#### Secred Heart Review. THE TRUTH ABOUT THE CATHO OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCXXXV. We shall have, for a good while yet, to employ ourselves, more or less, with the vituperations, and blunders, and malignant falsehoods, of Lansing and

Christian, and other such men. How-ever, off and on, we will refresh our-selves, and take the evil taste out of selves, and take the evil taste out of our mouths, by reverting to such writ-ers as Professor Foster. Here we shall find decency, and a scholarly tone, and a disposition to be fair, and at least so much knowledge of the subject as to enable them to impart a good deal of valuable information to their fellow

Protestants.
Of course a work published by the Presbyterian Church concerning the Church of Rome must be at bottom of controversial. Now, as we have seen in our discussion of the Salvability of non-Catholics, it is plain that Dr. Fos-ter has never had any such previous non-controversial study of Roman Cath olic sources as to give him any good assurance of being able to keep his foot ing in critical passes of argument Therefore, in the delicacies of treat ment required in the third chaptor of his first part, he has, as we have seen, made a sad mess of the whole matter, perpetrating such sins of omission commission, misapprehension and dis-tortion, as would be amusing did not the gravity of the results check the sition to mirth.

Where Dr. Foster is simply expository, as in the dictionary of Christian Literature, he is wonderfully accurate. He might do well to confine himself to He might do well to confine nimself to exposition, for even in the history of Protestant theology, his scholarship can hardly be called redundant, always excepting New England divinity, in excepting New England divinity, which no doubt he is a past master. In Catholic matters requiring a little intricacy of argument, and balancing of authorities, he has not so firm a touch as Dr. Faulkner of Drew in his occasional articles. Faulkner is aided here by his non-controversial temper.

Therefore he knows equally well how to hold a position or how to surrender it, if

facts turn out against it.

However, in most of his work Foster, However, in most of his work Foster, even in controversy, appears to incline rather to exposition, and to be very decently accurate. In the fourth chapter of his first part he lays down, correctly enough, the Catholic doctrine of Orders, and Celibacy, and to each he subjoins a temperate statement of the Protestant position, and of the arguments in support of it. I shall have little to do except to add an oceasional expansion or rectification, and so I expansion or rectification, and so I think it will be through the rest of his work. At least I have not yet noted

work. At least I have not yet noted such another Serbonian bog of mistakes positive and negative as his unlucky Third Chapter.

Foster reminds Protestants that Rome does not so urge the special priesthood as to forget to emphasize the universal priesthood of the bapthe universal priesthood of the say tized. Yet we can hardly agree with him in citing the recognition of lay baptism in proof of this, inasmuch as the Church allows that even a pagan, man, woman or child, is always com man, woman or child, is always com petent to give a valid, and in case of petent to give a valid, and in case of necessity a regular baptism. Foster too at least seems rather to encourage the opinion that in case of necessity Rome permits lay persons to administer other sacraments too, whereas, as we know, except matrimony, which is ad-

know, except matrimony, which is administered by lay persons only, the priest being simply an authorized and confirming witness, the other sacraments except baptism are heid-by the Church to be in all cases whatever absolutely null unless effected by a priest. The Eucharist, it is true, may be given by a deacon, but of course not consecrated by him.

consecrated by him.

hardly quite accurate in saying that Orders and Confirmation are reserved to the Bishop. It would be more precise to say that sacramental

Two things, therefore, naturally sug is reserved to the Bishop ordination is reserved to the Bishop, and in the Latin Church confirmation ordinarily. The Greeks, we know, even when subject to Rome, empower presbyters to confirm, and Rome em vers prefects Apostolic to do and also the mitred Abbot of St. Martin's in Hungary, and perhaps some other prelates who have not the Epis character. Indeed it appears that before the Council of Trent there

were whole branches of the Franciscan Order that had gained by prescription the right of confirming, which, howthe right of confirming, which, how-ever, they lost after the Tridentine reconstitution of discipline.

sacramental minor orders may be given by an abbot, or a Cardinal if he is a priest, and no doubt the subdisconate, priest, and no doubt the subditionate, which was once a minor order, might be added if the Pope chose. Nay, Bellarmine, Lehmkuhl, and others, mention it as a licit, though hardly probable opinion, that a priest might be empowered to ordain a deacon. It is only the two certainly sacramenta orders of presbyter and Bishop which all allow could not ever be validly given except by a Bishop.

