### THE CATHOLIC RECON

### Secred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

ST & PROTESTANT THEOLOGIAN. CCI.

I think from time to time that I have pretty well reached the bottom of Pro-testant misapprehension of the Roman Catholic Church; but really it does ap-Catholic Church; but really it does appear as if there was no bottom to it. I do not mean merely among the vulgar, the Lansings and J. T. Christians and such like rabble, nor even among the ordinary educated, but among those who are regarded as standing on the sum-mit of theological scholarship. Not long since I was struck utterly aghast to see in the Tablet a quotation from the late Professor Levi Paine, of Bangor Seminary, Maine. Paine is ex-tolled among a school of the Congrega-tionalists, and I see also by the Church-man, as a veritable genius in the de-

man, as a veritable genius in the de-development of the true doctrine of the Trinity, which it seems consists in the substitution of Semiarianism, as the genuine teaching of Athanasius and Nicaea, for the doctrine of the Trinity Nicaea, for the doctrine of the Trinity as the Christian world has held it

as the Christian world has been through the ages. I have no thought of debating this matter, which is above my level, al-though I see yet no occasion for imagin-ing that Paine and his master Harnack understand the doctrine of the first Cleumenical Council better than the Universal Church has understood it. Universal Church has understood it.

Semiarianism is no new thing, and the attempt to re-introduce it need occa-sion no surprise. What will Catholies say, however, when I tell them that Professor Paine speaks, with evidently full belief, of "the movement of which full belief, of "the movement of which we hear as now on foot among the Roman Catholics"—I quote him almost literally—"for introducing the Virgin Mary into the Godhead, thus converting the Trinity into a quaternity, of which the Virgin will practically be

the head?" Catholics will not be able to believe Catholics will not be able to believe their eyes. I was hardly able to be-lieve my own. The Tablet expresses extreme indignation. I own, however, that for my feelings the case is beyond this. It engenders rather a sense of appalling hopelessness. What possible guarantee can there be for dealing with the Catholic Church on the footing of a Christian body. in any sense, when a Christian body, in any sense, when a mean holding among the Protestants of this country the theological rank of just deceased Professor, can say this

we can understand the charge that very many Catholics almost deify the Virgin. There is always great the Virgin. There is always ground danger that the creature will render to the creature the honor due only to the Creator. Sometimes the lower the danger, somecreature the greater the danger, some-times the higher. Four hundred years ago authorized catechisms in Germany and the faithful that if they had rested on the merits of Mary or the maints as of independent value, they were guilty of idolatry. The Holy See, it appears, has condemned and forbidden the expression "Virgin, command thy Son." That divine who speaks as if in some way the Almighty was under obligation to Mary for her consent to the Incarnation, which con-sent is itself a fruit of Divine grace, is sent is itself a fruit of Divine grace, is doubtless liable too severe -rebuke. The great advocate of the "Glories of Mary" St. Alaberto of Mary," St. Alphonso Liguori, reminds his readers that, although pro-

all other creatures, she is forever sub-ject to Christ's authority. Thus the most extreme landation of Mary never forgets the infinite dis-tance between her and the Godhead. I have never seen anything approach-ing to the declaration of Henry the Eighth's favorite slave, Thomas Cran-mer, that it was a merit to love that bloody and sensual-tyrant as much as one loved God; a declaration which

# these put the imagined plot back to the Council of Nice. The Congregational-ists (of course not the real schelars of Andover Seminary) seen to be improv-ing upon the Swedenborgians. They have brought down the insane attempt to our own time, and encourage us to

to our own time, and encourage us to expect soon to see the Catholic Church rsaking the doctrine of One God in Three Persons which she had taught from the beginning, and coming out as an avowedly heathen body. Said I not well that in the lowest pit Said I not well that in the lowest pit of Protestant unintelligence there is ever opening a lower pit? Do not let us flatter ourselves that we have reached the bottom here. We do not know what abyss yawns below this again. Our excellent friend Dean Hodges searchalized us not a little some time

