Two Brilliant Speeches.

At the Irish Race Convention in Dublin some of the Canadian represent atives distinguished themselves by de livering eloquent and forcible ad dresses. We have much pleasure in dresses. We have much present of those publishing the following reports of those made by the talented parish priest of St. Catharines, Rev. Dean Harris, and Rev. Dr. Foley, an exceedingly clever young priest attached to St. Mary's Cathedral, Halifax. We may add that Dr. Foley has for some years been a contributor to the editorial department of the CATHOLIC RECORD:

VERY REV. DEAN HARRIS. The Very Rev. Dean Harris, who was received with great enthusiasm, also supported the resolutions. He said: My Lord Chairman, ladies, and gentlemen—there is a possibility of in-flicting too much of a good thing upon an exceedingly patient audience, and if we bring no further consolation home with us across the sea we will carry the assurance that Ireland had ented to us the most forbearing audience that ever we addressed. As Father Ryan has said, we are not representative of any particular secor any particular party (cheers) We are not purchasable commoditie We come here sons of the soil free and independent, and when any section of the press or any body of men say that we are nobodies, in the name of God where will you find an honest man? (Cheers.) If the Hon. John Costigan is a nobody where will you find a great man? We come twenty-three strong from Canada. I make no boast of this to you, but I mention it as an indication of the strong feeling of Irish patriotism that animates us and every one of us is paying his own expenses (cheers)
We come at considerable sacrifice of time and convenience; and we are here to do what we possibly can to patch up the differences that exist amongst the Irish people (cheers). For six months in the year in the country I come from the northern lakes are so bound by one solid mass of ice that sometimes they put their railroads across the ice and rush their heaviest trains across it. But there is a certain season in which this ice begins to break up, it forms into fragments, and then a child of two years old could not stand upon it. Where you have a stand upon it. Where you have a solid, compact body of united men you can bear any load that is put upon you, but when you are broken into fragments you are as the melting ice I come from the banks of the Welland Canal, where, fifty four years ago, there were three thousand of our fellow-countrymen engaged in digging the extraordinary canal that extend from Lake Erie to Lake Ontario That canal is not inferior in its con struction to any canal in the world. The banks of that canal were honey combed, and are today, with the graves of our buried country-men, and we, their sons, have come to appeal to you in the name of God to close up your ranks (cheers). We come with kindly feeling towards Mr. Redmond (hear, hear). We come with kindly feeling towards Mr. Healy (hear, hear). come with kindly feeling towards Mr. Dillon (loud cheers). We are not here, gentlemen, to question their motives; we have not come to dictate any policy to you; we have not come to intrude upon your private affairs. We have come as respectable beggars to ask you, in the name of God, to form yourselves into a solid body and be as you were five or six years ago Whatever may be the acrimonious feelings and divisions amongst yourselves, we know them not. We believe in our hearts that the three divisions that exist amongst you are composed of honest, intelligent, and brave men (hear, hear). We all recognize that this meeting has to do what it possibly can to draw these three together and make them into one, so that as the husband and wife are two in one the Dillonites, and the Healyites, and the Redmondites may form three in one (hear, hear). More than this I have no right to say to you. The Canadian delegation includes our chairman, the Hon. John Costigan, and our secretary, Mr. Cronin. We have with us Hugh Ryan, perhaps the largest contractor in the Dominion of Canada, a man who has come here at great sacrifice; and when therefore any section of the Dublin press shall say that we are nobodies we throw the lie back in their faces (loud cheers). Have we not the right to expect from parties courteous treatment? eers). Are we not entitled to fair play when we come from thousands of miles away? What right therefore has any body of men to stigmatize us before the people of Dublin and the people of Ireland as nobodies representing (Cheers). I for one am in a position to say that myself and my col-league from the banks of Niagara were elected by the Irishmen of Niagara to bear to you Irishmen a message of peace and brotherly love and the peti-tion that you will do what in you lies to stand together man to man until in end for which we have been working the end we have accomplished the great this platform to-day you have a dis-tinguished example of the power of burying differences. You have here one of the most distinguished Protestant gentlemen from Canada, the Hon. Mr. Blake (cheers) the leader, the head, and the chief for many years of the great Liberal party of the Dom-inion of Canada. You have here an

