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Failure Not a Disgrace.

What an unfortunate tning that the idea should be dinned into the ear of youth everywhere, that it is a disgrace to fail—that is, to fail to make money, to accumulate property.

It is not a disgrace to fail; but it is a disgrace not to do one's level best to succeed. "Not failure, but low aim is

Multitudes of poor people to day who are not known outside of their own little communities are really great successes when measured by all that makes

true greatness—their heroic en-deavors, their brave battle for years with obstacles, losing game with heroism. Their great losing game with herotsin. Their great patience and wonderful self-control under the criticism of those who do not understand them are evidences that they have succeeded. The possession of a noble character is the greatest evidence in the world that one has suc-

On the other hand, if a man has gotten On the other hand, if a man has gotten a fortune, but has left his manhood on the way to it; if he has bartered his good name in the process of getting it, he is still a failure, no matter how much

good name in the process of getting it, he is still a failure, no matter how much money he may have accumulated.

A clean record is the greatest kind of a success. And how few men who make big fortunes manage to save their good name, to keep their record clean!

The mere possession of money may be no evidence whatever that a man has succeeded. If he can not control himself; if his aims are low and vulgar; if he is greedy and grasping and selfish; if he takes advantage of others; if he robs others of opportunity; if he has used them as stepping-stones upon which to climb to his fortune, he is a failure measured by all that constitutes a real man—real values that are worth while.

The Power of Sincerity.

Sincerity is made up of two words— sine and cere—sine, without, and cere, wax, without wax. And it means abso-

utely pure, transparent.
The human mind is constructed for truth telling. This is its normal condition, and under the exercise of true living and true thinking the character

becomes strong and robust.

Wholeness, completeness, comes into the life from truth, from sincerity; but the moment we attempt to twist the mind into expressing deceit it becomes abnormal and works all sorts of harm to the character.

1 have in mind a very brilliant writer

I have in mind a very brilliant writer who exchanges his talent for cash in political campaigns. He has written some of the best campaign documents for all political parties, but the lack of sincerity in his character so discounts his personality and ability that he has no standing as a man. He is recognized. nding as a man. He is recognized as a brilliant writer, but as a man totally without convictions.

There is something in the mind itself

There is something in the mind itself which thrives upon sincerity and which protests against all that is false, against all sham. Nothing ever quite satisfies this longing but absolute truth. The mind quickly becomes sickly and weak when forced to express what is false.

Living a lie, turning life into a description of the control of

ceptive machine, is not only demoraliz-ing, but it is always a confession of The strong, balanced mind does not

have to resort to sui-terfuge. It can afford to be transparent, open, because it is conscious of strength and does not

it is conscious of strength and does not need to hide anything.

Great minds are open to the light, with no dark corners. With them nothing is hidden or veiled. Everybody is afraid of the opaque mind, the mind that acts in the dark, underground. Nobody trusts the man who is always covering his tracks. We all love a transparent mind.

Mind.

A great many people go through life bluffing. They are always acting or posing. They show you only the part of themselves which they are willing you should see. Insincerity, saying what you do not believe or think, simply to gain some temporary and or because

what you do not believe or think, simply to gain some temporary end, or because you do not wish to offend, is not only weak, but cowardly.

When one knows that he is a liar, he always suspects that others will know it, and this takes the edge off of his selfand this takes the edge off of his selfand this takes the edge off of his self-trust, so that he never quite respects or believes himself. He is afraid of being found out. He does not expect complete confidence, and this cripples not plete confidence, and this cripples not only his aggressiveness but also his executive ability. Like a boxer, he always throws up a guard in front of him to ward off expected thrusts.

There is something about honesty of purpose, sincerity in our friendships, in our lives in our yeation, in our

in our lives, in our vocation, in our dealings with others, that compensates for deficiencies or lacks in other directions and which gives most late billion. tions, and which gives mental stability and public confidence, even though we have only one talent and fill a very hum ble station in life.

In other words, it is human nature to detest the sneaking qualities, the cun-

On a Gentleman.