Our excellent friend Dean Hodges scandalized us not a little some time ago by his astonishing discovery that the Immaculate Conception means that Mary had no human father. However, what is this compared to Paine? This leaves her as much a creature as before. leaves her as much a creature as before. Paine tells us that, not God, by his act, Paine tells us that, not God, by his act, which indeed would be impossible, but the Church, by her mere command, is likely soon to transubstantiate Mary. who has been undisputedly a creature for two thousand years, into the Creator, and, he assures us, into the chief form of the Creator. How fortunate for Foster that after dealing with his third chapter Paine's

dealing with his third chapter Paine's lunatic blasphemics have come into our view. Alongside of them Foster appears a great and grave and soundly Catholic divine. CHARLES C. STARBUCK.

Andover, Mass.

### The Straightest Road To Virtue.

Do you want to know how to become a saint? Yes? Well, listen and I will tell you how. No doubt you are already frightened, and feel sure I am going to go it is

frightened, and feel sure I am going to say it is necessary for you to join some austere religious community at once, or at least begin the practice of heroic penance without delay. Well, you are mistaken, for I am go-ing to tell you a simple way —the way saints are made outside the cloister as well as in. It can be expressed in three words: Fidelity to conscience. All those who are to be saved eter-nally will be saved because of their fid-elity to conscience. The only thing you need to do in order to become a saint is to obey your conscience, and God is to obey your conscience, and God will do the rest. . . Begin to-day. and see what a wonderful change it will

and see what a wonderful charge is a make in your life. Every time your conscience prompts you to do good, do it; every time it tells you a thing is wrong, don't do it. The chief difference between saints and ordinary ence between she this that they wrong, don't do it. The ordinary ence between saints and ordinary Christians is simply this, that they always obey the slightest suggestion of the still, small voice, while others do not. This is what St Paul meant when he said, "Extinguish not the spirit"; for conscience is like a flame, which may be blown out by wilful inattention, and thus man is left, without a guide, to walk in the dark. In such a condition it is utterly impossible to remain long it is utterly impossible to remain long upon the narrow path that leads to the kingdom of heaven .-- Paulist Calendar.

### Congregrational Singing in the Cologne Cathedral.

"At 11 o'clock there was a'Low Mass and we were fortunate in being able to and we were fortunate in main altar, the procure seats nearer to the main altar, the while we breathed a deep sigh of relief that there were no annoying collectors for pew-rent-they would have been such a desocration in so exquisite an moted to be the first of all simple creature still; tures, Mary is simply a creature still; that her intercession, however effica-cious, is only a derivative form of the mediation of her Son; and that, with all other creatures, she is forever sub-tures, Mary is simply a creature still; such a desecration in so exquisite an environment. The pews were quickly delight of delights! that great con-gregation raised their voices simultane-ously in a soul-stirring hymn of praise

### FIVE-MINUTES SERMON. Fourteenth Sunday After Pentecost.

SERVING TWO MASTERS. "You cannot serve God and Mammon." (St Matt vi. 25)

Notwithstanding these clear words of Activities and ing these clear words of to-day's Gospel there are many who wish to be the friends of Mammon with-out becoming enemies of God. They dally with the world, they try to serve it and God, if not at one and the same time, at least alternately. They do not appreciate the enemity of sin ; in time, at least alternately. They do not appreciate the enormity of sin; in fact, they begin to doubt if God will, alter all, condema a soul to eternal pains for one mortal sin. Their contessions are mechanical affairs, without any serious conversion from their life of any serious conversion from their file of sin. These are the souls to whom the Holy Ghost addresses those awful words: "I would thou wert cold or hot; but because thou art lukewarm and neither cold nor hot, I will begin to remit these out of my mouth?" These romit thee out of my mouth." therefore, who are trying to serve Gou and Mammon have already begun to serve Mammon. Christ will have nothing of those who will not serve Him with their whole hearts.

