ET A PROTESTANT THEOLOGIAN.

I do not pretend to have a conclusive judgment, in all points, about the Association Law in France. I observe that even Catholic opinion is more or less divided in the matter, and it is not for a Protestant, very imperfectly, acquainted in the matter, and it is not for a Protestant very imperfectly acquainted with the evidence either to pronounce the bill wholly good or altogether without occasion. I observe, however, that the Revue Chretienne, the principal Protestant organ of France, decidedly disapproves the law, as at variance with the liberty of conscience, with parental rights, and with the natural liberty of teaching. The Spectator, also, while thoroughly friendly to the present government of France, has had no commendation for the law, and predicts that in twenty years the orders diets that in twenty years the orders will be back again and as strong as will be back again and as strong as ever. The churches, it remarks, are not something that easily yields to pressure. Physical force, unless it can exterminate, has little power over the things of the spirit. After a cen-tury of leasing persecution the Protest-ants of France were found as numerous as at the beginning, and why not the

Of the two best-known so-called religious papers of this country which represent no particular denomination, I represent no particular denomination, need not say that the Independent is much abler than the Outlook. Moreover, it is thoroughly hostile to the interpretation of the property and in the contractions and in the contraction of the cont over, it is thoroughly hostic tash in fusion of religious antipathies into courses of civil policy. Naturally therefore, as I remember, it from the first disliked the French bill, and I presume is still suspicious of it. On the other hand, the Outlook at once threw tiself into the championship of the law, which I suppose it still maintains, although I must own that a sense of duty has been strong enough with me ercome the tedium of reading the

thing.
The Outlook, it will be remembered, used to be called the Christian Union, used to be called the Christian Union, as the editor, Dr. Lyman Abbott, was formerly a Christian minister. The "Christian" has not been left out without reason, as I observe that Dr. Abbott pronounces for frequent intermarriages between Jews and Christians, marriages between Jews and Christians, in order, he says, to break down sectar-ianism. We see, then, that he regards both Christianity and Judaism as two undesirable forms of sectarianism, which it is our business to ruin, in order, no doubt, to make way for some-thing better than either Moses or thing better than either Moses or Christ, possibly for Dr. Lyman Abbott. No wonder therefore he hates the orders, as representing defined Chris-tianity, defined Catholicism, and very

tianity, defined Catholicism, and very specifically defined ways of realizing Catholic Christianity.

The Outlook began by remarking that ever since the Council of 1870 there had been a gradual withdrawal from government buildings in France of the telepose of Vatican subserviency. What tokens of Vatican subserviency. tokens of Vatican subserviency. What does the man mean? I am sure I do not know, and I doubt whether he knows himself. It is "a good mouthfilling phrase," and that appears to be all. A large part of our Protestant munitions of war is found in such phrases, which mean anything, everything and nothing. thing and nothing.

could understand what was meant if reference was had to the janitor of the University of Salamanca. The clothes of this dignitary are embroidered with the tiara and keys. But I have never heard of anything answering to this in connection with the government buildings or functionaries government buildings or functionaries of France. Indeed, French Catholicism, although acknowledging the Roman primacy, has seldom been disposed to parade it, and above all has been even excessively jealous for the civil independence of the state, not to say for its right to govern the Church.

Witness the disputes over the Revale. Witness the disputes over the Regale, and the appel comme d'abus. As at present advised, I should say that you could not find the tiara or keys, or the another device to rob the Gospel of its triple cross of the Western patriarch, on any government building of France

However, it is possible that Dr.
Abbott knows what he means better than he cares to show. On or in many public buildings, above all government chools, has been found the cross or the crucifix. Indeed, the latter has not yet been removed from the court-rooms.

It is waiting for the time of its expulsion. Now it is at least possible that Dr. Abbott may reason thus with him-"Cut down the oak and you destroy the mistletoe. Ruin Christianity, that unpleasing sectarianism which now aims to possess the world, and of course the Holy See and the orders will go with it. It is hardly time to speak right out in this country, but when you mention the Vatican, which is the citadel of the largest body of Christians, this is the word to the wise which ought to be sufficient.'

