

The Catholic Record.

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, MARCH 16 1907

1482

The Catholic Record

LONDON, SATURDAY, MAR. 16, 1907.

PERSECUTION THE CHURCH'S HERITAGE.

The misrepresentation of the Pope's attitude towards the French Republic, and the shameless championing of atheists by Christian editors, reminds us of the words: "If you had been of the world, the world would love its own; but because you are not of the world therefore the world hateth you." It seems, as said Father Oakley, that one of the most striking marks of her truth, in the presence of a noisy and frivolous generation, is the fact that she is the inheritor of the reproaches heaped on her Divine Founder. . . . Just as our Divine Lord was assailed by His enemies with the most contradictory charges, so is His Church. His words are literally fulfilled: "You shall be hated by all men for My name's sake. The disciple is not above His master."

REPORTER'S STORY.

Our readers should not be misled by the writers who aver that some French bishops are willing to accept the worship associations as planned by Clemenceau and his followers. This is merely a reporter's story. No Catholic prelate can accept these associations, for the very simple reason that they are subversive of the constitution of the Church. The French bishops are as one with the Holy Father: they are united with him and among themselves; despite threats of exile, their ranks are unbroken. They are but menials who sell honor for place or pelf. Their unity has surprised the individuals who give law, but not justice.

"It is not diplomatic nor reasonable," we are told, "this spectacle of a few clerics refusing to accede to the requests of a powerful Government. It is absurd at this age to have bishops who scorn to buy immunity from insult at the price of recalcitancy to principle." And the greatest wonder is to see any Pope at all in the world and to have a Church which, despite centuries of stress and storm, is full of vitality, and is still an uncompromising opponent to the pagan principle of State omnipotence.

A JUDGE GONE WRONG.

The world-to-day is a publication that poses as an impartial judge of measures and men. In reviewing the events of the religious crisis in France it does not manifest the buoyant mendacity of some of our religious weeklies, but it attempts to belaud the issue; its presentation of facts is not accurate—in a word, it is no judge, but a retailer of the gossip of the anti-Catholic correspondent. It begins by saying that Pope Pius is a man of a lovable disposition—and then hastens to calm his indignant public by remarking that the Holy Father is not a statesman. As proof, he says that the Pope is under the influence of Cardinal Merry del Val. Imitating his example, one may say that the editor is under the influence of preconceived ideas, or of standards of statesmanship which are in honor in ward politics—or he is, perchance, a slave of the pen, paid to listen to his master's voice and to write what it says.

NOT ACCURATE.

His statement, that the Worship Associations have approved themselves to other religious bodies, is not accurate. According to Archbishop Ireland, although Protestants and Jews have acquiesced in the provisions of the law, they did not do so without complaint or protest. Several of the Protestant consistories condemned loudly the law, and the chief rabbi of France, M. Lehmann, used in its regard the following language: "How could one think, on the one hand, that the State should suppress establishments which had been guaranteed by nearly every constitution since 1791 and protected by every law, and on the other, by means of the same act, should seize the property they have acquired with its approbation." "What we want is that places of worship should belong to those who have built them, and who pray in them, and that every religious denomination should preserve the form of organization which is most conformable to its traditions and aspirations."

IGNORANCE OR MISREPRESENTATION.

The editor's assertion that "in the process of establishing the new law governing religious bodies, the Vatican found itself related to the French re-

public in just the same way as to the United States," is proof enough that the World To-Day is, despite its pretensions, no enemy to misrepresentation or ignorance.

In the United States the Church is free: in France, Clemenceau and his associates would have it as a slave. In the United States the clergy exercise exclusive jurisdiction in matters of Church government, etc.: in France the laity would rule the Church.

A REMINDER.

In reference to the "slop over" habit of our Yankee cousins, Mr. J. C. Monaghan remarks in St. John's Quarterly: "A little less conceit on our part and a little more consideration for the feelings of others, would be well worth cultivating. Our ignorance of others, and of what is going on around us, is lamentable."

And, observing that lessons might be learned from Canadian and Chilean cities, he goes on to say: "What they lack is our insolent air of self-sufficiency and patronizing air of superiority."

If we were as far ahead of them as some of us seem to think we are, life in these latitudes would be well worth the living.

CLEMENCEAU'S FRIEND.

The sham republic of France that is ruled by an oligarchy devoted to the spread of irreligion, has no more ardent champion than the Christian Guardian. To the policy of spoliation and of blasphemy is an "extreme but reasonable measure." It exults at the persecution of Catholics, and seeks to justify its action by misrepresentation and bearing false witness.

We can understand an editor taking issue with us on doctrinal points, but that a man, ostensibly Christian, should praise the atheist and his works, and proffer against monks and nuns charges which Clemenceau and his associates do not use, is a mystery to us.

He sees, in the orgy of iniquity, a proof that St. Bartholomew and the Spanish Inquisition "are not left unavenged." A sorry revelation of his belief that the end justifies the means, and of his ignorance of the writings of reputable non-Catholic historians. Unavenged? We can imagine the editor side by side with another Robespierre in a new sky-blue coat, watching, with face alight, with smiles, the worship of a Goddess of Reason and the expulsion of Christ from France. The Rev. Sidney Smith must have had men of the stamp of this editor in mind when, anent Methodists, he wrote, in 1809, that, "in routing out a nest of consecrated cobblers, and in bringing to light such a perilous heap of trash as we were obliged to work through in our articles upon the Methodists and the missionaries, we are generally conceded to have rendered a service to true religion."

A TEMPERANCE LESSON.

It is the custom in Maryland for the Governor of the State to pardon certain prisoners at Christmas. The Baltimore Sun, telling of the Governor's visit to the State prison last Christmas, says: "John Stine was next brought in. He is serving a five-year sentence for manslaughter, having been convicted of shooting a man in Charles county during a drunken spree. Stine's case had been before the Governor for some time, and his application for pardon was indorsed by the judge, the jury, the members of the bar and a long list of prominent residents of Charles county. Stine told the Governor he had no knowledge of having killed the man, as both were drunk at the time. 'If I let you out,' said the Governor, 'do you think you could resist taking liquor?'"

"This is the greatest lesson I ever had in my life," quickly replied Stine, "and I assure you, sir, that liquor will have no attraction for me in the future."

"Will you go home directly to your wife without stopping in the city?"

"No, sir, I can't promise that." This took the Governor by surprise; then Stine hastily added, by way of explanation: "You see sir, my mother is sick in Woodberry and I must see her first."

"I will see by to-morrow if I can't arrange to let you see your mother," said the Governor.

"Thank you, Governor it will be the best Christmas gift in the world."

Another prisoner Thomas Smith, said: "Liquor, Governor is what brought me here, and to that I attribute all the misery I have felt through the long years I have been locked up."

The strongest mind on earth is that of him who will consider naught but himself and God.—Laocordia.

