

# The Catholic Record.

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

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### A WORD TO THE WISE.

During a visitation of his parish a reverend pastor made enquiries as to the books read by his flock. The parish comprises all sorts and conditions of men—people of means and those eking out a livelihood—men who have had a college education and others with but a diploma from the world's university.

In many houses he found the daily prints and that awful Sunday newspaper that comes to us from over the border. Despite this latter's weird cartoons and illustrations that travesty childhood and mock old age, and are betimes bordering on indecency, its transcripts of divorce and elopement doings—in fact, its chronicle of sin—it is given access to Christian households. This kind of printed stuff is had enough for the adult; but who can calculate the harm that it must do to boys and girls? At an age when they are impressionable and with white souls that wait for the impress of all that is good, they are thrown into a world in which supernatural principles are unknown, and which is dominated by hardness and selfishness. From these prints they learn the jargon of the streets, and they learn also much that takes away that purity of heart that enables one to see God. Catholic ideals—if they ever had any—grow dim and are overshadowed by ideals that give neither peace nor hope.

And when these godless newspapers are supplemented by the trashy talk of parents, by ceaseless twaddle about money and position, the children are to be pitied.

### UNCATHOLIC ADORNMENTS.

In homes which could afford a well-stocked library the pastor noticed ornate bookshelves, which contained, however, but a few subscription books. In their literature and home decorations there was nothing distinctively Catholic. So far, in fact, as one could judge by appearances, they might have belonged to pagans. With a barren book-shelf and walls covered with representations more or less indelicate, it is the last place any sensible parent would care to have his children. And yet parents will answer to God for their boys and girls! They are given to them to be fashioned for heaven, and they allow the forces of evil to fashion them for hell. The adornments may be in fashion, and be credited with artistic merit; but this will not help fathers and mothers who war against Christ by subjecting their children to temptation, and flinging souls bought with a great price into the mire of sensuality. We may be dubbed extremists, but an experience of some years reassures us on that point. Furthermore, we do not hesitate to say that the home, un-Catholic as to books and pictures, is a source of ignorance and sin; it sends forth the empty-headed chatter and the worldly Catholic who is a stumbling block to our progress; the young man who knows and frequents the ways of the town and the woman whose life's horizon is to all practical intents bounded by this world.

### WHY THEY STOP THE PAPER.

The pastor also met the man who for various reasons "has to use" for a Catholic paper. To some it is too slow—because, forsooth, it has no space for the pugilist and ball player and supplies no hints, as do some of our exchanges, to the preparation of food and the best way of managing the baby. Then again lengthy narratives descriptive of local celebrities never reach cold type. We are willing to believe that Miss—sings divinely and Mr.—is oratorically a star of the first magnitude, but until we enlarge the paper we may not so inform our subscribers. I takes money to publish any kind of a paper; and as we are neither mine owners nor insurance magnates we must depend for funds on an appreciative public. Consequently the mighty press of which we hear much will be ours when we are ready to pay for it.

We have men who view art and literature by the light of the Gospel and can handle grave questions with reverence and knowledge and show that Catholic truth can generate light and energy in the confusion and doubt of a world which after all is intended by its Creator to know and to believe. But these men cannot subsist on cheap criticism. Meantime while waiting for the ideal of a Catholic press to become an actuality, we may say that the Catholic paper is, so far as the family is

concerned, far better than the average secular print.

### THE BAR KEEPER AND THE PAPER.

The pastor also encountered the man who cancelled his subscription because the paper published an article which displeased him. This is always to be regretted, from the publisher's view point at least; but so long as we have "so many men so many minds" it cannot be avoided. Now and then an irate subscriber gives us a peremptory order "to stop the paper," conjoined with a communication which is, we presume, meant to be an eloquent arraignment of our defects. We do not mind any reflection on our ability, but the fateful words "stop the paper" make us dejected. And we wonder greatly that inability to see eye to eye with a fellow-citizen should cause us to be singled out as a target for unpleasant words. For instance we wrote an article on the rum seller, and in the course of it did not, if we remember aright, crown him with any rhetorical garlands. We referred to his benefactions, and said our opinion you know, that if he gave over the mixing of drinks and betook himself to work demanding brawn and brain, and contributing to the betterment of the community, we could still live and achieve more than we do. We showed him what eminent prelates said of his business. We hazarded the remark, just as a warning, that rum-money was not lucky. We might have adverted to the fact that fortunes based on rum dwindle away; and, if we attach credence to parish history, bring no peace or happiness to their possessors. But, alas! instead of being grateful, the knight of the apron and cock tail "stops the paper." For endeavoring to get him out of the saloon, and into some more decent way of gaining a livelihood, he "stops the paper." For venturing to persuade him not to live behind a bar—which by the way would be to dire a fate for our worst enemy—he rehearses the history of departed rum sellers and of those still on the planet and then bids us "stop the paper." Some day, we hope, our citizens will order him to close the saloon, and then we may get together and exchange confidences about our harrowed feelings. Until that happy hour we must stumble along somehow, consoling ourselves the while that we are not owned by any brewery magnate or wholesale purveyor of liquor, and that upon our quill-driving, however devoid of merit, rests no curse from children and wives.

But, as says Archbishop Ireland "I am assuredly deeply concerned for the poor man, but for that very reason I wish to see him out of the liquor traffic. I cannot feel in my heart such hatred for any man as to wish him to spend his days behind a bar."

### NOT PROVEN.

Another individual who threatens to "stop the paper" is the one who scores any commendation of a man in public life as "politics." While thanking him for his interest—due, doubtless, to a desire to have the Catholic paper a welcome visitant to all who see things through the eyes of a partisan press—we may not preen ourselves on being politicians. For we sound no party watch-words, dabble not in personalities, and so long as public men lay no violent hands on principles dear to us, we are content with watching the political game. But if once in a blue moon, we call attention to a Canadian's character and achievements, and for the edification and emulation of Canadians, portray the mode of his progress towards distinction, we cannot in justice be given the title of politician, and we do not claim it, for according to Swift "whoever could make two ears of corn, or two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together."

### THE AVERAGE YOUNG MAN.

What does the young man read? We do not believe he reads anything that is worth while. He stands up for the church, he says; but unfortunately his weapons are without edge, and the blows of one who has but dim memories of the catechism, cannot harm the foe. Some time ago the *Albion Quarterly* said that "your ordinarily respectable young fellow is selfish, and that his characteristics are those of a healthy animal endowed with an attenuated soul."

Now on the supposition that this

estimate is true, we may say with propriety that the young man is not a personage of whom we have reason to be proud. He can reverse the foregoing estimate whenever he likes. He has much to do, but despite his varied activities, he has, we surmise, time to read the "sporting extras." Else how could he be so conversant with the careers of this and that brilliant exponent of the pugilistic art, and of ball players of renown. He knows who will "make good" in this year's Toronto or Montreal team. He is an authority on boat racing—in fine, the various ways of killing time are to him as an open book. No objection to this were the world but a playground. Amusement is good in its place, but life is not one eternal gulf. We have the church, our community, our souls to serve. The golden years of youth pass, and then comes after a space the black box with the gilded nails. And this is nothing to laugh over. The man who is not somewhat of an owl sees it and acts accordingly.

"Sun and sky," says the author whom our readers know, "and breeze and solitary walks and summer holidays . . . and the cheerful glass and candlelight and fireside conversation and innocent vanities and jest and irony itself—do these things go out with life?" We know the answer. And yet "against our fallen and traitor lives" the great winds utter prophecies and

For a cap and bells our lives we pay. Bubbles we earn with a whole soul's tasking. The heaven above that is given away. The only God may be had for the asking."

### ONE KIND OF USEFUL READING.

"Reading," says Bishop Hodley, "for recreation is by no means wrong; but recreation and amusement should have their limits, or else they degenerate into waste of time, corruption of the mind and sin. Catholics know well that in matters of purity what is wrong to do is wrong to read about—on account of the danger of taking pleasure in such things." He goes on to say that some of the time now given to novel reading might be devoted to a reading that would perhaps be just as attractive and would be of infinitely greater utility. But it is certain that if we desire to bring up a generation of well informed and intelligent Catholics there is hardly any better way of doing so than to interest them in the Lives of the Saints. God-fearing fathers and mothers, who read themselves, and do their best to keep their children out of the streets, and to teach them also to read, will find in the Lives of the Saints the most effectual competition with the attractions which all of us regret and deplore so deeply.

