NOVEMBER 4, 1905.

CHATS WITH YOUNG MEN. Hopefulness, laugher and cheer! Scatter them wherever you go like roses on your path. Give them in place of grudges and throw them out instead of hints. Exchange them for

-Rev. J. L. Tyron.

Suggestions For Success.

Find your purpose and fling your life at to it. Try to be somebody with all

What is put into the first of life is put into the whele of life. Start right.

The first thing to do, if you have not done so, is to fall in love with your

Don't brood over the past nor dream

The Final Test of Friendship

What holds us to our friends is not

their companionableness, nor their af-fection for ourselves, though the former

A Stimulant to Heroic Purpose.

cumstances," rather than on his own weak will, faltering courage and con-

Say your Morning Prayers.

'rather than on his own

of the future; but seize the instant and get your lesson from the hour.

Necessity is the priceless spur.

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esus Himself. eant when he ings to be loss edge of Christ meant that he fe of his Masthe mind of de the Sacred e manual of his

st book is your we the light of the perfections intellect, then s. See what is nape, and color The study of light up in you cience of God. the science of

EALTH

RICHNESS AND ER BLOOD. blood medicine the is a woman. e life the health woman depends ichness and its od is poor and d languid, pale ood is irregular ure from head sideaches, and ress which only men have grown g at regular in-nopeless silence. a box or two of ls each time to critical period. s actually make p a woman just greatest demand y. They have and; of women why shouldn't or you? Mrs. avenue, Toron-. Williams' Pink should be taken nan in the land. I those ailments ws. I had back-nd a weary bear-very irregular. very irregular, to go to bed for time. I tried t nothing to help g Dr. Williams vegiven menew pain, and made y how thankful I ine has done fo all women who r. Williams' Pink Pills are the e wide world for d backaches of ness and distress sharp stabbing heumatism, lum-all the other ills r, weak watery Pink Pills make dose, and thus root of nearly b root of nearly afflicts humanity. e "just as good e druggist offer r anything. In-pill with the full ink Pills for Pale er around every to Dr. Williams reille Ont. and t by mail at 50 tes for \$2 50. to rised Girdle and of ladies' goods send tree 20 spamps. - N. D., Dept.11, London, Ont.

remained on at Madame Delphine's. Tom, the next in age, was working at a paper hanger's. Nellie of sixteen was in service, Katie of ter and Denis of eight went to school.

Busy as Mrs. Baxton always was, she Busy as Mrs. baxon always was, she found time to do many a good turn to any neighbor who wanted he, and she generally had some one in her eye whom she wanted to bring to their instead of hints. Exchange them for insinuations and substitute them for complaints. Take them to your shop-mates in the morning and bring them duties, be made to send their children to a Catholic school, or in other ways to be influenced for good. The advice back to your loved ones at noon. Furnish them in the office and put them in the mail. Carry them to the sick and leave them with the unconsoled. to be influenced for good. The advice given was often administered in a rough and ready style, and with the lazy and selfish she had very little patience: but there was an under stratum of tenderness in her character of which leave them with the unconsoled. Everywhere and always, with your Christian geniality, warm up the cold stree's and hearthstones of the world.

With Unblemished Honor. With Unblemisted Honor. Be and continue poor, young man, while others around you grow by fraud and disloyalty; be without place or power, while others beg their way up-wards; bear the pain of disappointed hopes, while others gain the accom-plishment of this by flattery; forego the gracious pressure of the hand, for which others eringe and crawl. Wrap seurself in your own virtue, and seek

tonderness in her character or in any real trouble knew well. "Granty," as she was generally called, who was very infirm, counted on Mrs. Baxton as one of her best friends. She lived next door to her, up a three-pair back, her orphan grandchild, Maggie, who lived with her, being

Maggie, who lived with her, being necessarily a way for a long hours at the laundry, where she worked. One summer's day Mrs. Baxton, having finished washing, hung the clothes out on the lines, administered a scolding to Bill, who was whining. and set the kettle on for tea, pulled down her sleeves, and went in next door to take grapny—otherwise Mrs. Wells which others cringe and crawi. Wrap yeurself in your own virtue, and seek a friend and your daily bread. If you have, in such a course, grown grey with unblemished honor, bless God and down her sleeves, and went in next door to take granny-otherwise Mrs. Wells --the Catholic newspaper which always went to her when Mrs. Baxton and her family had finished with it. Mrs. Baxton puffed her way up the stairs and entered the small room, where granny sat pursing a tinv fire.

