

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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The Catholic Record

LONDON, SATURDAY, FEBRUARY 3, 1912

THE PULPITERS

Some time ago a writer stated that men do not attend church because they dislike preaching. We do not believe this for a moment. The average man likes preaching because he is interested in the problems of origin and destiny and because he wants to know how to bear sorrow with resignation and to have some solution to life's riddle. The questions that concern his soul are of more import to him than anything else. This has been always true, and, whether garbed in poverty's drab or in wealth's broadcloth, man has been and is tormented with an unappeasable thirst for God. This, we fancy, is one reason why the multitudes in great cities are the easy prey of Oriental teachers of this or that ism. Not that they care much for the peculiar beliefs expounded, but they seek a message that may comfort and enlighten them. The average non-Catholic is, we are inclined to believe, weary of the pulpit whose only aim is to make noise and have his remarks in the daily prints. And what remarks! Crude disquisitions on economics, on civil administration, etc., week after week, to the disgust of the man on the street and the amazement of the experts on these subjects. For our part we wonder at the marvellous workings of the mental machinery of these noisy preachers. Blessed with the self assurance that is the handmaid of ignorance, they grind out advice on care of the baby, the best medicine to give, the proper method of administering quinine, and the beneficial effects of the mustard plaster. Now and then they fulminate against people who are dead, for the purpose, we imagine, of testing their vocal apparatus. One of the things that bewilders us is the ease with which charlatans of every hue beguile the public. Gifted with an abnormal amount of self-confidence and a vocabulary of highly coloured adjectives they wax prosperous to the delight of the people beloved of the late Mr. Barnum. Some time ago we listened to an individual expounding his theory of religion. We expected to hear an exposition that had a bowing acquaintance with reason, but we were afflicted with a series of disjointed sentences, vague and devoid of meaning. A miscellaneous collection of females seemed to enjoy it; the men looked wise and bored and they all paid money to witness this exhibition of wind. And this is the day of the Carnegie Library. Perhaps that is one cause of the charlatan's success, because the reading of books means for many flabbiness of mind.

THE UNCLEAN PLAY

A correspondent writes us about a drama that is "the sensation of the season," and wishes us to denounce it. He wonders why "respectable men and women" support an unclean stage. We have often wondered also; we have even said a few words about it in these columns; but these immoral shows are as delicate odours to the nostrils of some people. The critics write glibly in praise of these "problem plays," but these scribes seem to be the hired men of the managers, and have no standards of worthiness or dignity. But what attraction can a drama that is suggestive have for anyone who respects his mind or imagination. To see an actress cavorting around a stage and showing how out of place the Ten Commandments are in certain sections of society, is not conducive to freshness of soul. Problem plays indeed! There is no problem at all, but a story old as the world that exhales no fragrance. They are but dirty messes concocted for the curious and prurient minded. No histrionic talent, however great, can conceal their phosphorescent gleam of corruption. But the manager who is looking for dividends will dish out this stuff so long as it may be delectable to the palate of his public. Touch, however, his conscience, which is in the region of his pocket, by the withdrawal of patronage, and he will see a bright light that shall guide him to the haven of decency. The citizen who has any regard for his community should protest and not allow himself to be overruled by the critics and managers who would see beauty anywhere if it could pay dividends.

THE BAD BOOK

It is said that the stress and strain of modern living is one reason that prevents many of us from reading books. But this is but dream-stuff. We read too much. Far better to be out walking or skating than to sample the novels and the world of words, misnamed literature, which are poured out unceasingly from the printing presses. Far better to do nothing than to give time to any

novels and magazine drivel. The aimless reading in which many of us indulge robs the mind of its power and makes the memory but a sewer through which flows platitudes of the writers who have neither fire nor blood to invest their manuscript with dignity. Time we have and to spare, but we waste it to our own detriment. Our taste becomes vitiated, and sometimes our moral standards are lowered. The mind becomes either diseased or vulgar; and the voracious devourer of this trash lives in a world unreal in which cheap heroes and heroines are the principal actors. To-day more than ever the parent should guard the household. We have newspapers that are clean and reputable, but we have also newspapers that pander to a depraved public taste and whose description of what is termed news is proof of the most audacious sensationalism. To allow the young to acquire a taste for the sensational book and newspaper is to endanger purity and faith and modesty and respect and reverence. Works of a doubtful moral tone cannot but defile the heart and dull the conscience. Parents should recognize the fact that upon their ceaseless vigilance depends the future happiness of their children. Keep the family bookshelf clean and the children will become enlightened Catholics, regulating their conduct by high standards and persuaded always that they are in the world to save their immortal souls.

INDIFFERENCE OR WORSE

In reading the reports of various meetings we are prone to wonder why Catholics are so conspicuously absent from them. Doubtless there are reasons which prevent us from attending some of these meetings, but to subjects affecting the common weal we should contribute our quota of discussion and enlightenment. We have our principles for the solution of social problems, and we have men who can express them forcibly and accurately. We should endeavor to be factors in the formation of public opinion. In our opinion our presence would be welcomed, and we might, by interchange of thought and aspiration, by strengthening the bonds of unity between ourselves and our separated brethren, dissipate many a prejudice. We should not forget that many without the fold see us through the medium of bigoted history, of environment, and of upbringing and associates. To them the Church is a grotesque monstrosity, guided by astute and unscrupulous clerics. The old calumnies refuted a thousand times are ringing in their ears. We are out of joint with progress and but barnacles upon the worn-out bulk of ecclesiasticism. To us this is but childish babbling, echoing what hundreds, whose graves line the centuries, have declaimed in every key. If we try, however, to make them understand our position, to persuade them that the Church can, out of the garnered wisdom of the ages, find remedies for social ills, we may, as we said before, be the kindly light that may guide them, if not into the fold, at least into the region of knowledge. And, moreover, as citizens we should not do our thinking by proxy.

THE GOSSIP

The male who gossips is far more deadly than the female who is in the same business. The woman who is the scavenger is a detestable nuisance, but the man who slips around like an Urial Heep and uses the poisoned knife of insinuation and calumny against reputations is a moral leper. He spits the venom of an embittered and darkened heart on all things and persons, thinking the while that he is fit company for the choir celestial. Such a man, coward at heart, is but encumbering the planet. He pollutes the air; he is blind to the beauty of life, deaf to the tones of love that ring out from normal hearts. He is a horrible example of all that a man should not be. It is not a pretty picture—that of a man, destined to die, prowling around to find and to scatter broadcast slander and calumny—a little man mocking the eternal verities and exulting in his shame. And for such a man there seems to be no cure. But his life, barren as a parched desert, joyless and discordant and diabolical in its repulsiveness, should be a warning.

THE NEW CARDINALS

The many pleasant words of the secular papers in praise of Cardinals Farley and O'Connell are indicative of the fair play and enlightenment that give no quarter to bigotry. The New York Times remarks that the high honour conferred on the Archbishop of New York is unmistakably an honor in which all his neighbors and fellow-citizens should take pride. The Church Cardinal Farley so ably represents here has grown with the country. It has been an important factor in development of

good citizenship. It goes on to say that the honors bestowed on Cardinal Farley reflect credit upon all Americans, and that he has, as an eminent citizen, carried the fame of his country abroad. Boston will welcome royally the great churchman Cardinal O'Connell. Protestants respect him for his magnificent abilities, which are given without stint to any cause that can help humanity. And who but a few years ago would have predicted that Boston would ever acclaim the home-coming of a Prince of the Church. The Puritan was there, and by virtue of the prestige of the dominant race, of his social standing and wealth, seems destined to live and flourish indefinitely. But he is no longer a prominent factor. The Catholic, erstwhile despised, is in his place, and the Church waxes stronger in power and influence with each recurring year.

THE GRAND ORIENT

At the dedication of a monument to Servetus, who was condemned for heresy by John Calvin, himself a heretic, the representative of the Grand Orient Lodge of Freemasons was frankly atheistic and polemical against all religions. The Congregationalist refers to this address as the one discordant note of the celebration. Not so long ago, however, a Canadian religious weekly was frankly eulogistic of the deity who were warring against the Church in France. We called its attention to the fact that those blatant revilers of all things Catholic were antagonistic to Christianity. We quoted their utterances, but the editor went on in his purblind way, thinking that any hand upraised against the Church should be upheld.

ARE HIS EYES OPEN?

A correspondent in Ontario writes us a letter worded with an impudence of which he is probably unconscious, and sends us a copy of a socialist paper containing an article on "Catholicity and Socialism" which he apparently thinks is an important and valuable production. The article does not truly state the grounds on which the Church and the clergy attack the wild and vicious teachings and statements of the men who give the course and the tone to the socialist programme. The Church is always intent on one thing, the salvation of souls. She was established by Jesus Christ, and she tolerates no attack on Him, and on His principles and teachings. Now, prominent in the paper sent us by our friend is an article by Eugene V. Debs. This man is accused of having called our Blessed Lord and Redeemer, Jesus Christ, "the tramp of Galilee." Our friends might find it interesting to know, if our friend is going to be a socialist, at least he owes it to his manhood not to go ahead with a bandage over his eyes. He had better investigate "the men higher up" for it is "the men higher up" who are important in every organization. Our friend thinks he has learned a lot since he left Nova Scotia. If he has learned to trust to the guidance of men who blaspheme and insult the God-Man, Jesus Christ, in whose Name alone we can hope for salvation, he certainly has learned a lot, and the devil has been his teacher.

He thinks a good deal of this article which he has sent us, we suppose; but it does not meet the complaint made by the Catholic Church in any one point. It says they are bad priests; and that is true; and if the bad priests were held up by the Church as models for all Catholics to follow, then the Church would be doing the very same wrong that she now complains of in the socialist societies. Perhaps our friend may remember enough of what he knew when he left Nova Scotia, to tell us what would become of a Catholic priest who called our Lord and Saviour "the tramp of Galilee." Does he think that such a priest would be allowed to hold a high place; that his writings would be spread across the first page of Catholic newspapers; that his name would be honored wherever Catholics meet together? Well, then, there is one of the reasons why the Church is against socialism is that the word is understood and applied by our friend and his Debs and the rest.

