BY A PROTESTANT THEOLOGIAN. CCLV.

Professor Foster, in Part II., Chap ter I., of his work, says: "The central point in the controversy of Protestants with the Roman Church is the claim which that Church makes to possess divine authority to prescribe the doc-trines which men must believe, as well the course of practical conduct which they must pursue."

This form of statement can not be

called happy. The natural sense of it seems to be that doctrine and morals are believed to be discretionary, like discipline. Christ is held by Catholics discipline. Christ is held by Catholics to have committed to the Roman Church the full power of the keys over the Catholic Church at large, for all disciplinary purposes, so that Rome dedisciplinary purposes, so that Rome determines, not by immediate direction from God, but by her present judgment, what Bishops shall occupy what Sees; what shall be the conditions of a lawful episcopal institution; what rights pastors or chapters, or monastic foundations, shall enjoy over against the Bishops; what local usages shall be allowed to derogate from general canon law; what parts of the Church shall be under Propaganda and what not; in what regions paganda and what not; in what regions married priesthood shall be allowed a married priesthood shall be allowed and in what not; where Latin, where Greek, where Slavonic, or other tongues, shall be used in the Mass; what form of the liturgy shall prevail in what district; what conditions of valid marriage shall be imposed in each recentry; what fasts and feasts shall be country; what fasts and feasts shall be locally obligatory.

All such matters, being in themselves

All such matters, being in themselves "indifferent and alterable," are held to have been by Christ committed wholly to the discretion of the Roman See. As Bellarmine and St. Alphonso Liguori remark, extreme and manifest unwisdom or oppressiveness could alone excuse from obedience. As Dr. Byrne says, no simply ecclesiastical law binds Christians to incur grievous incommod-ity. Yet the presumption is always for oliance, especially since, as ob-Episcopalians, served by three eminent Dr. Briggs, Bishop Creighton, and Bishop Stubbs, Rome has from of old been remarked for a calm and central view of things, and in general for a tolerant reasonableness in her disciplin-

Now I can not ow I can not believe that Dr. Fos ter really supposes that Catholics view e as having the same discretionary Rome as naving the same discretionary power of prescribing faith or morals as of prescribing discipline. Yet the word "prescribe" naturally signifies that anything is a matter of optional enactment. Moreover, most Protestants vaguely imagine Rome to claim very nearly the same power of altering faith or morals as of altering discipline. Nay, when a Baptist paper (and that not Southern Baptist) lately declared that Catholics hold the voice of the Church to be as good as the voice of in determining all God. "or better." matters whatever, the unspeakable foul-ness of this horrible calumny appears

not to have evoked the faintest remon

strance from any one of its many read-

Of course I do not for a moment imagine Dr. Foster to stand in the cateof such evil men as these two Baptist editors. He plainly a Christian, a scholar, a thinker; never falling into virulence, and sincerely solicitous to present Roman Catholic doctrine objectively as it is. Perfectly candid he is not, for, as Albert Reville says, who of us is per-fectly candid in controversy? Where feetly candid in controversy? Where you find candor perfect, as in Augustus Neander, controversy has disappeared. may say the same of Mandell ghton. On the other hand, when Creighton. Luther is discussing with Rome, with Henry VIII., you do not find in him the remotest approach to truth, honesty, decesey, or to any Christian quality whatever. I have read two of the company him to the company him t his works through in the Ger answer to Henry, and "The Freedom of a Christian Man," and as Dr. Janssen points out, it is astonishing to see the contrast between the marvelous spiritual beauty of the latter, and the embodied ruffianism of speech and tem-per, in such works as the former. Therefore, when we are talking of Luther we ought always to signify Luther we ought always to signify which Luther we are talking of, for it almost seems as if there were two souls in the one man.

