BY A PROTESTANT THEOLOGIAN.

Thomas Hood, I believe it is, has said a large part of the cruelties in the world proceed less from want of heart than from want of thought. Even so it might be said that a great part of the arrant slanders, above all religious slanders, proceed less from rooted mendaciousness than from rooted careless-ness about "verifying our references." Even good men, so long as a statement does not impugn individual character, have little scruple in repeating current charges against whole vast bodies.

Of course by far the most numerous

and most iniquitious slanders have been circulated against the Church of Rome. This is chiefly owing to two things, first, her extent and great aniquity, but more than this the fact that Catholicism and Protestantism are not simple variations of Christianity, but absolute doctrines antipodes. They could not be farther apart and both remain with-in the Christian bounds. This is shown in the fact that Unitarianism, the extreme left of Protestantism actually lies across the line, and seems increasingly disinclined to call itself Christian.

I am not willing to own that our Pro-estant religion is shallower than the Catholic, but our traditional Protestant theology unquestionally is, being largely theology unquestionally is, being largely a simple negation of Catholicism. Upon those who do not know the germinal principles of Catholicity, many of its affirmations, in themselves clear and defensible, loom portentous and unintelligible. Judged from Protestant principles, they mean something quite different from their real sense. The false interpretation is then easily converted into a Catholic declaration, and the error, once set going, is perand the error, once set going, is per-

haps never overtaken.

Even in a simple matter of fact, I know by experience how easy it is to set a mistake in motion that can then never be corrected. Some years ago I stated in a magazine that Cardinal Lavigerie reckoned Protestants to be twenty times as liberal for foreign missions as Catholics. I neglected adding, that this respected only gifts to socie-ties, and did not take in the vast outlays of the Orders, and of Propaganda. Yet the uncorrected statement has gone round and round the world, and has appeared and reappeared in all manner of periodicals, until now both the source of the error and the means of setting it

right are quite forgotten.

One of Froude's felicitous variations of mendacity is to lie in the text and give the right reference, in some anti-quated tongue, in the notes. For in-stance, he tells us that the Pope forbade Christians to have any trade with the Turks, which seems extravagantly unsociable. He gives his authority in oldfashioned, hardly intelligible Spanish, in which, however, I caught a clause showing the prohibition to be merely that Christians should not supply the Turks with tin or lead for their artillery. However, this, being an intended deceit, hardly comes with-in our present scope. Of course no in our present scope. Of course no man of sense would believe on Froude's authority so much as that the Tudors preceded the Stuarts and the Stuarts

the Guelphs. However, back of all controversies, we may see how easy it is to misunder-stand an authority, then to misquote it, then settle the misquotations affoat beyond all possibility of recovering it to the original sense. One is tempted to think that there must be a special department of Purgatory for "the corrupters of sources." I am afraid the est that any of us can hope is that we

best that any of us can hope is that we may be let off with a lighter penance. For instance, I lately noted from Dr. Ward of the Independent an allusion to Cicero's declaration, himself an augur, that he wondered how two augurs could without look each other in the face without laughing. Why should not Ward have quoted it? He might as well have hesitated to quote the multiplicationtable, or to affirm the Copernican Life may be hard, but to rob it of all theory. Indeed, John Wesley, who disputed Copernicanism, I am persuaded would have let Cicero pass through here without the countersign. And yet looking one day into Dr. Dollinger's learned work on "Christianity and Heathenism," I was astonished to find, first that his saying is not one of Cicero but of Cato the Censor, four genera-tions earlier; second, that Cata says nothing about augurs, whom he venerated, but about harouspices, whom he despised; third, that the saying, instead of being an expression of culti-vated skepticism as to the national re-ligion is a declaration of stiff, oldfashioned orthodoxy in defence of it. The haruspices, brought in from Etruria and of no acknowledged rank in the Censor as mere spiritual quacks, in com-parison with the august college of the

paraging word of the sacred augural college. At the same time, he heart-ily contemned the pretensions of the vagabond haruspices from Tuscany to compete with the reverend prelates of the Pontifical and augural bodies as interpreters of divine things. Instead of speaking as a Roman Voltaire, he is speaking as an old-fashioned high-anddry Churchman. His contempt for haruspices would be about parallel with the contempt entertained, say by Bishop Christopher Wordsworth of Lincoln for the lower grades of dissenters, whom he was almost ready to suppressed by law.