entered the small room, where grainy sat pursing a tiny fore. "Well, I'm just about glad to sit down, havin' been on my feet so to speak all day. Washin's done, and with this breeze it'll dry in no time. 'Lisbeth'll be home all to-morrow, and will give me a hand with the ircning. Many hands make light work, as the

saying is." "I daresay you've a heavy wash, being so many in family," says Mrs. Give a youth resolution and the al-phabet, and who shall place limits to Don't wait for extraordinary oppor

tunities ; seize common occasions and A great opportunity will only make

"I daresay you've a heavy wash, being so many in family," says Mrs. Wells in a feeb e voice. "Yes. I keep, 'em clean. 'Never mind,' I says, 'if you're a bit shabby outside, so long as you are clean and tidy inside." "I heard that you had a letter this morning," said Mrs. Wells, poking up the fire with a walking stick which she kept close at hand. "Mrs. Norris looked in aiter Maggie started, just to pass the time o' day, and she said the you ridiculous unless y u are prepared for it. The lucky man is the man who sees and grasps his opportunity. pass the time o' day, and she said the postman called round to your place." It is character, not congeniality, which is the final test of friendship.

TO BE CONTINUED.

A FAIRY STORY FOR BAPTIST CHILDREN.

fection for ourselves, though and the latter is our pride. It is their strength and independence, their integrity, that wins us, and that generous spirit of theirs which defends our conduct and In the children's department of the Baptist Standard for Sept. 30, Grace Dickerson tells the story of Martin Luther. She tells it to the children our motives against the criticisms of a world that loves us not. Luther. She tells it to the children because she knows, very likely, that grown Baptists, ignorant as many of them are of historizs I facts relating to the Catholic Church and the Reforma tion period, would hardly swallow the heary old lies which she repeats to the unformate when Bartista who read No matter where a man may be, he No matter where a man may be, he will find what seem to be peculiar diffi-culties and obstacles hindering his way to Heaven. But it is a pitiful, an un-manly and a patry trick for a man to plead these difficulties as an excuse for failure, to throw the blame on " cir-cumstances." rather than on his own unfortunate young Bartists who read her department. She says of Luther: "After he had left Eisenach and

"After he had left Eisenach and was at the university he determined to become a monk, and because he was earnest he used to do the hardest things and say the longest Latin prayers, thinking that pleased God. One day in the library, however, he had found a book which no one then in Germany knew much about [the italics are ours] He found many things in it which he weak will, rathering contage and for trolling appetites. An adverse situa-tion, an urhappy lot, barriers moun-tain high, in view of the heroic ex-ample of the saints, ought simply to tone up one's courage, arouse a heroic purpose and prompt us to use each strenuous situation and difficulty as a stepping stone toward a new victory. He found many things in it which he could scarcely believe. One was a verse which said : 'God so loved the

world that He gave His only begotten Son that whosever believeth in Him Says a Paulist Father : For my own part, I look upon regular morning pray ers as a plain mark of predestination to eternal life. "Ask and you shall re-ceive; seek and you shall find; knock and it shall be opened to you," is our Lord's promise to those that pray; and the best prayer is the morning prayer. Be ready, therefore, to correct yourself for omitting it. The day you forget it yout night prayers, mike a special re-quest to your guardian angel to get you make the same to buy a way into the aveon. Says a Paulist Father : For my own

THE CATHOLIC RECORD.

REMINISCENSES !

Bish: p Colton in Catholic Union and Times. As we journey through life the past often comes up before us, and we live in spirit again with those we knew and loved, and the sight of familiar scenes and friendly faces comes vividly before us, and we live over again for the little as, and we live over again for the little

while the joys that once were ours. Feign would we live over again the years of youth when loved parents and years of youth when loved parents and brothers and sisters made happy and bright the passing hours! Feign would we drink again from the cup of inno-cent pleasure and see reflected in its pure waters the rainbow of hope!