With their whole hearts. How foolish to suppose that we can save our souls by a divided love! "Where your treasure is, there will your heart be also." And if for the sake of the world and the things of the world we forsake Christ in anything, we show where our treasure is and in what service we are.

If our easy-going Christian were to appreciate the enormity of the least sin, he would but admire God's justice in condemning a soul for a single mortal sin. It is not so much the single act which we call a mortal sin for which the soul is condemned, as for the moral leprosy which made the sinner capable leprosy which made the sinner capable of so monstrous a crime. No words can adequately describe the awful leprosy which covers the soul which is in a state of mortal sin. When it becomes conscious of its state, after death, it conscious of its state, after death, it would be a greater hell for it to stand in presence of its outraged Creator than to suffer the miseries of that outer dark-ness where there is weeping and wail-ing and gnashing of teeth. When it will be brought before the judgment seat of God, before whose majesty the angels veil their faces with their wings, it will erv out to the mountains to it will cry out to the mountains to cover it and the hills to hide it from

the sight of God. Let not our easy-going friends think, therefore, that sin is a matter of small consequence. They are mistaken if they think that the sacrament of pen-ance will do their work for them. If ance will do their work for them. If any man goes to confession without doing his share, by honestly repenting of the past, and sincerely purposing to walk in the way of the commandments for the future, the last state of that man is worse than the first. By no trickery can we get into heaven; God requires an honest service and a whole-souled fidelity. But he cans the climax of folly who

But he caps the climax of folly who thinks to put off his conversion until his old age. To-day's Gospel asks: "What man, by taking thought, can add one cubit to his stature?" Who

can count upon a day, much less a year? But even if we could count upon an old age, who tells us that we shall become truly converted, when it is apparent that the only reason for our conversion is the impossibility of sinning any more on is not the magical charm ou easy-going friends would have it to be; it cannot make a foul sinner into a saint by sleight of hand. God might save the worst sinner in a moment, as He did the penitent thief. But who is certain that He has done so in a single other case? Let us not try to cheat God. He cannot be mocked. He has told us clearly that we must serve Him with all our hearts, or we are none of His. We must choose between Him and Mammon. It is impossible not to choose. Which shall it be-God or Mammon ?

Henry's episcopate. Dean Stanley, quoted by Dr. Ganss, says of a day in Italy, that he "saw the worst of Popery; as it was the day of the Assumption of the Virgin," and adds, "there was much that I dis-agreed in; but I can bear testimony that they kept throughout within the It is an excellent practice to attend Mass on week-days, and it can be done so easily. Only get up a little earlier, and you may attend any of the Masse whispered, and appealed, and loved as one glorious voice, was a vocal prayer that no human hand could pretend to describe. Louis how the hour that are hour sould in its salvation and where she in our various churches. Besides, when we consider the great benefits that ac-crue to our soul in its salvation and our duty of God, we cannot under-stand why the attendance at these Measure is not interest. Think for a Masses is not greater. Think for a moment. If you were to be ill for a long time, unable to attend Mass, how gratifying it would be for you if you had, while you could, have attended Mass week-days. This would naturally go to your credit, and thus would be

### THE JESUITS AND THEIR AC-CUSERS

From the assassination of Henry IV., in 1589, to that of President McKin ey in 1901 can the name of a Jesuit be identified with even a scintilla of admis-ible ordered with a viet a scinte antisible evidence, with a single national

tragedy? All the same the campaign and march of defamation go on. "They who have read the numberless apologics published by the Jesuits," says Bayle, assuredly no friend of the order, "and will examine them with fairness, will find such an ample vindication of certain occurrences that every sensible foe must refrain from further charges. However, we need only to allege anything against the Jesuits, whatever the imagination inspires, and we can rest assured that the unnumbered multitude will give it a ready credence." ready credence." "I appeal to thousands of men" is