Cicero, I believe, reports this saying of Cato, which has naturally put the authorship upon him. Then, as he was an augur, it has been carelessly supposed he was speaking of his own col-leagues, an impossibility to Cicero's deep sense of the augural dignity, and to his pride in having been, late in

life, at length chosen linto this exalted

life, at length chosen into this exalted prelatical corporation.

Cicero had little faith in the objective value of auguries, but he had too profound a reverence for the sanctities of Rome, and too solemn a sense of the sacred dignity with which he himself was invested, to be likely to speak sneeringly of them; besides that he was in no way of a Voltairian temper. Nothing but an authentic text could countervail these decisive presumptions. He taught very noble, and almost Christian, ideas of God, and was, with Virgis, a prophetic herald of the coming gis, a prophetic herald of the comin dawn but there is no reason to suppos that he any more anticipated the col-lapse of the augural priesthood than of the Roman state. Both were, in his view, eternal. Many will say that he was not so far wrong to the substance of the anticipations, however imperfect

of the anticipations, however imperiest in the form.

I may remark that the author of "Julius Cæsar," being William Shakespeare and not Francis Bacon, and having therefore no exactness of scholarship (even less than Walter Scott) actually calls the vulgar haruspices "augurers"! This is very much as if a Persian, having some smattering of knowledge about the English Establishment, should refer to some speech of ment, should refer to some speech of the pastor of Little Bethel, and should inform his countrymen that the rever-end gentleman was "the Primate of all England"!

Will this distorted, inverted and dis-

inherited saying ever be restored to its true ancestor and to its true application and meaning. Probably not. Every fresh blunder of citation supports all preceding blunders, until now the caricature stands self-supporting and permanent. Yet here are no religious passions concerned; only the inveterate habit of taking things a second-hand. Bring in the living force of unappeasable religious hatred, worka system too vast to be under stood without thought, and it is no wonder that John Ruskin describes Protestant controversy as one tissue of

ignorance and misrepresentation.

Of course the falsities are not all or one side. Catholics, too, can not only misquote but fabricate. Witness the forged letter you see circulating now and then through Catholics papers, in which Cotton Mather encourages his fellow Puritans to kidnap William Penn on his way over. The thing breathes in every line the latter half of the nine teenth century, very coarsely expressed at that. The forger knows neither the earlier manner of speech, nor the state of things in Cotton Mather's day, but actually imagines the shrewd Ne Englander capable of drawing down on his community the utmost vengeance of the Crown, by such an outrage against a gentleman who practically ranked al-most with Dukes, indeed, had hardly a superior in influence after the King and his brother! All the lies are not or his brother! All the lies are not on one side, although I am afraid we have the larger share to answer for. How ever, we are speaking now not of for-geries but of misinterpreted references. CHARLES C. STARBUCK.

Sympathy Seekers.

Sympathy is a soothing balm for hurts of soul or body, a precious cordial for human ills, but one must be careful not to grow too dependent upon it and be-come weakly, unable to dear any hurt without its aid. There are many sorrows that bring naturally and graciously their share of condolence and tender ministering, but there are other wounds and heartaches which no hand but that of the Divine Healer should be allowed to touch, no eye but His to penetrate. Yet there are persons so morbid in their revealed. The want of harmony in the home, the defection or the faults of husband, wife, brother or sister-nothing is too sacred or too private to be un covered for sympathy. with indulgence until every skeleton in the closet, every bickering at the property of

tenfold by being put into words. The bluff Roman warrior, Coriolanus, was right; he could bear wounds for country's sake, but he could not exhibit the scars to win pity or praise from the populace.

Labor and Liquor.