fought face to face against each other for thirty years (cheers): for thirty years they have never laid down the years they have never laid down the shield or buried the hatchet; but when it was a question of doing anything for Ireland they stood together shoulder to shoulder and hand to hand (loud If, therefore this distincheers). guished Protestant gentleman and this distinguished Irish gentleman have given this example to the parties that are divided, and if they have proved the possibility of union on a common platform, what is the reason that Parnellites, Dillonites, and Healyites cannot come together on this platform also? (Hear, hear.) My Lord Bishop, I thank you very much indeed for your courteous reception, and the ladies and gentlemen for the hospitable, kindly and generous brotherhood they have extended to us. We want to go back to our own people — we never may put our foot here again. Forty-nine years ago I was born in Cork (applause), the city that John Mitchel, in Steinway hall, described as the home of rebels of fair women, and of handsome mer (applause). So we want to go back, perhaps never again to see you, and we want to tell our people, from plat-form and from pulpit, and on the pub lic streets, that the delegates from Canada met with a kindly, hospitable re-ception from the people of Ireland, and that we are grateful for it (applause) One word more. A gentleman said to me, in my own city, "If they don't now settle we may despair of Ireland." "Despair," said I, "pever!" (applause). "Despair of the people that plause). have fought for centuries. So help me God, so long as there are three Irishthem " (prolonged applause).

men living I will never despair of REV. W. F. FOLEY, D. D. The Rev. Dr. Foley (Halifax, Nova Scotia) then spoke. He said: My lord and gentlemen—I think that this the month of September, 1896, in Dubiin, the Irish Party was regenerated Convention has commenced with very in the saving waters of unity by the Canadian Archbishop, with the greater happy auguries. We have received a letter from the workingman's Pope Ireland as its sponsor, and was given for its legitimate parents the majority -the democratic Pope Leo XIII. -and the most rev. chairman of this meeting of the representatives of the Irish is an Irish Bishop who talks tersely, people. directly like a man, and with a courage that has placed the men of his race al ways in the forefront of the battle (cheers). I see around megentlemen who are famed the world over, and I am con-vinced that their political sagacity will crown with success the cause of Home Rule, imperilled though it may be. That this Convention, gentlemen meets at the instance of a Canadian Archbishop is for us Canadians ar object of legitimate praise, but that it meets for the purpose of proclaiming to all Irishmen of good will the joyous tid ings of unity and peace is a matter of higher import and of more heartfelt congratulation. I am not too sanguine vhen I say, though I be an Irishman that round the world ring the confiden congratulations of the Irish race. They are confident that to-day is the starting point with a reviviified Irish National (Cheers.) We have heard in our country reports of disaffection and disunion, but remember that they emanated from the Press that has ever striven to extort a verdict against Irishmen, and we did not believe them in their entirety (cheers) we knew that the embers discontent were smouldering, Yet that sooner or later they might develop into a consuming blaze and leave only ruins where once stood the fair fabric of the Irish National party. This we know, but our only hope is that this Convention-the wise counsels of this Convention-may prevail in effecting a complete re-union. We are not here to day, ladies and gentlemen, either to speak of or to criticise the past (hear, hear). We are here simply to look to the future, and it seems to me that no man no matter in what light he may regard this Convention, can reasonably deny our right and privilege to say a word at the present juncture (hear, hear) I have been sent here by the Irishmen of Halifax, and instructed by them in the most solemn manner not to say one word of a denunciatory character against any gentleman who has upheld the fame and loyalty of the old land cheers)-against any members of the irish Party, who have, to quote the words of Mr. Gladstone, made the cell a national shrine and the prison garb dress of the highest honor (cheers). And we, the delegates from Nova Scotia, ask you—"Will you not send us back with a message that may reawaken the old time enthusiasm, and convince us that the principles for whichIrishmen are battling are greater than any man or section." An Irish-man of Hallfax said to me the morning before I started-"When you go to Ireland, tell them, for God's sake, not to spend their days speechifying, but get down to some practical business Tell them to lay down some commonsense platform on which all Nationalists can stand." And we are sent here not to identify ourselves with any party. We come from a democratic country, where the rule of the major ity prevails, and we wish that the will of the majority of the elected representatives of the Irish people should prevail in the administration of Home Rule affairs (cheers). We stand by the principle of majority rule, and any man who obtains a majority of one vote, be he any member of the Irish Party, no matter how he may be called. will have our support in the National movement (cheers). The Irishmen of Halifax behind me beseech you to bury the carrion of dissension that stinks in the nostrils of decent men (hear, hear. Give us a guarantee before we leave this convention that we may on public inion of Canada. You have here an equally distinguished Catholic gentleman, the Hon. John Costigan (cheers), a member of the Queen's Privy Council in the Dominion of Canada and of the Executive body that governs that country. These gentlemen have

