## (The Catholir Merord.

| ME XX | LONDON, |
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| Catholic diecoro |  |
|  |  |
| a college course. |  |
| A ${ }^{\text {a }}$ college eduation pry? is a |  |
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| made merchant to his son. He answers |  |
| it as follows: "You boy to think, and to <br> think quick, pays. College doesn't make |  |
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| fools; it develops them. It doesn <br> make bright men; it de <br> The fellow, who hasn't had the college | the average oitizen. |
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| The fellow, who just as smart, but he is to paw the air when he is reaching , |  |
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| This is a good answer to the parents <br> wo raise the objection that time spen in college is, so far as success in life goes, time lost. |  |
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| dogims |  |
| It is amusing to hear a magazine writer dilating on his emancipation |  |
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| from dogmas. He gives one the impression that he conceives a dogma |  |
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| some he has somehow or other managed to escape. But would it not be |  |
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| when he knows what he is talking it may dawn upon him that emanabout |  |
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| cipation from dog connotes slavery to dogmas of his own. This should have a chastening influence upon his eagerness to |  |
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| impress his dogmas upon others. We certainly believe in dogmas, but it rests something more stable than over- |  |
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| heated imagination or baseless facts or |  |
| the mere dicta of those who chant the praises of what they are pleased modern civilization. In a word we prefer to get our dogmas from him who has been commissioned to deliver them to mankind. $\qquad$ |  |
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|  | who |
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|  |  |
| our graduates |  |
| During the weeks past we have derived much pleasure fromattendance at to hear the brave words of the graduate. |  |
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| sions, but it is as pleasant to the ear as a strain of exquisite music. And it is music-the music of enthusias and |  |
|  |  |
| youth; of hearts that reck no fear and look out upon the world as a place |  |
|  |  |
| years to come. So be it. Experience will teach them a few more things, and |  |
| charge heavy fees for the same. But we wish them success. We hope they will be ever steadfast to their Alma |  |
|  | they Alma |
|  | hould |
|  |  |
| woman who drank in every word and <br> quivered with pride as he received his <br> could scarcely |  |
|  | $\begin{gathered} \text { ed his } \\ \text { areely } \end{gathered} \text { pr }$ |
| diploma. Perhaps she could scarcel see him through her tears. That little woman is his mother. She prayed for | $\begin{aligned} & \text { Little) } \\ & \text { ced for } \\ & \text { ane } \\ & \text { go } \end{aligned}$ |
|  |  |
| him during the years - mayhap denecessaries to keep him at college. His |  |
|  |  |
| then the privilege and glory to keep <br> her always proud of him. God bless <br> our mothers! They have earned our | bless |
|  | $\begin{aligned} & \text { d our } \\ & \text { puts } a \end{aligned}$ |
| love, and we pity the son who puts a of sadness in her voice. May we always hearken to her because it is our duty and because also the mothers which are not in books. | $\begin{aligned} & \text { ang wig } \\ & \text { in our } \end{aligned}$ |
|  | ther' |
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| Presbyterian inconsistency. | ency. |
| The Theological Seminary of Princeton, N. J., has just received a dona-tion of two millions of dollars. The |  |
|  | $\begin{array}{rr\|r} \text { dona- } & \text { and } \\ \text { s. The } & \text { itie } \end{array}$ |
|  | s. it he |
| money is, as the giver stipulates, for the | $\begin{array}{l\|l} \text { st upon } & \text { wil } \\ \text { glory of } & \text { thil } \end{array}$ |
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|  | $t$ doing |
| the expounders or propagators of Presbyterian tenets. Before attempting to |  |
|  | ting to |
| gain assent to their particular cred isthey should be sure that the creed in true. Without this certailty they would be like the mercantile gentle | ir creed is ${ }^{\text {com }}$ |
|  | $\begin{aligned} & \text { creed } \\ & \text { ty thes } \end{aligned}$ |
|  | gentle. |
| man who inveigle the public into purchasing adulterated goods for the pure | nto pur- the pure |
|  |  |
|  | Gospel to |
| you besides that which we have preached to you let him be anathema. |  |
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| If they do say it, it will take a deal of talking to bring it beyond the do- | the do- |
| for instance, an outsider interprets the Bible in one way and a Presbyterian in another, who lis to decide which is right? There is, of course,the Westminster Confession. But Westminster Confession. But | prets the |
|  | esbyterian |
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N, ONTARIO, SATURDAY, AUGUST 1, 1903

