

# The Catholic Record.

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

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### THIS IS THE DAY THAT THE LORD HAS MADE.

On the festival of Easter the church dons her robes of triumph: her voice, sad and waiting during the week, becomes exultant, and throughout her wide domain she sounds the Paschal watch word: "Alleluia. This is the day the Lord has made: let us be glad and rejoice therein."

We may not dwell on the joy of the first Easter. We remember how the persecutors brought Christ to bay. We know how they gloated over the bruised and mangled body and rejoiced that His history was finished and would vex them no longer with His assumptions of divine origin. But we know that Jesus of Nazareth brought back the tide of blood to the pulseless heart, and came forth from the tomb to the living earth again, as the conqueror of death and hell. The light from the empty sepulchre dispels the suspicion of His disciples. His teaching, therefore, is true. Doubt vanishes from their minds and they face the world, certain, though having no weapon but a cross, of ultimate triumph. Clear is the path and clear the goal, and they place the feet of man on the path that leads to the eternal gates. A forlorn hope surely for twelve men, poor and mostly unknown, from Judaea's hamlets, but no fear troubles the hearts buoyed up by the hope of the imperishable crown, and no doubt those who had seen the Lord many times in broad daylight during the space of forty days—who had beheld Him, who confirmed the truth both of His promises and teachings by rising from the dead. And these men go forth, and in a world seamed and scarred by fanaticism and vice, dominated by learning and the force of arms they sow the seeds of Christianity; and into its keeping they give the living personality and power of Christ to create and foster humility and purity and charity, to ennoble men and nations, to calm our anxieties, and to make us, in doubts and misgivings, turn to Him with the words "Thou hast the words of eternal life."

### JOY FOR THE SORROWING.

To those who stagger under the burden of sorrow Easter comes and points to the resurrection, awaiting all who die in the grace of the Lord. Death is always sad. It is going home, we know, but to see the empty chair, to miss the loved face, to hear no longer the loved voice—this is what presses hard on many a soul. But the words of Christ to Magdalen are as balm to the bruised heart: "Woman, why weepst thou?" And from out eternity we hear the dear departed counselling us to dry our tears. For death is life, and as Christ rose from the dead, so our remains shall be knit together and assume shape and form and live forever.

### A WORD WITH OURSELVES.

Is our Easter gladness genuine? We can answer the question by seeing our lives square with the words of St. Paul: "If ye be risen with Christ seek the things that are above."

### WORTHY OF STUDY.

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

Oh, the ineffable peace that is ours when faith has taught us thus to see God through all creatures as through a transparent veil! Then darkness becomes light, and bitter turns to sweet. The more malignant the action of the creature the more profitable does God render it to the soul.

## THE CATHOLIC CHURCH AND DIVINE REVELATION.

By Father Pardow

Father Pardow, S. J., in his sermon at St. Patrick's cathedral, New York, on "The Catholic Church and Divine Revelation," said in part: "We saw last Sunday that the method of learning by authority is a perfectly legitimate one, sanctioned by the tribunal of reason, provided the credentials of the teacher are authentic. To deny this would be to blot out, as by one stroke of the pen, all the history of the past ages."

"Not one of us ever saw Alexander the Great, Julius Caesar, Pompey or even Napoleon; and yet we are perfectly sure that they existed and that they performed great deeds of prowess. How we gained this knowledge? Only by the say of authority. Truth, therefore, can be surely known by means of the authority of the teacher."

"My topic to-day is that particular kind of truth or knowledge called revelation. In a certain sense all knowledge is a revelation. History reveals the vagaries, the follies, the crimes of man; the laws of nature, the wonderful fruit of the apple tree, that is to say, it lifts the veil that hides the truth from our eyes. Science does not create. Most of us have eyes and see not; we have sight, but not vision; we do not penetrate beyond the veil."

"When Sir Isaac Newton beheld the apple drop from the bough of the tree to the ground, that apple became a revelation to him, or, rather, a revealer. It led him from the apple tree and its fruit to the farthest star in the immensity of space. It revealed to him the laws that govern the movements of the myriads of worlds revolving around us. No doubt other people have seen apples fall before Newton; but these people had eyes and saw not; Newton had eyes that saw, and so he became a great teacher."

"I come now to a far higher kind of revelation, not the revelation made by the creature, but that made directly by the Creator Himself through Jesus Christ, our Lord and Saviour. "All things," said Christ, "whatsoever I have from the Father, I have made known unto you." Now, God does not give to mankind of the storehouse of His eternal truths as a scientist gives a theory. When God speaks, all must accept His teaching, and His will lovingly communicates to His children may be beyond the grasp of their minds, but they are to accept it as true because coming from Him who can neither deceive nor be deceived."

"When in the days of Christ's mortal life men found, indeed, no flaw in His divine credentials, but refused to accept His divine teachings, they were going against reason. Thus we read in the sixth chapter of St. John that some of the disciples murmured when He told them He would give them His flesh to eat. They did not deny that He had given sight to the blind and raised the dead; but they could not see with their tiny minds how He could do what He said He would; and so, gauging the divine omnipotence by their own limited power, they refused to believe, declaring, by walking no longer with Him, that what they could not understand could not be true. They were thus, the first Protestants protesting against His teaching, though not against His credentials."

"Divine revelation, bringing as it does unchangeable truth to men's minds, is necessarily dogmatic. If there is one thing that the so-called advanced thinkers of our day object to it is dogma; on this subject they are rabid. Yet it is not high time for all truly thoughtful men and women to look at this question from the real viewpoint, and to cease this irrational antagonism to dogma?"

"Whatever progress has been made along any lines of human development has been due to dogma. Social questions rest on social dogmas. Literary questions rest on literary dogmas. Science rests on scientific dogmas. Why should not religion rest on its own dogmas? It was a dogma that made us first Protestants protesting against His teaching, though not against His credentials."

"Science on her side is most dogmatic. At first she gropes along the dim passages in which Nature hides her scientific secrets. Science dabbles in theory after theory; but the moment theory crystallizes into proven fact, science becomes as rigid and as unyielding as the very granite rocks. Nay, oftentimes science does not wait to be absolutely dogmatic, until she has reached the bed-rock of indisputable fact. She is dogmatic even in her theories."

"Those who see in evolution the only solution of the riddle of the universe are the most intolerant of men, though their statements rest on no certain proof, such as would stand before a jury of impartial thinkers."

"Truth of all kind must be dogmatic and intolerant, otherwise it is not truth at all. Were Christianity a bundle of human opinions, it would be absurd in deed for it to be intolerant. It is Christianity, that is the Christianity of Christ, such as He taught it to mankind; it is a divine revelation; it is the full message from the Father transmitted to each and every one of His children unto the end of time."

"But we must be very careful to distinguish between the toleration of principles and the toleration of persons. The Catholic church could not remain true to her divine commission and at

the same time tolerate any principles contrary to the teaching of her Divine Founder. On this point she must ever be as she has been, absolutely unbending; but she can be, and is, most tolerant of persons, even as Christ Himself was. It is not for the church to judge how far the light has succeeded in penetrating into this or that individual conscience; she leaves that to the Searcher of Hearts."—New York Freeman's Journal.

## CATHOLIC SCHOOLS IN THE UNITED STATES.

London, Eng. Tablot, March 24, 1906. Writing in reply to Mr. Davitt on the school question in the United States, the Bishop of Rochester, U. S., says:

"Our parochial schools court the examination of the University Regents of the State of New York, though not obliged to submit to its test, as they receive no money from the taxes or public funds, that they may demonstrate to friend and foe alike that the secular education in our religious schools is equal and even superior to that in the state schools—schools reveling in abundance of money, legally, but unjustly, taken from the taxes of Catholics and Secularists, without any squirming or tenderness of conscience on the part of the latter."

"I have no desire to interfere in the politics of Ireland, but as Mr. Davitt has chosen to tug in American affairs, as a warning to Catholics in Great Britain, let me give some of my experience as a caution to the same body lest they should be inveigled by the Michael Davitts of today, as others of the same ilk manipulated the unsophisticated of New York city over sixty years ago."

