# THE CATHOLIC RECORD.

#### **JANUARY 3, 1903.**

## THE TRUTH ABOUT THE CATH-OLIC CHURCH.

# ST & PROTESTANT THEOLOGIAN.

CCXIX.

John T. Christian, in his book "America or Rome?" pages 87-88. gives us two tables of statistics of our army during the Civil War. The first of the United States ; Germans ; Irish-nen ; British (other than Irish, other of the foreigners," each name, of course, being followed by its number. The second table is of desertions, and

presents the following extraordinary aspect, the third rubric being in capi-

tals : "Natives of the United States per cent

10 per cent. 72 per cent. Germans IRISH CATHOLICS IRISH CATHOLICS 7 per cent. British (other than Irish) 7 per cent." Other foreigners These statistics, says Christian, are

These statistics, says Christian, are "received from the Pension Depart-ment at Washington." Of coarse there is no Pension De-partment at Washington, but there is a Bureau of Pensions, in the Department ment of the Interior.

ment of the Interior. Astounded at this sudden interjection

Astounded at this sudden interjection of a religion into a list of simple nation-alities. I wrote to the Commissioner of Pensions, copying the two tables, and asking what I was to think of them. I received the following answer :

"Department of the Interior, Bareau of Pensions, Washington, Nov. 7, 1902.

Dear Sir-" Your favor of Oct. 31 is Dear Sir—" Your favor of Oct. 31 is at hand, I know of no such statistics as those you refer to. It would be impos-sible for any statistician to tell how many Irish Catholics were in the Army, or how many American Baptists there were. The Government knows officially nothing of the religious inclinations of her soldiors.

her soldiers. "It seems strange that the statement is made which you say is made, and before going into the matter I wish you would let me see the book which you

cite. "When I am relieved a little bit of some of the laborious matters now pend-ing I may take a little more time to answer your letter again.

Yours very truly, (Signed) E. S. WARE,

Commissioner.

Accordingly I sent the Commissioner Christian's work, and received the following answer : Nov. 14, 1902.

Dear Sir-"I return your letter with the statement that after full invest gathe statement that the say that no such in for-mation has emanated from the Pension Office. "The figures are simply some-

body's guess ; they are entitled to uo consideration.

Very respectfully, (Signed) E. S. WARE, Commissioner

Thus we see that the Baptist Book Concern of Louisville circu spurious army statistics through the whole South (and North), assuring itwhole South (and North), assuring its credulous readers that they are anthen-tic Government records. In view of this corporate criminality of the South ern Baptists, the personal criminality of the man Christsan, gross as it is, shrinks into nothing. The whole Southeen Bartist denomination has conshrinks into nothing. The whole Southern Baptist denomination has con verted itself into a body of malignant forgers, and doubtless thinks that the Protestant religion is quite sufficient to cover its wickedness.

cover its wickedness. We now come back to Lansing. Page 76 he says: "Cardinal McCloskey, who as Cardinal of Rome, is a foreign prince exercising authority in the United States, contrary to the Constitu-tion and laws says. etc." tion and laws, says, etc.

One would think the man imagined that Rome gives her official titles in English. If she did, there would be a

cellence of character. He would find, moreover, that although the Holy See has refused him canonization, and has has refused him canonization, and mas alleged that his eager zeal for the papal honor once lead him into a flagrant in-veracity, yet it has found only one offence. His long life through, apart from this one aberration, he was a man of simple, straightforward truthfulness. It is true, Rule, the English Methodist, is his bictory of the Inquisition, snarls nerica or Rome?" pages 87-88. It is true, Rule, the English Methouist, s us two tables of statistics of our in his history of the Inquisition, snarls during the Civil War. The first is thim as "that specious Jesuit"; but enlistments, and runs: 'Natives e United States; Germans; Irish-Catholic, above all a Jesuit, is men-tioned as a good man. Rule and and Nippold stand onvery different intellectual levels, but they both agree in an unbating hatefulness of temper towards the elder Church.