I am not quite sure that this is Dr. Abbott's meaning, but if it is, it would explain the talk about the tokens of Vatican subserviency, or supremacy, which otherwise seems to have no application. Dr. Abbot's French colleagues begin to feel themselves at liberty to speak out frankly enough. Gambetta used to say : ' the foe," but M. Viviani, I think it is, says outright: "The great enemy is not Clericalism; it is God." M. Combes himself, it appears, has lately declared that the business of France is to disestablish the morality of the churches and to establish the morality of the lodges, which in France and Italy simply means a regulated animalism founded on the denial of God and of mortal life. Dr. Abbot is likely t find brave associates at Paris in his pro posed work of breaking down the great central sectarianism of Christianity, together with the minor sectarianism of Judaism, as well, no doubt, as all other forms of defined belief and relig

The Outlook noted with emphatic approbation the declaration of M. Waldeck-Rousseau, that it is not law ful for particular societies to take into

Why not? The state is not the custodian of conscience. The state is not the Church. Whoever says that it is contradicts Jesus Christ, and violates the very essence of our American in stitutions. Be he Lyman Abbott or member of the Committee of On-Hundred (if that medieval recrudes Committee of One

cence is still extant) he is no true If then the state is not the custodian of conscience, it is bound to refrain from interfering with the aids which men summon to the support and direction their individual consciences. As Mr. Gladstone says, it has a right to legis late against incitements to grossness violence. It plainly has a right to sup-press whatever is fundamentally repug-nant to the moral consciousness of a

nation. There its authority stops.
Whoever habitually directs his con duct by the judgment of a particular moralist or school of moralists, so far gives his conscience into their keeping. He has a perfect right to lean upon the moral guidance of a man, of a school, of an order, or of a denomination. Be it Catholicism as guided by her secular hierarchy, or some moral school as represented by the Jesuits, or Dominicans, or Franciscans, or Oratorians, or Paulists, or among Protestants, by the Anglo-Catholics, or Calvinists, or Methodists, or Swedenborgians, the state has but one concern in the matter, namely, to guarantee the right of every man to limit, or transfer, or disuse, his moral allegiance, according to his own will. This liberty, although fundamental to a free state, Waldeck-Rous-seau and Abbott plainly deny. They assail moral and spiritual freedom in its very citadel. This is the hardly disguised meaning of the Frenchman, of whom the American is merely a servile

Mr. Bodley is not a Catholic, and only in a loose sense a Christian. Yet, as we know, he is a man who has spent years in France, and is profoundly ac-quainted with all the aspects of French society. He declares that the hardly society. He declares that the hardly disputed intention of the ruling power of France is to suppress Catholic Cleric alism under the persecuting weight of Masonic Clericalism, in other words, of an atheistic and epicurean whose supreme authority is vested in the Grand Orient of France. This dictates to the government, from time to time, what it has to do in the way of suppressing religion, freedom of per-sonal conscience, and the parental right of educating children in the religion of the parents. These directions the government obediently follows, as far and as fast as is found at present practicable.

I need not say that in his positive pronouncement in favor of the Associa-tions Law Dr. Abbott betrays no knowledge of Mr. Bodley's existence. So much the better for his purpose.

A French advocate of the law sums up A French advocate of the law sums up the matter in a nutshell. "These people teach their pupils to denounce Freemasonry and divorce." In other words: They exercise the right of teaching Christianity. Protestantism, with the courtesy of Polyphemus to-wards Ulysses, is reserved to be de-vouved last. voured last.

CHARLES C. STARBUCK. Andover, Mass.

### EVERLASTING PUNISHMENT.

Old-fashioned Protestants believed with Catholics the great truths of death, judgment, heaven and hell. But oldcandid admission of the terrible reality of the everlasting punishment of the wicked, as set forth in the Gospels by

equally, with others, untenable from exegetical standpoint. If the horrors of hell have been too realistically or materialistically portrayed sometimes, it can be safely said that the danger in this line is not in the pulpit or pew of to-day. The better course, moreover, to say the least, is to err on the too strict rather than the too loose view Our danger is in laxness, not in rigidity. The best course is to catch the spirit of the Scriptures in relation to the subject, and if we look there for thoughts, and figures even, we will find no rosy future painted for the impenitent.
. . . Besides, if the figures of heaven

but faintly represent the glories of that blessed state, may it not be fairly asked if it is not trifling with the divine Word to reverse the order, and say the figures of hell that are so terrible, us something that is after all not so bad

as might be supposed?"
The trouble outside the Catholic Church is, that the pulpit has turned itself into a mere lecture platform in order to please the pews. To speak of sin to these well-dressed and critical people would be as offensive as to intim ate neglect of the bath on their part and to mention hell would be acco not only fanatical, but "unscientific The minister, who, forgetting that he was "called" by the people, and not sent by God to them, persisted in this unpopular course, would soon lose his position. Some Catholic truth lingers in Methodism, and Dr. King has great

## Knowledge of the Truth

If the spread of knowledge of litera ture and the arts, in the midst of the nations, be a sign and a proof of the culture of the people, we know no institution that has better merited of civilization and of culture than the Catholic Church.—Leo XIII.