In the first decade of the nineteenth century, when Catholics in New York, or anywhere else in the United States, were an unconsidered quantity in point of numbers, the various religious sects had denominational schools supported by taxes. When twenty or thirty years later immigrants began to arrive in increasing numbers, the Secularists of the day set up a cry for secular education. Their cry was loud, and Secularists carried the day. Religiousists of various sects joined with them in the hope of crushing Popery. As the Rev. Nicholas Murray, a renegade Irishman, put it, with the Bible and the secular school as the two stones of the mill, Popery would be ground out of the children of these immigrants. The Protestant sects little thought at the time that it was the Bible and every vestige of positive religion that would perish in the grinding process."

About 1837, Bishop Dubois, then Bishop of New York, sought a compromise with the School Board. This board assigned a public school building in the neighborhood of his cathedral to the use of the Catholic children of the district, with none but Catholic teachers, but in which there should be no teaching of religion. This compromise soon ended in inevitable failure. The members of the cathedral parish then built a school-house of their own, and cast the unholty alliance. Then Bishop Hughes, the valiant champion of Catholic rights, a leader among men, became Bishop of New York. He took up the cause of his unjustly treated Catholic dioceses, voters, and taxpayers, and sought by voice and pen to win justice and fair play for his people. It was a magnificent campaign he carried on for two or three years, but met with defeat, chiefly through the dilatory of the Division of Education. Then Bishop Hughes, the valiant champion of Catholic rights, a leader among men, became Bishop of New York. 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ated to better things. A nervous start and sudden fling of the slender head of her horse caused her to tighten her rein, and, looking round, she saw her groom with head uncovered.

Simple, solemn the little funeral reached the cross-road. The shabby hearse, the plain pine coffin, flower and offering absent, except a long palm leaf which rested on the lid—emblem of victory.

The watcher recognized, in the few carriages following, the faces of the nuns who were accompanying one of their band to her last resting place. There was the joy of life to look towards death with peace and confidence.

How different from the scenes the watcher had witnessed in the death chamber of the worlding where the poor victim went forth, if not drugged to ease, yet distracted and deceived as to all knowledge of departure for "the presence of the Living God".

Then the despair and nervous collapse of the loved ones, followed by haste for travel and distraction. A distraction really destroyed by duty, and only the doom of modern nervousness and discontent to take its place.

To her last home went the pious woman as the little cortege moved, and home went the lesson of her life and death to the heart of the watcher.

Scarcely had the sunset burnt out that day in the warm red sky when the watcher sought the lull, the solace, the peace of the confessional, and she arose to face her world again with a brave and calm spirit, and to put forth over the fruit of self-sacrifice, charity and love for the needy, the oppressed and the sin-laden.

"Ah, Christ! if there were no hereafter, it still were best to follow Thee. Tears are a nobler gift than laughter; Who bears Thy Cross shall be free." N. N. N.

TALKS ON RELIGION.

PARENTS AND THEIR CHILDREN.

The natural law provides for parental love, hence in the decalogue there is no commandment insisting on such affection. If a parent is found who does not possess this feeling he is looked upon by all as a monster. When God would lead His disciples to rely with confidence on His mercy, He appeals to the natural tenderness of a father's heart and says: "If you, then, being evil, know how to give good things to your children, how much more will your Father in heaven give the good spirit to them that ask Him?" And again He asks: "And which of you, if he ask his father bread, will he give him a stone? or a fish, will he give for a fish give him a serpent?" (St. Luke xi., 11.)

The duty of parents to their children may be summed up as follows: To love them truly, to care for them properly, to educate them along Christian lines, and to give them a proper Christian life. To love children with a true love means more than making playthings or pets of them. It means more than fondling, and kissing and calling them pretty names. All these things are natural and very well in their way, but they do not necessarily mean true love and are quite consistent with a want of love. They may spring from instinct and self-love, and those who practice these endearments may show themselves their children's worst enemies.

Real love, besides tenderness, includes patience, forbearance, watchfulness, taking trouble—and, to sum up, it means self-sacrifice.

Forbearance and patience are the best fruits of parental love. A sense of injustice and wrong too often finds birth in the mind of a child through the impatience or caprice of parents. This thought must have been in the mind of the apostle when he wrote: "And you, fathers, provoke not your children to anger." (Eph. vi., 4.)

Patience and forbearance do not mean a lack of watchfulness. Let us call to your mind these striking words of Holy Scripture: "But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way." (St. Matt. xiii., 29.) Here we have an explanation of a great many of the evils which find place in the minds of children and spoil or poison their education. When their parents were not looking or were not caring or were lacking in vigilance, the enemy came and oversowed cockle and the good seed was choked and then it perished.

Bad reading, bad companionship and bad habits are the cockle that weaken and destroy the good seed sown but not guarded.

The parents should win the love and confidence of their children to obtain a real knowledge of their mental and moral temptation. This is accomplished by gentleness and patience and not by over-restraint, harshness or sternness for a child. Too many parents are careless about the sort of an education that is being imparted to their children. The heart as well as the mind must be educated. The child should always be impressed with the fact that he has been created ultimately to be with God. Nothing should be allowed to obscure or to eclipse this end. He should also be fitted for the battle of life. He must be supplied with proper principles that will safely guide him through life as the compass guides the mariner on the sea. The first seed must be sown at home before the child is old enough to enter into the primary department. The practices of prayer and of devotions should have their inception from the lips and the example of parents.

The vice of lying is quite common among children, because the value and the necessity of truth was not sufficiently impressed on the children at home. Instead of persistently and consistently inculcating truthfulness, parents sometimes lead or drive their children into lying. Not long ago we were in a street car, and there was opposite us a mother with her little boy. The conductor asked if the child was not over six. The mother said: "No, he is only five." "O, mother," cried the little fellow, "you know I was six last week." The boy was proud of the fact. The mother had lied to save a few pennies. In addition to this the threatened the boy with something when she got him home. She and the child, deceived that something, for she had

taught her child both to lie and to be dishonest. Some parents labor under the delusion that their children never lie and never steal and are horrified and indignant when the charges are made and the proof is offered. An investigation will do no harm, while too much credulity may. If such faults exist, the time to correct them is then. "A stitch in time saves nine."

Children grow and develop and much sooner than is realized one of the turning points in life dawns. A young mind is just coming into its inheritance and is more or less bewildered by all the novelties that rise before its vision. The mental kingdom is to be organized and the young sovereign aspires to power. Who are to be his counsellors and help him to his throne? The parents ought to be nearest to the young prince and be wise enough to direct him aright in all the dilemmas that arise. They ought not only to be the guides and preceptors then but also the companions of their children. The avenues to confidence should be kept open and made inviting, otherwise the wrong road may be taken.

Discipline should be inculcated as a principle, and this will include obedience—obedience to superiors and obedience to law. Without discipline and obedience the will may carry the young man or woman to destruction. Discipline is to be enforced without unnecessary harshness or severity, but at all events weakness enters only to destroy. The child should be taught the necessity of compliance with duty as well as the sphere of his rights. Sympathy and justice will light up the way and the training should begin when the child is young. "As the twig is bent so the tree inclineth." The child that is permitted to grow up without discipline becomes a nuisance to himself and a cross and a disgrace to his parents.

When parents lose control of their children the blame is generally to be placed on their own weakness or vacillation. The Lord said, "I will rise up against you, because you know that his sons did wickedly and did not chastise them." (1 Kings 3:13.)

Corrective punishment is sometimes both necessary and merciful. The following incident demonstrates this fact. While a ferry boat was making its way amid the floating ice across the North River at New York, the cry was raised: "A man overboard!" The passengers rushed to the rail and saw a man struggling for life amid the floating ice. "Will not some one save him?" was the reiterated and excited question. Suddenly a man sprang from the ferry boat. Swimming to the struggling victim he hit the drowning man a terrific blow. A cry of horror and indignation was raised by the passengers. Then the rescuer laid hold of the half senseless man and held him safe until both were saved. When the rescuer reached the dock, dozens of indignant men gathered around him and with fists clenched demanded, "Why, did you hit that man?" "Slowly, slowly, gentlemen," he said. "I risked my life to save him while you remained on board out of danger. I hit him to save him. If I had not hit and stunned him, he would have laid hold of me and both of us would have been lost."