"One of the healthiest signs of the labor movement in all lands is the in-sistence with which the labor organs and leaders discountenance drinking, notes the New Zealand Tablet. "One of the most prominent labor men in Britain recently said: 'If you workmen and of no acknowledged rank in the national system, are denounced by the Censor as mere spiritual quacks, in compute the properties of the parison with the august college of the august, alone entitled, with some of the languagurs, alone entitled, with some of the languagurs. higher magistracies and priesthoods, to ascertain and declare the will of the man who wastes his time, health, and In the elder Cato's day Greek unbelief was just beginning to nibble at the sturdy faith of the Romans in their ancestral religion. On Cato's tough fibre, it does not appear to have made the lightest inroad. He would have died rather than have breathed a disparaging word of the sacred appears this question merely from the temporal point of view, it might be urged that the habitual use of liquor is not only unnecessary, but harmful, inasmuch as it lessens the amount and debases the quality of production. The result is producer, and when, as is injury to the frequently the case, the injury rebounds on the heads of the innocent, the evil effect is multiplied. The mental and moral injury also inflicted correspond in magnitude, but these are not insisted upon so strongly by labor leaders, as the evil effects from a disciplinary point

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LEAGUE OF THE SACRED HEART. FIVE-MINUTES SERMON.

Thirteenth Sunday After Pentecost. HORROR OF MORTAL SIN.

One of the comparisons we must fre quently meet in Holy Scripture is to call sin—mortal sin—the leprosy of the soul, because sin, in its effects on the soul, very much resembles the devastating and blighting effects of

Leprosy in olden times, and to-day where it exists, is one of the most loathsome of all diseases. It is contracted by contact with persons in-fected by it, and once one is infected by it, and once one is infected by it it gradually poisons the whole system. The various members of the body, as the touch of poison comes to them, slowly fester, rot, and then shrink away. There is no power in medicine to cure or even to alleviate this terrible disease. Once the disease attacks its victim he is beyond the skill of man. To prevent the infection spreading to healthful persons, the lepers were cast out from human society. They were relegated to a spot by themselves, and by law were not allowed to come near

to any one.

So the lepers in the Gospel "stood afar off and cried out." They did not dare to come in contact with any one, and did others approach them unawares and did others approach them unawares they were obliged to cry out that they were unclean. So that they were ex-iled from society, home, and all the joys of life to exist in a living death. What a horrible sightit must have been to be with Our Lord and see these ten lepers — living sepulchres that they were—afar off raising their handless arms in attitude of supplication and crying out with tongues that were nearly devoured and lips that were polluted with the terrible disease, "Jesus have mercy on us !"

What leprosy is to the body that sin is to the soul. Like the leprosy, sin is contracted by contact with sinners or by going into temptation. It is by touching the pitch the sinner becomes defiled. Once the poison of sin enters into the soul it steals away all its beauty and innocence.

The innocent soul in health is mistress of her own energies. She calms the risings of rebellious nature. She keeps in check the inclinations to evil. The tranquillity and peace of conscience that one enjoys are but the vigor and strength that comes in the possession of health. But the contamination of leprosy enters in, and she who was mis of the fairest kingdom on earth becomes a slave to the passions, graded, destitude, and powerless in the midst of a thousand foes. She loses the peace that comes from union with God. She is deprived of her relish for prayer. There is taken from her that sense of the awful judgments of God. This is but the beginning of the terrible havoc sin makes on the soul.

There are secondary stages in the disease, when the sinner becomes so possessed with his defilements he no longer finds pleasure among the inno-cent. He has made himself an outcast from God, he now shuns all that is good. The corruption seizes on all his faculties and powers. His mind can think of naught but sin, his desires are for lower and still lower sensual gratifications, his imagination becomes fille with all foulness, and one by one the heaven-born gifts that were his in the health of innocence fester and rotaway, so that he takes on corruption and it enters like water into his flesh and oil

Externally he goes about his daily routine of duties, but this external show covers but a mass of rottenness. Oh, dear brethren! has this awful Oh, dear brethren! has this awill leprosy been yours—have you gone into the dark and slippery path and thus contracted this terrible disease? If so there is for you only one remedy. No human power can stay the progress of the evil. It is the Divine touch alone that can heal you. It is the Divine arrow which pierces the Heart of Christ, Life may be hard, but to rob it of all dignity makes it harder still, while jealousy and heart burnings increase tenfold by heing put into words. The Lord in the church cry out to Him from afar "Jesus, Master, have mercy on us!" He will listen to your cry, and going, showing yourselves to the priests in the tribunal of penance, the leprosy will be healed, its foulness washed away, and you will be restored to spiritual health.