FATHER PARDOW AT THE CATHEDRAL.

TRUTH'S UNCHANGEABLENESS—A LESSON FROM THE "NARROWNESS" OF THE MAGNETIC NEEDLE, WHICH INSISTS ON ALWAYS POINTING TO THE POLAR STAR.

In the second of his Lenten course of Sunday sermons at the Cathedral, Rev. William O'Bradford S. J., discussed "The Catholic Truth the True Rationalist." He spoke, in substance, as follows:

"We concluded, last Sunday, that unlimited liberty of thought meant and means unlimited folly, and we saw how reason is ever endeavoring to lessen the extent of the territory of debatable mental tenets by increasing that of revealed knowledge. No doubt there will always remain a sufficiently large area of unsettled questions as a practice ground for all who thrive on intellectual gymnastics; but at the same time every position captured from ignorance will be just so much gained for mankind. These outposts to be won over from ignorance cannot always be seized by direct onset. The true rationalist must necessarily admit that there are two perfectly legitimate means of arriving at definite truth, and that these are, first, the authority of evidence, and secondly, the evidence of authority."

Now, not very many things are evident, as every serious student knows; hence the bulk of our knowledge must be acquired through the evidence of the authority that imparts it. Very many persons are fully competent to pass a sane judgment on the authority or on the credentials of the teacher who would not be competent to pass a similar judgment on the matter taught. If there is to be no doctor, a lung specialist, and ask him to explain rapidly to me all he had learned for the last twenty years about the nature and the various diseases of the lungs, with this proviso, that if I agreed to all he said, I would allow him to prescribe for me, the only reasonable thing for the doctor to do would be to send me away from my lungs and to point emphatically towards the door. But, on the other hand, I would have a perfect right to scrutinize the diploma hanging over the mantelpiece, and to see if the signatures were genuine. It is precisely because the human race is fully aware that people are not ordinarily capable of passing judgment on matters of special research that every State insists on examinations by competent boards.

Now, our Lord Jesus Christ came on earth to teach mankind what He had received from the Father, and in so doing He was to be a true rationalist. He came to speak with authority; He came not to propose, but to impose, the dogmas entrusted to Him by the Father for the salvation of mankind. In accordance then with the laws of reason He was to exhibit his credentials. But he did much more than merely show His papers. He went so far as to say that the people who heard Him would not be obliged to believe in His merely on His own authority. "If I had not done this in their midst," He exclaimed, "the works that no other man ever did, they would be without sin." He healed the sick of all manner of diseases, and He raised the dead rotting in their graves. These were His credentials; this was the diploma signed by the Father Who is in heaven. It is not to be supposed, that our Lord and Saviour could not allow His various points of doctrine to be examined with this condition, that provided the various classes of men and women to whom He spoke saw with their little minds the reasons for such teachings, they would condescend to accept it, but otherwise they would be perfectly free to reject it. Such a condition allied to Christ's teaching would be base treason to the Father. The only question to be considered, once the credentials were shown to be authentic, was "Did Christ really teach this particular doctrine or not?" If He did teach it, then it had to be accepted in all its fullness. It follows from this that any one who admits admitting that the Father's teaching is still rejected a single point of His teaching, was, before sinning against faith, actually sinning against reason and renouncing all claim to being considered a true rationalist. Thus the men spoken of in the Gospel, who, having no fault to find with His divine authentication, still refused to accept His clear statement because they could not understand His "how" this man could give them His flesh to eat, were bidding adieu to their reason. They were the first Protestants; having nothing to bring forward against the proofs of His divine right to teach, liquor will have no attraction for me in the future."

"Will you go home directly to your wife without stopping in the city?"

"No, sir, I can't promise that." This took the Governor by surprise; then Stine hastily added, by way of explanation: "You see sir, my mother is sick in Woodberry and I must see her first."

"I will see by to-morrow if I can't arrange to let you see your mother," said the Governor.

"Thank you, Governor it will be the best Christmas gift in the world."

Another prisoner Thomas Smith, said: "Liquor, Governor is what brought me here, and to that I attribute all the misery I have felt through the long years I have been locked up."

The strongest mind on earth is that of him who will consider naught but himself and God.—Laocordia.

The strongest mind on earth is that of him who will consider naught but himself and God.—Laocordia.

The strongest mind on earth is that of him who will consider naught but himself and God.—Laocordia.

The strongest mind on earth is that of him who will consider naught but himself and God.—Laocordia.

The strongest mind on earth is that of him who will consider naught but himself and God.—Laocordia.

mathematics or physics or any other branch of knowledge. Reason undoubtedly has discovered many truths that were not known a thousand years ago, but it has never undone a single one of the truths known from the very dawn of time. Nay, I go farther and affirm that it is only because we are perfectly assured that reason never can show to be false what has once been shown to be true, that any progress in science is possible. The human race, clinging of knowledge, resembles a body of workmen carrying beds of bricks up a long and steep ladder. If the ladder keeps sinking into the soft clay at every step the men take on the rungs, it will be a long time before the twenty fifth story of the sky scraper in contemplation is finished. All progress along any lines of thought is due to unchangeable dogma. Hence religion in upholding its own immutable teachings is strictly rationalistic. Judge, indeed, of the utter dismay that would swoop down upon our navy, our merchant vessels and our ocean gray-hounds if one fine day it were discovered that the magnetic needle had suddenly ceased to point to the North Star; that as everything else was changing—so at least say the "rationalists" of our age—the mariners' compass took it into its head to follow suit and be progressive and up-to-date! More necessary than the "narrowness" of the magnetic needle that will insist, in spite of wind and weather, on always turning towards the Polar Star, is the so-called "narrowness" of the Catholic Church. The truths that have been revealed to it by the Ruler of the universe are the truths that are most closely bound up with the deepest interest of individuals and with the very existence of nations. The Church must ever keep proclaiming, "The season and time of seasons." They are the words of God that can never pass away.—Philadelphia Catholic Standard and Times.

THE THAW TRIAL.

THE AMERICAN PEOPLE ARE BEING TRIED AND THE VERDICT WILL BE AGAINST THEM.

Rev. John Talbot Smith emphasizes the necessity for religion.

New York, Feb. 25.—Rev. John Talbot Smith, of New York City, President of the Catholic Summer school, has given to the press the following commentary on the developments of the Thaw trial:

"It is no exaggeration to say that the Thaw trial has astonished not merely the citizens of New York, but also the whole world. Its revelations have astounded the ruling classes. The actual rulers of society, the thinkers, statesmen, governors and chiefs of police, could not be surprised; it is rather the bursting of a volcano, revealing internal fires, stench, horrors, and a surface of society and order from all parts of the nation upon this city."