An apparent cruelty may be a mercy to a child and prove the salvation of both the child and parent.—Catholic Universe.

HOLY WEEK.

With the second week of April this year comes the great Holy Week. It is then Holy Church asks her child to retire as much as possible from the world and its confusion and think of our Lord and Saviour in the last days and hours of His passion and death. The Scriptures record that as He breathed out His soul, there was darkness over the whole earth, for the sun refused to give light, and something of this darkness and desolation is felt by every thoughtful Christian soul during the days commemorating it.

Thus the great Holy Week services are solemnly carried out by the church the world over, and the faithful assemble in the temples and list to the dirge of the lamentations, and prostrate themselves before the cross as it is held aloft with Jesus, the Saviour of the world, railed upon it. And yet amidst this darkness and gloom and pain and anguish, we feel as we take part in these sad ceremonies, there are a few hours of joyful resting in the repository from Holy Thursday to Good Friday morn, where Faith and Love enthroned Him amidst myriads of blazing lights and a profusion of fresh, fragrant flowers. How the Catholic heart is touched by the scene this day presents! Thousands, yea, hundreds of thousands, go to pay their tribute to our Lord's Real Presence in the Blessed Sacrament; young and old, rich and poor, learned and ignorant, saint and sinner, crowd the different churches and gather as one family around their God and their King, and whisper their words of sorrow for any offenses they may have committed against His holy law and there resolve that with His blessing and grace and nourished by His precious Body and Blood received in a worthy Holy Communion, they shall never offend Him any more.

Verily is our Lord the New Adam, and truly is He "Emmanuel"—God dwelling with us. He is both for us in the Blessed Sacrament, our Brother in His humanity and our God in His divinity. It is specially on Holy Thursday and in Holy Week we feel the force of this, and our faith is revived and renewed in the reaction we feel in ourselves, and which we witness in the hearts and minds of all around us.

Let us enter into this Holy Week with true religious spirit; it will be a fitting culmination to the Lenten season, and prepare us for the joys of Easter. If we but make atonement for our sins through heartfelt sorrow, and humbly confess them in the tribunal of penance forgiveness will be ours, peace, and reconciliation will be restored to our souls and the joys which Easter will bring will be a foretaste

of the endless joys of heaven.—Bishop Colton in Catholic Union and Times.

EXTREME UNCTION.

THE SACRAMENT WHICH GIVES HEALTH AND STRENGTH TO THE SOUL AND SOMETIMES TO THE BODY. "M.G." in the Pittsburgh Catholic.

Extreme Unction is a sacrament which through the anointing and prayer of the priest gives health and strength to the soul and sometimes to the body when we are in danger of death from sickness. It is called last, or extreme; the oil is used at baptism, confirmation, holy orders and at certain consecrations.

The Council of Trent has directed that extreme unction should form a subject of frequent instruction because the faithful, frequently reflecting that death is the inevitable doom of all men, will express their desire. It is a sacrament instituted by Jesus Christ where the sick being anointed with oil, in danger of death and prayed over, receive, if necessary, remission of sins, the strengthening of the soul, and if he be God's will, the restoration to health. St. James, in his epistle, says: "Is any man sick among you, let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."

We have here all the essentials of a sacrament, the outward sign—that is the anointing with oil and prayer—the inward grace, in the saving and raising up of the sick man and the forgiveness of sins. There is no mention of the institution of the sacrament in the Bible, yet the Apostolic practice is the proof positive, together with the church by the faithful Teacher of its institution by the Saviour.

In administering extreme unction the priest anoints the Christian who is in danger of death with consecrated oil in the form of a cross on his five senses which have been instrumental to his sins. He begins with the eyes, then the ears, nose, mouth, hands and feet. At every unction he repeats the following prayer: "Through this holy anointment and through His most tender mercy, may the Lord pardon thee what ever sins thou hast committed by seeing, hearing," etc. If the sick man is actually expiring, the priest only anoints his forehead; but he continues to anoint the other parts as long as life has not departed.

The words used in the administration of the sacrament show the affectionate solicitude the church takes in us: "O Lord Jesus Christ, as we were thy humanity, may divine prosperity, may serene joy, may fruitful charity, may everlasting health also enter with us. May the approach of demons be forbidden this place and the angels of peace be present. \* \* \* Heal, we beseech Thee, Our Redeemer, by the grace of the Holy Spirit, the languors of the sick man; cure his wounds and forgive his sins; remove from him every pain of mind and body; mercifully grant him again full health, as well internal and external."

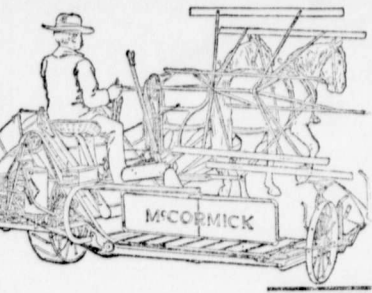
We should receive extreme unction when we are in danger of death from sickness or from wound or accident. As soon as we have reason to consider the illness of a dangerous character, we should ask the priest to administer the sacrament in order that we may receive it with so much greater profit and preparation. Many Catholics postpone sending for the priest until the last moment, and then generally the sick man is unconscious. You should understand that he is not profited as much, since the utility of the sacrament to the soul depends on the contrition and devotion with which it is received. More over, the body cannot profit by it, if the vital spark be all but extinct. This responsibility—to see that the sick receive the last sacrament in due time—a rests partly with the doctor or who, as a matter of course, ought to acquire the condition when it becomes serious, hence the need of securing the services of a Christian physician. Often Catholics fear to agitate the sick man by mentioning death or the sacraments. What would you think of people who would not warn a blind man that he was nearing a precipice lest they should frighten him? Their cowardice will give them much to answer for. Very often the family is with the sick man himself, and he fails to realize that extreme unction has been administered, at least partly, instituted by God in order that the sick may more rapidly and certainly recover their health if it be conducive to their eternal welfare. Should the illness be really mortal, what is more desirable than the grace to die happily and secure salvation to which end the sacrament of extreme unction is administered.

A soldier cannot receive extreme unction before going into action, nor a criminal condemned to death. Those who have not received the sacrament of penance cannot receive extreme unction, since it is the completion of penance. To this class belong idiots and children who have not yet attained the age of reason. Extreme unction can only be administered to the sick one in the same illness; but if the sick person recovers temporarily, and then has a relapse, he may be anointed again. Confession must precede extreme unction, for it is necessary to be in the state of grace; it is a remedy and medicine only for the living.

A LESSON ON DRINK.

This is the text: "Thomas Redmond, living at No. 144 West 30th street, New York, was fined \$75 for drunkenness and disorderly conduct. As he was being taken down stairs, a woman in the crowded court room gave a moan and fell to the floor in a swoon. A baby she had in her arms was caught by a woman and saved a hard fall. The woman was Redmond's wife. She was removed to the corridor, where Matron Kelly endeavored to revive her, without success. The child

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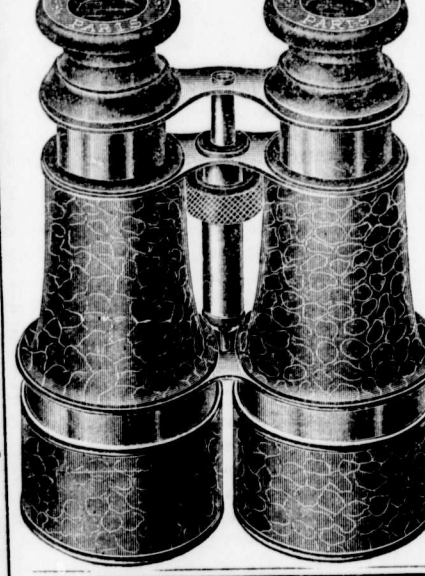
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Buy direct from us and save the Wholesaler's and Retailer's Profits



We offer you the High Grade Field Glass as the equal of anything you could buy from your local dealer at three times the price. It is an exceptionally fine instrument, perfect in workmanship, finish and optical construction, and we can guarantee it to give perfect satisfaction. It measures 4 1/2 inches long, when fully extended, is strongly and handsomely made, the trimmings, hinges and draw tubes being heavily nickel-plated and the covering the best grade of leather. The objective lenses are provided with external antiseptics which may be removed by a special brush. The Field Glasses to be used with remarkable results at night and in fog, when fully extended, the outer or object lens being over 2 inches in diameter, of four times magnifying power, fine definition and great clearness. We could not think of offering the Field Glass at such an extremely low price were it not that we had a large number made specially for us by one of the largest Field Glass manufacturers in France, during their slack season in the winter. Thus by buying from us you not only save the Wholesaler's and Retailer's profits but you get the benefit of our close price, obtained by having our goods made this way. We also give you the same privilege you would have in any store to see and examine the glasses before buying.