### THE SILENCES OF HOLY WRIT.

One of the joys of heaven, as we can readily believe, will be the clear and beautiful explanations that we shall receive there of many things that have puzzled us on earth. We shall know why God has, in His perfect wisdom, permitted many things that perplexed us here; we shall understand every nuance of many a dark and weary hour against which human nature was often tempted to rebel on earth. So, too, with our Lord's earthly life—we shall find eternal joy in learning more about it there than ever was told us here. The concluding words of the gospel of St. John are these: "But there are also many other things which Jesus did, which, if they were written in every one of the books, I think would not be able to contain the books that should be written." Extraordinary statements, that carries us back to the very first lines of St. John's gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was made nothing that was made." Jesus was God; and therefore every step He took, every thing He did, every word He said, possessed an infinite value. Impossible, indeed, would it be for the whole world to contain the things that might be written of Him! But there are some things that we think it would be so very easy for us to know. For instance: What was the first word our Lord spoke in His babyhood? What did He say to the doctors in the temple as a Boy of twelve years? What was He doing and thinking in Egypt, in the desert, in the carpenter's shop? What did He do, to whom did He go, when He first rose from the dead? This last question is one upon which we may fittingly dwell during these forty Easter days. We know that St. Mark tells us in his gospel, chapter 16, verse 7, that Jesus, "rising early the first day of the week, appeared first to Mary Magdalen." Yes, she was to be indeed His first public witness to the fact of His resurrection. But Christ has risen long before He designed to appear to her. His glorified body had passed through the unbroken tomb and had gone away, before ever the earthquake came, and before the angel of the Lord, descending from heaven had rolled back the

stone and sat upon it. For fear of this angel, and not for fear of the Risen Christ whom they had not seen, "the guards were struck with terror, and became as dead men." (St. Matthew, xxviii. 4.) This angel said to the wondering women, who had come early to see the sepulchre: "Fear not you; for I know that you seek Jesus of Nazareth who was crucified. He is not here, for He is risen, as He said. Come and see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen; and behold He will go before you into Galilee; there you shall see Him. Lo, I have foretold it to you."

Christ was then already risen, and if it was at some future time He was to go into Galilee, where was He while the angel was speaking to the women? Where went He at His first uprising from the tomb? The intuition of the faithful has already made reply. Jesus, the Risen Christ, was with Mary, His Mother. The sacred story of the birth in Bethlehem's stable, and in the story of His crucifixion on Calvary, the mother appears with the Son in the narrative, markedly, as a chief person in each hallowed scene. But, just as there is no description of the actual resurrection of Jesus, so there is also no mention of Mary His Mother. The sacred silences of Scripture are wrapped around them at that divinely beautiful moment, when death's Conqueror rose again. Faith follows Him onward, however, as He flashes, swifter than the sunbeam, through the walls that can not hinder the risen and glorified body, into the silent inner room where, all alone, the broken-hearted Mother keeps her Easter vigil. Perhaps it was the house of that mysterious personage to whom the Master had sent His disciples, forgetting them that they should be met by "a man carrying a pitcher of water; follow him into the house where he entereth in, and ye shall say to the good man of the house: The Master saith to thee, where is the guest-chamber, where I may eat the pasch with My disciples?" To that room where our Divine Lord had instituted the Holy Eucharist and had offered the first holy sacrifice of the Mass, there, we may easily believe He came first after His resurrection, and there He found His mother waiting.

"Hush! there is silence in her heart. Her heart when she beheld Christ spoke, And upon the midnight's tinkling bell, The blessed Ave sweetly broke."

"Ah me! what wondrous change is this! What trembling floods of radiant light! Jesus before His Mother's eyes! Jesus all beautiful and bright!"

"His crimson wounds, they shone like suns. His bounding heart was raised to bliss. The sweetness of His love had hushed The sound of all afflictions."

"Oh, let not words be bold to tell What in the Mother's heart was done. When for a moment Mary saw The unshrunk Godhead of her Son!"

So Father Faber has written, but the eye of Faith follows further. What did our Risen Saviour do then? May we not devoutly think that then, once again, our great High Priest offered to His Father and our Father that tremendous sacrifice of the Mass that He had instituted on Holy Thursday; and that the archangel Gabriel served His Mass; and that Mary received from her Son's wounded and radiant hand the most adorable Sacrament of His most holy Body and His most precious Blood? O silences of Scripture! Shall we ever know it, or shall we never know it, the depths of beauty and of peace? Not the deeper we plunge into your glories, ever more marvellously lovely and fascinating shall they become. Meanwhile, may God Almighty give us grace to study here on earth, more and more reverently, what He has revealed to us in Holy Scripture—to prize His own written word above other books, whatsoever, though all were joined in one—to reverence His book, to read it, to treasure it, to treasure it, and to love His gospel as His own sweet revelation of Himself.—Sacred Heart Review.

PROTESTANT DECAY AND CATHOLIC GROWTH.

LESSON TO BE LEARNED FROM THE FATHETIC CONFESSION OF A CLEVELAND MINISTER.

Catholic Universe.

The sermon in which the pastor of Plymouth Congregational church discussed the reasons for his resignation recently forms a very suggestive and illuminative commentary on the failure of the Protestant church in general as a vital and permanent religious force. Plymouth church is generally recognized as one of the strongest and most representative Protestant churches in the city, yet Dr. Temple declared that its total regular membership had dwindled to one hundred, feebly enforced by fifty more who are occasional attendants.

This is a pathetic confession of failure, and does not lose its pathos because the pastor and his scattering flock are so blind to its real causes. A comparison of the hundred survivors of a large congregation with the thousands who flock every Sunday to the Catholic churches in the vicinity—a number so increasing that new churches are filled each year without any appreciable falling off in the attendance of the old—ought to suggest to Dr. Temple that there are more fundamental reasons than the outward growth of the city for the condition he confronts so hopelessly. A religious system that assumes no authority, that offers nothing more satisfying to hungry souls than song services and neutral discussions of moral philosophy, and nothing more final to inquiring minds than doctrinal negations can hardly expect to secure a strong hold upon the hearts of men.

If a dying Protestantism helps to

establish the claim of Catholicism to be the only living church, it is surely the part of wisdom for the watchers at the death-bed to investigate the sources of the abundant and inexhaustible vitality of that older faith which is ever building bigger walls to enclose its adherents.

### DRINK AND LABOR.

"The drinking habits of the poorer classes," says John Burns, the English labor leader, "have everywhere contributed to their political dependence, industrial bondage, personal debasement, civic inferiority and domestic misery. The tavern has been the antechamber to the workhouse, the chapel of ease to the asylum, the rendezvous of the gambler, the gathering ground for the jail. There is no class in ancient or any section in modern society on which the evil of drink or the scourge of drunkenness has so mischievously impressed its destructive effect and sterilizing influence as on the class who could least resist it, the industrious poor, upon whom the lot of manual labor falls."

"Every workman ought to decree that liquor is useless and dangerous, and ought to be abolished. For let him look what it does. It excites where it does not divert their best faculties. It irritates where it does not brutalize, and makes for discord, strife and bitterness where calmness, sobriety, kindness and decency should prevail. It is an aid to laziness, as it is an incentive to the most exhausting and reckless work; it is the most insidious foe to independence of character; it undermines manhood, enervates maternity, and dissipates the best elements of human nature as no other form of surfeit does. As was said of it by Lord Brougham: 'It is the mother of want and the nurse of crime.'"

THE EVILS OF DRINKING.

My knowledge of drinking consists in pitiful, yet sympathetic, observation of the indulgence of others. Where this is moderate it is a loss of time, money and health. Where it is excessive it is foolish, wasteful and destructive. Where it goes further and ends in the chronic inebriate, then it ceases to be pitiful or tolerable, and becomes a danger to the community. My experience of the workshop, the asylum, the jail, has given me exceptional opportunities of seeing the ravages of alcohol. My participation in many of the greatest labor movements of the present generation has enabled me to witness how drinking dissipates the social force, industrial energy and political strength of the people. The general summary of my life's experience among the working classes of England and other countries in sharing their aims, voicing their ideals, championing their social causes, leading their movements, a section on the outskirts of their hopes, is that drink with too many of them is their bane, drunkenness their curse, excessive drinking their greatest defect. And that, from every aspect of their individual, social and political condition, it is the worse, and it is the chief cause of the many difficulties that beset and burden them as workmen, husband, father, breadwinner and citizen.

### THE TRADES UNION AND THE DRINKING MEMBER.

"The trades-unions are living monuments of what thrift, thought, and sober effort have secured for workmen and the nation. They would have been larger, more powerful, and of greater influence but for the strain upon their members and their resources which the drinking habits of the people reflect upon them. Their sick pay would have been larger in amount to the individual, but smaller in burden to the society, but for drink. Accidents would not be so numerous, benevolent grants so frequent and superannuation taken at so early an age if sobriety and abstinence were more generally prevalent. They have been unfortunately hampered in extricating themselves from the condemnation of drink by the necessary evil of holding their meeting at public houses—a perennial source of weakness, temptation and discredit. The claim that all dominant races are superior to others because they drink alcohol is absurd. The supremacy of the Anglo-Saxon, the American, the Canadian, the political freedom, parliamentary liberty and the assertiveness of all communities that have been fired by democratic progress, inventiveness and a greater diffusion of wealth as a result of greater human energy."