lish statesman made a speech in which he said: "The flowing tide is with us" (hear, hear). What joy was ours when unity brought us to the verge of triumph. But the old drama was once gain enacted, and Irishmen were dividel. Halifax and Nova Scotia are one with you and your struggle for right, for the promotion of your industries, and for the shaping of your own destiny cheers). They beg me to tell you that if they are prosperous, if they share in the blessings of a Christian civiliza-tion, if they stand together irrespect-ive of politics in the determination to shape their own destinies-it is as the result of union. Our Archbishop—to show what a Democratic city it is our present Archbishop, the Most Rev. Dr. O'Brien, enjoys the distinction of being President of the Royal Society of Canada, a society that contains some o the most prominent, scientific and liter ary men in the country. Our Lieutenant Governor rejoices in the good name of Daly; the Mayor who pre-ceded the present man had the Irish name of Keeffe (cheers); and I mention these matters to show the true democratic character of the country, where the majority must prevail. I am con vinced that you will send us back to Halifax with a message to gladden the hearts of Irishmen who are confident that this convention will shield our coun try from the destroying rays of inter nicine dissension (hear, hear). Close up your ranks! Do not, I beg of you, cause us to hang our heads for shame. Do this, and I tell you on their behalf that you will have the material and moral support of all Irishmen of good will. You will have the admiration of your enemies, and of all who can appreciate the work of a united and determined race (cheers). 1 hope this Convention may be able to place on the National registry this entry: "In

FATHER FABER

(Cheers).

On the Devil's Interests in the World.

He has been allowed to set up a ingdom in opposition to God, like all sovereigns, he has a multitude of interests. Thus he has agents everywhere, active, diligent, unseen spirits. swarming in the streets of the cities, to push on his interests. They canvass the laborers in the fields. They see what they can do with the monk in his cloister and the hermit in his cell. Even in the churches, during Mass or Benediction, they are hard at work. plying their unholy trade. Our fellowmen also, by thousands, let them-selves out to him as agents; nay, num bers work in his interests for nothing and, what is more shocking still, many do his work, and almost fancy it is God's work they are going, it looks so good and blameless in their eyes. How many Catholics oppose good things, or criticise good persons; yet they would never consent to be the devil's agents. if they really knew what they were about.

"These interests of the devil are very various. To cause mortal sin. to persuade to venial sin, to hinder grace o prevent contrition, to keep back from sacraments, to promote lukewarmness, to bring holy people and Bishops and religious orders into disrepute, and to stand in the way of vocations, to spread gossip, to distract people at prayers, to make men fall in love with the frivolities and fashions of the world, to get men to spend money on comforts, furniture, jewels, nicknacks parrots, old china, fine dress, instead of the poor of Jesus Christ, to induce Catholics to worship great people, and put their trust in princes, and fawn upon political parties in power, to make them full of criticism of each other, and quick as children to take scandal, to diminish devotion to our Blessed Lady, and to make people fancy divine love is an enthusiasm and an indiscretion. These are the chief interests of the devil. It is amazing with what interest he works at them, and with what consummate craft and dreadful ability he advances them in the world. It would be a thing to admire, if it did not make us afraid for our own souls, and if all things which are against God were not simply abominable and to be hated.

The dark enemy of the Creator is nysteriously allowed a marvelous share in that creation which the All Holy once looked down upon and blessed in His unspeakable complacency. Men's interests put the interests of Jesus on one side, partly as troublesome, more often as insignifi-cant. The devil's interests are directly opposed to those of Jesus, and, where they are successful, either debase them or kill them altogether.

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WHY SOME PEOPLE MISS MASS.

are Frequently Given.

The Rev. James H. O'Donnell, writ ing in the Connecticut Catholic, says that it need not surprise any one to be told that there are lazy Catholics in the

