Sacred Heart Review THE TRUTH ABOUT THE CATHO LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXXV.

On page 587 of "Mediaval Europe" we have: "Since marriage was a sacramental act ard could, therefore, properly be celebrated only by a priest, the act itself and all the very complicated interests resulting from it were taken into the scope of the clerical jurisdiction."

Here is a fresh instance of the almost hopeless confusion of the Protestant mind between a sacramental and a sacerdotal act. Most Protestants imagine, as we see Emerton does, that the administration, not, as in fact, of five sacraments, but of every sacrament, is exclusively competent to the priest, ereas, as we know, the sacrament of baptism, even regularly, may be deputed to deacons, and in case of necessity may be regularly, and even with out it validly, administered by lay persons, or even by non-Christians.

Marriage again, as we know, although sacrament, is of necessity adminis tered by lay persons, namely, the con-senting parties, the priest, where present, ratifying it, but not sacramentally ninistering it. It is their intention,

not his, which determines validity. Moreover, as we know, the Church anathematizes all those who shall maintain that the priest is *intrinsically* necessary to the validity of a Christian marriage. Nay, even the law of Trent does not absolutely require a priest, were it in Rome itself, but is, as the Congregation de concilio has decided. sufficiently fulfilled if a marriage ratified by a man having a parochia title, even though as yet unordained. See Lehmkuhl. Furthermore, a marriage in a Catholic country is valid at which the pastor is present, even though his presence is compelled, and even though he does not utter a word See, in the Promessi Sposi, the way in which Lorenzo and his betrothed very mearly secure their marriage in spite of the refusal of Don Ambrose, the curato. Moreover, we know how, in Protes-

tant countries (excepting certain dis-tricts once French or Spanish), Catho lic marriages before Protestant wit-nesses or before magistrates, although involving privation of the sacraments, are received by the Church as valid. I wonder what Professor Emertor

thinks of marriages between baptized Protestants competent to contract, and married in Protestant countries. It is fair to presume that he is aware that if such couples become Catholics they are not remarried, but are received as already sacramentally united. However. like Bishop Doane, he seems neither to have inquired the matter out nor to have thought it out. His incompetence is of course less discreditable than the Bishop's, but, in a matter of such practical import, it is by no means creditable to him.

Of course, with so negligent a thinker about matters theological, especially matters sacramental, it is too much to assume the knowledge that where, in a Catholic country, a Catholic clergyman can not be found—as in various thinly peopled regions — the parties are al-lowed to contract a consensual marriage before witnesses, which, although it should afterwards be registered and blessed, is not repeated, but is equally sacramental with any other.

We see then that the Professor goes entirely wrong in saying that the Church claims jurisdiction over marriage because it is a sacerdotal act. She claims it because, as between the baptized, it is a sacramental act, whether it is or is not a sacerdotal act, in any particular instance.

Our author says that the Church drew marriage, with all the complicated interests resulting from it, within her jurisdiction. Now, it is true that in the Middle Ages, when the organiza tion of the State was as yet confused and incomplete the discussion of magand incomplete, the discussion of marriage in the church courts almost of necessity involved more or less discus necessity involved more or less discus-sion of the rights of offspring. Yet in-trinsically, says Pope Benedict XIV., quoting other high authorities, Bellar mine among them, all questions touching the descent of estates or of secular dignities belong exclusively petency of the State. The Church dis cusses such questions now only so far as they bear upon the competency to receive prelatical dignities. Probably even now, there is sometimes difficulty even now, there is sometimes allicately in making a clean partition, but the theory, as laid down by this learned Pope, is perfectly clear. Even in the Middle Ages this distinction between the sacramental and the purely secular side of marriage, or rather of its results, although fluctuat ing, was by no means unremarked. For instance, the most orthodox Eng lish Catholics, while acknowledging that John of Gaunt's tardy marriage with Catherine Swynford legitimized their children religiously, declared that only an act of Parliament could legitim ize them civilly, nor did the Churc interpose any anathema against this purely secular decision. So also in Scotland, the shadow which hung, fo ten reigns, over the right of the Stuarts to the throne, lay in a doubt whether a dispensation, which had a retroactive effect religiously, had such an effect politically. Yet this divergent opinion concerning Robert III.'s marriage with his cousin Elizabeth Moore involved no quarrel between Church and State. It is true, Dr. Burton himself seems to b confused over this controversy, and he may have misled me. We see that the two great martyrs Sir Thomas More and Cardinal Fisher already had the distinction in question perfectly in mind. They could not acknowledge that Henry was validly married to Anne, as assuredly he was not, yet both the illustrions martyrs were willing to support Elizabeth' title to the Crown, because that, as they acknowledged, was a point lying wholly within the competency of the Sovereign and the Estates. The one matter which the Church then as now, claimed the sole right to decide was, whether a conjugal union was or was was not a valid Christian marriage. When, as often happened in Spain, children born out of wedlock succeeded to duke.

