and read this letter of Alpheus, the Lord, whose very th the Holy Family nust have given him understanding and irit of Christ; and onceded by all who ian faith to be the as it was meant to hly ills? The lamb ld meet at peace; longer any pain or to make the martyr's than that of the "Beati qui lugent"

that weep—the poor long dissertation; th all the great ques es of modern social little, after all, the its bent toward sin, ys brings the same ders of the fact that ath are the fruit of

duces his Epistle by ad conditions of life scattered children of oring, as a trial of tablished law of or emptations by which itle to eternal happited. We must therea fundamental truth that

ARE A PROFITABLE

is not to be regarded on the contrary. As to victory in the harddergoes, as the sorrow labor is eventually ouse a man is born into ocral suffering becomes nded a guarantee of ss. Hence writes the rethren, count it all shall fall into diverse he styles the trials because they are in h fosters and strength-

w of life's trials is our

struction and admoni-verts turn. He bids ift of faith which turns hope: 'Knowing that your faith worketh he thought of St. James th and wisdom are one It is the light eman-Divine Sun, at once d warming. As such, it to himself by prayer. want wisdom, let him ho giveth to all men I it shall be given him; in faith; nothing waverin thought forms the introduction to the ious ways it is repeated apter: "Blessed is the th temptation, for when roved, he shall receive life, which God hath m that love Him." Do fore, dearest brethren, ift, and every perfect ove, coming down from Lights with Whom there r shadow of alteration."
I confidence in God's not, however, made ore passive endurance of of life alone. In truth stain the hardships of inless by a restraining nations to which the orrupt nature draws us. Christ differs from the

e Pagan philosophers them to endure the init complaint; but which nem of the pleasures of dization of that pleasure A OF A LIVING FAITH. living faith forms the ne of the Apostle's exverse trials. Conformity e law and guarantee of and "he that hath looked ect law of liberty, and therein-this man shall

is deed." nis deed."

St. James reminds us meth through receiving the Gospel, as St. Paul Faith cometh by "Faith cometh by hearing by the word (Rom., 10., 17.) In hole Epistle is a comexplanation of the teach-l in his letter addressed : He warns them not to the doctrine of the ne Gentiles, who insists Christ as the essential

Christ as the essential altvation.

DMBS TO US BY HEARING. that the gift of faith rebaptism as a germ capable ist be fostered and nourames tells us that this is stening to God's word.

tess," he writes, "receive a word, which is able to l word, which is able to l." (Chap. 1; 21.) Note ion, "with meekness." preacher who speaks to us I liking. His voice and the persuasive faculty that us; his reasoning fails to because truth is wanting because truth is wanting ont, but because the acciss of his personality strike and critical view, and We will not listen, from ar to those which prevent elding to reasons that amendes convincing, at

emselves convincing, we are irritated. ly in our attitude. At all

events, it should not turn us from the truth itself, which may be found, if not clearly in the preacher's inadequate diction, surely in the reading of the

inspired text.

Here is one reason why Catholics who Here is one reason way Catholics who possess the faculty and the leisure for self-culture should, thoughtfully and reverently, study the Bible. It will furnish them with the right point of view, and, as in the case of this view, and, as in Epistle of St. James, about which we here treat, show them the remedies, here triddte against the evils that the antidote against the evils that affict modern society.

MALARIA-AN EVIL PRESS.

Among the primary sources of the most serious evils that affect modern society is the propaganda of crime which is made by the daily advertising which is made by the daily according given it in the sensational press—the newspapers and the cheap popular prints forced upon the attention of the ublic at every point of concourse The malice of a long tongue is multi-plied a millionfold by a central press association that is governed by policy, or by partisan spirit, or by the mere wish to gratify idle curiosity by the wish to gratify idle curiosity by the creation of fictitious news. Against this St. James preaches with undisguised severity when he condemns the evils of the tongue. "Behold the tongue is a fire, a world of iniquity—it defileth the whole body, and inflameth the wheel of our nativity, being set on the wheel of our nativity, being set on fire by hell." He calls it a fire that fire by hell." He cans it a nre that inflameth the whoel of our nativity, as it to say that it gives swift currency to all the evil propensities of our corrupt nature. "The tongue," he says, later on, "is an unquiet evil, full of deadly on. Is an unquiet evil, full of deadly poison. By it, we bless God and the Father, and by it we curse men, who are made after the likeness of God."

