RY & PROTESTANT THEOLOGIAN.

CCVI.

refuse baptism to a qualified person. Should he be guilty of this inconceivable cruelty, he would become subject to the heaviest penalties of the Church. However, a refusal would be absolutely unintelligable for if a priest were good, this supreme office of a I have been greatly astonished to have my attention directed to the state-ment, in the new "Appleton's Cyclo-pedia," that the Church of Rome compedia, that the Caucha and to damn to a close corporation!

i need not instruct my Catholic

readers in what they know perfectly well, that this statement has justlenough of the form of truth in it to be an utter misrepresentation. And few Protestants read my papers. However, I will ask indulgence to write in this case as if I were addressing Protestants alone.

Of course the statement, that Rome commits the power to save or to dan to certain men means, the absolute power. Otherwise it would have nothing strictly distinctive. All Christians knowledge that they are entrusted with a deep responsibility for the destiny, in both words, of their fellow-. Above all, both Scripture and on declare that this responsibility rests in a very peculiar measure upon the leaders of the Church. "They watch for your souls, as they that must give account." Therefore the phrase "the power to save and to damn" can mean only, the absolute and exclusive power. Otherwise, it would mean nothing really peculiar. An absolute phrase is not to be taken in a relative phrase is not to be taken in a relative se where, in deliberate and didactic writing, concerning a foreign system,

no qualifying clause is admitted.

However, to dispose first of a second ary but by no means unimportant mat-ter, let us inquire howfar it is true that the Roman Catholic hierarchy is a close Only in a very general corporation. Only and mitigated form.

A close corporation, properly, is increased only by co-optation, that is, by the choice at least the majority choice, of the previous members, or at the very least, of a commission elected by them for this end. Therefore when a corporation becomes very numerous, it is impossible that the collective will should rigorously guard the admission of new members. This must be largely committed to local discretion, and thenceforward the corporation ceases

thenceforward the corporation ceases to be, strictly speaking, a close one.

Take that body which, is commonly regarded as the very model of unitary action, the Jesuits. This has now some ten or twelve thousand members, discussed throughout the world. It is the forgiveness itself he cannot prevent. repentance rests on some lower motive than the love of God that are viewed as dispersed throughout the world. It is plainly impossible for the Superior General to control the admission of all, or of most, new members. This must be chiefly left to the local superiors, subject, of course, to the local superiors, subject, of course, to the intervention of the General when he sees occasion to act. Yet, though strictly observing all the austifications. the qualifications prescribed in the Rule, it is plain that one superior might receive men whom other superiors, or the General, would have re fused, yet whom, once admitted, it might be thought expedient to retain. Therefore, even the not a close corporation in the original sense. Yet the whole membership of the order, priests, subdeacons, acolytes and laymen, is, I believe, only about as numerous as the Catholic priesthood in the United States alone. It is, there-fore, far from accurate to describe the hierarchy of the whole Church, with its scores of thousands of members, as a close corporation in any very rigoro sense. Within the general limits pre-scribed by the Church each one of the hundreds of diocesans ordinarily controls admission to the priesthood accord-

ing to his individual judgment.

It may be said that at least the episcopate is a close corporation, and through it, indirectly, the whole clergy. It is true the Pope alone authorizes every new consecration. Yet it is manifest that His Holiness, though he has knowledge enough for general over-sight, cannot have personal knowledge enough to decide for himself the desirof every new candidate for the its on local opinion, and in Catholic countries is bound to have regard to the will of the government, and in missioners highest order. He is mostly dependent there of the government, and in missionary urisdictions is largely guided by the judgment of Propaganda.

Besides, look at the great number of Besides, look at the great minuter of orders and congregations! They are within the Church, evoked by her, and may be dissolved by her. Yet, failing the very infrequent act of dissolution, they are, though dependent, yet distorted was warden as partly paid for his stories was warden aprile paid for his stories was warden. On Saturday night he tinct and permanent and self-acting onwealths, with their peculiar constitutions, rules, usages, traditions, peculiar spirit, sometimes their own reviaries and missals, nay, even their 'doctrines of the order," not required for communion with the Church, but required for membership in the body. Their priests, too, though ordained by os, have been examined and by the superiors. We see, the bishops, have

then, how largely these numerous and powerful bodies, dependent on the Pope, indeed, but largely independent e bishops, and in all their ordinary workings, and the choice of their super much left to themselves break up the notion of a "close cor-poration," as this is commonly understood.

