ET A PROTESTANT THEOLOGIAN.

CCXIV.

We have seen that the charges against the Roman Catholics are singularly paralleled to those brought and easily provable against the Freemasons, ex-cept that while Rome, which, in the Middle Ages, acted, as of course, after the methods of the Middle Ages, now, Pius IX. has said, accounts many edieval ways to have become fantastic and impossible (he is speaking imme diately of the deposition of sovereigns), while Freemasonry still advances the boldest medieval prerogatives and has repeatedly carried them into effect in

our own day.

Now we know that the opponents of the Catholics are largely favorable to their distranchisement, or at the least to their exclusion from office. On the other hand, the opponents of Freemasonry have never, I believe, proposed to disfranchise Masons. It may be said that they could not, in view of the overmastering power of Freemasonry overmastering power of Freemasonry among us. Very true, but in their most among us. Very true, but in their most private conferences I have never heard them suggest such a thing as either possible or lawful. It appears, therefore, that intolerance is found much more largely on the Masonic than on the Anti-Masonic side. I can not be sure of details of the Anti-Masonic propogent interaction. movement just after Morgan's murder, but certainly what I have said has been

In fact, disfranchisement, except for individual crime, can hardly ever be made consistent either with personal right or with public beneft. It would be too much to say that in no conceivable case might it be allowable, but containly in headily one containly in headily o but certainly in hardly any conceivable case. Whatever aberrant brotherhoods men may be entangled in, the principle always remains firm, which, propounded by the devout Simon de Montfort and taken up by his pious nephew and vanquisher Edward I., has become the foundation of regularious residence. become the foundation of parliamentary freedom, namely, "That which con-cerns all, should be the concern of all."

Men may have indefinitely variable opinions, and associations resulting therefrom, about God, immortality and spiritual truth. Yet it remains true for all of them that their temporal and visible interests are very much the same. Protestants, Catholics, Jews, same. Protestants, Catholics, Jews, Mohammedans, have alike a manifest interest in maintaining public order, in punishing crime, in advancing temporal prosperity, in promoting general intercommunication, in cultivating popular intelligence. Here is a range of interest palpable permanent, universal, concerning which judgments are either identical or vary within comparatively identical or vary within comparatively narrow limits. Even when they diverge, they are amenable to arguments drawn from visible and immediately verifiable facts.

It does not follow that society may

not, and should not, have a moral and religious basis. A nation made up of Christians will certainly view many questions of morality, of the relative value of interests, of the relation of punishment to crime, of the matters most desirable to be taught, very differently from a Mohammedan, nay, even from a Jewish state. Yet, so far as Moslem minds are awakened to move at (which, to be sure, hardly agree with the spirit of their religion), their public ideals begin so approach the Christian. In India Mohammedans make admirable administrators under the Christian Emperor.

In like manner, of course, it is futile to say that even temporal matters and interests will have altogether the same complexion in a Catholic as in a Pro-testant state. Let it be as equitable and friendly in policy as may be, still it is plainly impossible that its legislashould not have a peculiar That which is deepest in men's minds and hearts will certainly more or less equitable government will have regard to minorities, and endeavor not to be grievous to them. Yet it is evident that it cannot modify its own action on their account so much as to make them the governing power. That would be to persecute itself for the sake of a fraction of its citizens.

Protestants in press. fraction of its citizens.

Protestants in pervailingly Catholic

and Catholies in prevailingly Protest-ant countries often forget this neces-sity, which is in fact a law of nature. They often snarl because this or that print of government policy is not as they would have it, forgetting that all that they can ask of the governing majority is a friendly and equitable They can not reasonably that it shall see everything in their

Cardinal Newman somewhere remark that there are points of English policy which are not such as Catholics fain have them, but which, rightly con sidered, cannot be viewed as grievance for the Catholics, because they do not proceed from a disposition to annoy them, but are simply the expression of Protestant ways of looking at things. English legislation is more and more considerate of minorities, at least in Great Britain (I do not pretend to understand Irish complications), but of course it would be idiotic to treat minorities as if they were majorities.