As the poisonous press continually infects the social atmosphere with its pestilential exhalations, it cannot but be that the influence makes itself felt in our public education. The fevers of ambition and of worldly wisdom bring on

VERTIGO-FALSE EDUCATIONwhich repeats and insists with the emphasis of an overheated brain upon the false maxims of a purely humanistic or pagan education. We deem of highest importance the knowledge, the sciences, the arts, that make for industrial advance, that raise to national and financial importance, that secure an external prosperity in which the gaudy display of the master's wealth hides or overshadows the misery of the silent poor, the slaves, through whose toil and intelligence the magnificence which we admire has been made possible. We have innumerable "schools" in every branch of science, representing diverse and opposing theories. Homeowith and allocaths in all the merepaths and allopaths in all the professional walks of life; and what to-day is approved as the only right, to morrow is condeemed as the surest wrong. Then arises endless contention and dicords which divide men into hostile camps and leave their impress on suc-

cessive generations.

With this knowledge and contentions of earthly degree St. James contrasts the science of the saints which elevates us to nearness to God and thus enables us to see with His eye. "Who is a us to nearness to God and thus enables us to see with His eye. "Who is a wise man and endued with knowledge among you?" he asks. "Let him show, by good conversation, his work in the meekness of wisdom." "If you have bitter zeal, and there be contentions in your hearts, glory not, and he tions in your hearts, glory not and be not liars against the truth. For this is not wisdom descending from above, but earthly, sensual, devilish. For where envying and contention is, there is inenvying and every evil work. The wisdom that is from above, first indeed is chaste, then peaceable, modest, casy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. And the fruit of justice is sown in peace to them that make peace." (Chap. 3:

From the false maxims of the world, from the talse maxims of the world, from the wisdom which is "earthly, sensual, devilish," as the Apostle says, there arises that inordinate eagerness for amassing riches, the social disease

growth of organized society. St. James recognizes, indeed, the legitimate inequality of the individual members of a commonwealth. Hence speaks at the very beginning of his Epistle of the relative posi-tion of the "brother of low con-dition," who finds his compensation in the "glory of his exaltation" as a co-heir of the Kingdom of Christ; whilst the rich are admonished to be humble (low), because their riches will pass away " as the flower of the grass. for the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the

shape thereof perished."

But the rich who use their wealth, not to alleviate the lot of the poor, for whom they are in reality stewards, but to indulge their luxury—these the Apostle stigmatizes in awful words as a brood destined to destruction. "Go to now, ye rich men, weep and howl in your miseries which shall come upon you. Your riches are corrected and whom they are in reality stewards, but you. Your riches are corrupted, and garments moth-eaten. Your gold and silver is cankered; and the iu t of and silver is cankered; and the fut of them shall be for a testimony against you, and shall eat your flesh, like fre. You have stored up to yourselves wrath against the last days. Behold the hire of the laborers who have reaped from your fields, which by fraud has been kept high, by you guith, and the cry kept buck by you, crieth: and the cry of them hath entered into the ears of the Lord of Sabaoth. You have feasted upon earth, and in riotousness you have nourished your hearts, in the day of

Does not all this sound like the keynote of the complaints made in these days by the laborer urged to revolt against his employer, whence are pro-duced in the social body

PARALYSIS-LABOR STRIKES which weaken and hinder honest in dustrial efforts. They give a pretext to the idler and the criminal to justify opposition to legitimate order, and by preading discontent among the masses,

foster anarchical tendencies which destroy the very life of the nation.

But whilst St. James unequivocally

condemns the oppression of the poor by the rich, he will not lend his heaveninspired voice to encourage any resentful opposition by violence. He who was called by His people the Just one, a fit arbiter to determine the right of the poor to earn his bread, and the duty of the rich to help his needy brother in the fulfilment of the divine precept "to work" that he might earn a living—he thus speaks to the laborer, the neglected, the oppressed of his race among the Gentiles: "Be patient, brethren, until the coming of the Lord Behold, the husbandman waiteth for the precious fruit of earth; patiently bearing till he received the early and later

"Be you therefore also patient, and strengthen your hearts; for the coming of the Lord is at hand. Grudge not, brethren, one against the other, that you may not be judged. Behold, the judge standeth at the door. Take, my brethren, for an example of suffering evil, of labor and patience, the prophets, who spoke in the name of the

Lord,"
"Behold, we account them blessed who have erdured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate."