the challenge of the oracle of infdelity, Voltaire, "who, like myself, was edu-cated by them (Jesuits). Therefore, I cannot desist expressing my astonish-ment that they are accused of teaching a pernicious morality. \* \* I make the challenge: there is nothing more the challenge: there is nothing more contradictory, unjust and disgraceful to mankind than to accuse men of a de-praved morality who lead the most aus-tere lives in Europe, and cheerfully go into the face of death in the remotest parts of Asia and America." The prayer of St. Ignatins for his spiritual children: "O God \* \* \*

spiritual children: "O God \* \* \* grant that they may never cease to be persecuted for Thy greater glory," is, after all, nothing more than a devout realization of the most comforting of benedictions given on the Mount : "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice, for your re-ward is very great in heaven," Perse-cution is the badge of the Jesuit.—From "The Jesuits and Tyrannicide," Amer-ican Catholic Quarterly Review.

### Communing With the Dead

From "Our True Position," by Rev. John F Mullany in Donahoe's for July.

Mullany in Donahoe's for July. The tendency to commune with the dead and to pray for them is strong and universal. It survives whatever sys-tems or whatever creeds men may in-vent for its suppression. Samuel John-son is professedly a staunch Protestant, bristling with prejudices, but a delicate moral sense enters the rugged manhood of his nature. Instinctively he seeks to commune with his departed wife after the manner dear to the Catholic heart, but forbidden to the Protestant. He keeps the anniversary of her death and keeps the anniversary of her death and he composes a beautiful prayer, full of Catholic sentiment, for the repose of entiment, for the repose of Tennyson has the same her soul. Tennyson has the same thought beautifully expressed in his "Morte d'Arthur." He makes this hero say:

More things are wrought by prayer Than this world dreams of Wherefore, let thy voice Rise like a fountain for me night and day."

The great Cardinal Newman, before he found rest within the bosom of the Church, penned these beautiful lines

"Help, Lord, thy souls which Thou hast made The souls to Thee so dear. In prison, for the debt unpaid Of sins committed here." Later in life, when his wanderings in

quest of truth were over, he wrote that exquisite poem, " The Dream of Geron-tius," in which he causes the angel to say to the souls it tenderly consigns to the golden prison : \* Farewell, but not forever ! brother dear. Be brave and patient on thy bed of sorrow : Swiftly shall pass thy night of trial here. And I will come and wake thee on the mor row.

A Victim of the Devil's School.

"I could'nt control her and now my heart is broken !"

That is what a mother said yesterday when her young daughter, who had formed the habit of playing out on the streets at night, had been told by a



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### AUGUST 16 1902.

SANKEY'S DOUBLE HEA BY FRANK H. SPEARMAN.

The oldest man in the train a didn't pretend to say how long 5 had worked for the company. Pat Francis was a very old cond

but old man Sankey was a vetera Pat Francis began braking. ran a passenger-train when Brady was running-and Jimmic wards enlisted and was killed

Custer fight. There was an odd tradition abo key's name. He was a tall, s fellow, and carried the blood of fellow, and carried the blood of chief in his veins. It was in t of the Black Hills excitement railroad men struck by the gold were abandoning their trains, way-stations, and striking ac-divide for Clark's crossing. run the trains were hard to g Tom Porter, train-master, was in every man he could pick up, reference to age or color. Porter-he died at Julesbur

wards-was a great jollier, and h afraid of anybody on earth.

afraid of anybody on earth. One day a war-party of Sioux c into town. They torn around storm, and threatened to scall thing, even to the local tickets. T braves dashed in on Tom Porter in the dispatcher's office up The dispatcher was hiding under plank in the haggage room floor plank in the baggage-room floo being bald as a sand-hill, co himself exempt from scalping himself exempt from scalping He was working a game of when they bore down on him, terested them at once. That parley, which ended in Porter the whole band to brake on trainer. Old new Sarker in the the whole band to brake on trains. Old man Sankey is sai been one of that original war-p Now this is merely a caboose told on winter nights when