See to "the men higher up," friend, who cooks the socialist food that is gulped down by our friend, and by thousands of others who, like the dog in the fable, drop the bone they have to grasp at a shadow in the water? Who makes the doctrines, the party cries, the guide-books and charts of socialism? Don't talk to us about the Catholic Church and the McNamaras, unless you think that the McNamaras make the doctrines of the Catholic Church. Time enough to talk about a bad priest here or a bad priest there, when you can show that the Church and the Catholic teachings of the Apostles, the Saints, and the martyrs, to follow the bad priests. But what about socialism, friend? Do you want to put it to the test? Will your big men stand the test? Where does the stuff come from which is taught to you? Who are your men behind the guns? What kind of men are they? Do you want to know? Do you want to tell us? Do you want to know the black history of socialism? Or, have you got your eyes so much opened (as you boast), since you left

Nova Scotia, that you think you can get along without Jesus Christ? If you have, we need not say another word, for you know why the Church is against socialism; you are yourself in that case a living proof of its malice and its danger. But, we have no doubt you still believe in God, and in Jesus Christ. Very well, then, you were Secretary of the International Socialist party, said: "Christianity to-day stands for what is lowest and basest in life. To take on Christianity would be for socialism to take Judas to its bosom."

Not much doubt about what that means, is there? The article you sent us says that socialism is a political movement and has nothing to do with religion. Somebody is lying; or else somebody is being badly fooled; but it is "the men higher up" who play the tune for the socialists to dance to. Don't forget, friend, that the socialist, organ of the International Socialist party, said: "Socialism and belief in God as it is taught by Christianity and its adherents are incompatible. Socialism has no meaning unless it is atheistic."

And yet, your article says that socialism is a mere political movement. Who is lying, who is being humbugged? David Goldstein, the former socialist leader of Massachusetts, says: "The socialism of America and the socialism of Germany, France, Italy, England and other European countries are one and the same. Socialism is embodied in the teachings of Marx, Engels, Forri, Box, Herron, and a host of others of international standing. To these teachings the modern socialist movement is irrevocably committed."

The article you sent us says that it is merely a political movement. Once more, who is lying, or who is getting deceived? Now, friend, do you begin to get a glimpse of the Church's position in this matter? The Church is up in arms for God and Jesus Christ. You may mean no harm; but look to the men higher up. The Church has been fighting all the socialist attacks on God and Jesus Christ for centuries; and the most dangerous of them have been those who attracted thoughtless people with fair promises of results which can never be arrived at by the means they use. The Church is on the side of the working-man who says that the Church is against him is a liar or a fool. The men who tell you that will never show you one of Pope Leo's XIII's Encyclical letters on questions of capital and labor. The Church knows that human happiness is not to be had by throwing overboard religion, revelation, God and the religion of the holy saints and masters for the atheism of your socialist teachers and leaders. And she knows that if it could be had by such means, it is not worth the price.

The message delivered to her by Jesus Christ is that this world is not His; and the man who would buy a long life-time of happiness here at the price of never-ending misery after death—would he not be a fool? Lastly, friend, you have a good Scotch name. Your forefathers bore persecution, hunger, sufferings, contumely and death rather than deny Jesus Christ. How has your Scotch blood grown so cold that you can write an insulting letter to a Catholic paper which is fighting as best it can in His cause, resting your case on men who vilify Him and blaspheme His Holy Name. Your Highland ancestors would have been ashamed of the tramp of Galilee. And you? Are you satisfied with the company you keep?—Antigonish Casket.

ARCHBISHOP KEANE

BANQUETED BY THE KNIGHTS OF COLUMBUS

At Sioux City, recently, His Grace Archbishop Keane, was tendered a banquet by the Knights of Columbus. In reply to the toast of the evening, he said the knight is the highest type of man, a man of high ideals, a man who gives to his ideals his heart interest.

"We become what we love," said the speaker. "Love is a greater power than knowledge, although we must know to be good. To become good we must love the good. The man who loves the high and beautiful, and who becomes high and beautiful, is a true knight. The most powerful embodiment of forces, one that is ever active, is truth. The Knight gives his heart to the truth enthusiastically. He guides his actions by the truth. In that he is following the path trodden by the author of truth. The speaker, to emphasize the striking power of truth, then gave a vivid picture of the entry of Christ into the world. He pointed out that a child born in a manger, reared in the most unattractive of environments, had stricken the pedantic, the truth and avoiding exhortations. The speaker pointed out that the use of the sword to settle a question was one of these expedients that Christ had avoided. Legislation could not accomplish what the truth as proclaimed by Christ did, stated the speaker.

Enslaved liberty that came with civilization was prodded by the Metropolitan. "We are still quite enslaved," he declared. "The Indian on our western plains, as he folds his blanket over his shoulder, is more at liberty than we are in our dress suits."

GETTING AWAY FROM THE TRUTH "Our country," said the Archbishop, "is drifting away from first principles of government. We are getting away from the truth. I have sat on many platforms and have heard the platitudes of demagogues cause frenzied applause. Yet the speaker was inconsistent

throughout his address. "There seems to be a sad condition of instability in our national life and to that condition as Knights and therefore lovers of the truth I would direct your attention."

"He is not a good citizen whose heart is not stirred to the best interests of his country as a whole. He is not a good citizen who is not ready to sacrifice his interests for the good of his country."

"In this era of too much prosperity I fear, and I am not a pessimist, that we have lost sight of some of the principles which have enumerated. I have no sympathy with the man who will vote for Jack Fogarty if Ole Olson is the better citizen. Citizenship demands integrity, and integrity means that you vote for the best man."

"The Cardinal principles of Knight-hood would make you Knights before of Catholic and better citizen. The true Knight loves his country for what she is, for the free field she offers him. We have more power than we fancy. We should use this power. We should do it without prejudice and for the betterment of the country. The other nations are looking to this country to answer. We cannot give this answer so long as we forget the first principles of government so long as we are demagogues or depart from the original idea of conservatism in government."

THE "WILL OF THE PEOPLE"

The spoliation of the Holy See, plotted and planned in 1811, the jubilee of which was celebrated in this year of Catholic unrest, was justified to the world by fraudulent plebiscites of the Roman States, embodying the political theory that every community may lawfully choose the form of government it desires. The truth of that theory is undoubted, with that proviso that no settled form of government may be lawfully changed unless it really conflicts with the general welfare. God, while sanctioning all workable forms of government, has approved of no form as ideal. But there is a notion almost nowadays that the most perfect form of government is that in which all citizens have a share, a notion which carries the corollary that obedience to law, in the making of which the subject has not had a hand, is something servile and degrading; there should be no rulers except elected rulers, and all subjects should have a voice in the election, and to that extent in the government. No one will quarrel with this last statement as the description of one lawful form of organized society, but the sovereignty of the people, just as the sovereignty of any other ruler, is held from God and does not result from the union of their several wills. Thus it must always be exercised in accordance with God's law whether revealed or natural. The statement in the Eye-Witness (November 9, 1911, p. 651), that "nations should be governed according to the general will" needs qualification, and might be better put "nations should be governed according to the general good," for that is the main object of government. But Mr. G. Laubach, M. P., a Labour Member and a Christian Socialist, in a latter issue of the same paper (Nov. 23rd, p. 721), goes utterly off the track in his notion of human liberty when he says: "I am coming to the conclusion that the sacred right of going to the devil, if we so will, is a right which should be maintained. It is not Democracy to be saved in spite of ourselves." This surely is an echo and more than an echo of non serviam, an expression of that false human pride which ignores the manifold indignity of man, even in the natural order, and his utter final dependence on the bounty of God. Here is the danger of Democracy, the government according to the general will—"the general will may be bad as it was in the Terror; what is to check it and direct it aright? In our fallen world no civil polity can be made to work without religion, and in Christendom no State can really prosper apart from the influence, direct or indirect, of one religion which is true.—London Tablet.

THE MORALITY OF STRIKES

Much has been written in the past half-year about the morality of strikes, and certainly during that period there was plenty of material to draw conclusions from. But owing to the loss of sound ethical standards in this country (for which we have to thank individualism in religion), much of the writing has been misleading. That unless the worker can strike when and as he pleases, he is little better than a slave; on the other hand, he has been denied the right to strike at all, except perhaps in such a way as would make his striking ineffective. Truth, as usual, will be found somewhere between these extremes. A strike must be determined just as that of war is determined. Both are evils, to be invoked only to avoid worse. The whole question has been treated with his accustomed luminous precision by Deyas in his Political Economy (Book III, c. 12), a book which should be the *vacuum* of every Catholic publicist. A strike he tells us (p. 548), "is a great natural wealth, a cruel hardship to many innocent third parties, a grave occasion of disorder and a source of bitter enmities that may become highly dangerous. Great indeed and serious must be the need to justify the causing of calamities such as these. Strikes, like war may be lawfully resorted to only to gain some proportionate good which cannot be unjustly withheld and which cannot be gained in any other less disastrous way. Just occasions for strikes, so long as the tolerated, will unfortunately be too common. Until all forms of swamping are abolished, and the community insists

that the hard and lowly labour on which its prosperity is ultimately based is adequately remunerated, all the manhood in the toiler will prompt him to assert his right to be treated as a man, and unless the community provides other means by which he can make good his claim, he has nothing left but to lay down his tools, even though family and State have to suffer thereby. The Commonwealth that tolerates sweated labour has itself to blame. "I cannot help thinking," said a writer in the Times during the August strike, "that, if any man neglected his family as Society does its workers, he would go to prison amid the howls of an angry mob." The most pressing item, therefore, of social reform is the improvement of the conditions of labour, especially for those whose work is longest and whose wage is lowest. A Conciliation Board which should harmonize the lot of the toiler with the dictates of Christian justice would be the surest remedy against strikes.—London Tablet.

EPISCOPALIANS UNITING WITH CATHOLICS IN PRAYER

It is an interesting state of affairs and very significant of the trend that ecclesiastical thought is taking these days, to find Episcopalian and Catholic uniting in daily prayers for Christian Unity. Such is the case during the Church unity octave, which began on the 18th of this month and continues till the feast of the conversion of St. Paul, the 25th. It was last year that this union of prayer began to get such great vogue, but this year, it is being taken up very universally by Catholics as well as by non-Catholics. The American Catholic of Los Angeles, the organ of the advanced wing of Anglicanism, has urged all the members of the Guild of Intercession to hear Mass every day, if possible, and to unite in prayer throughout the entire month of January. Many others among Episcopalian are continuously joining in this devotional movement.