A lazy person has the good will and respect of no one. A lazy man is a parasite, a creature that lives on others. Lazy men are like the barnacles that gather in the bottom of ships and impede their progress. told by high authority that those who labor not, should not eat, so branded are lazy people in the world's estima-tion. They contribute nothing to the well being of society, and the finger of scorn is ever pointed at them. become the butt of ridicule, the target for raillery. If they are connected with us by the ties of blood we are as hamed of them, and justly so. If, then, the man lazy in the things that pertain to his temporal well-being, or to the welfare of others, is held in such slight esteem, what judgment are we to pro nounce upon the man who is too lazy to safeguard the interests of his im mortal soul, too lazy, in a word, to go sweet and inviting the bed is to his laziness and how cooling the pillows How pleasant must be the dreams that can cause him to forget his duty to God, that persuade him to insult the Divine Majesty and to add mortal sins to his already defiled soul. Utterly unconscious that his laziness is scandalous and gives bad example, h slumbers on caring little whether God What a cause for is honored or not. rejoicing among the demons! Heaven weeps at the sinful sight and hell exults. With truth we may quote the Book of Proverbs: "Slothfulness castest into a deep sleep and an idie soul shall suffer hunger." Yes, the soul of the lazy Catholic, in very truth, is hungry for the world of God. It is famished for want of His love.

The deep sleep that has enveloped him is the sleep of sin. But as he is too lazy to put forth physical exertion, so is he too lazy to enter upon the process of thinking whether his inexcusable conduct deserves the divine condemnation or not. Taking him in all the lazy Catholic is a pitiable represent-ative of the Catholic religion. He is a worker of evil among his fellows, a stumbling-block in the pathway of weak souls. Many not of the Church regard him as a product of our religion. But—thanks be to God!—the sturdy faith, the solid convictions and the good example of many of his co-religionists tend to offset, at least in some degree, the evil consequences of his laziness With cheeks crimson with shame and with eyes averted from the face of His Heavenly Father, he should bow low his head, strike his breast and from the depths of a sorrowful heart exclaim: O, God, be merciful to me, a lazy

The third class of Catholics who ab-

sent themselves from Mass comprises those who are affected by the weather. They are variously affected. The heat prostrates them; the cold renumbs them. The rain dampens their ardor and plays sad havoc with their tempers. The snow chills their fervor. If we could dispense with the seasons or abolish the elements the members of this class would be in sad straits for an excuse; though on second thought they might enroll themselves in some other class. It matters little to them that the distance of the church is not great, that the travelling is fair, and that they can effectually protect them-selves from the summer heat and the winter's cold, from wind and storm. and that, above all, they are in the enjoyment of good health. It is hot, or it is cold, or it is stormy, and that settles the question for them. Good people are scarce and they will take no risks. Who, say they, can pray with fervor or with comfort, especially when the mercury is hovering among the nineties? Who can meditate on truths eternal when it drops to zero? Are we, they continue, expected to wade through mud and slush, to climb over snow-drifts, or to walk in the broiling sun merely to worship God? Sensitive creatures, how often do they display the patience of Job waiting with the sun streaming hot upon them for the elusive trout often will they sit for hours on the bleaching boards streaming and puffing spectators of a contest between rival ball teams; and on bleak, cold, November days how often are they excited, far from cool, witnesses of the brutal game of foot-ball? How often do they inconvenience themselves, soil their footgear and clothing, and, perhaps, ruffle their tempers in going to

a theatre, or to some other place of amusement? With this objective point in view no distance is too great, no mud too deep, nor is snow or rain a disturbing element. But to church, to Holy Mass! Ah! There's the rub. Cannot the law be relaxed in favor of warm or cold or stormy Sundays?

My dear readers, if any of you belong to this class forward your resignation as soon as possible. Remember that the inconvenience you undergo is a mere trifle and is transitory: it is nothing compared to the rich benefits that will accrue to you by assisting worthily at the Holy Sacrifice of the Mass. If you are animated with a genuine Christian spirit, the weather will interfere but little significant. will interfere but little with your devotions. The knowledge of Christ's infinite love for souls should banish the temptation to remain at home in inclement weather. Having braved the elements and discharged your duty, you will return home fortified by the consolation that your reward will be proportionate to your intention and SCOTT & BOWNE. Believille, Ont.

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THE LAW AND THE CONFES. SIONAL.

In The North American Review John Gilmer Speed, writing of "The Right of Privacy," well puts the case

