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AN HOUR WITH THE EDITOR SWEETS

FAITH.

in different ways. Giving only one expression used to each instance the present of the control o

the story felt that they were exercising ing, without doing any da a power to which they were unacoustomed. They had been told by their therefore depend upon the Master that all things were possible to men of faith, and in the freshness of the demonstration of this truth by the recent presence among them of their risen Lord, they were able to ex-ercise to some degree the divinity of which He was the incarnation. Others which He was the incarnation. Others have done the same thing sincs, that is if any reliance can be placed on human testimony. We unhesitatingly accept as scientifically demonstrated any number of things for which there is much less evidence than there is for many things claimed to be due to the exercise of faith alone.

But some may ask: Is not this an argument for what is called faith—

argument for what is called faith-cure? If by this question it is meant whether or not cures have been brought about by the exercise of faith brought about by the exercise of faith alone, we are bound to say that the proof to that effect is overwheimly supply that east is overwheimly supply that east and the proof to that effect is overwheimly supply that east are not able to employ the laws of the Days of the physical world cannot be ignored. Granting that this is the result of what has been said above, we contend that the contrary is the case. The laws of the physical world cannot be ignored. Granting that in some conspicuous instances individuals have been able to employ the laws of the Days of the Santi does not follow that any one can at will expected the physical that which seemed impossible by the laws of the Days of the Santing of the cannot be ignored and religious. The physical world cannot be ignored and religious the employ the laws of the Days of the Santing of the cannot be ignored and religious the depth of the physical world cannot be ignored. Granting that in some conspicuous instances individuals have been able to employ the laws of the Days of the Santing of the cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and physical world cannot be ignored and physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the depth of the physical world cannot be ignored and religious the physical world cannot be ignored and physical alone, we are bound to say that the great pleasure city. That the most

The Century Dictionary takes a column and a half to give a definition of

Beery schoolboy knows that Herenheid of faith presupposes, firsh a controlling power in the Universe, and second, the abjuty of men to place themselves in touch with that power greaterical phenomena may serve as an illustration. We may suppose the Universe to be charged with divinity, and that we conserve may avail ourselves of some part of it by the exercise of that faculty called faith. This sort to faith is more than belief. Belief is an ental process; faith is the exercise of that faculty called faith. This sort of faith is more than belief. Belief is an ental process; faith is the exercise of the favored to suppose the Universe of some part of it by the exercise of the favored to faith is more than belief. Belief is an ental process; faith is the exercise of a power, present in all of us, but better devoloped in some than in others. There is allogether too much evidence on the point to wrrant any one in despise, while admitting its existence even by the interest of the control of the control

Critic Universe. — analong thereby recryither that, may be officied in the exception that in the very action, the floor and the Universe. The floor, is also that the transport of the control of the con structures or their contents. Much will therefore depend upon the character of the irruption. If it was on the whole accompanied by a slow movement of . If it was on the whole thoroughly melted lava, the old city will

way in which we touch the Unseen we whom these stalwart apostles preached credible, if it were not attested by evidence that cannot be contradicted. We should we refuse to admit any in the norant of this most important time in them great as are the Canadian coal umn and a half to give a definition of the word "faith." It presents six meanings, each of the six being expressed in different ways. Giving only one expression used in each instance they are: Assent to a proposition for which the evidence is incomplete; firm bettief based upon confidence in the author of the six being expressed in different ways. Giving only one expression used in each instance they are: Assent to a proposition for which the evidence is incomplete; firm bettief based upon confidence in the author of the same time and it is in close proximity to the coal. The country is very fertile, and it has vast areas that have not yet most, and altered to the panel of the hand of the abried of the abri

contact between these two sections of mankind was very slight. Even as yet it is only beginning to be at all intimate, except in India, where the rela-

atic can do against his peers, provided he is well led. But we need not go so far back. Japan has just shown us that when the Yellow Man acquires a knowledge of European arms and tactics, he can do the things upon which we have prided ourselves better than we we have prided ourselves better than we can. We have ceased to despise the Asiatic; we shall be fortunate if we do Asiatic; we shall be fortunate if we do not have to learn to fear him.

It is easy enough to state this problem, and perhaps all that any one can lem, and perhaps all that any one can be do now is to state if. To solve the do now is to state if. To solve the do now is to state if. To solve the dollars in the state is the state if the solve the solution of the solution of the state is the state is the state is the solution of t

hope to do now is to state it. To solve hope to do now is to state it. To solve it would require greater ability than any one can feel justified in claiming. It is not simply a local difficulty here in God solve for us problems far beyond British Columbia or to the south of us in California. It is not simply a question of whether white men shall compete with Hindus or whether Japanese children shall go to school with white shall go to school with white children shall go to school white shall go to school white shall go to school with white children shall go to school white s iren. The trouble is far more deeply seated than that, for it has its origin

LITERARY NOTES

CURRENT VERSE

IS THEN EATEN.

From the New Orleans Times-Democrat.
The oyster lives from hand to mouth
In all this portion of the South;
In fact, to make the statement stronger,
It doesn't live a minute longer!

United from out the turmell'd mass
Of entitie metamorphoses,
Thine image fair perceived them pass
From wreath to mutual purposes.

CORDALVIA OF THE ALLEY.

Catholic Standard and Times.

At the corner of the alley
Sits Cordaylia McNally.

At the corner of the alley where the people come an so,
In a penitent procession,
Passin' to an' from confession

In the ould church of St. Joseph that
was builded long ago.
Oh, 'tis well she knows there's
many
Has the charitable penny
More convenient to their fingers then
than any other day,
On' her tougue it is sooth'rin'
An' so masherful deludir'rin'
There are mortial few whatever she'll
be lettin' get away.