One point, of no great importance i itself, is mentioned by the Cardinal in illustration of his meaning. Catholics were first rehabilitated, in 1829, a law was passed (perhaps not applying to Ireland) forbidding their religious processions in the streets, and forbidding Catholic elergymen to wear their sacerdotal vestments public-Yet this, says Dr. Newman, was not an act of persecution. It was simply a precaution against calling up the rude spirit of popular intolerance which still lay lurking everywhere. It was necessary in order to guard the public peace. However, as Catholics have become more and more renatural-ized in their own country, the intolerant feeling has died out, and the law is no longer enforced. It still stays on the statute-book, I believe, but the government has no thought of executing

it. The Protestant League, of course, would carry it out if it could, but happily the Protestant League is not

he English people.

There is another much severer law, however, does not ceme into account, since it was passed merely as a sop to Cerberus, without any thought of ever enforcing it. It is the banishing all regulars, especially Jesuits. This, too, the Protestant League has been trying to carry out, but has received plain notification from the bench that the Crown only can do this, and that the Crown has no thought of doing it.

Take a case or two on the other side. In Spain the law I think still forbids
Protestant temples to be built like
churches. The Spanish government
is not a persecutor here. It is simply
doing what the English did for a while in forbidding processions and vest-ments worn in public. Should Spanish intollerance die down as English has, this law would naturally become obso lete, just as the English statute for-bidding Dissenters and Catholics to build church towers is no longer regarded, though still, I rather think, nrepealed.

In like manner I have heard Protestants complain because the governments of the two Alfonsos have annualed marriages of priests contracted during the Republic, although allowing the parties to live together, and giving the fathers authority over their children. there is no intolerance here. The gov-ernment has gone as far as can reasonably be asked, considering the Cathoolic basis on which Spanish society legally rests.

Of course then in every state there will be these jars and shocks, more or less, between a majority and a minority religion. However religiously indifferent a majority may seem, it will com-monly appear that where a matter bear-ing on religion comes within the scope of public action, they are as much governed by their religious traditions as

the most believers. All this, however, leaves it un-abatedly true that in temporal matters the right of men to debate and to help decide does not depend on their opinions concerning things Dean Church says, Providence seems to have pronounced against all political proscriptions on religious grounds, by bringing almost every peresecuting party in turn under the wheel of perse-

Those Americans, therefore, who are forever denouncing the Catholics as disloyal—in opposition to all evidence, as I notice that the Jewish Messenger rightly says—in the evident hope of bringing about their ultimate defranchisement, had better first show reason why the same measure should not be

why the same measure should he meted out to the Freemasons. There we should have them on the hip.

However, I would suggest one test of loyalty. Let us all swear to renounce the Gregorian calendar, and re-introduce the Julian. How can we say that we are civilly independent, when we are living under a caronology imposed upor us by a Pope? I wonder the One Hundred have not thought of this.

CHARLES C. STARBUCK. Andover, Mass.

A BISHOP ON AGNOSTICISM.

The word "agnosticism," says the Literary Digest, is believed to have Literary Digest, is believed to been coined by a man of our own generation, the late Professor Huxley, but the idea behind the word, as is pointed out by Bishop Spalding of Peoria, Ill., in his new book on "Religion," Agnosticism and Education," is by no means He traces it from Descartes, anewone. He traces it from Descartes, Locke, Burkely, Hume, Fiche and and Schopenhauer, to the life and thought of to-day, and sees in Herbert Spencer's "theory of the unknowble," but a form of Kant's doctrine that "the pure reason can not know the real, the thing itself." not know the real, the thing itself.' He writes, further :