It is almost a definition of a gentle man to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. The true gentleman carefully avoids what ever may cause a jolt or a jar in the minds of those among whom he is cast; all clashing of opinion, or collision of feeling, all restraint or suspicion, or collision of property of the control of the gloom, or resentment; his great concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation never wearisome. He makes light of lavors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him. and interprets everything for the best. Le is never mean or little in his disputes, he never takes unfair advantage,

CHATS WITH YOUNG MEN. never mistakes personalities or sharp sayings for arguments, or insinuate evil which he dare not say out. No where shall we find greater candor consideration, indulgence; he throws himself into the minds of his opponents

himself into the minds of his opponents, he accounts for their mistakes.—Cardinal Newman.

Young men idle away their lives, waiting for something to turn up, for somebody to boost them; while other boys with half their chance educate and lift themselves out of poverty. The veriest nonsense that ever entered a youth's head is that the good chances youth's head is that the good chances are in the past, that somebody must help him or he can never start. The main-spring of your watch is not outside of your case. No power or influence outside of the watch can make it keep and the past of the start of the past of the good time. Its mainspring is inside.
The power which will carry you to your
goal is not in somebody else. It is in
yourself, or nowhere.

OUR BOYS AND GIRLS. An Easter Gift.

BY MAUD ALICE SMITH.

"I will not let you have the money in my bank. I want it for my own use."
"Well, all right," said a sweet, lowvoiced young girl to a boy about ten
years of age. He was a fair-looking
little man, but just now he had that dis-

little man, but just now he had that disagreeable expression which anger and shame always give one.

"If you have other uses for your money that is all right, Harry, only do not speak so loud or mamma will hear you. I thought we might be able to get her a new chair for Easter so that we might wheel her out in the garden when the days become warmer. Let me put your collar on straight and brush your hair before you go out." hair before you go out."

Harry came up to his sister in a sort of

a guilty way and with a pout on his face. She brushed his hair and clothes fixed his collar and tie, spoke about the vines at the window and the birds on the maple tree, and sent him out to play.

He was an only son in a house with

four sisters. Lucy, the second sister, was the one who had suggested to him that all would put their money together that all would put their money together and buy an Easter present for their mother, who had been an invalid for about a year. She had not been successful with Harry, only that she did not allow him to leave her in anger. Instead, she had soothed him and sent him out among the budding plants, where he might think.

he might think.

It was not many days before Easter, and each one was thinking of some little gift for some one. Lucy had proposed that all should unite their funds and the state of the s buy a chair for the dear invalid. The girls seemed willing and very happy over the suggestion, but Harry had not

A few days later the girls met to com-

"We lack a dollar and a half," said Laura, the youngest girl. "Harry has at least that much in his bank. I've a

at least that much in his bank. I've a great mind to break it."
"You could not be hired to do anything so mean," said Lucy, patting the head of the impetuous little miss.
"Well, it is mean of Harry not to give

the money," said Laura.
"I am sorry; we shall have to give up
the idea of the chair unless Aunt Mary should send us something. You remember that two years ago she sent us five

"We do not remember any such thing, Miss Lucy," said Mary the eldest sister. "We remember she sent you five dollars for yourself, and you bought material for a dress for Laura."

for a dress for Laura."
"Well, Laura needed it, as she was to
be confirmed the following June. I'm sure I enjoyed the new dress every time

sure I enjoyed the new dress every time I saw Laura wear it. We will hope that Aunt Mary may send something."

The days went by, and nothing came from Aunt Mary. They all assisted at the Masses during Holy Week, so arranging the time as not to leave mother alone. Good Friday was almost gone, and the girls had held another consultation about the Easter zift for mother. tion about the Easter gift for mother ; but they saw that getting the chair must be abandoned. That evening Harry went to bed early, and, as the girls re-

marked, they feared he was sick It was late when Lucy left her mother bedside and went to her cot in the same penside and went to her cot in the same room. When she put her head on the pillow she felt something hard under her cheek. She took the package to the light and found it contained two dollars and seventeen cents and a note as

Dear Sister,-Use this money fur the Dear Sister,—Use this money fur the chare. It burnz my pokut. My pillo was hard last night. I love my mother as well as any one. Sometime I'm awful, but I don't want to be. I will try to be

Your affeckshunate bruther,

"Dear little boy," said Lucy, "your guardian angel whispered to you what to do. Will you ever learn to spell'?" A Remembrance of Holy Thursday.

