I believe the twentieth century will see all of the churches of every creed brought together and fighting under the banner for the evangelization of the entire world."

Men may be ungrateful, but the human race is not so.—Dr. B. B. Burdette.

INDULGENCES.

A Lucid Explanation of This Catholic Doctrine—Proof of its Reasonableness.

To the current number of the "Nineteenth Century and After," Right Rev. Bishop Hedley, of Newport, South Wales, contributes a lucid explanation of the Catholic doctrine of indulgences. This article, it may be interesting to note, was procured by the publishers of the above magazine and given prominent place in its pages on account of protest voiced by Cardinal Vaughan and others with regard to a previous issue by the contributor of an article on the Passion Play at Oberammergau. After reading Bishop Hedley's exposition one is almost tempted to place the offending contributor previously referred to in the rank of the Church's benefactors.

Premising his remarks with the ecclesiastical definition of the word indulgence, which signifies remission, he divides his essay into two parts, one dealing with the meaning attached to the word by the Church, the other with the justification she has for her doctrine and practice. Dr. Hedley takes the words of the catechism as an answer to the first question: "Indulgence is the remission of the temporal punishment which often remains due to sin after its guilt has been forgiven."

The Catholic view is that, even after the guilty stain has been taken away, and the dread sentence is no longer to be feared, some punishment may still remain. This punishment could not be "everlasting" or "eternal." It would come to an end some time. It is therefore called "temporal" punishment, as opposed to "eternal."

The Lutheran and Calvinistic idea of "sin" goes far to explain the view held by many outside the Church that "temporal punishment after remission of guilt" is impossible. The belief that sin, even when pardoned, had to be expiated, has always been held by the Church, and from it sprung the "canonical penances" of the early Church.

Sin, although forgiven, had to be punished in this world or in the next. Penance in the world to come, Purgatory; punishment anticipated in this world meant the diminution of the pains of Purgatory, if not the escaping from them altogether. Hence, in those times the murderer and the adulterer were made to undergo a more or less lengthy discipline of fasting and of exclusion from the company of the faithful in and out of church; and it was taught that every kind of suffering or adversity, whether sent by God through the circumstances of life, or voluntarily taken up, had the power of expiation. It must not be supposed that God was imagined to be a despotic and capricious tyrant who took pleasure in exacting the last farthing. There is a sense, warranted by Scripture, in which it is true that the Divine justice does require the last farthing. But the teaching of the Fathers and of the Catholic Church was then (as it has always been), that suffering, to be efficacious, must be accepted by the heart, and that its value consists in turning the heart to God, in intensifying spiritual acts, and in purifying the passions and appetites.

Since the Church possesses the power to impose a canonical penance, she also is able to remit one in this latter act of jurisdiction we have an "indulgence." The Church, moreover, claims the power of remitting penalties which she herself has not inflicted, and on the falling into disuse of canonical penance the Church, "stretching her hand into the unseen, and using the power of the Keys," did not hesitate to free her children from the penances that remained due to sin, penances none the less real because she had ceased to emphasize them by her own penalties.

PLENARY AND PARTIAL.

In this way is explained the peculiar phraseology of the grant of an indulgence. "For indulgences are either plenary," that is, full or partial. The word "plenary" explains itself. It means the complete remission of all the temporal punishment to which a penitent may be liable in the sight of God at the time. The partial indulgences are always expressed in terms of time, as an indulgence of a year, or forty days, etc.

These terms of time are taken from the ancient penitential discipline of the Church. To receive an indulgence of a year, for example, is to have remitted to one so much temporal punishment as was represented by a year's canonical penance. If you ask me to define the amount more accurately, I say that it cannot be done. No one knows how severe or how long a Purgatory was, or is, implied in a hundred days of canonical penance. Indeed, the very expression itself indicates a penalty subject to variation: for a year of one sort of punishment is not equivalent to a year of another. These things are veiled from our sight and are among the hidden things of Divine justice and mercy. What the Catholic Church teaches is, first, that she can make plenary remission of punishment; and, secondly, that the partial indulgences, although we do not know what they exactly avail to remit, do most usefully and mercifully

remit in some degree those chastisements which are deserved. CHURCH'S CLAIM JUSTIFIED. Having thus explained, the meaning attached by the Church to the word indulgence, the Bishop passes on to indicate the line of reasoning by which the Church justifies her claim to the prerogative of granting indulgences. He sets out by laying down the doctrine that the souls of Christians are subject by the will of Jesus Christ to a certain spiritual jurisdiction, which can remit or refrain from remitting the sins and the consequences of the sins of the flock. This is the power of "binding and loosing" given to the Apostles and specifically to St. Peter. This power of the Keys extends to the remission of the temporal punishment which often remains due to forgiven sin.

It is the Catholic doctrine that, by the will and commission of Christ and through the merits of His Blood, the Church, through her pardon, has the power of loosing a soul, not only (as in the Sacrament of Penance) from sin itself, but also from that punishment which it would otherwise have to undergo either on this earth or in Purgatory. This is the whole doctrine of indulgences. As will be seen it is not a doctrine that stands by itself or that can be considered apart from the two great Catholic doctrines of inherent righteousness through Christ's Blood by repentance, and the prerogative of the pastorate to bind and loose. Those who dispute these two dogmatic and fundamental articles will also dispute the doctrine of indulgences. But it is surely not claiming too much to assert that, if they are admitted, they alone, taken together, suffice to make it reasonable and valid.

SOME POPULAR FALLACIES. The reviewer next applies himself to meeting some of the more usual popular fallacies in regard to indulgences. His answer to the statement that the Catholic doctrine implicitly denies the all sufficiency of the merits of Christ to forgive, satisfy and remit all sin and its punishment is a denial of the smallest claim that guilt and punishment are remitted otherwise than through the merits of Christ.

The whole question is, whether, always supposing that Christ is the first cause—causes, influences or instruments—which derive all their efficacy and virtue from Christ's merits, but are true and efficient causes all the same? * * * The sacerdotal and intercessory theories, I am aware, are bitterly denounced by many. I have no objection to their being argued against; but to denounce them as derogating from the sufficiency of Christ's sacrifice or the completeness of His satisfaction is a simple misunderstanding. The Church not only uses the power of the Keys to remit, but considers that she has something to offer which satisfies. Whence does she get the "satisfaction," when she dispenses and which God accepts as expiation for the souls for whom she offers it? In other words, what is meant by the "treasure of the Church"—*ecclesie thesaurus*? The expression, as I need not say, is metaphorical. It signifies a certain supply and abundance of spiritual advantages which are in the Church's power to dispense. It exists in the invisible treasury of God's holy will and acceptance. It consists primarily and completely of the merit and satisfaction of Christ our Saviour. It includes also the superfluous merit and satisfaction of the Blessed Virgin and the saints. What do we mean by the word "superfluous?" In one way, as I need not say, a saint has no superfluous merit. Whatever he has, he wants it all for himself; because, the more he merits on earth (by Christ's grace) the greater his glory in heaven. But, speaking of mere satisfaction for punishment due, there cannot be doubt that some of the saints have done more than was needed in justice to expiate the punishment due to their own sins. It is this "superfluous" explanation that accumulates in the "treasure of the Church."

These principles, writes the Bishop, do away with the objection that by adding the satisfactions of the saints to those of our Divine Saviour we are impeaching the all sufficiency of His satisfaction.

Our view is, on the contrary, that He has not only superabundantly satisfied for all men's guilt and sin, but that He has imparted the efficacy of "satisfaction" to the works of His saints as to secondary agencies. The Catholic view is, and I think, a very natural one—that it is more glorious to Jesus Christ to constitute and give efficacy to a magnificent cosmos of subordinate agency than to be Himself the sole, as He is the primary, effective cause. Can anyone doubt that this great principle is clearly indicated in Holy Scripture? It was on the day before the night of the destruction of the Assyrian host that God sent this message to Ezechias: "I will protect this city and will save it, for My own sake, and for the sake of David My servant."

STATE OF GRACE IS NECESSARY. After disposing of the erroneous allegation made by non-Catholics that indulgences forgive sins, past or future, Dr. Hedley goes on to explain the real meaning of grant of an in-

dulgence *a poena culpa*. The explanation afforded by most theological writers is that the words do not pretend to remit guilt and that, in order to gain any indulgence, the "state of grace" is necessary.

Many Catholic writers think—and I agree with them—that it is a condensed form of expressing the two points which the grant of a great indulgence always contains—the remission of punishment (as explained) and the removal of reservation of jurisdiction in the confessional. To understand the latter point, it must be remembered that for an indulgence confession is required. Now, in the middle ages, and to a certain extent at this day, there is a number of heinous descriptions of sin which an ordinary priest has no power over (in the confessional), which the Bishop, or even the Holy Father, "reserves" to his own jurisdiction. This is often very hard upon the penitent—and it is intended to be hard. But, at a jubilee, or great indulgence, this reservation is generally taken off, so that any confessor can deal with any sins whatsoever. There seems to be little doubt that the expression *a poena culpa* was a stock phrase conveying in a condensed and convenient form what I have stated. And if it was ever used by a Pope, or if it is ever used again, this was, or will be, its significance.