And because discontent and opposition and idleness foster profanity of speech, the Apostle immediately con-nects with this thought of patient hopefulness the warning against the social disease of

THE OVERCHARGED LIVER - PROFANE

SPEECH. The bile of dissatisfaction creates a hypochondriac disposition and there arise jaundiced and distorted views of things, which excite the nerves; and things, which excite the nerves; and these the tongue, which, ill-controlled under such circumstances, utters blasphemy against the Lord. Hence, the Apostle once more returns to the warning given at the beginning of his Enistle regarding caution in speech: Epistle regarding caution in speech : "My brethren, swear not; neither by heaven, nor by earth, nor by any

other oath. But let your speech be, yea, yea; no, no; that you fall not under judgment." under judgment."
Such are the lessons which the Epistle of St. James contains. Does anybody, except the blindly-interested and irreligious, question the wisdom of what we Catholics hold divinely-inspired philosophy? And if it be this, why do we not act on it, and insist upon it, instead of discoursing and writing learned treatises about the so-

writing learned treatises about the so cial problem, which the masses, who by their Christian docility and forbearance could best solve the difficulty, do not understand.

Some time ago a priest from an Eastern State made a journey to the Indian territory. On a Thursday be-fore the first Friday of the month he fore the first Friday of the month he found himself in a little log-house with three partitions, where the priest who had charge of the local mission dwelt. The next day our visitor was astonished to see the Indians (Coeur d'Alaines), between four and five hundred, all gather at dawn to assist at Massand to receive Holy Comfive hundred, all gather at dawn to assist at Mass and to receive Holy Communion. Some of them had to come several days' journey, a distance of some forty miles; and this spectacle of devotion repeated itself, every month. It is a simple priest, not of their own race, who, in the spirit of meekness and humility, finds it possible to control the wild nature of these natives, and to bring them under obedience to the bring them under obedience to the yoke of Christ. Nor are these Indians reluctant followers of the discipline that bids them endure silently and in hope of Paradise the injustices which they have from time to time experi-enced at the hands of unscrupulous enced at the nands of unscruptions public agents, whose bigotry guided their policy toward these untrained wards of our Government. They came to the celebration of the First Friday, decked in their best robes of honor, with the badge of the Sacred Heart on their breasts, the chiefs proudly and joyfully leading the way.

CARBUNCLES—PRIDE OF WEALTH.

Every age of national prosperity has demonstrated the corrupting influence of individual wealth upon the life and growth of organized society. St. we can lay down our burden of sin and discontent, and draw wisdom and consolation from the Confessor. Thereshove all is the perpetual home of the Blessed Sacrament, the Divine Healer of every ill, the Physician Who, through the ministry of His Church, can cure all

our diseases.

St. James, who foresees the evils against which he warns the children of Christ by inspired words applicable to all times and countries, thus bids us (Chap. 5: 20) seek the longed-for relief at the well-spring of sacramental grace at the well-spring of sacramental grace in the Church: "Is any man sick among you? Let him bring in the priests of the Church,

and let them pray over him, anointing him with oil in the name of the Lord."
He addresses not only the sick in body,
but the heart-broken, the soul in sin,
nay the whole disordered and sick sonay the whole disordered and sick society. That society needs penance, it needs prayer, it needs the ministration of zealous priests who will reinforce the maxims of the Gospel, and pour into our social wounds the balm of sacramental regeneration. This ought to be our endeavor. We who boast of any influence, whether upon the individual or the masses, whether upon the dependents who serve us, or upon the society ents who serve us, or upon the society that courts us, are guilty of squander-ing God-given talents, unless we lead others to this fountain whence living waters flow for the healing and refreshing of men in need and suffering. Delay makes each case more hopeless, be-cause the irritants are ever at work and the influence of truth and justice is being slowly but steadily undermined. Or is it true that in this beautiful land Or is it true that in this beautiful that of ours there are not enough of thought-ful Catholics enjoying social position, who feel that they can and should exerwho feel that they can and should exercise some influence for good upon those around them? Is the purpose of life to be thus misunderstood by those who are best able to aid in God's work for the salvation of souls? Charity is the law and condition of life_eternal. "My sould be selected as a selection of souls. Their success was beyond his fondest hopes. The uniformity of method and discipline strikes the people with admiration. The fame of the schools spreads far and wide. Enlightened men favor them and zeallow and condition of life_eternal. "My

brethren, if any among you err from the truth, and one convert him; let him know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."—Fra Arminio, in The Dolphin.