Such an inquirer would naturally ask: " Has this prominent Jesuit stated elsewhere his principles of obedience or disobedience to the Pope!" We could refer him to several passages. One is in Italian. In this, with perpetual re-petition, he expresses his indignation that any one should imagine such a pernicious heresy as that it is ever law-ful to obey a sinful command of a superior. Only the secular power, he declares, is competent to deal with such a pestilential error. In Latin there are three chief pas-sages, all of them following, in the De Such an inquirer would naturally

sages, all of them following, in the De Romano Pontifice, Lansing's mutilated pretence of a quotation. The first pretence of a quotation. The first says, that if the Pope should teach wrong things, or forbid right, we not only may, but must, disobey him. The second gives limits to the Pope's

The Holy See has always abhorred the thought of attributing to it the right of being oppressive to the commonalty. The third aligns the impregnable authority of the State within its divine-ly appointed limits, which, he says, the Pope may not overnass without ex-

the Pope may not overpass without ex-posing himself to determined and rightful resistance. We see then that the Cardinal has

we see then that the cardinal has not the slightest consciousness that a page or two before he has been teach-ing the shocking doctrine that Lansing, and many other malignant and ignorant

Protestants, put into his mouth. Supply the three terms which Lanhas cut out ; restore the passage sing to its connection as a reductio ad absurdum, directed against the deniers of Papal ex cathedra infallibility, and you bring it into consonance with Beilar-mine's universal teaching. I have not the De Romano Pontifice

just now at hand, but I have given this bassage before, and have read it so many times that my readers may be sure that I give the precise meaning of it, amplifying it a little for the sake of the context.

Says the Cardinal, addressing the Gallieans (though he does not call them so): "We both allow that in doubtful deetrine of duty the Pope's decision must be received by the Church. But if the Pope is fallible in defining, ould have this impossible result, that the Pope might teach sins, if not manifestly such, to be virtues, and might fortalent. b d virtues, if not manifestly such, as being sins. And then, according to being sins. And then, according yon, the Church would, if faithful you, the Church would, it faithful to conscience, be bound to take right for wrong and wrong for right. For you, with us, agree that, in doubtful mailers the Church is bound by the judgment of the Supreme Dates with the interpret in the butter. Pontiff. That judgment, in doubtful matters (for clear need no definition) we hold to be infallibly right. You, by inconsistently conjoining fallibility with supreme doctrinal authority, are landed in the strange conclusion from which we are kept free."

Thus this passage, which Lansing craftily mutilates three times, and tears out of its context, is at once reduced into consonance with universal Jesuit and universal Catholic, teaching. CHARLES C. STARBUCK.

Andover, Mass.

and illustrated by romantic incidents that are sure to deaden or to kill inno-cence in the soul, as slow doses of arsenic or strychnine are certain to destroy within a given time the life of the body. The revolutionists of Europe showed a diabolical skill in conveying into the homes of the people whom they wished to de-Christianize and corrupt before to de-Christianize and corrup, before they made them ripe for insurrection these anti-Christian romaners, at a mere nominal price, and these cheap and exquisitely illustrated works, in which all that may make a cond, way which all that was most sacred was caricatured, and all that had hitherto been deemed pure and chaste was profaned and defiled.

It behoves Catholics to stem the current of this demoralizing literature by refusing to purchase it, and still more, to supplant it with what is clean,

nations in the persons of the three wise en is what holy Church bids us consider to-day. We think this a fit occa-sion to remind you that the laity have a duty to make manifest our Lord and His doctrines as well as the elergy. It is the will of God that all who have power to impose ordinances on the Church, which, he says, must always regard the infirmities of the weak. The Holy See has always abborred the given office of teaching which parents to others. We pass by the divinely given office of teaching which parents enjoy and which others who share their dignity must partake of, including those who assist in the household, and teach-ers and guardians; of such the honor and duty is to train children in the doctrine and discipline and correction of the Lord.