To come back to commonplace men,

like Dr. Foster and me, I have no doubt that he would be as nearly detached from Protestant prejudices as I can claim to be, in his presentation of Cath-olic doctrine, had he too had a childhood fusing the remembrances of the two religions, and then been for years secluded from ecclesiastical urgencie among the tropical mountains, and afterwards in an invalid's chamber. As he has not been thus dealt with, he is still, with all honesty of purpose, imperfectly able to detach himself from the commonplaces of Protestant prejudice. Otherwise he would hardly use "prescribe" for the profoundly different word "define" or "declare," or "expound," or for "set forth."

There is the more occasion here for insisting on the utmost exactness of ex-pression, as so distinguished and deeply read a man as Mr. Henry Charles Lea evidently imagines doctrine at least, if not morals, to be alterable at the will of the Church. As I have several times cited his words, he expressly declares his belief that Catholies hold it to be within the power of an infallible Pope, assisted by an infallible Council, to convert an article of faith into a simple provision of discipline, or to make the same thing a matter of faith here and of mere discipline there!

We see here how sometimes no possible breadth of reading will enable a man to penetrate into the interior on of a system from which h apprehension of a system from which he is alienated by inveterate prepossessions. Mr. Lea is one of the great writers of the day, yet here, in a vital point, he suddenly lapses into as vulgar a misapprehension of Roman Catholic data in a although certainly into no

or a Lansing. His blunder over the attitude of the Church towards Jews and Saracens, and how the Nation had to help him out of it, I have already mentioned. mentioned.

Such a fundamental misunderstanding is the less excusable, inasmuch as the Vatican definition has taken the utmost pans to render it impossible. The Pastor acternus expressly reminds us that the Holy Ghost has not been given to Peter and his suggestion in Order to Peter and his successors in order to communicate new doctrines, but in order to render them faithful in the interpretation of the original revela-

Therefore the Church does not for a moment imagine that she has any power, through Pope or Council, to prescribe taith, as she can prescribe discipline. She can only declare faith, a doctrine of eith as it has been from the beginning. faith as it has been from the beginning, and will be to the end.

In two senses only can she be inexactly said to prescribe faith. Where an opinion is disputed in the Church, some holding it to be a part of the apostolic revelation, others holding it, apostolic revelation, others holding it, even if true, to be not revealed, there the Holy See is held to have the power of defining whether or not the former opinion is true. After an affirmative decision, but not previously, to deny it advisedly puts a man out of the Church. So also when an article of faith is held, but in a somewhat ambiguous form the Church has authority to sub-

form, the Church has authority to sub stitute a more explicit expression of it, and to forbid a reversion to the vaguer formula. In these two senses only can there be talk of prescribing belief, and as there are half-a-dozen words which express the same, but are not, like "prescribed," complicated with the notion of arbitrary discretion, as in the case, of discipling meanths cought. case of discipline, prescribe ought, above all in controversial treatment, to be carefully avoided, especially by Protestants, who are so peculiarly Protestants, who are so peculiarly tempted to take it in a false sense.

I have myself experienced what sing-ular fatuity of apprehension may prevail even in a great organ of opinion. One of the foremost New York papers spoke of the Pope as being supposed by Catholics to have the power of requiring them to believe anything that he pleased. I reminded the editor of the Pope's express denial of being able to impose anything on faith which is not fairly to be inferred from the original revelation. To my astonishment I found that the editor supposed "original revelation" to mean the de-cree of 1870! I found that this great newspaper had no other notion than that the Pope claimed, like Mohammed, to have had a revelation in 1870, and then another revelation in 1871, modifying, and partially contradicting, that of the year before! I found that my attempt to get the editor out of the bog only plunged him the deeper into it.

I may remark that this is the same newspaper which, about the same time, informed inquiring readers that the one principle of the Jesuits is, to agree with every opinion of their General for the time being. Of the comical incongruity of this simple-minded exposition with the whole history of the from Acquaviva to Oliva, from Oliva to Gonzalez, from Gonzalez to Beckx, the worthy editor has not the faintest con-

I may remark that Dr. Foster him self, on may 166, speaks of "immediate inspiration" as a claim of the Roman Church. The above mentioned editor, being a mere layman, may be in a manner excused; but a theologian, and that in a formal treatise on the claims of

Rome, is inexcusable. CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON.