THE DRUNKEN WORKMAN A "BLACKLEG."

This view is supported because for other reasons, mostly climatic, religious or temperamental, low wages prevail in densely populated and autochthonic eastern countries, and is not applicable to Americans and Australasians, whose wages are higher, where hours are not longer, and where the standard of comfort, to a great extent, is determined and has been secured by their superior tastes, are higher standards of life which they have attained by giving to greater comfort, better food, clothes and other amenities what the same people, if at home, would have perhaps given to drink.

"The shortest answer to this fallacy is that the workmen who spend the least on drink have the best homes and most regular employment, and are better prepared to resist encroachments on their wages. The drunkard blackleg invariably undersells his fellows in the labor market to the extent of the lowness of his tastes, which rarely rise above treachery to his trade, disloyalty to his home, and contempt for the elementary virtues of thrift, sobriety and civic decency."

### TO SECULARIZE ENGLAND'S SCHOOLS.

The education bill of the Liberal Party has been introduced in Parliament. It secularizes all public or state-aided schools throughout Great Britain and Ireland. Still more, it proposes to teach a "skeleton of religion"—to give the essential points of morality as these may be understood by some agent for it. It practically takes possession of the property of the denominational schools, for, to get their share of the rates, they must give up their denominationalism. Religious teaching may be imparted in them only two mornings a week, if the consent of the local public school authorities can be obtained, but not even then by the regular staff, nor shall the attendance of pupils be compulsory, nor shall any expense for this instruction be incurred that will have to be paid by taxation.

Christ asked that the little children should be let come to Him, but this bill says not in the schools of England. It is on a line with the anti-Christian policy of secularism that I had noted by secret agency forces all over the world. Everywhere the devil is fighting God for the possession of the children. This bill is against God.—Catholic Columbian.

### CATHOLIC NOTES.

Pope Pius X. has sent a letter to Archbishop Farley, of New York, requesting him to convey to the American government the Papal condolences over the San Francisco disaster. The Pope also inclosed a donation for distribution among the families of the unfortunate.

Dean MacSweeney, who had been a priest for nearly seventy years, is dead at Cork City, Ireland. He had ministered in his church until last Sunday, although he was more than ninety years old.

The Jesuits are again bereft of their Father General. This latest in succession from St. Ignatius Loyola crowned a life of noble priestly labor by sufferings long and joyfully borne like those of the martyrs of old. May he rest in peace!—Boston Pilot.

The Most Reverend William H. O'Connell, D. D., Coadjutor Archbishop of Boston, and recent Papal Envoy to the Emperor of Japan, received a magnificent welcome from the Catholic laity of the Archdiocese and the citizenship of Boston, regardless of creed, in Symphony Hall on the evening of Wednesday, April 18.

Recently Father A. Lacombe, probably the oldest priest now living in the great North-West, was the guest of Bishop O'Dea and of Providence Hospital Spokane, Washington. He belongs in the Canadian North West Territory, and, though over fifty-five years in the discharge of priestly duties, and accustomed to the hardest kind of missionary labours, is still a most active and successful priest. He is past eighty-five years, and was on his way back to his post of duty.

Immediately after the closing of the Forty Hour's devotion at St. Francis' church, Portland, Ore., a few days ago, Pro. Edward Smith of Columbia University was received into the Catholic church by Rev. Francis J. Phelan, C. S. C. Mr. Smith made the profession of faith and received conditional baptism. Father Phelan was assisted by Fathers Waitt and Soproski. Prof. Smith was formerly a Methodist minister in the East. He is a Greek and Hebrew scholar, and is at present professor of Greek and Latin at Columbia University.

Patrick J. Meehan, of Jersey City, N. J., editor of the Irish-American of New York, the oldest Irish newspaper in the United States with the exception of the Pilot, and who may be styled the Nestor of the Irish-American and Catholic journalistic fraternity, as he has been in continuous service as an editor since 1850, died on April 29. Mr. Meehan is survived by his wife and eight children. He celebrated two years ago his golden jubilee. In recognition of his valued services to the church, the Right Rev. John J. O'Connor, Bishop of Newark, sent Mr. Meehan permission to have the jubilee Mass said in his own residence, the Rev. F. J. Van Antwerp, a nephew, of Detroit, Mich., being the celebrant. The deceased is an uncle of the Rev. A. Antwerp of the Sacred Heart Convent of this city. May he rest in peace!

On Sunday, April 29, took place the centenary of the Baltimore Cathedral. The notable event was celebrated with no less splendor and devotion than characterized the commemoration of the American Episcopate on November 10, 1889. When this Cathedral was begun, the total population of Baltimore was about 20,000, of which the Catholics were hardly one-fourth. They are probably close to one third of the present total population of 600,000. Twenty-six Bishops have been consecrated and many thousands of priests ordained within its venerable walls. Of the Bishops, Cardinal Gibbons has consecrated ten; of the priests, he has ordained 586,—to say nothing of more than that number ordained by him in his seminaries. Three prelates received there the insignia of the Cardinalate: Cardinal Gibbons himself in 1887; Cardinal Satolli in 1895, and Cardinal Martinelli in 1901. Cardinal Gibbons invested the two last named. Under its high altar, the mortal part of six of the Archbishops of Baltimore, Drs. Carroll, Marechal, Whitfield, Eccleston, Kenrick and Spalding rest in hope.



GENERAL INTENTION FOR MAY.

DEVOTION TO THE BLESSED VIRGIN.

The world outside of the Catholic church does not look on Mary as it once did. Formerly it accused Catholics of showing her too much honor, and it endeavored to restore the balance by coming to the very verge of dishonor. To-day there are fewer accusations against us and more respect for her. The causes of this change are not far to seek. The echoes of the great religious wars of the sixteenth century are gradually ceasing. Excited and inflamed passions are growing cool. It is only the veterans of many battles, to whom fighting has become a habit and weapons almost as necessary as wearing apparel, that still cherish the keen feelings which have lost their edge in newer recruits. A Protestant and a Catholic may now meet and talk as friends, may discuss religious topics as friends and finish the discussion without convicting in perhaps, yet without conflict; they are still friends. We believe we Catholics have profited most by this improved condition of affairs. The truth has fewer obstacles in its way to its only destination, the human mind. With prejudice therefore, and excited passions removed from its path, the truth about Mary and what Catholics believe about her and their practice in regard to her, has been going steadily into Protestant minds.

Art has shown itself the ally of truth, and has helped to win a greater respect for Mary. Thanks to the painters of Italy and their imitators, the Madonna has been a favorite subject for brush and canvas. Thanks to the photographers, engravers, and printers, the country has been filled with copies of the great Madonna. Mary has come into many a home and graced many a wall that without the help of art would not have known or felt her presence. The respect that has come in this way to our mother is not indeed remarkable as yet for its extent or its fervor. It is respect for motherhood, not yet respect for divine motherhood; it is respect for the Mother of Christ, not yet for the Mother of God. It is something, however, and it is the promise of something better. The minds of all are opened to Mary. Art has ushered her in, it is for us by prayer and explanation and increased devotion to see to it that religion keeps her in the place she has gained.

The title Mother of Grace is no doubt startling and perhaps sounds strange to some Catholic ears. How early it appeared in the church cannot be stated exactly, but it was the natural expression of the earliest devotion of God. Mary's place in the plan of God. Nothing is more common among the Fathers of the church than the contrast drawn between Mary and Eve. St. Paul had opposed Christ and Adam in striking terms. "If by one man's offence death reigned through one; much more they who receive abundance of grace and of the gift and justice, shall reign in life through one Jesus Christ. Therefore as by the offence of one unto all men to condemnation, even so also by the obedience of one, many shall be made just" (Rom. V, 17-21). The second century saw St. Irenaeus contrasting Mary and Eve. What was more natural than to say that as Eve was the mother of sin, Mary was the Mother of grace. In his contrast, it is true, St. Irenaeus does not use this term, but he uses words afterwards quoted by St. Augustine, which are in all equivalent. "As the race of man was bound in the chains of death by a woman, by a woman it was loosed from them." Eve was the enslaver; Mary was the liberator, not indeed by her own strength, but by the strength of God, for it is the power of grace that breaks the shackles of sin.

Even if the title were new, the fact that it expresses is old and well established. In the litany of Christ, after the words "Mother of Christ," come those of "Mother of Divine Grace." The titles belong to each other; they cannot be separated. If Mary is the Mother of grace she is so because she is the Mother of Christ. The Divine Maternity is the source of all Mary's grandeur; it is the foundation of all her titles. Christ alone saved us; He alone merited by His death all the grace that has ever come from the hands of God. "For there is one God, and one mediator of God and men, and one mediator, Christ Jesus" (Tim. II, 5). How then can Mary be called the Mother of Grace? Has she any part in the Incarnation? We know she has. Christ might have come to earth directly. He chose to come through a creature! He wished to have a Mother. Mary's share consisted in preparing herself under God's hands for that high honor. She made herself fitest among women for that dignity, and even merited in the wider sense of the word, to be the Mother of Christ. More still. It was God's will to make the Incarnation depend on her free consent. She deliberately and freely accepted the will of God. Further, she was joined with Jesus in His life of suffering. The sword was to pierce her breast. She was to stand by the cross of her Son and unite with Him, as far as she could, in the great offering she was making there.