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and iniquiry. Now, it is a of error and iniquiry. characteristic of all spiritual good that enaracteristic of all spiritual good that it is in some sense communicable. The priest cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ. "Freely truth and the grace of christ. Thesis (that is to say, gratis) you have re-ceived, freely give." So with the lay-man; every grace he has has been re-ceived not only for himself but also for others. The Christian heritage is the common property of all the sons of God ; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and His arms are stretched out to embrace and make sons of God of all the children of men. He who claims to be the brother of Jesus Christ is un-worthy the title unless in mind and act he assists Him to establish His kingdom in every heart of man. The Catholic who hugs the truth up to himself alone is not worthy of it: he is selfish. He will be condemned for hiding his

somebody might answer But "Father, what you say is plain enough theoretically; but, to come down to actual fact, can you tell me how I can practically show people the truth? First, by word of mouth. Scarcely a day passes but that you can say a plain, strong word for the cause of Christ. The air is full of objections to religion, nd every objection should be met on he spot and refuted. If any one denies, your hearing, the existence of God, e immortality of the soul, the divinity of Christ, the inspiration of Scrip-tare, or any other truth of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning, I answer that the highest learning is not so good a quality as sincere ton-viction; and I answer again that those who assail the truth in common conversation are generally the reverse of able class, whose inclusion has been been been been attained to great wealth, but very for the most part, as ignorant as they often filled the highest offices in the learned. The enemies of religion are, for the most part, as ignorant as they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and we need to have the courage of them. "I believed," says the Psalmist, " and therefore did I speak." Truth sounds so well that its bare mention is a pow-erful argument. Furthermore, the to distribution of the second se orful argument. Furthermore, the honest Christian who defends his religion will not be without the divine assistance to do it well. But we should not only defend the but we should attack error. If you have friends who are in error, you can do them no better service than to set do them no better service thin to serv them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it; in such cases kindliness is the chief rule for securing a heaving. It is amazing that men and women can plously love the truths and practices of religion, and live along practices of religion, and live along from day to day without vigorously at-tacking the error and vice everywhere about them. What coward is so mean as the pious coward? Finally, a good life is a manifestation of our Lord and His doctrine of wonder-ful force and attractiveness. Be chaste, temperate, charitable, kindly man-nered; be industrious, reat, truthful— these simple virtues will be like a pulpit from which you can preach your supernaturil faith. As a tippling, lying, loading Catbolle is a hindrance to his religion, so is the contrary charachis religion, so is the centrary charac-ter the recommendation of religion.

THE IDEAL PHYSICIAN SECOND ONLY TO THE PRIEST. A conscientious physician is one of God's best gifts to man, and from the early days the office of physician has been held in high veneration in the Church. St. Luke was by profession a physician, the favorite companion of the great St. Paul in his apostolic labors, great St. Paul in his apostone habors, one of the four inspired writers of the Gospel of Christ, and the writer of the only inspired history of the Infant Church, the "Acts of the Apostles."

A HIGH CALLING.

Ever since his day, the great schools of medicine placed under the immedi-ate control of the Church have aimed at fostering in the souls of their pupils that deep spirit of faith and piety, that innocence of soul and purity of life which can alone enable the physician to be what he ought ever to be, the second minister of God's mercy and healing power at the sick bed and in the bosom of Christian families. Hence the Christian religion has ever labored to im-press on the minds of both physicians and surgeons that they are the custo dians of the bodily health and temporal

honor of individuals and families, just as the priest is the guardian of the soul's welfare, the healer of its wounds, its divinely appointed guide in the paths of spiritual health and perfection. The physician, in all Catholic countries, is considered to be the conscien-scious assistant of the priest by the sick bed and in the hour of mortal danger, prompting the patient to be recon-ciled with God and in urgent cases re fusing the ministry of his profession to the sick or dying person till the latter has complied with the divine commands and placed the soul's interests in persecurity. In thus aiding the fect priest in his most sacred functions, and helping the operation of God's most merciful ordinances for the soul's salvation, the physician also finds by exper-ience that he is mightily furthering the success of his own salutary art, and pro moting the cure of the body. For be-sides the natural connection between

peace of conscience and the subsidence of physical pain and irritation, there is a special promise annexed to the recep tion of Extreme Unction of alleviation from suffering and restoration to health, when God's fatherly providence deem it best for the sufferer.