On the Catholic side the Church Unity octave is being taken up with more than ordinary zeal, by Father Paul James Francis, of Graymoor, by many of the missionaries to non-Catholics, and by the convert leagues throughout the country. Mr. Gerrity, Strong, who as an Anglican was President of the Anglo-Roman union, but within two years has made his submission to the authority of Rome, writes of the spontaneous gathering last St. Paul's day in the Pittsburgh cathedral: "A number of persons were moved to make a joint act of communion quite spontaneously. The whole affair came about on short notice without plan or direction, as though a more than ordinary human impulse inspired it." It would not be at all remarkable to learn that so good a movement is taken up this year in all the convents and in many parochial churches. A well established movement in prayer for Christian unity cannot but be fruitful in hundreds of converts. There is no organic unity without the recognition of a supreme head. Anyhow a well developed desire for unity among the prayerful will bring about a renewed consideration of the grounds of belief in the teachings of the Church. The Apostolic Mission House is encouraging this movement through the many avenues of influence it possesses.

ORIGIN OF THE NAME PROTESTANT

Of course the first Protestants had to protest against something, and this is how it happened, as interestingly told in an article in the Catholic Herald (England), on "The Church Catholic and the Sects."

"On March 15, 1529, a Diet was opened at Spire (Germany) for the consideration of various matters affecting the Empire, and especially the religious dissensions. The Diet was a general assembly of Estates of the Empire, a Parliament in fact: On April 19, in full assembly of the Diet, the Imperial Commissioners, announced that, their own and in the Emperor's name, they accepted the decision of the tables on the religious question and were willing to have it adopted in the form of an Imperial Recess. They looked to the minority no longer to oppose the majority in accordance with all ancient laudable usages and in the name of the Emperor.

This resolution of the Diet granted to the Lutheran states the right of maintaining the new religion and church services within their domains, and the only stipulation made in favor of the Catholics who remained true to the old faith and form of church worship was that they should be treated with tolerance. "But it was by intolerance alone," says Janssen, "that the Lutheran towns and princes had been able to establish their new state religion and by intolerance they were determined to maintain it. They protested against the terms of the Recess, which enjoined tolerance on them as a duty and from this protest they received the name of Protestants."

The Function of the Yellow Press "The word news signifying information of an elevating or agreeable character means to-day in the daily press, the exploitation, analyzation, fermentation of humanity's garbage box," says the Catholic Advance. "Instead of being a leader with lofty motives and with an intelligent grasp of the trend of human endeavor and realizing the sacredness of his position at the head of the human procession, it rather prefers to take a position behind, to let the procession do the thinking, and confine itself to gathering up for the purposes of information all the disgusting, disgraceful, and diabolical things said or done by anyone in any place."

CATHOLIC NOTES.

The last Cardinal in Scotland was Cardinal Beaton. They murdered him in 1546.

The temperance movement is growing in Ireland. The membership of the Pioneer Total Abstinence League is 182,025.

The Catholic Times of Liverpool says that in memory of his daughter, the late Mrs. Maud Ashby, Sir Ernest Cassel is giving to hospitals and other kindred institutions the sum of \$200,000.

The Holy See has granted the petitions, separately made, by the Bishops of Ireland and the Bishops of Scotland that the national feasts of St. Patrick and St. Andrew, Apostles, be continued in those two countries as holidays of obligation.

Some one with a penchant for statistics directs attention to the fact that Pius IX., whose reign was the longest in the history of the papacy, appointed over three thousand Bishops. Four of Pius IX.'s nominees survive in the United States, Cardinal Gibbons, Archbishop Ireland, Archbishop Spalding and Bishop Hogan of Kansas City, Mo.

The late Martin I. J. Griffin, in the last number of his "Historical Researches" says: "Stephen A. Douglas died a Catholic. He was received into the Church during his last sickness, at the Tremont House, Chicago. Bishop Duggan preached the sermon at the grave. There were no church services. Senator Douglas's wife was a Catholic, the well-known Washington belle, Miss Oust."

The next international Eucharistic Congress will be held in Malta. This island has been for many years a British possession. It was visited recently by Cardinal Bourne who was received with great honor by the Archbishop of Malta and the Governor of the island. Cardinal Bourne went to Malta specially with a view to making arrangements for the holding of the next Eucharistic Congress when it is expected that he will be Papal Legate.

Two days before last Christmas, in presence of the whole Spanish Court, the diplomatic body, the members of the Government (except the Prime Minister, who is indisposed), the high dignitaries of the State, and a full representation of the Spanish aristocracy, the youngest daughter of the King and Queen of Spain, the Infanta Maria Cristina, was christened in the chapel attached to the royal palace, Madrid.

The largest dioceses of the Church in the United States are: New York with 1,219,920 Catholics and 962 priests; Chicago, with 1,150,000 Catholics and 733 priests; St. Louis with 900,000 Catholics and 680 priests; Brooklyn with 700,000 Catholics and 418 priests; Philadelphia, with 525,000 Catholics and 582 priests; Pittsburgh, with 475,000 Catholics and 435 priests, and St. Louis, with 375,000 Catholics and 528 priests.

The Sisters employed in the various Catholic institutions of New York City will receive salaries hereafter, this step being taken to remove the impression that these institutions of charity are being conducted at a profit, and which is partly responsible for the controversy between Comptroller Prendergast and the managers. Edward M. Groun, counsel for the institutions, so announced. He also stated that accounts of all city moneys would be kept separate from those of private funds.

The Bishops of Scotland petitioned the Holy See to continue the feast of St. Andrew the Apostle as a holiday of obligation, and the petition has been granted. It is becoming a practice among London Scots Catholics to attend Mass on St. Andrew's day, Nov. 30, to mark their reverence for their holy apostle, while the custom of wearing a sprig of heather from the old hills of their native land promises to become almost as popular as the wearing of the green on St. Patrick's day.

English exchanges chronicle the death of Right Rev. Charles Gordon, S. J., D. D., formerly Vicar Apostolic of Jamaica. Born at Edinburgh in 1831, the son of Sir Charles Gordon, he fought in the army of Pius IX. in 1867-8. He was consecrated in Glasgow Cathedral as titular Bishop of Thyatira and Vicar Apostolic of Jamaica in 1889. Retiring in 1906, owing to ill-health, the Bishop went to Eghampton, London; where death took place.

The Notre Dame Cathedral, Paris, was the scene of a solemn ceremony of welcome to Cardinal Amette, Archbishop of Rome, on the occasion of his return from Paris recently. The Cathedral was decorated outside with the national colors and inside with the French and Papal colors. Cardinal Amette celebrated pontifical vesper, after which he made an address in which he eulogized the Pope. He thanked the immense audience for his reception and pledged himself to be "Roman and French." He concluded by saying that the Pope prophesied the speedy return of France to her early traditions.

Carlyle Gibbons was the Santa Claus for the Catholic Child's Society of Baltimore. A crowd was on Charles street in front of the Cardinal's residence long before the hour for distributing baskets, by the society to the poor of the Cathedral parish, while in the library young women of the society busied themselves putting together allotments of chicken and trimmings for a Christmas dinner. Policemen stood by to keep the line moving and the walk clear.

The Vatican has declined to grant Count Boni de Castellane an annulment of his marriage with Anna Gont, now the Duchess of Talleyrand and Sagran. Countess de Castellane was granted a divorce from her husband and given the custody of their three children by the civil court on Nov. 14, 1906. About a year ago Count Boni applied to the Vatican for an annulment of the marriage.

The Catholic Record

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LETTERS OF RECOMMENDATION

Mr. Thomas Coffey. My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with interest and admiration, and above all, that it is imbued with a strong Catholic spirit.

Mr. Thomas Coffey. 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.

LONDON, SATURDAY, FEBRUARY 3, 1912

MAX AITKEN ON HOME RULE

The fond hopes of the Irish race that Home Rule for Ireland was fast reaching realization, have been cruelly dashed to the ground.

London, January 16.—Sir Max Aitken, addressing his constituents, said that in Canada there was trouble enough with Provincial Home Rule.

It is true that in the past Beaconsfield and Salisbury, Balfour and Chamberlain, opposed the grant of Home Rule to Ireland.

But seriously, is it not time to ask ourselves a few questions, and with such limited knowledge as we have to answer them? Who in the first place is Sir Max, and secondly, why are his views published in our papers?

What we do wish to point out is the ignorance displayed by the young man in the speech of which we have a brief report. We may assume that by "provincial home rule" he means the federal system, under which the provinces have control over provincial matters.

He speaks of the provincial authority acting in contravention of the central government. Again, he speaks without knowledge. If the province acts within the limits of its constitutional rights, where is the contravention?

He speaks of the courts can soon put the matter straight. The courts can soon put the matter straight. The courts can soon put the matter straight.

When Sir Max says Canadians would rejoice if the Unionists succeeded in preventing Home Rule, he has to be reminded that he has no mandate to speak for Canadians.

The press agency which persistently circulates all this advertising matter with a view of building up a political reputation for this politician is, without knowing it, doing him a disservice.

To THE HONORABLE SENATOR JAFFRAY, President of the Globe Printing Co., we send our heartiest congratulations on the attainment of his eightieth birthday.

THE DAILY SENSATION

A press report was sent from Montreal to Toronto, on the 26th, to the effect that the Ne Temere marriage decree will be withdrawn in the near future.

THE BLUE LAW PEOPLE

Toboggan-sliding on Sunday in Toronto presently holds the floor with the Ministerial Association.

A FIRST DAY IN THE HOUSE OF COMMONS

Monday last week was a strenuous day in the Canadian House of Commons. Mr. Lancaster, the member for Lincoln and Niagara, introduced a bill favoring the enactment of a Dominion law regarding the solemnization of marriage.

The Right Hon. R. L. Borden, Prime Minister, moved a resolution to the effect that the whole matter be referred to the Privy Council.

Mr. Doherty said that he had all respect for the member for Lincoln, and while he desired to treat his arguments seriously, he could not agree with his point of view.

Mr. Carvell the Minister of Justice said the Ne Temere decree in no way affected the civil law of Quebec or of any other Province.

A contemporary tells us that the revival of the old-fashioned market basket and a trip to the market itself is suggested as a remedy for the high cost of living.

THE ORANGE ORDER

In previous articles we have endeavored to show that Orangism is undemocratic, intolerant, lawless, ignorant, and immoral.

The Ne Temere decree was simply an extension of the point of view of the Council of Trent, made three hundred years ago.

Mr. Maclean—But will the Right Hon. gentleman say the decree does not affect the rights of parties in a mixed marriage?

Mr. Wilfrid—No. If a Catholic in the Province of Ontario marries according to the provisions of the civil law of the Province, even though it be contrary to the Ne Temere decree, he is legally married.