"This creed is intimately associated

as, for instance Mr. Fawcett the American novelist, write on this sub-ject in a style of which neither a scholar nor a philosopher can aprove. Truly," he says, "the most extraordinary which even entered the brain man is that of a personal overwatching Deity." Again: "If he (the agnostic) leans toward absolute atheism, he does so because the vast weight of evidence impels him in that direction." Like who might have circumnavigated all the worlds of thought, Mr. Fawcett dirms the 'total insolubility of the problems of life and death. Such writng is its own condemnation. This mowingness and this dogmatism is the very last thing to which a true agnostic will commit himself. His attitude is negative, he neither affirms nor denies the existence of God, the soul, and lite in the unseen world. His profession is that he does not and can not know anything of all this. An overweening fondness for outrageous as-sertion is also characteristic of the writings of Mr. Ingersoll, who, though he is considered a champion of agnostic ism, does not hesitate to pronounce judgment offhand in matters on which the greatest minds, after a lifetime of patient meditation, speak dispassionately at least and with hesitation. The confident assurance of an amateur is always suspicious; and to have lived with deep and serious minds is to turn instinctively from declaimers.

"The religious impulse," maintains Bishop Spalding, "is founded in the very nature of man as a rational being. In all consciousness there is an implicit knowledge of God, and were this not so thought would become chaotic." H

"Whoever thinks, finds that he is in the grasp of something which is not himself, and which is stronger than he is and abides while he passes; and this he will worship whether he call it nature or God."

FIVE-MINUTES SERMON.

FAITH, HOW TO PRACTICE IT.

"And she said within herself: If I shall but touch His garment I shall by healed. But Jesus, turning about, and society her said Take course; daughter, thy faith bath made thee whole. And the swman was mate whole from that hour, (St. Matt. ix. 21, 22.)

This woman was healed of an interna disorder from which she had been suf-fering for twelve years. And she was cured instantly on merely touching the hem of our Lord's garment, without asking the favor, or even speaking a word. As our Lord said in another place, virtue or power went out from him at that touch; and He said: "Who is it that touched Me?"—which seems singular, since all the crowd were touching Him continually—"for virtue

hath gone out from Me."
So that it seems there must have been a peculiar excellence in this woman's disposition which attracted the Divine favor, as it were of itself, just as the iron rod by its own power at tracts the lightning from the heavens. What was this excellence? Our Lord replies: "Daughter, thy faith hath made thee whole." What was this allowerful faith?

Her faith had two qualities in itan enlightened understanding and a will to act upon its conclusions. And this is what made her actions so pleasing to God, and earned for th so high a praise from our Saviour.
She did not believe through a mere
blind enthusiasm, but she believed
what she saw with her eyes and heard with her ears. And seeing and hear-ing what she did, it would have been most unreasonable if she had not be-

For God does not ask to believe without giving us sufficient and abundant evidence on which we can ground our faith; and a mere blind enthusiasm, grounded on no sure evidences, would grounded on no sure evidences, wount not recommend us to Him, but, on the contrary, be displeasing to Him and leads us all astray. The idea of Catholic faith is not a mere sentiment of confidence, in which one persuades himself that all is right by means of excitement and effort of his own, but reasonable conviction of the truth revealed to us Lj God, assisted there-to by divine help, and a determination to act upon it. This woman's merit consisted in just this, that she acted unhesitatingly and perfectly accord ing to her conclusions. She allowed no distrust or cowardice to interfere and hinder her from doing what she felt to be the right thing to do.

We may be beset at times with temptations and stormy trials; then, when all seems dark and we seem ready to suffer shipwreck, we must arouse on Remember that Jesus is with us, and ready to succor us. He is, as it were, lying asleep and apparently unmindful of us; but we must not al-low ourselves to doubt that He is vatching over us and defending us-"Making for us an escape, that we may

not be tempted above what we can bear." We must, then, ever animate and enliven our faith by making many acts of faith, by recurring in our to the eternal truths revealed by God and proposed by His Holy Church, founded by Peter and infal-libly guided by the Holy Ghost. We must have our eyes fixed on the point of eternity, and pursue the straight road of the commandments of God, de-viating neither to the right nor to the left, and thus live the life of faith.