THOUSANDS OF MOTHERS

Recommend Baby's Own Tablets. "I would not be without them," is a very familiar sentence in their letters to us. The Tablets get this praise simply because no other medicine has ever done so much in relieving and curing the minor ills of infants and young children

Mrs. Levi Perry, Roseway, N. S. says: "I take great pleasure in recom-mending Baby's Own Tablets for colic and constipation. I have never found anything to equal them for these troubles." Besides curing colic, con-stipation and indigestion, Baby's Own Tablets prevent croup, break up colds, expel worms, allay the irritation ac-companying the conting of tooth companying the cutting of teeth, sweeten the stomach and promote health-giving sleep. Guaranteed to nearth-giving sieep. Guaranteed to contain neither opiates nor other harmful drugs. Sold at 25 cents a box by all druggists or may be had by writing the Dr. Williams' Medicine Co., Brockthe Dr. Wil ville, Ont.

CORPUS CHRISTI.

In this feast Holy Mother Church emphasizes in a special manner the doctrine of the Holy Eucharist. It was established to honor our Lord Jesus Christ in the holy sacrament of the altar. As the words indicate "Body altar. As the words indicate "Body of Christ," we readily understand them to mean the Body and Blood, soul and divinity of Jesus Christ under the appearance of bread and wine in the Holy Eucharist. Though the feast fell on

Thursday, the commemoration will be more generally kept to-morrow.

There are several things inculcated by the feast as doctrines of the Church. One of these is that our priests derive their power of changing the bread and

wine into the Body and Blood of our Lord by virtue of the power conferred upon the Apostles whose successors they are. For to have given the power exclusive, the to the Apostles would have been to ly to the Apostles would have been to defeat the perpetuation of Christ's pur-

Another is that if the Sacred Host. Another is that if the Sacred Host, or the Sacred Blood, be divided, Our Lord is present in each portion just as He was in the whole, for Christ cannot be divided. A beautiful illustration of this is found in the fragments of a mirror, each of which reflects an image as completely as does the whole.

Another is that after the consecration the bread and wine are only such in appearance. The substances by the

in appearance. The substances by the power of the priest have been actually and truly changed. And emitting others, we may say that the purpose of the institution of the Holy Eucharist was that Our Lord's wards. "Rehald was that Our Lord's words, I am with you all days, even to the consummation of the world," might be literally fulfilled.—Church Progress.

ST. DE LA SALLE

ORIGINATOR OF NORMAL, SUNDAY, BOARDING AND TECHNICAL SOHOOLS, SCHOOLS OF DESIGN AND PRIMARY AND REFORMATORY SCHOOLS.

The feast of St. De La Salle, May 15, recalls an educational reformer who, although represented in every quarter of the globe by institutions bearing his name, is practically unknown to the majority of American teachers. He was the originator of the schools in which they were trained, the inventor of the system by which they teach and the inaugurator of those schools popularly known as industrial, polytechnic

and reformatory.

Born in Rheims, France, April 30, 1651, La Salle was sent at an early age to the university school of his native city. At nineteen he finished his philcity. At nineteen he finished his philosophical course, graduated from the University of Rheims and took up theology at the Seminary of St. Sulpice. Having received his licentiateship, he was ordained to the priesthood, and after a brilliant thesis before

All of La Salle's biographers have not failed to note his deep intellectual culture. This is his conspicuous trait among educational reformers and founders of religious institutes. Few, however, have endeavored to account for his extraordinary mental acumen. The secret of his great intellectual strength lay in his intense piety and angelic purity. Speaking of St. La Salle as a student at the University of Rheims, Abel Gaveau said: "His saile as a student at the University of Rheims, Abel Gaveau said: "His purity of body gave untoid brillancy to his mind, enabling him to seize upon and appreciate the nicest distinctions to controverted questions, the choicest thoughts in literature and the pivotal

points in literature and the pivotal points in historical studies."

French society in La Salle's day was at the zenith of its glory. It was the golden age of Louis XIV., but beyond, the splendors of the court the poor were in suffering and neglect. It grieved La Salle's heart to see a people gravity. in suffering and neglect. It gives has a salle's heart to see a people growing up in ignorance of their religion and their duties, a prey to all the accompanying vices, and he determined to effect a means for their relief. Faith effect a means for their renet. Fatti in the power of religious education as a social regenerator moved him to begin with the young, and so La Salle became the popular Christian child-saver. with the young, and so La saile became the popular Christian child-saver. Having rendered permanent a society for the instruction of poor girls, he directed his attention to the formation of a similar society for the education of boys. Gathering around him a group of generous-souled young men of kindred spirit, he drew up rules for their government and began to train them in the art of teaching. Thus was virtually established the Institute of the Brothers Thus was virtually

established the Institute of the Brothers of the Christian Schools.