But all has gone never to return, and there is naught but the memory of them left to us. It is with man as with all neurra-mathing is stable or lesting them left to us. It is with man as with all nature—nothing is stable or lasting, all is ever charging. The roses that bloom to-day in a little while droop and die and only the thorny stalk re mains; and the joys of life are few and leeting-its stern realities remain as

fleeting—its stern realities remain as long as we can bear the burden. This is life as God made it; let us take it without regret and without re pining, for, as the poet says "what ever is, is best." In the morning of life God lets man taste joy and happi-ness unalloyed, for youth cannot s and trial or sorrow; but as the man ma-tares He lets hin taste, betimes, the eup of bitterness, for this is what life tures He lets fin taste, betimes, the cup of bitterness, for this is what life is, for the most part a vale of tears, a time of mourning, which God would have all bear with Christian fortitude. But if life or our days of eacthly seight have buck both youth's investor But if life or our days of eachly sojourn have not left youth's joys to gladden, it has still its hopes to cheer, "tor hops springs eternal in the human breast," and God has made it so. With-out hope we could not live. So every-thing bids us hope, and hope; tod y may be dark, but we feel the morrow will be light; the failure that attends us in the presert will be, we trust, supplanted by success in the future, and so we live on through life, strug-gling and hoping, hoping and strug-gling; now succeeding, now failing, until finally we learn that all earthly things must in the end fail us, that our things must in the end fail us, that our hopes cannot be fully realized here, that "all things human fail sooner or later, and that there's nothing true but heaven. "

It is this realization of the failure of It is this realization of the failure of things human that is so disappointing and disheartening to so many, and that for the out-and-out worldling makes life so unbearable. But for the Chris-tian, the man of faith, it is not so. He recalls that God Himself taught him the folly of putting his trust in things of this life. His Divine Son preached against it, and said that we were to of this life. His Divine Son preached against it, and said that we were to sow in sorrow and we would reap in joy, that our mourning would be turned into joy, and that if we obtain the goods of this world we should strive to relieve others in their need, for He said, 'make unto you friends of the mammon of injouity that when you sho, make unto you friends of the mammon of iniquity that when you shall fail they may receive you into everlasting dwellings."

The most pleasing reminiscences of life cover but a short time and point to pleasures that soon passed away. But they are not without their value. They tall of supremely because they are not they are not without their value. They tell of supremely happy days because they were good days. They were the days of childhood and of youth when evil was unknown and danger unsus-pected. It was the joy of innoceace, therefore the joy that comes from the soul being united with God and re-ceiving from Him that ineffable peace which He immarks to those who are pure ceiving from Him that ineffable peace which He imparts to those who are pure of soul, and it is this joy He continues in the heart, at least, through all time to those who love and serve Him; and it is this stat lard of child-like inno-cence that He makes as a requirement cence that He makes as a requirement for entrance into heaven, for one day our Lori took a little child, and placour Lori took a little child, and plac-ing him in the midst of the Apostles, said: "Unless ye be as little children ye shall not enter into the kingdom of heaven." This is a joy which the world knows not, nor cares to know— the joy of knowing, loying and environ world knows not, nor cares to know— the joy of knowing, loving and serving God, which brings peace to the soul 'midst the disappointing things of this life, its trials and hardships, and is a promise of the endless joy and peace of heaven, when the joy will be full, as our Lord promised, and which joy no man can take away.

PUT THEM TO THE TEST. QUESTIONS THAT MAY BE ASKED CON-CERNING SOME SOCIETIES THAT FLY THE CATHOLIC STANDARD. Catholic Transcript.

Catholic Transcript. Another Catholic society has made its appearance. This time the organiza-tion is launched in Massachusetts, the fruitful mother of illustrious sons, the nursery of big ideas. And as the Bay State is beconing Catholic rapidly, why not another Catholic society? We had supposed that Catholic activ-ity had plenty of outlets even in Massa-

ity had plenty of outlets even in Massa-chusetts without further invoking the inventive genius of the ritual makers. But no. It seems that there is no measuring the resources of the Catholic