I am going to tell you of a sweet vision I once enjoyed, which has brought me many hours of the kind of happiness I like best, writes a contribut-or to the Young Catholic. It was Holy Thursday in a great city church. kind sunlight flowed in through pictured windows and hovered, like the timidly-spoken blessing of a young

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priest, over the heads of a thousand worshippers — children with tender faces set in a crown of curls, great men with stooping shoulders and calloused hands, and aged women with sad eyes fixed in devotion and thin hands pathefixed in devotion and thin mains patter tically clasped in prayer. Down the long aisle came the procession to the repository. The priest with closed eyes walking beneath the canopy whose golden tassels waved in gentle rhythm with the slow steps of the bearers; the coft sairgle of incense that lingered for long aisle came the procession to the repository. The priest with closed eyes walking beneath the canopy whose golden tassels waved in gentle rhythm with the slow steps of the bearers; the soft spirals of incense that lingered for a moment about the faces of the sacred ministers before breathing themselves away in fragrance; the surpliced young retigious whose pale, spiritual faces whispered of consecration, and the grave melody of their voices in the Pange Lingua like an echo strayed down from the antiphonal of heaven; then a score of altar boys whose fresh faces were a droll scene of struggle between curiosity and recollection, varied now and then by a look of pride as the further washing that time the sovereign has invariably been accustomed to commute the penace accustomed to commute the penacy between criminals under sentence of death instead of one.

A picturesque ceremony of Holy washing of the feet on Thursday in commemoration of Christ's washing the feet of His apostles. It likewise takes place of that, however young I may be, I that, however young I may never see the next day. However, none of those who know me can say that in my daily life I am morose or sad. I give thanks every day to my Creator for this happiness, and I wish the same to all my fellow-creatures."

A devout Christian, young or old, one who follows every precept of God and His Church, may well think joyously of death in mind is a restraint upon sin. "Can I do this evil? I shall not suffer for it. Not now, perhaps, but one day I washing the feet of the Pontiff in the matter) invariably washes the feet of the Pontiff in the matter of the penace of the Pontiff in the matter of the penace of the Pontiff in the matter of the penace of the Pontiff in the matter of the penace of the Pontiff in the matter of the penace of the Pontiff in the matter of the penace of the penace of th tween curiosity and recollection, varied now and then by a look of pride as the furtive glance caught sight of some one in the pews who seemed to admire their their caught sight of some one in the pews who seemed to admire their their caught sight of some one in the pews who seemed to admire their their caught sight of the seemed to admire their seemed to admire th fine appearance, or lit upon a forlorn-faced schoolmate, not fortunate enough to be "on the altar," and finally, at the to be "on the altar," and finally, at the head of the procession, half a hundred children from the Sisters' school bearing flower baskets in their left hands and with the right scattering white and red petals along the aisle, just as long ago the dark-eyed boys and girls of Jerusalem flung palm branches before the feet of Jesus and sang "Hosanna to the Son of David." What a nicture it the Son of David." What a picture it

I cannot tell you how I felt at seeing it. And as I looked and looked, the people faded from my sight; the church with its pillars and windows, and the alter with its thousand condinates. altar with its thousand candles, were attar with its thousand and became in-touched with a wand, and became in-visible; even the ministers of the Mass were gone, and all that I saw were little children in robes of shining white, who scattered roses in the path of the king of children and whispered their childish love to Him. What a vision of the very heavens it was! One that can be surpassed in sweetness only when the un-imagined glories of Paradise shall be unveiled before eyes that have long nungered to behold them.

My children, suppose you close your eyes now, and think of the picture I have tried to draw for you. Imagine yourselves spending a whole life in flinging flowers before the Child-King for Whom you are lost in large and for Whom you are lost in love, and imagine Him caressing you with tenderimagine Him caressing you with tenderness that no one else can give, and loving you with the one heart that has ever loved aright. Perhaps if you think of so fair a vision once, you will think of it again. And then you will think of it often; and before you realize it you will have come to the end of perhaps, a long life, and then you will be much astonished to learn it as one of the lessons taught by the Great Master. Death. How much there is in simply thinking, How much there is in simply thinking, and wishing, and hoping, and you will see that you have really and truly, all your life, been scattering at the feet of the Lover of children the lilies and the roses that are dearest to His heart.— Catholic Universe.