O Mary, your name is sweet to the lips as a drop of honey, more grateful to the ear than the sweetest song, more delicious to the heart than the most pure joy.—St. Anthony of Padua.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; and a certainty of cure. Consultation or correspondence invited. their keeping individual consciences. | pure joy.—St. Anthony of Padua.

### FIVE-MINUTES SERMON.

Eighteenth Sunday After Pentecost. TRUE FORGIVENESS.

"The multitude, seeing it, feared and glori fied God, who had given such power to men" (St. Matt. ix, 8.)

In the holy Gospel which has just been read we have a foreshadowing of that gift to man of the power to forgive which, after our Lord's resurred tion, He expressly and clearly con veyed when He said: "Receive ye the Holy Ghost: whose sins you shall for-give, they are forgiven; and whose sins you shall retain, they are retained."

Some of the scribes, when they heard
our Lord say to the man sick of the

palsy, "Son, thy sins are forgiven thee," had said within themselves. "He blasphemeth," and, as we read in St. Mark's Gospel, they proceeded to give the reason: "Who can forgive sins but God only?" Our Lord, recog sins but God only? Our Lord, recog-nizing, we may say, that this was a real difficulty, proceeded to remove it by teaching them that while it is neces-sarily true that God alone can forgive sin, yet that He had given to our Lord, as man, the power to impart the for-giveness which comes from Himself alone. "But that you may know that forgive sins, He said to the sick of the palsy: Arise, take up thy bed and go into thy house. And he arose and went into his house."

And truly wonderful is the dignity and honor which, as our holy faith teaches us, has been conferred on man by Almighty God. It is not merely that in God's becoming man human nature has been exalted to His own throne above angels and archangels and proposing the second of the control of the principalities and powers and all the host of heaven. He has gone farther than that: He has willed to associate weak human beings with Himself in that work of redemption which He accomplished. The forgiveness for sin which He purchased by His own most precious blood, He has willed should be imparted by the ministry of His priests. The Sacrifice of His Body and Blood, which He Himself first offered on Calvary, He has willed should be offered by the

hands of men to the end of time.

But even this is not all. It is not merely that He has chosen some men to be His ministers, and given to them these supernatural powers and this greater than angelic honor. It is not too much to say that He has made the salvation of each one of us to depend upon the way in which we treat our fellow-men. In other words, He has made our fellow-men the arbiters and deciders of our eternal destiny, and of our fellow-men those who are the poor-

our lenow-men those who are the poorest and most lowly and humble.

And how is this? Listen to the words of St. John: "If any man say, I love God, and hateth his brother, he is a liar;" and notice the reason which e gives: "For he that loveth not his brother whom he seeth, how can he love God Whom he seeth not?" If, then, we wish to be saved, it is absolutely neces-sary that we should love our brother. In the words of St. John: "This commandment we have from God, that he who loveth God loveth also his brother. This love is not to be an idle and merely sentimental love, but one which while existing in the heart manifests itself in deeds and actions. To quote St. John again: "He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from day, especially among writers for the press, that the Catholic is surprised to encounter in Zion's Herald a plain of love which is necessary, he adds:

"My little children, let us not love." truth.

But of what I have said I can bring in proof the words of a greater than St. John—the words of our Lord Himself. terribleness of an eternal, conscious remember, I am sure, this description, hell by making it 'tolerable' or 'betdistinguished the goats from the sheep another device to rob the Gospel of its power to convict and save men, and is equally, with others, untenable from exegetical standpoint. If the horrors to drink; I was a stranger and you took Me not in; naked and you covered Me not; sick and in prison and you did not visit Me," and this neglect which determined their eternal destiny consisted in not assisting Christ's poor on earth. "Amen, I say to you, as long as you did it not to one of these least, you did it not to Me." Is it, then, too much to say that God has made our fellow-men the arbiters and deciders of our eternal

Let us not, then, vainly imagine that religion consists exclusively in going to Church and in receiving the Sacraments. If we cherish hatred and re venge, if we are harsh and dishonest if, in short, we do not really love our fellow-men, all our church going and Sacrament-receiving will be fruitless and even injurious to our souls.

It is bad passions which contract us How many sinful souls, therefore, are indered, too limited for God to contain Himself in them! To them everything is difficult. St. Hilary of Poitiers.