This is touching the hem of the garment of Jesus. When we conscientiously obey the words of Jesus, we touch the hem of His garment, and His virtue goes forth to heal us of all our sickness, of all our sins, and all our imperfections. "If ye love Me, keep My commandments." This is true homage to our Lord, and consists not in saying, Lord, Lord, but in doing the will of the Father in Heaven.

L)KENESS OF CHRIST.

In a communication to the Living Church," discussing early representations of Our Lord, W. Thornton Parker, M. D., distinguished as a student of ations of Our Lord, W. Thornton Farker, M. D., distinguished as a student of archeology and a member of the con-fraternity of compassion, "The Mis-eracordia" cites the following from Heaphy's famous work, "The Likeness

of Our Saviour : "In the sacristy of St. Peter's is picture accounted so hely that no lay-man may look upon it, and even the Holy Father himself only inspects it one day in the year, Palm Sunday The antiquity of this work is well auth enticated, and its ascertained history reaches back directly to the second century. The picture consists of a lifesize head of our Lord represented a-lying during the three days in the epulchre, or at all events, at some point of time between the Crucifixion and the Resurrection. Independently of all questions of age, it is a produc tion that must stand alone for its extra ordinary conception, and the power, indeed inspiration, with which thi conception is worked out. So replet s this image with concentrated though and feeling, that it almost forces on the conviction that unless he that produced it was in the fullest sense of the term inspired, he must have seen that which he depicted."

Like all the celebrated pictures of our Blessed Lord, adds Dr. Parker, the painting represents the usual moustache and beard. This description ought to be enough to settle for all time the as to whether our Blessed Lord wore a beard or not.

Christianity is like an old monumen with deep and solid foundations, and skepticism like the sand driven against that indestructible mass by the wind

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IMITATION OF CHRIST.

OF CONSIDERING THE SECRET JUDGMENTS OF GOD, LEST WE BE PUFFED UP WITH OUR OWN GOOD WORKS.

No guard that we can keep upon ourselves will profit us, if Thy holy pro-vidence watch not over us.

For if we are left to ourselves, we sink and perish; but if Thou visitest us, we are raised up and we live. For we are unsettled, but by thee we re strengthened; we are tepid, but by

thee we are inflamed.

Oh, how humbly and lowly ought I to think of myself! How little ought I to esteem whatever good I may seem to Oh, how low ought I to cast myself

down under the bottomiess depths of thy judgments, O Lord, where I find myself to be nothing else but nothing,

absolutely nothing!
O immense weight! O sea that cannot be passed over, where I find nothing of myself, but altogether nothing?
Where then can there be any reason for glorying in myself? where any confidence in any conceit of my own virtue?

MARRIAGE.

ME PLAN SHOULD BE DEVISED TO PRO-MOTE IT AMONG OUR YOUNG PEOPLE.

The prevalence of so many Catholic bachelors in Cincinnati has often caused people to remark that there was some thing wrong with our social sense. Our young men are certainly too shy about entering upon the marriage state; and the remarks of a writer in the Catholic Press, of Sidney, are particularly applicable to conditions here.

No time should be lost in suggesting No time should be lost in suggesting and carrying into effect the means for healing evils that must seriously affect our position in the State. No one can deny what the great apologist Tertullian even in the earlier days of Christianity demonstrated, that there is no more prolific source of infidelity than mixed marriages. And in the Catholic Church in this State we find that of all those who live in the state of matrimony 35 1-2 per cent. are those in which either hu-band or wife is a non-Cath-How can we stop the tide and

establishment, while others who have learned a useful trade are receiving \$15 and \$20 a week. To parents, then, we must appeal to send their boys early in life to study trades and acquire a technical education, so that they may have a profitable and reliable source of inme rather than the shabby-genteel respectability of a clerkship.
Our girls also are somewhat at fault.