Say, however, that the hierarchy were, or could be, really a close cor-poration, is it true that the Church makes the salvation or damnation of each individual dependent on the pleasure of this? Certainly not. In the first place, as the Council of

Trent signifies, and as unanimous Cath olic theology allows, every man who receives the Gospel with faith and love and contrition, and with the ardent desire of being received into the Christian brotherhood, is already forgiven and justified. Should he die before baptism, yet, as the "Roman Catechism" teaches, we need have no con-cern about his salvation, or remorse in having postponed baptism till he should have finished his course of instruction since he has already received the bap tism of desire. Here then we see the men are saved who have not yet come under the jurisdiction of the Church, as the catechumenate is voluntary not

Moreover, no priest is at liberty to unless we love the culprit.

FIVE-MINUTES SERMON.

Nineteenth Sunday After Pentecost. BAD COMPANY.

"I am the Angel Raphael, one of the seven

were good, this supreme office of supernatural charity would follow as of

from the justified soul except by own voluntary apostasy. It can be only the man's own fault if he does not

continue in a state of grace until he dies, when, of course, his salvation is secure. The priesthood of course, in

dividually or collectively, may greatly

tinuance in grace, but it can neither damn the penitent nor save the impeni-

istered by a priest, a baptized man who

broken up. There is no longe absolute and exclusive power in

damn them. However, even

absolutely

Andover, Mass.

Russell's letter:

priesthood either to save men or to

stricted statement before us is false.

By Catholic doctrine perfect contrition

for sin, proceeding from the love of God, and involving, explicitly or im-plicitly, the desire of confession, of

itself secures the remission of eternal guilt. A cruel or unreasonable con-

fessor, therefore, may much disturb a

penitent's confidence of forgiveness, but

It is only the too numerous class whose

actual sacrament of penance.

Moreover, see here how futile is the

his penitent's free consent, make known

to his Bishop or superior whether he has

talk of "a close corporation."

dependent on the

CHARLES C. STARBUCK.

PR VED NEW ENGLAND.

at Greenfield, Mass., recently, a letter was read from the Hon. John E. Rus-

sell, of Leicester, descriptive of life in

that locality fifty years ago. The religious life of the town in those days

was somewhat variegated, according to Mr. Russell, being divided between

several Protestant sects. Catholics were few, and had no place of worship

Of peculiar interest is this part of Mr.

In these recollections of a past, glow-

ing with the obscuring haze of happy childhood, there are some dark shadows. The old life had its problems and

troubles. In many respects

improv

eels in the spring, when no

work in rum, On Saturday night he wanted a quart, but he was given a pint,

of them, who sometimes visited our kitchen for its mistaken hospitality,

was asked by my other about one of her sisters. Oh, Melissy; well, she is

could find in any seaport town.'

her sisters. 'Oh, Meliss a-keepin' about as bad

At the celebration of Old Home week

after mortal sin, that is, intense sorr

forfeited grace is thencefor-

There is no longer an

note, or greatly impede, such a con-

The history of Tobias, one of the most beautiful narratives of the Old Testa-

supernatural enarity would follow as of course; if, he were evil, still he would be glad of a new spiritual subject. Moreover,, as in extremis any one may baptize, it is not within the power of the priesthood to withold the spiritual character of Christianity from any ment, teaches us many lessons. There we find a charming picture of home-life. The father of the family is at once the example and teacher of virtue to his young son; the son, a model of filial devotion to his aged parents, succoring ual character of Christianity from any As unbaptized, of them in their need, submissive to their will, delighted to give them pleasure.