measuring the resolutions of the Catalante fraternity organizer. It is not so much new societies we need as the bolstering up of those al-ready in existence. Not a few of those listed in the directory of Catholic or-listed in the directory of Catholic organizations might be aptly described as having taken on a mild and unob-trusive character. One hears of their angual socials as one hears of their annual or semi-annual election. The The ante election canvass makes business prisk for the candidates for office. The chairs must be kept filled and the society's coveted honors make the rounds. Obituary resolutions serve to remind Obituary resolutions serve to remind the public that the society is still pay ing rent and gas bills. But beyond this the average society has few con-cerns. A few sparks of life are engen-dered by the friction incident to elect-ing delegates to State and national conventions, merhans a little sourt atter conventions, perhaps a little spurt after the convention season is over, and then the organization lapses into its normal

state of inactivity, from which it is roused only by protests against an ex-tra assessment or a controversy over the purchase of a banner or the acquis ition of society regalia. This is no picture conjured up by

fancy. Pat them to the test and see what they are accomplishing.

Are they really promoting the virtues Are they really promoting uter reads to which they are pledged? Are they lifting their members up to a higher plane of living? Are they stirring the ambition of all

listed under their banners? Are they spreading any element of

culture? Vaunting their Catholicity, are they making their members any better Cath-olics than they were before ? In their eff rts that societies are making for commodious headquarters, spacious halls and fine gymnasiums, be forgotten. Brown stone fronts, up holstered farniture and periodical banquets are neither the law nor the

ronhets. A Catholic writer thus sums up the situation :

" The life and spirit of the member ship and the drift of their organization in thought and action are the real "What does the club stand for?

" Of what ideas is it representative? " Is it a school of pronounced opin-" is it a school of pronotineed opin-ion able to make an impress of its earn-estness on the community about it? "We fear that very few Catholic organizations in our American cities view.

could be favorably measured by this standard." If they fly the Catholic standard and do not make for Catholicity of the ap proved type, what right have they to lean on the Church for support?

If the new Catholic society of Massachusetts has solved the problem, a greeting to its promoters.

WHY MEN DON'T GO TO CHURCH.

This is the whole affair in a nutshell, and it isn't worth while to try to find and it isn't worth what all the numerous any other cause. Pat all the numerous and highly diversified reasons ever adand highly diversified reasons ever ad-vanced into a pot to boil and the residue is the tripartite reason given above; they don't want to go—they see no ob-ligation to go, and recognize no author-ity that can make church attendance obligatory. * * * The beauties of the Protestant system inaugurated at the Reformation, when each person was they don't want to go—they see no ob-ligation to ge, and recognize no author-ity that can make church attendance obligatory. * * * The beauties of the Protestant system inaugurated at the Reformation, when each person was constituted a little pope all unto him. self, with the full authority to read the Scriptures, backward, forwards or self, with the full authority to read the Scriptures, backward, forwards or crosswise—just so he read them—is clearly discernible in modern religious conditions * * * We can look for no improvement in the condition of things until this question is a non-ached no improvement in the condition of things until this question is approached from a different point. We may spec-ulate from now until the world falls to pieces on "why men don't go to church," ad be just as far from church in the end. A little wholesome pondering on "Why men do go to church, and ought to go and must go" will work wonders with the present indifference.— Oatholic Mirror. Catholic Mirror.



PROTESTANT IMPRESSED BY A THE TRAPPISTS IN JAPAN.

The correspondent of the Standard (Baptist) writes home to that paper the following impressions of the Trappist monks in Japan : "Just a little out of Hakodate Bay is a Transist monstary simulation on a

"Just a little out of Hakodate Bay is a Trappist monastery, situated on a slight elevation, with a fine outlook upon the Tsugara Straits. This monas tery was founded in 1896, and contains six French, one Italian, and four Dutch priests besides fourteen Japanese whose exact status was not accertained. whose exact status was not ascertained, whose exact status was not accertained, as the visit was too short for many in-quiries. (As a matter of fact, these fourteen Japanese are monks, and mem-bers of the community, as are the Euro-peans.—Ed. Review.) Some of the Japanese were evidently acclutes ; but Japacese were evidently acolytes; but others, who had families in their homes others, who had families in their homes a short distance away, seemed to be only employees, who were apparently Catholic, but not under vows. The land of these Trappists covers about 600,000 tsabo (500 acres), and is well cultivated not merely by hand, but also with the best modern agricultural implements. There are about forty cows; and the milk and butter furn-ished there are delicious. The attenished there are delicious. The atten-tions and hospitality of the monks with tions and nospitality of the monks with whom the Japanese language was the vehicle of communication, were most generous. One interesting book con-tained views of the Trappist monasteries in various parts of the globe ; an ies in various parts of the globe; an other, still more interesting, was a magnificent volume of the Psalms in Latin, arranged for chanting. On the highest point of the Trappist domain is an image of the Virgin Mary with the Child Jesus in her arms. It is only in more that the Trappista are expect in prayer that the Trappists are expect in prayer that the Trappists are expect-ed to speak out loud, as silence is an important feature of their vow. The devotion and unselfish spirit of the Trappist monks made a deep impression upon the visitors."—Secred Heart Ro-view.

