Stored Hesth Review. OLIC CHURCH. ST & PAOTESTANT THEOLOGIAN.

CCXV.

I observe that some time back in speaking of St. Vincent Ferrer, I have inadvertently called him St. Nicholas Ferrer.

The Independent is usually careful in its statement of Roman Catholics technicalities, but some time ago I noticed an inaccuracy, which it is important to avoid, although even in-structed Catholics sometimes fall into it. It says that the United States are it. It says that the United States are partes infidelium, and that this appears by the subjection of our Catholic bishop-rics to Propaganda. It is true, Pro-testant countries, equally with Moham-medan and pagan, are a terra emissionis, standing ecclesiastically under Propa-ganda, but they are not partes infideli-um. Roma never gives this title to a Rome never gives this title to a the kingdom under the legal definition Christian country. Observe, too, how careful the Council of Trent is to avoid this injurious misapplication. It never uses Infidelitas of baptized Christians not even of those, who have entirely apostatized. Sometimes Catholic writers, of more zeal than good manners, call Protestants "infidel," but the Holy See never does. It knows as only those who have never infideles

professed Christianity by baptism. 607 This misinterpretation of "infideles," as the present Pope has remarked, is hibits our government from even thinklargely owing to a misinterpretation of the title "Bishop in partibus." As the Pope says, non-Catholic Christians are ant to support the title of the same set Pope says, non-Catholic Christians are apt to suppose that "in partibus" de-seribes the Bishop's residence. If this were so, then the Catholic Church her-self would be partes infidelium, for Bishops in partibus are found every-where there is beneficial or pernici-ous, as we please, but she certainly is oughout her range, and very where abundantly at Rome itself. But in partibus does not describe the Bishop's residence, but the site of his titular which is always a Mohammedan city that was once a Christian Bishop-As Herzog-Plitt remarks, no Roman Catholic Bishop in partibus has ever been consecrated by the name of a All such consecra-Protestant city. tions are to actual jurisdiction.

In view of this almost inevitable mis-take. Leo. XIII., a number of years back, directed that "Bishops in partihis limitations. back, directed that should thenceforth be known as titular Bishops." Accordingly, all the later numbers of the Gerarchia Cattolica describe Bishops without actual jurisdiction as "Vescovi titolari."

I may remark that occasionally even great writers of Catholie education fail into the mistake of designating Protestant countries as partes infidelium. I have even observed it once in Saint-Beuve, and once, I believe, in De Amicis, and once in the Tablet, from the pen of a Scotch Catholic peer, who injuriously, and (undesigned) contempt of the Holy See, has disparaged the baptized Kingdom of Scotland as partus infidelium. The editor of the Independent, therefore, has no great occasion to be mortified over his misapprehenof the Resurrection. sion.

To revert now to the question temporal and spiritual allegiance, I notice that a valued friend of my a clergyman of note from New York to Calcutta, and by no means of the vulgar Dunn and Lansing level, nor of the virulent and mendacious Vernon sort, has allowed himself to be so entangled in that identification of the two forms of allegiance which Heary VIII. has brought in among us, that he even de-clares that those who yield spiritual allegiance to any authority outside the country are guilty at least of "con-

structive treason. See what a lamentable effect religious partizanship may have to impair the sense of civil freedom and justice. The framers of our Constitution have taken the utmost pains to banish from it the very thought of such a thing as "constructive treason." They enact:

or without the country.

an enemy is an overt act.

the churl will still speak churlishly.

rsevere

THE CATHOLIC RECORD.

IMITATION OF CHRIST.

OF CONSIDERING THE SECRET JUDGMENTS

All vain glory is swallowed up in the depth of Thy judgments over me. What is all flesh in Thy sight ?

Shall the clay glory against him, who

How can he be puffed up with the

All the world will not move him, whom

vain talk of men, whose heart in truth is subjected to God ?

truth has subjected to itself. Neither will he be moved with the

longues of all that praise him, who hath

For behold, they also who speak are

all nothing; for they shall pass away with the sound of their words : but the

OUR DUTY TO THE DEAD.