In 1681 La Salle opened his first schools. Their success was beyond his fondest hopes. The uniformity of method and discipline strikes the people with admiration. The fame of the schools spreads far and wide. Enlightened men favor them and zeal-

La Salle's schools are found in every important diocese of France. Not being able to satisfy the demands made for Brothers, he conceives the design of establishing training schools for lay teachers. The clergy send him virtuous and intelligent young men whom La Salle receives and trains in the new method of teaching. This school was opened in 1684 and was the first normal

chool ever established.

Prior to La Saile's day Latin was the basis of all other studies. French children learned French through Latin. La Salle was quick to perceive the absurdity of teaching a child its native speech through a foreign tongue. With fearless intrepidity he broke away from the tradition-bound custom and inaugurated in his schools the system, now aniversally adopted, of making the mother tongue the foundation of all in-struction. Again he broke down the barriers of exclusiveness that confined the schoolmaster to certain subjects, beyond which he dare not go. Thus teachers in elementary schools were forbidden to instruct their pupils in writing beyond the merest elements without a writing master's license. La Salle ignored these distinctions, intro-duced the modern, simple and more mother tongue the foundation of all induced the modern, simple and more efficient method of writing and enlarged

the whole course of popular instruction.

Previous to La Salle's time the individual system of imparting knowledge was general. With true scientific in-sight he devised a method which, after a lapse of two centuries, ceases not to suit our time, the character of our youth and our present needs. It is known as the simultaneous system, and to-day it prevails in the majority of public and private schools through out the land.

To improve still further his educational system, he introduced object lessons and the cathecetical and

Socratic methods of teaching.

Nor did he confine himself to elementary education. With a view to meet to the demands of the time, he established colleges in which were inaugurated special courses in mathemmatics, the fine arts, and natural augurated special courses in mattern matics, the fine arts, and natural sciences. To accommodate the sons of the wealthy, he opened boarding schools in which the young gentry received an education suited to their social standing.

For the benefit of artisans and trades

For the benefit of artisans and returned men he introduced Sunday lecture courses in drawing, mathematics and architecture. Special courses were also inaugurated for sailors serving in

the Royal Marines.

Of all classes of society that excer-

cised his zeal, none appealed more to his charity than delinquents and criminals. For them he established schools and workshops in which were

schools and workshops in what taught the various trades suited to their tastes and inclinations.

In his views La Salle was liberal and expansive. He wished education to be universal; that it should extend to all universal; that it should extend to all the faculties, to all periods of life, to all classes of society, to both sexes. For this purpose he wrote and published treatises on education and methods, established primary and secondary should for the poor academics. ondary schools for the poor, academies and colleges for the wealthy, technical and colleges for the wealthy, technical schools and schools of design for apprentices, marine schools for sailors and their children, professional schools for artisans and tradesmen, agricultural colleges, public lectures in science and art, seminaries for country teachers and normal schools for city teachers.

teachers. No man ever exercised in pedagogies an influence equal to his. For forty years he labored in the science of teaching, and as a result of his work he has left a living monument in which are embodied all the principles by which he revolutionized education. which he revolutionized education. After four decades of unwearied devotion to the cause of Christian education, this noble, saintly soul went to his reward. Posterity has classed him among the greatest benefactors of the race; his country, has raised his tattle. race; his country has raised his statue, and the Church, mindful of his virtue and heroic sanctity, has placed on his pure brow the aureola of sainthood.

PENTECOST.