As to Orders, we know that the non-

Dr. Foster, with most, though by no means all Protestants, positively de either Our Lord or St. Paul teaches that virginity is intrinsically higher than marriage. True, both the higher than marriage. True, both the Saviour and the Apostle warn against going beyond the gift given, and declare it better to live in honorable marriage than to act on an unreal voca-A real vocation is reserved to few. Yet how any one can read St. Matthew xix. 3-12, and 1 Corinthians vii., and still maintain that the Saviour and His Apostle do not teach that for those who are called thereunto there is a state more consonant to the angelio than marriage, is something that I can not at all make out.

Of course the general tenor of Dr. Foster's remarks in the second part of this chapter is not one to which any Protestant will take exception. How ever, Catholics would object to the phrase "enforced celibacy of the priesthood." Since entrance to the priesthood is voluntary, they would ask, how can it be said that this condition is involuntary?

I suppose, by the way, that Dr. Times.

Foster is aware that the United Easterns have a married priesthood, and even those who have immigrated hither. How far Rome may hereatter extend the like privilege in the West, lies within her own breast.

I may remark that so very pronounced a Protestant as Frederick Robertson has written some sergons on

Robertson has written some sermons on the married and the single state which hold a very much less peremptory language than that of Professor Foster. Curiously enough, the most energetic advocate of clerical celibacy that I

Low Churchwoman.

Of course, as Cardinal Bellarmine says, the excellence of a virgin vocation, and the expediency or inexpediency of requiring it of all the clergy, are two entirely different questions. The former is a doctrine, and in my judgment, a clear doctrine of Scripture. The latter is a question of optional discipline. optional discipline.

Meanwhile, since we, as Protestants.
are not called to obtrude our advice upon Rome, it might be not amiss for us to take the advice of some of our own number, who beg us not to treat the vocation to single life as a disqualification for the ministry, and not to refuse to send out a young man as a missionary if he thinks he can do the Lord's work better by imitating St. Paul. Farther than this of course no Protestant church

even dreams of going.

The next chapter concerns the Of course I am not thinking Papacy. Of course I am not thinking of contradicting his general view here, which I could not do without giving up my own convictions. However, there may be some points in which a little information would do him no harm.

Here is one certainly. He says, as if in contradiction of the present Papal claims, that Innocent III. allows that he may fall into heresy, and that if he should be would be amenable to the judgment of the Church. Does not Dr. Foster know that the Catholic Church of to-day holds this opinion as distinctly as Innocent III.? Does he not know that all divines allow that public heresy is the one offence for which the Pope may be tried by the Bishops, assembled of their own authority, and if found guilty deposed, or as the Jesuits teach, as a "doctrine of the order," be declared, as having by public heresy, ceased to be a member of the Church to have ipso facto ceased to be he

Cardinal Bellarmine explains that while it is a pious opinion that God will never suffer so great a calamity to befall His Church, (for Bellarmine will not allow that even Honorius was really a heretic) yet if in His inscrutable Providence He should suffer it to be, the Church could not be misled, in-asmuch as the Pope's defining function lies within the range of unsettled ques lies within the range of unsettied questions, in which, says the Cardinal, he can not err. He could not imperil the Church, even if he would, but only himself.

CHARLES C. STARBUCK.

Andover, Mass.