It ought not to be necessary to re-

necessary to re-mind our lay readers that one's duty of piety towards the dead is not entirely folfilled by provising a Mass, or an "intention," for them on All Souls" Day. The tendency of modern Cath-olic devotion to set aside months and

olic devotion to set aside months and

special seasons in commemoration of the

great mysteries of our faith has its roots

in Scripture, and its visible beginnings very far back in ecclesiastical history.

November is above all other months the

begin it by special services in honor of those who are known, on the Church's testimony, to be in glory; and we con-tinue it by remembering, as often as

possible during the weeks that follow, to have Masses and Holy Communions

offered, to fast, and pray, and be assid

ious in alms giving and other works of mercy, that God may deliver those

these things is to make practical our belief in that article of the Creed which

who are waiting to be released.

life.

dence Visitor.

month of the "faithful departed."

truth of the Lord remaineth forever.

settled his whole hope in God.

WITH OUR OWN GOOD WORKS.

formed it?

(Ps. exvi. 2.)

OF GOD, LEST WE BE PUFFED UP

FIVE-MINUTES SERMON THE VIRTUE OF BOPE.

waging on the other side of the globe. To criticize the government, nay, to Faith and Love are often better inderstood than Hope. We occasionpetition the government in deprecation of the war, is a capital offence, for even understood than Hope. We occasion-ally meet with timid, frightened (and it of the war, is a capital offence, for even a petition known as under advisement is encouraging to the enemy! This man, I am informed by the Springfield Republican, has himself actually sat upon the bench. How thankful we should be that we are not now liable to arraignment before this must be confessed somewhat wilful) souls who seem half-suspicious of the importance of this great theological virtue. They do not value it as they should because they do not understand They do not value it as they now liable to arraignment before this it: they do not understand it because they have never taken the trouble to monstrous malformation of political and judicial ideas! ask themselves what it is and what are This man is of just the sort to plume its motives.

in abeyance, even though the war in

enemy.'

to do

ity.

Andover, Mass.

Foraker would bring.

within the temporal range, such a

mark that the opinions in question

they were, but they were as

nothing to do with the King's author-

any control of the Crown over Dissent-

ers as Transubstantiation or the nature

PRAYER TO THE SACRED

EUCHARISTIC HFART.

love of Our Lord Jesus Christ, who has

instituted the angust Sacrament in

Eucharistic Heart, O sovereign

I do not now remember just what

CHARLES C. STARBUCK.

oughly appreciate any virtue himself on the superiority of our free-dom to that of England. Now England whatsoever we must put it in practice. has been waging a desperate war, during which multitudes of her citizens have expressed in the strongest terms, and often in a very unseemly way, their approbation of the other side. But I No amount of theorizing on the subject will make up for the lack of strong and frequent acts of hope: nevertheless it is good for us now and again to remind ourselves what is the true nature of have yet to learn of the British journal Hope and what its real grounds.

or judge that has dreamed of bringing the extremest expressions used within Faith and Hope belong only to the life that now is: Love belongs to the present life and also to that which is to of "giving aid and comfort to the enemy." England has stains and blots Faith is primarily an act of the ome. understanding: Hope is rather an act of the will. It has nothing to do with the go-as-you-please-take-it-easy-everyenough upon her shield, but at least she is free from the splotch that Joseph thing-will-be-all-right theory. There is such a theory, but it forms no part of the teaching of the Catholic Church. Let us be thankful that we still have

Supreme Court of the United States Hope then is not a positive assurance that however little we may do for God We see then how it is. There can be no such thing among us as "construct-ive treason," of any sort of kind, even and for our own soul, we shall be saved. On the other hand, it is not a mere wish or desire that God may be good to within the political sphere. Within the religious sphere the Constitution inus here and hereafter. When we hope that to-morrow may be a fine day, or ing of such a thing. There can be no constructive treason anywhere, or in that some long-desired event may come to pass, we are not exercising the virtue of Hope. This virtue is a supernatural any way and there can be overt treason gift of God, and when we make acts of it we are expressing no mere wish but a firm trust and confidence that, if only we do what God requires of us, He will not our enemy in any sense known to most certainly give us Eternal Life and the law. Could we even imagine a Pope so far forgetting himself as to give