The Archangel Raphael, "the Divine Healer," was sent by God to bestow his rarest blessings on two widely separated branches of a Hebrew family living in exile and distinguished for exalted virtue. To the head of one house hold he restored eyesight, and to other he brought the grace of libera-tion from the obsession of an evil spirit, whilst both families were united in faith and charity by the nuptials of their their children brought about heavenly benefactor. Thus Raphel be came to the early Christians what he had been to the Jewish people-the ideal of the true physician, acting under the Divine guidance, and seeking the cure of the sick soul whilst labor-ing to heal the body. How many imi-tators of Raphael and Luke have not the Christian ages beheld since the be-

ginning? The history of every country in Christendom during the Middle Ages is filled with the most instructive and and edifying stories concerning the devo-tion of physicians to their two-fold task of promoting every good work while laboring constantly for the advancement of the sciences pertaining to their own calling. The Church showed her care for this professional excellence by founding central schools of medicine and raising some of them to the rank of a university, as well as by her liberality in promoting the splendor and effic f the medical schools existing in iency ( such great centers of learning as Paris,

Florence and Rome. The honor, too, in which she held physicians soon led to their rising in popular estimation. In the Italian Republics they formed a most honorable class, whose members not only



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death, that the interests of the soul are ever dearer to God than bodily health or even life.

# A CROSS OF LIGHT.

Rev. A. Jacquet, S. J., who was ren dered insane recently by the terrible trials of missionary labor at Nome, Alaska, was the originator of an idea which the City Council of Nome has voted to perpetuate.

In the winter the greater part of the twenty-four hours is dark in the far North, and travellers on the snow-obliterated trails too often lose themselves on the flat, desolate tundra when the daylight fades, and not infrequently there is a tragic ending to the journey. Father Jacquet wanted to make the high spire of St. Joseph Church a beacon, and he had it

surmounted by a large cross fitted with electric lights.

### **JANUARY 3 1903**

#### CHATS WITH YOUNG Avoid the Occasions

The power to form oneself is infinite, but environment and c influences have their share Therefore it is a needless tax one's formative powers to seek en ments that make it harder to our faults. No one would ad drunkard to go and sit in a salbecome temperate. Purity can acquired by looking at impure or words. If you have a bad t avoid persons that irritate yo avoid persons that irritate yo prompt you to break out in p Avoid circumstances that you will be apt to make you lose yo control. By breaking but one the line you have set for yourse will undo all you have gained by ing a hundred times within bo

> Why? 1. Some say alcohol gives st

If so, why do athletes abstai training for a race or other cont quiring strength ? 2. Some say alcohol gives

ance. If so, why do great empl labor cut off the supply of drin work of an especially arduous or ened nature is required? 3. Some say alcohol gives h o, why do travelers in the Ar

gions who take drink succum cold, while total abstainers reharmed?

harmed? 4. Some say alcohol is good countries. If so, why did Sta fuse it to his men during hi march across Africa in search

5. Some say alcohol stead nerves. If so, why do surgeon before performing a delicate tion ? Some say alcohol sust

health. If so, why do insura panies take total abstainers at premium than others? . Some say it is dangerous give up the use of alcoho

why do prisoners, most of w obliged suddenly to abstain, in health? Being Independent.

When your earnings exceed penses you are beginning to ndent. When you are able to put s away, even a dollur a week a month, you are on the road

petence. Steady and slow, constant, sturdy, not brilliant, modera pectations and sane in spo action—these are the qualit

action—these are the qualit denote reliability. The young man who is pe-shifting his job, with long in idleness in between, is a f matter what good salary h times be earning. He is ney nently ahead of the game. makes merely carries him makes merely carries him spell of idleness which comes he "lets go." So at thirty nothing;" and what he is al continues to be for the rest

Meanwhile the plodder w "steady and slow" is for He doesn't throw up a presence to future independe doesn't treat thirsty idlers e risk of lowering himself in t Yet he forgets no dece ion. tions like paying rew rent e he is a thirfty saver.-Cathol

Qualities that Win, Men of great achievement terized by their ability'to g tions quickly and to seize op Their vision is clear; they conditions thoroughly; the out hesistancy or doubt hence, in most instances, their purposes to a successf

Those who accomplish g do not do so by unusual stra exhausting output of menta energy. J. Pierpont M example, in the execution of

schemes, does not seem t great effort. He achieve

with apparent ease because

pon situations. The steel tools driven b

cams in our shipbuildir through solid steel plates v

ease, seemingly, as the fing go through yielding dough

the huge halance wheels w

momentum, without jarring overcomes all obstacles.

