resignation in suffering, their more than resignation, even their joy in death. All this was to me a constant miracle. Their gaze fixed hopefully, sometimes blissfully, on the Eternal Years, though destitute, helpless, dying—these things they were care less of, for Heaven was so near!"

The doctor turned toward me now, and a gleam of humor came into his eyes. "There was a third cause eyes. "There was a third cause— eyes. "There was a third cause— the decisive one. After I began my practice here, though the work was exactly what I wanted, there were yet times when I felt the need of solitude. Then I would take long drives out into the country, and come back refreshed. I often stopped for water or refreshments at some farmhouse, and gradually became acquainted with the farmers of the locality. There was one old fellow, particularly friendly, of bright mind, a strong Catholic, inclined to tell me what he thought of my lack of religion; and withal of a most delightful sense of humor. One day on my way home I stopped at his fence where he was looking after some heep; there was also a little bunch of pigs feeding at the opposite corner of the lately mown clover field, soon to be ploughed under. As usual religion became our topic of conversation; but this time he hurt me by asking me just what I believed in regard to the hereafter? Surely you do not believe that your wife has no longer any existence at all; you know she must exist, and yet you expect to spend Eternity with

I was annoyed. The ground was boggy to my mental tread. My impulse was to whip up my horse and leave him brusquely; but that would look like running away, so I said, somewhat tartly: I won't believe what I cannot understand."

That's where you and I differ," the old fellow said. See those sheep browsing away at the clover? It puts wool on their backs. See those hogs munching at the same feed? It puts bristles on their backs. Now I can't explain how that same denical clover puts wool on a cheep's back, and bristles on a hog's He Yet I firmly believe it does. Don't you ?'

I can still hear his cackling laugh as I bade him a hasty good-bye and drove away, for that homespun argument had convinced me. Ob, not at once did I surrender. Indignantly I told myself as I drove home-ward that I must not yield to an argument of grass. But now a divine spall was on me; a light from heaven. And the old ache of loneliand I thought of her grave, green with growing grass, and clover crowding close to her tombstone of a cross. Since then green growing things have been to me a symbol of hope, and of resurrection. I am sure the dear old fellow's argument alone would not have converted me; but yet by a more than natural force it showed me plainly my blindness.
Eh, but it was powerful, combined with those other things; the thought of an infidel's eternity, the irresistible belief that my wife still existed somewhere, the miracle and mystery of Christ's poor ones patient, sufferdying-and rejoicing."-The

CARDINAL O'CONNELL'S

EXPOSITION OF TRUE AMERICANISM

THE RIGHT RELATION OF THE STATE TO THE INDIVIDUAL AND THE FAMILY,

This paper was prepared by the Cardinal Archbishop of Boston and read by Mgr. J. B. Peterson, Ph. D., liberty and the pursuit of happiness.

have ever been at work in human society—the greed for power and the love of liberty; one manifesting itself in tyranny and usurpation, the other, unchecked, leading to chaos and anarchy. Over against the constant and universal tendency of the sovereign power of the State to enlarge its dominion and to invade the rights of its subjects stands another tendency just as universal, the tendency of the people to defend their liberties and to restrain the encroachments of their oppressors. Thus has an age-long strife ensued the strife between Democracy and Despotism, between the Freedom of the individual and the Supremacy of

In this struggle the measure of human liberty has always been determined by the degree of sacredness attached to human existence. Wherever religion has been held in honor and the laws of God have been permitted to prevail, there the rights of men have been respected and the functions of the State restricted within their providers.

within their proper bounds. Always is the recognition of God the surest safeguard of popular liberties. For religion emphasizes the divine origin of man and his immortal destiny; it insists upon those sacred and inalienable rights which man has received from his Creator and upon which no State can with justice infringe. It teaches the fundamental truth that all men hefore God are sound, that all are

Catholic poor-my patients. Their civil and political liberty. It guarantees to the citizen the fullest measure of legitimate freedom, and when it becomes a working principle in the lives of a ruler and the ruled, tyranny and anarchy find no reason for existence. So long as there is a God of nations, no Government is