all the means necessary to obtain it. God is the object of our hope, and by any of our citizens a command intruding our acts of this virtue we please God by the homage they render to Him; at the same time we greatly benefit our own souls. Moreover, we are perform-ing what is necessary to our salvation. mand, as the great Jesuit Cardinal tells us, could have no force, "but must be opposed to the utmost, by refusing to do what he enjoins, and by putting pos-itive obstacles in the way of his will." Even in the attainment of some worldly benefit we can do little without confi Rome has complained that Bellarmine dence in ourselves and in others. With has had an exaggerated zeal for the out the prospect of some benefit or ad-Papacy, but she complains of none of vantage, who would give himself to labor either of hand or head? Without It is astonishing how far the influence some hope of success, what scheme, great or small, could ever succeed? Yet in regard to these hopes of material of Henry VIII, still goes. I have actually seen, in a magazine published by this clergyman, my friend, a protest of some English Christians — Dissenters success how very slender sometimes are their grounds or motives. How entirely too,-against being thought capable of speculative are many of the schemes o holding certain religious opinions, within the Empire, as being "inconsistmodern men of business. How far from being really solid and secure is the ent with their allegiance to his Majesty." As if truth had anything basis of many a great commercial undertaking. But when we come to examine the with boundary-lines ! I may re-

otives that we have for our hope and confidence in God we find them abe lutely sure and safe. With entire certainty we know that God exists. We know also that though He is infinitely just He is also infinitely merciful. We know His revelations from the begin-ning of time, the history of His dealings with the nation of His choice. Nay, but His Incarnation has made our knowledge of Him most intimate and It has revealed His winnost perfect. ningness, His tenderness, His goodne His love. Before He appeared on earth in human form the motives of hope were abundant and sufficient: now they are "Bat I am a sinner"—is the objec-

orper to dwell here below in our midst, in order to give to give to our souls Thy Flesh as food and Thy Blood as tion of the timid, and of those who are weak in hope. And for whom did Christ come? What class of souls did heavenly drink. We believe firmly, Lord Jesus in that supreme love which He labor to win? For whom had He a has caused Thee to institute the most Holy Eucharist. Here before this predilection? What does He say of the bruised reed and the smoking flax? Host, it is just that we should adore Why did He utter those moving par-ables of the Prodigal Son, the Lost this love, that we should acknowledge and exalt it as the life-giving center of Sheep, the Lost Piece of Silver? What in fact was the policy of the whole of His three years' ministry? The Jews Thy Church. This love urges us to approach Thee. Thou seemst to say to

and confidence in the Divine mercy.— Rev. David Bearne, S. J., Ed. English



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Woman's cares about the household are many and often worrying, and it is 1257-10 no wonder that the health of so many give way under the strain. To weak, tired-out, depressed women everywhere, the story of Mrs. Geo. L. Horton, the wife of a well known farmer living near Fenwick, Ont., will come as a message of hope. To a reporter who inter-viewed her on the subject, Mrs. Fen-wick, said: "Yes, I am quite willing to give my testimony to the great good Dr. Williams' Pink Pills have done me, as my experience may help some other sufferer. A couple of years ago my health began to give way, and I suffered from aniemia, with most of the depress ing symptoms of that trouble. I be came much emaciated, had distressing headaches, and a very poor appetite. At first I thought the trouble would pass away, but in this I was mistaken, as I continued to grow worse. My continued to grow worse. My heart began to palpitate violently at the least exertion; my rest at night was broken and finally a bad cough set in, and I was scarcely able to do a bit of work about the house. An aunt in England who had been ill had written me that Dr. Williams' Pink Pills had restored her to health, and I determined to give the pills a trial. After the use of a few boxes I noticed a distinct improvement in my condition, and after using the pills for a few weeks more the trouble had completely left me. I could sleep well at night, the cough left me; O. v. Schaching, E. v. Putz, Dr. H. Cardauns, I. Spillmann, S.J. With Portraits Biographical Sketches and Bibliography, (Free by mail.) ontains stories by twelve the headaches that had made me so miserable vanished, my appetite returned, and I could again perform my housework with ease. I shall always feel grateful for what Dr. Williams I shall always Pink Pills have done for me, and strongly recommend them to other ailing women. Dr. Williams' Pink Pills have accomplished just such good results in thousands of other cases among ailing men and women, and sufferers from any of the numerous ailments resulting from poor, watery blood who will give these pills a fair trial will soon be on the high road to health and strength. Imitations re sometimes offered by unscrupulous dealers, who care more for their own Who's Your Plumber 7 profit than for their customer's health. Be sure that the full name, "Dr. Wil-liams' Pink Pills for Pale People," is is TRY found on the wrapper around every box you buy. If your dealer does not keep these pitls send to the Dr. Williams Medicine Co., Brockville, Ont., 521 Richmond St., they will be mailed post paid at 50c. per box or six boxes for \$2.50. The London Mutual Fire The Penalty of a Fast Life. Is paid for by an irritable condition of body and mind, by exhausted energy, poor digression. unstrume nerves and broken sleep. If you must ard will live tha killing page, bytter keep in mind the sustaining provers of Perro-zone, a wonderful tonic and reconstructor. Ferrozone is a blood maker, a nerve strength ener a heart and brain invigora or. It creates appetite, insures perfect digression and undis turbed sleep, restores the vitabily and atr angth lost by excessive living very quickly. For zone will do you investimable of 250, at Druggista, or Poleon Co., Kingston, Ont. Use the safe, pleasant, and eff-ctual worm killer, Mocher Graves Worm Exterminater; nothing equals it. Procure a bottle and take it home. The Penalty of a Fast Life. ESTABLISHED 1859