SEND NO MONEY

Just your name, address and the name of your local Express Office and we will ship the Glasses C.O.D. in a strong waterproof canvas case with leather carrying strap to your residence. By return mail we will send you a check for the balance of the purchase price. If you find them in any respect inferior, you may return them to us and we will pay the charges both ways. Good! We make a further offer. If you wish to have a more substantial case, we will send you a powerful Field Glass, of the value of \$10.00, with an instrument which will save you every year, of the money you will save by purchasing from us, you will find it better to write us at once.

THE NATIONAL OPTICAL CO., Dept. 247, Toronto

Advertisement for Shredded Wheat, featuring the text 'The Woman with the Telephone can depend upon SHREDDED WHEAT' and 'MADE IN CANADA of selected Ontario Wheat.'

she carried was thin, wasted and a pitiable sight. The pair were literally dying of starvation. The humane society have taken them in charge."

We see here the way in which the laws of evolution are working, dear brethren. Evidently it is the design of nature to obliterate the Redmond family. First the saloonkeeper (duly licensed) robs the father of his wages; then the justice mill scoops in whatever savings the family may have in the shape of a \$75 fine. The law of the survival of the fittest must prevail, and the Redmond baby must die. So, too, with the Redmond race. They obviously escaped from Ireland, where a voracious and land-lords tended to keep down their number and impoverish the survivors. But nature sent them another tyrant to dominate them in the new world. Their friend, the landlord, could not go with them when they emigrated. But their great friend, the publican, was more obliging. He came with them. He keeps them poor.—Citizen.

Advertisement for Scott's Emulsion, featuring the text 'FIFTY CENTS' and 'In some conditions the gain from the use of Scott's Emulsion is very rapid. For this reason we put up a fifty-cent size, which is enough for an ordinary cough or cold or useful as a trial for babies and children.'

Advertisement for Church Bells, featuring the text 'Church Bells' and 'Memorial Bells a Specialty.'

Advertisement for Stationery, featuring the text 'Stationery, Young Ladies who are interested in what is Proper in the matter of Stationery, should send me a list of their requirements. Free for the asking. Latest type faces. Best imported stock. Lynn Side Press Dept. 7, Simcoe, Ontario.'

Easter cards at the Catholic Record office: 5, 10, and 15 cents each.

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

Advertisement for Wash Day is Child's Play, featuring the text 'WASH DAY IS CHILD'S PLAY' and 'It means cleaner, whiter clothes—no backache—no clapped hands—no torn garments—no shrunken fabrics. It means a tubful of clothes washed every five minutes, with a little trouble and a few minutes than running a sewing machine. SOLD BY MOST DEALERS AT \$2.50. Write for free catalogue that tells the whole story. The Dowsell Mfg. Co. Limited, Toronto, Canada.'

Advertisement for The Globe Furniture Co. Ltd., featuring the text 'THE GLOBE FURNITURE CO. LTD.' and 'SCHOOL DESKS, CHURCH SEWERS, OPERA CHAIRS, BANK STORE & OFFICE FITTINGS.'

Easter Cards at the Catholic Record office: 5, 10, and 15 cents each.

Advertisement for Belleville Business College, featuring the text 'Educational THE BELLEVILLE BUSINESS COLLEGE LIMITED' and 'Write for catalogue. Address: J. FRITH JEFFERS, M. A., PRINCIPAL, Belleville, Ont.'

Advertisement for Assumption College, featuring the text 'Assumption College, SANDWICH, ONT.' and 'High School or Academic Course—Preparation for Professional Studies.'

Advertisement for Northern Business College, featuring the text 'NORTHERN Business College, Owen Sound, Ont.' and 'will don't let your carrying power. It only requires a few months at this institution to complete a thorough practical Business Course and its you for a remunerative position.'

Advertisement for Cowan's Perfection Cocoa, featuring the text 'Cowan's Perfection Cocoa' and 'Children like it and thrive on it.'

Advertisement for Father Koenig's Nerve Tonic, featuring the text 'FATHER KOENIG'S NERVE TONIC' and 'Perfect Brightness and Clearness.'

FREE A valuable Book on Nervous Diseases and a Sample bottle to any address. Poor patients also get the medicine. Prepared by the REV. FATHER KOENIG, of Fort Wayne, Ind., since 1876, and now by the KOENIG MED. CO., CHICAGO, ILL. Sold by Druggists at \$1.00 per bottle, 6 for \$5.00. Agents in Canada—THE LYMAN BROS. & CO., LTD., TORONTO; THE WINGATE CHEMICAL CO., LTD., MONTREAL.

Advertisement for Galt Classik Ceilings, featuring the text 'Galt Classik Ceilings' and 'One can find no flaw in the Louis XIV art design, in the economical construction, in the fire-proof security or in the sanitary features of Metal Ceilings if they are Galt Classik Ceilings.'

Advertisement for Windmills, featuring the text 'WINDMILLS POWER AND PUMPING' and 'The "IMPERIAL" won the championship of the world; in a two months' trial held by the Royal Agricultural Society in England. There were twenty-one American, British and Canadian mills in the trial.'

Advertisement for Gold, Shapley & Muir Co., featuring the text 'GOLD, SHAPLEY & MUIR CO., LIMITED' and 'GAS AND GASOLINE ENGINES GRAIN GRINDERS, ETC.'











FIVE-MINUTE SERMONS.

Easter Sunday.
EASTER AND THE LOVE OF GOD.
This is the day the Lord hath made: let us be glad and rejoice therein. (Ps. cxvii. 24)
Familiar words these, my brethren, and forever associated in our minds with this greatest of all Christian festivals.

But at the oneness, the freshness of the Easter joy and triumph passes away, does not another feeling come and mingle with it? A feeling of awe, almost of dread, comes upon us, like that terror which came upon the guards at the sepulchre as they saw the angel who rolled away the stone, of whom St. Matthew says that his countenance was like lightning, and his raiment white as snow; like that fear which came even on the holy women as they saw the two angels in shining apparel standing at the empty tomb; and upon the Apostles themselves when Jesus stood in their midst soon after; for the evangelist tells that they were troubled and frightened, in spite of His words giving them peace and telling them not to be afraid.

Indeed, I think there was no one of those who saw our risen Lord, except His glorious and Blessed Mother, whose love was so perfect that it quite cast out this fear. And still more is it in our poor and imperfect hearts; we cannot shake it off. How many are there of us, unless, indeed, those innocent ones who have not yet known what sin is, who, if this were really and truly the morning of the resurrection, and the risen one could be seen by those who should seek him, would arise gladly and run to meet Him, and fall in loving adoration at His feet?

If we can in our inmost heart feel that we would have reason indeed to be glad and rejoice to-day. But to feel so there must be something in us besides that thrill of triumph and of victory which overpowers us as the splendor of the resurrection first breaks upon our souls. There must be a true, fervent, and deep love of the God Who to-day comes so near to us; a hate from the bottom of our hearts and souls of all that in the least degree separates us from Him; there must be, beside faith, also hope and charity, such as the saints have had—that hope which knows that he loves us and has for given us, that charity which would make us die sooner than offend him again. And these we have not because of our sins.