NOTHING TO HIDE. In conclusion, the Bishop makes it clear that the doctrine of indulgences and its practical outcome are not things that the Church wishes to conceal or to apologize for.

On the contrary, Catholics are convinced that the preaching and the practice of indulgences are of the utmost profit to the souls of Christians, religiously, morally and devotionally. They protect the true doctrine of sin and sin's remission. The doctrine of the indulgences keeps alive the grand truth that a soul may be holy and yet may be liable to punishment; may be in that state deserving of everlasting bliss, and yet not pure enough to be admitted at once.

The doctrine of indulgences keeps up faith in the world to come. Morally the practice of indulgences, as Catholics well know by experience, is to make the Christian heart more and more sensitive to the dailiness of sin, and more and more inclined to religious ways. If the doctrine of indulgences is liable to abuse, it shares in this respect with many of the most Divine and profitable ordinances that our Redeemer has left us. If the practice of that teaching has been abused, the Sovereign Pontiff and the Bishops, and the vast body of the clergy and laity, are united in a firm determination to put down all such abuses, as far as human endeavor can do so. But the doctrine and the practice will go on. We are anxious that non-Catholics should understand our position, and when they do, it will certainly be found that their opposition and dislike are grounded not on the behavior of the mediaeval pardoners, the rapacity of the German questors or the incautious language of a preacher here and there, but really on differences and (as we hold) errors of their own which lie much deeper, and which affect the fundamental doctrines of the religion of Jesus Christ.

MRS. NATION'S CRUSADE.

Cardinal Gibbons Condemns Her Lawless Methods.

Cardinal Gibbons has an interview on Mrs. Nation's crusade in Kansas and his own position on the temperance question in the Baltimore Sunday Herald. He has been paying close attention of late to the developments of Mrs. Nation's anti-liquor crusade. In an authorized interview the Cardinal gave expression, with great earnestness, to the views which he holds regarding total abstinence in general and Mrs. Nation's movement.

"I have never been able to convince myself," said the Cardinal, "that what we call total abstinence is essential to morality. The moderate and occasional use of alcoholic liquors is not to be condemned. In countries like France and Italy, where the people, as a rule, drink wine, no serious harm results from the practice. Even in Rome—even at the Vatican—wine is not prohibited, and as we know, the Papal doctors themselves prescribe it for His Holiness. Then, again, I long since came to understand that, putting aside the point of principle, it was virtually impossible to enforce a total abstinence law in a large community or in a State. Look at Maine, as an instance, and you will see how true this is. The attempt to enforce such a law must consequently lead to one of the worst things—illegality or hypocrisy; possibly to both.

"Turning to Kansas and speaking as a Catholic and an American, I am free to confess that the disturbances which have occurred there since the institution of the present anti-liquor crusade have filled me with pain, sorrow and astonishment. Either the total abstinence laws of Kansas are wise, just and necessary, or they are not. If they are necessary and wise and just, they should be rigidly enforced by the legislative authorities. If, on the other hand, they are none

of these things, they should be legally and regularly repealed. "Nothing, in any case, can, in my opinion and belief warrant or justify Mrs. Nation and her followers in taking the property of the saloon keeping the law into their own hands, wreckers and usurping functions which should properly be reserved for the State."

"You ask," continued the Cardinal, "asserting a remark of his interviewer, 'whether, in the words used by Louis Napoleon to excuse his usurpation, there may not be moments when it is permissible to *sortir de la legalite pour rentrer dans le droit*?' (To float legality for the sake of right.) That is, of course, only another way of suggesting that the end may justify the means. I am not prepared, nor do I wish, to subscribe to any such theory. At the same time I admit that, as a result of Mrs. Nation's violence, the illegals and evils now existing in Kansas should be cured, I shall rejoice. "But meanwhile there is no blinking facts, and the chief fact is this—that it is shameful and regrettable to see Kansas, by which I mean the government of Kansas, leaving correction of public evils, if they be evils, to possible well meaning but assuredly mistaken hands of women.

"You ask me again," said the Cardinal, "meeting another objection, 'how, if the government neglects its evident duty, the evils can be righted unless by violence and protests like Mrs. Nation's?' The point you raise is natural and proper. My answer is that it should not be necessary in a self respecting community for women to have recourse to such violence. The State should act promptly and thoroughly. I am strongly of opinion that the wisest action it could take would be the repeal of the total abstinence laws and the substitution of measures more surely calculated to help morality.

"What measures, you may say. Well, to begin with, the cost of liquor licenses should be made exceedingly high. In Maryland I have suggested that the price of a license should be \$1,000. Next, rigorous care should be exercised to insure the issuing of such licenses only to reputable and decent citizens. Next, I should counsel the strict limitation of the number of saloons in every district and the infliction of a severe fine for the first violation by saloonkeepers of the conditions on which the licenses are granted. On the repetition of the offence I should suggest the absolute withdrawal of offending saloonkeepers' licenses. Similar measures have been adopted with good results in the State of Maryland. Why should they not prove equally efficacious in Kansas?"

Do not imagine that because I deplore and condemn the irregularities of Mrs. Nation and her friends, I cannot sympathize with the motives that prompt them. I can quite understand how painful and horrible it must be for wives and mothers to see men wasting their substance and making beasts of themselves in the liquor saloons. But, I repeat, it is not the duty of women, however well-meaning, to defy law and destroy private property. By their violence women do but unsex themselves. Redress for public ills should be provided by the regularly constituted authorities, and by them only.

LUTHER AND POLYGAMY.

When, on the advice of his friend, Carlstadt, a disciple of the new gospel, became the husband of two wives, Luther wrote to Chancellor Bruck: "I indeed acknowledge that I cannot forbid it when one marries many wives, for it does not contradict the Scriptures." (De Wette, 459.) I think that everybody is acquainted with the fact that the landgrave, Philip Von Hessen, received a dispensation from Luther to marry another woman in the life of his lawful wife under the condition that it be kept secret: "I understood and hoped that he (Philip Von H.) will take an ordinary honest girl and keep her secretly in a house and live with her in secret marriage relations." (Luther's Diary, by Saldeman, 136.)

"The secret marital relations of the prince and great country is a valid matrimony before God, and is not unlike the concubinage and the matrimony of the patriarchs." (Luther's Tischreden, Von Concubinat-der Farster.) Indeed, this story and the relation of Luther to the bigamy of this powerful disciple of Luther was made the occasion of a great speech in this country, in the House of Representatives two years ago. Congressman Roberts, of Utah, charged with polygamy, which he could not deny and for which he was not allowed to take the oath of office, called the attention of the country to Luther. "Here," he said, "you erected a monument to Luther in the Capital of the country. You hall him as the apostle of liberty and the inaugurator of a new and prosperous era of civilization for mankind, and justly so, but he himself sanctioned polygamy, with which I am charged. For me you have scored, for him a monument."

Intellect is the simple power anterior to all action or construction.—Emeryson.

ARCH 9, 1901.
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O'Conner was about seventy-
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Two brothers, Messrs.
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do more in one day than the pub-
platform females can do in a thousand
years. The one is ministering to the
race, the other to personal vanity and
misguided ambition.
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benefit of the public. The multitude
flocked to hear him, and departed echo-
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haps people were surprised that a
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isms so artistically; but the fact re-
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When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ,

THOMAS COFFEY, Proprietor, 494 and 495 Richmond Street, London, Ontario.

THE MISSION.

Commencing on next Sunday, March 17, a mission, conducted by the Jesuit Fathers, and extending over a period of two weeks, will be given in St. Peter's Cathedral in this city.

The Catholic people of London have indeed reason to be grateful to our good Bishop for thus placing at their command the countless graces and blessings attendant upon such religious exercises.

It is to be hoped that the entire congregation will become fully alive to the importance of faithfully and regularly attending the instructions and of approaching the holy sacraments of Confession and Communion.

The first week will be for the women of the congregation, and the second for the men.

THE CHURCH IN NEW ENGLAND.

The increase in the Catholic population of the New England States has been phenomenal, so that there are at the present moment more Catholics throughout these States than there are members of all other religious denominations.

This does not give a Catholic majority in the population, however, as a large proportion are not adherents of any Church, nevertheless the Catholic proportion is considerably over one third, where, in the beginning of the century the number of Catholics was exceedingly small.

In Connecticut a hundred years ago there was not a single resident priest, whereas now there are nearly three hundred, with a Catholic population of 297,000, being slightly over one-third of the total population of the State.

MINISTERS AT MANILA.