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FIVE-MINUTE SERMON

SEPTUAGESIMA SUNDAY

LIFE'S PURPOSE

Brothers, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain it. (1 Cor. ix. 24)

There is a great question, my dear brethren, that comes home some time or other to every man in the world who is not entirely taken up with the passing pleasures and fleeting interests of the moment; to every man, that is, who lives as a man, and not as a mere child. It is the most important and vital of all questions, and it will return often on us, put it away as much as we will, it is this: "What am I here for? what is the use, what is the purpose of all this life which I am living? What is the goal to which it is tending? what end do I hope to obtain?"

Yes, we must look forward in this way sometimes, and we must try to find something in the future better worth having than what we have now, or our life, with its labors and fatigues, becomes a burden almost too great to be borne.

So one man proposes wealth, another knowledge and learning, another fame and honor as his object in life; or at least he looks forward to bringing up his children to whom he can leave his memory and his name, and who will carry on and complete the work he has begun. But we Christians do not seek for an answer to this question. The answer is written plainly by faith in our souls; we may try to forget it or put something else in its place, but we shall find no other in which we can believe. The answer for us is, that this life has no end or object in itself which can justify or explain it, but that it is a time of trial, of probation for something better: that we live in order that it may be seen from our life whether we are worthy to share in an eternal life: that only beyond the grave can what the soul longs for be attained, and that we may fall in attaining it if we do not keep it steadily in view and work for it with all the strength we have.

So our life is a race, a struggle for an immense and unspendable prize to come at its end; and a prize which will never be offered again if we do not secure it this time. If we fall in the race, we will find nothing else offered us to live for. For all eternity we shall see with what we might have had, and shall be tortured with vain remorse; and nothing else will give us even a moment's peace. This eternity will be intolerable, even if there were no other pains in it; but on account of them, and never find it.

And from this race, this struggle in which we are now entered, there is no escape. We cannot withdraw and have our name struck from the list of contestants. There is no half-way out, and we cannot take between triumph and defeat. "Kneel you not," says St. Paul, "that all run in the race." Yes, a power greater than ours has put us on the track, and is drawing us along it, whether we will or no. We cannot remain as we are, for He whose power has placed us here made us for Himself, and we cannot rest till we are in Him.

Since, then, we have to run in the race; since we have to suffer, to labor, to pursue a happiness which we now have not; since we must do this even in spite of ourselves; since we cannot sit down and give up our place, what folly it is to run to no purpose, what absurdity to try to forget the only thing that can make the life which we must live worth living! Let St. Paul's words on this Sunday sink into our minds; and since we have to run in this race on which everything depends, let us not trifle and lose its precious moments, but so run that we may obtain.

THE MORAL TRAINING OF CHILDREN

By the Bishop of Newport

In the October Pastoral (writes the Bishop of Newport in his Advent Letter) it was proposed to continue in a future occasion the subject of the Moral Training of Children. Accordingly we now proceed to treat of that Self-repression, or Self-denial, which is so essential in life, and which is rarely acquired unless men and women have been accustomed to it from their childhood.

Self-repression is necessary by the passions of human nature, which every one of us inherits at his birth. Our natural tendencies to pride, sensuality, sloth, temper, and other kinds of self-gratification are called passions. In themselves the passions are not sin, or sinful. They only become sinful when the human will deliberately indulges them, yields to them, or puts obstacles in their way. Luther and Calvin taught that human nature was essentially sinful. This doctrine, which widely infects Protestantism at the present day, leads naturally to the idea that a man cannot help his sins; that it is no use to strive against one's nature, seeing that if you cannot get rid of it, and that if you only trust in Christ it does not matter much how you indulge yourself, provided you do not come into collision with human law or with your neighbors. The Catholic teaching is that the passions are one thing and the will another; and that whatever a man may feel, he will never any sin except he consents to them. His senses or his intelligence, moral guilt only begins when the rational human will freely yields to them, either in act or in desire.

Hence every Christian has a two-fold duty with regard to the sinful propensities of nature, namely, resistance and mastery. He must resist—and when his passions rise up against a grave precept of Almighty God he must resist under pain of mortal sin. But he must go further; he must strive to obtain such a mastery over his passions that he may feel the danger of mortal sin as far removed, but that even in lesser conflicts and in the ordinary occasions of life he may be able to rule them, and may keep himself entirely faithful to the grace of His Heavenly Father.

It must be further remarked that the passions, being seated in the bodily na-

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ture of man, may be made stronger and more violent by indulgence, and, on the other hand, may be weakened and even exterminated by systematic repression. We not infrequently meet with men and women who have so indulged themselves in pride, covetousness, sensuality and spiritual sloth, that they seem to be unable, when temptation offers, to help giving way. They will sometimes tell you that this is so. They must not, however, be believed for they are, at the very least, and so obtain the grace they require. On the other hand, the saints, and men and women who lead a spiritual life, are found to have so diminished by self-discipline, and God's grace, the violence of their natural propensities that they seem to be almost exempt from the weakness of human nature. But such persons are very rare. We have no despotic power over our passions. They are independent of the rational will. They are the natural result of original sin, are excited by the presence of their objects, and follow the dictates of their own nature. It is to manage them, by turning their own nature and their own laws against themselves, as when one weakens the force of a metallic spring by keeping it under constant pressure.

Children, as there is no need to say, develop passions long before they are four years old. Until they attain the age of responsibility and the use of reason, there can be no sin in their acts of self-indulgence or in their display of passion—although those who have the care of them cannot begin too early to teach them self-command and self-restraint. As for boys and girls over seven it is quite possible for them, by deliberate pride, disobedience, sensuality, contempt, anger and sloth, to become guilty of grave sin. The task of those who are responsible for the training of children, therefore, is to watch their evil propensities, and to give them all the help they can in resisting them and in mastering them. To fail in this duty is to expose the child to spiritual destruction.

First of all, then, there are numbers of children ruined by foolish indulgence on the part of their parents and others. This is a marked characteristic of the present day, and is perhaps a reaction from the undue severity of two or three generations ago. It shows itself in unnecessary and excessive pampering, caressing, exousing and admiring. Certainly a child ought, as far as possible, to be kept contented and happy. An atmosphere of severity, repression and harshness by systematic repression. From expending as it should do, and leaves it stunted and distorted. But it should never be lost sight of that children are naturally vain, exacting, prone to envy, forward and lazy. Great discretion is, therefore, needed in praising or noting them, in giving them what they clamour for, in regulating both the kind and the amount of their food, and in giving them their liberty. It is much easier for a parent to give them all they want and to let them do as they like. That is the way in which children are spoiled at the present day. And this hurtful indulgence of children does not always come from the wish to save trouble. It sometimes springs from a genuine affection for one's children, and a pride in them. Such love and gratification are entirely praiseworthy. But they should not be foolishly displayed. The dearest and the most charming children are the most easily spoiled; and many a parent is visited in after years by the results of foolish indulgence, and has to lament the day when he allowed the bad seeds of vice and dissipation to take root unchecked in the soul of his beloved child.

Not only are parents bound to abstain from spoiling their children, but they are bound also to correct them. That is to say, when a child outwardly shows vanity, disobedience, greediness or temper, the father or mother should administer a reproof, and if necessary, corporal punishment. By this, a child is both instructed in its moral duty—a matter which is more necessary than many parents think—and impelled to take pains to repress bad propensities. But it is just on the point of correction that so many parents do harm rather than good. Correction, to be of any use, should be both reasonable and opportune. But many parents correct in anger and temper; they say the wrong thing, and

by their passion and excitement neutralize entirely their moral influence. Others, again, never cease from harassing the child with querulous complaints and petty scolding, until at length the child ceases to care for notice. Correction should be considered, measured, and adapted to time and circumstance. Once made, the parent should see that it is attended to. Punishment, if needful, should inevitably follow. There cannot be a doubt that, with children, the conviction, arising from experience, of the certainty of punishment is a powerful stimulus to the invaluable habit of self-restraint. But punishment more than any form of correction, needs to be wise, considerate and strictly moderate. For there is always the danger that punishment will stir up the child's rebellious passions, and harden it in wrong doing, instead of moving it to good resolutions. This danger is always greatest when he who punishes is seen to be angry and unjust. There is much parental punishment that is merely parental temper. Such punishment works badly, because it is not the moral law of multitudes of children.

For the rest, the "repressive" training of children is chiefly concerned with the virtues of Humility, Obedience, Patience and Frugality. We have already seen what is the meaning of Humility, and how necessary it is for a follower of Jesus Christ to repress that troublesome and dangerous "self" which puts itself even in the place of God. It is not necessary to lecture children on the nature of Humility. They best learn what it is at the feet of their Heavenly Father. But there is no more effective way of putting Humility into practice, and of weakening the dangerous impulses of "self" than the exercise of Obedience. By Obedience the child learns the habit of repressing self-will, and of conforming its natural willfulness to law and authority. One of the most distinguishing features of our modern civilization is the prevalence of independence and self-assertion. The gospel of Our Lord Jesus Christ requires men to obey both divine law and human law; both God's commandments and the authority of those who have on earth the right to command. The gospel teaches that such obedience should be a dead obedience of the heart grounded on the reality and not on the genuine wish to obey. It is not too much to say that, at the present day, Obedience is practically a dead virtue. Such outward submission as there is—such as cannot be helped if civilized and social life is to go on—accords without any love of that humility and obedience which Jesus Christ has taught, but rather with distaste and mental resistance, grudgingly and sparingly. Young men and young women are accustomed to question everything and to criticize everything. This propensity is anti-Christian, and is perilous to eternal salvation. It can only be counteracted by Christian training in the practice of obedience and by Christian instruction in its spirit. What is required of parents is the reasonable and consistent exercise of authority. Children should be made to do what is right, just and becoming. Caprice, selfishness and defiance on the part of parents are as bad for the child as for the parents themselves. Children obey readily enough if they are treated kindly and reasonably, and they soon acquire the valuable habit of obedience. If, at the same time, the father or mother tries, at opportune moments, to explain to them the beauty and wisdom of what that humble spirit which sacrifices the evil self before the throne of God, and emulates afar off the sentiments of the Sacred Heart of Jesus, a Christian character is formed which in future years will throw all its weight on the side of the Kingdom of God.