Such was Mary's share in the fact and the accomplishment of our redemption. She has her share in the application of its fruits. As Christ redeemed her with her help, so it is His good pleasure to sanctify us through her help. God grants His grace, directly, it is true, but also through the intercession of His saints, and most of all through Mary. She is our mother, because Christ is our eldest brother, because her share in our redemption, because Christ made her such from the cross. Therefore she loves us with the depth and earnestness of a mother's love. Mary is holy, the holiest of God's creatures, full of grace, most pleasing in His sight, His first earthly home and one worthy of Him. If Mary loves us, she will pray for us. If she prays for us, God will hear her for her holiness. If God hears her, the grace will fall like

it, bring that Spirit of love into this selfish world and flood it with the light and charity of God! -- Messenger of the Sacred Heart.

Catholics do not think less of Christ because they honor Mary. They think more of Him precisely because they think more of her. Consider the wealth of one beam of the sun. In it are light and heat and energy; in it are healing powers and the force by which photographs are taken; in it are all the tints of the rainbow, all the variety and beauty of coloring that enrich the whole world. Do I detract from the glory of the sun because I find so much wealth in one beam? Rather, do I not enhance that glory the more I discover to admire and praise in so small a fraction of its magnificent splendor? If Mary is the brightest beam that flashed from the Orient on high, her purity, her lustre, her wealth of beauty lead us and our admiration back to the path along which they came to their golden source, the infinite beauty and goodness of God.

Devotion to Mary, Mother of Grace, will mean the practical recognition of Mary's place in the plans of God. The power of intercession equals the power of love and holiness in the intercessor. It is love that produces the prayer; it is holiness that makes it effective with God. Devotion to Mary under this glorious title will cause us to have recourse to her, to recognize her power and to invoke her assistance. In what particular way we of to-day are to invoke her, for what special graces we are to ask her intercession, we can best understand by some of the scenes of her life. As the Mother of Grace there is no favor in her Son's keeping that she may not obtain for us, but her life will suggest a few graces that will meet the needs of our time.

An angel visited Nazareth, announcing the Incarnation. There Mary brought to earth the greatest grace she could bring to us, Christ Himself. Our day has need of the same grace. The Pope has asked the world to renew all things in Christ, and as a preparation for that we must renew ourselves in Christ. Mother of Grace, bring Christ to earth, bring Christ to our souls, bring Him to the souls of men!

Mary, in the joy of the Incarnation, with the song of her thanksgiving taking words in her heart, visited her cousin, Elizabeth. The sound of her voice had brought God from heaven; the sound of her voice came to the ears of John the Baptist, as yet unborn, sanctifying him and consecrating him, we may say, to the life work to which God had assigned him, obtaining for him the grace of faithfulness to duty. The world of to-day is unfaithful. "Mary, Mother of Grace, who brought to John the grace of sanctification and fidelity to duty, bring us the same grace!"

Jesus at Bethlehem was born of Mary, flooding the world with the good tidings of great joy that was to be to all the people, filling the hearts of all with the sweet blessing of peace. The wild, disturbing spirit of unrest and discontent is abroad and everywhere. "Mary, Mother of Grace, who brought us the Prince of Peace, bring us the grace of contented hearts!"

"There was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus was also invited." At Mary's intercession Jesus changed water into wine. "This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in Him." The world needs faith more than the disciples did. "Mary, Mother of Grace, at whose request Christ performed His first miracle and brought faith to His followers, bring to all men the grace of faith!"

"There stood by the cross of Jesus, Mary, His Mother." While her Son was working out our redemption by His fortitude, she with a like fortitude stood against the forces of sorrow and suffering and persecution. The world has grown weak. It shrinks from the cross. It is sensual. Mary Mother of Grace, who gave us the example of fortitude in standing by the cross, bring us the grace of fortitude and bravery.

After Jesus ascended to heaven, the apostles and disciples "went into an upper room, where all were persevering in prayer with the women and Mary the mother of Jesus." Thus early in the history of the church Mary singled out for especial mention. She was prominent in that holy gathering where the followers of Christ awaited the coming of the power of the Holy Ghost. "They were all together in one place, and there appeared to them parted tongues, as it were, of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost." It was not the first time that the power of the Holy Ghost had descended upon Mary, and speaking in our human way, we may believe that the Spirit of love either hastened His coming or at least came with greater joy where His holy spouse abode. The world needs another and immediate Pentecost; it needs the spirit of love. There never was more talk than now about the brotherhood of man. Selfishness is it that inspires most of the great plans that bear the watchwords of equality and fraternity. There is desire enough to be brother to the wealthy; there is little desire to be a brother to the poor. The coming of the spirit of love upon the followers of Christ made them keep together and have all things in common, selling their goods and dividing them to all. "And continuing daily with one accord in the temple and breaking bread from house to house, they took their meat with gladness and simplicity of heart." "Mary, Mother of Grace, with whom the church was persevering in prayer when the Holy Ghost came down upon

CHRISTIAN UNITY

ALL SIGNS POINT TO GREATER AMITY AMONG CHRISTIAN BODIES.

The Rev. Morgan M. Sheehy of Altoona, Pa., is one of the scholarly men of the church whose words on any subject are always worthy of attention and consideration. In the course of a recent sermon in St. John's church, Altoona, of which he is pastor, he took for his theme the timely one of "Christian Unity." The text was: "One Lord, one faith, one baptism, one God, and Father of all." (St. Paul, Eph., iv, 5.)

He began by telling a conversation he had a little over two years ago with one of the most scholarly and earnest of American ecclesiastics on board an Atlantic liner on this subject. He was a man who had evidently thought long and deeply on religious matters. He seemed thoroughly to understand present conditions and tendencies in the religious world. In the course of the conversation he said very impressively: "This twentieth century will see what you and I hope for, and what every sincere believer prays for—Christian unity; it will come and will be one of the greatest triumphs of the century."

His words made a profound impression upon me, for they echoed my own thoughts and desires, as, indeed, they do those of all earnest Christians. What were the grounds upon which this good man based his hopes and forecast? Is the religious trend of our times in the direction of Christian unity? It is quite evident that profound changes are taking place in the religious world around us. Outside the Catholic church there is to-day a recasting of the old lines, creeds are being revised and restated, and harsh in them is being put down or cast aside; there is a broader and more tolerant spirit among professing Christians; a spirit of brotherhood and charity unknown even a generation ago, now exists; men no longer "are hating one another for the love of God"; the Pope is nowhere to day looked upon as "the man of sin"; it is found that Catholics and non-Catholics can do business together, be good neighbors, even the best of friends, while they differ on matters of religious belief.

A GOOD CONSCIENCE THE BEST LAW.

In these days of quibbling and legal technicalities, we hear much about conscience, and hence there is clamor for more legislation. We have a law—the seventh commandment, "Thou shalt not steal"—which needs no supplement, as if for a few species of dishonesty. It is not the framing of new laws, but the observance of old ones in a conscientious manner, that is the necessity of the hour. Christian conscience is the great requirement, as conscience is the light of every path and purpose, public and private; and if there be not conscience, all the acts of parliament in the world will not make the world better. Statutes of the state and nation are really and truly observed only by conscientious men, for statutes have a force simply because they are a sequence of the great law of God. Moral laws are observed because of Religion, for Religion is the parent, not the child, of morality. Unless a man believes in God, he does not really believe in himself or in his capability to be good. Unless a man keep God's law, he will not keep any law calculated for the betterment of himself or society. He may, from policy, or from fear, not break the law; but this is not true observance. The biggest rogues have never been handcuffed; they escape the court and deem this immense gain; they get better results, larger dividends on the investments are thus obtained.

One thing is quite certain: proofs abound that we have entered upon an era of a better feeling and a more tolerant and Christian spirit among Christians. Everywhere it is recognized that the chief obstacle to the progress of the Gospel and the conversion of the world is the evidence of divisions among Christians.

Accordingly from many quarters to-day are heard sweet sounds set to music of heaven, that tell of this universal desire for unity and peace. That desire finds expression in the tone of the denominational press and pulpit; in the action of various church bodies looking to Christian unity; in the earnest discussions of the subject carried on in conference and synods; in the cooperation of Catholics and non-Catholics in temperance, social politics and charitable and civic work; in the cordial invitation extended from time to time by the heads of various Protestant educational institutions to representative Catholic clergymen to explain some points of Catholic doctrine; in the success of missions to non-Catholics.