NOVEMBER 22 190

Requiem Acterna

EV LIONEL BYRRA. IN M.

Leaden skies and sodden mea life, and cheer Heraid once again the adver drear; Fittul through the leaf-shorn the mournful blast.— Walls in tones that dimly ec

Mark one oft recurring cade

recall Solenn dirge in darkened bierland pail ? "Rest eternal grant them, L' ing wind nots say.-Requiem acternam dona e

Take we up the touching bu

ber's plaints, Pleading for the Holy S uncrowned saints. Still unpaid to cur departed Sim unpain to bin departed over 3 Sill unransemed, some as oppressed with woe. Friends we loved and vowe us in their need : Prove we now our love w word and deed. # Rest eternal grant them, I let us pray.— Requiem acternam dona

CHATS WITH YO

A Clever Young Ph In Scotland a young C cian, Dr. Thomas Colvin cian, Dr. Thomas Colvin receiving many honors his mastery of his p is now generally believ to his being the first and report the exist bubonic plague of years ago, a national averted. It is binted the him in view for special h

Tranquility Why do not our Cath attempt to learn the less For who does not heart, a sweet-tempered It does not matter whe shines, or what misfor those possessing these they are always sweet

calm. That exquisite poise which we call serenity son of culture; it is t life, the fruitage of the The Uses of Misfe

The sun certainly brighter after a rainy Billtops, "and after a smooth sailing all the n pose a certain amount should not be regarde very dreadful. We do blows that burst cripple us, but a gentle then only serves to sti prove our circulation. in moderate quantities often, misfortune give which otherwise it would

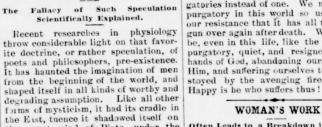
Keep on Hit Two boys stood clos-ber of workmen busily

structing a building. "That seems nice the other observingly. mechanic driving, w force, nail after nail int 'Yes: I should like

ter, but I could never h to hit the same nail s answered the other boy The workman pause lifted midway, and smill

"You would never do en," be said, "sin then.' peated effort that brin This is true along a you may pursue. The plishing a task skilful in a day, but often re steadfast toil. This of courage us, however, crease our desire to su A boy who early in his work, whatever earnest, is likely to ac

fal results. Get in Touch With The man who gets " to speak, who los the great, pulsing wor secludes himself in hi atory, and deals only theories instead of wit will soon find himself It is not living in t day, nor in the world in to-day's world, t must know the world are living in, and ke touch with the gre civilization.