doms or domains, or to the throne itself, the Church let such purely ex-ternal matters take their course ac-cording to the manner of the land * We would advise Professor Emerton

to ask for a year's retreat in Boston College, and there take a course in sacramental theology, beginning with St. Thomas Aquinas and winding up with Sylvester J. Hunter and Dr. Byrne, consulting by the way, the "Catholic Dictionary" and Wetzer and Welte. By that time he might know what he is talking about within this range, which assuredly is more than he knows now.

However, we will conclude our con-sideration of his able and engaging work with a quotation which witness both to right feeling and good sense. "When the monasteries of a country

had got into a bad way it never occurred to those most interested in the welfare of society that the fault might be in the very nature of the monastic prin-ciple itself, but they invariably concluded that the only trouble was that this principle had not been carried out thoroughly enough. Not less monas ticism, but more was needed in order to keep the monastic idea pure and thus effectual. So we have, over and over again, great waves of monastic reform sweeping over European society and carrying with them, let it be fairly un derstood, usually all that was best and most forward-looking in the community. The conclusion that we have to dra from the fact is that the medieval world was right; that it knew its own needs and was trying to provide for

them in its own way." CHARLES C. STARBUCK. Andover. Mass.

* Jesus Christ raised marriage to the dignity of a sacrament in order that the married couple may thus receive grace to live chastely, to have mutual affec tion, and be a mutual support, to enable them to bear patiently the trials and hardships of life, and train their children by example and instruction in the knowledge, love and service of God. According to St. Paul, marriage is a type of the indissoluble union between lesus Christ and His Church. Thus are we taught that nothing on earth. except the Church, can be compared with the peculiar and benefic ent influence, the great power, the sacred office and exalted dignity with which God has clothed the married couple. It is their exclusive privilege to preerve the human race and to people neaven with saints. To maintain the heaven with saints. unity and indissolubility of marriage our Divine Saviour placed it under the authority and the custody of the Church. To protect this great sacra-ment from the profanation of the impure, and from the impious usurpation of the civil power which dares to at-tempt to make and unmake marriages, the Church of God has enacted many laws, and she is constantly appealing t the Christian conscience to reverence this bulwark of society. Jesus Christ declares that marriage is dissolved only by death, and that any one, whethe divorced or not, who marries while husband or wife is alive, is living in Marriage with heretics, in adultery. fidels and Jews has always been for bidden. Such marriages, unless con tracted according to law, and are very often null and void and of no whatever, and the parties are simply living in adultery. Marriage which so prefoundly affects

one's life for good or evil, and which decides one's happiness in this life and in eternity, should be contracted according to the laws of God and His Church. It should be preceded by long and fervent prayer for guidance the advice and the blessing of parents should be asked ; the counsel of ual director and pastor may not be amiss As marriage is a sacrament i would be a horrible sacrilege to ge amiss married while one is in the state of sin. Persons about to be married, always go to Confession and to Holy Communion so as to be fit to receive all graces which the Sacrament of trample down the seed of eternal life Matrimony is intended to bestow. The unhappiness that accompanies so many marriages during life is, there is reason to fear, but the just put ishmen; of the irreverent and sinful dispositions, and the defiant disobedience. with which too many, alas! enter the holy state of mstrimony. Would that all marriages were so arranged as to draw on them. not a curse, but a blessing .- Ed. Re view.]