workers compass vast re momentum of their inte

clear comprehension of con

situations. Such minds as these a tained, self-reliant, confi-do not buttonhole every quaintance they chance ask his advice or opinior their slow. They do not

their plans. They do not ordinates or equals ; they

over the ground and study

the battleground before

army to action, and then

mind is General Kitchen

most remarkable person time. Silent, stern, imm

purpose is once formed.

many hard won battles is

type of concentrated power his plans unaided and en

with the precision and fo engine. His chief of staf

one who knew anything o movements when he start

an important expedition

recent war in South Afri

ordered a locomotive, a g a carload of "Tommies."

given to clear the track

had to stand aside for him

notice, and no general in

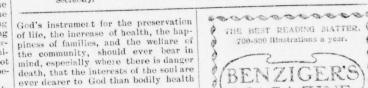
vas allowed to be teles He arrived on the spot

A noticeable example of

as a skillful general studie

heir ready mastery of

his ideas and his s



English. If she did, there would be a shadow of plausibility in calling McCloskey or Gibbons "aprince" in the popular English sense, namely a man of a reigning house. But Rome never called a Cardical "prince" yet. She calls him "Princeps," which means simply "Chief Dignitary," and leaves wholly undetermined whether the dignity is eivil or religious. Rome at once settles the question by calling him Princips Sancte Romanne Ecclesice "Chief Dignitary of the Holy Roman Church." Moreover, the authority which he exercises in this country is purely religious, and so far is this from purely religious, and so far is this from being forbidden by the Constitution and laws, that it is peremptorily guarded Constitution from all interfer by the

ence of the Federal government. What makes this statement doubly ridiculous is, that Gibbons exercises in ridiculous is, that Grobons exercises in Amorica no authority whatever as Cardinal. His jurisdiction as Cardina is limited to his titular Church at Rome In this country his authority in his dio In this country his authority in his do cese and province, and beyond them, his no greater than that of his predecessor Archbishop Bayley, though naturally the red hat adds much to his influence the Is this catch of Lansing's a vulgar

trick or a piece of vulgar ignorance We are always safe to take it as either

We are always safe to take it as either. Whenever we are seeking one of these accomplishments in Lansing, we shall never fail of coming upon the other. Pare 77 Lansing tells as that Cardi-hal Be larmine says: " If the Pope should err by enjoining vices or for-bidden virtues, the Church would be obliged to ballow vices the good and virtues bad, unless it would sin against

conscience." Even the learned Huber grossly m srepresents this passage. What worder then if Lansing's all-comprehending ig then it Lansing's art-comprehending ig-norance and unscrupulous malevolence lead him to mutilate and distort it and to mistranslate and misapply it, thus changing it into something eatirely different from itself.

For out from itself. Suppose now a man knowing no more than Lansing (if it were possible to find a secoid such) but a Christian, should come upon this passage, as quoted here. I need not say how profoundly it would shock and stun him. His first inquiry would be : "What sort of man was this Bellarmine?" He would find that he was a man of singu-lar marity, henevolence and general ex-

## PICTURES THAT ARE OFFENS-IVE TO CATHULICS.

COOD EFFECT OF A MILD REBUKE.

Editor of the Boston Pilot :-- A certain distinguished member of the Catholic Union of Portland recently performed a praiseworthy act which might be profitably followed in other

His attention was attracted by a picture displayed in one of the windo of a well-known establishment on Congress street, representing a group of monks drinking from big pewter mugs. The gentleman in question immediately stepped inside, and asked the pro-prietor if he knew that such carica-

prietor if he knew that such carlea-tares are offensive to Catholics and if he really meant to insult people of his belief. The proprietor replied certainly not, that they always dealt in such pictures and was not aware that there was anything wrong in so doing. When enlightened to the con-tare analogical and immediately trary he apologized and immediately removed the offensive picture. If others would show the same cour-

age and prudence in remonstrating against the sale of such vile pictures these would soon disappear rather than the dealers should lose the trade of their Catholic patrons. This reminds us that even Catholics sensitives, theoreticastic nurchase nic-

sometimes thoughtlessly purchase pic tures and books that are unworthy of place in their homes. A propos to this the well-known Catholie writer, the Right Rev. Bernard O'Reilly, D. D. following paragraph from his "True Manhood." L. D., expresses our sentiments