The Spiritual Power of the Pope in England.

At the recent annual meeting of the English Church Union, Lord Halifax, the president, made an address in his usual earnest and hopeful spirit. Among its significant admissions as to

Among its significant admissions as the drift of the Anglican body from the Universal Church, was this:

"The repudiation of the spiritual power of the Pope in England was not the spiritual power of the Pope in England was not the spiritual power of the Pope in England was not the spiritual power of the Pope in England was not the spiritual power of the Pope in England was not the spiritual power of the Pope in England was not the spiritual power of the Pope in England was not the spiritual power of the Pope in England was not the spiritual power of the spiritual power of the Pope in England was not the spiritual power of the Pope in England was not the spiritual power of the Pope in England was not the spiritual power of the in response to any broad national demand, but the Act of Supremacy had come to mean more than it was meant to mean, and had been largely responsible the conception of the Church of England as an independent, self-govern-

ing body."

Lord Halifax, in despite of all the opposition and discouragement still observable in England, looks forward to reunion of Christendom. "It is at must come," he says, "and preswhat must come," he says, "and present conditions are tolerable only as leading to its advent." Catholics everywhere, who are noting the influof Lord Halifax in spreading Catholic ideas and practices among the Anglicans, pray that these may get the further benefit of his example in uniting

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General Intention for August. 1902.

CHRISTIAN HOPE.

American Messenger Sacred Heart. Hope in the soul is very much like sunshine on the earth. All nature is bright in the warm, beneficent sunrays. It is full of color and healthy life. There is vigorous and fruitful and re-sistless growth; promise everywhere, and joy. So that we are fond of saying, and joy. So that we are fond of saying, in a figurative way, that nature laughs in the sun. Where no sun-rays fall everything is colorless and dwarfed: taste of death. So it is in spiritual things. Hope makes the heart buoyant; and under its fostering influence there and inder in the stream of the spirit's winter. There is nothing noble or heroic. There is neither vigor nor action: all growth is paralyzed by this spiritual frost. Hence, hope has been called "the great spring of human called "the great spring of human activity." It places the soul in the best natural and supernatural disposi tion to advance. And, in consequence, God is constantly endoavoring to in-spire it: "I have run the way of Thy commandments, when Thou didst enlarge my heart." (Psalms exviii

The supernatural virtue of hope is infused into the soul by God, as are the other theological and the moral virtues.

other theological and the moral virtues, with sanctifying grace, at the moment of justification from mortal sin. For just as we have by faith a power of knowing God above the power of natural reason, so have we a similar power of hoping in Him and loving Him. We are "a new creature," or creation, according to St. Paul, "created in Christ Legus in good works" (Ephes. Christ Jesus in good works" (Ephes. iv. 10); and, therefore, with a new life, we have new faculties for attaining the we have new faculties for attaining the things of God. The infused supernatural virtue of hope, like the other infused virtues, is increased with every new accession of Divine grace, and, therefore, by every meritorious act of ours. "The just go forth from virtue to virtue," teaches the Council of Trent, "and are renewed from day to Trent, "and are renewed from day day." In fact, the virtues are the struments of grace, the means by which it shapes our lives and supernatural actions. By interior growth they become more intense in the soul and irmer; and the exercise of them becomes more easy and perfect, either by actual grace accompanying, or by the removal of impediments, or because the natural faculties of the soul which minister to them become better disposed. Thus the passions are moderated by the exercise of infused virtues, difficulties are overcome, prejudices deposed, ignorance dispelled, and Divine impressions abiding render the consideration of appertaining to the virtues things

How easy it is to foster hope in the soul becomes apparent from the marvel-lous promises of God and His infinite goodness. He has promised us eternal happiness, and desires as only God can, to give it in effect. His desire is that all men be saved (i Tim. ii, 4) and be satiated eternally with the torrent of delight that flows from the Throne of God. He has already made us par-takers of the Divine Nature (2 Peter i 4.) He has not only promised abundant grace, but also given His spirit to abide with us as the supreme friend. Tem poral things, also, as far as needed:
"Be not solicitous for your life what you shall eat, nor for your body what you shall put on. . . For Father knoweth that you have it all these things" (Matt. vi. 25.) A little consideration is enough on the power and goodness and desire of God to help, in order that the heart should expand in hope, and even that, like St. Paul, we should "superabound with joy in all our tribulations."