To this, the Christian view of man's relation to the secular power, is opposed the view of the Secular-ist and the Cocialist. Life according to their philosophy, is commensurate only with earthly existence. Death is the end of all, and man is limited to earth for his origin, his happiness and his destiny. From this per-verted conception of human nature has originated every false view of marriage, every false conception of parental duties, every false theory of education, every false economic, educational or domestic creed which is set forth today as a guiding prin-ciple of human conduct. And each of these pernicious doctrines sprung from a materialistic philosophy of life, contributes notably to the sovereignty of the State or reflects an ever-growing tendency to widen the sphere of its activity. For those who would rob man of his dignity would strip him also of his freedom. In the great nations of antiquity men were slaves, or at best but coge in a gigantic State machine, because the sacred significance and worth of life were ignored. And if the modern world has witnessed the destrucern world has witnessed the destruc-tion of time-honored dynasties and aristocracies, it is because atheism and infidelity has clothed them with an omnipotence which crushed the individuality of their subjects until they arose in their might to claim that liberty which should be theirs as human hains, and which because as human beings, and which, because God-given, is inviolable. Wherever society fails to recognize its dufies to God, it fails also to respect the rights of men. It begins with the denial of the supernatural, only to end with the rejection of the natural. He who denies this proposition has read the history of humanity in

Even here in America, unfortunately, we are not immune from those influences which in European countries have sacrificed the individual to the State. Centralizing tendento the State. Centralizing ventures and cles, characteristic of empires and despotic sovereignties, have been steadily weakening the prope of our democratic government. Old world fashions and policies, among them democratic government. Old world fashions and policier, among them irreligion, have gradually taken root here, and to this can be traced the origin and growth of the tyrannical elements in the law making bodies of the land, so that in our own of the land, so that in our own political history we find confirmed the truth that human liberty and human worth stand or fall together.

By the noble patriots who framed and the personal freedom of the individual deemed a glorious boon to be extended and protected. Re-ligious minded, God fearing men were they, with a vision not confined to the things of earth; and thus, in making laws for the land, they pro-vided for their countrymen the individual deemed a glorious boon vided for their countrymen the fullest freedom in the working out of their eternal destiny. Rejecting the absolutism of the Bourbons, the Hohenzollerns and the Guelphs, they established in the New World a dem coracy, a government of the people, by the people, and for the people, and in immortal words they declared that all men were created equal: that they are endowed by their Creator with certain inalicable rights; that among these are life.

read by Mgr. J. B. Peterson, Ph. D., on behalf of His Eminence, at a convention of the Catholic Education Association in St. Louis the last week of June.

The history of the human race, from the first to its last page, is a record of bitter conflict between those invested with authority on the one side and those subject to it on the other. For two mighty forces fare, leaving to every citizen the widest possible sphere for the free exercise of his personal initiative. Thus to every American citizen has Thus to every American citizen has come the blessed inheritance of civil, political, and religious liberty safeguarded by the American Constitution—giving to every man "the right to more and come; the right to go and come; the right to worship God according to the dictates of his conscience; the right to be exempt from interference by others in the enjoyment of these to be exempt from the security enjoyed, not by single-handed effort, but by the association and co-operation of all; their very nature as social beings led them to seek in society the fullest measure of an and co-operation of all; their very nature as social beings led them to seek in society the fullest measure of an and co-operation of all; their very nature as social beings led them to seek in society the fullest measure of an and evernal destiny, men, both as members of an and evernal destiny, men, both as individuals, and as members of an anticipation of God given rights which they realized could be completely and and co-operation of all; their very nature as social beings led them to seek in society the fullest measure of the right to go and come; the right to worship God according to the dictates of his conscience; the right to be exempt from interference by others in the enjoyment of these contents of the right to go and come; the right to go and come; the right to worship God according to the right to wors

to be exempt from interference by others in the enjoyment of these rights; the right to be exempt from the tyranny of one man or of a few; the right to so live that no man or set of men shall work his or their will upon him against his consent."

Such was the spirit in which the great democracy of America was born; the spirit that honors manhood, the spirit that favors freedom and frowns upon despotism, and any spirit other than this is not the spirit that stands behind the traditions and laws of this land.

spirit that stands behind the traditions and laws of this land.