These are plain signs that religious strife and discussions are rapidly passing away and that we are nearing Christian unity. The God of the Christian is a God of peace, and not of dissension. And the churches of our day are coming to see the pressing need of the reunion of Christendom and are praying that "they may be one as Christ and the Father are one."

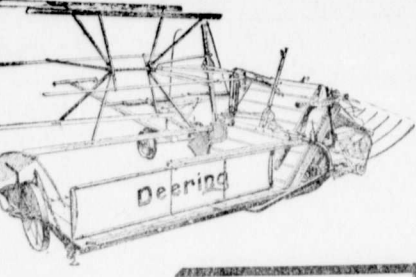
The thing that must be reckoned with by Catholics, if we are to justify our appeal to non-Catholics is, a public spirit that is apt to test the profession of a religious conscience, and to brand as sentimental cant or make believe when a severer assessor, the air of morality or religion without having either the quality or influence of true virtue, whether it be natural or supernatural.

Good example, first of all, therefore; methods that fit the time; less boasting of Catholics' past achievements, and more proof of the present power of the faith that is in them; candor in the discussion of historical questions; the confuting of the errors rather than the abuse of the errors; fairness and courage in controversy, especially in speaking of the "Protestant" Bible, which "as a book teaching heresy" belongs to the past; and in general, a closer imitation of Christ's way, in dealing with those who are without.

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lies, whether hereditary or convert, is not criticism, offensive patronage, insistent argument, but charity, zeal, sympathy, and above all prayer. If we have any care for the honor of God and the well-being of our fellow men surely nothing is so well worth working for and praying for as Christian unity. Think how quickly the whole world would be won for Christ if the five hundred and fifty million who profess the Christian faith were facing under one banner the conquest of those still more numerous millions who, to our sorrow and shame, are still in darkness and the shadow of death! Let us then work and pray for Christian unity through undiminished faith, in the sweetness of charity unfeigned, through whole-hearted obedience, through entire submission to the will of the great Shepherd of souls. Who said: "They shall bear My yoke; and there shall be one fold and one shepherds."

A NEGRO METHODIST BISHOP TO ARCHBISHOP IRELAND.

In Archbishop Ireland's recent speech in Kansas City, to an audience of ten thousand, His grace made an eloquent plea for justice to the Negro, contending that the solution of the Negro problem lies along the lines of charity and patience both on the part of the white man and on the part of the black man. Among the Archbishop's hearers was Bishop Abraham Grant, of the Methodist body, who has written to His Grace to express his gratitude for the sentiments he expressed. "When," writes the Negro Bishop, "such men as Rev. Thomas Dixon, Governor Vandaman of Mississippi; Governor Davis, of Arkansas; and Senator Tillman, of South Carolina, are making strenuous efforts to convince the world of the unworthiness of the Negro and his inability to accept and appreciate a higher civilization, your plea to an audience of ten thousand for justice and fair treatment to him came to my ear as a cooling spring to a thirsty soul. We have been waiting patiently for some time for one of the great men of our country, with national influence, to rise in the majesty of his manhood in the defense of a helpless people and simply state the facts with reference to this contingent of Americans, give counsel and advice and throw a new lustre upon the star of hope held out by President Roosevelt. Eternity alone will make known the good you are doing along the lines above indicated, and on behalf of a grateful people I thank you."

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FIVE-MINUTE SERMONS.

Third Sunday after Easter. CHRIST AND THE CHURCH.

I have yet many things to say to you, but you cannot bear them now. (St. John xvi. 12.)

These words were spoken by our Lord in His last discourse to His disciples. What were those things which He had yet to say to them, but which they could not then bear?

They were things pertaining to the kingdom of God—that is, His church, His kingdom upon earth. He was about to leave the world and go to the Father, but He would leave behind Him an organized body to represent Him.

During those forty days, then, He sketched out the plan of the Catholic church, which the Apostles were to bring to completion, under the guidance of the Holy Ghost, Who was to teach them all truth.

These were the many things He had yet to say to them, but which they could not understand till then, because of their former imperfect and even erroneous notions of the nature of His kingdom upon earth. He had spoken of His church before, as it were, in hints; now He speaks no longer in parables, but plainly. Listen to the few recorded words of those which He spoke during those forty days, and you will find in them an outline of the Catholic church.

He first asserts His authority to found a kingdom in this world, saying: "All power is given to Me in heaven and on earth," and then declares that He commits this same authority to His Apostles and their successors in the church: "As My Father hath sent Me, I also send you." And, lest any one should say that this power and authority were given to the Apostles alone and not to their successors, He bids them go forth into all the world to preach the Gospel to every creature, and promises them His continual abiding Presence even to the end of the world. One of the Apostles He invested with a special authority over the others. The Good Shepherd would not leave His sheep in this world uncaared for, so He gave to St. Peter and His successors the office of pastor of the whole church in the world. "Feed My lambs. Feed my sheep." He also set forth the means of obtaining entrance into this earthly kingdom of His—namely, faith and holy baptism—"He that believeth and is baptized shall be saved," and He declared the blessedness of those who would accept the faith upon the authority of His church: "Blessed are they that have not seen and yet have believed." He provided a means by which those who should sin after baptism might find pardon and remission of their sins by instituting the sacrament of penance, giving to His Apostles and their successors the power to forgive and retain sins: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." He had already instituted on the night before His passion the sacrament of the Holy Eucharist, and during those forty days He undoubtedly gave His Apostles the necessary instructions concerning the rest of the sacraments of the new law. The Gospels do not pretend to give us all our Lord's doings and sayings, as St. John expressly tells us at the end of his Gospel. But in these recorded sayings of Jesus, during this last brief time that He spent on earth, we have the written constitution of the Catholic church, though but in outline. The office of the Pope as supreme pastor, the plenary authority of the church, and the necessity of faith upon that authority as a means of obtaining eternal salvation—all this is clearly set forth in the words that I have quoted to you.

"Go, teach all nations," said our Lord to His church; and He added, "teaching them to observe whatsoever I have commanded you." On our part, then, is required faithful submission to His teaching, as it comes to us through the voice of His church. It is only by faith in this teaching and by a diligent observance of the commandments of God and His church that we can hope to save our souls and attain to the blessedness which He has promised.

THE OUGHT-TO-BES.

Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadalupe," "The Life of St. Joseph," "Belief and Doubt," etc.

PERNICIOUS PIETY. I have a clerical friend whose life has been made miserable for several years through the idiosyncrasies of a pious maiden lady, who fancies she has a mission in life. That mission is to promote the cause of total abstinence on every possible occasion. She is full of the most ardent zeal, but it is a zeal totally devoid of judgment. She has two bachelor brothers of very temperate habits, but she lives in an agony of fear lest they go out some night and come back confounded inebriates.

Her propaganda assumes a great variety of forms. She will stop the wife of a saloon keeper in the vestibule of the church and plead with her to turn her husband from his evil ways. She mails radical temperance literature to prominent churchmen all over the country, and calls upon them to come out openly and courageously and assail the ruin a demon. She is full of dramatic inactivity, and bobs up in unexpected places with tracts and sermons, which she is ready to distribute on the slightest provocation. In short, she is a pious nuisance of the most pronounced type, but the good priest has a hesitancy about suppressing her lest he prevent her doing a certain amount of good amongst men and women of her own peculiar mental calibre. He is at the same time morally convinced that in the long run she does more harm than good, and solemnly avers that women of her kind drive sane and sober people to drink.

Her case, however, is not uncommon. She is merely one of many. The variety is almost infinite; but there are certain well-defined characteristics about them which serve to put them in a class all by themselves. They possess all the outward appearances of piety, but there is at bottom a spirit of criticism and disobedience to author-

ity which sometimes leads to heresy and open rebellion. The old church does not move fast enough for them. They find many of the Protestant churches to be dominated by cranks and fool reformers, and they are surprised when priests and Bishops do not bow over with enthusiasm upon their projects for the reformation and sanctification of the world are brought to their notice.

VARIOUS FORMS. Sometimes the crank is a well-meaning lady with a chain prayer to some favorite saint, promising extraordinary rewards for a faithful recitation of the same, and threatening dire calamities for failure to comply with the conditions laid down. In such matters the approbation of the Holy See and the "nihil obstat" of the Bishop are regarded as being wholly unnecessary. It is enough to state that it was revealed to some holy confessor or to some pious nun with an impaired digestion to make it an object of crank credulity.