"Needless to say that neither Thaw nor his wife is on trial. They are merely victims of tremendous forces. Neither is he on trial who went into a dishonored grave through the insane rage of Thaw. He has simply been veiled as the disciple of pleasure, who how to muzzle the press in the one fashion by which it can be muzzled, who could paralyze reformers and District Attorneys through the power of his connections, who could suspend even the law by his use of unscrupulous lawyers."

BEYOND MANKINDS.

"The trial has gone beyond these mankinds. It is the American people who are being tried, and the verdict of the jury will be against them. It is the false leaders of the American people who will receive the sentence of society, no matter what the verdict of the jury may be with regard to Thaw."

"The terrible lesson of this trial is the universality of the corruption eating at the vitals of this nation—a corruption approved either by the common practices of millions or the common lies of a few. For half a century the false leaders and their blinded followers have shut their eyes to this universal corruption. They can do so no longer unless they prefer to perish."

"The first false principle that has been working among us for half a century is difficult to express in polite and decent language, but the substance of it lies in the sentence: 'Fornication is not a crime.' It is expressed by the common crowd in such phrases as 'Nature must be indulged and soothed.' As religion has declined in this country this principle has grown bolder and more violent in its expression. And religion has declined with such rapidity that one-half of our population of 80,000,000 no longer accepts any religion or lives up to the religious standard."

Where religion does not exist dirt must prevail. It is not called dirt, but nature. It is not called indulgence, but freedom. It is no longer named a vice, but a virtue or a necessity. From this degree of infamy it is but a step to the next; the financing of the vice or the necessity, its introduction into the customs of the country, and its recognition and regulation by the laws of the land. We have, therefore, the divorce law, the divorce court, the divorce state. Divorce is called progress, freedom, virtue, a protest against immoral marriages and as many other

pot names as perversity can fashion. DARE NOT LIFT THE VEIL.

"George Moore, the Irish renegade, and George Bernard Shaw, the literary fakir, both proclaim this virtue. The corruption out of which divorce institutions have been evolved covers the northern portion of this republic from Maine to Dakota. No one dares to lift the veil which at present conceals it."

"Next to it in significance is the case system shily exposed in the city of New York, and then shut out from sight again. There is not a crime on the calendar, from the most frightful known to ancient Athens and modern Paris that is not made known to the children by means of the printed word."

"The disseminators are of all grades of intelligence and decay; millionaires, merchants, poets, statesmen, teachers in college and school. Anthony Comstock and the vice societies have the evidence and the proof. There is not a hamlet in this nation which these agents have not reached. The condition is beyond the power of words to describe. Not a human being in this nation is safe from them, except the babies without intelligence or money."

"At first only the corruption of men was sought for. But the corruption of women means the corruption of many women. And the figures of that corruption may be found in the records by any one who cares to read."

I repeat: Where there is no religion there is no virtue. The illustrations may be found in two nations—the Japanese and the Atheists of France. Among the former sexual morality is unknown; the latter have all but revived the worship of Venus."

"Universal corruption of this kind is simply barbarism. In this nation it means the return to barbarism. All the signs are to be found among us."

ALL THE SIGNS.

"Here they are in order: "Race Suicide—No longer a disgrace, but a social and economic necessity."

"Divorce—An expression of human love for liberty and immorality."

"Suicide—No longer a disgrace, but a convenience."

"Euthanasia—Easy and speedy death, rather than patience in suffering."

"These are the marks of barbarism. We have them all. Some of them have found their way into custom and law, and all of them will attain that triumph in time. Physicians practise them, because they believe in them and write books in their behalf and defense."

"In fine, there have been two principles at work in American life since the day Emerson left his pulpit: "First, religion is a superstition. Next nature must be indulged. In his day they were theories; in our day they are the very atmosphere. The children are educated under their baleful influence, meeting one in the home and the school, meeting the other in the public market."

"The other principle has been opposed by no one but Anthony Comstock and the societies for the suppression of vice, and by the police, where they were free to fight. And Anthony Comstock has been reviled by the press agents of infamy as if he were a burglar; while the police have been pursued, bribed, punished and muzzled, according as the harpies and their legal advisers found opportunity."

"The American people are on trial in this contest going on before Judge Fitzgerald. Their false leaders, living and dead, will be more scorched, more damned, by the verdict than the accused and the victim. There will be many more trials of this sort, with revelations still more terrible, in the first half of this century. When the rulers will wake from their inaction, when the false leaders, will be hurled into their own muck, when the easy going parents will get a sense of the danger, when our educators will forget their salaries long enough to protect the children, no prophet has arisen to tell us."

ist, Buddha, accomplished for humanity.—Father Hoefler, S. J.

CATHOLIC NOTES.

Rev. L. L. Conradi, M. D., the heroic missionary, who is now in America collecting funds to establish a colony of lepers in China, has received a check for \$100 that work from a prominent minister of New York, Rev. Leighton Parkes.

Episcopal Bishop Robert Godman of Portland, Maine, authorized the churches of his diocese to offer a special prayer in behalf of the Catholic Church in France.

New York has many Catholic millionaires, says the Irish American, and they are well served by the munificence of the late John Creighton, who has followed up the rich gifts he made to charity while living by even greater generosity in his will. Our eastern rich men are as mean as they can possibly be in this direction.

The death knell of the Irish wake has been sounded. The Most Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise, has strongly denounced it, and now the young men and women of his diocese at least must no longer indulge in that form of entertainment. The Irish wake, even in a modified form, as an institution has been gradually dying out except in some of the less progressive parts of the country districts.

The archdiocese of Chicago is the fourth largest archdiocese in the world. Its Catholic population is somewhat more than 1,200,000. The archdiocese of Cologne, Germany, is the largest, with a Catholic population of more than 2,000,000. Vienna, Austria, is second, with about 1,500,000. The archdiocese of New York is third, with 1,250,000. Ten years ago the Catholic population of the archdiocese of Chicago was 600,000. The increase has been 100 per cent. Through natural increase and immigration at least 25,000 Catholic inhabitants are added each year.

The Rev. Ambrose Goulet, whose death occurred at Santa Barbara, Cal., a few weeks ago, at the age of eighty-five years, had been married before he became a priest. On the death of his wife, he studied for the ministry and was ordained by the late Bishop Foley. His only son, the Rev. Ambrose Goulet, also entered the priesthood. Father Goulet celebrated his last Mass on Christmas day.

The Catholic section of the British aristocracy, which is very powerful and headed by the Duke of Norfolk, Premier Duke and Earl Marshall of England, has received a notable recruit in the Hon. Mary Thesiger, who has just been converted to the old faith. Miss Thesiger is the youngest daughter of the first Lord Chelmsford, a lord chancellor of forty years ago, and aunt of the present baron. She was formerly lady-in-waiting to the late Duchess of Rock.