I will point out to you a terrible adversary to the country, a deadly enemy of the republic, of the empire, of royalty, and of all forms which public justice and authority can take amongst us; it is impiety .- Mgr. Pie.

## LIQUOR AND TOBACCO HABITS

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al stability
by:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross. Premier of Ontario.
Rev. John Potts, D. D., Victoria College
Rev. William Caven, D. D., Kuo x College,
Rev. Father Feefy, President of St. Michael's Right Rev. A Sweatman, Biscop of Toronto. Thos. Coffey, Catholic Record, London.

### ALTAR OF THE UNIVERSE.

Focal Point of the World's Greatest and Most Forceful Agencies.

BY BISHOP BEAVEN.

There are events, standing out like There are events, standing out has historical landmarks among the chronicles of the past, that arrest and fix the attention of the thoughtful mind. They form the lines, which divide era from era and epoch from epoch. To them must be referred in great measure the perfecting of the intellectual and spirit-ual forces of man and the evolution of eivilization in its varied stages. For the historical student they form a very important principle which unlocks and reveals the vast treasure-trove of the centuries.

These epochs are to humanity as volcano disturbances are to the earth. Its geological epochs are classified by the mighty upheavals that at fixed periods have thrown the earth into new poulds, so also with humanity there are upheavals that have given to man new environments and novel conditions.

But the focal point of the climacteric disturbance of the universe is fixed on Calvary's hill. New conformations of life have arisen therefrom, and forceful and lasting agencies have built up the Christian epoch, and continued, even nto our day, in its brightest effulgence

the Christian era.

This epoch, with this era, is the great high altar of the universe, toward which all human lines are converged. and to which the big throbbing heart of humanity has ever turned.

These mighty forces and agencie were bound up in the omnipotence of the God-Head, until brought to earth by the God-man, where they have been deposited as a sacred trust, in the sacred depository. The construction of that trust, "Go teach all nations," is clear, has never been clouded—has always stood in the full light of the

agess—and has never lapsed.

This sacred depository is the Apos This sacred depository is the Apostolic College, and its successors; or to express it in words fully synonymous—"the Hierarchy of the Church." Wherefore this hierarchy is the tabernacle on earth of divine power—the pivotal point of divine authority on earth, and the centre to which all religious research must tend.

earth, and the centre to which all re-ligious research must tend.

There are many beautiful and sing-ular privileges connected with it. It is the bed-rock on which the constitution of the Church is built. Its activity, in all its manifold energies, are inherent to the soul of the Church. It is the reservoir of the authority which was brought from heaven by Christ. It is the lever by which the world with its immense weight of rational agencies has been moved into and co-ordinated in those paths and orbits pre-determined from eternity. In a word, it is the executive force of the Christian dispensation. From all this we gather that the interests of Christ's kingdom on earth are so intimately identified with the life of the hierarchy that no logical conception of mind can divorce the one from the other—they form an indissoluble union which time has not and cannot put asunder.

### A GRATEFUL TRIBUTE From a Man who Looked upon His Case

DOCTORS DIAGNOSED HIS CASE A CATARRH OF THE STOMACH, BUT FAILED TO HELP HIM-MANY REME DIES WERE TRIED BEFORE A CURE

From the Bulletin, Bridgewater, N. S.

We suppose there is not a corner in this wide Dominion in which will not be found people who have been restored to health and strength through the use of Dr. Williams' Pink Pills. many such cases here in Bridgewater and its vicinity, and we are this week given permission to record one for the benefit of similar sufferers. The case is well known in this vicinity and the tenacity of the disorder was remarkable. For six years Alfred Veinot, a surveyor of lumber for the great lumber firm of Davison & Sons, was a victim of a serious disorder of the stomach. His sufferings were excruciating and he had wasted to a shadow. Doctors prescribed for him, yet the agonizing pains remained. Many remedies were tried, but to no avail. The case was diagnosed as catarrh of the stomach, food become distasteful, like a burden. The trouble went on for nearly six years, then a good Samaritan advised the use of Dr. Williams' Pink Pills. The pills were given a fair, patient trial, Mr. Veinot using about a dozen boxes, and before they were all gone a permanent cure was effected. Mr. Veinot is now able to attend to his business when it looked as if he was doomed to die. He is grateful to this great medicine for his cure and has no hesitation in saying so.