Sometimes it is a sensitive soul with a call to establish a new and hitherto unheard-of devotion in a parish; and when the pastor manifests a lack of interest it is a certain sign that he is lacking in zeal. Sometimes, again, it is pronouncedly pious graft masquerading under the guise of a popular devotion, and solely dependent for its success upon its appeal to the sympathies of this abnormal class of Catholics who cannot be made to understand that appeals of every kind should ever and always receive the sanction of the proper ecclesiastical authorities. Sometimes it is a believer in the wonder-working powers of some saintly relic of doubtful authenticity, or a would-be pilgrim to some far off European shrine where the natives believe that some pious fetish carried on their persons will protect them from the eternal fires, even if they miss Mass on Sundays and receive the sacraments only when in proximity to death. Such people are always ready to devote themselves to anything which bears the charm of novelty or to labor in a strange cause; but they hold themselves indifferent to the interests of their home parish, and regard with suspicion the priest who clings to the beaten paths and who fears to expose pious graft and pious grafters lest he should shock the weak who might be shocked at the things which are being done all over the world in the name of religion.

It is difficult to make some Catholics understand that the great means of salvation are those which are ready to hand—the sacraments of penance and the Holy Eucharist, prayer and the hearing of Mass whenever possible, but under penalty of grievous sin on Sundays and holy days. It is difficult to make them understand that devotion to our Immaculate Mother and to God's great saints does not rest upon private and accidental revelations to obscure individuals, but is part and parcel of the body of Catholic doctrine. It is difficult to make them understand that there are dangerous spiritual fads which priests and Bishops tolerate for fear of greater evils. It may shock the sad state of the church in France and many European countries as the natural consequence of an undue following after pious fads, whilst the great essentials of Catholicity were being neglected. The very people who will celebrate a feast day with great eclat and go in pilgrimage to some famous shrine will not hear Mass on Sundays and holy days, and will smile at the idea of making their Easter duty to our Immaculate Mother, or of playing their part in the Catholic system, but it must never be forgotten that it is a minor part, and that insistence upon the great essentials lies at the root of a nation's steadfastness in the run of centuries.—Catholic Standard and Times.

KINDNESS.

The occasion for kind actions are manifold. No one passes a day without meeting with these fortunate opportunities. They grow round us even while we lie on a bed of sickness and the helpless are rich in a power of kindness toward the helpful. Yet, as is always the rule with kindness, the frequency of its opportunities is rivalled by the facility of its exception. Hardly one of twenty kind actions does one call for anything like an effort of self-denial on our part. Easiness is the rule, and difficulty the exception. When kindness does call for an effort, how noble and how self-rewarding is the sacrifice! We always gain more than we lose. We gain even outwardly, and often even inwardly. Nothing forfeits that. Moreover, there is something very economical about the generosity of kindness. A little goes a long way. It seems to be an almost universal fallacy among mankind, which leads them to put a higher price on kindness than it deserves. Neither do men look generally at what we have had to give up in order to do for them what we have done. They only look to the kindness. The manner is more to them than the matter. The sacrifice adds something but a small proportion of the whole. The very world, unkindly as it is, looks at kindness through a glass which multiplies as well as magnifies. I called this a fallacy. It is a sweet fallacy, and reminds us of that apparent fallacy which leads God to put such a price upon the pusillanimities of our love. This fallacy, however, confers upon kind actions a real power. The amount of kindness bears no proportion to the effect of kindness. The least kind action is taller than the hugest wrong. The weakest kindness can lift a heavy weight. Every kind action belongs to many persons, and lays many persons under obligations. We appropriate to ourselves kind actions done to those we love, and we forthwith proceed to love the doers of them. Nobody is kind only to one person at once, but to many persons in one. What a beautiful entanglement of char-



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Why do we get ourselves into by doing kind things? What possesses us that we do not do them oftener?—Father Fater.

THOUGHTS ON OUR LADY.

The sublime office to which Mary was called leads us to expect all that is highest in her. Her soul must have attained perfectly to that divine harmony that held everything in order and peace before sin entered into the world.

Mary was the mother of all truth; and her heart ever beat for the promulgation of divine truth. She teaches us to have each a Carmel, a holy mount where we may retire and wait for a Pentecostal flame to illuminate our minds, and to fill our frail and feeble will with divine strength for the service of our God.

For thirty years the Blessed Virgin lived in closest contact with the Incarnate Word. Then came the Public Ministry, the Passion, Calvary, the Resurrection; and then Pentecost, when surely the Holy Ghost again came upon her, and in a more ineffable way than upon the apostles.

Mary's whole life has been a pondering on ineffable mysteries, and a long ever increasing desire to enter into an ever more perfect union with God. St. Paul constantly appeals to Christians to practise the contemplative life, "Mind the things that are above." To Mary "pondering" was her daily meat and drink.

APPROACH DAILY.

SOMETHING MOST FERVENTLY DESIRED BY CHRIST AND THE CHURCH.

The Sacred Congregation of the Council has recently issued a most important decree recommending and encouraging frequent and daily Communion to our earthly food. Daily Communion is no reward of virtue, but the most powerful means of acquiring virtue. Its strength saves us from falling into mortal sins, and in it we find loving sorrow for even those lesser faults into which the best of men daily fall. From daily Communion the early Christians drew the strength that made them conquerors in the world, and have martyrs and saints of every land have found in daily Communion the source of their strength. For a while the chilling night of Jansenism affected many writers, even within the Church, who would forbid daily Communion to great numbers of Catholics, including all married people and business men and would restrict it to the very few who showed those wonderfully perfect dispositions which they considered requisite only for saints; daily Communion were meant only for saints, and not for the mass of ordinary and sinful, struggling men. Yet while we know that daily Communion brings far more abundant fruits than Communion received only once in the week or month, we also know that the church's law prescribes no greater dispositions for a daily than for a monthly Communion, which all over the world, and actions in these days of coldness and disbelief to bring back faith and fervor in the Church, have appealed to the Holy

LIQUOR AND TOBACCO HABITS.

A. McTAGGART, M.D., Toronto. Reference as to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross, ex-Premier of Ontario. Rev. John F. D. D. Victoria College. Rev. Father Teery, President of St. Michael's College, Toronto. Right Rev. T. Sweatman, Bishop of Toronto. Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

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Father to instruct the faithful as to what dispositions are really required by the church and her Divine Spouse for frequent reception of His sacramental body, and by the Holy Father's order the congregation have fully discussed the question and have drawn up the following:

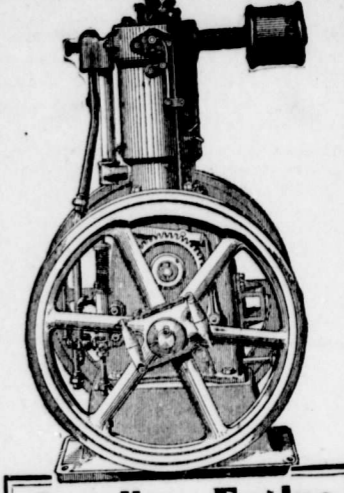
DECREE ON DAILY COMMUNION.

(1) Frequent and daily Communion is a thing most fervently desired by Christ our Lord and the Catholic church, and therefore must be left free to all Christians of every rank and condition so that no one can be forbidden to approach the Holy Table if he does so in a state of grace and with a right and pious intention. (2) A right intention consists in approaching the Holy Table not from custom, or from vanity or from merely human reasons, but in order to please Almighty God, to cling closer to Him in love, and by this divine remedy to heal our faults and weakness. (3) Freedom from venial sins—at least those that are fully deliberate—and from any affection for such sins is highly desirable in those who go to Holy Communion frequently or daily, with the firm determination never to sin again, is quite sufficient; for by this firm resolution daily communicants cannot fail to free themselves little by little from even venial sins and all affection for them. (4) The sacraments of the New Law produce their effect ex opere operato, yet greater effects are produced if there are greater dispositions in the receiver. Hence each one, according to his strength, position, and duties, should prepare himself by a careful preparation before Holy Communion and a fitting thanksgiving afterwards. (5) To show greater gratitude and obtain more merit from frequent and daily Communion a confessor's advice should be taken. But confessors must beware of dissuading anyone from frequent or daily Communion if they are in a state of grace and go with a right intention. (6) Frequent or daily Communion it is clear that we become more closely united with Christ, our spiritual life receives more abundant nourishment, our soul is more filled with virtues, and a stronger pledge of eternal happiness is given to the receiver. Hence parish priests, confessors and preachers, according to the approved doctrine of the Roman catechism (Part II, c. 63) should by frequent and most earnest exhortations to the Christian people to this future service at the altar, and in other Catholic educational establishments of every class (8) If communions on certain days are ordered in the rules, constitutions, or calendars of particular religious institutes of solemn or simple vows, these arrangements are to be taken as a mere direction and not as a command. If a certain number of Communions are prescribed this must be taken according to the piety of the religious as a minimum, and they must be left quite free to go frequently or even daily to Holy Communion, as already explained in this decree. To give to all religious, both male and female, the opportunity of knowing what this decree appoints, the superior of every religious house will take care to have this decree read in common in the vernacular tongue within the octave of Corpus Christi and once every year. (9) After the promulgation of this decree all ecclesiastical writers must abstain from contentious discussions as to the dispositions required for frequent and daily Communion.