When Bishop Lillis of Leavenworth read about the bill, introduced in the Missouri legislature, requiring the women to remove their hats in church, he laughed. "That is all that we will hear about the scheme," said the bishop. "It has been the custom in our Church for the women to keep their heads covered, and the Catholic ladies in this country have been the fashion. This bill is not to be given a second thought. If by the most remote possibility it should become a law, it could not be enforced."

A dispatch to the *Esclair* from Rome, published 25th Feb. affirms, apparently on the authority of the Vatican, that it is the intention of the Pope to send a communication to the Hague Peace Conference regarding the expulsion from France of Msgr. Montagnini, the secretary of the Papal Nunciature at Paris, and the rupture of the concordat.

Owing to the enthusiasm aroused by Dr. Hyde's lecture in Milwaukee, the study of the Gaelic language is to be revived at Marquette College. A class of thirty-five members has been formed under the tutelage of Rev. Patrick Murphy, S. J. In a few months the College will become a University, and the faculty, becoming the popularity of the study will increase, intend to add Michael D. Rohan as an assistant to Father Murphy.

Notwithstanding the fact that the Bishop of Tarbes, under whose jurisdiction is the famous grotto and sanctuary of Lourdes, has recently turned over all the property connected with the sanctuary to third parties in order to prevent a seizure on the part of the French Government, M. Briand, the Minister of Worship, ordered the prefect of the district to seize the property.

The Catholic Club of New York is rejoicing in the possession of a large painting, "The Death of Leo XIII." This work contains a dozen life-size figures, each a portrait, among the figures represented being Cardinal Merry del Val and Dr. Lippmann. All are grouped about the simple little iron bed on which his Holiness passed away.

The governor of Tabasco, Mexico, has forbidden the holding of spiritual exercises in that State, alleging them to be immoral and unnecessary. He is a Freemason and a Liberal.

The postoffice at Liverpool, England, recently received a letter upon the envelope of which was written a childish scrawl in lead pencil which read: "To the Dear God in Heaven." Inside on a tiny slip of paper was written: "Dear God! Please make mother better. She is Mrs.—of Huskisson street." The child who wrote the letter was six years old. We doubt not that in some way the faith of that little girl was honored and her prayer was answered.

CHATS WITH YOUNG MEN.

Bishop's Wise Words to Young Men.

We proffer no apology, says the Ave Maria, for reproducing the following extract from an address delivered several months ago to a band of Australian young men by the Rev. Dr. Dubig, Bishop of Rockhampton, Queensland. Emphasizing the truths that society presupposes the individual, and that family comes before the community, the Bishop declared that brave sons and pure daughters made happy homes, happy homes made happy communities, and happy communities made a nation blessed.

The following practical application of these principles is world-wide in its pertinence and timeliness: "So I would say to you, young men on the threshold of life, be not impatient to do something striking for the good of your country before you have served the apprenticeship of God's sons in your families. Begin to make things better, not at a distance which your voice and hand may never reach but in your own heart, in your own home. Begin not with the resolution to reform the world, but set yourselves to improve and brighten and bless that little spot of it where the Almighty has posted you to do His work and to fight His battles. Put your vigor and your enthusiasm into the little commonplace homely duties that meet you every day. Be better sons to your parents, kinder and more affectionate to your sisters, better neighbors to those around you, and more forbearing toward one another.

"Young men often make the mistake of thinking that they must be doing great things, and that good deeds that are not known outside the family circle are lost. To rescue a drowning person makes a hero of a man; to give his weekly wages to his mother and to show his appreciation of the devotedness of his sisters by an occasional present are mere trifles that may be omitted without losing any of our manliness. Yet I leave you to judge who is the better—the man that carries on his breast the medal of the Royal Humane Society, or the son that carries on his head the blessing of the mother and sisters whose helper, defender, and most affectionate friend he is."

Anxiety.

Anxiety about present troubles or about prospective difficulties never yet brought any good to those who indulged in it. Those who have succeeded in life and enjoyed it must have been the people who were buoyant in spirit, and who resolutely refused to allow the cares of life to unduly depress them. Of course, some persons have a constitutional tendency to despondency, and they can sometimes see a cloud where there is none; but with most it is simply a matter of exercising the will. Instead of allowing the mind to brood over things that can not be helped, it should be set to work upon the duty that lies nearest to it. If we would only make up our minds to look at the bright side of things oftener, the cares that are now almost crushing the hope out of us would lose half their power. Worrying about matters does not improve them in the least. On the contrary, it weakens the purpose, robs the physical nature of its vitality, and totally unites us to cope with the obstacles that lie in our path. As for meeting troubles half way, this is one of the most foolish of practices. It often happens that the troubles to which we look forward with such heavy forebodings either do not come at all or are not so terrible when we meet them as we feared they would be. There is not the least doubt that the man who takes things easily and calmly and looks at things in a philosophical light is the happiest; but we are not all constituted alike, and worrying about things comes quite naturally to the majority of us. The best corrective for an anxious, fretful spirit is to do one's duty faithfully in his own station in life and to trust in Providence for strength and guidance in times of trouble and peril.—Rupert's Magazine.

Abnormal Timidity is Fatal.

Timidity also hinders freedom. Thousands of able young men in this country are ambitious to make the most of themselves, but are fettered completely, or held back, by an abnormal timidity, a lack of self faith. They feel great unused powers within, struggling for expression, but fear that they may fail. The fear of being thought forward or egotistical seals their lips, palsies their hands, and drives their ambition back upon itself to die of inaction. They do not dare to give up a certainty for an uncertainty; they are afraid to push ahead. They are afraid to wait, hoping that some mysterious power may liberate them and give them confidence and hope.

Many people are imprisoned by ignorance.

Many people are imprisoned by ignorance. They never get the freedom which education gives. Their mental powers are never unlocked. They have not the grit to struggle for emancipation, the stamina to make up for their lack of early training, or they think they are too old to begin. The price of freedom seems too high to pay at their time of life, and so they plod upon a low plain when they could have gained the heights where superiority dwells. Others are bound by superstitions or by the fetters of prejudice which make their lives narrow and mean. These are the most hopeless of all. They are so blinded that they do not even know they are not free, but they think other people are in prison.—O. S. M. in Success.

Humility.

I believe the first test of a truly great man is humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relation between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it and are not only right in their main opinions but usually know they are, only they do not think much of themselves on that account. They do not expect their fellow-men to fall down and worship them; they have a cautious under sense of powerlessness,

feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made. And they see something divine God made in every other man they meet, and are endlessly, foolishly, incredibly merciful. They do their work, feeling that they cannot well help it; the story must be told, the effect put down; if people like it well and good; and if not, the world will not be much the worse.

OUR BOYS AND GIRLS.

Tom's Start in Business.

Tom was in despair. For two days he had been trying to set himself up in business as a newsboy and bootblack, but the big boys cuffed him, and the people wouldn't pay attention to his cries. At last the poor little fellow—he was only eight years old—crept sobbing into the railway station out of sight of his tormentors.