The feast of the Christian Pentecost The feast of the Christian reprivi-lege above all other festivals of our holy religion, that, whereas on other solemnities we give praise and thanks for mysteries past, and which no longer subsist but in their fruit or effect, here we commemorate a great mystery, which is renewed in the Church, and in the souls of the faithful in it, to the end of the world. The Holy Ghost inend of the world. The Holy Chost in-deed no more descends by an imminent action of His divine person, as He did on the Apostles; the promulgation of the Gospel was then made by His revelation of its holy doctrine to the Apostles, and the foundation of the revelation of its holy doctrine to the Apostles, and the foundation of the Church was then laid, always to endure under His guidance and protection. These were mysteries which only attended His first descent. Also the outward prodigies, and sensible representations of the wind, and cloven tongues of fire, by which the Holy Ghost manifested His presence on that extraordinary occasion, and which were expressive of its energy, and effects, and signs, most suitable and necessary for that time, are not since renewed. Neither are the outward gifts of miracles, prophecy and tongues, then often acles, prophecy and tongues, then often bestowed, some on one, others on an-other, and necessary for the confirmaion of the faith in its first propaga tion of the faith in its first propaga-tion, any longer conferred by this Di-vine Spirit upon those to whom He now communicates Himself. There are mysteries which are past, to which we stand indebted for the spiritual advantages which we enjoy in the Church, and for which we owe the tribute of our constant thanksgiving and praise But though the Holy Ghost descends no longer visibly, as He did on the Apostles at Pentecost, when He manifested His presence by sensible em-blems; He still descends invisibly upon

our souls.

The Holy Ghost is not only the Spirit of purity and light, but also of charity and sanctity.

Above all, we must have souls on fire

IN THE COUNTRY.

Do you want to shake the gloom of the winter off your soul? Then take a walk or a drive into the country on one of these ideal days. Just to feel the fresh, seented air blow across your face

There is happy exuberance in the breeze that has nodded to the violets and coquetted the pink and white apple blosoms, and where can you find sweeter music than the robins blithe sweeter music than the robins bitted in the robins bitted tiny stream trickling out of the side of the hill near by? Here is where the violets are found, purpling the grass by the roadside, and hiding under the big trees by the river's edge. It is a merry sight to see the little town children gathering the wild flowers children gathering the wild flowers and their gleeful shouts over a particularly happy find are good to hear.

There is something so peaceful about the country lanes and leafy pathways. It is going back to the primeval calmness of the young world when the vine and fig-tree, under heaven's fair canopy, marked the home of God's own people. Here all is quiet—broken only by the twittering quiet—broken only by the twittering of the birds, the low of the cattle and the occasional bark of a dignified farm dog in the distance; and in-sensibly, the rush and hurry of every day urban existence fall away from the spirit, and across the soul steals the message, ever new and glorious, of the awakening world.

A COMMON SENSE VIEW OF THE CONFESSIONAL.

Rev. Passionist Father Fidelis James Kent Stone) during a mission to non-Catholics in Philadelphia, said : " Protestants so often think confession was invented by the priests in order to have the people under their thumbs— the poor priest-ridden people. What bunglers these priests must have been to put this practice on Catholics and forget to leave the burden off themselves! Even the Pope has to go down on his knees before some humble friar or monk like myself, and, if the makes a bad confession, and doesn't repent of it and make a good doesn't repent of it and make a good one he is damned. Oh, if you only knew it, that burden of hearing confessions is the most terrible thing a priest has to do! Sitting day after day, week after week, year after year, listening to tales of sorrow and crime and doing the manyalous work of loose and doing the marvelous work of loos-ing from sin!

"There is another objection, and I

am almost ashamed to touch publicly upon it—the outery against the immorality of the confessional. Well, I was ality of the confessional. Well, I was a Protestant once, my dear brethren, but I thank God I never said anything that kind. There is something s low, so incredibly vulgar, not to malicious, in respectable, well-edu-cated, cultured ladies and gentlemen listening to the vile tales of so-called escaped nuns and unfrocked priests and

afterwards Archbishop of Baltimore, himself a convert and former Episcopalian minister. I told him I was going to confession. 'You are going to the real thing now,' he said, and I thought of that general confession I had so often read when a Protestant, 'We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us,' etc. I thought of that sweet, familiar prayer. It is upon my mind now and it all comes back to me. How delightit all comes back to me. How delightfully general that confession was! But now I had to go into my conscience and seek out the weeds of thirty years that had grown in the garden. When I got through I found it was the 'real thing,' and I felt so light and so happy that I might, with a good run, have jumped across the Schuylkill River.' — Catholic Standard and Times.

TENDENCY OF CATARRH IS TO SPREAD. Just a slight matter at first and because slight, neglected; but the seed sown brings forth a dangerous harvest. Consumption, which is the narvest of death. Better spend a few moments each day inhaling Catarrhozon, an aromatic antiseptic that relieves at once, clears the nasal pressages, and restores lost sense of table and smell. The immediate effects of Catarrhozone is magical, so prompt effect of Catarrhozone is magical, so prompt and efficient. Cure is certain and permanent if you use Catarrhozone. Price \$1. Smal-rizes 25c. at Druggists or Polson & Co., Kings ton, Out.