Upon this point too much emphasis cannot be placed, for our democratic institutions are endangered by the present tendency of the State to increase its powers and to absorb the individual in its paternalistic legislation. The forces which have produced Cæssarism and despotism in other lands have made their appearance among ourselves, and each

we create bureaus and commissions each one of which means a restric-tion upon the sphere of independent

individual activity. As though civil power or authority was a personal right and not a pub-lic trust, the State seeks to exaggerfor existence. So long as there is a long of nations, no Government is ate its importance; and in its legis absolute or supreme. So long as lative measures manifests an arroman is spiritual in his nature and undying in his destiny, he must be of the American Constitution. In the industrial fields it is attempting to weaken excessively individual man. to weaken excessively individual man-agement and enterprise by immoder ate governmental regulation. The work of charity and reform it is gradually controlling or taking over altogether from private concern, and with its controlling or taking over altogether from private concern, and with its meddlesome and corrupting divorce laws it invades the canctuary of the home destroying family life, and leaving licentiousness, domestic discord, and a weakened society as evidences of its usurped authority. Religion, which the founders of the nation judged so vital for its sately nation judged so vital for its safety nation judged so vital for its satety and success, it has legislated from its schools; and over the schools themselves, public and private, its power is day by day developing into

A glance back over the past fifty years of our national existence will confirm the view that we, led on by desire for centralized control, are drifting away from democratic gov-ernment and, trespassing upon the rights and liberties of the citizens, are assuming functions never anticipated and never intended when the

Constitution was written. A grave political and social danger lurks beneath this un American tendency of the Government to enlarge the area of its activity at the expense of popular liberty. We are never very far, even in democracy, from the old pagan idea that the State is a god and that for it the individual as god and that for it the individual exists. Indeed, there are among us to day leaders of public thought who teach that the State is omnipotent, that it is above all law, and that that it is above all law, and that in its sovereignty it has no limits. In the mouths of these teachers such a political philosophy is perfectly natural and logical. They recognize no God in heaven, and their religions instincts, which cannot be ious instincts, which cannot be silenced, prompt them to deify the State upon earth. For them man is merely a creature of flesh and blood, whose only ambition is physical and social satisfaction; and thus they make the State a paternal agent, a kind of earthly Providence directing every phase of man's activity, and like the recent Prussian State, thrusting upon him all that it decides to be necessary for his

welfare.
Once that view of the State pre-Once that view of the State prevails and once the atheistic conception of life dominates in the land, men will be led to surrender their liberties in their desire to gain through the sovereign State the material comforts of a mere animal cristage. existence. A real menace of government absolutism, therefore, threatens the nation, because of the State's increasing usurpation of power, and because of the growing tendency of the citizen to expect from the State omniscience and omnipotence—both attributes of God alone. Let religious convictions disappear from amongst us, and, with these other mischievous forces operating, we will be subjected to a despotism paralleling any in the darkest days of pagan-

All this means that we must get back to a proper understanding of the nature and functions of the State. Only when the fundamental principles that constitute the rationale of civil society are known and adopted, can its pretensions be kept from running wild; only when the object of his existence is correctly appreciated can the reasonable limits of its activity be determined.

What, then, is the State? quate answer it is necessary to have sound notions relative to the origin of the State and to the process by which it came into being. Ignorance

At the very root of the question we are considering is the fact that before the State came into being the individual existed; and before civil society was formed individual united with individual to constitute the family, the unit of society. By virtue of their nature, their divine origin and eternal destiny, men, both as individuals, and as members of domestic society were in possession duces. seek in society the fullest measure of existence; and in civil society, whose formation was divinely instituted and inspired, their natural weakness prompted them to find the supplement of individual activity and enterprise in the temporal order.

It was thus that the State originated—it had its birth in the union of families, seeking the protection of

families, seeking the protection of their rights and the promotion of their temporal well-being. The State became by nature and by institution the servant of the people; their earthly interests it was in-tended to further, and their rights it was created to safeguard, not to absorb or to destroy. Human rights which are natural and inalienable were not to be lost or sacrificed by the individual's entrance into civil society, but sanctified and fortified.

WHEN USING WILSON'S FLY PADS READ DIRECTIONS
CAREFULLY AND
FOLLOW THEM

Best of all Fly Killers 10c per Packet at all Druggists, Grocers and General Stores

EXACTLY

to form a more perfect union, establish justice, ensure domestic tran-quillity, promote the general welfare, and secure the blessings of liberty to and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitu-tion of the United States of Amer-ice." To further the common interests and the temporal prosperity of the community and to protect the

fulfill.