The girl who worked at the station went to comfort him. "What is the matter?" she asked.

"I can't sell a paper," whimpered Tom, "and I can't get a shine."

"Well, maybe it's because you are hungry, and don't look good natured. Come and get something to eat."

Tom was hungry—he had had no breakfast—and the lunch from a box which a traveller had left did make him feel better natured. When he was finished he was ready to answer questions.

"—his father was dead; his mother was sick and poor; he must earn his own and his mother's living."

"But I can't earn nothing," he said again. "The boys chase me off, and the people won't buy."

"What do you say when you ask for a shine?"

"Have a shine?" The voice was a disagreeable whine.

"But you must be cheerful and polite if you want to succeed. You must say, 'Please, sir, have a shine? Only five cents!'"

The girl's voice was animated and her face beamed.

Little Tom caught the enthusiasm, and a smile broke through the tears.

They started out to find a customer. "There's a man who needs a shine!" the young woman said.

Tom ran with all his might. "Please, sir, have a shine?" he shouted; "only five cents."

The man looked into the boy's expectant face, and put out a soiled boot. Tom fell to work, pausing only to give the girl an occasional exultant glance.

When he had finished he showed her six cents the man had paid him.

"Did you offer the gentleman a paper for the extra cent?" she asked.

This was a new idea, and the boy darted away again. The man bought a paper, and gave Tom another cent.

"I must go now and take the money to my mother," he exclaimed.

The girl gave him the rest of the box of lunch, and watched him trudge away in high spirits.

But there was a storm brewing among the older boys. Business was none too brisk, and the smaller boy was likely to damage their trade. Tom would fare worse than ever at their hands when he returned flushed with his success.

So returned flushed with his success. "And the girl told them Tom's story. 'And boys,' she finished, 'you don't know how hungry he was this morning. And he was crying when I found him.'"

"We'll give him a fair show," they promised heartily.

And little Tom has gone bravely on with his own business, and has never been molested since.

What Boys Should Know.

"A philosopher has said that true education of boys is to 'teach them what they ought to know when they become men.'"

First—To be true and to be genuine. No education is worth anything that does not include this. A man would do better not to know how to read and be true and genuine in action rather than to be learned in all sciences and in all languages and be at the same time false in heart and counterfeit in life.

Second—To be pure in thought, language and life—pure in mind and body.

Third—to be unselfish; to care for the feelings and comfort of others; to be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

Fourth—To be self reliant and self helpful even from childhood; to be industrious always and self supporting at the earliest possible age. Teach them that all honest work is honorable; that an idle life of dependence on others is disgraceful.

When a boy has learned these things, when he has made these ideas part of him, however poor or however rich, he has learned the most important things he ought to know.—Catholic Sentinel.

Speak Gently.

Kind words are more plentiful than persistently kind and gentle voices, and yet love loses much of its power when the voice is sharp and hard. Try, therefore, most earnestly, to acquire the right tone in speaking and guard yourself carefully from falling into careless and bad habits of voice. Often a sharp voice shows far more ill will than the heart feels, but people do not know that the speaker's "bark is worse than his bite," and they believe her to be ill tempered and disagreeable. It is so easy to pick up a sharp and snappish manner of speaking. Very often it is acquired in mirth and in the give-and-take battles of words in which boys and girls delight. There is no malice in their sallies and a great deal of fun, but meanwhile the voice is often acquiring a sharp and snappish tone which sticks through life, making it stir up strife and ill will among its listeners. So watch the tone in which you speak and take care that it is gentle and sweet. A kind voice is like music in the home and is to the heart what light and beauty are to the eye.—Catholic Union and Times.

The Kind of Boy Needed.

"What kind of boy does a business man want?" repeated a practical man with many concerns the other day. "Well, I will tell you. In the first place, he wants a boy who doesn't know much about business men generally like to run their own business, and prefer one who

will listen to their way rather than try to teach them new kinds; secondly, they want a prompt boy—one who understands 7 o'clock as exactly 7, not ten minutes past; third, an industrious boy who is not afraid to put in a little extra work in case of need; fourth, an honest boy—honest in his services as well as in dollars and cents; fifth, a good-natured boy who will keep his temper even if his employer loses his own now and then." "But you haven't said a word about his being smart," was suggested. "Well, to tell the truth," was the rather hesitating answer, "that's about the last thing we worry over. The fact is, if a boy is modest, prompt, pleasant, industrious and honest, he's quite as smart as we care about—and that's a fact."—True Voice.

Chat.

The Lenten season is nearly over, dear playmates, and let us try to spend the remainder of it well. Not with long faces, but cheerfully and heartily doing all we can to make it a season that will help to brighten and make happy our whole household. You may not be able to fast for various reasons, but every one can do something for the sake of the Saviour who suffered and died for us. Try to be especially kind and charitable to others, say some extra prayers, perform some little work of self sacrifice every day. Refrain especially from all uncharitableness. Do something every day for Christ's dear sake, and your Lent will not be spent in vain.

Don't be reluctant to deny yourself in Lent. And when you have made a resolution to do without some things that you can give up without injury to your health, stick to your promise until Easter. The repeated exercise of will power in self-control is priceless.

What can you do for some poor child this winter? Can you give it some clothing, some food, some books, some toys, for Christ's sake? If you will do something, you'll probably find a way. A storybook will be given for a good story of children's winter sport.

We are put into our times, not that the times may mould us, but that we may mould the times! Ways? Customs? They exist to be changed. The Tempora and the Mores should be plastic to our touch. The times are never level with our best.—Anna Robertson Brown.

"Everlastingly Recommending"

From the Ave Maria.

The recuperating renovating force of the Church is the despair of her opponents and the admiration of her members in every age. Many a time during the last nineteen hundred years the world has witnessed what seemed to be the destruction of the Ark of Peter. The enemies of the Christian name exulted, and its faint-hearted followers were filled with consternation, forgetful alike of the Divine promise and the Divine presence. At the moment when the powers of hell had all but triumphed, suddenly the storm was stilled and the destruction averted. History is ever repeating itself. "Omnis eternelle recommencement" (This Church which is everlastingly recommending), M. Jules Ferry is reported to have said of her—in irritation, no doubt, but with a correct appreciation of the law of her being.

The interior beauty of a soul through habitual kindness of thought is greater than our words can tell.—Faber.



Perfect Brightness and Clearness.

KINKORA, F. E. Island. Mrs. Mary Jane Green who used Koenig's Nerve Tonic assures me that she has received wonderful benefits from it. She used to be very nervous, but since using this tonic she has not had an attack since early spring and has not accompanied with its usual terrible effects. Perfect brightness and clearness of vision returned after the use of the Tonic.

REV. J. J. MACDONALD.