Children are not naturally rebellious, but submissive, and a sensible father or mother should have little difficulty in forming them to the habit of Obedience. But there are other impulses in which the germs of pride exist and which must be carefully watched. As has been already said, they are vain and conceited, and these evil propensities should be repressed. "Sowing of" is innocent enough; but it contains the germ of deliberate pride. A wise parent will, therefore, keep the child out of occasions and temptations, and will inculcate the necessity and the value of good and spiritual intention in all that is done or said. When the child has to endure failure, reproach or ridicule—a thing which most children feel keenly—it should be kindly encouraged to turn to the holy will of God, to accept the humiliation, and to offer it up in union with the humiliations which Jesus accepted for our sake. And in a word, all pride or vanity, in talents, in longings or achievements, in looks or in dress, should be counteracted by turning the child's heart to the God Who gives all these things, to Whom alone belongs glory and praise. Vanity in a child may be a small matter—and it would be a mistake to treat it as if it were serious. But as the power develops and strengthens, it becomes more deliberate in act and more rooted as a habit. It must not, therefore, be permitted to have its own way.

The exercise of Patience represses the evil passion of anger, teaches the habit of Christian resignation, and accustoms the child to govern its own desires. Anger, in children, is really very often a frenzy, a short madness. It is generally more a physical transport than a sin. But if uncorrected and unchecked it becomes dangerous, and is likely to spoil the character as it grows the soul. From earliest infancy it should be taken in hand. Fortunately, most children, when passion has evaporated, are more or less ashamed of the exhibition they have made of themselves. The parent should wait for this period of calm. It is no use engaging in a contest with the child when he is excited. Lead it away, put it in banishment, leave it in solitude, but do not inflame its passion by scolding, or the mere look of a mother that it really respects we quickly soothe it. And then, at the right moment, the child must be taught to think of the Child Jesus in His meekness and patience, be turned to contrition, and be prepared to be on its guard when the occasion shall happen again. Another form of impatience is want of resignation in suffering of pain. With great kindness and sym-

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pathy the suffering child should be led to accept the holy will of God. What to do should be trained to Himself, and should be reminded of the Passion and Cross of Jesus Christ. Who has suffered so much in order to sanctify our sufferings, and to make them precious for the gaining of Heaven. Children must also be taught to be patient when they want anything. Such impulses are often more greedy, and will probably disappear as years go on. But it is a good moral lesson for them to moderate in desire, to express themselves calmly and with consideration for others, and to put up with disappointment in a Christian spirit. All these lessons, inculcated with prudence and in the right season, go to form the true Christian of the years to come.

FRUGALITY

Further, it is of great importance that children should be trained to Frugality. Nothing spoils the character more irremediably than the unchecked habit of self-indulgence. We have only to look at the world we live in to see that men and women in these days worship ease and luxury, careen their bodies and their minds, and are heedless of the pains and inconveniences they. This anti-Christian disposition is not confined to the rich or the well-to-do. The masses of our fellow-countrymen who obtain their livelihood by the work of their hands are quite as much bent upon self-gratification. Their idea of pleasure may be refined, but they are none the less determined to enjoy themselves, and thereby quite as much degraded and spoiled in all spiritual respects. The Christian ideal is, a sober, restrained and hard life: a life that is lived principally for the immortal soul and next for the mind and body; a life in which the body is taught to use food, drink and recreation not for their own sake, but only as means to the carrying out of those higher purposes for which our Heavenly Father has placed us in the world. One great reason why this Christian idea is so seldom seen in the minds of our children is that so few are taught it in childhood. The pampering of children is carried to an excess which is really pitiable. Nature, in their case, prescribes the plainest of food, total abstinence from alcoholic drink, regular hours, and the absence of all frivolous and dissipated entertainments. But parents, partly through ignorance, partly through supineness and heedlessness, feed their children very much as they feed themselves, allow them to contract the fatal taste for drink, keep them out of bed, and take them to all kinds of unwholesome entertainments, or perhaps, let them run wild in the streets. If a child is to grow up into a true follower of Jesus Christ, it must be habituated to moderation, regularity, temperance, and an abhorrence of a soft life. It must be taught to live by reason and not by impulse; to act on religious principle and not to be the slave of appetite; to despise luxury; to mortify itself in eating and drinking; and, in a word, to take the side of the Cross of Christ without hesitation or regret. No man who does not in a genuine sense take up the Cross can be called a follower of our Lord and Saviour. Why are not children explicitly told of this and gently encouraged to live by it? Unless they are told they do not realize it. They hear, as they grow up, the words of Christ read out, and they repeat words of prayer. But they rarely come to look for all such language as mere formality; the more so, as the practice of their elders seems so utterly unaffected by either Gospel or prayer-book. What is wanted is that those responsible for children should translate the Gospel into language which they can understand; that they convince them that our Blessed Lord meant to lay down a practical command. But parents who do not live up to this command themselves can hardly, for mere shame, press it upon their children. And that is in reality one of the reasons why the Cross is so little preached to the child; and it is also a reason why so many parents have to dread the fate of those who give "scandal to little ones" (St. Matthew xviii. 6). The fault is not on the part of the child. The child, with all its natural propensities to evil, is seldom wanting in a certain ingenuous sincerity and generosity. Let the ideal be put

before it, and there will never be much difficulty in its being taken up. But when boys and girls grow up to adolescence without having caught a glimpse of the great law of the Cross, how can it be expected that we shall have a Christian generation?

All parents and persons in charge of children are bound, in virtue of their office, to train them, by instruction and management, in repressing such passions and impulses as have here been spoken of, and in acquiring the rudiments of a pious and moral life. In carrying out their duty, they should avail themselves of such help as they can get from priests, teachers, sacraments and school. It is true that a parent can never leave the training of a young child entirely to others. The child lives with the parent, and especially with the mother, and if the intercourse of life is altogether barren of good advice and opportune correction, nothing else can supply that deficiency. The well-to-do parent may hire governesses and servants, but however able or devoted these may be, they can never so thoroughly grasp a child's soul and heart to influence it with adequate depth and completeness. The poor mother may plead that she is ignorant and overworked—but this duty does not require either learning or leisure, but only Christian feeling and the saying and doing of the right thing at the right moment in the course of the day. But all parents should make use of certain external assistance. In the first place, they should know that the passions of human nature can never be resisted or mastered without the aid of divine grace, which is given, as a rule, chiefly through the sacraments. It is no small part of the parental office to see that children are prepared in good time and with adequate instruction for confession and Holy Communion, and to keep them up to a frequent participation of these sacraments. It is too much the custom to leave all this to the priest and the school. But however zealous the priest may be, and however efficient the instruction given in school, it is really the parent's responsibility, and there should be no mistake about this. As long as the sacraments are treated as a department of school work, we shall have the children giving them up as soon as they leave the school. It cannot be denied that it is better that children should be marched in companies to confession and Communion by their good and solicitous teachers than that they should never approach at all. But it would be far more to be wished that the sacraments should be a part of the family life. All parents who are worthy to have children should be anxious, by example and pious words, to impress upon them how necessary is God's holy grace to keep them good, and how ready and anxious is our Lord Jesus Christ to give them His grace in order to overcome themselves.

Further, it is of great importance that children should be trained to Frugality. Nothing spoils the character more irremediably than the unchecked habit of self-indulgence. We have only to look at the world we live in to see that men and women in these days worship ease and luxury, careen their bodies and their minds, and are heedless of the pains and inconveniences they. This anti-Christian disposition is not confined to the rich or the well-to-do. The masses of our fellow-countrymen who obtain their livelihood by the work of their hands are quite as much bent upon self-gratification. Their idea of pleasure may be refined, but they are none the less determined to enjoy themselves, and thereby quite as much degraded and spoiled in all spiritual respects. The Christian ideal is, a sober, restrained and hard life: a life that is lived principally for the immortal soul and next for the mind and body; a life in which the body is taught to use food, drink and recreation not for their own sake, but only as means to the carrying out of those higher purposes for which our Heavenly Father has placed us in the world. One great reason why this Christian idea is so seldom seen in the minds of our children is that so few are taught it in childhood. The pampering of children is carried to an excess which is really pitiable. Nature, in their case, prescribes the plainest of food, total abstinence from alcoholic drink, regular hours, and the absence of all frivolous and dissipated entertainments. But parents, partly through ignorance, partly through supineness and heedlessness, feed their children very much as they feed themselves, allow them to contract the fatal taste for drink, keep them out of bed, and take them to all kinds of unwholesome entertainments, or perhaps, let them run wild in the streets. If a child is to grow up into a true follower of Jesus Christ, it must be habituated to moderation, regularity, temperance, and an abhorrence of a soft life. It must be taught to live by reason and not by impulse; to act on religious principle and not to be the slave of appetite; to despise luxury; to mortify itself in eating and drinking; and, in a word, to take the side of the Cross of Christ without hesitation or regret. No man who does not in a genuine sense take up the Cross can be called a follower of our Lord and Saviour. Why are not children explicitly told of this and gently encouraged to live by it? Unless they are told they do not realize it. They hear, as they grow up, the words of Christ read out, and they repeat words of prayer. But they rarely come to look for all such language as mere formality; the more so, as the practice of their elders seems so utterly unaffected by either Gospel or prayer-book. What is wanted is that those responsible for children should translate the Gospel into language which they can understand; that they convince them that our Blessed Lord meant to lay down a practical command. But parents who do not live up to this command themselves can hardly, for mere shame, press it upon their children. And that is in reality one of the reasons why the Cross is so little preached to the child; and it is also a reason why so many parents have to dread the fate of those who give "scandal to little ones" (St. Matthew xviii. 6). The fault is not on the part of the child. The child, with all its natural propensities to evil, is seldom wanting in a certain ingenuous sincerity and generosity. Let the ideal be put

before it, and there will never be much difficulty in its being taken up. But when boys and girls grow up to adolescence without having caught a glimpse of the great law of the Cross, how can it be expected that we shall have a Christian generation?