The Holy Father in the audience of 17th December, 1905, approved and confirmed this decree and ordered it to be published.

HOW IS THIS FOR HONESTY?

A correspondent asserts that Catholics are taught "by their canonized saints to lie and steal and cheat." Then he proceeds to do a little cheating himself, advancing in support of his assertion what he calls quotation from St. Alphonsus Liguori, precisely as if he had taken it word for word from the original. As a matter of fact he has plagiarized from the "Encyclopaedia Britannica," and Dr. Littledale is the "saint" from whom he quotes. How is that for honesty? It may be mentioned that the three articles on the Jesuits, Monasticism and St. Alphonsus which Littledale contributed to the "Encyclopaedia" are to be replaced by articles which will be truthful. They will, of course, be of less use to the anti-Catholic controversialist, but he can always fall back on "Plain Reasons," "Maria Monk" and other works of fiction necessary to the Protestant propaganda.—Glasgow Observer.



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CHATS WITH YOUNG MEN.

Men who put character above wealth. Men who will not lose their individuality in a crowd; men who will be as honest in small things as in great things; men whose ambitions are not confined to their own selfish desires; men who are true to their friends through good report and evil report; men who do not believe that showiness, sharpness, cunning and long-headedness are the best qualities for winning success.

The Young Man's Chances. Some disappointed ones will tell you, young man, that the more labor-saving devices human intelligence produces the smaller are your chances of success. This is the dismal plaint of short-sighted, small souled pessimism. Be wary of it.

It was considered a labor-saving device to build the steamship, but the steamship has brought the world into four very considered a labor-saving device to build the locomotive, but the locomotive takes you to the open plains, the fertile valleys and the gold lined mountain sides, so you can reach the harvests of the Almighty, which, had you relied on your tired legs, could never have been gained.

Drink More Water. Nervous specialists say that all people with nervous diseases suffer from what is called desiccated nerves. An insidious enemy of fluid in the various tissues of the body. Many people, especially business men, neglect to drink water during the day, or because the only water obtainable is not always filtered or pure. A habit of not drinking water is thus gradually acquired, until, after awhile, the tissues cease to call loudly enough for liquid to force us to heed the call, and the nerves cease to be as responsive as they once were.

Now, when we take into consideration the fact that every motion of the body, every movement of a muscle, even of an eyelid, every pulsation of the heart, every effort of the brain, is weakened by the destruction of the tissue cell life, and that this destruction is caused by a chemical combustion which is just as real as the combustion of coal, and that used-up matter must be gotten rid of, we get a little idea of what a tremendous part water plays in keeping the millions and millions of cells in the tissues washed out, and in keeping muscle and bone and nerve and brain tissue clean and pure.

A well known physician says that water plays a three-fold service in the body: "It feeds it, washes it, and carries away the cinders of its waste matter. Through the want of water we are exposed to many and great dangers—the tissues become dry, the blood thick, its flow sluggish, and the retained waste of the body sets up a condition of self poisoning."

Some physicians say that the average person should drink three quarts of liquid a day, but only a small part of this with meals.—Success.

The Value of Friendship.

In one terse sentence Emerson thus epitomizes the value of friendship: "A friend makes one outdo himself." Outside one's own power to make life a victory or a defeat, nothing else helps so much toward its success as a strong, true friendship.

The friend who thought runs parallel with mine, who sympathizes with my aspirations, recognizes my strength as well as my weakness, and calls out my better qualities and discourages my meaner tendencies. The magnetism of his positive influences, more than doubles my possibilities. He is around me; his strength is added to mine, and makes a wellnigh irresistible achievement force.

The faculty of attracting others, of forming enduring friendships in whatever environment one may be placed, is one whose worth in the struggle for existence can hardly be overestimated. Apart from its spiritual significance and the added joy and gladness with which it illumines life, friendship has a business value, so to speak, which cannot be overlooked.

Keeping in Harmony.

Man is so constituted that he does his best work when happiest. He is constructed on the happiness plan, so that when he is most harmonious, he is most efficient. Discord is always an enemy to his achievement, as well as to his comfort and happiness. It is the greatest whittler away of vitality and energy we have.

When the mind is full of discords, worry, and anxiety, when brain and body are out of tune, it is impossible even for a genius to express the perfect music of a full, free life.

People do not realize how rapidly vitality is wasted in friction—in worry and anxiety, in harsh, discordant notes which destroy the harmony of life.

I know business men who, in an hour or two in the morning, so completely exhaust their mental energy in fits of temper, in scolding, contending, fault finding and nagging, that they not only make everybody around them unhappy, but they also put themselves out of tune for the entire day.

How many completely exhaust themselves in needless worrying and bickering over things which are not worth while! How many burn up their life force in giving way to a hot temper, in quibbling over trifles, in bargain hunting, in systemless work, in a hundred ways, when a little thought and attention to the delicate human instrument on which they are playing would prevent all this attrition and keep the instrument in tune!

If a young man should draw out of the bank, a little at a time, the money which he had been saving for years for the purpose of going into business for himself, and throw it away in dissipation, we should regard him as very foolish, and predict his failure. But many of us throw away success and happiness capital just as foolishly, for every bit of friction that comes into our lives subtracts so much from our success. We can not do two things with our energy at the same time. If we use it up in

friction we can expend it in effective work.—Success.

Something More to Live for than Money-Getting.

Once in addressing a body of college students the late United States Senator Hoar said: "Do not hurry. For those who want to work well there is time. They may disregard the bustle and bustle, and should place thoroughness above speed. Remember that there is something more to live for than money. You may devote yourself to the practical arts, but remember that there is something nobler in human life. A man may be ever so rich and ever so skillful, but he does ill who forgets tastes and affection."

There was an old man, one who has had the fullest opportunity of seeing and knowing life in all its varied phases, and who, at the end of seventy-nine years of such vigorous living, was not afraid or ashamed to express publicly his belief in truths which are too often looked upon only as the impossible dreams of youth or the glittering but unstable generalities of philosophers who know little of practical, every day living. If only practical, every-day men would combine with their lives a little more of such sane and helpful philosophy, they would have less time for jeers and taunts.

Practical living is a high thing, if we have care enough as to where it should end and where something higher should begin. The value of money cannot be denied, and its worth in the purchasing of necessities and conveniences, which fit the being for the carrying out of noble aims, and render the being less encumbered by physical and material demands, cannot be overestimated. But when money comes to mean running through life as if death were a desirable train to catch, and had to be caught at all hazards; when it comes to mean the sacrifice of all physical comfort, all mental development, all moral advancement; and beyond these the barrier between the heart and other things—then it is a curse of curses, and its possession, even to the fullest possibility, can never begin to undo the harm its obtaining has already done.

The right desire for material possessions and the right road to them do not imply the giving up of anything that makes for the moral, mental or physical development of the seeker, or the curtailing and putting down of the spiritual and artistic sides of one's nature. Whatever does lead to the stunting of these is the wrong road to the end which should be desired of men. We seem to have forgotten that any one of the many forces of nature—fire, water, wind—can steal from us all that we have of things material, and that death itself cannot rob the world of character, love or high tastes. These are the forerunners of immortality.

Some Helpful Thoughts.

There is nothing more satisfying, more profitable and more honorable than honest occupation. For it, the greatest wealth is, indeed, a poor exchange.

Character is educated will. Will is dark, mind is luminous; and it is the purpose of education to flood the will with intellectual light. What we steadfastly will to be, we become.—Bishop Spalding.

The darkest shadows of life are those which a man himself makes when he stands in his own light.

Keep to the broad highways of hope and cheerfulness. Expect to succeed. Think success and you will succeed. Keep out of the back alleys of gloom and pessimism. Join the procession of the cheerful, the willing and the hopeful. Be sanguine. Know the pleasures of living. Beware of the encroachment of the carping, pessimistic spirit.

OUR BOYS AND GIRLS.

A PRETTY LITTLE PLOTTER.

Thelma Winters sat at the window seat in her room, with a most interesting book lying, quite forgotten, in her lap. She was thinking busily. A scrap of conversation from the next room had drifted into her, and kept repeating itself over and over till she was forced to give it consideration.

"You're not looking well, Marian; you ought to have a rest. Why don't you take a vacation?"

"Oh, papa! I'm all right; don't worry about me!"

The questioner was Aunt Emily; and Marian was Thelma's mother. The remainder of their talk Thelma has not heard; but what had come to her would not be ignored.

Thelma had been studying hard her junior year at high school in a neighborhood where a change was advised. So as soon as examinations were over, she was to go to visit her father's people in Boston. It would be an expensive trip, for there would have to be a good many new things bought. A guess in a large city must be well dressed.