10 Elizabeth St., Toronto, Ont. I cannot sufficiently express my thanks to you for the good Pastor Koenig's Nerve Tonic has done for me, only the fervent wish that you may continue in your humane work. I owe you a debt of gratitude that I shall always remember.

ALEXANDER MCLACHLAN.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free. Prepared by the REV. PATER Koenig, of Port Wayne, Ind., since 1878, and now by the KOENIG MED. CO., CHICAGO, ILL.

Sold by Druggists at \$1.00 per bottle, \$5.00 per dozen. Agents in Canada—THE YOUNG BROS. & CO., LTD., TORONTO; THE WINDGATE CHEMICAL CO., LTD., MONTREAL.



Makes Child's Play of Wash Day. Read the Directions on the Wrapper. SURPRISE A PURE HARD SOAP.

Cheap Coal!

Cheap coal is common and is always sold at a low price. The Coal I sell is not common and commands the highest price because it is worth it.

John M. Daly, 19 York Street, Phone 348.

FARM LABORERS

Farmers desiring help for the coming season, should apply at once to the GOVERNMENT FREE FARM LABOR BUREAU.

Write for Application Form to THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

PROFESSIONAL

WILLMUTH & IVY, IVY & DROMGOLD, Barristers, Over Bank of Commerce, London, Ont.

DR. STEVENSON, 21 DUNDAS STREET, London, Specialty—Surgery and X-Ray Work, Phone 610.

WINNIFEG LEGAL CARDS, DONOVAN & MURRAY, BARRISTERS, Solicitors, etc. Old Ass. Alkana Building, 29 McDermott Ave., Windsor, Man., Wm. J. Donovan, Thomas J. Murray, 3412-13.

JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers. Open Night and Day. Telephone—House, 373; Factory, 543.

W. J. SMITH & SON, UNDERTAKERS AND EMBALMERS, 113 Dundas Street, OPEN DAY AND NIGHT. PHONE 585.

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

MEMORIAL WINDOWS ART GLASS

H. E. ST. GEORGE, London, Canada.

MONUMENTS GRANITE & MARBLE

The D. WILKIE GRANITE CO., 493 RICHMOND STREET, LONDON.

TELEGRAPHY TAUGHT QUICKLY

J. CLANCY, Brantford Telegraph School, Cor. Colborne and Queen Sts.

HOBBS MFG. CO.

LIMITED ART MEMORIAL AND DECORATIVE WINDOWS, LONDON, CANADA.

O'KEEFE'S Liquid Extract of Malt

For nursing mothers O'Keefe's Liquid Extract of Malt is unsurpassed. We have received a great many letters from leading doctors bearing testimony to this. By aiding digestion and supplying extra nourishment it increases the flow of milk and builds up the mother's strength. Price 25c per 16 ounce bottle; 50c per dozen allowed for empty bottles when returned. Refuse all substitutes said to be just as good. W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO.

Beautiful Lace Pictures

STEEL ENGRAVINGS ASSORTED SUBJECTS. Size 3x4 ins.—30c. per doz. 2 1/2x3 1/2 ins.—20c. 1 1/2x2 1/2 ins.—15c.

COLORED PICTURES Plain Edge. Assorted Subjects. Size 2 1/2x4 1/2 ins.—15c. per doz. \$1.00 per hundred.

THE CATHOLIC RECORD, LONDON, CANADA.



THERE ARE NO "WEAKLINGS" IN FROST WIRE FENCE

From top to bottom it is a distinctly superior fence. A special grade of No. 9 heavy coiled wire is used for the laterals, which are securely locked to the stiffest kind of No. 7 heavy hard steel wire stays. Built entirely of hard steel material and not weakened by any peculiar kinks or knots, the Frost Fence may be justly termed the "better fence"—the longest-lasting, most economical fence to buy. The greater strength of the Frost Fence makes it exceptionally well-suited for a hog fence. With the additional short stays at the bottom (as shown in illustration) the little pigs are effectually prevented from squeezing their way out. The weight, strength and rigidity of the Frost makes it a waste of effort for your most ambitious rooster to attempt to get under the fence. You really cannot afford to overlook the Frost when you buy, so write us to-day for our free Illustrated Catalogue, which gives a complete detailed description.

FROST WIRE FENCE COMPANY, Limited, Winnipeg, Man., Hamilton, Ont.

"Frost" fence Get This Gold Pair FREE!



SPECTACLE-WEARERS! Listen! The following very remarkable letter was sent me unsolicited by Dr. G. W. Smith, the County Health Officer of Ottawa County, and one of the most prominent physicians in the State of Kansas. Read his exact words.

MY DEAR DOCTOR HAUX: "If anyone were to offer me fifty dollars spot cash for the pair of Perfect Vision spectacles which you fitted to my eyes by mail, I would absolutely refuse to accept it—if I knew positively I could not get another pair like them. Your spectacles are certainly wonderful." (Signed), G. W. Smith

Now I would like to get this kind of a testimonial from you too—and that is the reason why I am making you the following very extraordinary but honest proposition, whereby you can (for a short time only), obtain a pair of my handsome Rolled Gold Spectacles without one cent of cost.

HERE IS MY SPECIAL ADVERTISING OFFER: SEND me your name and address and I will mail you my Perfect Home Eye Tester, free.

When you return me the Eye Tester with your test I will send you a complete five-dollar family set of the Dr. Haux famous Perfect Vision spectacles for only \$1, (which is barely enough to pay for this announcement), and this will include a handsome pair of Rolled Gold spectacles absolutely free of charge.

With these famous Perfect Vision spectacles of mine you will be able to thread the finest needle and read the smallest print both day and night just as well as you ever did before.

NOTE—The above is the largest Mail-Order Spectacle House in the world, and absolutely reliable.

—and I hereby positively guarantee to return you your dollar cheerfully and without one word of discussion, if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought at any price, anywhere—and you yourself are to be the sole judge.

Can anything be fairer? Write today for my free Eye Tester. Address, DR. HAUX SPECTACLE COMPANY, Haux Building, St. Louis, Mo.

I Also Want a Few Agents And any one can easily earn from \$25 to \$100 weekly, fitting spectacles to the weakest eyes, with my Improved Eye Tester. My agents need no license anywhere in the country, as I furnish the necessary documents with an agent's outfit.

PROMOTION OF A WORTHY PRIEST.

At last the time has come when the venerable Father Lynch, eighty-four years of age and fifty-five years in the priesthood, decided to lay down the burden which he had so long and so nobly carried.

edge extinguishes the faith — rather it is ignorance, and the more ignorance prevails the greater is the havoc wrought by infidelity.

our old churches which would rather shock the modern sense of reverence. But these cases only show the excess of a tendency from which there has been since, especially at one time, even too strong a reaction.

TALKS ON RELIGION.