Always must attention be directed to this view of the State, for by it as a norm legislation, to be reasonable and just, must be measured. It is the only view which can logically and consistently take its place in the and consistently take its place in the mind of a man convinced of the two fundamental truths that God exists and that the human soul is immortal. Fortunately for the world the Catholic Church has kept that view in honor, when others would embrace the degrading theories of Hobbes and Roussau or the dwarfing polit-ical program of the German Social-

So let us repeat - the State is the servant, not the master, of the people, and far from increasing or determining their rights, it finds them already existing. It is a natural and perfect society, and as such bears relation to affairs and interests peculiar to itself and for which it is responsible. But the limits of its action are definitely expressed in the two fold purpose of its existence—the protection of individual rights, and the advancement of the general good.

THE APOSTOLATE OF GOOD EXAMPLE

It is well to be so versed in the Church's teachings as to be ready on all occasions to give a reason for the faith one possesses. It is well to have the gift of speech, the power of argument, the art of expression, the ability to set forth, with grace and ease, matters of theology, philosophy and history. Every Catholic layman should be equipped, so far as possible with knowledge about the Church, the firm foundation on which her teachings rest, the noble part she has played in the history of past days, and the refuge she offers to a puzzle and perplexed world today. The minds of non-Catholics are often filled with the grossest misconceptions of the Church, and no Catholic should neglect the knowledge that may be called for any day and any hour of the day.

Unless a Catholic exemplifies in his daily life among non-Catholics the principles which he states with so much eloquence, all his talk will be of little avail to above the attibe of little avail to change the attitude of outsiders. To the outsider every Catholic is the Church in conor shortcomings of an individual member; but when the observer has already a traditional dislike and suspicion of the Church as a double dealing society, that teaches thing and practices another, a Catho

Many and many a conversion has resulted from the quiet observation by Protestants or other non-Catho-lics, of some humble Catholic man or woman, doing the day's work in an honest, conscientious manner, mak ing no claim to great sanctity or notable learning, but believing pro-foundly in the Church and living in accordance with their belief.

accordance with their belief.

"What you are," say some philosopher, "speaks so loudly that I cannot hear what you say." There is a rough sense of justice in mankind, a power of keen observation and appraisal which renders words feeble and futile, if lives are not in accordand futile, if lives are not in accordance with their professions.

ance with their professions.

There cannot be too many able exponents of Catholic truth on the platform or in the press. There should be no minimizing of the importance of an able, educated laity. They are in very truth the select corps of the Church's army of defense. They are the leaders in advance guard in her onward march. But those who through lack of capacity or untoward croumstances are sacred and inalienable rights which man has received from his Creator and upon which no State can with justice infringe. It teaches the justice infringe. It teaches the fundamental truth that all men before God are equal, that all are, children of a common Father, and that all are, therefore, brothers.

This teaching is at the very root o God. The deed of the common man may speak much louder than the eloquence of the orator or the grace of the writer; and humble souls may have, and do have, a very important and fruitful part in the Apostolate of Good Example.—The Missionary.

CARDINAL GIBBONS SAYS BONE. DRY PROHIBITION IS UNJUST TO LABOR

That the abrupt and absolute de-That the abrupt and absolute de-nial of beer and light wines under the war-time prohibition law on the let of July would work an unjust hardship upon the working classes and spell disaster for the cause of temperance is the onlying expressed temperance is the opinion expressed by Cardinal Gibbons in a letter to Charles H. Duell, Jr., a New York at-

The Cardinal's letter was one of a number received by Mr. Duell from distinguished writers and leaders ice," To further the cominterests and the temporal prosperity
of the community and to protect the
private rights of the citizens—this
was the purpose for which our
Republic was set up; this is the
mission which this and other civil
governments are expected in virtue of
sovernments are expected in virtue of
the containing a high alcoholic percentage, would be a grave mistake.
Cardinal Gibbons wrote as follows:
Cardinal Gibbons wrote as follows:

centage, would be a grave mistake.
Cardinal Gibbons wrote as follows:
"To present to the people of the
country the issue of the use of light
wines and beers, and also the abolishing of the saloon of the old type,
meets with my hearty approval. For meets with my hearty approval. For more than 50 years I have preached temperance, being convinced that the practice of the virtue of temperance has regard to the free will and God. given liberty of markand at the same time makes for merit and reward.