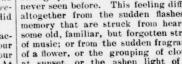


form of anamnesis, or memory of former existence; and in this shape it has become familiar to us through Shelley who was a professed Platonist, and in the remarkable lines of Wordsworth

in his " Intimations of Immortality : Our birth is but a sleep and a forgetting; The soul that rises with us, our life's Star;

The goult har rises with us, burness of Hath had elsewhere its setting, And cometh from afar. Not in entire forget falness. And not in utter nskedness But training clonds of glorg do we come From God, who is our home.

But such hauntings as of a former existence are not limited to poets, whose minds are supersensitive to im-There are few persons, and pressions. those of dull metal, who are not some times startled by the vivid reminiscences which arise on visiting some The framers of our cost banish from taken the utmost pains to banish from it the very thought of such a thing as "constructive treason." They enact: "Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." More-over, they provide that there shall be never seen being. They may be and the sudden fragmance to the transformation of your souls into the Bread of eternal life. Give Me the more the source bearts, have life by living in the source bearts, have life by living in strange place, which certainly they had It is a sudden sensation that some time in our lives we have been here, seen those objects, just as now they are pictured to our waking vision. Nor is it the shadow cast by the vanishing skirts of a dream, vivid in its intensity, and which the waking brain fails to cast aside under the more brain tails to cast aside under the more imperious calls of reality. But there it is, and we have been here before. How can we explain it? By the theory of double consciousness, and the un-equal action, therefore the unequal sensitiveness of the two great factors, or lobes in the brain. We know that these lobes can act quite independently of each other ; that one can display the greatest activity, while the other is orpid; and that often, particularly under the pressure of necessity, the torpid, dominant lobe takes up its duties and emulates in its sensitiveness its more active brother. If we suppose, then a person whose cere-bral power is functionally impaired by the imperfect interaction of the two lobes of the brain, coming suddenly lobes of the brain, coming studenty upon a perfectly strange scene the first impression made upon the healthy active lobe will be of perfect strange-ness and unfamiliarity. But in a short ness and unfamiliarity. But in a short time the other lobe wakes up to active consciousness; and the impressions made by the first are cast upon it, thus creating a reminiscence as of something once and long ago experienced or seen. Alas! that science should be so ruthless; even though it has the honor of accommodating itself to scholastic and strictly logical reasoning. It is not



we rightly call the "Communion of Saints." The Church is Our Lord's great household, and all its "good things," new and old, its graces and prayers and good works are intended, L. GOLDMAN. in a sense, to be shared in common. "Fellowship with the Saints," which is the test of active membership with the Church, does not cease with this It stretches across the valley of the shadow of death, and reaches through Purgatory to Heaven .- Provi-THE "PRE-EXISTENCE" IDEA.

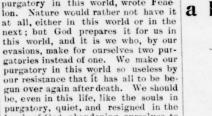
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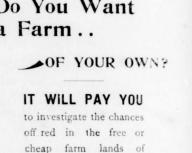
AMERICAN LIFE/

SOLID"

CONTINENT

gun over again after death. hands of God, abandoning ourselves to Him, and suffering ourselves to be destoyed by the avenging fire of love.







We recognize it, O Lord, that such is e call of Thy Eucharistic Heart. We See how careful the Constitution is to thank Thee and we are ready, yes, we will respond to it. Grant us the grace that we may be fully penetrated with this sovereign love, by which, on the eve of Thy Passion, Thou didst invite hunt out and chase away the notion of "constructive treason" from every "constructive treason" from every nook and corner. Everything must be overt, flagrant. No desires, expres-sions, plans, can be treason unless there is a war actually going on, within is to partake and eat of Thy Sacred Body. Imprint deeply into our inmost Body. The plans souls the firm resolve to respond faithmust then become acts, by our citizens, in direct aid of the war. No casual ully to this invitation. Grant us the devotion and reverence necessary to honor, to receive worthily the gift of and unintended encouragement given to Thy Eucharistic Heart, bestowed as a Of course the phrase "giving aid and comfort to the enemy" is a tech-nical term of law, which, like all terms