Yes, it is in this which casts the shadow on our Easter; it is the love and affection for it which still remains in us; it is that compromising spirit which is even at our best times holding us back, keeping us from fully loving, trusting, and giving ourselves up to God, for fear that we might lose something by doing so; it is this that makes us afraid to approach Him and to share in His joy. As for mortal sin, that, of course, takes the happiness of Easter away altogether; to one who is in its darkness the thought of meeting God brings, and can bring, no thought of joy. But even venial sin brings its dread with it, too. And what is the remedy for this dread? It is very simple. It is to try to try now to begin to love with our whole hearts Him Who has loved us, and given his life for us; whose delight is to be with us and to have us come to him; to keep nothing back from Him—in short, to live here in our feeble measure the life we hope to live in heaven. This is the way, and the only way, for us to enter now as we would wish into the joy of our Lord.

THE MODERN GIRL.

In the current issue of the Nineteenth Century and After, Florence B. Low, in an ably constructed article on "The Reading of the Modern Girl," shows in a strong array of facts that the school girl of to-day is poisoning her mind with the reading of a literature which should never be permitted to meet her eyes. "Good literature," says Miss Low, "is being pushed on one side by the enormous mass of written stuff that is yearly issued by the press of an inferior and second rate quality upon which our girls feed greedily. \* \* \* It is curious," continues Miss Low, "to compare the taste of the modern girl with that of the girl of twenty years ago. Fashion in reading has changed as greatly as fashion in dress, and it must be confessed for the worse. The modern girl has so satiated her mind with the second-rate, insipid or the ultra sentimental, that she cannot read the beautiful. The reading of inferior novels, the filling the mind with scraps and tags of information, is harmful in the highest degree."
Books of travel, works of fiction, of history, volumes that tell of the uplifting of the Cross and the spread of Christianity, have no place on the book shelves of the "Modern Girl." Stories of unrequited love: flash tales of raven-haired heroes who plunge into fire or into swift waters to save the heroine from "the jaws of death"; romances conjured up in the vivid imagination of some half-starved literary hack, who writes that he may exist, are the mental food of the "Modern Girl."

In the public libraries of the country the "Modern Girl" can be found pouring over the latest insipid literature, drinking in paragraphs of dangerously suggestive thoughts that make deep impress upon her plastic mind.

The bound pages of sensationalism are carried home by the girl of advanced ideas, and lo! and behold! the shelves of the public library are crowded with thousands of homes, a mental pabulum that almost approaches the immoral. "Having never read a good book," says Miss Low in her very interesting article, "they (modern girls) do not recognize a bad one when they see it. He who till the age of maturity had lived in a room hung with cheap and badly colored oleographs, is not likely to find much pleasure in the National Gallery (the art repository of London); nor can those who in youth have listened to nothing but the latest music hall songs be expected to appreciate a Sonata by Beethoven." "Give me a child up to seven years old," said Loyola, "and any one who likes may have him afterwards." The girl who, in the tender years of life, crams her too easily receptive mind with the literature of meaningless, extravagant production, will regret, as life grows apace, and years come and go, that she ever wasted the precious hours of youth in the reading of sensational "rot." "Life is short," says Ruskin, "and the quiet hours are so very few, we ought to waste none of them in reading valueless books."

Who is to blame, in a great measure, for the low literary taste of the "modern girl"? The heads of the home, the fathers and mothers who introduce the vulgarities of literature into the household, and who pour over the pages of the sensational press and exhibit its daily accumulation of the world's moral filth to their offspring. "The modern parent and the modern school," says Miss Low, "cannot escape blame. They are responsible largely for the deterioration of taste. The modern mother exercises far less supervision over her daughter than she did a generation ago. She knows little of her daughter's tastes in many directions, and less of her pursuits. The daughter gets books from the circulating library, and above all from the Free Library, which is not so much an unmixt blessing as some of the admirers of Mr. Carnegie would have us believe."

"It may be good," says Ruskin, "for a girl to be let loose in her father's library, where presumably she will find a book that may be beyond her intellect, but certainly not those that will vitiate her taste; it is decidedly not to her advantage to give her carte blanche in a public one." In the public library the "modern girl" can select her favorite authors without restraint or check. Zola, Dumas, Tolstol, of the old world's circle of unscrupulous literati; and the foulness of the American short story are the favorite mental sustenance of advanced youth. Sir Philip Francis, the supposed "Junius" of English literature, writing to his wife, March 30, 1774, advises her how to watch over the conduct of her girls and suggest careful supervision of their reading. This profound scholar says in his letter: "Let the girls be taught a grave, modest, reserved carriage. I dislike Hoydens. Keep them constantly in your company (when from school), and observe everything they do. Exercise abroad, and constant occupation at home. Take care what books they read, and if you take them to a play, which should not be above once in a winter, let it be some ridiculous comedy or pantomime at which they may laugh, but nothing sentimental, or that borders on indecorum. Above all things never suffer them to be idle. The older they grow the more necessary you will find this rule to be."

The counsel which Sir Philip Francis addressed to his wife, in 1774, for the safeguarding of his daughters from the evil influences of bad books and the demoralization of an impure stage, could be advantageously applied by mothers of the twentieth century upon the "modern girl."—Michigan Catholics

RELIGIOUS EDUCATION.

The need of religious education has been very forcibly set forth in some verses which appeared in the Bristol (England) Times and Mirror on January 31. As the title implies they were suggested by Mrs. Browning's "Cry of the Children."

You call us to the school and college,
You bid us from the street and lane
To enter the gates of knowledge
To gather the golden grain.
We are helpless, weak, unteachable,
With hands and hearts untried;
Ye need be wise and able
Who would the children guide.

Ye show unrolled before us
The story of the spheres;
The force that welds the lightning,
That paints the rainbow's tears,
The storm that sweeps the ocean
And the tempest of emotion,
Have they no laws as well?

The world that lies within us
Is that we need to rule,
The lessons you should teach us
Are for life's larger school;
And we must fight the battle
We see our fathers fight;
Give us some trusty weapon,
Show us some guiding light.

But your abstract speculation—
Will it help to do us best,
Through the whirlwind of temptation,
Through the midnight of despair?
Will it soothe the child's bitter pain,
In a world where hearts are breaking
And the teardrops fall like rain?

Then the graveyard lies before us,
And its graves have opened wide
For children who last summer
Were playing by our side,
We kneel to them and we love them
We see them pass the door,
And the grass grows green above them,
Can you tell us nothing more?

But some tell of a Master
Who on our footsteps tread
Yet wear our human nature
High on the throne of God;
Tender as listening mother
To childhood's feeble cry,
Strong in the strength of Godhead
To bid the dead arise.

Then let our fresh young spirits,
Our hearts yet undivided,
Learn of the Mighty Teacher
Who blesses the child,
Your hearts the world may harden,
Your faith lie cold and dim,
But suffer little children
Unstained to come to Him.

Be sure that, in all difficulties, you put aside any self-humiliation that is ill-humored, impatient, and consequently proud. Learn patiently to bear with yourself as you must bear with your neighbor; and in the same spirit of charity.



Nestle's Food IS ECONOMICAL.

Nestle's Food is ready for baby by adding water. Nestle's Food requires no milk, because it contains all the nourishment in milk. Nestle's Food is prepared from rich, creamy cow's milk—and is the one safe substitute for mother's milk.

THE LATE CANADIAN PREMIER.