"I am persuaded that the denial of light wines and beer will be hurtful, if not disastrous, to the cause of temperance and briffs contempt upon the prohibition law. I know the good qualities of the American people. which none esteem more highly than myself. I recognize the worth of that large labor element, the very bone of our country, and at all times am willing to join hands in every fair and honest movement.
"If therefore, the prohibition law

can be so interpreted as to permit the use of light wines and beer, I feel sure it will be an efficient measure for temperance and meet with the approval of the majority of our citizens."-Church Progress

The years of life are like stones slipping from a mountain, which move slowly at first, and then faster, until they outrun the lightning and leap into the dark valley below.— F. Marion Crawford. When the rand ceases to scatter,

FIREPHOOF IN ONE ill. Orchestra. Dencing. Gerage MACK LATZ CO. IVALAMAC in the MOUNTAINS Formerly The Bresim) LAKE HOPATCONG, N.J.

Free Guide of Buffalo and Niagara Falls

An illustrated guide to points of interest in and around Buffalo and Niagara Falls. Free

When in Buffalo stop at the Hotel Lenox — Buffalo's ideal hotel for tourists. Quietly situated, yet convenient to theatre, shopping and business districts and Niagara Falls Boulevard. First-class garage.

European plan. Fireproof, Unexcelled cuisine. modern. Every room an outside room. \$2.00 up.

On Empire Tours. Road map and running directions free

Managing Director North St. at Déla-ware Avenue Buffalo, N.Y.

HO,TEL, LENOX

Canadians will find a warm welcome

Hotel Woodward

55th St. and Broadway NEW YORK

Rates: Rooms with Bath, \$2.50 An Exceptional Hotel Exceptionally Located

From Grand Central Terminal Take Broadway Cars to 55th St.

J. D. GREEN, Proprietor



HOTEL TULLER

DETROIT, MICHIGAN

EUROPEAN PLAN 600 ROOMS CAFETERIA PAR EXCELLENCE Self Service

\$2.00 UP RIA PAR EXCELLENCE
Self Service
MEN'S GRILL
Japanese Waiters
we reorganized our entire food service and are making an envisible record are

TRY US FOR LUNCHES AND BANQUETS



Fourteenth and L Streets

Within 5 minutes walk of the White House. A hotel of distinction. The home of Senators and others prominent in the official life of the Capital.

Rooms from \$2 per day upwards.

Excellent restaurant. Table supplied from a famous dairy and fruit farm, the property of the owner.

FRANK P. FENWICK

Booklet with pictures mailed.

Our Standard Library

60c. Each Postpaid nthony of Padus, St. by Father Servias Dirks, Life of St. Anthony of Padus, of the Order of

A Fair Emigrant, by Rosa Mulholland. A Daughter of the Sierra, by Christian Reid.

Bessy Conway, by Mrs. Jas, Sadlier. Bond and Free. By Jean Connor. A new story by an author who knows how to write a splandidly strong book.

an author who knows how to write a spiancing strong book.

Connor D'Arcy's Struggles. By W. M. Bertholde. A novel that depicts to us in vivid colors the battles of life which a noble family had to encounter, being reduced to penury through improvident speculations on the part of the father Double Knot, A; and Other Stories, by Mary T. Waggaman and others. The stories are excellent and contain much pathos and humor.

Fabiola. By Cardinal Wiseman. This edition of Cardinal Womenan's tale of early Christian times is much more modern and decidedly more atractive toan the old editions.

Fiendly Little House. The : and Other Stories, by

dramatic skill, "Intesting plot worked out with dramatic skill," Successful, and the state of th

rphan Sisters, The; by Mary I. Hoffman. This is an exceedingly interesting story, in which some of the doctrines of the Catholic Church are clearly Parting of the Ways, The; by Florence Gilmore, Parting of the Ways, The; by Florence Gilmore, Part Of Antioch, by Abbe Bayle. A charming and powerfully written story of the early ages of the Church.

Church.