Because of their thorough and prompt ction on the blood and nerves pills speedily cure anaemia, rheumatism, sciatica, partial paralysis, St. Vitus' dance, scrofula and eruptions of the skin, erysipelas, kidney and liver troubles and the functional ailments which makes the lives of so many women a source of constant misery. Get the genuine with the full name "Dr. Wil-liams' Pink Pills for Pale People" on the wrapper around each box. Sold by medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medi

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A Surge Cure Fore Headache — Bilious

C. Polson & Co., Kingston, Out.

A SURE CURE FOR HEADACHE — Billious headache, to which women are more subject than men, becomes so acute in some subjects that they are utterly prostrated. The stomach refuses food, and there is a constant and distressing effort to free the stomach from bile which has become unduly secreted there. Parmelee's Vegetable Fills are a speedy alterative, and in neutralizing the effects of the intruding bile relieves the pressure on the nerves which cause the headache. Try them.

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vinced.

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SEPTEMBER 13, 1902.

A man's character is all he ha

CHATS WITH YOUNG

A man's enaracter is an ine in his one great possession, and loses that he loses all, absolut With self-respect, the conseitat your integrity is unsulfied, acc all worlds and look with unsulfied and look with unsulfied the self-respect to the sel face all worlds and look with un vision on the throne of the l Neither wealth nor poverty is k heaven or regarded, but what in the fibre of your being, what in the moral timber of which y in the moral timber of made yourself, what you have d is worth recording in a world fil pitying angels, these alone have and bring credit.—George I

Which is the Happier?

Of two young men, one of w longs to a Catholic society and the sacraments once a month, t of whom has no use for church

of whom has no use for church frequents low theatres, and g vicious company, which is the i Certainly the former.

The young man who practices has peace of mind, and an e science, and self-respect, esteem of his associates, and t ful feeling that, comes from the ful feeling that comes from th of strength.

sion of strength.

But the young fellow that sin, and is a slave to his ston yields to his passion, has a within him, and is without among decent folk, and feels under stimulants. His mirth His lanch is bitter. His His laugh is bitter. His heavy. The blackness of a eternity casts its shadow or How can he be happy?

Let us be up and Doin
For Catholic manhood, fo
know the truth, the condit
never more propitions to la
vineyard of the Lord. On e
we find fevered, unsettled mi
blindly seeking for truth. C
Isms trying to satisfy this d
have changed and are chan
forms of worship and the fu have changed and are chan forms of worship and the fu principles of their belief, I vain. New creeds and nev arise. Gain-followers prosp and are forgotten. The Cl and are forgotten. The Ch Roman Catholic Church, alon firm, the Rock of Peter. An her favored children, enj blessing of her benedictions, loused hearts stand idly by lend a helping hand to assi derer praying for divine No, let us, by our good, example, our honesty, our tr our sobriety, our kind words, the way. Let us, when the way. Let us, when requires, boldy profess our as holdly champion it. T more courage to maintain the defend. Let us, Christian-l with error, and remove false regarding our Holy Faith tices wherever found. It priest to teach, to encoura layman to profess. That grow weary, that we may age and give courage and others, let us gain member-respective parish organiz other Catholic societies, glory of God and the welfar ity as their guiding precidences of Joseph P. Christian Brothers Alumn St. Louis, Mo., May 22.

A Good Stimulan Instead of wearing out th in contortion machines, r should flee to the woods an tains, should pitch their te neighboring wooded highlan the fun of hoeing out a trai spring; should gather rathe deep clefts, and clir quest of squirrels' nests; their own fuel from the p toms, and arrange exped highest peaks of the neigh

In that manner, a two-in Elysium will suffice reserve store of health months of town life; a experience will prove that practical purpose and the visible results enables a beguile himself into an am cise unattainable by the

horizontal bar. In stress of circumstance ers may try the compa amateur carpenter shop, of Burritt, get an anvil to billousness and blue devils Turner-halls, though, signs of the times, and the would enter a new era of patrons of the nostrumpe persuaded to try D plan and "counteract th

the human organism med stead of chemically, by o a bitterwood tree, instead a decoction of its nauseou The moral healing art, ant; it is equally impor reliance has no more ins the despondency that s the abuse of drugs, and ently only to the mag

exercise.

Movement-cure associ harbingers of that reform near when inv on "taking something" to "take a whack at th a walk in the park .- Suc A Successful

When a youth passes boyhood and enters upo man, he should take world and adopt some ciples that will direct st of himself and reac

Among the first qu cessful life?
When he has that

correctly, he has the rigand can choose the streach it. But if, at the a wrong end for his jour false direction, he is n follow a devious course in the morass of failure

Now, what is a succe the accumulation of ri tainment of a conspicu the possession of power plishment of some triu ment certain to bring " My success in life,