In a recent issue the Catholic Standard and Times quotes a letter from a non Catholic stationed at Isle of Pany which gives us the information that he has not heard a word of Gospel since last September.

"The chaplains do not seem to care for duty outside Manila. What an excuse for ministers some of these men are! They are looking for the biggest salary and longest vacation."

We know, of course, that most of them are not in the evangelical business for their health. Whilst the much persecuted Filipinos may not tender them a salary of any kind they will not, we presume, object to their having a long vacation. By all means let them vacate. We can stand them, though any further rendition of the fairy tale of "wholesale conversions" may be a severe test of our endurance.

SLAVERY IN SOUTH CAROLINA.

Recent events have brought to light a disgraceful and barbarous state of affairs in the northern part of South Carolina. It has been found that there still exists there a condition of slavery which is in some respects worse than was the slavery before the civil war.

Judge Bennett of the Circuit Court has brought the matter before a special grand jury for their careful consideration. Under guise of labor contracts and convict labor laws, negroes are sold and bought just as they were under slavery, and are kept in prison pens from which they are farmed out and kept in stockades.

The employer and his employees are commissioned to act as marshals and may punish and even shoot the con-

victs if they see fit. The stockades are long pine log hovels unprotected from wind and rain, along the alleys of which heavily armed guards pace up and down. There are hundreds of such stockades in Anderson and other counties. The shooting and killing of a negro named Will Hull, who was trying to escape, brought the matter to the notice of the authorities.

There was no record found of Hull's conviction, but it appears that Nowall, who shot him, makes a trade of the leasing of State convicts. The whole matter will be investigated.

CATHOLIC AMBASSADORS.

It is a remarkable fact that of the ambassadors now in Washington, D. C., representing thirty-four nations, twenty-two are Catholics. Russia is represented by a member of the Russian Schismatical Church, which very much resembles the Catholic Church, and the niece of the Russian ambassador, Miss Cassini, sets an example of piety which might well be imitated by Catholics who have sufficient leisure time at their disposal to follow it.

She visits the Blessed Sacrament daily, usually at the Russian chapel, but sometimes in the Catholic churches.

Four of the ambassadors are heathens, namely, those of China, Japan, Korea and Siam, and one a Mahomedan from Turkey. The Protestants are six in number, coming from Denmark, Germany, England, the Netherlands, Switzerland and the United Kingdoms of Sweden and Norway.

These belong to three different Churches, an Anglican representing England, a Calvinist Switzerland, and the rest being Lutherans.

The Catholic ambassadors come from Argentina, Austria-Hungary, Belgium, Bolivia, Brazil, Chili, Columbia, Costa Rica, Ecuador, France, Guatemala, Italy, Mexico, Nicaragua, Portugal, Peru, Salvador, Spain, Uruguay, Venezuela, and the Republics of Dominica and Hayti. Their presence in Washington at the same time is a striking object lesson on the universality of the Catholic Church.

THE FRENCH RELIGIOUS ASSOCIATIONS BILL.

The discussion over the Law of Associations bill has excited much ill feeling in the French Chamber of Deputies, and on Feb. 28th a scene of disorder was caused thereby the like of which was not witnessed since the excitement caused by the Dreyfus trial.

The uproar originated with the Radical and Socialistic members, who took offence at some words from Savary, which were quoted by Baron Rellie, Deputy for Castres. Savary, as a member of the Convention, had stigmatized the condemnation of Louis XVI. to death by the National Convention in 1793 as an assassination, and the repetition of his words in the Chamber by Baron Rellie aroused the ire of the Extremists, one of whom, M. Julien Simeyan, retorted on the Baron: "You have to thank that assassin for the fact that your grandfather became a Baron."

The allusion was to Marshal Soult, who was Baron Rellie's grandfather. Other Radicals called upon the Baron to withdraw the term assassination applied to the Revolutionary party of 1793, which he refused to do.

The Baron was cheered by the Rightists and hooted by the Leftists, who raised cries of "Vive la Revolution." M. Deschanel, President of the Chamber, was called upon by the Socialists to insist upon the withdrawal of the term assassination, to which request he refused to accede, as the matter was one of history which did not reflect personally upon any members of the Chamber. The disconcerted Radicals and Socialists, upon this decision, called upon the President to resign.

The disturbance continued for some time, the Leftists banging their desks in unison, and producing an "ear-splitting din." One of the Socialist Deputies cried out: "The National Convention punished an act of treason," and others shouted "Vive la Convention National," and "Down with Traitors."

In amendment to the proposed law, which gave authority to the Government to dissolve any association composed mainly of foreigners, whose headquarters is abroad, Baron Rellie had moved the legalization of any association the management of which should be composed of Frenchmen. This amendment was rejected by the Chamber, so that the bill remains as the Government has prepared it.

It does not follow from this, however, that it will be pressed to the ex-

tent of coming to any open breach with the Pope.

The Holy Father has pointed out with much tact the fact that the religious orders, who are devoting themselves in the East to missionary work, are an important factor in maintaining the influence of France. He has no desire to diminish that influence, but he shows that if the orders are suppressed in France itself, it would be an incongruity to leave the task of protecting them in heathen lands in the hands of a hostile Government, and it would thus become a duty to select another power to assume the protectorate which France thus throws aside by openly persecuting them.

The Pope's reasoning seems to have had some influence already on M. Waldeck-Rousseau, and it is said that the delay in putting the Associations bill to a final vote in the chamber arises out of a fear that the Pope's threatened action will become a reality which will be a severe blow to French influence in Asia and Africa. It is even stated that M. Waldeck-Rousseau is endeavoring now to make such an arrangement as will satisfy the Holy Father, and the consideration shown by M. Deschanel to Baron Rellie, notwithstanding the pressure brought to bear upon him by the Radical and Socialistic parties, may indicate that the Government is really reconsidering its offensive attitude in regard to the religious communities.

ST. PATRICK'S DAY.

The feast of St. Patrick, which is the day on which the Irishman's heart is especially touched with affection for his native land, occurs on Sunday, the 17th inst.

On this day Irishmen and their children in all parts of the world render homage to the great Saint who, on a call from Almighty God, gave up all the ties which bound him to the comforts of home, in order to spend his life in making known to the people of Ireland the faith of Christ, and in causing it to take firm root in the soil of the country.

It is not a mere sentiment which causes Irishmen to celebrate this great feast, but while the custom of so doing has a certain effect in perpetuating the traditions of the past, they are led to keep up this custom by the more solid motives of love for their country and for the faith preached by St. Patrick, which comes from God Himself.

The birth of St. Patrick, according to the best attainable information, took place in A. D. 372. Regarding the date of his death there is some uncertainty, but the best authorities place it in the year 494.

There is even considerable difference of opinion regarding the place of St. Patrick's birth. In his Confessions he states that he was born at Bonaven Taberniae. The difficulty arises from one fact that, since the period when he lived, Europe has undergone so many changes and vicissitudes that it is hard to locate towns and villages, even though we may know for certain the names they bore at a period so long past, but the most probable, and the almost certain opinion is that St. Patrick was born in France near Boulogne Sur-la-Mer. It is certain, however, that he was of good family. His father was named Colpuernus, and his mother, Conchessa, was a niece of the celebrated St. Martin, Bishop of Tours.

At the age of sixteen, Patrick was taken prisoner by a marauding party from Ireland, as it was the custom in those ages of barbarism for every tribe to live as far as possible by committing depredations on its neighbors so as to have a livelihood by the labors of others, rather than that the tribesmen should go to the trouble of cultivating the soil for themselves.

He spent six months in slavery at this time, and made his escape through the miraculous interposition of God, who by a vision informed him that he would find a vessel on the coast ready to sail for his country. He immediately obeyed the admonition, and after meeting some remarkable adventures at last reached his home.

He was afterwards carried into slavery a second time, for two months, but it was his first servitude which was the occasion of his devoting his life to the work of conversion of the people of Ireland.

He studied assiduously for the priesthood, on being informed several times in visions that the Irish were in need of him as their missionary to convert them to the faith of Christ.

He was commissioned by Pope Celestine about the year 432 to undertake the mission on which he had set his

heart, but from his writings which have come down to us it appears that he was ordained deacon, priest and Bishop in his own country. He was consecrated Bishop of St. Germainus of Auxerre, after which he at once proceeded on his mission.

In an incredibly short time he succeeded in bringing the whole country to the Christian faith, visiting for this purpose the remotest corners of the island, ordaining priests, consecrating Bishops, building churches, and establishing religious orders of men and women to assist in making the faith a permanent institution in the country.

Since that time Ireland has passed through many vicissitudes and persecutions, but her children have remained faithful to the religion of Christ, and have propagated the faith in many lands. Especially throughout the British Empire, in Australia and Canada, as well as in England and Scotland, and in the United States, it is chiefly due to the immigration of Irish men and women that the Catholic faith is now so firmly established—though we must add that Catholics of other nationalities, especially French and Germans, have contributed greatly to this result.