#### THE EASTER DUTY.

In the performance of our full duty as Catholies it is not enough that we as Cathones it is not enough that we keep only the commandments of God, our Father. That is not the entire obligation; there still remains some-thing else, which is the observance of the precepts of the Church, our mother. These are the laws instituted by God's representatives for our spiritual and eternal welfare. To them we owe complete obedience, for God has said, "if he will not hear the Church, let him be to thee as the heathen and the publican."

The laws in question are six in number and are called precepts of the Church. They are binding on all the faithful. By the fourth of these we are commanded to receive the Blessed Eucharist at least once a year, and the time fixed for it is Easter or there-Hence it has come to be com-

gest themselves here to all of us. The first, what is the reason of the injunction, and the second within what time must the duty be performed? Every Catholic has learned the answer to each in childhood, but, perhaps, the many cares of life have made them dim. It may not be amiss, therefore, to repeat them. We are commanded to communcate by the Church at this time because it was during this time, namely, on Maundy Thursday, that the Holy Eucharist was instituted, as a mark of Our Saviour's love for mankind; in memory of His death and our redemp-

Then as to the time fixed for the perrmance of the duty. In this country t begins with the first Sunday of Lent it begins with the first Sunday of Lent and extends to Trinity Sunday. Dur-ing this period every Catholic of proper age is bound to receive Holy Commun-ion under the pain of mortal sin. No one is exempted. Sickness even that precludes the getting to church will not suffice as an excuse. The obligation still remains and the pastor of the church should be notified that he may oring Communion to those so incapac itated. This is the whole doctrine and those who desire to continue living, active members of the Church must

### ANOTHER PROTESTANT CLIENT

We have, more than once, elaborated in these columns on the fascination which the "Mother Undefiled" possessed for nearly all the poets. Even the most lascivious of them, like Byron, when meditating upon the peerless spiritual beauty of the Madonna, stood entranced before her shrine and place dewy garlands of song at her feet. And now comes Kipling with this tender

prayer to the Mater Dolorosa :

yer to the Mater Dolorosa:

Ah Mrr, pierced with sorrow,
Remember, reach and save
The soul that comes to morrow
Before the God that gave!
Since each was born of woman,
For each at utter need—
True comrade and true foeman—
Madonna, intercede!

Here is another proof that every poet has a Catholic heart. Are not these beautiful lines essentially Catholic? Yet Kipling, we suppose, passes as a Protestant.—Catholic Union and

#### FIVE-MINUTES SERMON.

Easter Sunday

Peace be to you." (St. John's Gospel. xx 19) It was the evening of the first bright Easter day. The accounts of the ris-ing from the dead of Him whom they ing from the dead of film whom they had hoped should redeem Israel were being discussed, in that upper room where they had celebrated the Passover, by the disciples. Suddenly Jesus Himself stood in the midst of them and said to them: "Peace be to you." He who burst the bands of death, He

who is the Author of life, came back to earth with the same message with which He first came—the message of which He first came—the message of peace. The angels over the plains of Bethlehem sang "Peace on earth to men of good will," but to-day is heard that word of Peace of which theirs was but the faintest echo. When God, the mighty One, chants His prean of triumph, well may all created things be silent.

My brethren, our Blessed Lord has for us a message of peace this day.

For three years He went up and down hills and vales of His native land,

and His whole pilgrimage there seeme but a warfare. Men scorned His teachings. They despised Him and His words. He died, and it seemed as if a Men scorned His teach great light had been extinguished. But when He rose triumphant over deate, when by His death He overcame him who had the power of death, then came victory, and with victory came

Is this the case with your hearts to day, my dear brethren? Has our Lord, who perchance lay, as it were, dead in your soul—has He, I say, risen in you again? Are you in Him risen up to a new and a better life this glorious Easter morning? If such be the case,

peace is yours.