Third Sunday After Pentecost. TRUSTING IN GOD.

"Casting all your care upon him, for he hath are of you." (I. St. Peter v. 7.) and recall them to our minds the moments we need them, they will increase our faith, arouse our spiritual energies, and secure to us that victory which we must gain in order to pos even a small part of the peace of God

in our souls. But what is meant by "casting all your care upon Him?" These words mean that we are to cast all of our care mean that we are to cast all of our earupon God; not merely a part of it, not
merely this or that care, but all care
without exception. What are the
things that become a care to us? First,
our immortal souls. These are a care
to us, the greatest of all our cares and
the source of our greatest anxiety.

the source of our greatest anxiety.

Why is this? Because eternal joy or woo depends upon our own actions in life; because we do not know with positive certainty that the salvation souls will be secured. of our thought of this makes all tremble, even with terror at times, for their salva-tion. We examine our consciences and recall all the sins of our past lives These show to us how small the amount of our merit is. Temptation to give up all and to despair begins to assault us How are we to do then? Cast even that care upon God. But how? By remembering that God's mercy is exalted by Him above His justice. Therefore, making an act of contrition, we must then cast the care of our salva-tion upon that mercy that is never withheld when asked for in sincerity by remembering the fact that "by grace we are saved," and by going to confession to get that very grace which is the eternal life of our souls, insuring our salvation. Follow this by a

ing our salvation. Follow this by a good Communion, that by receiving worthily we may again begin fervently a persevering reunion with God. The light by which we see our past lives, our little merit and our great demerit. that light is sent into our souls in order to make us, to drive us to confession, Communion, and a new life. But, some may say, I am sure to do these things again; what is the use of going to confession and Communion : This is a lie of the evil one and a decei a misapprehension of Roman Catholic doctrine, although certainly into no such valgar expression of it, as would have been possible to a Townsend things again. Fidelity to-day wins

grace for to-morrow. God's grace will not be wanting, but is sure. Those who talk in that way yield to their temptations before they come. This is a form of despair. We are commanded most stringently and most positively never to despair of our salvation at any time, in any place, nor under any circumstances. any place, nor under any circumstances. To do so is to add to the list of our sins the gravest of all, final impenitence. Despair of our salvation is the same

What other things are a great care us? Our bodies, our human life in this world, with all that belongs to it, called worldly advancement and suc-We must remember, however, that the great care these things give us comes in great part from our making too much of them. Practically, the vast majority of mankind, and of Catholics also, seem to think and act as if life in this world is our all, and that success, honor, wealth, and social position once secured here, men can die in peace, without any thought of that great future, eternity. When the vast majority start out in life in this world they find they cannot got those things. find they cannot get these things ; try and try again as they may, they fail as often, even when about to succeed. Because of these failures, in many cases, even they turn against God and lose their faith. And why? Simply because they did not and do not "cast the care of these things upon God, Who would not and will not permit success in this world to be enjoyed by those He loves with a special love, when that success will be sure to ruin their souls in this life and in eternity. Let us, then, stop for a moment and examine our hearts in order to see if we have been regarding this life, with its concerns, as if it be our all. If we have, let us cease to care so much for it, commit our success or defeat in this human life and its concerns to the lovng providence of God, so far, at least as to be able to say from our hearts when we fail: "God knows what is when we fail: "God knows what is best for me. I am contented." In suc-cess we should tremble lest we offend. and in defeat bless God, Who has kept us from many temptations and sins by us from many temptations and sending defeat instead of success. The sending defeat instead of success. "At any insuccessful can say always, rate, my soul is safe from any new sin.'
But how are we to know that we love this life and its concerns too much? By the way we act as Christians. If we are careless about our duties to God, if we do not obey the laws of our holy religion, if we follow the ways of the world and feel ashamed to acknowledge

courageously that we are Catholics, then we know that the world has almost overcome us. And how has this come to pass? It is the result of our failure to desire only what God desires us to have, of our failure to live always under his providential care, by checking our desires and aspirations so as not to be driven too far by them, and because we have thrown aside God's care of us.