The Church Its Own History

The Catholic Church—the Church of all nations—is its own history. Its living tradition is unbroken. It has its own anna's, and knows their signific own anna's, and knows their signifi-ance. It has its own documents, and knows their meaning. It has its own immemorable usages, customs, inter-pretations, and it knows their origin and import. It has no need of scienti-ge biotechings or of understice existent fic historians, or of pretentious critics to tell it what was the Divine deposit committed to its custody. - Cardinal Manning.

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" Glenanaar "

quest to your guardian ange

quest to your guardian angel to get you up in good time for morning prayer the following morning. For the "Our Father," "Hail Mary," "Apostles" Creed," "Confiteor," and Acts of heaven. "He read many other verses in this wonderful book which, as you have probably guessed, was the Bible, and he thought about it a great deal. The priests, you see, had wrong ideas them-selves and taught men so, and the un-learned people had no Bible to read, and at church heard only Latin prayers and as prices which they could not un-Creed," "Conteor, and Acts of Faith, Hope, Sorrow and Charity, that you say in the morning will in the end give you a happy death and the king-dom of heaven. and at church neard only Latin prayers and services which they could not un-derstand, so that they did not get much good from their religion. The Church began to allow ' indulgences' to be

OUR BOYS AND GIRLS. STORIES ON THE ROSARY By LOUISA EMILY DOBRER The Presentation in the Temple.

COUNT LUGI.

COUNT LUGI. Mrs. Baxton, a big, good tempered looking woman, with keen grey eyes and a bustling manner, had a little house in Paradise Gardens, which were located in the of the most thickly popu-lated parts of Hummersmith. Her neighbors in those gardens were all like herself poor, but very few could be compared to her where good manage-ment, an orderly home, and children to Exodus xx., and look hard at that commandment which deals with bear-ing false witness. It may have some effect in correcting her present state of mind—that is, if her present state of mind is the result of an unChristian desire to slander the Catholic Church. ment, an orderly home, and children Bat her present state of mind may be the result of ignorance. Let her then ment, an orderly home, and children who were a credit to her, were con-cerned. She had been left a widow shortly after the birth of the twins Bobby and Bill, now three years old, and it had been uphill work since then in providing for the younger and start-ing in life the elder of the remaining five children. Not only did Mrs. Bar ton take good care of the earthly pros-nects and education of her family, but read some honest historian, some man not himself blinded by ignorance and not nimself blinded by ignorance and bigotry—and we all know how many such so called historians have dared to write of the Catholic Church. There are more mistatements to the square inch in this extract from Mrs. Dickerson than in anything else we can now recall. The Baptist Standard, which is on our exchange list, and which receives pects and elucation of her family, but she brought them up as practical Catholics, teaching them too by word and example that the Church came first, its laws were to be obeyed at all costs, every week our paper, should lend a few copies to Mrs. Dickerson. A brief and that though it was hard to do one's duty at all times, that where there was

buck, would teach her some things about the Reformation period, the Catholic Church, and Martin Luther which duty at all times, that where other has a will the way was always found. 'Lisbeth, the eldest of the family, was a tall, slender girl, with a pretty complexion, red gold hair, and a far Church, and Martin Luther which might surprise but which would certain-ly enlighten her —that is if a person can be enlightened who at this stage of the world's history and with all the opportunities for learning the truth about the Catholic Church as ac-cassible as they are now could and complexion, red gold hair, and a far away, dreamy look in her eyes: she worked by the day as dressmaker, as not being very strong it was better for her after learning her trade no; to con-tinue altogether in the work com. She worked nearly though rather alowly. tinue altogether in the work com. She worked neatly though rather slowly, and as her employers liked her gentle ways, modest manner and careful sew lng, she was recommended from one to another and earned a very fair amount of money, quite as much as if she had