There have been defections from the faith of St. Patrick among the children of those who left Ireland to make homes in these countries, but generally the Irish people everywhere have been faithful and zealous. We hope and pray that the descendants of those of Irish birth who have come to this country may remain faithful also to the example of their forefathers, and may preserve their faith as their ancestry have done before them.

THE IRISH NATIONAL PARTY IN PARLIAMENT.

The delusion has been fostered during the last few years by many Englishmen, followers of Lord Salisbury and supporters of his Government, that the Irish problem has been effectually solved, and that there will be no more agitation for Home Rule and justice for Ireland.

The country has been remarkably peaceful and free from crime, and local government to a considerable extent has been given to it through the elective County Councils, and there is even some talk of giving further concessions to Irish demands on the Land question. In fact it has been said very recently that it is the intention of the Government to kill all Home Rule agitation by kindness.

In spite of all this the fact stands forth patent to all that on the Land Question, 95 out of 103 Irish members of Parliament are at this moment pledged to stand out for full tenant right, which is a larger proportion of Irish members supporting this measure than were ever reckoned before; and of the 95, at least 86 are firm supporters of Home Rule.

We are earnestly desirous of seeing Home Rule granted to Ireland, and we have been inclined to hope that King Edward VII, having before him in the events of the South African war, the evidence that benignant government, and a full measure of Home Rule, have made the colonies thoroughly loyal to the British Empire, would draw the conclusion that the same regard shown toward Ireland and her people would have a similar effect, and that thereby the Empire itself would be strengthened in the union of hearts which would result from such a concession.

If the King's influence were exerted in this direction, we feel assured that the results would be most beneficial in securing for Ireland the desired boon, and in conciliating the Irish people, who are intensely dissatisfied with the Act of Union, and who cannot be expected ever to become reconciled with it. It was passed, notoriously, by the bribery of an Irish Parliament which, as constituted under infamous penal laws, in no sense represented the Irish people; and it has worked very badly.

The events of last week in Parliament at Westminster show that the Irish Parliamentary Party are as dissatisfied as ever with the present state of affairs, and that they have little hope of any amelioration under our new King.

On Tuesday evening, March 5th, the vote of £17,500,000 was before the House of Commons sitting in Committee of Supply. The Irish Nationalists contended that the grants to Catholic schools were insufficient, and opposed the details of apportionment on other grounds. When midnight came, Mr. Balfour, the Government leader, moved the closure, amid loud protests from the Opposition, but the motion carried by a vote of 220 to 107.

We give a full account of what followed in another column.

We are not approvers of disorderly conduct, but, on the other hand, it should be noticed that the provocation was very great. The closure itself is an arbitrary measure which from the beginning was aimed against the Irish party; and it is admitted on all sides that even if it was a necessary measure to prevent the continuous barring of Parliamentary work, it should not be applied to prevent free discussion of important measures. Hence, when it was so applied on the present occasion, it is not to be very much wondered at that the Irish members showed indignation, which in the heat of argument was expressed defiantly.

It must be noted, too, that the violence did not come from them, but lay in the course taken by the Speaker, who might have allayed the excitement if he had been more moderate.

It is a fact that the closure has been used almost solely for the purpose of pushing through legislation relating to Ireland without discussion, and there was no means to express indignation except to disobey the order of the chairman. Matters will be made worse if now, on account of an accidental and regrettable display of temper on both sides, arbitrary measures be adopted to choke off discussion on Irish questions.

If the Irish by themselves were allowed to settle questions relating to Ireland this incident would not have occurred, and it shows in a stronger light than ever the necessity for Home Rule.

THE REV. G. ZURCHER AND THE TEMPERANCE QUESTION.

In the report of a Temperance lecture delivered in Massey Hall, Toronto, by the Rev. George Zurcher of Buffalo, the Mail and Empire states that Father Zurcher has been "for many years a prominent temperance worker," adding "Father Zurcher is at present under suspension as a Catholic priest because he refused to relax his efforts in fighting the liquor traffic in Buffalo." The Globe makes a similar statement.

We cannot say whence these papers derived their information regarding the cause of Father Zurcher's suspension, but we can say that their information is incorrect. It can scarcely be supposed that Father Zurcher gave this information, for in his lecture, the subject of which was "Where the Catholic Church stands on the Temperance Question," the lecturer is reported to have said, on quoting many authorities on this point: "The teachings of the Catholic Church uphold the principles of total abstinence and prohibition;" and Pope Leo enjoins total abstinence upon the people of the Church, and commands those societies which are working for the temperance cause. He added that "as Roman Catholics and Protestants had stood shoulder to shoulder as British soldiers to fight the enemy in South Africa, so should they stand together in the fight against the saloon."

Giving expression to such sentiments as these, it seems impossible that the lecturer should have stated that it was for his zeal in the cause of temperance that he was suspended, and as a matter of fact he was not suspended for this cause.

The Catholic Church, however, does not go quite so far as Father Zurcher is said to have maintained. It is not asserted by the Church or by the Catholic clergy that the moderate use of alcoholic beverages is wrong, nor does Pope Leo make this assertion; yet total abstinence is undoubtedly recommended, and the societies which practice it are also highly approved by the Holy Father, and by all the Catholic clergy, because it is an act of heroic self sacrifice, and a good example to be followed by weak brethren to whom even the moderate use of alcohol is a great danger, or a proximate occasion of sinful excesses.

That the Church takes this view is evident even from the fact which has been stated that Father Zurcher is stated to have labored for many years in the cause of temperance without being interfered with by his ecclesiastical superiors. Indeed his labors to diminish the drinking habit among members of his flock met the approbation of his superiors, though they never declared that every good Christian should advocate prohibition. Yet there is no objection to the advocacy of prohibition by Catholics, not as a doctrine of religious faith, but as an expedient means of promoting the cause of temperance, for temperance is a real virtue which ought to be cultivated and practiced by all Christians.

The cause on account of which Father Zurcher was suspended, so far as we are aware, was that he attacked

with considerable violence the practice of the Church in reference to the offering up of Masses for the dead, especially on All Souls' Day. He was required by his ecclesiastical superiors to retract his statements on this point, and we understand he refused to do so, and was therefore suspended. This is a very different matter from the statement of the case as given in the Toronto papers. We understand, also, and we add this in fairness to Father Zurcher, that as far as we know, there was no further cause than this for his suspension.

THE McALL MISSION IN PARIS.

A paragraph has been going the round of the papers for some time to the effect that the McAll mission of Paris is doing a wonderful work in the way of converting priests to Protestantism, through the instrumentality of a home for converted priests which has been established in Paris.

This institution is under the management of Abbe Bourrier, and the statement has been made in the paragraph above referred to that seven hundred priests have taken refuge in the Bourrier home.

According to the Paris correspondent of the Pilot, which has been quoted approvingly by the London Church Review, an Anglican paper, there is no truth whatever in this statement which has been so freely published. There are a few priests in the Abbe Bourrier's home—about a dozen—who for the most part were suspended from their office for serious faults. It frequently happens in such cases that the suspended priests are received with open arms by Protestant sects as "brands snatched from the burning," and they are usually induced to become titmouse to Popery lecturers, whereas the proper view to take of them is that of the celebrated Dean Swift, that "the Pope has thrown his weeds out of his garden," and they have been cultivated as choice flowers in the Protestant garden.

Even a dozen priests might seem to the cursory reader a large number, but when it is borne in mind that there are seventy one thousand priests in France, the insignificance of the number will be apparent.

We may add that a lecture was delivered in Peterborough not very long ago by the Rev. H. Symonds, on behalf of the McAll mission. We understand that the Rev. Mr. Symonds himself was a missionary in Paris working in connection with the mission, and it may be supposed that he did not minimize its success. Yet he makes no assertion that it had made so many conversions as have been recently claimed. He said in the lecture: "Large defections from the Church of Rome are taking place. Many of the clergy are turning from their mother Church to Protestantism."

This manner of speaking does not indicate the enormous number which has been claimed recently; but it very well accords with the statement made by the Pilot and the (Anglican) Church Review, especially when we consider that Mr. Symonds, like nearly all missionary ministers, would be apt to exaggerate the magnitude of the work in which he was engaged.

ST. PATRICK'S BREASTPLATE.

Christ be with me.

Christ before me.

Christ behind me.

Christ within me.

Christ beneath me.

Christ above me.

Christ at my right hand.

Christ at my left.

Christ in the front.

Christ in the chariot.

Christ in the ship.

Christ in the heart of everyone that thinks of me.

Christ in the mouth of everyone that speaks to me.

Christ in every eye that sees me.

Christ in every ear that hears me.

—Irish Messenger Sacred Heart.

THE MONTHS.