The life of the family is full of peace. penitent person. As unbaptized, of course he could not have been gailty of any ecclesiastical offence, or be subject to any ecclesiastical sentence. If now he has passed within the Even in affliction they recognize the finger of God, and His blessing rests Church by baptism, can any priest, or the whole priesthood, put him out of a upon them. He is the sunshine of their home. To serve Him—to keep them-Certainly not, for the selves free from sin-is their chief care. Holy Ghost, the Lord and Giver of life, When, therefore, it became necessary is confessedly stronger than any man or all men, and can not be dislodged

that the younger Tobias should make long journey, the first thought of his father was to find him a suitable companion. He would not trust his child to the guardianship of every man. felt the necessity of great care in the Such a choice is choice he made. Such a choice indeed not a trifling matter, not unimportant an affair as some seem to think it; the happiness of a whole lifetime, perhaps even eternal salvation it-self, may be at stake. Young people especially are very susceptible to the influence of those who are about them. However, Protestants may say, as most men, after baptism, do fall into mortal sin, and as the sacrament of penance is the appointed means of reintroduction into forfeited grace, and as this sacrament can only be administrated by a priest, a baptized man who They are open-hearted, unsuspecting, too ready often to give their confidence and friendship to those unworthy of either. They are slow to abandon those upon whom they have bestowed their regard. regard, unwilling to believe evil of them because of their affection for them. has once forfeited grace is thencefor-ward absolutely dependent on the priesthood for his salvation.

If this were true, which it is not, yet the statement of Appleton is already And so the danger to their virtue is very great when they fall into bad

and their guilelessness leaving them open to many temptations.

The bad companion is he who is trying to rob us of our virtue-to rob us of the

company, their ignorance of the world

best we possess. Virtue is a precious thing. virtue is a precious thing. It is a treasure beyond price. To have virtue is to possess nobility of soul, elevation of mind, a close likeness to God. To have habits of virtue marks us out as true men, men who have made their animal nature subject to reason their animal nature subject to reason through God's grace. Virtue is not acquired in a day. The getting of it means work, constant work for a time, perhaps a long time; but it is worth all it costs. When we have virtue, we have symething of a great value, and have something of a great value; and because it is so valuable it must be carefully guarded lest we lose it, for we may be robbed of our virtue as well as of our money.

The bad companion wants to destroy With a

very few episcopal or papal reservations every confessor acts on his individual judgment. He may not even, without our innocence; he wants to disturb our peace of soul; he wants to unman us, to make beasts of us. Where are these bad companions? How shall we know them? "By their works you shall know them?" You shall know them said yes or no to the penitent's prayer when you hear their filthy speech, when for forgiveness. Besides, what one confessor may refuse, another may grant. How little this looks like hangthey make their dirty jokes and tell their smutty stories. You shall know them when they invite you to low drinking salvation on the will of a spiritual despot! ing saloons, to places where purity is Excommunication concludes this sublost; when they tell you how to make money at the expense of honesty; when, in a word, they suggest evil to you. Flee from them; they are robbers; they are worse; they are murderers they seek to take the life of your soul HOW THE !RISH CATHOLICS IM

The Angel Raphael on the other hand, teaches us the offices of a good companion. We find him guiding his young charge, warning him of dangers, instructing him how to overcome difficulties. He is by his side in the hour of need; his counsel is always at his service; his advice is good; his example is good. He is constantly striving to advance the best interests of Tobias and to further the object of his journey. This is true friendship; this is right companionship. It is un selfish, conscientious endeavor to promote the friend's welfare. Yo people, find yourselves a Raphael, trust not every man.