when he says: "Perhaps the most signal recogni tion of the rights of privacy is

spirit which underlies our positively declared and strictly enforced rule of law that no priest, lawyer or physician can be compelled to testify as to matters confided in him in his professional capacity by another. This is called the rule of confidential communication, and is not limited to merely voluntary information, but covers all knowledge of a person or his affairs obtained in consequence of the professional relation. To the students of English law it will not be difficult to refer to the first implanting of this sturdy timber in the soil of our jurisprudence to the devious and cunning methods employed by the prosecutors at the trial of the Jesuit priests accused of complicity in the Gunpowder plot in the year 1606, to force or betray them into violation of their sacred duty towards the inviolability of the confessional. It was for avoidance of the questions pushed upon them for this unworthy purpose that they were stigmatized as "equivocators," and the name of their society set down with ineffectual solemnity in dictionaries of the English tongue as a synonym for that dubiously polite label for one of the seven degrees of the lie. We have not been so very many years free from the odium of this uncharitable wrestling of the law to wrong-doing. In spite of the fact that the rebellion of the colonists set up a new order of English law upon the hither shores of the Atlantic, for the perpetual fosterage of freedom, it was found necessary even under the liberal provisions of the constitution and laws of the United States to call the power of equity into the forum of conscience in order to protect a priest in his refusal to answer on the witness stand about matters affecting his professional and confidential relations towards a person accused of crime. In this case the best minds of the New York bar were engaged in the task of establishing firmly and for all time the guaranty of this much of the sacred right of privacy. That assurance is now established beyond all cavil by the statute law of every state in the Union.

## The Harp of Brian Boru.

The sightseer in Dublin who fails to visit Trinity college and spend a day among the treasures preserved in the great museum belonging to that institution, makes the mistake of his life. In that museum there are hundreds of thousands of relics, but the one in which the most people take the greatest interest is the harp which once belonged to Brian Boroihme, or Brian Borous, as he is most commonly called. Brian Boru was the Irish monarch who was killed in the great battle of Clontarf, in the year 1014. Brian left his harp and his crown to his son, Donagh, who succeeded as king. Soon after Donagh was deposed by a warlike nepbew and was forced to retire to He took his father's crown and Rome. harp with him, and they were kept in the Vatican collection for several centuries-the crown, which is of massive hammered gold, being still numbered among the Pope's treasures. harp, however, was sent to Henry VIII., and he presented it to the first Earl of Clanricarde. It was deposited in the museum mentioned in the opening of the year 1872. The harp is thirty two inches high, and of good workmanship, the carving of the oak frame being equal to anything that could be done to-day. It is well pre served and does not look to be an in rument upward of a thousand years

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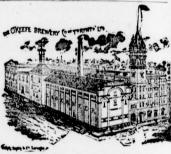
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FIVE-MINUTE SE Nineteenth Sunday af

OCTOBER 3, 1896.

BAD COMPAN "I am the Angel Raphael, who stand before the Lord."

The history of Tobia most beautiful narrativ Testament, teaches us There we find a charm home-life. The father at once the example virtue to his young a model of filial devoti parents, succoring then submissive to their wil give them pleasure. The life of the family

Even in affliction they finger of God, and His upon them. He is their home. To serve themselves free from sin care. When, therefore necessary that the y should make a long jo thought of his father w suitable companion. trust his child to the every man. He felt t Such a choice is inde matter, not so unimpor some seem to think it of a whole lifetime, eternal salvation itse stake. Young people very susceptible to the those who are about t open hearted, unsuspe often to give their friendship to those uny They are slow to aba whom they have bestow unwilling to believe cause of their affection so the danger to the great when they fall in their ignorance of the guilelessness leaving many temptations.

The bad companio trying to rob us of o us of the best we posse Virtue is a precion treasure beyond price. is to possess nobility of mind, a close like have habits of virtue true men, men who animal 'nature sub through God's grace acquired in a day. means work, constant perhaps a long time have something of a because it is so val carefully guarded le we may be robbed of as of our money. The bad companion

our innocence; he our peace of soul; he us, to make beasts of these bad companions know them? "By shall know them. them when you hear t when they make their tell their smutty st know them when t low drinking saloons purity is lost; when to make money at honesty; when, in a gest evil to you. they are robbers; the are murderers; they

life of your soul.
The Angel Raphs hand, teaches us the companion. We find young charge, war gers, instructing him difficulties. He is hour of need; his cohis service; his ad example is good. striving to advance of Tobias and to fu his journey. This i this is right compan selfish, conscientiou mote the friend's people, find yoursely

trust not every man The Three H A pious old man w

solitary cottage he knowledge and und was able to give goo tary instruction to A learned man w

versation, and said Where have wisdom? I see in collection of books could have drawn beautiful learning.

have the three best and read them daily the works of God ab me : Conscience w Holy Scripture.
"The Works of

and earth, are like before us; they pomnipotence, wisdo our heavenly Father " My Conscience must do, and what I

'But the Holy S of all books, inform fested to man from world ; how the Son and Saviour Jesus manded and promi has done and suffer us holy and happy Secure the Three Great God's blessed Works H His bounteous works law; And Conscience hears