But how are we to remedy as well as prevent this unholy state of soul Only by ceasing to pursue too eagerly anything that can last only the few short years of human life in this world, by subjecting all things to the rule we must follow in order to lead good lives as good Catholics, and by doing as the text tells us : casting all our care upon God, for He hath care of us.

THE PATIENCE OF CHRIST.

Paganism conquered by aggression. Christianity conquers by submission, and her victories are more lasting, and her victories are more lasting, Attila and Leo: Gregory and Henry: Napoleon and Pins VII.; Bismarck and Pins IX. What mighty duel-lists they were: and how the feeble priests, in the end, by the might that is priests, in the end, by the might that is from above, prevailed over the mail-clad warriors, with their legions behind them. Yes! the end is always certain: victory is to the just. But what almost infinite patience is required to watch for that This spiritual direction of the chief of the Apostles should bring to our inmost souls the greatest consolation. If we but keen these words in our bearts recompense us for the weary suspense, the sleepless anxiety, the bruised feelings, the ignominy, the shame, the sor-row? And, on the other hand, will a mere black mark in the judgment-roll of History be accounted sufficient retribution for pride, injustice, and aggression? Doth not the whole man arise in protest against wrong? And is there not something fiercer in the human heart in its revolt against injustice than the plaintive wail of the exiled Pontiff: "I have loved justice, and hated iniquity; therefore I die in exite?"

Human nature is unchangeable; and

to-day there are few who have been in contact with men that do not suffer an almost irresistible temptation to despise them. The law of rapine, which is self, so predominates amongst them; their little souls are held in leash by so fragile a tenement; their time is so short; and they play their wretched little parts so badly, that one is tempted to hiss the whole company from the stage forever. Human history is but a record of human weakness and brutality. The cross has been planted in the Colliseum; but the roll weight weight which hashed with best and spirits that lashed with lust and fury the sixty thousand spectators, who seemed to drink with their eyes the blood of their victims, have sought better swept and cleaner places. But they swept and cleaner places. are by no means exorcised or banished from the earth. Let the battlefields of the world, the cries of the oppressed, pæans of the victors, the broken hearts, the wrecked lives, to testify to it. What then? Are we to grow impatient with these little minnies? Are we to dream

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of a greater and stronger and more spir-itual race than we behold on our planet? Perhaps so! Yet it would be better to restrain our judgments, and imitate "the soft yearnings of infinite pity," conscious that the key to the mystery of so much meanness and so much weakness is somewhere. "Tout comprendre c'est

tout pardonner!"

It is this divine resemblance to the toleration of His Father, this reflex of divine magnanimity that should put all questions of our Lord's Divinity quite outside the pale of controversy. He was amongst men, but not of them. Their querulousness, their jealousy, doubts, their powerlessness to lift them-selves above the merely human are perpetuated in human lives to this day; and are not the characteristics of any race of nation, but are the common and univer-sal inheritance of all. Yet, how calmly God looks down not only upon this provoking meanness and littleness, but even holocaust before His throne! And how infinite in His toleration and even benevolence in view of such ingratitude, for His times and seasons revolve as if earth were an altar of sweet-smelling sacrifice, and His sun shines, and His dews fall alike on the saint and sinner! the patience and love of our Lord reflected in the larger operations of His Father! No wonder that men should say: He hath done all things well! No wonder that the lonely prisoner in St. Helena, once the Imperator and world Cresar, should exclaim: well; and I say that Jesus Christ was more, upon the mighty mass of iniquity that seethes in great cities and in country hamlets, and steams up a sickening not a man!"—Rev. P. A. Sheehan in The Dophin.

ON THE SACRED THOUGHTS HEART.

Devotion to the Sacred Heart of our Lord makes us familiar with the idea that He is interested in me; that I am present to His mind and have my place in the thought of One so full of sym-pathy; that He thinks of me and loves me as is there was no one else to think of and to love.—Father Dignam, S. J.