### THOUGHTS ON THE SACRED HEART.

The first confraternity of the Sacred Heart established in Rome was organized in the little Church of St. Theoin winter and 'ran river' in summer. The river was alive with shad and dora by St. Leonard of Port Maurice and Father Galluzzi, S. J. 'lamper' eels in the spring, when no man of this class could work; they had

If we could only realize whot the Sacred Heart has prepared for those who love Him, the abundant gifts and graces that are poured out on those who practice this devotion, then we would enter more fully into it; we would not allow a day to pass without renewing our fealty to the work and trying to wanted a quark, such that it was enough with the admonition that it was enough to keep Sunday. 'Yes,' he replied, but how will it be kep'?' These but how will it be kep'?' These land intensited something, no matter how insignificant it may appear to us. families intermarried and intensified their characteristics: a woman from one

League members, are we of the blind ones who will not see? Not so, for we have the apostolate of our work to remind us, especially this month, of the love of our Father Who is in heaven. Dwell thoughtfully on the Morning Offering. Heed the lesson which it is onering. Heed the lesson which it is intended to give. Pray for those who are undecided about a vocation that they may be given the light to decide other, whose partner was uncommonly worthless even in
circle, informed my mother
husbands is only lent marcies. This

class, for they were a class of degenerate people, were not from the so-called The love of God - the intention for September—which unites us to Him, and reconciles us to all of trouble or sorrow m of Europe,' but from the original which we may encounter here below, is New England stock, with good family which we may encounter here below, is not as a mantle to be worn only at stated periods—to be laid aside, or picked up at will. It is a garment which, clothed in at baptism, we should I do not think any effort was names. I do not think any enort was put forth to improve them. They seem to have disappeared from the active towns of the state, though specimens of them can be found not far off by those year untarnished to the end. Nothing is more beautiful than the love of God, curious in soc ology.
"I think they faded away before the nothing sweeter, nothing truer, nothing holier. Earthly loves are somemmigration of the energetic and hopetimes true and sweet only to give us a ful Irish, who, though poorer, had the training and care of a vigilant Church, faint idea of the fullness and complete training and care of a vigilant Church, and the ardent desire to improve and to raise the condition of their children to a better than their own."

What is true of Greenfield, and the influence of the Irish immigrant upon its life, is true also of many other localities in New England. The Catholic Church and its records have had a ness of the favor which the Heavenly Father holds for us, His exiled children.

and in conserving and preserving the best traditions of old-time New England.

KNOW HOW TO WRITE LETTERS

Under the caption " A Distinguished Pilgrim to Oyster Bay," the Christain Advocate refers to Bishop O'Gorman's visit to President Roosevelt and describes the gift of Pope Leo XIII. and quotes his letter. Continuing, it he says.

"Catholic dignitaries know how to write letters. A distinguished representative of the body, who had served with the writer on an important committee in connection with a county institution gave him a letter of intro-daction to Pope Pius IX, which was a our title and the existence of our organ ization, and gave us a hint not to do as some persons were being about that time, receiving courtesies in Rome and then in published letters abusing hospitality. These were the essential

words:
"The undersigned has the pleasure to certify that the Rev. Mr. Buckley, a minister of the Methodist Society, is in every respect a gentleman, and consequently will not abuse any courtesies that may be extended to him at the Variagn." Vatican.

"To speak of Methodism as a church would have been a violation of the hierarch's principles and would have lowered him in our estimation. In taking the serious responsibility of declaring the serious responsionity of declaring the writer 'in every respect a gentle-man' he protected himself by an ex-pression apparently deduced by a process of reasoning from an assumed established character, and at the same time by the hint contributed greatly to the preservation of the said character. Since then we have had much interest in the phraseology of letters to and from Catholic authorities. "This letter of the Pope is suggest-

ive. In the passage 'strengthen the excellent understanding between the Church and the United States author ities' we do not see anything objectionable. The United States has always had an excellent understanding with the Church and every other religious organization, its Constitution providing for freedom of conscience and forbid-ding the Congress to make any law respecting an establishment of religion or prohibiting the free exercise

thereof.'
"As to the present sent by the Pope,
"As to the present sent by the Pope,
"No person the Constitution says: No person holding any office of profit or trust under them (the United States) shall without the consent of Congress, accept of any present emolument, office or title of any kind whatever from any king, prince or foreign State.