And so, while Thelma was away at school during the week, her busy mother planned new gowns and wraps, to be made by her own skillful fingers, and economized in every way possible to meet the extra expense of the Boston visit. She did it willingly and gladly; a village lawyer's wife is not unused to economy.

Thelma had always taken it for granted that her mother should do her sewing; sometimes she pitied herself because she could not afford to have her best gowns made by a fashionable dressmaker, but it had never occurred to her to pay her mother. Someway Thelma's mother was not one who invited sympathy; she had a cheery, forceful way which seemed equal to any emergency.

"Not looking well—need a rest," in sistent the phrases repeated themselves to Thelma's consciousness. She well knew Mrs. Winters could not afford a vacation that year; one was all that could possibly be provided for. And yet—could not that one be divided? It was this suggestion that would not be downed.

And on the other hand, the fascination of the city, which Thelma had dimly remembered, urged themselves upon her. Uncle John and Aunt Elea-

nor were expecting her, and had made great plans for her entertainment. It was all settled about her going; would it be right to disappoint them? Perhaps it was all imagination anyway, about her mother; she was her old cheery self, and Thelma had not noticed any change.

Nevertheless, at supper time, the anxious young girl looked at her mother critically. She discovered tired lines about her eyes, and a wearied pallor on the dear face. And all these weary weeks of sewing still to be done!

"Mother, I'm going to do up the work," Thelma said briskly. "You go in and lie down. I need exercise."

"Oh, nonsense! I'm not tired. You need rest more than I!" This reply had in days gone by often sent Thelma away with a clear conscience; but to night it was different, she was a very determined young woman.

Lying back among the cushions of the divan too tired even to wonder why Mrs. Winters fell into a dreamless slumber. Thelma found her there, and a sudden pang thrilled her. What if anything happened to the pretty new gown she bought at that price? What would anything be without her mother!

She went softly to her desk, wrote a long letter of explanation to Aunt Eleanor, slipped out and mailed it, and was back before her mother awoke.

Next morning Thelma announced a sudden change of plans, having taken her father into her confidence the night before. "I've given up that Boston trip, mother," she said with a smile. "I'm so glad none of us is excited about it. I find it isn't exciting rest. And I want you for company. We'll go to some farm near the lake, and just wear old, loose clothes and take life easy. Father can come down for Sundays, and board at Aunt Emily's through the week."

Mrs. Winters protested vigorously, insisting that Thelma should have her trip, and that she needed none. "But it's all pure selfishness," Thelma insisted. "Don't you see?"

The loving little plotter had her way, and a dreamy, delightful summer was the result. Mr. Winters looked forward all the week to his Sundays in the country; and the renewed color and girlish happiness of her mother's face in those sweet, restful days by the lake made Thelma often wonder how she could have exchanged this dear companionship for anything which would leave her mother out.

Through the Earnestness of One Boy.

The London Universe gives interesting particulars of a rather remarkable series of conversions to the church in the West end of London. A boy about thirteen or fourteen years of age came to the church and asked to see one of the priests, and he was a Protestant, but wanted to become a Catholic. The priest asked him his reason, and he explained that he had been used to attending service at a certain church in England where "High Church" doctrines and ritual prevailed. Now, his family had moved into a new neighborhood, and he didn't like the "Low Church" and services of the parish where they lived; so he had made up his mind to belong to the Catholic church, where the service is always the same. The good and prudent priest, though much impressed with the boy's earnestness, told him he was very young to take so important a step on his own responsibility, and asked him if his father knew of it. The boy owned that he did not. "Then," said the priest, "I should like to see your father on the subject." The boy thereupon gave his address, and the priest called and saw the parents. The father said that they were church of England people, but the boy was a good religious lad, and if he wanted to become a Catholic he (the father) would not oppose it. The boy, therefore, after the usual course of a step on was duly received into the church. Some sequel is rather remarkable. Some time afterwards the boy's parents came and said that for some weeks past their son had persuaded them to come to church with him, and they had been so impressed by what they had learned there that they had resolved to become Catholics, and they, too, were soon afterwards received into the church. A little later on the boy's grandmother said that she had been a daughter and her son-in-law had become a Catholic, and she also wished to become a Catholic, and her reception into the church followed shortly after. Thus three generations have been brought into the church through the earnestness of one boy.

TALKS ON RELIGION.

ANGER, HATRED AND MURDER.

Man of himself has no right over the life of another or even over his own life. Hence any one who takes life commits a most grievous sin by usurping a right which primarily belongs to God alone. The crime of murder cries to heaven for justice. "Whosoever shall shed man's blood, his blood shall be shed." (Gen. ix. 6.)

Human life may be forfeited by the criminal willfully. God, Who is the master of life and death, has entrusted to human society the right to take away human life as a means of self-protection. St. Paul says: "If thou do that which is evil, fear; for he beareth not the sword in vain. No private person, however, has the right to take human life except it be in self defence against the unjust aggressor. Duelling is murder. Each party in a duel purposely seeks the life of his opponent and willingly exposes himself to death. The church excommunicates any of her members who engages in a duel. The civil law admits degrees in the crime of murder, such as first degree, second degree murder and manslaughter. These differ in guilt, because they differ in the measure of malice. Life is life and a gift of God. The life of the youngest child and even of an infant yet unborn is precious in the

sight of God, and anyone guilty of taking such a life is guilty of murder. Infanticide might be considered more malicious because the life of a being perfectly helpless is taken. A surgeon has no right to take the life of an infant even to save the life of the mother, because St. Paul says: "Evil must not be done that good may come from it."

Man's law measures and considers external acts. God's law estimates guilt that never takes form in external action. "From the heart comes forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man." (St. Matt. xv. 9.)

Anger as a rule is the source from which springs quarrelling, hatred, revenge and murder. Hence we will consider what it is and the means of guarding against its evil influence.

Anger is a provocation of some kind which, unless restrained, may burst forth into a torrent of evil, causing much destruction. Yet anger is not evil in itself. It has been implanted in our hearts for good. "Be angry and sin not." (Eph. iv. 26.) It becomes a virtue when it makes us indignant with wrong and stirs us up to resist evil. Anger is wrong only when it is wrongly directed and is not kept wide when rightly guided, becomes zeal for the cause of God and for the defence of the weak. Our Lord Himself drove the money changers from the temple. "And when He had made, as it were, a scourge of little cords, He drove them all out of the temple, the sheep, also, and the oxen and the money of the changers. He poured out, and the tables He overturned." (St. John ii. 15.)

Many people are led into sin because they do not appear to know how to be angry, or how to resist in a peremptory way. We should be angry with sin and stand up bravely for the cause of God and religion. We should stand up steadily against sin and against those who do evil. How many are complacent when religion is calumny and when the church is attacked and belied, and when misrepresentation is spread from pulpits and from newspapers. Such patience and complacency is not virtue. Weak people, people without backbone, people without zeal, are no good to a cause. Like the weak and homesick in Gideon's army, the Lord does not want them.

How many flare up at a slight personal injury or affront or when their vanity is wounded. Such indignation is not the "zeal of God" but the "zeal of man."

Any feeling that may arise in us must be our servant and not our master. If it carries us away with it, it will become the source of danger and of sin. The horse that obeys the bit does no harm, but "if it takes the bit in its mouth" and runs, death may result. Too many make excuses for their anger and their temper instead of seeking to restrain them. Some may have a more irritable temper than others. These should try the harder to control it. We are told that St. Francis de Sales had at one time a very irritable temper, but by prayer and watchfulness he became one of the most patient of men and a most lovable character.

There is a great difference between temptation and sin. People may "feel very angry," "be very much out of temper" and "very irritable," and commit no sin, when nothing is said or



done which ought not to be done or said. It is no special merit for a person to be very patient and moderate if he had no temptation, while for others patience under certain circumstances may be an heroic virtue. Some people excuse themselves by saying: "My passion is soon over." So is an earthquake or a tornado. "Anger hath no mercy nor fury when it breatheth forth." (Psalms xxvii. 4.) The quarrelsome man is always in "hot water" and he makes others miserable. He violates charity continually and people are glad when he is at a long distance.

Hatred springs from anger. St. John says: "Whoever hateth his brother is a murderer hath eternal life abiding in himself." (I John iii. 15.) By hatred we exclude our brethren from the fraternal charity we are bound to have for them. Hatred is devilish because it desires evil and rejoices when evil happens to the one hated. It is a poison which turns good into evil and tends to destruction. Hatred is different from a dislike of people. We are, however, bound to wish well to all and to pray for all. No matter how bad they may be, they have been made to the image and likeness of God, and for His sake we must wish them well.—Catholic Universe.



Daily Spasms. St. JACOB'S, Ont., Nov 28, 1896. Since a child 6 years old I was subject to St. Vitus Dance and Spasms, and seeing an advertisement of Pastor Koenig's Nerve Tonic I sent for before using I had spasms almost daily, but since taking this remedy have not had an attack for twelve days, and shall continue its use.

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