As this is the month of the Sacred Heart, each member of the League should try to increase his devotion dur-ing this period. It is the month of roses —red like the Blood which was shed for us, and fragrant and beautiful as the love which glowed in the Saviour's Divine Heart. Do we realize what His sufferings meant? Then let us honor Him specially and deeply in this month devoted to His Sacred Heart. Remember the general intention—make a par ticular memento for all wandering and sinful and weary hearts. He loved the sorrowful; let us love them, too, for

An inquiry has been received as to the meaning of the "Treasury of Good Works" mentioned in the leaflet. The treasury is a spiritual record of the good actions done specially and actually, as we learn by the Handbook, for the intentions of the associates. The Director-General has decided that the good work must be performed expressly for the petitions of the apostleship, and that it must be offered by an actual intention for this purpose. For every such good work, whether marked on the Treasury blank or not, there is an indulgence of one hundred days. Hence the Morning Offering does not suffice to make every action of the day an offer-ing for the Treasury, although it does influence and extend its force to all of them and add to their merit and virtue

The Treasury, properly recommended, can be made a powerful help to perfection. It should be used in all simplic ity, without a foolish dread of vanity or hypocritical modesty, as David: "In the simplicity of my heart I have offered Thee all these things." The good works that make up the Treasury are the ordinary actions of a Christian life, and one should be ashamed of not doing them rather than be vain at having don them. Finally, these blanks always leave a space for "special thanks-givings," for it is taken for granted that associates will always have reason the reason that as lovers of that associates will always have reason to gives thanks and that, as lovers of the Heart of Jesus, they will be always mindful of the special devotion of grat-itude, for which His Heart craves.

THE HEROIC MOTHER LOVE OF SAINT RITA.

To the present writer, there is nothing more heroic in the long life of Saint Rita than her prayer for the death of

Saint Rita was married at an early age to a rude and violent man, terror of the whole countryside," quaint old chronicle describes him. The holy child, for she was little more when she became a wife—was not moved to her marriage by affection for the man or preference for life in the world, but simply because it was the only way in which she could provide for her aged

parents and make to them that return of duty which is acceptable to God.

But woman-like — for the saints are human beings, not freaks - she soon grew to love that which was hers, the more as he at last responded by a better life to her unceasing prayers and devoted ministrations. When he died violent death so common in that violent age she mourned him as a loving wife, and mourned a far better husband.

She had borne him two sons, boys at this time still in their teens, but with the precocious bodily and mental development of Italians. They had inherited their father's passionate and vindictive nature, and their first thought was to avenge his murder. Vainly the heart-broken mother besought them to forgive the murderers, after the example of our Divine Redeemer and for the weal of their father's soul. Then, she turned to God, and rising above the natural motherly affection of her warm Italian heart, entreated Him to take both her sons, ere ever they should stain their hands with the blood of their stain their names with the blood of their fellowmen. God heard this heroic prayer, and both were stricken with mortal illness, and died repentant of their evil desires. But their mother She had won her sons' salwas alone. She had won her sons sar-vation, but her house was left unto her

desolate. Braver than the Spartan mother whom

"Every Man is the Architect of His Own Fortune."



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ons of their foolish love lose the

Heavenly birthright for a mess of pot-

tage, how shall they bear their ever-lasting reproach?—Katherine E. Con-way in The Family.

A Heart of Peace.

Be not startled or surprised at the

approach of temptation, and give no outward signs of trouble or alarm. We

should move forward on our course, un

dismayed by the spiritual storms that

wind" has within it a "heart of peace."

With Uplifted Head.

lifted head above all that takes place

with God, content with what He does with us, and with what He makes us do.

Let us take care not to give way imprudently to the multitude of restless

brudenty to the mittatte or research thoughts that presents itself to our mind like a labyrinth, to make us lose our straight road and take many use-

IMITATION OF CHRIST.