They are often over-educated in the social instincts of life known as accomplishments and have no tastes whatever for the more substantial duties of housekeeping and cooking. In Belgium, for example, all girls are bound to a regular course of domestic economy and culinary knowledge. Would it not be much more desirable to have a thorough knowledge and love for housework and domestic economy than to devote and domestic economy than to devote too much time to the pleasant recreation of the higher and no doubt nobler arts of music, drawing and painting, in which not one girl in 10,000 can ever hope to excel? The genteel girl will The genteel girl will not be inclined to associate or marry her brother's equals. She aims much higher in the social scale and is ambitious for at least a well-shaved bookkeeper, if she does not aim at a professional man and "society." Hence she falls in most instances and prefers to remain in single blessedness than endeavor to make some one in the same sphere of life happy, whom her virtue and education would elevate and en-

William Cobbett says in his "Advice to Young Men" that the true and sweetest music in a home is that of a mother singing her baby to sleep.
That music can not be found in the pianola and the grand piano. It is not taught by the long-haired music teach-And Cobbett preferred the needle ers. And Cobbett preferred the needle to the novel. But he was old fashioned, and yet strangely enough the tastes of the great democrat were also those of the old-fashioned gentlewoman to whom we owe any little grace that remains in

modern society.

The dislike for housekeeping sends great number of girls to seek employment as saleswomen and at office work which unfits them for the duties of wives o the industrious workingman, who would in other circumstances give them a comfortable home which they could

ake happy.

(f course our remarks do not apply to a large number of sensible Catholic girl . We must, however, look at the evils honestly in the face and seek the causes, even though we are forced to draw a decaying tooth or two in the process. By a greater attention on the part of parents and our girls to the realities of their surroundings, we be-lieve these evils would be much abated and the Catholic community be made more flourishing and influential.

It is questionable, too, if it is not de sirable to revive the old practice of match-making. In Ireland and other countries where the young people are not left entirely to their own giddy fancies and to chance circumstance the marriages are happy. In Ireland divorce and domestic tragedies are nknown. In Australia parents make no efforts to settle their children in life. Too often the daughter of the ouse meets a stranger at a dance, the acquaintance ripens into love on part, he marries her perhaps to break her heart, or maybe he jilts her, and for years afterwards her thoughts do not turn to matrimony. In such cases the parents seldom inquire into the the parents seldom inquire into the man's position, habits and family history. The young men also rely on chance to supply them with a partner for life and a mother for their children. We have no sympathy with the cow-ardly cry of poverty. This country is richer than other countries in which the marriage rate is high. Among the

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NORTH AMERICAN LIFE

L. GOLDMAN.

rich there is even a stronger disincli- number of remedies, but nothing helped impede the evil consequences of such unions?

Many Catholic lads find themselves at that period when they might reasonably hepe for a happy marriage and a comfortable home in receipt of a stances. We could give scores of the evil consequences of such nation to marry than among the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are the provided by the poor of the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor.

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A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor of at that period when they might reason ably hope for a happy marriage and a comfortable home in receipt of a wretched salary in an office or business wretched salary while others who have ed now as scanty worldly prospects. It is not poverty, but a bad character and is not poverty, but a bad character and is not poverty. an enemy of her religion that a Catholic young lady has to fear.

It is the first duty of parents to see that their children are married safely.
It is of more importance than all the mous sale is due entirely to their great genteel accomplishments with they are wont to arm them for the battle of life. With a bad husband or a bad wife, or in a lonely state, superficial accomplishments are of very little use. Good character is the basis upon which all happiness or love is built. Good men and women are all at heart alike, and there need be no fear that love will be a stranger in such a union. And we all know Catholic young men and women who would make ideal husbands and wives and who would readily marry if encouraged to do so.