N. Y. Freeman's Journal.
The Hon. J. J. Curran in a recent issue of the Canadian Magazine gives a letter written by Sir John Thompson in answer to a friend who had written to Sir John at the time when, on the latter's accession to the premiership of the Dominion, he was assailed in the most virulent manner by a minister named Rev. Dr. Douglas. After referring to the slanderous character of his reverend critic's utterances, and stating that "every reference to detail in the doctor's two addresses was as scintillatingly false," the Premier goes on to say: "As to the rapidity of my conversion—as sudden as the West-Indian's!—I had been attending the Church of England and Catholic services exclusively for upward of four years, and reading all of controversy I could get my hands on; and finally yielded only when I believe was not to profess appeared to be wretched cowardice. The 'Occult' reasons—what could they be? I did not know one prelate; I had very few Catholic clients, no influential friends. Not my marriage-relations—I had made the acquaintance of my wife after I had resolved to make the change; but I had been married a year before the change occurred, as I did not want it to appear as though I had 'turned' in order to be married. My wife brought me all the joys and blessings that have made my home happy for twenty-two years, but not one dollar of money. In fact, I believed the day of my baptism was the day that closed my chances of professional advancement, or any other. I felt that I had but one resource left—my shorts—at which I knew I could support my wife and myself if matters came to the worst."

"But I felt that there was no use in putting all this before the public, in answer to Dr. Douglas; and that it was better to stand or fall by the certain right which I had to declare that these were not matters for public discussion, but matters of conscience only. If I had discussed them I must have added that, after more than twenty years of experience and consideration, I would do again, if it were necessary, what I did then; and do it a thousand times if necessary, even if all the blessings and prosperity which I have had were turned into misfortunes and afflictions. This could not fail to offend many who, I felt, were willing to treat the matter in a broad and Christian spirit—or to lay it aside as one that should not be debated. At any rate, there would be no end of the controversy that would have ensued as to the 'why' and the 'wherefore.'"

To the query, "Is the Pope of Rome a Foreign Potentate?" the New World makes reply: "The Pope is not a foreigner in any land. His jurisdiction is universal. It was recognized on this continent from ocean to ocean before Protestantism with its prolific brood of ugly social evils arose to rend the seamless robe of Christ. Columbus took possession of America in the name of Christ and of His church. Missionaries like Marquette came to our beloved land from the Pope to preach the saving truths of the Gospel and to establish an indefeasible title to the everlasting gratitude of the nation. The Pope's writ will always run in the land, because the supernatural wisdom of which he is the divinely appointed oracle is the only safeguard against the triumph of anarchy, adultery, and commercial and political corruption which threaten to disrupt the nation, the municipalities and the family. Obedience to his laws is the best guarantee of whole-souled loyalty and an undivided good citizenship. For he is the vicar of Him Who said, 'My kingdom is not of this world.'"

Tobacco and Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. Vegetable medicine, and only requires touching the tongue with it occasionally. Price 25c. Truly marvelous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no abstinence, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge Street, Toronto.

THE SIGN OF THE CROSS.

One of the most unpleasant sights which may be seen in our churches, alas! too often, is the irreverent, grotesque or ridiculous travesty of that beautiful physical prayer, the sign of the Cross, as made by so many thoughtlessly, we will sure.

Just a little reflection on the depth and importance of that sign, its significance, its meaning, and its symbolism, ought, we think, to cause one forever after to make it with reverence, dignity and grace. The words which go with it, "In the name of the Father and of the Son and of the Holy Ghost Amen," tell us that haste and carelessness are insulting to the sacred titles so lightly taken. It is a confession of faith in the Most Holy Trinity, a confession made with sign of our redemption, as attestation of belief in the efficacy of that sacrifice which has saved the world from degradation and slavery. Without that awful tragedy, and the sublime life which saw then a temporary end, none of the boasted "rights of man" would have a standing to-day. Outside of the basis given by that sacrifice all that we claim to-day of modern progress would have no better use than to serve as an adornment to cattle, man would be a race of helots, his children would be slaves, his days given to unpaid labor, his end a return to the corruption from which he sprang, his life without hope and his "rights" such as each could keep for himself with his hands and his wit.

Human equality, recent it as we may, has no other foundation than the fact that Our Lord died for all men alike and that each individual must in the end settle his account with the God who made him, and suffer or be rewarded according to the faithfulness with which he has obeyed the laws promulgated by Divinity itself. And the sign of the Cross is a reminder and renewal of the agreement we made when the waters of baptism washed us into the company of those who thereby attest their loyalty and their enlistment.

It is, too, a new promise by the individual. We touch our forehead to signify that with our mind we acknowledge, our heart to declare that our heart wills to follow, and our hands to offer to bear the yoke as the burden which we are told is "sweet" and "light." All the faculties of our being, intellect, will and bodily powers, are here pledged anew to fight in the only cause for which a fight is worth while—the service of Christ, Our Lord.

Why not, then, remembering our dignity as souls enlisted for the war with evil, salute our colors with joy and reverence, with grace and devotion, while declaring our faith, our hope and our love for the One Who has given us the glory of our manhood, our sonship and our brotherhood with the eternal, and our confidence as Christians in the never-ending future reward?—Boston Pilot.

NO RACE SUICIDE IN CATHOLIC CANADA.

Buffalo Union and Times.
The French in the home land may show a diminishing birth-rate, an indifference to the fate of their historic church and other signs of degeneracy; but the representatives of the French race in Canada exhibit none of these symbols of decadence. A little while ago the governor of Saskatchewan, one of the new Canadian Northwest provinces, Governor Forget—himself a French-Canadian—was asked by a news-papernan, "Will not these people (the French Canadians) be lost in the other elements of the population? Are not the days of the French Canadians numbered?"

The Governor answered: "I do not think so. My race is a strong one, and its marriages take place largely within the ranks of its own people. Now and then a young man or young woman marries an Anglo-Canadian. Love, as you know, is no respecter of races. It is a singular fact, however, that the French blood is the stronger in these mixed marriages, and that the second or third generation reverte altogether to the French characteristics. Another thing in favor of the French Canadian as a race is that the people are prolific. Our families in Quebec and Ontario usually have from five to eight children, while the Anglo-Canadians are often confined to two or three. Quebec is rapidly increasing in population, notwithstanding the great emigration to the United States. On the other hand, Ontario is falling off, and so are Nova Scotia and Newfoundland."

The main cause, of course, of this is that French Canada is, as yet, untaunted by the modern lack of faith in God and in His church. A people who abide by the eternal laws of God as preached by the Catholic church there can be no universal degeneracy such as reveals itself in race suicide.

Double Manure Value.

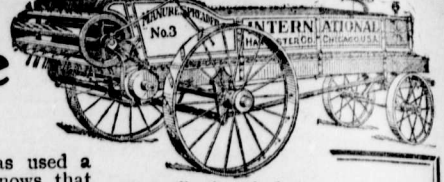
EVERY man who has used a manure spreader knows that it doubles the value of the manure pile. Those who have not had that experience will be convinced with the first trial. It is not because the manure spreader puts more manure on the land, but because it so tears apart, disintegrates and makes it fine that it all becomes available as plant food. Of course it takes the right kind of a spreader to do this work perfectly. The I. H. C. Spreader fits the case exactly. It is not only an unusually strong, well built machine, thus being durable and continuing long in service, but it has features peculiarly its own. For instance: It is the only manure spreader for catalog.

Call on the International Agent for information or write nearest branch house for catalog. CANADIAN BRANCHES: Calgary, London, Montreal, Ottawa, Regina, St. John, Toronto, Winnipeg. INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, U. S. A. (INCORPORATED)



NORTH AMERICAN LIFE ASSURANCE COMPANY.

HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIR, President. W. B. TAYLOR, B.A., LL.B., Secretary.



having a vibrating rake in front of the beater or cylinder which levels the load as it passes backward toward the spreading mechanism. You know, of course, that perfect spreading can only result when the load is level. This spreader is entirely controlled and regulated in all its working parts by a single lever. It will spread from three to thirty loads per acre, and the change necessary to produce these desirable results can be made instantly while the machine is in motion. Power is applied to the apron of the I. H. C. Spreader from both sides—both rear wheels. This insures an even, steady feed and no strain, side draft or breakage. The I. H. C. Spreader is equipped with broad faced steel wheels which are best, because they are once the lightest and strongest. It will spread any and all kinds of manure in any amount, and can be equipped with special attachments for spreading in drills and broadcast. Made in several sizes to suit all classes of work and every section.