For six long weeks you have been ror six long weeks you have been preparing for this day. To this hour you have looked forward. Lent has been a preparation for it. You piously entered on the performance of certain duties which you took upon yourself. You engaged to battle in a special way with sin. You have fought the battle nobly, and with the aid of the Sacrament yours is the victory, and Jesus now stands in our midst. He is in your very breasts, and says: "Peace be to

What means this word? It means a victory won in your hearts. It means that, having overcome, and being in a state of grace by co-operating with the grace of God, you are now so strong that you can say: "I never will, with that you can say: "I never will, with the help of God, commit mortal sin again." It means that you have the power to live new lives. So put into continual practice those means which you found so helpful in Lent. Did you pray regularly in that time? Do not leave off the practice now. Did you receive the Sacraments often then? Why not keep on in the same good cus-

Ah! so many people when Lent is over, ruin all the good they gained by leaving it all behind them. But the person who will put into practice all the good deeds, all the prayers and devotions, which he used in Lent for the rest of his days, he is the one who may be said to have obtained the great and estimable gift of peace-our Lord's

nd estimable gift of peace—our Lord's benediction on Easter Day.

Neither is peace exactly the same thing that we mean when we speak of a peace being concluded between two naions who have been at war.

We are still at war with sin. There is no truce, there can be no truce with it. There is not and there never can be any cessation of hostilities. It is nothing else, then, than the firm pur-pose of amendment of life, put into daily practice, by efficaciously using the spiritual weapons which Jesus Christ in His mercy so lovingly provides for

Be not discouraged then, though you have yet to fight and wage war. Peace is yours, because He is on your side who overcame, and by whom you, too, will conquer. What care you for such bettless when Chief History and an enthusiasm that never abated throughbattles when Christ Himself fights for you? Your souls are in peace, for He is dwelling in you. Such, my dear brethren, is the gift of peace which our brethren, is the gift of peace which our Divine Redeemer bestows upon you this Easter morning. And I can wish you no greater happiness than that when, soon or late, He may stand in your midst, your ears may rejoice to hear those blessed words—" Peace be to

### DO NOT SWEAR.

Let me advise you to avoid swearing, s there are reasons for doing so on which I recommend you to reflect. Swearing makes God your enemy Swearing makes good men avoid

Swearing shuts you out from the king-Swearing drives away the Holy Spirit

f God from your heart. Swearing makes the devil your riend. Swearing gives the devil power over

your soul. Swearing makes bad men seek your ompany. Swearing hardens your heart.

Swearing increases the number your sins. Swearing opens to you the door of the

bottomless pit.

Let me ask you what good does swearing do you? None.

What harm does it do you? It destroys your soul. Bless and curse not.

Jesus came to bless mankind. Do you

# LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession-standing and personal integrily permitted

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#### CATHOLIC CHARITY.

"Unique in the world and in history" is the characterization of Catholic charity by a well-known Dutch rationalistic Protestant writer, in an article recently contributed to the Amsterdamsche Courant. "It is impossible," he says, "not to be filled with sincere respect at the sight of the immense benefits which are diffused by the Catholic religious orders and missionaries. olic religious orders and missionaries olic religious orders and missionaries.
Catholic faith retains a power which
very soon must win a final victory over
Protestantism. I know that these
assertions will draw down upon me the assertions will draw down upon me the wrath of a large number of my fellow-countrymen; but I do not hesitate to repeat that modern Protestant Christianity must end by becoming an empty phrase. In both the East and West Indies, as well as in various care of Indies, as well as in various parts of Europe, I have had opportunities of observing at close quarters the exem-plary lives of the Catholic religious and missionaries, and the prodigies of char-ity of both the teaching and nursing Sisters. Many of our people, before visiting these countries, either through visiting these countries, either through ignorance or human respect, used to insult Catholicity. But I have heard them confess with shame, on seeing the miracles of the Catholic apostolate among the lepers and the despised negroes, that the heroism of Catholic charity surpasses all that can be imagined; that it is unique in the world and in history.