THE STORY TELLER

AN EASY RECIPE.

"Ar, old mah, you're a star at last."
"Yes."
"Assisted by a large company, eh?"
"Well, not retarded much." "Louisille Courier-Journal. PREPARING THE WAY.

"Th-thank you, Mr. Batch," sobbed the wealthy young widow as she was about to leave the cemetery. "Your s-sympathy sirikes me very f-forcibly." "Good!" reponed Batch. "I—ermeant it for a sympathetic strike, you know."—Boston Transcript.

"Yes," said the warden, "he was the coolest and most thoughtful convict who ever broke jail."
"You don't say?" exclaimed the visitor.

"Yes; he left behind him a note to the governor of the state, beginning." I hope you will pardon me for the liberty I'm taking."—Catholic Standard.

JUST THE SAME ABROAD.

"I suppose," said Ascum, "you took in all the automobile races while you were in France?"
"Of course," replied Skorcher.
"What's new in the way of motors over there?"
"Oh, nothing. Just the same old pedestrians and chickens and things that we have here."

MAKES QUITE A DIFFERENCE.

"I wouldn't make a confidente of May," said the conceited fellow with a self satisfied smile; she told me you said you were erazy to marry me. Of course, she's no friend, if——"

"No," interrupted Miss Wise, "and she's not even a good reporter. I didn't say I 'was,' but 'should be.'"—Albany, N. Y., Journal.

"Sir,—Permit me to say a few words in reply to your interesting talk on creeds. You say: "Take the first phrase in the Aposte's creed, 'I helieve in God.' The words are easily said; they drop lightly from the tongue, but what do they mean! Human thought cannot grasp their meaning, much less human tanguage express it. We must be content with the awful statement, and seek to understand it as best used.

"CLEANLINESS IS NEXT." We have all heard that "Cleanliness is next to gedliness," but the origin of the proverb has been abscure, no doubt, to many.

This maxim is an abstract of religious maximum in the contract of the contrac

HOLDS THE RECORD.

A grammarian was talking about grammatical slips, that through their magnitude, merited immortality, "There is one sentence," he said, "that has lived for a hundred years on account of its tremendous incorrectness. In this sentence every word, every single word, is ungrammatical. It's hard to beat, isn' tit?"

"The sentence was spoken by a little girl in a sheep pasture. Looking at the flocks, she said to the shepherd:

"This sentence, with every word incorrect, holds the record in its class.— Philadelphia, Bulletin.

ADMIRED THEM.

An Oklahoma paper tells this one:
Some few weeks ago two Oklahoma
City real estate men had a German
farmer in tow and carted him into the
country to see a farm which has considerable low land and where overflows are frequent. They passed a
barn where the high water mark was
about eight feet above the ground.

"And what is that?" inquired the
farmer:

One of the real estate men, who is let the real estate men, who is let there was more the ever ready with an answer, looked up

CIRCUMSTANCES ALTER CASES

Philadelphia Post.

Philadelphia Post.

When traveling on a lonely stretch of the road near the Arctic Circle, in Sweden, Charles J. Glidden in his auto overtook an old Finnish woman plodding along at the rate of half a mile an hour.

"Where are you going?" the interpreter asked.

"To my daughter's" was the reply.

"How far is it?" the interpreter asked.

ed. "When do you expect to get there?"
"Tomorrow morning."
Mr. Glidden picked the old woman up and in forty minutes had set her down at her daughter's home.

NO BEEHIVE; "HONEY" WASN'T THERE.

They were newly married, and on a honeymoon trip. They put up at a sky-scraper hotel. The bridegroom felt indisposed, and the bride s id she would slip out and do a little shopping. In due time sha returned, and thipped blithely up to her room, a little awed by the number of doors that looked all alike. But she was sere of her own, and tapped gently on the panel.

"I'm back, honey, let me in," she whispered.

No answer.

"Honey, honey, let me in," she called again, rapping louder. Still no answer.

"Honey, honey, it's Alice. Let me in."

There was a silence for several sec-onds; then a man's voice, cold and full of dignity, same from the other side of the door:

"Madam, this is not a beehive; it's a bathroom."—Army and Navy Life.

***************** LETTERS TO THE EDITOR

Apostic's creed.

Bather Aimighty, Maker of heaven and carth."

In Deut. 4:39, this proclamation was given to the people: "Know, therefore, this day and consider it in thine heart, that the Lord He is field in heaven above, and upon the earth beneath: there is none else." Such a declaration teaches us that wa can know God, we are exhorted to consider Him, in opposition to the mistaken theory of those who say He is incompreshensible. Scripture says: "Know, and consider Him in thy heart." Again: "even 1, am He, and there is no God with Mc." (Deut. 32:35). This clearly assert the individual majesty of the Most High in the Psalms we read: "That men maknow that Thou, whose name alone Jehovah art the Most High over all the carth. Pa. 88:18.) Again: "There is a God beside Me, a liest God and a Sarlow at There is none beside Me. Lood unto Maker and he ya saved, all the ends of the eart and be ya saved, all the ends of the eart and he was a saved, all the ends of the eart and he was a saved, all the ends of the eart and he was a saved, all the ends of the eart and he was a saved.

"And what is that" Inquired the form and questly how."

Applier of light for exercises, and the price of the politic of light for exercises the price of the politic of light for exercises. The price of light for exercises the price of the