If your children are troubled with worms, give them Mother Graves' Worm Extermina tor; asfe, sure and effectual. Try it and mark the improvement in your child.

Young Plants

Every farmer knows that some plants grow better than others. Soil may be the same and seed may seem the same but some plants are weak and others strong.

And that's the way with children. They are like young plants. Same food, same home, same care but some grow big and strong while others stay small and weak.

Scott's Emulsion offers an easy way out of the difficulty. Child weakness often means starvation, not because of lack of food, but because the food does not feed.

Scott's Emulsion really feeds and gives the child growing strength.

Whatever the cause of weakness and failure to grow-Scott's Emulsion seems to find it and set the matter right.

Scott & Bowne, Chemists, Toronto, Ontario.

Business

vs. Biliousness.

The man who is subject to biliousness cannot attend to business biliousness demands all his attention. Biliousness arises from the retention of waste and foreign matter in the system, natures drainage being clogged.

Abbey's Effervescent

goes to the root of the trouble and eradicates the cause - persuades the stomach and bowels, in a gentle but insistent manner, into healthy action, Abbey'sclears the bile from the system in nature's own way, bringing health, a clear head, a clean stomach and energy for work.

Concational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, As well as full shorthand course Full civil service course. Full telegraphy course.

Our graduates in every department are to-day filling the best positions. Write for estalogue. Address J. FRITH JEFFERS, M. A. Address: Belleville, Ont. PRINCIPAS,

ASSUMPTION + COLLEGE. BANDWICH, ONT.

THE STUDIES EMBRACE THE CLASE.

1 [CAL and Commercial Courses. Terms, including all ordinary expenses, 2159 per annum. For fell particulars apply to Ray. D. Cushing, C.S.S.

DO YOU KNOW that in our school we employ twelve teachers and use one hundred typewriting machines. It is a fact, and that is one reason why we produce the best results. We cannot begin to supply the demad for our graduates. Enter any time, Write for cata-

Central Business College of Toronto.

W. H. SHAW. Principal.

Yonge & Gerrard Sts., Toronto.

A few months at the

Susiness offeger OWEN SOUND, ONT.,

OWEN SOUND, ONT., will enable any person to acquire Shorthand and Typewriting and become a stenographer or book keeper and kindred subjects and become a thoroughly competent book keeper. Spring term now on, Students may either at any time.

Full particulars sent to any address free, Address C. A: FLEMING, Principal.

Our Motto :- " High Grade Work Only !" Quenus Pollege

STRATFORD, ONT., Our graduates secure good positions because our high grade training prepares them to ren-der first-class services. Enter now for a course. Beautiful catalogue free.

W. J. ELLIOTT, Principal.

BOARDING SCHOOL AND ACADEMY CONGREGATION DE NOTRE DAME

Cor Bagot and Johnston Street KINGSTON, ONT. Pupils prepared for Commercial Diplomas and Departmental Examinations. Special Classes in Music, Prawing, Painting, Shorthand and Typewriting. For terms, Etc., apply to

MOTHER SUPERIOR ST. JEROME'S COLLEGE

BERLIN, ONT. CANADA. (G.T.R.) Commercial Course with Business College features.

High School or Academic Course — Preparation for Professional Studies.

College or Arts Course — Preparation for Degrees and Seminaries.

Board and Tuition per Annum, \$140.00, For Catalogue Address-REV. JOHN FEHRENBACH, C.R., Pros.

The Royal City Painting and Decorating Co. of Guelph

82 UPPER WINDHAM ST. E. Brann, E. W. Cooper, W. A. Mahony, Pres. Manager. Treas. Pres. Manager. Treas. Expert Painters, Paperhangers, Grainers, Hardwood Finishers,

SIGN WRITING AND CHURCH DECORATING A SPECIALTY.
Estimates Furnished and Sketches Submitted

Telephone 360
DEALERS IN WALL PAPER. 1267-tf

STATUES FOR SALE,

Statues of the Sacred Heart, the Bleesed Virgin, St. Anthony. (colored) 12 inches high, Very artistically made, Suitable for bedroom or parlor. Price one dollar cach. (Cash to accompany order.) Address, Thomas Coffey, Catholio Record, London, Ontario.