"This country does not recognize the Pope's temporal kingdom, and Leo XIII. is to him a civilian, and so President Roosevelt can take the present of the mosaic without danger of impeach

The President is a member of the Reformed Dutch Church, a Church hav ing a glorious career in securing its right to exist against the opposition of the Catholic world. Had the hope referred to that Church in any way would have been compelled to call it the Reformed Dutch Society, as he speaks of our friends the Protestant Episcoof our friends the Flower palians. They constitute one of the "societies" that he so lovingly invites to the arms of Holy Church. What the to the arms of Holy Church. age needs is consistency with principle; courtesies and amenities should never scure the necessity for consistency. If the Roman Catholic Church claims to be the only visible Church of Jesus Christ on earth; it should at all times speak in harmony with the claim.

Boiled The Prayer-Book. There was once an old English-woman named Bethia Rummey, who attended service every Sunday morning at St. Elzevir, distant some two miles from her cottage on, a hillside in Derbyshire. As regular as in her prevision for tem-As regular as in her provision for temporal wants as she was in attendance to spiritual necessities, her custom was to place a piece of bacon in a pot near the be cooked against her return. day however she went late, and flustered to her usual place, just in front of the reading desk, and to her vicar's astonishment, remarked as she unfold. Then with her big prayer-book wrapped in a snowy white handkerchief, Bethia astonishment, remarked as she unfolded the snowy handkerchief, "Lawk a daizy me! if I havn't biled the prayerbook and brought the bacon to church.'

### THE PSALMS.

The Rev. R. O'Kennedy, Fedamore, County americk, Ireland, in the Ave Maria, Sept. 8. It is lawful for us to learn a very holy

sson from those outside the Church. There are few who are not aware of the deep love that converts have for the Psaims. It arises from the fact that from their earliest childhood they have been accustomed to read, or to hear read, a certain number of the Psalms constantly for morning and evening prayer, that is, in every religious household. (And to join in them, read or sung, every time they attend public worship.) And thereby they have the Psalms almost committed to memory. They are not only renewed either wholly or in part at important occasions of life, but are furthermore invested. of life, but are furthermore invested with the human and hallowing memor ies of those who are gone—when nothing but memory remains of those they once heard reading them. It happens in this way, from constant reading or constant listening to those inspired utterances of the venerable harpist of Israel, as well as from the remembrance of those beautiful morning or solemn twilight of childhood or youth or maturer years, that a love is born for them in the heart, and a new increased understanding conceived in the intellect. There is a very special thing to be remembered when we read the psalms humbly and devout-ly, namely, that a grace as of the sacra-What is true of Greenfield, and the influence of the Irish immigrant upon its life, is true also of many other localities in New England. The Catholic Church and its people have had a share, and a large share, in eradicating many an evil from the country's life, and in conserving and preserving the best traditions of old-time New England.

To forget is easy; to forgive how hard! unless we love the culprit.

To forget is easy; to forgive how hard! unless we love the culprit.

To forget is easy; to forgive how hard! unless we love the culprit.

To forget is easy; to forgive how hard! unless we love the culprit.

Labatt's

Awarded Gold Medal at Pan-American Exposition, Buffalo, N.Y.

UNDOUBTEDLY THE BEST OF BEVERAGES

# COLD IS THE HAND OF CHARITY



The man who, during his lifetime, makes no provision for the future welfare of his family has to leave them, very often, entirely dependent for support upon the charity of friends.

At such a time an instalment policy of life insurance, providing an annual income, either during the entire lifetime of the wife or for a stated number of years, proves a friend in need, bringing relief from absolute want, and affording a means for educating the helpless children. The

### North American Life

offers the very best of security. A policy in it pays.

Home Office, Toronto Canada

## NORTH AMERICAN LIFE

L. GOLDMAN,

WM. McCABE Managing Director

result was the grace that accompanies the devout reading of the Holy Scriptures, especially the deeply prayerful entreaty of the psalms which they were accustomed to read morning and evening. It will be wonderful to our eyes to see all the benefits, natural and supernatural, that have come to humanity through them, and that shall be set to their credit on the great accounting