Philip, A Tale of the Coal Regions, By Roy,
Patrick Justin McMahon. A thrilling and wellrold story of the days, of the Molite Magnetic
told story of the days, of the Molite Magnetic
told story of the days, of the Molite Magnetic
told story of the days, of the Molite Magnetic
told story of the days, of the Molite Magnetic
the thirty of plan, the story is unraveled so as to
the the story is unraveled so as to
the the story is unraveled so as to
the thirty of the thirty of the thirty of
the thirty of the thirty of
the thirty of the thirty of
the thirty of the thirty of
the thirty of the thirty of
the thirty of the thirty of
the thirty of the thirty of
the thirty of the thirty of
the thirty of thirty of
the thirty of
thirty of
the thirty of
thirty of
the thirty of
the thirty of
thirty of
thirty of
the thirty of
th

Light Of His Countenance, The. By Jerome Harte, A highly successful story. The plot is flawless, the characters are natural, their conversation is sprightly and unhampered, and there are bursts of genuine comedy to lighten the tragic darker shades.

My Lady Beatrice. By Frances Cooke. The story of a society girl's development through the love of a strong man. It is vivid in characterization, and intense in interest.

Other Miss Lisle, The. By M. C. Martin. A power ful story of South African life. It is singularly strong and full of action, and contains a greet deal of masterly characterization. cret of the Green Vase, the By Frances Cooks. The story is one of high ideals and strong charge-ters. The "secret" is a very close one, and the reader will not solve it until near the end of the book.

etc. Stetches of six women that any Marion A clic history, freasure of Nugget Mountain, The by Marion A Taggart. The ride for life from the lake of petroleum with horse and rider clogged by the flarce unreason of the boy Harry, is a piece of word-painting which has few counterparts is

The Apache Knight, by Marion In the present volume Jack Hildre st, meets Winnetou under tragic circu

85c. Each, Postpaid

Silly Glenn of the Broken Shutters. By Anthow. Yorke, Illustrated, A story of boy life in the downtown section of New York, marrating the adventures of Billy Glenn and his companions of The Broken Shutters, a boys club of their neighborhood. The book is full of adventures, including a thrilling rescue of a child from a burning building by Billy and an exciting trip on a seiling vessel; the West Indies. "It is a rattling good boys! Bloked."—Pilot

book. —Pilot

Blind Agnes, by Cecilia Mary Caddell. Few tales
in our language can compare with this sweet
and delightful dream.

Book and delightful dream.

Book and delightful dream.

Book and complete encyclopedia of
sports, containing instructions on the camera,
fencing, baseball, football, gymnastics, rowing,
stalling, swimming, skating, running, bicycling,
etc., and how to play over fity other games.

Burden of Honor, The, By Christine Faber, a
story of mystery and entanglements so interwoven
as to create new difficulties in rapid succession, as
in all Christine Faber's books, the action is dramatic sudden and severe.

Carrol O'Donoghue. By Christine Faber. A storp of penal servitude in Australia. Catholic Crisco, by Rev. W. H. Anderdon, M. A. The adventures of Gwen Evans, Esq., Surgeon-Mate, set ashore with companions on a desolating the Carribean Sea.

Island in the Carribean Sea.

Chivalrous Deed, A. By Christine Faber, "Kind ness Begets Kindness and Love Begets Love," in the keynote of this tale, interwoven with delightid lean delight and the state of the stat

following a young girl through her solitows and logs

Fatal Resemblance, A. By Christine Faber. This is an entertaining roomace of two young girls and shows how uncertain are the smiles of forum. Five O'Clock Stories, or The Old Tales Told Again. By a Religious of the Society of the Holy Child. Forgive and Forget. By the Lingen. A sween, and wholesome love story through the power o nobility of soul and unfaltering devotion.

Guardian's Mustery. The. By Christine Faber. This

nobility of soul and unfaltering devotion.

Guardian's Mystery, The, By Christine Faber. Thi is a capital story well told, It contains just enough sensation to make the reading a pleasure Hermit of the Rock, The. By Mrs. James Sadiler A tale of Cashel.

Leandro: Or, the Sign of the Cross, A Catholic story reprinted from The Messenger of The Sacree Heart.

Heart,
Lisbeth. The Story of a First Communion. By
Mary T, Waggaman. A story of great interest,
strong faith and earnest simplicity.

May Brooke, by Mrs. Anna H. Dorsey. The story of
two cousins who are left in the care of their very
wealthy but eccentric uncle, who professes no
religion and is at odds with all the world. It
follows them through their many trials and experiences, and contrasts the effect on the two distinct
characters.

Ask for Quantity Discount

The Catholic Record LONDON, CANADA