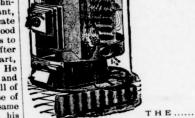
get stalled in the snow drifting from the Sioux country. But lows is better attested. Sankey, to start with, had a

name. An unpronounceable, able, unmanageable name. heard of it ; so I can't give it as hard to catch as an Indian that name made more troub pay-rolls than all the other it together. Nobody at hea ild handle it ; it was never twice alike, and they were alw ng Tom Porter about the thi nod several times that i ting Bull's ambassador who wa that money, and that he usua the pay-roll with a tomahawk body at Omaha ever knew h

The first time Tom went do called in very solemnly to exp about the name; and being i and very tired of the whole

Tom spluttered : "Hang it, don't bother me about that name. If you can make it Sankey, and be don They took Tom at his we actually did make it Sankey box our oldest conductor ca how our oldest conductor ca the name of the famous sir more I may say: good name and is-the Sioux never disg Probably every old trave system knew Sankey. He w always ready to answer que what is much more, alway answer the same question t that which makes conduct headed and spoils their of heaven-answering the sam over and over again. Ch apt to be a bit startled at f Sankey-he was so dark. B very quiet smile, that all them friends after the through the sleepers, and times ran about asking for l had left the train.

Of late years-and it is hurts-these very same chil ever so much bigger, and to or from California or Ja tralia, will ask when the West End about the Indian But the conductors who overland trains pause at t checking over the date I margins of the coupon to handing the envelopes bac children and say, isn't running any more.



Brt B1

L. GOLDMAN,

Secretary

NORTH

AMERICAN LIFE

SOLID"".

CONTINENT

limits of veneration, without idolatry."

Stanley is a scholar. Not of the deepest, I take it, but sufficiently above Professor Paine of Bangor to excuse us from any attempt to put the latter on a level with him. Stanley, not as a scholar, but as a Protestant Christian finds in Italy itself, that Land of Mary par eminence, not even any practical idolatry of the Virgin, nothing transthe limits of veneration. As on historical scholar of eminent rank he could not even apprehend the possibility that the imagination of any one having some claim to be called a theologian could be so distorted as t suppose conceivable a Catholic move ent for overturning the very founda tions of Christian doctrine, and receiv ing as a Fourth Person of the Godhead that holy woman whom all the ages have accounted blessed, but a creature still. In what a daze must the authorities of Bangor Seminary have been, when they chose as their chief professor a man capable of entertaing this blasphemous chimera !

I am going to make a little boast Although so much inferior to Stanley as a scholar and divine, not to be be named in the same day with him, I know something that he never found out. I had discovered this Catholic plot to had discovered this Catholic plot to deify Mary fifty-nine years ago. It was communicated to me in all confi-dence by a worthy Swedenborgian dame, and I received the intelligence with horror, but with ingenuits youth-ful confidence. The Swedenborgians, we know, detest the doctrine of the They declare the whole Trin Trinity. e concluded within the person of Jesus Christ, Who is Himself, they of Jesus Christ, Who is Himself, they say, Father, Son and Holy Ghost. No wonder therefore if they are ready to blaspheme the real Trinity, and to pro-pagate these monstrous tales. However, it is only their ignorant laity Verily it is not in t that do this, so far as I know, and Heaven's justice ends

of joy, and it is safe to say that never while we live shall we forget that morn-ing in the Cologne Cathedral. In the evening, when we sailed away up the Rhine, the sun was setting behind a bank of misty red clouds, and the cathedral stood silhouetted in velvety black against the dazzling ball of light. One ittle star twinkled out audaciously above the lace-like turrets, and all too soon the beautiful structure faded from our sight in the deepening twilight. Catholic World Magazine for August.