### Rights of Labor.

Mr. Abram S. Hewitt is out with a tatement to the effect that the claims of the striking miners are in contraven-tion of the principles of free govern-ment, and that if they be conceded Mr. Mitchell would be able to dictate and control the next Presidential election He does not deny the right of labor to organize, but he insists that such organization must be for lawful purposes and to obtain results founded on justice Will he say that the organization of capital has such an object in view, when it proceeds to manipulate business so as to raise the price of necessary com-modities far beyond their proper value? When single individuals can rake in millions yearly without ever doing a single stroke of work, but merely signing a name to papers of imaginary stock, can he say that such results are founded e? Somebody must be robbed in the future when such enormous drafts are made upon it, without any visible equivalent to offer for them save un-earned profits. Those individuals who sweep in the greater part of the country's money in an easy way are able to, and do, control national elections, as Mr. Abram S. Hewitt doubtless knows

as well as any living person. Who gave them a right to a monopoly in this game? Under the laws the labor leader game? Under the laws the labor leader has just the same standing as the capitalist, and is as free to use his influidist, and is as free to use his influidist, and is as free to use his influidist, and is as free to use his influidist. as its President. Men like Mr. Hewitt are the really dangerous members of society. They claim for a class what a monarch dare not claim in any monarchical country — the right over the minds and consciences of the men who make the millions which they accumulate and utilize for the purpose of dic-tating and terrorizing. The whole country has to pay the penalty of their avarice and injustice, as it is now doing with regard to the miners' strike, and they may depend upon it that the whole country will not go on forever patiently submitting to their intolerable pretensions to control its natural resources - Philadelphia Catholfe Standard and

## A Wonderful Impulse.

No one of intelligence can review the history of the great devotion to the Sacred Heart without marvelling at the impulse it has given to Christian faith and piety. Its progress during the past half century has silenced the carping criticism even of many Catholics, who either persisted in ignoring the true character of this devotion or were in capable of grasping its true object and aims. Now and then some thoughtless scrivener affects to be alarmed at the injury done to Christ by selecting His Heart for special veneration, as if the selection meant anatomical separation, or as if the physical heart were considered apart from His divine person and the infinite charity with which He loves us.

A promptly satisfactory cure for Cramps, Coic. Indigestion. Heartburn, Billiousness, Sick Stomach and Summer Complaint, is a few drops of Nerviline in sweetened water. Nerviline at once relieves pain and suffering, cradicates the cause of the trouble and cures permanently. Polson's Nerviline is the best known; it acts so quickly that no household should be without it. Buy a 25, bottle of Nerviline to day, it's all right. Stomach and Bowel Troubles. HAMILTON'S PILLS CURE CONSTIPATION

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

Temporal and Eternal.

When millionare John Henry was the victim of a railway wreck near Pittsburg he offered \$100 000 to any one who would save his life. The surgeons worked bravely to comply with his wish and presumably without any regard for the It is strange that he confined himself to that specific sum, which was a moiety of his fortune. When Queen Elizabeth was dying she offered "all her possessions for a moment of time," A pious-Catholic lady, the wife of a multi-millioner who was not of her faith level. fee, but he was past all human rescue. lionare who was not of her faith lay at the point of death, and called her hus-band to her side, saying: "You see, with all your wealth you cannot give me so much as a single breath. passed away, in the peace of God, but I fear that his death, some years afterward, was not like her's at all.—Jos. R Randall in Catholic Columbian.

When this one or that one dies, don't you stop and wonder why you couldn't have given her or him a few pleasante words now and then? Kindnesses, like God's sunshine, and blessed fresh air, don't cost anything. They're free.
And yet a lot of people are so stingy

### BABY'S OWN TABLETS.

For Weak, Sickly and Fretful Children of all Ages.

If the children's digestive organs are all right, the children are all right.
They will be hearty, rosy, happy—and
Cot the little ones right, and hungry. Get the little ones rig keep them right by the use of Baby's This medicine cures all own Tablets. This medicine cures all stomach and bowel troubles, nervousness, irritation while teething, etc.
These Tablets contain no opiate or poisonous drugs and mothers who try them once will not be without them

while they have little ones. E. Badgley, Woodmore, Man., says
"When our little girl was about six months old she caught a bad cold, and was much troubled with indigestion and constipation, and very restless both day and night. One of my neighbors and night. One of my neighbors brought me some Baby's Own Tablets and in a few days my little one was regular in her bowels and rested well. I found the Tablets so satisfactory that I now always keep them in the house and have since found them valuable when she was teething. I can truly recommend them for the ills of little

Children take these Tablets readily, and crushed to a powder they can given with absolute safety to the smallest infant. The Tablets can be obtained at any drug store or you can get them post paid, at 25 cents a box by writing direct to The Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y.