THE PASSION OF OUR LORD. St. Paul said to the people of Corinth: "I judged not myself to know anything among you but Jesus Christ and Him crucified."

PARISH LIFE IN MEDIEVAL ENGLAND.

The following extracts from a review of the latest book of Abbot Gasquet, the noted English Benedictine, are from the London Illustrated News, and give an interesting glimpse, of course, from a Protestant standpoint, of Parish life in England when the country was wholly Catholic.

Abbot Gasquet, it will be generally acknowledged, is just about the man to tell us about "Parish Life in Medieval England" (Methuen). The Church of Rome undoubtedly preserves the memory of many lost or faded traditions, and thereby cultivates a power of his torical interpretation, to which, it must be owned, serious violence was done by Puritanism and the Reformation.

Parish life was certainly more interesting in past ages than it is to-day. What associations have we now with the parish? None, unhappily, but the most prosaic and disagreeable.

Pius X. has explained how this work of the restoration of all things in Christ is to be begun, viz: "by proclaiming both by word and deed and in the light of day, God's supreme dominion over man and all things, so that His right to command and His authority may be realized and respected."

Truly an immense programme for a Pontificate which was to be one "of transition!" But on the other hand, even in these first days of his reign, the new Pontiff had passed the sixty-seven years of his life in comparative retirement, recognized the extraordinary force of the instruments which God had placed in his hands.

There are, however, too many of our people who stand afar off, keep too far away from the cross and hence do not learn its lesson: "If you are partakers of the suffering so shall you also be of the consolation."

And they watched Him. The mob watched Him, but with a spirit and a purpose entirely different from the faithful few who stood in sorrow at the foot of the cross.

We should take part in the Passion, in an earnest and loving spirit and with compassionate hearts. We must look upon our Lord with eyes of faith, not at a more scene of grief and human suffering, but in the suffering of the God-man engaged for our sakes in paying the great ransom for our guilty souls.

There are many scenes in the Passion of our Lord. He began His Passion alone, as is easily realized when we contemplate His solitary agony in the garden, where His "soul was sorrowful even unto death."

The Passion of our Lord was not brought about by strangers, but by His own people: "He came unto His own and His own received Him not."

So that in fact there was not the same broad line of division which exists among us now between things spiritual and temporal. Church life entered into the very amusements of the people; and the village plays or mysteries, in their less solemn passages, afforded abundant opportunities for hilarity.

too, must expect false accusations, unjust judgments and bitter words from the world. They have persecuted Me, they will also persecute you."

No Christian can contemplate the scourging unmoved. Since "without the shedding of blood there is no remission," (Heb. ix, 22), — we can understand in a manner why our Lord chose to die upon the cross.

The Passion of our Lord should kill our pride, and make us true penitents since by our sins we have scourged Him. We read in the nineteenth chapter of St. John, verses 1 to 5, as follows: "At the same time Pilate took Jesus and scourged Him."

There are, however, too many of our people who stand afar off, keep too far away from the cross and hence do not learn its lesson: "If you are partakers of the suffering so shall you also be of the consolation."

BIRTH. GAFNEY.—Born, on Saturday, Feb. 9, 1907, at 99 Market street, Hamilton, Ont., to Mr. and Mrs. James Gafney, a son.

DIED. McPHER.—In West Williams, on Dec. 17, 1906, Mr. John McPher, aged seventy-five years. May his soul rest in peace!

WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

TEACHERS WANTED. TEACHER WANTED EXPERIENCED, male or female, for Public school holding 1st or 2nd class certificate. Duties to begin April 8, 1907. State salary and apply to J. F. Ouellette, Sec. Treas., S. S. No. 7, Jeanette's Creek, Ont. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

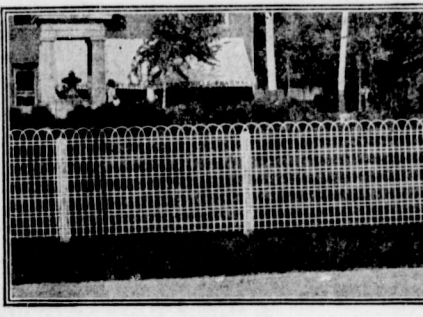
SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

THE SOVEREIGN BANK OF CANADA HEAD OFFICE - TORONTO RANDOLPH MACDONALD, President. A. A. ALLAN, Vice-Pres. D. M. STEWART, Gen. Mgr. Capital subscribed \$ 4,000,000 Capital fully paid 3,998,000 Reserve funds 1,255,000 Assets over 25,000,000

IF YOU WANT A NUTRITIOUS SUBSTITUTE FOR MEAT DURING LENT TRY TRISCUIT It is the wafer of the equally wholesome shredded Whole Wheat Biscuit. Served with butter, cheese, or preserves, it makes a most nourishing and energy-producing luncheon.



PAGE ACME White Fences Any height to 8 ft. Any length you say. From 16 cents a foot. Gates to match, from \$2.25. Last longer. Easy to put up. Get booklet.

TEACHERS WANTED. TEACHER WANTED EXPERIENCED, male or female, for Public school holding 1st or 2nd class certificate. Duties to begin April 8, 1907. State salary and apply to J. F. Ouellette, Sec. Treas., S. S. No. 7, Jeanette's Creek, Ont. 1482-2

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

PAGE ACME White Fences Any height to 8 ft. Any length you say. From 16 cents a foot. Gates to match, from \$2.25. Last longer. Easy to put up. Get booklet.

TEACHERS WANTED. TEACHER WANTED EXPERIENCED, male or female, for Public school holding 1st or 2nd class certificate. Duties to begin April 8, 1907. State salary and apply to J. F. Ouellette, Sec. Treas., S. S. No. 7, Jeanette's Creek, Ont. 1482-2

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

HOUSEKEEPERS WANTED. WANTED, COMPETENT HOUSEKEEPER for modern well furnished parish rectory. Comfortable home for reserved persons. Good plain cook. Address P. P. (care CATHOLIC RECORD office). 1482-2

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, W. J. McGrath, President; F. F. Boyle, Secretary.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B, Malden and Colworth. For the term beginning at once or 1st of May, 1907. Applicants will please state salary and experience. Address, Daniel A. Goulette, Sec. Treas. Verer, Creek, Ont. 1482-4

SINGLE MALE TEACHER WANTED FOR J. O'Connell Industrial School, Sask. Good position. Apply Rev. J. Hirczard, L'Esprit, Sask. 1482-2

Just Out The Catholic Confessional and the Sacrament of Penance. By Rev. Albert McKeon, S. T. L. 15 cents post paid CATHOLIC RECORD, LONDON, CANADA

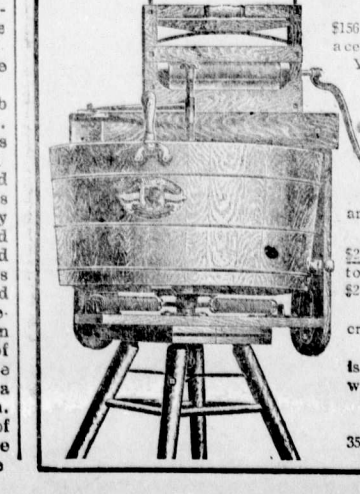
The HOME BANK of Canada Head Office, Toronto. DIRECTORS EUGENE O'KEEFE, President THOMAS FLYNN, Vice-Pres. EDWARD G. GOODERHAM M. J. HANEY, C. E. Lt.-Col. J. I. DAVIDSON W. PARKY MURRAY Lt.-Col. JAMES MASON JAMES MASON, Gen. Mgr.