### Spain and her Monks and Nuns.

One reason given by outsiders—whose vision is entirely capable of encircling the globe-for the supposed poverty of Spain, says the Transcript, is to be found in the fact that within her borders "more than 50,000 monks and nuns are living as unproductive workers. Men who have tried to account for her financial distress on this ground are admitting that she must have increased her wealth, for she has lately shown that her own subjects are willing to lend her money to any amount. They trust her

and have the means to satisfy her manifold demands. It would be interesting know by what process these interna tional financiers prove the religious to be the cause of the supposed penury of the Spanish crown. The monks and nuns of Spain, like the monks and nuns the world over, are the most indefatigable laborers on earth. They clear the forest jungles and make the desert pro-ductive. They support themselves and legions of the poor. Their charities fos ter the revenues of the State and save millions for the royal treasury. Their educational work is beyond all pecuniary estimate. They give away that which estimate. They give away that which others spend in riotons living. Despite their benefactions, they are charged with being the parasites of society. Verily it is not in this world that Henere's institute and

go to your creatt, and thus would be no regret. Heed the ministers of God. visit Him, and approach His Holy Table, Do these things, and you will be doubly blessed in your old age. Masses are said daily, and last about twenty min-nter for the provided the same approach.

said daily, and last about twenty min-utes. So, when you think you only give twenty minutes of your time for a whole day which God gives you, you are not making much of a sacrifice. So try and go to Mass every day until it becomes a second nature to you, and it becomes a second nature to you, and you will surely feel the benefit. Go to Mass, open your heart to God, rouse up Mass, open your heart to God, rouse up your soul and pray with devotion and earnestness. Receive the Sacraments frequently, which will better enable you to serve God, and your fellow-men. Remember, when you are in church you are in the presence of God. You so enere to visit Him; hence conduct yourself as you would before the great-est potentate on earth. — American Herald.

### LIQUOR AND TOBACCO HABITS A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto

prences as to Dr. McTaggart's profession-ding and personal integrity permitted

W. R. Meredith, Chief Justice, Hon. G. W. Ross. Premier of Ontario. Rev. John Potts, D. D. Victoria College, Rev. William Caven, D. D., Kno x College, Rev. Father Teefy. President of St. Michael's College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Thos. Coffey, CATHOLIC RECORD, Londou.

Thos. Concy. CATHOLIC Section 2017 The section of the iquor and tobacco habits are healthful, safe, inections; no publicity; no loss of time from business, and a certainty of cure. Consulta-tion or correspondence in vited.

mother honestly say that of a girl of fifteen or sixteen? Could'nt control

she was runned? Why let the danger go on until too late? She can be controlled now. Oh, yes, she is very docile now. She is so sorry. If she had been half as obedient as she is now remorseful, she would not what she is.

what she is. But any mother who lots a girl in the teens wander around the streets after dark has no one but herself to blame if her heart is broken with shame. the streets at night are the devil's own chool !-- Catholic Columbian.

### True to the Faith.

Again, a Protestant minister, Rev Dr. R. Thomas, of the Congregational denomination, comes out in favor of the Catholic Church. Light is dawning on many upright souls. Said Dr. Thomas "I have learned to respect the relig ious habit of our Roman Catholic fellow-countrymen. I never cease to mourn over the acquired irreligiousness of our Protestant immigrants are. These working class immigrants are not irre-ligious in their own countries, but when they come here many of them lapse from their good home habits, and drift into lower mental conditions. But sel-dc m is this the case with Roman Catholie immigrants. Say what we will about them, they are faithful to their Church. We may laugh at some of Church. We may haugh at some of their ideas; we may jest at some of their habits. To them they stand for faith-fulness, obedience, conscientiousness and self-denial. The leaving off meat on one day of the week is not only a very easy form of self-denial, but to many of form of self-denial, but to many of would be no self-denial at all. It would sometimes even be an indulgence That which gives it a religious value is us it that it is commanded. It is an obedi-ence. Behind the act is the Church with its benediction. Thus it becomes

to those to whom the Church stands for infallible institution by which to regu-ate the life, what it never could be to ate the life, what it never could be us, a religious act.