## BEAUTIFUL CATHOLIC CUSTOMS.

The impressive ceremonies of Holy Week and the beautiful customs of Catholic times in connection with the holy season may still be seen in the Catholic

season may still be seen in the Catholic countries of Europe, where Holy Week is observed in the Catholic spirit.

The aspect of Madrid, and, in fact, of all other Spanish cities during Holy Week is of a nature which carries one back to the Middle Ages. From Thursder, expiring until Sunday morning no day evening until Sunday mor carriage, cart, tramcar, or omnibus is allowed in the streets. All the sentinallowed in the streets. All the sentinels and troops when on duty have crepeon their sword hits and epaulettes.
Women of all classes are dressed in sable
hues, and wear the national mantilla.
Music and the sound of bells is forbidden
during the whole of the week. On
Thursday, Friday and Saturday a strict
fast is observed from one end of the
country to the other.

country to the other.

On Good Friday, in accordance with pious tradition, the minister of justice submits for the king's signature the free submits for the king's signature lying full pardons of three prisoners lying under sentence of death. This ancient custom has been in use in Spain since the fifteenth century. Until the reign of Isabella II. only one sentence was re mitted. Several papers, however, wer prepared and folded, each one contain ing the name of a condemned prisoner. These were placed promiscuously in a large silver salver, and that criminal was reprieved on whose paper the royal hand rested, the others obtaining no benefit. The anxiety of all those who names were given in for this purpose and the bitter disappointment of the unsuccessful may be better imagined

than described.
Soon after Isabella II. came to the soon after isabella it. came to the throne Good Friday came round. The court was assembled in the palace chapel. The time for the veneration of the cross had come. The young queen knelt before the crucifix, the salver with three presents were presented and all three papers were presented, and all watched for her majesty to touch one watched for her majesty to touch one and to repeat the traditional words, "May God pardon me as I pardon thee." But, with tears in her eyes and a heart full of pity, regardless of tradition, she stretched forth both her hands, brought all three papers together, and in a broker

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Ponder well; "Memento mori! Ere the end of all things comes.

BEHAVIOR IN CHURCH.

among them.

We are often struck with the easy

The lay people are not trained to the habit of meditation and recollection. It is difficult for them to fix their attention

upon the sacred mysteries and the Sacrifice of the Mass without a means

Sacrifice of the Mass without a means or a help to guide them. It is no wonder then that the Mass on Sunday is not the benefit to many that it should be.

Our churchgoing differs as pole and pole from the churchgoing of our separrated brethren. It is not the preaching or the music that brings us to church.

duct in church. It is

SHOWS.

respect and devotion."

voice exclaimed, "Yo os perdono a todos for having granted me the grace to know voice exclaimed, "10 os perdone a codo yasi Dios me perdone," ("May God pardon me as I pardon you all.") Since that time the sovereign has invariably ing that, however young I may be, I may now you were the next day. However,

the Cardinal Vicar (who since 1870 takes the place of the Pontiff in the matter) invariably washes the feet of thirteen men. The custom of having thirteen instead of twelve poor men to represent the apostles on this occasion dates from the reign of Gregory the Carette C

Great.

According to popular tradition, one Holy Thursday, when Gregory the Great was engaged in washing the feet of the twelve poor men whom he always assembled on that day at a bounteously spread table, he suddenly found a thirteenth before him, on whose feet were the stigma of the wounds of the cross, and who had mysteriously vanished before the kneeling Pontiff. completely Great. Miss Eleanor C. Donnelly's beautiful poem, "Mementa Mori," might well be memorized by every reader. and who had mysteriously vanished before the kneeling Pontiff, completely overcome by the sight, had risen to his feet. From that time forth thirteen, instead of being considered unlucky, has always been looked upon as a good number by the Catholic Church, and more opposible at Pome.