Each month of the year has been dedicated by Catholic piety in the following manner:

January, the month of the Holy Childhood.

February, the month of the Passion.

March, the month of Devotion to St. Joseph.

April, the month of the Resurrection.

May, the month of Mary.

June, the month of the Sacred Heart.

July, the month of the Precious Blood.

August, the month of the Heart of Mary.

September, the month of the Pilgrim Orders.

October, the month of the Angels and of the Rosary.

November, the month of Devotion for the souls in Purgatory.

December, the month of the Nativity of Our Lord.

HIS WAYS.

In the persistence of Our Lord's purposes and the constancy of His love we have great comfort. His ways are long. His plans are not affected by the events which break our years. What we name death is a change in our life not in His intention or promise. We are to keep this in mind that we may understand Him and order our thoughts wisely. One of our greatest mistakes is in attempting to confine His promises within the brief spaces of our life.

violence the pro-... reference to the... for the dead,...

THOUGHTS ON ST. JOSEPH

The whole month of March is dedi- cated to St. Joseph, but the 19th of the month is his special feast as Patron of the Universal Church.

MISSION IN PARIS

As been going the... for some time to... the McAll mission of... wonderful work in... priests to Pro-...

THE WORK OF THE MISSION-ARIES

The Catholic Missionary Union is constantly in receipt of letters asking for the services of missionaries and at the same time detailing the spiritual needs of the non Catholics in the vicin-

RELIGIOUS DIFFERENCES

The attitude of the sects towards the Old Church in this part of California is a sign of the times not to be misunder-

HOW DISRAELI CHAFFED AN ANTI-JESUIT FANATIC

After describing Charles Newdegate and Mr. Spooner, as two representa- tives of the no popery theory in the House of Commons, Mr. Justin McCarthy in his Reminiscences, refers to Mr. Whalley in the following terms:

QUEEN ELIZABETH'S ATTEMPTED ESTABLISHMENT OF A RELIGION FOR ENGLAND

"As it was in the beginning [of it], is now and ever shall be." A Catholic Peer in the House of Lords, when Elizabeth's Government asked Catholics to accept the new na-

MISSION GOODS

FOR SALE AT THE CATHOLIC RECORD office a large and well selected stock of Mission Goods. Crucifixes—all sizes with or without stands—holy water stings—rosary beads—statuettes of the Sacred Heart, St. Joseph, St. Anthony; mission books for the married and for the single; prayer books from the most ex-

DR. SPROULE

Explains Why Physicians so Often Fail to Cure DISEASES OF THE STOMACH

OF THE STOMACH

Interior of Stomach caused by Catarrh, showing Ulcers, and Producing APPETITE AND INDIGESTION.

Of all the chronic ailments which afflict modern humanity, none, perhaps, procure for their victims less sympathy than the various forms of stomach trouble, which are all, popularly and erroneously classed under the head of "dyspepsia."

A PROTESTANT VIEW

A good church paper is the best assistant a pastor can have. It keeps before his people the needs of Christ's Kingdom and stimulates them to bene-

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THE RELIGIOUS LIFE

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THE CATHOLIC RECORD

THE TRUTH ABOUT THE CATHOLIC CHURCH

BY A PROTESTANT THEOLOGIAN.

CXXVII.

Dean Hodges describes Henry VIII., as what he was, an odious tyrant. He also rightly remarks that under Henry the Church of England did not become Protestant. Henry, for personal ends, cast off the supremacy of the Pope, but he remained implacably hostile to Luther and all his teaching. He was now and then forced into a momentary political alliance with the German Protestants, but there was no heartiness in it, and it came to nothing after his unlucky marriage with Anne of Cleves, against whom he conceived such a disgust.

It must be remembered that at this time, although the papal supremacy was commonly held to be of Divine right, it had not been defined. Mary Tudor herself, firmly Catholic as she was, made no scruple, during her father's and her brother's reign, to give up communication with Rome. Her temporary restoration of the Roman supremacy implied not so much a doctrinal as a practical conviction. She had become persuaded that all attempts to maintain Catholic doctrine and worship in England otherwise than through the immortal authority of the Holy See were chimerical. Therefore, cutting short all speculations about the precise foundation of the papal power, she presented her kingdom to the Apostolic See as standing in schism, and desiring re-attachment to the centre of unity.

Whether this temporary reunion with Rome might not have become permanent, if Paul IV. and Pius V. had been less implacable in their policy towards Elizabeth, is a point about which there are various judgments. Urban VIII., in the next century, gave as his opinion that Paul and Pius might well have been more complying in secondary points. Especially was the new Queen exasperated by the questioning of her title to the throne, a purely political matter, which it pertained to her people to decide, and which the English Catholics, as a body, maintained no less strenuously than the Protestants, so that Pius V. was obliged, maintaining the excommunication, to withdraw the deposition. He reserved the right of re-publishing it, but it was never re-published. Sir Thomas More had said: In England he or she whom Parliament makes King or Queen, is King or Queen.

On the other hand, I understand that Professor Melville thinks that no amiability on the part of the Popes would have held Elizabeth back from following the general trend of the northern nations towards independence of Rome.

Henry's two main ecclesiastical agents, Cranmer and Thomas Cromwell (the granduncle, I may remark, of the future Protector), were secretly Protestants. However, if their master had re-enthroned Nebuchadnezzar's golden image, they would doubtless both have prostrated themselves before it. They both worshipped a very much more ghastly idol, namely, one of the bloodiest and wickedest men known to history.

No one disputes that Cranmer, besides being, as Macaulay says, "a lukewarm friend and a placable enemy," had a deep habitus of religion. As the Catholic Dictionary remarks, his translations and amplifications of the ancient collects breathe a spirit of noble devotion, expressed in the noblest English. He put his best self into the Prayerbook, which, as Dr. Hodges remarks, is neither Catholic or Protestant. He incorporated in it, I believe, some billingsgate petitions against the Pope, but since these were cut out I do not think there is a word left in it, from beginning to end, or in the ordinal, which recalls the Reformation, either in the way of eulogy or deprecation.

England was saved by the early death of Edward VI. from one great scandal. There is no doubt that the Protestants, tried by the standard of immortal teaching of the Christian Church, Eastern and Western, were heretics. They held themselves to have recovered the true sense of the New Testament: but it will hardly be now contended that they had retained the true sense of the Church of the second century, or later. Go back to St. Ignatius, who was martyred not later than A. D. 117 (even Harnack does not stand out for later than 138), and if we refuse to call him a Catholic, it is only because his doctrine is inchoate. It plainly tends toward Catholic teaching as more fully developed with time. To call him a Protestant would be ludicrously unhistorical, although people who can call Saverio a Protestant would be capable of calling anybody one.

Now hereby had been for ages punished by fire. If this was given up at last, it was not because the Catholics had changed their mind about the Protestants, but because penal justice had softened, and because death by torture is now viewed as inadmissible, except by Americans. On the other hand, while Protestants called their opponents idolaters, which, as Doctor Arnold says, was a mere polemical affectation, there was an instinctive sense that it was ludicrous to call them heretics. I believe that the only atonement to entreat such a charge was Henry's brutal burning of Father Forest, at which Lattimer (blatant after having complained that the poor man, predestined to this death of torture, had been too kindly treated in prison. Yet Dr. Lingard informs us that Cranmer, just before Edward's death, had a bill already drawn up for

sending all Catholics, as heretics, to the stake. Had the young king lived we need not doubt that he would have sent quite as many Catholics to the fire as Mary sent Protestants. Indeed, had Jane maintained herself, as she would probably have been quite as relentless as Edward. He, his two sisters, and his young cousin, seem all to have had the cold and hard Tudor heart, rendered in three of them not milder, but harder, by religious conviction. Otherwise, indeed, Mary would have stood best. Lingard has shown that towards simple rebels she was ten times as merciful as her sister, but Elizabeth cared so little for religion anyhow, that, in a reign nine times as long as Mary's, she only put about the same number to death for religious reasons. England was happy in being early delivered from Edward, Mary and Jane.

While Froude is doubtless right in saying that no woman ever lived less capable than Mary Tudor of doing anything which she apprehended as wrong, yet Dean Hodges seems to be right in judging that the intolerable injuries and insults suffered by her mother and herself at the hands of the rising religious party unconsciously but powerfully stimulated her religious zeal to personal revenge. Besides, she was really a Spaniard, not an Englishwoman. Even her Spanish husband intimated to her that she was too Spanish for her kingdom, but she would not listen to him. Intrinsically a much better, and even a much kinder, woman than her sister, she had the misfortune of being cruel against the temper of her people, while Elizabeth kept her greater cruelties within the channels of old familiar use. Dean Hodges rightly reprobates Calvin's passionate and malignant description of the elder sister.