All parents and persons in charge of children are bound, in virtue of their office, to train them, by instruction and management, in repressing such passions and impulses as have here been spoken of, and in acquiring the rudiments of a pious and moral life. In carrying out their duty, they should avail themselves of such help as they can get from priests, teachers, sacraments and school. It is true that a parent can never leave the training of a young child entirely to others. The child lives with the parent, and especially with the mother, and if the intercourse of life is altogether barren of good advice and opportune correction, nothing else can supply that deficiency. The well-to-do parent may hire governesses and servants, but however able or devoted these may be, they can never so thoroughly grasp a child's soul and heart to influence it with adequate depth and completeness. The poor mother may plead that she is ignorant and overworked—but this duty does not require either learning or leisure, but only Christian feeling and the saying and doing of the right thing at the right moment in the course of the day. But all parents should make use of certain external assistance. In the first place, they should know that the passions of human nature can never be resisted or mastered without the aid of divine grace, which is given, as a rule, chiefly through the sacraments. It is no small part of the parental office to see that children are prepared in good time and with adequate instruction for confession and Holy Communion, and to keep them up to a frequent participation of these sacraments. It is too much the custom to leave all this to the priest and the school. But however zealous the priest may be, and however efficient the instruction given in school, it is really the parent's responsibility, and there should be no mistake about this. As long as the sacraments are treated as a department of school work, we shall have the children giving them up as soon as they leave the school. It cannot be denied that it is better that children should be marched in companies to confession and Communion by their good and solicitous teachers than that they should never approach at all. But it would be far more to be wished that the sacraments should be a part of the family life. All parents who are worthy to have children should be anxious, by example and pious words, to impress upon them how necessary is God's holy grace to keep them good, and how ready and anxious is our Lord Jesus Christ to give them His grace in order to overcome themselves.

PROTECTION AGAINST EVIL
In concluding these words, let it be repeated that a parent in order to make moral training effectual must guard his child from any training or any influence that is evil. It must be kept from bad companions and bad books. This, it would seem, could best be done by keeping children, when not at school, as much as possible under the mother's own eye. Parents plead that their children have no where to play except the streets. There is much truth in this. But, all the same, the life of the streets makes moral training almost impossible, and that for two reasons; first, because children learn so much evil there, and, secondly, because these young frequenters of the streets become as it were, strangers to their own families, and acquire a wild and irremediable temperment which fits them for any and every kind of mischief. We frankly confess that we do not know how this evil can be remedied. All that can be done is to palliate it by those means which our zealous clergy do their best to adopt, such as Associations, Sodalitys, Clubs, the Boys' Brigade, and similar institutions. When priests and good pious laymen draw our boys around them and interest them in salutary and useful occupations, the poor child is saved in great measure from the corruption of bad company. And when, in judicious moderation, such good work is enhanced by the presence of pious and religious feeling—above all, when the kindly priest can gather his boys around him in the name of the altar and the choir—it is touching to see how the unspoiled nature of a child responds to spiritual light and warmth, and how the primitive propensities of nature are kept down and disappear. But for the moment we are addressing parents. There is no way of compelling them by law to train their children to be good as there is to oblige them to feed and clothe them. But Almighty God holds them responsible for the soul as well as for the body—and we trust that, by God's grace, these words may reach their hearts and make them reflect how momentous their responsibility is.—London Tablet.

INDIANA PROSELYTERS
METHODISTS METHODS TO DECOY CATHOLIC ITALIANS INTO FOLD
A clever game to decoy Catholic Italians into the Methodist fold is being conducted in Indianapolis and is in charge of a Rev. Louis Lopp, who states that he originally came from Rome, where he was engaged in work with the notorious Rev. B. M. Tipple, pastor of the American Methodist Church.
The method of Rev. Mr. Lopp is to give out that the mission is one kind of Catholic, just like the Greek Catholic, differing only in language and a few minor points of doctrine. The Catholic version of the Bible is used in the services, belief in the Blessed Virgin is held, the cross and religious pictures adorn the church, and the minister wears a Roman collar, and may wear vestments, if he desires to do so.
In addition to the religious services, there are classes in English and Italian taught as well as sewing and embroidery, with the promise of help in case of need. It is a well defined plan to draw away the poor Italian and his children from the Church.

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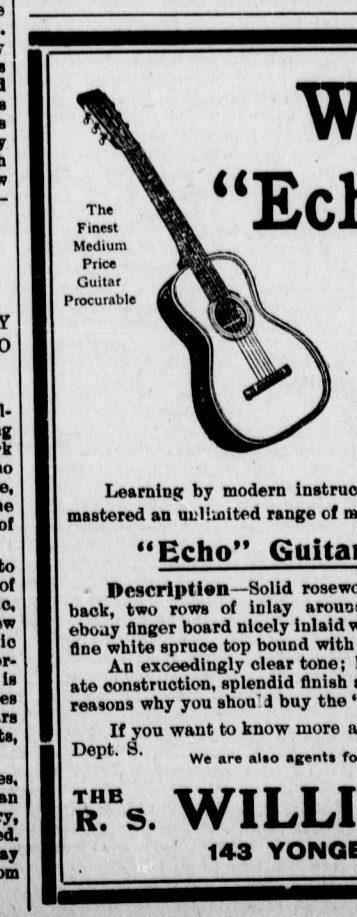
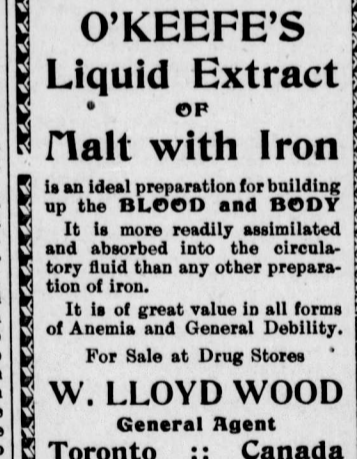
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CHATS WITH YOUNG MEN

DR. BROWNSON TO YOUNG MEN

Men will never succeed in ameliorating the wretched condition till they learn to live for heaven alone, till they see all things in the light of God as their Supreme Good, and seek to modify them only at the bidding of divine charity.

You, young men, even some of you who call yourselves Catholics, forget this. You have suffered yourselves to be seduced by the tempter.

Protestantism and infidelity have no power over you when they attack directly your Church or her dogmas; there you are on your guard and are firm; but you have not been equally on your guard against their indirect attacks, through your social affections and sentiments, your love of political liberty, intensified by long ages of Protestant miracle and oppression in the countries of your birth or descent—and your desire of worldly prosperity and social position.

There is everything in holding a high ideal of your work. Hold the idea of excellence constantly in your mind for whatever model the mind holds, the life copies.

Reach to the highest, cling to it. Take no chances with anything that is inferior. Whatever your vocation, let quality be your life-slogan.

worship as of sufficient importance to require his presence should have enough respect for the congregation, for the long-suffering priests and above all for the Blessed Sacrament, not to outrage every sentiment of decency and of devotion by culpable tardiness or by scandalously hasty exit.

People of sincere and sturdy Catholic faith, joined with the refinement of religious courtesy, are never guilty of such boisterous or offensive conduct. Their example should be the guidance of young men. It is impossible to have too much dignity of the proper kind in God's Church, in which every Catholic should be a model of courageous, devout nobility.—The Pilot.

A famous artist said he would never allow himself to look at an inferior drawing or painting, to do anything that was low or demoralizing, least familiarly with it should taint his own ideal, and thus be communicated to his brush.

There is everything in holding a high ideal of your work. Hold the idea of excellence constantly in your mind for whatever model the mind holds, the life copies.

Reach to the highest, cling to it. Take no chances with anything that is inferior. Whatever your vocation, let quality be your life-slogan.

OUR BOYS AND GIRLS

THE HARM DONE

"Yes, I know I am a regular splitter, when my temper runs away with me, but I stay angry only a moment, so there's no harm done."

That was the argument advanced the other day by a girl who thinks she is privileged to fly into a passion at the slightest provocation.

No harm done? Ah, she little realizes how those outbursts of temper wound all about her, and how unlovely they render her, or she would never thus express herself. But if she does not see the folly of acting the "splitter" and curb that temper of hers, the result may be so serious that instead of saying indifferently, "I'm made that way, and can't help it," she may be brought to realize that her temper has left her the legacy of a lifelong sorrow.

Going through a city hospital, recently, I saw a patient whose condition sent a pang to my heart. The door of the room where she was lying stood open, and I was about to enter—not out of curiosity, but as a "hospital visitor" for the month—but at the sight of the closed eyes, the face drawn with pain, and the little wasted hands working convulsively, I passed on.

"What a sad case!" said the nurse having the patient in charge, as I met her in the hall.

When I replied that I knew nothing of it, she called my sympathies by telling how the little sufferer came to be lying on that cot instead of being the happy, healthy child she had been a few weeks before.

It was all the result of an uncurbed temper, the outcome of an uplifted foot, and a kick—not from a dumb animal not responsible for its acts, but from a human being whose unbridled temper had kicked his schoolmate, the act resulting in a diseased bone. No wonder that that face was drawn with pain.

Just think of it! That innocent child not only endures untold suffering, but she must go through life a cripple, just because a boy let his temper master him.

I listened to the sad story, and then with deepened interest in the little patient, retraced my steps. Halting again at the door, I gazed on the sweet, pinched face of the innocent sufferer, and I heartily wished every one with an uncontrolled temper might stand where she stood and hear what I heard. If you ever feel inclined to say, "I have a dreadful temper, but I'm soon over it, so there's no harm done," think of this sad story. And remember her, too, that you can curb your temper, instead of being controlled by it, if you ask Jesus to help you.

BROTHERLY LOVE

Such a pretty little sight as I saw recently. The little boy who lives across the way and his little sister were riding up and down the sidewalk on their velocipedes. There is a rough place where two sidewalks join. The little boy was ahead. Having crossed this place, instead of merely calling out a warning to his little sister or more boylike, whizzing on quite unheeding, he brought his steed to a standstill, gravely dismounted and guided his sister's velocipede across the unevenness with all the care and gentle courtesy of a youthful Sir Walter Raleigh.

There is nothing pleases me more than to see a grown-up brother and sister who are truly friends as these two will probably be.

It seems to me that either stands well recommended for matrimony by such a friendly pair.

The girl whose little brother finds her good company, amusing and game, her husband will surely find a good comrade.

The big brother who is thoughtful and considerate of his little sister, when actuated by that greater impulse, sex aside, is apt to come mighty near being a model husband.

One of my correspondents asked me to write on this subject of the beauty of brother and sister friendship.

"I have in mind," he said, "a young man (twenty-six) of fine habits and good nature who is devoted to his little sister (nineteen), spending his earnings upon her as freely—or more so—as he does upon other girls. When absent from her, he writes always as often as twice a week. They have all their interests, private and otherwise, in common and are mutually helpful, one to the other. It is a pleasure to see them together."

I also know of one or two such friendships, and I certainly agree with my friend that they are most pleasant to contemplate.