Archbishop O'Brien. (Man and Statesman) We have now on sale at the CATHOLIC RECORD office, this most interesting life of a great Canadian churchman, written by Miss Katherine Hughes. Orders promptly attended to. Price, postage prepaid, cloth \$1.00, paper 65c.

Catholic Order of Foresters Ald. Chas. S. O. Bondreault, Chief Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Basil's Court, Brandon, have been appointed Organizers for the Ontario Jurisdiction, and are at work at present, in the interest of Catholic Forestry. If Recording Secretaries in the Province think they deserve the attention of a Provincial Court Organizer, their wishes will be considered, when application is made to the Provincial Secretary or to the Provincial Chief Ranger. V. WEBB, DR. B. G. CONNOLLY, Prov. Sec., OTTAWA. RENEWED, ONT.

Complete Office of Holy Week CLOTH cut flush LARGE, CLEAR TYPE, 664 pages 25 Cents Recognized as the best edition in regard to completeness, clearness of type, and quality of paper! CATHOLIC RECORD OFFICE, LONDON, CANADA.

We do Half Your Washing Free of Cost YOU must pay the washer-woman fifteen cents an hour. It is hard-earned money at that. If you do your own washing, or have the servant do it, this steaming, back-breaking, hand-chapping, cold-catching, temper-destroying work will cost you more than 15 cents an hour in the end. It takes eight hours hard labor to do the average family wash. Eight hours, at 15 cents, costs you \$1.20 per week for washing. This means \$52.40 per year, without reckoning fuel for fires, or wear on clothes. We will save you half of that—or No Pay. We will send any reliable person our "1900 Junior" Washing Machine on a full month's free trial. It runs on ball bearings like a bicycle, and it works with motor-springs. These motor-springs do most of the hard work. You can sit in a rocking chair and make them do the washing—think of that! We don't want a cent of your money, nor a note, nor a contract, when we ship you the Washer on trial. We even pay all of the freight out of our own pockets, so that you may test the machine as much as you like before you agree to buy it. Use it a full month at our expense. If you don't find it does better washing in half the time—send it back to the railway station, with our address on it—that's all. We will then pay the freight back, too, without a murmur. But, if the month's test convinces you that our "1900 Junior" Washer actually does 2 hours washing in 1 hour time—does it twice as easy—far better, without wearing the clothes, breaking a button, or tearing a thread of lace, then you must write and tell us so. From that time on you must pay us, every week, part of what our machine saves you, say 50 cents per week till the Washer is paid for. Each "1900 Junior" Washer lasts at least five years, yet a very few months, at 50 cents a week, makes it entirely your own, out of what it saves you on each washing. Every year our Washer will save you about \$11.20 that you would have had to spend for labor of your own, or the labor of others. In five years each machine saves its owner about \$156.00. Yet the "1900 Junior" Washer won't cost you a cent, under our plan, because we let it pay for itself. You need not take our word for that. We let you receive all we say, at our expense, before you decide to buy it on these terms. Could we risk the freight both ways, with thousands of people, if we did not know our "1900 Junior" Washer would do all we claim for it? It costs you only the two-cent stamp, on a letter to us, to bring this quick and easy Washer to your door, on a month's trial. That month's free use of it will save you about \$2.00. You thus risk nothing but the postage stamp to prove our claims, and we practically pay you \$2.00 to try it. This offer may be withdrawn at any time if it crowds our factory. Therefore WRITE TODAY, while the offer is open, and while you think of it. A post card will do. Address me personally for this offer, viz: G. R. C. Bach, Manager "1900" Washer Co., 355 Yonge Street, Toronto, Ont.



VOLUME XXI The Catholic LONDON, SATURDAY, MAR 16, 1907. "I HAVE LOVED THE AN EVERLASTING These words, so often quoted, are little understood, may well be insight into the love of God kind. From all eternity the sinned by God: on earth the on the Annunciation Day, answer of the Blessed Virgin Ghost framed within her heart's blood a perfect bod to it a perfect soul and Word came down from heav it all His own. The Son of man to sweep away the b stood between earth and a victim of justice and me sins in His body upon the Him the Lord laid the as all. Coming into the world claimed "for this I am con do Thy will, O Father. Father's will was that He for the sins of mankind. mission and from the beg end of His mortal career and every action were d accomplishment. We see Him, the Meek among men and doing go Him teaching a sin-ridde tines of which its wisest had never dreamed and His moral precepts to a of purity and perfection patience. Though the I to ensnare Him in His spe Him a wine-bibber and O of the devil, His forbeara bounds. He loathes the shams, the hypocrisy of prices; but to the sinlured away by passion, to a Magdalen enslaved to st stretches forth the hand of pardon. The years of labor a would seem enough to sat of the love of its Crea world indeed it might be in the prodigality of His not fear to lavish all fa On Holy Thursday we se ing bread and wine into blood. This is yet no will give His life—the ment—to prove how His the sons of men. After the Last Supper way to the garden to ner the scenes in which He principal actor. The b Crucifixion are already when a Babe at Bethleh Nazareth, and when in He taught His doctrin never absent from His mi might they stand out on He turns to John and Ja who accompany Him, them to be ready to sy Him in this hour of sorro is exceeding sorrowful; and watch with Me." Th a stone's cast from the Jews knelt down and p knees amid the olive solemn stillness of the and feels in spirit all the to suffer on the morrow. eords on His hands, the face, and the crown of t mantle of derision, and rying the yell o hatred: Crucifix Him! But the cause of His deo deeper than any dread nomy. He beholds i all the sins that ever souls of men. The world is before Him. Writes Cardinal Newm "It is a long history can bear the load blighted, vows broken, l warnings innoent, opp the just overcome, the the sophistry of misbe as of passion, the ob the tyranny of habit, t more, the waiting for gnish of shame, the pointment, the sickn such cruel, such pitia He are upon Him and He turns His eyes to hear that cry wring heart: "Father, if Th this chalice: neverthe but Thine be done." Christ rises from th resignation to His Fa with renewed streng fess. The garden alle of infuriated ruffians who sells His Master price high and comm