The Dean says that eighteen Protestants were burned in Canterbury, Reginald Pole's own diocese. Thirteen of these were probably burnt before the Cardinal's institution, since Cranmer, as an Archbishop, could only be deprived by proceedings taken at Rome, which occasioned some delay. Besides the fact that Pole, the last prince of the blood, and last Roman Catholic, that has occupied this great primacy, had first to be ordained priest, and then Bishop. Lingard, whose research is thorough, says that during the episcopate of Pole only five persons were burned in his diocese, and these after he was laid on his deathbed. Indeed, The Dictionary of National Biography, deeming it unnecessary to speak of these, since their execution can not easily be supposed his responsibility, says expressly that his only act in connection with the executions was that he released three condemned persons who appealed to him. Charles Oman's malicious description of Canterbury as the chief scene of persecution, next after London, is so conceived as to imply that Reginald Pole was the chief persecutor after Edmund Bonner. His equally malicious reference to the Legate as the Queen's "chief adviser" in these matters, is refuted by the fact that Mary would not suffer her own idolized husband to restrain her from the burnings. She required no advice, and would accept no dissuases.

We are not to set the gentle and noble character of this saintly grandson of the murdered Clarence, and son of the high-minded Margaret Plantagenet, against facts, but Oman certainly will not outweigh Lingard and the "Dictionary." Froude naturally hates the Legate, because the beauty of Reginald's character exasperates us so much the more against his evil kinsman on the throne.

We will reserve till next week some remarks upon Archbishop Cranmer's character, history and death.

CHARLES C. STARBUCK, Andover, Mass.

MARCH, A MONTH OF FEASTS

This month, the first month of spring, is rich in feasts for the members of the League. The first is the first Friday, on which day all went to Holy Communion. Sunday the 17th is St. Patrick's day. Monday the 18th is that of St. Gabriel, the herald of the Incarnation, the angel or ministering spirit devoutly regarded as the messenger of the Redemption, the ambassador of God in every detail of that blessed mystery.

Tuesday, March 19th, is the feast of St. Joseph, the foster-father of Jesus. St. Joseph is the universal patron of the Church.

St. Teresa says she never asked a favor of St. Joseph that was not granted.

Thus we have three great feasts close together, and we ought to make a triduum of these days to obtain the graces of which we stand now in need.

On the 25th is the feast of the Annunciation of the Blessed Virgin Mary.

On Friday, the 29th, the feast of Seven Dolors of the Blessed Virgin Mary, and on the last day of the month is Passion Sunday.

If we make good use of this month which is thrice blessed, we will be rewarded by seeing many virtues spring up in our souls, putting forth green leaves and in due time bringing forth abundant fruit for eternity.

TOBACCO, LIQUOR AND DRUGS.

Dr. McCracken's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 25c.

Simply marvellous are the results from taking his remedy for the liquor, morphine and other drug habits. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McCracken, Room 17, James Building, corner King and Yonge streets Toronto.

FIVE-MINUTE SERMON.

Fourth Sunday of Lent.

MEANS TO PROCURE THE BREAD OF LIFE

"Whence shall we buy bread that these may eat?" (John 6, 5.)

There is scarcely any question recurring oftener and more painfully in life than: Where shall we buy bread that we and our family may eat? But be consoled, my dear Christians, Our Saviour is asked by his disciples the same question in the gospel of to-day. How has He answered it? By feeding five thousand men with five barley loaves and two fishes. This was, indeed a great miracle; an act which we are unable to perform; but nevertheless, the necessary bread will not be wanting to us, if we, with child-like confidence in God imitate what our Divine Saviour did in performing this stupendous miracle.

Consider first the food which our Lord placed before the hungry people; it was no sumptuous banquet, only bread and a little fish. From this we may learn that we should not strive after luxurious feasts and superfluous things; not after riches and abundance, but in Christian contentment, be satisfied with that which is necessary for sustenance. Riches and abundance have brought many millions into hell, whereas those who were poor and who faithfully followed their Saviour on the way of the Cross have not been lost.

We read in the gospel that our Saviour before multiplying the bread, took it into His hands. In a similar manner, we also should take the bread into our hands, i. e., we should earn our bread by the honest and diligent labor of our hands. Man is created to labor, as the bird is created to fly and the fish to swim. St. Paul says: "That if any man will not work, neither let him eat." (I Tim. 5, 10) This saying of St. Paul is a proverb in nearly every language. Ah, how many tears, how many tears, how much hunger, misery and woe would be avoided if instead of giving way to laziness and idleness, man would, according to the designs of God, use his hands to labor. It is true, that in our days the grapes are hanging higher than they were formerly,—in other words, man has to cope with greater difficulties to obtain a livelihood for himself and his family,—but the industrious and persevering laborer can still reach them; he enjoys the esteem of his fellowmen, and will have bread in abundance.

Our Saviour gives us a third lesson in the performance of this miracle. Before multiplying the bread, He raised His eyes to Heaven and gave thanks; in all our works and labors, we should also raise our minds and hearts to God and ask the benediction of Heaven upon our labor, as we are taught by the ancient and beautiful proverb "Ora et labora" "pray and labor." "The hand at work, the heart with God." The success of our labor depends solely on the blessing of God. If, for instance, He does not grant us health, there is an end to our labor; if God does not send sunshine and rain in due season, all our labors are in vain; if God does not protect our house from sickness and misfortune, whatever we have accumulated by the sweat of our brow will be entirely lost.

You see, therefore, my dearly beloved Christians, that even in our advanced age everything depends upon the grace of God. After the lapse of three thousand years, the words of the royal prophet hold good "Except the Lord build the house, they labor in vain that build it." (Ps. cxvii) If you do not wish to work in vain, then labor with God by being in a state of sanctifying grace; labor for God by making a good intention, frequently raise your mind and heart to God especially when the work is difficult, or if you are in danger of being overcome by impatience, say often "All things for Thy greater honor and glory, O Lord, everything for love of Thee" and then you may feel certain that the God for whom you labor, will not only grant you all things necessary for this life, but will richly reward every drop of sweat in Heaven.

Lastly, our Lord broke the bread which He miraculously multiplied and had it distributed by His apostles among the hungry multitude. In a similar manner, you, my dear Christians, should break the bread which God has given to you and distribute it among the poor. It is the poor, says St. Chrysostom, who holds out his hand, but it is God to whom you give it. He will return it with a hundred fold interest in Heaven. Our Lord Himself promises you in the consoling words of the gospel: "Give and it shall be given to you; good measure and pressed down and shaken together and running over shall they give into your bosom: For with the same measure that you shall mete withal, it shall be measured to you again." (Luke 6, 38) Even in the Old Testament, God has said: "He that giveth to the poor, shall not want; he that despiseth his entreaty, shall suffer indignance." (Prov. 28, 27.) Let us therefore, heed the admonition of the pious Tobias: "Give alms out of thy substance and turn not away thy face from any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee . . . according to thy ability be merciful; if thou have much, give abundantly; if thou have little take care even so to bestow willingly a little." (Tob. iv, 7-9.)

Now, my dear Christians, you know what Jesus wishes to inculcate by this day's gospel. You know what God demands to order to have bread in abundance. Be contented, labor dili-

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The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

Getting Thin

is all right, if you are too fat; and all wrong, if too thin already.

Fat, enough for your habit, is healthy; a little more, or less, is no great harm. Too fat, consult a doctor; too thin, persistently thin, no matter what cause, take Scott's Emulsion of Cod Liver Oil.

There are many causes of getting too thin; they all come under these two heads: over-work and under-digestion.

Stop over-work, if you can; but, whether you can or not, take Scott's Emulsion of Cod Liver Oil, to balance yourself with your work. You can't live on it—true—but, by it, you can. There's a limit, however; you'll pay for it.

Scott's Emulsion of Cod Liver Oil is the readiest cure for "can't eat," unless it comes of your doing no work—you can't long be well and strong, without some sort of activity.

The genuine has this picture on it, take no other.

If you have not tried it, send for free sample, its agreeable taste will surprise you.

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The best and most good, especially if you are sick. Leading doctors all over Canada pronounce O'Keefe's the BEST Liquid Extract of Malt made. If you are run down and need a tonic, try a few bottles; it will surely do you good. Price 25c. per bottle; 25c. per dozen all w/d for the empty bottles when returned. Refuse all substitutes said to be just as good. W. LLOYD WOOD, Wholesale Druggist, TORONTO.

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If you have money to invest for one year, or for a longer term, the Four per Cent. Debentures of The Canada Permanent and Western Canada Mortgage Corporation, afford a security which cannot be excelled for absolute safety and a profitable return. Interest accruing from the date on which the money is received is payable half-yearly. HEAD OFFICE, Toronto Street, - TORONTO.

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When Ale is thoroughly matured it is not only palatable, but wholesome. Carling's Ale is always fully aged before it is put on the market, both in wood and in bottle. It is therefore the touch of time before it reaches the public.