#### A VOCATION FOR A LAY-WOMAN.

Eliza Allen Starr is made the subject of an interesting biographical sketch in the Catholic World Magazine by william Stetson Merrill, of the Newberry Library in Chicago. He endeavors to bring out the salient features of her character and to state something of her long years of good work. She came into the church when she was but a young woman of twenty-six years. a young woman of twenty-six years, and during a long lifetime she was devoted to art and literature. It is not so much the personal characteris-tics of Miss Starr that interest us now as it is her entire career, amounting to a real vocation that interests the Catha real vocation that interests the Catholic public. The fact that a woman of education and talent may have a special vocation in our day is not so often hinted at, but it is nevertheless true that such may be the case. It is a mistake to imagine that true vocations are found only in the eleister. tions are found only in the cloister. There are men and women working and striving in the everyday life about us who are doing God's work as well, and as much under the inspiration of the Spirit of God as if they were clothed with the habit of religion. While Eliza Allen Starr in her modesty during life never hinted at such a vocation yet she did as truly a God-given work Do not and left the impress of her talents on lyou re- the Catholic people as if she had been the founder of hospitals or the creator of schools. It is good to study a char-acter like Miss Starr's and to realize that one with talent may work out a career for herself-may work while she lives and may go down work while she lives and may go down to her grave with the blessings of thousands. Mr. Merrill says: "The recent decease of Miss Starr has removed from American Catholic

life a woman eminent as a poet, a writ-er, and a teacher of art. Though Miss Starr came of Puritan ancestry, yet Starr came of Puritan ancestry, yet she early passed beyond the Puritan's narrowness of vision, while she retained his independence [of character, his conscientiousness, and his loyalty to personal conviction in the face of popular disapproval. She abandoned the Unitarian teaching of her childhood at the age of twenty-six and embraced the Catholic faith. For a New Englander to take such a step in the middle of the century just passed meant to encounter social distrust and to experience personal humiliation, however the soul might be sustained by the consciousness of right action and the conout her life. Her artistic temperament and tastes found in Christian art a new field for their exercise. She found her life-mission in setting forth the manifold beauties and sublime perfections of the masters and masterpieces of religious art."-N. Y. Freeman's Jour-

### AT HIS LAST HOUR.

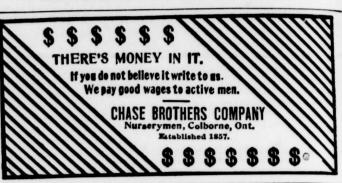
So, says James R. Randall in the Catholic Columbian, Senor Sagasta, ex-prime minister of Spain, although he was grand master of Masons in the country, called upon the Archbishop of Toledo to administer to him the last sacraments, and let us hope died peni-tently and in the peace of God. What woe he and men like him have wrought woo he and men like him have wrough in Spain no tongue may tell, but the good he did found merciful dispensation, at the eleventh hour, and may he rest in peace! He at least was not barred from the sacraments as Victor Hugo was, by fellow Masons, and this is a great satisfaction to his pious relations who survive him and can pray for the repose of soul. Many men similarly placed, either by their own act or the malice of others, do not have the privi-lege of dying in reconciliation with Mother Church. But how can some of them, hoping for a return to God, at the last moments, continue presumptuously to live on that perilously slender ously to live on that perilously stender expectation? If Spain were rid of the forbidden secret societies along with France, Italy and South America, how grandly would the Latin nations redeem wish to undo all that He did for you? themselves and even in this world go to the front in all concerns in life!