### To Increase Your Appetite

Nothing will stimulate a keen, healthy relistor food, insure good digestion and perfect assimilation like Ferrozone, which is the most successful tonic and health renewe known to medical science. Ferrozone is a portive cure for Anaemia, Impure Blood. Boil Pumples. Indigestion, Dyspepsia and a stomach and Bowel troubles. Ferrozon cleanses, strengthens and purities the blood, invigorates the heart and nerves, banishs sickness and pain, and makes alling peop well. Try a box or two of Ferrozone, ther suit will be a surprise, Price 50c at Druggist or Poleon & Co., Kingston, Ont.

HAMILTON'S PILLS CURE CONSTIPATION, SLEEPLESSNESS. — When the nerves are under the construction of the construction of the construction.

or Poison & Co., Rimson control of Hamilton's Pills Cure Constitution SLEEPLESSNES. — When the nerves are string and the whole bady given up to write dense, when the mind is filled with gloom dismal forebodings, the result of derangem of the digestive organs, sleeplessness come add to the distress. If only the subject will not only induce sleep, but will act so efficially that the subject will not only induce sleep, but will act so efficially that the subject will wake refrest and restor of to happiness.

The Flagging Energies Revived.—Stand application to business is a tax upor energies, and if there be not relaxation tude and depression are sure to interest These come from stomach troubles. The concept is the subject of exercise brings on nervous irregular and the stomach ceases to assimile properly. In this condition Parmilee's table Pills will be found a recuperative of power, restoring the organs to healthful disping energies.

HAMILTON S PILLS CURE CONSTIPATION.

HAMILTON S PILLS CURE CONSTIPATION.

CHATS WITH Y

SEPTEMBER 20

Each of us is bound circle in which he happier; each of us is out of that small cir

good may flow.—Dean 'A Good ! When you see a C when you see a Common going to Communa body then you kn Catholic is in their Catholic is the simple but their Catholic C

Good Works Necessa Is it not rather as young men take such parish affairs? Why collecting church d Sunday school, for in young women? We good works is as nece en in proof of the

the young women-Make the Most o Opportunities do r value stamped upon must be challenged quite like other da hour comes, quite but in that day and chance of a lifetime every opportunity and ask its meaning nestly, is the only supreme opportunity A Familiar

The discontenter for wealth without labor for it regard which it would enthe acme of temp has no idea of mone to be applied in e althful employme All that he desires like life—to loaf who indulge in such not know how muc to tear affluence fr main strength of of purpose than to There is int tion in conquering and muscle than v in obtaining or di store that some th cumulated. Cultivate the Con

Tactful people human nature. T ter quickly, almo ow what will please. No man rise far without ssful exercise knowledge or at tions. Sir Thoma have ruled well define a haps, define a they who under mand a large McKinley owed failing courtesy won him thousan Test of a Among the me

foothills of suc whose efficiency failure and dis uous hammering physical endura ach of their progress is a gr seem to find a morning. With keep pace for a ing ones. pice, night sett of training tells second class is between "rise ifference bety Will Levington Success

Activity is a mony to musi was made for nerve and liber every function for high purp made man a failure is as al God never We are suc organized, su planned. The Create being to live

ness. There for this wrap in his physio Prosperity, In this lan disgrace for character, a

Failure and

known to the

there are all i

the Creator. Keep Memory d loss of all fa and languid People of failing," wh A word, a comes up--when yo

be no possil You make t and say: from me." Nonsense just as muc are a lot o work; bri try and try you can ge And, bet you next t determina plish wond faculties.

cise it in at any oding, ridin or listening Don't let Traile

Many p