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON. Twentieth Sunday After Pentecost.

THE VALUE OF TIME. Redeeming the time. (Epistle of the Day.) There is a precious treasure, my dear brethren, which is always partly,

but only partly, in our possession. Now and then we wake up to the conviction how valuable it is. There is something which must be done, and there is only just time to do it in ; we wish there were more, but no, only just so much is allotted to us. The we realize how priceless time is. sinner, suddenly struck down by some terrible ascident, and with only a few minutes to live — what would he not give for a half hour more; for time to ook into his confused and disturbed conscience; for time to rouse himsel to real contrition for his sins: for time. st, to send for a priest, and his help make some sort of pre aration for eternity !

But it is not only at the end of our lives, or in moments of such supreme importance, that we would pay for time with gold, or with other thing for upon which we set great value here Often we would give much to be able to put ourselves back a day or even an hour in our lives ; what an advantage it would give us! We look back or many hours and days in the past; there they were, once at our service, now squandered and gone forever. but

Time, then is this precious treasure which we shall never wholly lose till we pass out of this world for ever. Its golden sands are running rapidly away from us, but still some remain. The uncertainty how much of it is still left should make us put to the best use each instant as it passes. Who would not draw prudently from a chest in which his whole fortune was locked up, if its amount were unknown to him, if the next demand might exhaust it; and who would not put to the best use each penny that he drew ?

This is the instruction, the warning that the Apostle gives us in to day's Epistle: "To walk circumspectly; not as unwise, but as wise, redeeming the time." Saving it—that is to say, not letting it slip by us idly and un-profitably; not only having it while it lasts, but receiving also the precious fruits with which it is laden.

How much this caution is needed How careless we are about this price less possession which is ours from mo ment to moment! Some part of i indeed we are generally obliged t employ, and fortunate we are that it i so, in some occupation of profit to our selves or to others. Yes, fortunate; for that man must earn his bread by the toil of his body or mind is hardly after the fall a curse, but rather blessing. Place fallen human nature the paradise of our first parents, and its final loss could hardly be averted. But the rest : how often do we see, when work is over, that the only thought, even of Christians, is to get rid of this invaluable gift, the precious time which God has given them They seem to have no thought but to lo them themselves and it in some more sensual pleasure, to fritter it away in gossip or ome foolish and needless diversion, or to forget it and throw it away in sloth.

ful and unnecessary sleep. Brethren, some day we shall want all this time that we are now wasting. Then it will stand out before us in its true value ; we shall see that it should have been redeemed, and that it is now irredeemable. And what is more, God, who gave it to us, will require an ac count of it at our hands. He gave it to us for an object; there is not a to us for an object; there is not a minute of it that He did not mean us to turn to good use. And we can carry out His purpose if we only will. Let us, then, beware of idleness ; even our recreation and rest should be such that we can feel that He would approve of them, and that they will help us in our remaining hours to do the work that He has required and expects us to do. To kill time-let this be a word unheard among us; to kill time is to



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THE DEADLIEST SIN OF THE AGE.

St. Mary's Parish Messenger, edited the Rev. Stephen M. Lyons, Salem, J., is a most useful compendium of Catholic information and direction as to Catholic duty. It embodies in a small compass the great truths of relig-ion and the fundamental maxims of morality on the way the Catholic must act in order to be a real Catholic and a real Christian, not a self deluded, make believe one. It is published by the Sunbeam Publishing Company, of Salem, We trust it may be extensively circulated.