last mark of Thy love. May we thus be enabled by Thy grace to celebrate effectually the remembrance of Thy Passion, to repair our offenses and coldness, to nourish of penal justice, must be rigorously construed. For a citizen to hold communication with a belligerent force for and increase our love for Thee, and to the sake of strengthening its hostile keep forever alive in our hearts the seed of a blessed immortality. Amen. purpose, is treason, or for him to supply it with provisions or munitions of war. These three disloyal acts, in the nature (Three hundred days' indulgence each time when recited before the Blessed Sacrament exposed. A plenary of the case, exhaust the legal signifi-cance of "aid and comfort." indulgence if recited once a day for an entire month, together with at least half an hour spent in adoration once a It is true, as the prophet Isaiah saith,

is therefore not so strange when a low-minded politician like Joseph Foraker, who disgraces the Senate of the United week before the Blessed Sacrament, under the usual condition of Confession and Communion. These in lulgences are States, and disgraces the great state of Ohio, which has idiotically put applicable to the souls in purgatory.)

City of the Sacred Heart,

state of Onio, which has tailoutly par-him into it, is found capable of declar-ing that every citizen is liable to be hanged who expresses disapprobation of our behavior towards the Filipinos, Naples is showing itself in 1902, says because, forsooth, to know that a single citizen dislikes the policy of the Govthe Italian Messenger, to be the city of the Sacred Heart. Devotion to the Divine Love has had a history in ernment encourages the insurgents to Naples. Its apostle was St. Gaetano Fiene, and Maria Villani founded here Would the Convention of 1787 have thought it possible that in 1902 there should be found a federal Senator, who a church and monastery in honor of the love of God. Here St. Alphonsus Liguori composed one of the carly novenas to the Sacred Heart; and here, interpret the Constitution, which has done its utmost to bring down the definition of treason to its very low too, one of the first houses of the Visita-tion, after Paray-le-Monial, was conseest terms, as finding room, in time of war, for suppressing the freedom of crated to the source of Love Divine. speech of eighty millions of citizens? The government, it seems, from the mo-Since then Naples has been enriched by sanctuaries and sanctified by its

ine government, is seen, rom to no-ment it takes up arms, justly or un-justly, becomes legally infallible. The Onstitutional rights of the citizens are

THE SACRAMENT OF PENANCE.

Messenger Sacred Heart.

I shall endeavor in this paper to explain to my non-Catholic friends, in the simplest manner, the doctrine of the sacrament of penance. olic Church teaches that Christ established on earth a means whereby forgiveness should be imparted to poor sinners — whereby all who have of-fended God may obtain authoritative forgiveness. This institution which we call the sacrament ef penance is made up of three parts—contrition, confession and satisfaction. It is often confession and satisfaction. It is often asserted by non-Catholic writers that the institution machined by the Catholic Church is confession. This is a misstatement for the Catholic Church holds that confession is only one of the three parts of the sacra-ment of penance, and that not the nost essential part. Before confession there must be sorrow for sin with purpose of amendment. The firm Church teaches that sorrow for sin, which involves all that any other religion means by repentance, has always been necessary to obtain the forgiveness of God.—Rev. John F. Mullany in Donahoe's for November.



A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto

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the only case where the conclusions of science are at one with the venerable traditions of the Church.—Rev. P. A. Sheehan, D. D., in The Dolphin.

Every hard effort generously faced every sacrifice cheerfully submitted to, every word spoken under difficulties raises those who speak or act or suffer to a higher level ; endows them with a to a higher level; endows them with a clearer sight of God; braces them with a will of more strength and freedom warms them with a more generous and large and tender heart.—Henry P. Liddon.

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A great many men past, and have been aval methods instead They have lived in their time in buried philosophies, in ex-until they are dried gathered all their not past. They are as m the present as a bird be at the north pole sustenance is the on them to the actual Their mental food, th all in the past, and why the world doe them, why they are it, when the fact is t strangers in a strange no sympathy with th present, with the ter with the great me all about them .- Suc

Advice to Y

Foolish spending poverty. Don't be work. Work for th wages you can get, I price rather than is master, and do not ion swallow up yo hat, coat and boots. wear all you can e selfish body to spare fits sake. Be stingy tite, but merciful Help others, ties. yourself. Be proud be of the right kind. wear a coat you can too proud to lie. or proud to be stingy of integrity and ind

It is Easy to be It is the easiest th be a "nobody." A is to do nothing, or who, when question to why he had resig clerk in a store, r