People who wish to use the best Ale should see to it that they receive Carling's. It is easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porters.

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DOCTORS BAFFLED.

A Case of Sciatica Which Refused to Yield to Their Treatment

THE PATIENT SPENT NEARLY THREE MONTHS IN A HOSPITAL WITHOUT GETTING RELIEF—DR WILLIAMS' PINK PILLS RESTORED HIM TO HEALTH AND STRENGTH.

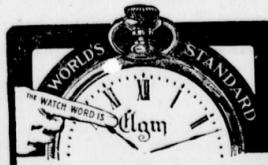
For upwards of a quarter of a century, Mr Geo. McLean has been a resident of the town of Thorold. He is foreman in the lumber yards of McCleary & McLean, and is known not only to the citizens of the town, but by most of the inhabitants of the adjoining region as well. Many of Mr. McLean's friends know that he was afflicted with a severe type of sciatica, and know also that he has been released from the pangs of that excruciating trouble. Believing that his story would be of public interest, a reporter called upon him, and asked him to what agency he contributed his fortunate release from pain. Mr. McLean's unhesitating reply was: "Dr. Williams' Pink Pills, and I never hesitate to say so either." Mr. McLean continued: "I was afflicted with sciatica for a number of years. The most severe attack occurred several years ago, when I was confined to my bed for several months. I suffered horribly with the trouble, and the only relief I could get was from morphine, either in tablets or hypodermically injected. I could not put my left foot on the ground without undergoing intense agony. I was treated by physicians, and at the hospital in St. Catharines, to which institution I had to be taken on a stretcher. I was in the hospital nearly three months, but without being cured. Then I returned home very much discouraged. I next tried electricity, but it had no perceptible effect. I also tried a number of advertised medicines, but with no better results. Finally I was urged to try Dr. Williams' Pink Pills, and as I was willing to try anything that seemed to offer hope of a cure, I got several boxes. I had been using the pills nearly a month before I found much relief, but from that on my recovery was rapid, and in the course of a few months I was as well as ever I had been. I am now a strong, healthy man, and although I have since endured much exposure, I have had no return of the trouble, and feel that my cure is permanent. Dr. Williams' Pink Pills certainly proved a blessing in my case, and I shall praise them when opportunity offers."

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration, and diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexion. Sold by all dealers and post paid at 50c. a box or 6 boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

A WARNING.

To feel tired after exertion is one thing; to feel tired before exertion is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle to-day.

Mother Graves' Worm Exterminator has the largest sale of any similar preparation sold in Canada. It always gives satisfaction by restoring health to the little folks. Don't think less of your system than you do of your house. Give it a thorough cleaning, too. Take Hood's Sarsaparilla.



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OUR BOOK LIST.

On Receipt of Prices named Below we will send to any address any of the following works: Address The Coffey, London, Ont.

SACRED PICTURES—WE HAVE NOW in stock colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary. Price, 50 cents each. Same size, engraving, 75 cents each. Extra large size, engraving, \$1.50 each. Smaller size, colored, The Sacred Heart of Jesus and the Sacred Heart of Mary, 25 cents; The Holy Family, colored, 25 cents. Colored pictures of St. Anthony of Padua—size of Holy Family, each. Nice selection of colored pictures, 15 cts. each.

GOLDEN BOOK OF THE COMMANDMENTS. Instructions on the Commandments of God and the Sacraments of His Church. Translated from the Italian of Cardinal Liguori, by Rev. Eugene Grimm, C. S. S. R. (Paper) 25 cents.

THE NEW TESTAMENT—CLOTH LIMP cover—25 cents. Translated from the Latin Vulgate, diligently compared with the original Greek and first published by the English College at Rheims, A. D. 1582. With annotations, references, and a historical and critical index. Binding the imprint of Cardinal Vaughan. Printed on good paper, with clear type.

PRAYER BOOKS FOR SALE.—WE HAVE a new stock of Catholic Prayer Books. Large size, 10, 15, 20, 25, 30, 35, 40, 50, 60, 75, 80, 90, and \$1.50. Subscribers wishing to procure one or more for family use, will please state whatever amount they intend to devote for that purpose. We will make a good selection for them and forward their order by return mail, postage prepaid.

PLAIN FACTS FOR FAIR MINDS.—THIS has a larger sale than any book of the kind now on the market. It is not a controversial work, but simply a statement of Catholic doctrine. The author is Rev. George M. S. A. The price is exceedingly low, only 15 cents.

MY NEW COURAGE—A STORY GATH- ered from the Stray Leaves of an Old Diary. By Rev. F. A. Sheehan, P. P., Donnell's diocese of Croydon, Ireland. Price, \$1.50.

THE FAITH OF OUR FATHERS, by Cardinal Gibbons. Price (paper) 50 cents and (cloth) 75 cents.

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THE SACRAMENTS OF THE HOLY CATHOLIC Church, by Rev. J. Lambing, M. A., with a statement of Catholic doctrine. Mixed Marriages, etc. etc. Price (paper) 25 cents.

FATHER DAMEN, S. J., ONE OF THE most interesting and instructive lectures ever delivered by the most celebrated of our Fathers. "The Private Interpretation of the Bible," "The Catholic Church in the Past and Present," "The Social Resurrection," and "Popular Objections Against the Catholic Church." The book will be sent to any address on receipt of a return of \$1.00. By the dozen, \$10.00.

COFFINES' INSTRUCTIONS ON THE Epistles and Gospels.—For the Sundays and Holydays, with the Lives of many Saints of God. Includes every day of the year. Duty and of Church Ceremonies: a Method of Hearing Mass, Morning and Evening Prayers, and a beautiful photographic panorama of Ireland as it is. Produced at a cost of over \$15,000. The size of this grand work is 12 inches.

IRELAND IN PICTURES.—A YEAR'S subscription to the CATHOLIC RECORD and this beautiful work of art for \$5.00. The scenic treasure of the Emerald Isle, in a book form, the most beautiful historic art work ever published. Containing four hundred and thirty seven illustrations, with written sketches by Hon. John F. Finlay, M. P., and other distinguished persons of the Emerald Isle. Produced at a cost of over \$15,000. The size of this grand work is 12 inches.

DICATORIAL LIVES OF THE SAINTS in the CATHOLIC RECORD for one year for \$3. The Dictionnaire des Saints contains the lives of every day of the year. The book is compiled from "Butler's Lives" and other approved sources. Edited by the Rev. James Wood, Bishop of Philadelphia. The book is bound in extra cloth.

THE ABOVE work will be sent to any of our subscribers, and we will also give them credit for a year's subscription to the RECORD on receipt of \$3. Charges for carriage prepaid.

ST. BASIL'S HYMNAL, FOURTH EDITION with Appendix, containing the Hymns and Festivals of the year, Three Masses and over Two Hundred Hymns, together with Latin and English Prayers, for every day of the year, and Prayers for Confession and Communion, and the Office and Rules of the Holy Land, with a beautiful photographic panorama of Ireland as it is. Produced at a cost of over \$15,000. The size of this grand work is 12 inches.

FAMILY BIBLE.—FOR THE SUM OF \$1 we will mail to you a Family Bible (large size) bound in cloth, gilt edges, splendidly illustrated throughout, and containing the Old Testament first published by the English College, at Douay, A. D. 1609. The New Testament by the English College at Douay, A. D. 1858. With careful notes by the Rev. Geo. Leo Haydock, from the original of Rev. F. C. Hussey, B. D., V. G. To which is added a complete and comprehensive Dictionary of the Holy Bible and Life of the Blessed Virgin Mary, Mother of Christ, from the New Testament Scriptures, and the best Traditions of the Church, and the Greek and Latin Fathers. By Bernard O'Reilly, D. D., L. D., Graduate of Laval University, Quebec. An Historical and Chronological Index, a table of the Epistles and Gospels for all the Sundays and Holy Days throughout the year, and other devotional and instructive matter. Beautifully illustrated throughout with numerous full sized etched plates and other appropriate engravings. This edition has a space for Marriage Certificates, Births, Deaths and other Memoranda, as well as for Family Prayers, and as given one year's subscription to the CATHOLIC RECORD, it is a beautiful book, well bound, gilt edges, weight about thirteen pounds, it is about five inches thick, eleven inches long, twelve inches wide.

From a policy-holder's standpoint the PROFIT-EARNING power of a company is ALL-IMPORTANT. In this respect

The Mutual Life

Assurance Company of Canada Formerly The Ontario Mutual Life

Leads all Canadian Life Companies in its ratio of profits earned per \$1,000 of insurance in 1899 heads the list.

ARCHDIOCESE OF OTTAWA.

On St. Patrick's Day solemn Mass will be celebrated in St. Patrick's Church, which will be presided by His Excellency the Apostolic Delegate, the venerable and learned Father, at the conclusion of the Mass an Address will be presented to His Excellency, after which he will bestow the Papal Benediction, to which is attached a Plenary Indulgence.