The present state of things is disgraceful and alarming, and unless serious and constant consideration is given to it the result can not be other than disastrous for the future of our people and of the Church in the Commonwealth. Catholic Telegraph.

THE TWO SCOURGES. ALCOHOL AND MORPHINE.

(From the London Eng., Times and Opinion. A recent remarkable discovery in medicine which has been found to annihilate the appetite for alcoholic drinks and all drugs, even in the most hopeless cases, is attracting a good deal of attention among those interested in temperance work. The medicine is purely vegetable perfectly harmiess, and absolutely free from narcotics. It leaves no evil after-effects and can be carried in the pocket and taken in absoute privacy, thus dispensing with the publicity, loss of time and expense of an institute treatment.

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Mr. Joseph Rochette R leased From

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ly strengthened. Before I had taken a dozen boxes my health and vigor was such that I felt better than I did before the trouble began. I have not since are the best medicine in the world for rheumatism."

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and harase the aged into untimely graves.

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The best portions of a life-his little nameless, ur acts of kindness and of love Hard Work.

Hard Work.

"It seems to me every w
Dear child, I know what
But is it not a little bit
Do you not think of the h than of the opportunity, more than of the privi make your task heavy? loves work and loves God fellows, nothing is hard, a a difficult place only beca to do all he can. Guideposts on the Patl

To be glad of life, bee to play and to look up at be satisfied with your po not contented with yours have made the best of the nothing in the world exe and meanness, and to fea cept cowardice; to be gov dmirations rather than gusts; to covet nothing neighbor's except his kin d gentleness of mann seldom of your enemies, friends, and every day to spend as much time as body and with spirit, in doors—these are little gu footpath to peace. - Her A Christian's Ri

Most sacred and inal rights is the right of h protection from the stre ance to counsel from the give our protection and ingly, or in churlish, u gates, we are not Chris serve to be stripped of dom and strength we have Work Essential to There is nothing whi growth, or cripples stead

ent development more the dissatisfied with downring which, after all, is the achievement.
It is cruel to sugges hopeless attainments, incess to a boy or a girl. make either chafe under and drill which alone can

ment possible. Many a youth has bee many a youth has been in his struggle to get on the goal he might have those who have made I with the ordinary rout work, by suggesting t and his genius would en

without drudgery .- Suc Kindness in Bu The world is full of people. We meet men whom when we look int know that their hearts Sometimes they are re have in abundance the most envy; but neither carriage with thorough a richly caparisoned y speeding sails is able enemies of gladness w the human heart with b

world has no power to t
The first secret of a
friendship. We can no
despair so long as we an we have good, strong whose hearts are true great mistake to live in out cultivating friend mean doing it in any in order that they ma when you need them; boar hearts should come touch with good people draw daily gladness and the knowledge of their

appreciation. How to Reach the !" Do not put yourself to be orderly in you where. Drop your overcoat, and other wherever you happen remove them. "Son you can put things wh

Never bother about letters; leave them s desk. Don't file away takes too much time about answering letters will answer themselv them long enough. order are characterist Do not be particular dress. It does not mobody" whether his l

not, whether his fing or his clothing well trouble to black the be very few people will those who do are too p Give yourself no co manners. If you are and gruff as you plea

Do not try to control restrain your ill-humor Do not tire yoursel Take things easy. I hurry about anything Do not try to decide "slide" and they themselves. Do not lean on some one; it

trouble of thinking "wishy-washy" fell with every one; agree antagonize no one, a neither friends nor of Abstemiou Very notable was perience of Isaac He the founder of the Pa his youth, he belong denomination, yet he virginal innocence, angels visible, and a warm hearted and tion, he could not be

ing young women w passion in check was his diary, under da 1843, he wrote; "If the past nine r any evidence, I find very simple diet-nuts, I have just con latter. I drink pur have had wheat grounleavened broad, bu