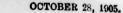
Amongst the chapters on moral duty in the Messenger there is one that has an immediate bearing on certain conditions now prevalent in the Catholic world. It is a chapter on the sin of slander. We quote a couple of passages from the article entitled "Bridling the Tor gue:" "It any man think himself to be religious, not bridling his tongue, ceiving his own heart, that man's relig-

ion is vain." (James i., 26.) How few people keep a constant guard ver their tongue! And yet without bridling the tongue our religion is vain, will not profit us unto salvation. God protects the property and reputation of men by two commandments, "Thou shalt not bear false witness agains; thy neighbor. In case of stealing there is no forgiveness without restitution, if restitution is at all possible. In case of injury to reputation there can also be no forgiveness, unless every posbe no forgiveness, unless every pos-sible effort is made to repair the injury done.

Calumny is to falsely impute crimes and faults to others. This sin is also committed by exaggerating their real faults and detects, and by denying their good qualities or actions. This sin is grievous, if the falsely imputed crime s of a serious nature. Again, the sin is aggravated in proportion to the num er of persons to whom the calumniator relates it.

These remarks remarks are pertinent just now. Standard and Times has honestly endeavored to live up to the Golden Rule, yet it has not scaped defamation. This only proves that the most blameless cannot escape the serpent fang of slander.

The trightful injury caused by this ile failing of fallen human nature is vile failing of fallen vividly represented in many of the greatest dramas. In "Othello," in in A Winter's Tale," in "Cymbeline," " Much Ado About Nothing" and other plays the great English poet has powerfully depicted the ruin and horror that the poisoned whispering of the deterator and retailer of falsehood may entail in the family and the community. He may create a moral pestilence more deadly than the worst physical one. Murder and madness follow the



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OCTOBER 28, 1905.

CHATS WITH YOU. Can This be True "Young men no longer l societies or join reading ci plains the Catholic Columb go to card clubs, to soci-ard to saloons. Things of at a discount with them."

Bring the Best Out of Be yourself! That's wir put in this world for. . . forms and "cultivated" of They are artifici ities artistically you may affect t artificiality at any cost plated metal—it may ser out it doesn't wear well. doesn't wear well isn't w persons are not needed. you are needed. You wi far toward making a succes you become necessary, eve are so to only one person

munity. The world needs eve comes into it. It needs the in that man. Therefore h in that man. Therefore | out of yourself. Bat be you don't try to bring o something that's in some you make this mistake you tine morning—it will be a for the other fellow—and you were going to do alre It's better to be a real a make-believe mountai greater crime to counterf than to counterfeit paper one is a crime against 1 nt : the other a crime self and God. If you ca thing, be yourself ! - L

The Right Mental Attitude Dear boys stop a minu your mental attitude Mental attitude has mu with success or failure tion than most young a realize. If you belittle

which gives you your you sneer at it and the at it, or, worse, if you fact and give the impreare something quite abo you are-well, we will no she thinks of such boys of any kind is honorable ought to want to d To be able-bod value. minded and yet to be disgrace — there is no it. Do not be always it. our hard lot, and usin glass on the disagreeat work. It is a good rule outset that you will not pleasant happenings You will be very glad adhere to this rule with ness. You may not like gether-few of us do as

-but at least you do no a hatred for it. That for failing. If you do n are doing, and are sure something else better, paring yourself for the but meanwhile do who well as you possibly contract of doing uncongeneration will work wonders i your character. Besi for good places, the h cess at anything has a er the boy who has

failures. Instead of being sor gize for, and mourn an the opportunity to w to pray for. The boy mental attitude towa rejoice and be grateful opportunities for use ice that are open to h So dear boys, make

MAGNIFICENT CHARITY.

Philadelphia has her Mother Katherine-Miss Drexel; New York and Richmond their Mrs. Thomas F. Ryan; and Buffalo has her Sister of Charity-Mary Rose-Sister Servant at the "Providence Retreat," who have startled the money-greedy world by the colossal sums they have given to charity. Banker Drexel's daughter-now known as Mother Katherine-as is well known, is devoting her life and fortune to the education and care of the negroes and Indians; and even a heart less, callous world cannot withold their wonder and admiration.

Mrs. Thomas F. Ryan is rivaling the Philadelphia heroine in her magnificent donations to the same sacred cause : and avaricious little souls are astounded. And now comes Buffalo's Sister of Charity-Mary Rose-who is giving

the \$1,000,000, which she has inherited from her two wealthy brothers, to the sublime charity to which she is devot ng her life .- Buffalo Union and Times.