our Lora promised, and which po-man can take away. It is gratifying to recall the pleas-ant past, but it is more profitable to consider the possible future. The joys ornsider the possible future. The joys of innocent days and years are but a stadow and a fortaste of the reward of innocence and holiness of life, namely, the eternal joys of heaven, of which St. Paul speaks when he says: "Eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive the joys that God hath in store for them who love Him." All the happy days of the past—and those have been many in the life of every good soul— are meant to be the fore-runner of never-ending days of joy for began to allow ' indulgences' to be sold, which were supposed to wipe out all a person's sins for a certain time by the payment of so much money. You see how wrong all this was—and no Bible to correct it." We wish Mrs. Dickerson would turn by Freducty and hold hard at that runner of never ending days of joy for

good sould—atte meding days of joy for runner of never ending days of joy for Earthly joys, the world misnames its follies and its pleasures, even if they were not empty and filled with bitter-ness, 201d not last any longer than this life, whilst heaven's joys are in-finite and eternal. For the joys of youth we should not repine but long rather for those of heaven. The dear ones that made glad those scenes will be ours to have again and never more to lose. Fathers, mothers, brothers, sisters, friends, the noble, good and true, will all be gathered within their Father's house, and the joy will be complete, for each day will be as a thousand years will be as a day, so happy its passing.

happy its passing. God grant that one day ours will be God grant that one day ours will be heaven's joys, hearing the consoling words, "Come, ye blessed of My Father, possess the kingdom that was prepared for you from the foundation of the world, enter into the joy of thy Lord," course of reading of our scholarly Pro-testant contributor, the Rev. Mr. Star-

There is a danger in our hatred of littlenerses, of despising those we think little, and so of falling into the most odious littlenerses of all-selfpreference. -Father Dignam, S. J.

A most appropriate prayer for the faithful departed is the Rosary. The Blessed Virgin herself assures us through St. Dominic that "the release of the release of the souls in pargatory is one of the obief effects of the Rosary."

PROTESTANTS AND PURGATORY.

The other day, a London daily paper printed an item which said that in the course of a ded cation service at the parish church of Snedfield, on the fringe parish church of Sheuhan, on the shap of the fruit-growing district of South Hampshire, the [Protestant] Bishop of Southampton declared that they might pray for the spiritual progress of their dear departed ones, as the Jews and early Christians were accustomed to do. The intercessions, he said, of those in Paradise had helped on their friends. The London Monitor and New Era, commenting on this, said: "We are glad to see our Protestant friends coming round to the view supported alike ing round to the view supported alike by common sense, Scripture, Church authority and natural feeling. How-ever the Bishop or his friends may hedge about the matter, his words clearly mean that Protestants may and do believe in Parratory. There can be do believe in Purgatory. There can be no spiritual progress in heaven, for there the blessed have attained to the utmost bliss; nor can there be spiritual progress in hell, for out of hell there progress in hell, for out that there is no redemption. If spiritual progress is to be made, it must, therefore, be made in or from some third place, and the Catholic name for that third place is program. is Purgatory.'

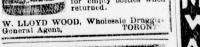
Charity enters not into the heart of men without combat, for it meets an eternal adversary there—Pride—the origin of selfishness and hatred.

lessness in little ones usually comes from teething troubles or derangements from teething troubles or derangements of the stomach or bowels, that can be speedily cured by Baby's Own Tablets. And the mother should remember that this is the only medicine for children that gives a solemn guarantee that there is not a particle of opiate or there is not a particle of oplate or harmful drug in its composition. Mrs. A. Scott, Bradwardine, Man., says: "I have used Baby's Own Tablets for diarrhea, teething troubles and consti-nation and find there into the third. diarrhoea, teething troubles and consti-pation, and find them just the thing to make little ones well and keep them well." Sold by all droggists or by mail at 25 cents by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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H.E. ST. GEORGP



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