### THE FEAST OF EASTER.

All the other feasts of the Christian year converge to Easter; from Easter diverge the countless rays which brighten the Christian cycle. It is at once the the Christian cycle. It is a chief the starting point of spiritual activity and the crown of spiritual endeavor. The entire liturgy of the Church on this day speaks of unalloyed joy, of boundless enthusiasm. As if unable to conentire liturgy of the Church on this day speaks of unalloyed joy, of boundless enthusiasm. As if unable to contain herself, every portion of the divine office rings with the mystic alleluia (praised be God), which is chanted again and again. Henceforth there is

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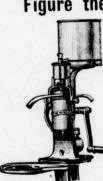
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no cause for disquiet or fear. Clouds may gather on the horizon, storms may spring up without warning, plagues may rage, and the earthquake may rock the ground, but above cloud and storm and plague and earthquake shines in fadeless splender the star of Easter

peace, of Easter certainty. peace, of Easter certainty.

The spirit of Easter joy which thrills
the souls of all loyal children of God has also quickened with wondrous force the hearts of all true poets. For it is the duty of the poet to pierce the future, to unveil the secret of ages, and to tell in burning phrase the sluggish thoughts of men. It is a pleasing lesson to mark the various phases of this precious day which have attracted now one, now another, poet attracted now one, now another, poets.
Some are won by the vision of the Son
of God rising from the tomb; others by
the vision of the triumph over sin and
death; others by a vision of blissful
immortality; others again; by the vision
of peace and of rest.—Rev. Thomas I.
Gasson, S. J., in April Donahoe's. The Cause of Dyspeptic Pains

The Cause of Dyspeptic Pains.

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APRIL 11, 1903

CHATS WITH YOU

We honor the good, and ward it. Even if we fall ward it. Even if we fail even if envy decry it, ye compels us to pay it at leas of a good resolution. But good? And what is this co keen, so imperious? It is an ing to a standard of right that is above human gainsay of an Eternal Law, emanat Eternal Good, imposing or of virtue, drawing us upwings for the Perfect Good. A Worthy Laym

The Very Rev. Father erly president of Niagar delivered recently, in Br spiring lecture on the spiring lecture on the great German layman, horst. Physically, insign lectually gigantic he was whom the haughty Bis whom the haughty Bisl He was to the German ( O'Connell was to his co-Ireland. Neither knew to confronted with appallic Both wielding the mc Gideon, led their people Catholic Union and Time A Fearless Faith N A Fearless Faith N
Archbishop Farley
hundred and forty adults
of St. Agnes, New York,
Fully half of those confir

In addressing the rerite, the Archbishop lan of faith outside the C and the "sinful luxury rich. In part the Archbisho There never was a and the courage to prove needed than now is free from persecutive more needed than now temptation is far more persecution.

persecution.
You are living to-d
phere of unbelief. Out
Church there is a little oh, so little. The Gorshows that two-thirds ing people in the Ur Catholics, and yet we sixth of the population. age more to-day than tions, because, lacking and examples which pe the fear of condemn ridicule will tempt y faith. Environment h not only with the p

Money is the movin It is the greate The public press provare living lives of sin less of the inevitable.

So I say to you oldier of man may without using his g every day is your ba life is a continual soldier of Christ, ha against this wealth-s the age. Your safeg

less faith. Handicapped by Lac "Side-tracked by lack f a little m would be a fitting grave of many a fail In every department find men switched just this side of the they did not follow thorough preparation In the patent of one is impressed by of embryo inventically useless, simple atentee's ignoran

inventive ability, the technical known have enabled him t needed to make Had he cut his would not have be the critical point. tion, his work rece an Edison or a ep, and makes a It is a sad sight to offices thronged strong physique, i telligent personal They cannot keep cause they have draw upon. Th eak, their prepar at every step the of their shortcon to retain them in they cannot do thoroughly .- Suc True

True patriotism whenever the pu' A patroit is a ma try all the time serve her not on especially durin peace. No man who is not a goo good citizen does ession of either limit of a good r duty as a citize his willingness. tial qualities-l modicum of com who does not po considering. V lic life. But we these stations f honor and of in

Dismiss that sincere, which men to feel th said as it rolled the dam, and t In the great

formance of so judged, each o disheartened Robert Bruce defeats, borre ion from a le

Ultimate ar