### A Medley of Spectacular Merit.

Prof. Hutchison, the Human Bomb, in a thrilling Balloon Ascension and Prof. Hutchison, the Human Bomb, in a thrilling Balloon Ascension and Parachute Drop. The marvelous Cycle Dazzle The Osnatos, in a sensation novelty. The great Gay, the Handcuff King. The Olffans, Continental Eccen-triques. Manning and Du Crow, famous Monopedes. Rosa Naynon, with her troupe of Trained Tropical Birds. The Bard Bros., Acrobatic Wonders. Chrissie M. Jones, Cornet. Virtuoso. Magnificent Pyrotechnics and many other features. Special train service over all lines.

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### To Pray for All.

liberties of a people are never mon certainly in the path of destruction than when they trust themselves to the Birds To pray for souls under temptation is the same as to pray for all souls that live this mortal life. Who of us here on Who of us here on guidance of secret societies. Birds of the night are never birds of wisdom. One earth is not tempted? It is to pray for them at the moment when-excepting only that moment of supreme temptation, of them, indeed, but it was from its looks, and not from agony of death-they have the its moral and intellectual qualities. They are for the most part birds of prey. The fate of a republic is sealed greatest need of our assistance. We pray for them every day, it is true, when We we say to God : when bats take the lead of eagles. —American Herald. " Lead us not into But are we always mindtemptation.' ful enough of this prayer ? Do we remember that in saying it, we are not praying for ourselves alone, but for every one Diarrhoea Weakens the System Diarrhoea Weakens the System. and it not checked becomes a chronic condi-tion. No remedy compares with Nervina bowel troubles. As a radical cure for Cranza Colic, Gas in the Somach, Summer Comulation Nerviline excels everything in the medical line, is an indispensible household staple, and costs only 25c. Buy a bottle to-day. TRY DR. HAMILTON'S MANDRAKE PILLS. Parents buy Mother Graves' Worm Exterwho has as his Father our heavenly Father, that is, for all mankind.

Dark-Lan ern Societies.

The wisdom of the Church in con-demning all secret, oath-bound societies Parents buy Mother Graves' Worm Exe minator because they know it is safe medicat for their children and an effectual expelled worms is every day becoming more manifest, and we hope that all honorable men will frown down the attempts of anti-Cathoworms. IGNORANCE IS A CURSE —"Know thread is a good admonition, whother refarmed one's physical condition or moral habit the man who is accuainted with himment is condition manifests itself. Dr. Thomas Eelectric Oil is a cheap and simple remedy the eradication of pain from the system and is the cure of all bronchial troubles. lic bigots to revive the accursed organ-izations which sacked and burned Catholic churches in 1844 and 1854, and murdered in cold blood inoffensive citizens. We wish that every American citizen, Catholic and non-Catholic, would take to heart the following words

I.

If you have ever gone to the mountains or to the may remember at MicCloud change engines and set th out, the pretty little gree east of the depot with a ro trees along the platform li ike a glass of spring wate If it happened to be Sanl

1240-7

received this name

of the patriotic Josiah Quincy :

"Th

a regular West End day, s lightful, you would be sure ing under the catalpas skinned girl of fourteen or silently watching the pre the departure of the Over

And after the new eng backed, champing down, i to its long string of vestibu after the air hose had be and the air valves examin engineer had swung out filled his cups, and swu after the fireman and h disposed of their slice-ba and given the tender a and the conductor had wa forward, compared time gineee, and cried, "All

Then, as your coach ahead, you might notice ceding catalpas the little parasol, or a handkerchi going train—that is, at o key; for she was his da Her mother wa died when Neeta was a w and the Limited were S world

When Georgie Sinclain the Limited, running Foley, he struck up a g with Sankey. Sankey, hard to start, was ful stories. Georgie, it so faculty of getting him t because when he was p train he made extraord keep on time-time wa Sankey. Foley said he of it that when he wa