EVERY WISE MAN

Realize the importance of securing a satisfactory investment for his spare money. An endowment policy of insurance not only provides a safe and remunerative investment for small sums yearly, but at the same time furnishes guaranteed protection for dependents. The Compound Investment Endowment Policy issued by the

NORTH AMERICAN LIFE ASSURANCE COMPANY.

has many distinctive advantages. It provides a most desirable investment with unexcelled security.

WE SEND ONE "SAMPLE WATCH" ONLY TO ANY ONE PERSON. OUR \$10.50 WATCH, ONLY \$3.65.



Don't send a cent of money. Not a cent to be paid until you have first had this "Sample Watch" in your own hands and examined it to your satisfaction. You think it's the best. Watch bargain on earth. Express Agents send \$10.50, but our Great Cut Sale Price is \$3.65. Express charges and tax. We'll return your money if you are not satisfied. Express charges and tax. We'll return your money if you are not satisfied. Express charges and tax. We'll return your money if you are not satisfied.

The New D & A Corset

is made in every style High or low bust! Long or Short Waist. There is a model for every figure. Get yourself fitted and note the number inside the corset and you can secure the same shape at anytime.

Church's Alabastine

because it doesn't pay us to try to fool our customers with kalsomines that decay on the walls and ceilings of your rooms. It is so annoying you know, when they begin to rub and scale off, as they will in time; and then it is such a "nasty muss" to wash and scrape the room when you want to do it over again. We advise you to buy ALABASTINE because it will save time, trouble and expense. It will last for years. Won't fade. There are twenty beautiful tints and white. They are NEVER SOLD IN BULK. Hardware and Paint Dealers everywhere sell ALABASTINE. Special information if you limited. THE ALABASTINE COMPANY, LIMITED. PARIS, ONT.

CHATS WITH YOU

There is one thing that is possible to the human race to go through life with all doors open with the face that radiates cheer of smiles, who possess optimistic nature even. He will be welcome everywhere and on money or price.

A question of Governor Allen, of Ontario upon the edict of other road companies and other employed, said, "It is man has lived that count left in him."

This is the secret of It depends altogether upon left in a man as to whether young, whether his first out or not still alive. player wants is vitality, alertness, freshness at mind. It does not about the years. It is of energy, of reserve, to wish to fix an age at which comparatively useless young at seventy, or thirty five.—Success.

Your Account In every large firm bookkeepers poring ing eight hours a day credit columns of a told and squared each each year. The ledger minutely examined at the end of a day. If at the close of the day, they find the hours of payed to find the how hopelessly you are about the balance you run into bankruptcy a sorry tangle you when compared with God's bookkeeping.

There is nothing fix your own "date" as "has been," of date" at forty one to blame but old, or less than young or old as yourself.—Success

The benefit of early ly upon the con taking it and his advantage from it. ologist and hygienist. If a man port blood and congested ingested germs requirements, ex spasmodic and irregular intervals more harm than good. This is very among people sedentary life requires opportunities of our work to do and unaccommodated good. The chan rest a great deal exercise. Few fact that ever sedentary tians say of another, alternate it with the impression to erise, without at both ends.

Live Easter with once more he world it has a to say to Catho "Arise to a back on the d forth in the lig perience a resu "Do not thin Life is the tin temptations v overcome you you. They w "Life is the insubordinate every whisper every wicked the flesh or th love of God, w "Do not be nes or the pr of the past will humility, pen forgiveness. Lord says to Paul: 'My will not be strength, if grace given y can overcome state grace "Our relig World. Our o The devil uti make us sin. "Opposit snality must Subdue the with food no whiskey. "It is v

HOBBS MANUFACTURING CO LIMITED. Memorial and Decorative Art Windows LONDON, CANADA. MEMORIAL WINDOWS ART GLASS H. E. ST. GEORGE London, Canada



APRIL 14, 1906.

CHATS WITH YOUNG MEN.

There is one thing that makes success possible to the humblest man: it is to go through life with a smiling face.

A question of Age. Governor Allen, of Ohio, in commenting upon the edict of some of the railroad companies and other corporations...

This is the secret of the whole thing. It depends altogether on how much is left in a man as to whether he is old or young...

Your Account Books. In every large firm you will notice bookkeepers poring over figures during eight hours a day.

There is a tremendous youth-retaining power in the holding of high ideals and lofty sentiments. The spirit can not grow old while one is constantly aspiring to something better...

There is nothing truer than that you fix your own "dead line." And if you are a "has been," "useless," and "out of date" at forty or fifty, you have no one to blame but yourself.

The benefit of exercise depends largely upon the condition of the person taking it and his fitness to derive advantage from it.

This is very good sense. Even among people of temperate habits the mistake is frequently made of seizing opportunities of leisure from monotonous work to do a sudden spurt of other and unaccustomed work...

Live in the Light. Easter with its triumphant joys, is once more here. For all the glad world it has a message. What has it to say to Catholic young men?

Do not think to take your ease. Life is the time for strife. So many temptations will come. They will overcome you or will be overcome by you.

Do not be cast down by past failures or the prospect of future defeats. The past will be useful if it teaches humility, penance, and gratitude for forgiveness.

Our religion fortifies us against the world. Our own flesh is our worst enemy. The devil utilizes our own weakness to make us sin.

Think often of the shortness of this life and of eternity in Heaven. A Bishop says that it is hard to realize the length of sterility, but that one illustration will give some idea of it.

Is it worth while? Can often be

usefully asked. And again: Where am I to spend eternity?

"A tree lies, the way it falls and it falls, the way it leans. If you want to lead a happy and virtuous life, lead a happy life—a life of holiness, of self-denial, of prayer, of Mass, and of holy Communion."

"You can't ignore God all your life and expect Him to be your friend at the end of it. Admission into His Kingdom is to be earned. What did you do during this past Lent to deserve it?"

Make the morning offering, if possible, assist daily at Mass, read a chapter in a pious book every evening, and go to the Sacraments every month—here are four hints for a happy life, a happy Lent, a happy Easter, a happy eternity.

A Sermon on Success. The New York Commercial prints for the edification and emulation of ambitious young men the details of a young broker's career, under the heading, "A Broker Boy Who Won Out."

Success means wealth, money, dollars. There is no going beyond this fact. Moralize as much as we may on the evils of hurrying and hurrying to secure wealth that obtains today, preach as much as we may that wealth is not success, but that success is to be won by every man who lives his life to the best of his ability, the fact remains that success means wealth.

Having thus set clearly before the young man the goal for which he should strive, the Commercial portrays the manner in which its ideal young broker "won out." The youth began life as a broker's boy, carrying telegrams and taking quotations from the telephone.

When the model of youthful ambition was interviewed he remarked: "I have made a big fortune here, beginning with nothing, but I suppose I have paid for it somehow."

What of that? Life is real, life is earnest, and this paragon of success is living it for all it is worth. For ceasing early to make money, he took fifty or thirty years of his life and his success. The doctors might be fooled, after all. He may break down and be an invalid for twenty years, but he will have money to take the German baths and spend his winters in Florida.

The Commercial's little sermon on success should be pondered by every young man. Let him carry in his mind's eye the dollar sign, the symbol of success. Let him gaze upon that great success, John D. Rockefeller, and make him his model. Let him strip off every impediment, such as study, culture, friends, recreation and long life. Then, with his eyes glued to the heap of pile of coin, he may be able to reach it before he is forty. What is premature old age and imminent death in the face of success?

OUR BOYS AND GIRLS. A TRUE SKETCH OF INDIAN LIFE. This pathetic story which we take from the Catholic Columbian, tells of the beautiful life and holy death of Charles Spotted Tail, of the Indian war.

This pathetic story which we take from the Catholic Columbian, tells of the beautiful life and holy death of Charles Spotted Tail, of the Indian war.