I only wish there were more of them. Mothers can help inaugurate such good feeling between brother and sister by teaching the boy to show courtesy

and consideration and chivalry toward his little sister and the girl to take the same kind of interest in her big brother's affairs as she does in her other boy friend's activities; but the perpetuation of friendship rests with the children themselves, of course.

I know there is a tang of unpleasant truth in the old saying, "God gave us our relatives. Thank God we can choose our friends," but truly I seem to me as if people might do better to be friendly among their relatives than they usually do.

How is it with you? Are you missing any opportunities in this direction.—Ruth Cameron.

A BOY HERO

During the South African war, ten years ago, the Boers—a mere handful of farmers arrayed against the power of a great empire—astonished the world by the dauntless courage which rendered one of those patriotic home defenders equal to four of the displaced English invaders. The hero of the children was, as the following story, told by a British officer, will serve to show:

"I was asked," said Major Seely, "to get some volunteers and try to capture a commandant at a place some twenty miles away. I got the men readily, and we set out. I was with the general, but he got there all right. I can see the little place yet, the valley and the farmhouse, and I can hear the clatter of the horses' hoofs. The Boer general had got away, but where had he gone? It was even a question of a general catching up, and not we catching the general."

"I decided to do a thing for which I hope I may be forgiven, because I saw my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the general. He still refused, and I put him against a wall and said I would have him shot at once. He said I was wrong. 'For heaven's sake, don't shoot!' The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to 'aim.' Every rifle was leveled at the boy.

"Now," I said, "before I give the word, which way do you intend to go?" "I remember the look in the boy's face—a look such as I have never seen but once. He was transfixed before me. Something greater almost than anything human shone from his eyes. He threw back his head and said in Dutch: 'I will not say.' There was nothing for it but to shake hands with the boy and go away.—Intermountain Catholic.

THE PRIEST'S VESTMENTS

All boys and girls who do not know the names of the vestments which the priest wears at Mass, and the special significance of each one, should commit this to memory:

There are six vestments worn by the priest celebrating Mass.

1. The Amice is a white linen veil, which the priest puts over his head and shoulders. It represents the veil which the Jews covered the face of Jesus when they struck him.

2. The Alb is a long white linen garment which reaches to the feet of the priest. It represents the white robe that Herod in mockery put upon our Lord.

3. The Cincture, or Girdle, is the cord tied around the waist to hold up the Alb. It represents the cords with which Christ was bound.

4. The Maniple, worn on the left arm, represents the chains put upon our Lord, and also the handkerchief with which Veronica wiped His face.

5. The stole is a narrow band which hangs down from the neck, and is crossed on the priest's breast. It represents the cords with which our Lord's neck was bound after His condemnation. It is also the distinct sign of the priestly office, and is used in many ceremonies and blessings.

6. The Chasuble, or outer vestment, covers the body and the head, and represents the garment with which Christ was clothed in Pilate's court. The large cross upon the Chasuble reminds us of the cross placed upon Christ's shoulders. At solemn Mass the deacon and subdeacon wear vestments called Dalmatics, which resemble the Chasuble worn by the celebrant of the Mass.

JACK THE KNIGHT

"Can't do it. It's against orders. I'm a Knight of the Cross," said one newboy to another.

"Yes, you look like a Knight!" was the mocking reply.

"I am, though, all the same," and Jack straightened himself and looked steadily into Jim's eyes. "Jesus is my Captain, and I'm going to do everything on the square after this, 'cause He says so."

"That won't last long," said Jim. "Just wait till you're in bed tucked and awful hungry, and you'll hook something fast enough."

"No," my Captain says, "Don't steal, and I won't. What I can't earn I'll go without, and if I'm likely to steal any time, I'll just ask to Him. He's always watching to see if any of His soldiers need help, and He's ready with it as soon as they ask for it. He'll help me to do anything He's told me to do."

Wise Jack! He had learned the secret of a happy, useful Christian life.

Ex-Protestant Ministers Study for Priesthood

During the past three weeks Rome has been so entirely absorbed by matters pertaining to the new cardinals that Roman letters have spoken of little else. And yet many things there were which could not be omitted without regret.

One of these is the ordination of the Order of Deaconship of the five clergymen who left the Anglican Church some two years ago in a body and resolved straight off to study for the priesthood.

The names of these are the Rev. Mr. Cooks, the Rev. Mr. Hinde, the Rev. Mr. Hendley, the Rev. Mr. Prince, the Rev. Mr. Shabbal, all of whom are studying in the College of Noble Ecclesiastics,

Rome. To the list must be added that of Rev. Mr. Steele, of Ulster, who served as chaplain for twenty-three years to the labor of the Orange party in that bigoted part of Ireland.

All these gentlemen, the first five of whom are graduates of Cambridge University, sacrificed great worldly interests on being converted to the True Fold. Probably within twelve months they may be ordained priests and set on foot to their purpose to return to England to labor for the return of that country to its old allegiance.

THE FEAST OF THE PURIFICATION

This feast observed by the Church today reveals to us two great virtues of the Blessed Virgin, her obedience and her humility. As the Immaculate Mother of God she was not subject to the usual law of purification after childbirth, which contemplated a state of original sin and guilt inherited from Adam, and yet most willingly did she observe every detail of the Jewish law, just as she had done some weeks previous in the circumcision of our Lord.

Moreover, the Church has brought into the world was the Creator and Lord of the universe, yet she humbles herself to ransom him as if he were a slave.

The Mosaic law as laid down in the 12th chapter of Leviticus prescribed that women after childbirth should not enter the temple until after the ceremony of their purification, a period fixed forty days after the birth of a male child and eighty days after the birth of a female. Then the mother was to go to the temple at Jerusalem, and there offer to the priest a lamb as an act of gratitude for the birth of a child.

In the case of poor persons such as the Blessed Virgin and St. Joseph, the offering of a lamb was not enjoined, but another dove was substituted. Then after the signal visitation of God, when all the first born of the Egyptians were killed in one night, and all the first born of the Israelites saved, the law required in remembrance of this fact that the first born boy in each family belonged to God and should be redeemed by the payment of a few pieces of money to the priests in the temple. Out of their great poverty the Blessed Virgin and St. Joseph were unable to do this.

But, trying as was this journey to Jerusalem, it was also full of joy to the Blessed Virgin, who carried the Saviour of the World in her arms; for it brought forth the spontaneous acknowledgment of Christ as the promised Messiah, by the aged priest Simeon, who had known her in the day of her childhood in the temple. Holding the child Jesus in his arms, he cried out: "Now dost thou dismiss thy servant, O Lord, according to Thy word, in peace, because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light to the revelation of the Gentiles."

The significance of Christ as the light of the Gentiles so much in harmony with the glorious preface of St. John's gospel, where he speaks of the word made flesh as "That was the true light which enlighteth every man that cometh into the world," gives meaning to that liturgical ceremony, the blessing of the candles, which is used in the church, for which reason the feast is more popularly known as Candlemas Day. With the coming of the gospel, this Mosaic law of purification lost its binding force, but the Church has provided a similar ceremony, known as churching, and this rite, observed primarily as an act of gratitude to God while not of positive command under pain of sin, should not be thoughtlessly disregarded. In this ceremony the priest places on her hand the end of the stole as a symbol of her reception into the Church, and then recites the 23rd Psalm in the presence of the people. The belief is prevalent that it would bring bad luck upon any house for the mother to visit it before she had been churching. Needless to say, this is a superstition, and has never been countenanced by the Church. From year to year, so it seems to the pastor there is an inexorable decrease in the number of infants baptized in this church and the mothers who participate in the ceremony of churching. Out of the 101 children baptized at the font last year, it is probable that not more than half of the mothers of these infants came back to the altar rail to give thanks for the birth of their children.

The meaning of this ceremony, or so ungrateful that they are to be compared to the lepers of whom our Lord complained that only one out of ten returned to give thanks for so signal a favor. At all events Christian mothers should keep before their minds the high ideal of the Blessed Virgin, and imitate her obedience even to a law that is not of strict obligation, by repaying to God's church, there to thank Him for His blessings and to implore His continued protection over their children as well as themselves.—The Augustinian.

ST. BLAISE

Saturday February 3, is the feast of St. Blaise, and Catholics, generally avail themselves of the opportunity ask the intercession of the saint to preserve them from afflictions of the throat.

The feast of St. Blaise is an old one, but it is likely that but few, even of the saint's clients, know anything about him, or the origin of the custom of blessing throats in his honor.

Alban Butler, in his "Lives of the Saints," tells us that St. Blaise lived in Armenia, towards the close of the third century, and was made a bishop, and won the affection of his people by his shining virtues and the many miracles he performed in behalf of the ill.

Persecutions of the Christians being renewed around him, he was finally apprehended and conducted to prison. On his way thither he was besought by a poor mother to save her only child, who was at death's door with throat trouble. The saint could not refuse. He offered up prayers to God, and the mother, returning home, found her child well. Blaise that sinner has been customary to invoke his intercession in similar ailments, which are usually thereby cured.

Shortly after this occurrence the holy bishop, after suffering many cruel tortures, died at the hands of his executioners, and is honored by the Church as a martyr, his feast being celebrated February 3.

The candles used in the ceremony on this day are specially blessed for the purpose, the formula translated into English being as follows:

"Almighty and most merciful God, who by a single word didst create all the various things in the world; and who didst wish that that same Word should become incarnate for the redemption of mankind; who art great and immense, terrible, and deserving of all praise, and the Master of wonderful things, for the confession of whose faith the glorious martyr and bishop St. Blaise despising different kinds of tortures, did happily attain the palm of martyrdom; and who, among other graces, didst bestow upon him the special gift of curing by Thy power all ills of the throat, we humbly beseech Thy Majesty that, regarding our guilt but rather appeased by his merits and prayers, Thou wouldst deign to bless and sanctify this wax candle, imparting to it Thy grace, in order that all whose throats are touched by it in the spirit of faith, may be delivered, by the merits of his sufferings, from all ills of the throat; and restored to health, may with joyful hearts give thanks to Thee in Thy Holy Church and praise Thy glorious Name which is blessed forever and ever. Through Our Lord Jesus Christ, Thy Son, who livest and reignest with Thee in the unity of the Holy Ghost, God, world without end. Amen."

All who wish to receive the benefit of the blessing assemblé in the church at an appointed hour; when the priest bearing two of these candles, lighted, and fastened together in the form of a cross, places them under the chin of the child or person to be blessed, pronouncing in Latin the following invocation:

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GENERAL INTENTION FOR FEBRUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

HORROR OF SIN

An unflattering test of a man's real attitude towards religion is his view of sin. He who has a constant horror of sin is in a fair way to become a saint.