We are often struck with the easy attitude of the people at prayer and the number of people who come to church without a prayer book or rosary beads. The Mass, which is said in Latin, and in a low tone of voice, cannot be properly followed without one or the other. The mere bodily presence in church does not fulfil either the spirit or the letter of the law, which obliges us to attend Mass "with due recollection and piety and with every outward mark of respect and devotion." especially at Rome.
Until 1870 Easter was celebrated in the most impressive manner at the court of the Vatican. Shortly after midnight of the vatican. Shortly after midnight the entire square in front of St. Peter's would be thronged by people of every class of society, from the grandest patricians down to the humblest conta-dini or peasants. The greater part of the Papal army, all its members arrayed in full dress uniform, were drawn with in full dress uniform, were drawn up in in full dress uniform, were drawn up in the center and along the colonnade on either side, and then every one would patiently wait for daybreak. Just before the sun appeared on the horizon a deep and solemn silence would settle over the immense assembly, and then the Pope, followed by a great retinue of gorgeously attired prelates, would appear in the loggia or open gallery above the huge gates of the basilica. Stretching his hands in a sweeping gesture, the the huge gates of the basilica. Stretching his hands in a sweeping gesture, the Pontiff, crowned for the occasion with his jeweled tiara, would, just as the sun rose, give the benediction "Urbi et Orbi," pronouncing in a loud and resonant tone the blessing "Benedicat vos," and a moment later the cappen of St. Angelo. a moment later the cannon of St. Angelo would boom forth the Easter morn salute, would boom forth the Easter morn salute, while the various military bands in the square would strike up the "Te Deum," the music being almost drowned by the acclamation of the crowd.

This impressive ceremony has been abandoned ever since the establishment of the capital of the kingdom of Italy at

Rome.—True Voice.

YOUTH AND DEATH.

We must all die, and we "know not the day nor the hour." Death to the young seems a remote thing—a happening to befall them when they are old, gray, feeble and tired of life. Yet, according to statistics, one-third of the world's population die before the age of twenty. The flowers must go as the bearded grain, and no one, young or old, can afford to be unready when the last summons comes. In this readiness to go when God calls, the restations of the respect to go when God calls, the respect to the respect to the respect to the respect to go when God calls, the respect to the r old, can afford to be unready when the last summons comes. In this readiness to go when God calls, the perfect men and women whom Holy Church has sanctified have set us a high example. It was St. Edmund of Canterbury who said: "Work as if you were to live a hundred years: pray as though you were to die to-morrow," "Welcome, sister to die to-morrow," "Welcome, sister to the state of the said.

solemnity and respect, in non Catholic churches; and the difference between us and others is often noted and com-mented upon by honest Protestants.

We are the gainers by our good con-duct in church. to die to-morrow." "Welcome, sister Death!" cried St. Francis of Assisi We are taught that since mortal life ends in death and mortal death is the beginning of life everlasting or of eternal torment, we must live as we would die, we must make life one level would die-we must make life one long preparation for death.

The great Mozart did not permit his

musical triumphs and social successes to turn his thoughts from the real business He liked to think of death. We are told that even in his early boyhood are told that even in his early boyhood he had the habit of meditating serenely upon the only human certainty. The last !letter of the renowned composer shows the same cheerful regard for "the crown of life." "As for death," he wrote, "it is the true end of life. I am so familiar with this true friend of man so familiar with this true friend of man that its image, far from terrifying me, is only sweet and consoling. I thank God

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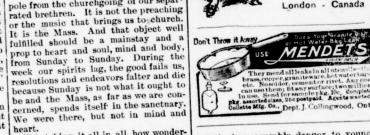
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ent the immeasurable danger to young minds of the indecent and lying presentations in many of the moving picture theaters of New York City.

theaters of New York City.

Father Slinger's warning is this:
"We will not allow a plant or tree to
grow up regardless of the conditions
conducive to or destructive of its
growth. The sapling that is bent and
distorted can not be straightened when
it has become, the full grown tree. it has become the full grown tree. More susceptible to formation and perestation of respect and devotion:

It is entirely lacking, this air of fect development than the sapling the young mind; but the conditi mental growth must be watched. impressions are life-lasting. Morbid curiosity and prematurely a oused pas-sions are seeds sewn that develop sions are seeds sown that develops strong public criminals. Parents be considerate of the future lives of your children. Spare them years of the sorrow and misery of sin. Recognize that you must be more attentive to the conditions of your children's moral health than to those of their physical well-being."—Catholic News. duct in church. It is always for our good and for the good of others.

There is a jarring note sometimes, we confess. It is on the occasion of marriages; the very time, alas: when more than at any other time strangers in the faith are present, and in greater. the faith are present, and in greater numbers, in our churches. When there is a crowd at an afternoon wedding, the

To smile at the jest which plants a thorn in another's breast, is to become a principal in the mischief,