AT WE ARE NOT TO BE CURIOUS IN

INQUIRING INTO THE LIVES OF

Be not solicitous for the shadow of a

great name, neither seek to be familiar-ly acquainted with many nor to be par-

Be careful, and watch in prayers, and

Perfect Cure for Bronchitis. This disease can be treated only by a remedy carried to the affected parts along with the air breathed, for nature, intended these organs for the passage of air alone, and sprays, atomizers and internal medicines utterly fail. But Ostarrhozone doesn't fail, for it goose wherever the air breathed goes, and its healing antiseptic vapor is sure to reach every affected part. Cabarrhozone inhaled at the mouth, and after passing through every air cell of the breathing organs is slowly exhaled through the nostrile, Cabarrhozone protects and heals the inflamed surfaces, relieves congestion allays inflammation, and perfectly cures all bronchist affections. Price \$1 Small size 25c. Drugglets or Polson & Co., Kingston, Ont.

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its benefit.

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umble thyself in all things.

Come, my soul, let us pass with up-

So should we, though temptatio pass us about, have within us a "heart of peace."

within or without us, alway

rage around us.

less steps.

heart.

OTHERS.

Even the

stitches, all other makes have but 23 rows: inch Veteran has 31 rows of stitches, all other makes have but 23 rows: inch Veteran has 31 rows of stitches, all of makes have but 27 rows: the 8 inch Veteran 36 rows of stitches, all other makes have be rows. In addition, the Veteran is made I heavier canvas, weighs from 51bs, to 10 lbs, per belt than other makes, and is fully 20 per stronger and more durable. Our prices for t Veteran Carvas Drive Belts are 19c, per ft. fo 6 inch size. 21 lc. per ft. for the 7 inch size: 25c, per ft. for the 5 inch size. In addition, 20 to 10 lbs, and 10 lbs,

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CHATS WITH YOU

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country-bred. Is to be that or physical vigor that is distanced by these The same conditions ex Paris, Berlin, and otteites, which are filled from the Provinces, which are regy at the provinces of the provinces. their greater energy an plant the city-bred men. Replies from forty st collated by a writer, seight were born in citic mainder, twenty-two wer and ten in small village hood of the twenty-tv largely amid rural surre moving from farms to boys, but only one going However, at the average these successful mer

Thus a great truth Thus a great truth
Englishman's half jes
little gray cabin appe
birthplace of all your g
reveals the sources of Nature gives a life-dra ficiality knows not how country has become gnewness, its nearness t ditions; through the op-come from tapping the nature at first hand; a nanly qualities as vig iasm, which have in overcoming natura living face to face with Our great cities would own unnatural condition the constant streams vigorous manhood cons from the suburbs and The artificial no more supply the houses will supply the The sun-kissed fields hills must always be and bread.

There are many rea er success of country ina of the forest, the and the valleys is in has more iron in his firmer, and his stayi those of a delic youth, reared amid ur gs, in a wilderness o The chemic forces of sunshine become a pa stitution. The freely-circulat

in great inspirations effort gives him las Plowing, hoeing and to his muscles. The to his muscles. The ium—a manual train hated chores not on cise, but also deve owers and ingenuit plements or toys t to buy, or cannot rea must run, adjust, machines. He is mechanical principl emergency he alway makes him a "handy Untold benefit, b

cal health and mant

He lives closer to touch with the cre brings forth all th real. He touches to a city boy never do stual school of res hanging clouds, th scapes, and the teach him secrets, understandi pen his mind to He gets his ideas of mighty sweep of and hills. He les the mountains' as the clouds. He tranquility from de rushing storms, an him in a thousand ous provisions for animal life. Love the maternity of These are some ountry boy's st

> who roams throug hindrance, is a character-building ing.
> "The fields and ground; the barn trout brook, his steers and the cabined, cribbed

knowledge of ever

fitness for every e The very freedo

of brick blocks. above the summi-behind the eve The superior t frugality, in ind which a country powerful factor as more self-re faith than a city can do what he

equal to the si How often doe rush to the ass the bar, reinforce geon in a suprer support a mercle cial panic! In of State, or G business, if we which saves the should find the

done in perilo without nerves