The Vicious Custom of Treating. The Cathelic Fortnightly Review hich can not be accused of being 'intemperately temperate" in its new liquor question, says, comment on the ing on the Anti Treating League in Iroland: "We should like to see the League established and making headway also in this country. The abuse of hospitality which it is intended to suppress, works havoe everywhere. Large numbers of people, who enter a saloon with any intention of indulging to excess, come out intoxicated, simply owing to this vicious custom. It is probably responsible for at least one half of the drunkenness which is wreck

and to invite death to our souls.

A Medical Estimate of Prayer. At the recent annual meeting of the British Medical Association Dr. Theo-lehem Royal Hospital, a specialist in neurology and in the treatment of men-tal disease, said: "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic meas ures to counteract disturbed sleep, de pressed spirits and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."-The Outlook.

ALL SOULS DAY.

To day is theirs—the unforgotten dead — For strange and sweet communion set apart. When the strong, living heart Baats in the dissolute dust, the rarkened bed, Rebuilds the form beloved, the vanished face, Relights the blown-out lamps o' the faded

eycs. Touches the clay-bound lips to tenderest

Touchis the clay-bund lips to tenderest speech. Saying, "Awake-arise!" To day the warm hands of the living reach To chafe the cold hands of the long-lived dead: One more the lon 1 head Leans on a living breast, and feels the rain Of failing tears, and listens yet again To the dear voice-the voice that never in vain Could sound the old behest.

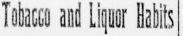
Each seeks his own to-day ;-but, ah, not I-1

enter not That sacred shrine beneath the solemn sky : I claim no commerce with the unforgot. My thoughts and prayers must be Even where mine own fixed lot hereafter lies

th that great company r whom no wandering breeze of memory

Sighs Phrough the dim prisons of imperial Death ; They in the dark unfathomed oubliette

or ever and ever set— ney, the poor dead whom none remembereth -Rosamond Marriott - Watson, in Harper's Magazine.



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trail of the liar and defamer. Only a few days ago there was a striking case in point. A rich man, driven to madness by attacks on his character in one of the New York blackmailing publica tions, took his own life. man' blood is on the slanderer's head, who ever he be. The office of the spying busybody and the detractor are well described in the play called "The Iron Chest," by the principal character, Sir Edward Mortimer. Of the inquis-iting principal character, itive, prving busybody, he says :

Like a leech He sucks the blocd-drops from a carewor Then renders up to his food to nourish Cal

The Better umny, His foul-lunged mate, who carries Rumor's

frumpet. And whose breath, infecting the wide sur-face of the world Spreads desolution and blight.

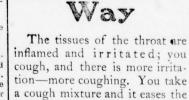
Of all the deadly sins, calumny is the worst. Yet it is the one most characteristic of this great nation, where un restricted liberty has developed like-wise unrestricted license in gossip and tattle and the shattering of reputati ns It is generally believed that in the work of personal defamation the fair sex leads. We do not share in this view. There may be more tittle-tattle where, Inere may be more tittle-taute among women, but for deadly cut throat gossip, the masculine gender must be often given the sinister palm. Men lie and slander for a set, deliberate purpose; women usually merely to pass the time. We are glad to notice that a correction of this weakness has been started by women. Over in the village of Atco, Camden county, a club has been formed with the object of putting down a tell talegossip. The members are all pledged to desist from the practice. If they are caught breaking the rule they are to spend a day pulling weeds either in their own

gardens or a neighbor's. There are some who should be also found pulling weeds elsewhere for their sins of vilification-and they are not of the gentle sex, save in the matter of laxity of tongue.-Catholic Standard

What excuse has man for the commission of sin save his own perverse inclination? God permits no man to be tempted beyond his power.

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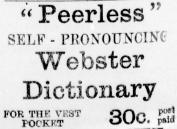
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be satisfied with taught in our particle parish Sunday supplement the ad a thorough court trine in one of our

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