ARCHDIOCESE OF TORONTO.

The Rev. Fathers Pius, Mayer and Anastasio Kreidl are this week giving a mission at Hamilton, Ont. Rev. Father Nicholas Gibbons of Niagara Falls, N. Y., presided at St. Patrick's name.

REV. DR. SMITH AT THE CATH. EDLAL.

Notwithstanding very unfavorable weather the Vesper service at St. Patrick's Church, London, on last Sunday evening March 10th, was well attended. As previously announced, the sermon on the occasion was delivered by Rev. Dr. John Talbot Smith of New York, the well-known and distinguished writer and lecturer.

FATHER RYAN AGAIN TO THE FRONT IN DEFENCE OF THE JESUITS.

His Splendid Answer to an Offensive Article in the Evening Telegram. Editor Evening Telegram: Dear Sir—Some one sent me a marked copy of your paper of Saturday, March 2. On page five you have an article headed "The Jesuits and the 'Gait of a Jesuit'."

IRISH MEMBERS PROTEST.

And are Tarrred out of the House of Commons. London, March 6, 1901.—In the House of Commons this morning, Mr. Balfour applied the closure on the Education Estimates.

SR MARY VICTORINE DUFFY.

It is our very sad duty to record the death of Sister Mary Victorine, of Nazareth Convent, Toronto, who died on Monday, March 5, 1901, at an illness of about five months.

CHINA AND THE POWERS.

In China, so far as China itself is concerned, matters remain very quiet. Futitive expeditions, however, are undertaken from time to time to suppress local attacks on foreign missionaries.

DOUBLE WEDDING.

A very pretty wedding was solemnized in St. Michael's Church, Byth, on Feb. 11th inst. where Miss Bridget Kelly and Miss Annie Kelly, the two eldest daughters of Mr. J. Kelly, were united in holy matrimony to Mr. John Oliver, of Muriel, Michigan, and Mr. Michael Walsh, of Byth, respectively.

THE TRANSVAAL.

The Transvaal seems at last to be on the eve of being pacified. For the past seven days has been arranged between Lord Kitchener, Sir Alfred Milner, and General Botha, for the purpose of settling the terms of a peace agreement.

FOOLSCAP PAPER.

J. F. asks to be informed by a certain kind of writing paper is termed Foolscap. The term Foolscap is now applied to paper of a definite size being usually writing paper 13 1/2 by 19 1/2 inches.

OBITUARY.

Mrs. A. DOYLE, OTTAWA. We regret to learn of the death of Mrs. Andrew Doyle, 180 Priel street, Ottawa, which occurred at her home, on Monday, Feb. 12, at the advanced age of eighty two years.

C M B A.

Resolution of Condolence. At a regular meeting of Branch No. 25, C. M. B. A., Cavoye, held here (Monday) the following resolution being moved by Bro. R. Sinnett, seconded by Bro. B. J. Fagan, was unanimously adopted.

GULLY.

The Jewish priests condemned the Holy One; The crowd applauding answer He must be slain. For claiming Fatherhood of the Most High in blasphemy; this evil hath He done.

GRAND TRUNK AT BUFFALO.

An official of the Grand Trunk Railway, who has been at Buffalo for the last few days, has returned to Montreal after having secured space for the railway's exhibit at the Pan-American exposition.

A HIGH-GRADE COLLEGE.

The Central Business College, Stratford, Ont., is recognized as one of the most progressive educational institutions in the province.

IF THOU ART KING.

(And mocking... they said "If thou be the Son of God come down from the Cross.") With thorns they bound His Sacred Head And bending low they mocked said "If thou art King."

TEACHERS WANTED.

WANTED A MALE TEACHER FOR boarding school, Salary \$225 at the beginning, besides board. Send certificates to G. A. Artus, S. J., Wikkenkamp, P. O., Chatham, Ont.

SITUATION WANTED.

WANTED A FEMALE TEACHER HOLDING a second class professional certificate to teach in the R. C. S. Sec. No. 3 and 4 of Anderson, Duties to commence on the 15th day of April 1901. Applicant to state salary. Address A. G. MAILLOUX, Sec. Trans Amherstburg, P. O., Ont. 11697.

MARKET REPORTS.

LONDON. London, March 14.—Grain, per cental.—Wheat, \$1.08 to \$1.10; oats, \$0.85 to \$0.87; peas, \$1.10 to \$1.12; corn, \$0.75 to \$0.77; barley, \$0.70 to \$0.72; buckwheat, \$0.70 to \$0.72; beans, per bushel, \$0.70 to \$0.72; alsike clover, \$0.50 to \$0.52; clover, \$0.50 to \$0.52.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

At this season the housekeeper must look specially after the baking powder. As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

MONTH'S MIND FOR THE LATE JOHN O'DONNELL.

Last Monday was celebrated the month's mind Mass for Mr. John O'Donnell, at St. Patrick's church, Toronto, by Rev. Father Kiernan. His sorrowing wife and friends assembled to honor and pray for one who was dear to them in life.

NEW PUBLICATIONS.

Meditations on the Life, the Teaching and the Passion of Jesus Christ. Illustrated by Rev. A. M. Lig. O. F. C. Edited by Rev. R. F. Clarke, S. J., 12mo, cloth, 2 volumes, \$2.00. Postage, 10 cents extra.

BENZIGER BROTHERS.

Montreal, March 14.—The grain market continues unchanged; extra, ex-cellar, at \$1.10 to \$1.12; No. 2, \$1.05 to \$1.07; No. 3, \$1.00 to \$1.02; No. 4, \$0.95 to \$0.97; No. 5, \$0.90 to \$0.92; No. 6, \$0.85 to \$0.87; No. 7, \$0.80 to \$0.82; No. 8, \$0.75 to \$0.77; No. 9, \$0.70 to \$0.72; No. 10, \$0.65 to \$0.67; No. 11, \$0.60 to \$0.62; No. 12, \$0.55 to \$0.57; No. 13, \$0.50 to \$0.52; No. 14, \$0.45 to \$0.47; No. 15, \$0.40 to \$0.42; No. 16, \$0.35 to \$0.37; No. 17, \$0.30 to \$0.32; No. 18, \$0.25 to \$0.27; No. 19, \$0.20 to \$0.22; No. 20, \$0.15 to \$0.17; No. 21, \$0.10 to \$0.12; No. 22, \$0.05 to \$0.07; No. 23, \$0.00 to \$0.02; No. 24, \$0.00 to \$0.02; No. 25, \$0.00 to \$0.02; No. 26, \$0.00 to \$0.02; No. 27, \$0.00 to \$0.02; No. 28, \$0.00 to \$0.02; No. 29, \$0.00 to \$0.02; No. 30, \$0.00 to \$0.02; No. 31, \$0.00 to \$0.02; No. 32, \$0.00 to \$0.02; No. 33, \$0.00 to \$0.02; No. 34, \$0.00 to \$0.02; No. 35, \$0.00 to \$0.02; No. 36, \$0.00 to \$0.02; No. 37, \$0.00 to \$0.02; No. 38, \$0.00 to \$0.02; No. 39, \$0.00 to \$0.02; No. 40, \$0.00 to \$0.02; No. 41, \$0.00 to \$0.02; No. 42, \$0.00 to \$0.02; No. 43, \$0.00 to \$0.02; No. 44, \$0.00 to \$0.02; No. 45, \$0.00 to \$0.02; No. 46, \$0.00 to \$0.02; No. 47, \$0.00 to \$0.02; No. 48, \$0.00 to \$0.02; No. 49, \$0.00 to \$0.02; No. 50, \$0.00 to \$0.02; No. 51, \$0.00 to \$0.02; No. 52, \$0.00 to \$0.02; No. 53, \$0.00 to \$0.02; No. 54, \$0.00 to \$0.02; No. 55, \$0.00 to \$0.02; No. 56, \$0.00 to \$0.02; No. 57, \$0.00 to \$0.02; No. 58, \$0.00 to \$0.02; No. 59, \$0.00 to \$0.02; No. 60, \$0.00 to \$0.02; No. 61, \$0.00 to \$0.02; No. 62, \$0.00 to \$0.02; No. 63, \$0.00 to \$0.02; No. 64, \$0.00 to \$0.02; No. 65, \$0.00 to \$0.02; No. 66, \$0.00 to \$0.02; No. 67, \$0.00 to \$0.02; No. 68, \$0.00 to \$0.02; No. 69, \$0.00 to \$0.02; No. 70, \$0.00 to \$0.02; No. 71, \$0.00 to \$0.02; No. 72, \$0.00 to \$0.02; No. 73, \$0.00 to \$0.02; No. 74, \$0.00 to \$0.02; No. 75, \$0.00 to \$0.02; No. 76, \$0.00 to \$0.02; 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