It was on a pleasant evening in early autumn that he came to us. The glowing sunset so beautiful on the Western prairie formed a pleasing background to the picture presented by the mission school and its scores of busy workers.

Here comes Pete, the cowboy, with his faithful watchdog, Shep, bringing in the milch cows. Yonder is a troop of little lads returning from the potato fields, each one trying to whiten his teeth on a raw potato, stolen from the basket. The whinny of faithful Birdie draws our attention to the arrival of the daily mail.

"Ding, dong," the Angelus bell is calling—those sweet bells—the only chimes on the great reserve. Every head is bared to do honor to our Blessed Lady. This finished, all has been made for supper.

As the boys approach she readily

recognizes one as Tommy M., a pupil of former years, but his companion was a stranger.

"Sister, here is Charley, he wants to go to school," said Tommy. "What Charley is this you have brought us?" asked the Sister.

Upon inquiry the Sister learned that the newcomer was thirteen years old; that he had returned the previous June from a non-reservation boarding school, which he had attended for five years; that he was not yet baptized; that he was a grandson of the noble old chief, Spotted Tail, and by right of birth the immediate successor as chief of his tribe.

Place was made for him among the boys, who seemed delighted to welcome him among them. After supper he made application to Father Superior and was duly enrolled as a pupil.

He proved to be a manly little fellow possessing a goodly number of the noble traits which distinguished many of his early forefathers. He was unselfish and generous that he soon became a general favorite among his companions, and was never known to have an enemy toward any.

As he grew older he was very diligent and interested in his intellectual improvement. He was a great reader—Tom Playfair was his hero—but so intense was his dislike for ostentatious display that it was a great mortification for him to be called to read, before visitors, or to show what he knew. He once remarked, "Sister, I don't see why we Indian boys have to make a show of ourselves every time any one comes. White boys don't have to do it."

Athletics had a great attraction for him and he was the leading spirit in every game. As pitcher of the baseball nine he was known for his splendid curves, and during his last year at school, when he was sixteen years of age, he received numerous invitations to pitch for traveling Indian ball teams. These, however, were always declined, as he had been taught by the Black Robe that such a mode of life, as a rule, is not conducive to good morals.

Not many weeks had elapsed after his arrival at the mission when he expressed the desire to be baptized. After several months of instruction on Holy Saturday, and there was not a happier boy in all Christendom on Easter morn than the newborn "Anthony," for so he was named in baptism. On the day preceding he was asked what name he would like to have.

"Why, Anthony," he said. "I have heard so many nice stories about St. Anthony, and I think I must have been lost, and he has found me. Anyhow, there's one thing sure, if I have not yet been lost I would have been if I hadn't come here." So Anthony he was called.

While being instructed for baptism he was prepared also for his first Holy Communion, which he received on the feast of the Ascension. On the eve of this day he came to his teacher and said: "Sister, is it really true that sins we have committed before baptism are all forgiven by it?"

"Truly, Charley," answered the Sister. "Wasn't that what Rev. Father Superior taught you?" "Then I'm all right," he claimed, and real joy beamed on his countenance.

Owing to his dislike for anything conspicuous it was difficult for those not having direct intercourse with the boy to know how much real love and veneration for the holy sacrament there was in him.

On a fateful day he would invariably be the last to approach the confessional. When questioned as to his purpose in so doing he replied: "Well, Sister, I want to go to Holy Communion without any sin. If I go to confession late and go to bed immediately afterwards I shall not think anything wrong, and can receive our Lord without any sin on my heart."

What an example for many of our good-hearted but thoughtless young people born of civilized parents! Would that we all might devote more time and thought to the adornment of our hearts for the reception of our dear Saviour!

When he was seventeen years of age he let us to begin life for himself. Beside his three hundred and twenty acres of land, he owned quite a number of cattle and horses, let him by his father and cares for during his boyhood days by his guardian, a white Indian trader, so that, for an Indian, he was very well to do.

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The Most Nutritious and Economical.

SURPRISE A PURE HARD SOAP.

SUN LIFE ASSURANCE CO. OF CANADA. Evidence Before Commission Emphasizes its Strong Position and Conservative Methods. About Two Million Dollars Better Off Than It Claimed to Be.

COMMENTS BY THE COMPANY. As some time may elapse before the company will be heard before the Insurance Commission, the managers of the Sun Life Assurance Company desire to refer briefly to points regarding that bill which have been brought out in the examination of the officers of the Insurance Department.

INVESTMENTS OUTSIDE OF CANADA. In 1903 and 1904 extended negotiations took place between the Finance Minister, the Superintendent of Insurance, and the United Canadian companies, with regard to extension of their investment powers. The Minister expressed his willingness to eliminate the restrictions on the amount of investments outside of Canada if certain other changes were made, and it was fully believed that a bill to this effect would be introduced by the Government in the session of 1904.

Table with 2 columns: Description of investments and amounts. Includes Dec 31, 1904, excess of foreign investments over legal limit, Cash in foreign investments, Cash in banks Dec 31, 1903, Cash in banks Dec 31, 1904, Cash in banks Dec 31, 1905.

SECURITIES WRITTEN DOWN. The company has been so remarkably successful with its investments of recent years that we have felt that it can afford to be unusually conservative. We have always considered it our duty to make as good terms as possible when purchasing securities, and in this way, besides making handsome cash profits, have obtained large amounts of bonus stocks.

STRENGTH OF THE COMPANY. In the year 1905 the profit made by the company from all sources amounted to \$1,341,371.50. Of this amount, \$1,032,411 was paid to policyholders whose policies were entitled to participate in that year. Of the balance, \$308,960.50 was set aside to complete the placing of all reserves on the 34 per cent basis and \$501,229.50 was added to the published surplus, bringing the total surplus claimed up to \$1,733,029.50.

From the fact that the securities named were "written down," or rather transferred to the inactive list, it must not be supposed that they are bad debts. On the contrary, arrangements have already been made to sell about two-thirds of the entire amount at prices which will save the company any loss whatever. Mr. Blackadar distinctly stated in his evidence that these securities were not necessarily bad debts at all.

But in any case there is nothing new in all this. To refer to it as a "dislosure" brought out by the commission is an error. The facts have all along been open to the public. Any one who turns to the Insurance Blue Book for 1901 will find on page 389, in the company's annual statement, under the heading of "Synopsis of Ledger accounts," the whole transaction clearly set forth in unmistakable language.

SUPPOSED SALE OF ILLINOIS TRACTION STOCK TO DIRECTORS. This is a mere's nest. There was no such sale as supposed at all. The facts are as follows: In December, 1904, the company had an opportunity to buy \$250,000 of this stock on very favorable terms, the proceeds to be paid in bonds. The company already owned a very large amount of this same stock, and it was not desirable to materially increase its holdings, even though the terms were attractive.

The management consider that the facts brought out before the Commission, when understood reflect the highest credit upon the company, and are the subject of legitimate pride. The probing into the affairs of the Sun Life has but revealed greater strength and very conservative methods.

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

M. KENNEDY, 240 James St. North, Hamilton, Ont.

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EASTER LILY FOR EASTER SUNDAY. Send 10 Cents. Will send you 1 Easter Lily Bulb, 1 Tuberosa, 1 Gladiolus, 1 Cissampelos vine, 1 Oxalis also 100 different kinds of fresh, forced flowers, including: Fancies, Petunias, Phlox, Anemones, Stocks, Sweet Peas, Cosmos, Balsams, Nasturtiums, Morning-glories, Verbenas, Petalums. This fine collection of seeds and bulbs for 10c. in Silver or 25c. in Stamps. American Seed Co., Maiden, Mass.

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

WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

The London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1859. FULL GOVERNMENT DEPOSIT. Losses Paid Since Organization. \$3,250,000. Business in Force, \$2,000,000. Assets, \$200,000. HON. JOHN DAVIES, President. GEO. GILLIES, Vice-President. H. WASHINGTON, Sec. and Managing Director. L. LETCHER, D. WHITFIELD, J. HANCOCK, Sup. JOHN KILLER. (Incorporated)