The worldling who affects not to know what sin is and the philosopher who denies its existence are both making straight for the place where they shall receive the everlasting wages of sin.

A favorite theme with the sensational novelist or play-wright is the innocent girl who discovers too late that the man she has wedded is not the amiable companion she had dreamed of, but a horrible monster. After the gruesome revelation, so intolerable becomes the thought of being bound to him for life that she does not hesitate to break God's commandment in order to escape from her earthly prison. In point of fact she merely exchanges a temporary for an eternal dungeon, and the blameless endurance of another's sin for the perpetration of her own. But her case has seized upon the imagination of the modern world, blinding it to the inexorable justice of God, stifling the voice of calm reason which proclaims that the occasional hardships of a universal law cannot outweigh the world-wide blessings of that law, still less militate in favor of its abrogation. So the modern world denies the permanence of the marriage tie and opens upon mankind the sluiceways of legalized and ever-increasing immorality.

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trouble. The saint could not refuse. He offered up prayers to God, and the mother, returning home, found her child well. Blaise that sinner has been customary to invoke his intercession in similar ailments, which are usually thereby cured.

Shortly after this occurrence the holy bishop, after suffering many cruel tortures, died at the hands of his executioners, and is honored by the Church as a martyr, his feast being celebrated February 3.

The candles used in the ceremony on this day are specially blessed for the purpose, the formula translated into English being as follows:

"Almighty and most merciful God, who by a single word didst create all the various things in the world; and who didst wish that that same Word should become incarnate for the redemption of mankind; who art great and immense, terrible, and deserving of all praise, and the Master of wonderful things, for the confession of whose faith the glorious martyr and bishop St. Blaise despising different kinds of tortures, did happily attain the palm of martyrdom; and who, among other graces, didst bestow upon him the special gift of curing by Thy power all ills of the throat, we humbly beseech Thy Majesty that, regarding our guilt but rather appeased by his merits and prayers, Thou wouldst deign to bless and sanctify this wax candle, imparting to it Thy grace, in order that all whose throats are touched by it in the spirit of faith, may be delivered, by the merits of his sufferings, from all ills of the throat; and restored to health, may with joyful hearts give thanks to Thee in Thy Holy Church and praise Thy glorious Name which is blessed forever and ever. Through Our Lord Jesus Christ, Thy Son, who livest and reignest with Thee in the unity of the Holy Ghost, God, world without end. Amen."

All who wish to receive the benefit of the blessing assemblé in the church at an appointed hour; when the priest bearing two of these candles, lighted, and fastened together in the form of a cross, places them under the chin of the child or person to be blessed, pronouncing in Latin the following invocation:

"By the intercession of St. Blaise bishop and martyr, may God deliver thee from disease of the throat, and from every other ill. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

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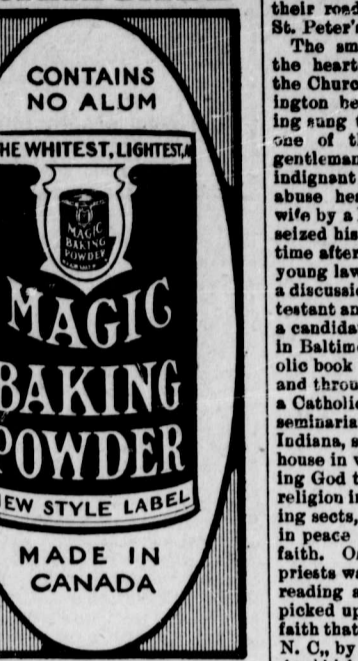
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MAGIC BAKING POWDER THE STANDARD AND FAVORITE BRAND



Contains no alum. The whitest, lightest. Magic Baking Powder. New Style Label. Made in Canada.

sue their fellow men that there is no such thing as sin. They know that this false first principle, once accepted, leads logically to the denial of God. St. Augustine is supremely right when he couples the knowledge of God with the knowledge of ourselves: *noverim Te, noverim me.* If we have any honest and sincere self-knowledge, we are aware that sin is the only thing we can claim as utterly and absolutely our own.

All else we have received from Him. Sin only have we, by a sort of imitation of the creative act, made our exclusive property.

Horror of sin, being a supernatural gift, can, generally speaking, be obtained only by prayer and meditation. The exceeding wickedness of sin is one of those matters that depend entirely on the light of faith. This light grows by prayerful reflection upon the infinite purity of our loving Creator. Without this it is impossible for the merely natural man to understand, however faintly, the peculiar horror which there is in a creation falling away from its Creator. Nothing else in the apparently limitless field of human knowledge is parallel to this. Nothing else supplies us with principles and standards for forming a judgment. From a purely human point of view we do not at all understand what it is to create, and we understand but very imperfectly what it is to be created. So we must needs turn to God Himself and beg Him earnestly, with our whole heart, to teach us, by secret supernatural enlightenment, the unfathomable love which was His motive in creating, and the consequent sacredness and intimacy of the tie that should bind the creature to the Creator.

Of course, in order to a full realization of what sin means, we may help ourselves with considerations based solely on reason, apart from the revelations of the faith. Assuming as an axiom that any sincere person can acquire a natural knowledge of God, we cannot help seeing that lying, robbery, impurity, cruelty, murder and blasphemy are things wrong and detestable in themselves, forbidden because they are wrong, not wrong merely because they are forbidden. So far, so good; but natural contempt and hatred of wrongdoing does not sink deeply enough into the soul to be compared with the horror of sin which the Holy Father proposes to us this month as the object of our united prayer. Horror means more than contempt or hatred, for it magnifies contempt into loathing and hatred into shuddering avoidance. Nothing but a supernatural evil can fully justify the sense of horror, in a well balanced mind. Unforgiveness is the only supernatural therefore the only eternally real evil in this world, the only thing that can excite habitual horror in a Christian. All other so-called evils, such as bodily and mental pain, disease and death, nay, even sin itself, when forgiven, may be turned into occasions of merit, and are continually earning heaven for those who bear these ills for the love of God. This amounts to saying that, if we wish to realize in ourselves a true horror of sin, we must take God's view of it. He is infinitely just,

NAIVE FRANCISCANS IN INDIA

Editor of CATHOLIC RECORD.—May I beg you to kindly allow me, for the love of God, to write this letter on behalf of our Telugu boys...

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handled his subject, namely "Charity and True Love" in such a masterful way that his hearers were doubly glad...

MAY CATHOLICS READ THE BIBLE?

CARRY A NEW TESTAMENT IN YOUR POCKET

From the Missionary

Recently at the Shrine of the Sacred Heart, the Reverend Joseph McGee, pastor, a new apostolate was started...

MIDNIGHT MASS IN THE NORTH

Athabaska Landing, Jan. 12, 1912

Editor CATHOLIC RECORD.—No doubt many of your readers have heard by this time of Athabaska Landing in this remote part of Canada...

TORTURED BY BILIOUSNESS

AND TERRIBLE SICK HEADACHES

Both Completely Cured by "Fruit-a-tives"

DR. W. CHASE'S CATARRH POWDER 25c

Sure Cure for Thrush

Worst Cases Yield to Douglas' Egyptian Liniment

Mr. J. L. Boyce, secretary of the Napanee Driving Park Association has had a good deal of experience with thrush on horses' feet...

FAVORS RECEIVED

A subscriber wishes to return heartfelt gratitude for favors received from the Sacred Heart through our Blessed Lady, St. Joseph, St. Anne and St. Anthony.

CAPITAL LIFE ASSURANCE COMPANY

An event of importance to Ottawa took place on the 11th of January when the organization of The Capital Life Assurance Company was completed...

DIED

KERWIN—In Ingersoll, Ont., Jan. 23rd, 1912, Mrs. Joseph Kerwin, aged eighty-five years. May her soul rest in peace!

"THE IMPOSSIBLE VAGARIES OF SOCIALISM"

Prince Rupert, B. C., Jan. 2, 1912. Mr. R. Lamour, Stratford, Ont.

Lining the Ditches

(By J. M. G., in the Dublin Freeman) A regulation has been in force in Ulster whereby the full penalty of 40s. for using Party expressions did not apply if the offense was committed over a ditch...

KNIGHTS OF COLUMBUS

On Wednesday evening of last week a complimentary address was tendered Brother Hessian of London Council on the eve of his departure for Kingston...

Shakespeare

Last week Mr. Sidney Woollett, of Boston, gave a course of readings from Shakespeare's works at the Academy of the Sacred Heart, this city. Selections were made from some of the very best productions of the great dramatist...

ACETYLENE

More Light for Your Money

Acetylene, the softest, whitest, most agreeable light known, actually costs less than light from coal oil lamps!

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NORTH AMERICAN LIFE

REPORT FOR 1911

The Thirty-first Annual Meeting of the Company was held at its Home Office in Toronto on Thursday, Jan. 25, 1912, when the report of the business of the year ended Dec. 31st, 1911, was presented.

Cash Income

The Cash Income during the year from premiums, interest, etc., was \$2,295,176.98, showing a large increase over the previous year.

Payments to Policy-Holders

The amount paid on Policy-holders' Account was \$988,313.49, of which sum \$148,135.09 was for surplus or dividends.

Assets

The Assets increased in 1911 by \$924,334.25, and now amount to \$12,313,107.57. The Bonds and Stocks owned by the Company are carried as heretofore, at their cost price, also the market value was \$168,575.72 in excess thereof, for which credit has not been taken.

Net Surplus

After making provision for all liabilities and further strengthening the reserves, the Net Surplus was increased to \$1,300,784.00. This shows a handsome increase over the surplus of last year, and at once establishes the unexcelled financial condition of the Company.

Insurances Increased

The policies issued during the year, together with those renewed, amounted to the sum of \$6,129,426, being an increase of \$1,019,367 over that of the previous year. The total business in force amounts to \$45,849,515.

L. GOLDMAN, J. L. BLAIKIE, Managing Director, President.

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OR The Four Gospels Harmonized

WITH NOTES, MAPS and PLANS

BY The Rev. Canon Alfred Weber

Translated from the French according to the English authorized version

Nihil Obstat F. CANONICUS KELLEHER, Censor deputatus a R.R.D.D. J.-B. Cahill Episcopo Portus Muthensis. Die 23, Augusti, 1909.

IMPRIMATUR Tornaai, die 24^a Julii 1903.

V. CANTINEAU, Can. cens. lib.

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