Moreover, constant hope in God of great heroic things.

Away, then, with all unworthy diffi-

discouragement and distrust dence, discouragement and distrust. Even to the darkest hour the dawn is nearest. Cultivate hope, and its kindred fortitude and joy. By a vigorous will we can acquire a strong and healthy habit of those most useful, most necessary, and most valiant virtues.

When We Need Friends.

The strongest of us is not strong enough to be entirely independent. enough to be entirely independent.

There comes a time, now and then, in
everybody's life, when others must be
near, when we depend upon them,
their help and attention. We don't think of all this when the sun is ing over our day and the world is all beautiful and glorious. Then we about with our heads up high, and we chortle over the things we have done and the things we will do, and we sueer in our hearts at this one or that one and we think we are splendid, fluc-But some day, perhaps, we awaken to the fact that troubles have crept in to our lives, that the shining clouded, that the world doesn't seem quite the same, and that the strength and buoyancy and self-reliance we yesterday have all faded away. Is it not mighty sweet just then to be among friends who smile one back to bravery and human courage? There's no answer to that. And the one who has friends is the one who is a friend.

Good Advice.

"You must study to be frank with the world; frankness is the child of honesty and courage. Say just what you mean to do on every occasion, you mean to do on every occasion, and take it for granted you mean to do right. If a friend asks a favor, you should grant it if it is raesonable; if not, tell him plainly why you cannot; the plain and wrong yourself you will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at a sacrifice. Deal kindly but firmly with all your associates; you will find it the best



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CHATS WITH YO

While one boy is regre of opportunities, his lac get a college education, ignorance, another with h ignorance, another with I piks up a good education and ends of time whithrow away. From the one man builds a palace hovel. From the same marble, one man calls the parky which delights. beauty which delights another a hideous mon moralizes every one who

Thought and A Thought and labor, i by these two human, l point of quantity a pied, thought and reflect small fraction of the liv the rest being devote prosecution of the prograset before themselves. that specialization need munity or association of embrace the life of the contemplation, bear, and a correspondingly smalthose engaged in a l activity. But as these properly but factors of men, as they depend up and run into one anoth absolutely be separated hurt. Thought is fed, checked by action; and inspired and spiritualiz Rev. George Tyrrell, S Folly of Morl

It is a great mistake allow himself to dev tendencies, for the r far-reaching and grow trol of the individual, indifference and parti-laziness, makes no eff friends or enlarge his ances. Shyness, too, i world, and also latter being the worst all, as it often results tion and estrangement Unsociability is like t lute. It begins so grelination to leave hom like of encountering so, little by little, an sciously, the feeling is becomes so strong the possible to break thr it has built up betwee his kind.

A person who begins ocial often ends l is commonly known a number of example in every one's experieasy it is to let on eccentricity. On Oppor

Lord Strathcona, to of Canada, in the co view which appears gives the following pr young fellows starting "Be content with but always be fitting er. Do not despise v satisfied for the tim and finding fault. If higher, to a better po ful perseverance will grumbling will not inch. Your future most entirely on you von like to make it impress this fact work yourself; don' to use their influence on't depend on the Of course, opportu thing, and it comes t are very few whom at one time or anoth not ready for it and to welcome it, that you are the loser. which we call geni any other, provide presents itself and

od health. Much

dvise young men in the old counsel:

dence, and keep yo

In the Ch

Says Father Rath the recent Y. M. I. There must be view we take of the of members. We kindly and sympat abuses, for fear o from the rooms and moderating influen genial chaplain ca Human nature is Many of our member ant men, and often strict poverty-na into the snares th through life. It is keep a watchful ey brethren, to preven possible; to help they have fallen, at tached to the socie a man has proved a danger to others separation should word in season will from spending to money in amusem in time, in breaking cursing or swear tions of temper v checked, and be where, if the me from the Society. chaplain applies out equally truly, Society and to t long connection w younger or more We have to deal

and we must have and under the g society. We must and try to estimamount of good do sional defects, erroccur in the da Young Men's S