It behooves, therefore, every enlight-

It behaves, therefore, every congute med father to banish from his house the vile pictures and still more vile litera-ture of the day. It is one of the deep schemes of the atheistical and social revolutionists of our times to publish

shock and stun him. His first inquiry would be : "What sort of man was this Bellarmine?" He would find that he was a man of singu-lar purity, benevolence and general ex-



A. MCTAGGART, M. D., C. M.

References as to Dr. McTaggari's profession l standing and personal integrity permitte

b): W R. Meredith, Chief Justice Hon, G W, Kass Promier of Datasit. Rev. John Potta D, D. Victoria College Rev. William Caver, D. D., Kaox College, Rev. Father Teefy, President of St. Michael's College, Toronie, Right Rev. A. Sweatman, Bishop of Toronto Thos. Colley, CATHOLIC RECORD, Londou.

much more so, did the members of the medical profession unite for the like

The deep and sudden changes effected in Catholic countries by modern revoluions have not altogether blotted out these admirable unions. Even where they have fallen as under the best ele-ments of them have gone over to other newer and wore active bodies like that of St. Vincent de Paul in France. Foreof St. Vincent de Fault in France 1005 most among the noble men whose deeds of piety and beneficence have contrib-nted so much to preserve and propagate religion in the kingdom of St. Louis, are to be found physicians. The long struggle they had undergone to rise to distinction in their profession, and the manifold opportanities furnished by it for mixing with all classes of men and women poisoned with Voltairian unbe-

lief was viewed by them as the providential means of doing their duty by the sick souls brought under their influ-

Since then what heroic examples of patriotic devotion and Christian char-ity did these same men-not only phys-icians, but lawyers, students members of the Societies of St. Vincent de Paul, of St. Francis Xavier, and St. Francis Regis-display on the field of battle, in the crowded hospitals, during the horrors of more than one siege, and

whilst their country was at the darkest nour of its destiny. This country has many noble physiribute of their high calling. A

them are happily found many non-Cath

highest possible degree a thorough knowledge, theoretic and practical, of his profession, a deep devotion to his calling, a lively faith, and an unblem-ished reputation. The true Christian

who feels himself honored in being DR. HAMILTON'S PHLS CURE BILLOUSNESS. 118 DUNDAS ST., LONDON, ONT

All last winter this cross flashed out

during the long Arctic darkness and many a weary wanderer, when about to give up hope, was inspired to fresh efforts by catching a distant glimpse of the beacon cross, and with that light succeeded in struggling to Nome. People who spent last winter there say People who spent last winter there say it is hard to compute the number of casualities the flaming-cross averted. Recognizing the great importance to the city of the beacon the city fathers of Nome have voted to light the cross all winter at the city's expense. and now for miles around the ing cross guides belated travellers o Nome.

#### Living Hope.

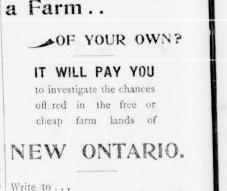
The freshness of a living hope in God inspires the soul with such en-ergy and resolution, with such aspira-tions after the things of eternal life, that all this world seems to that all this world seems to the as indeed it is—in comparison with what it hopes for, ary, withered, dead, and worthless. What, think you, were the joys of earth to Mary, after her Son

had ascended into heaven?

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ness and fail vizor of action. USEFUL AT ALL TIMES, -In winter or in summer Parmales's Vignahle Pills will con-with and evercome any irrequilarities of the directed organs which change of dist, change of state and a state of the more state and the state of the state of the state of the directed one of the ison of the more state may known, no one will be without them. There is nothing names aling in their structure and the motion delicate can use them confidently.



HON. E. J. DAVIS, Commisioner of Crown Lands,



Losses Paid Since Organization, \$ 3 000 000 00 Business in Force, 50,000 00,000 00 Assets Government Deposit 57,535.00 HON. JOHN DRYDEN, GEO. GILLIES. President, Vice-Pres.

H. WADDINGTON, Sec. and Maniging Director, L. LEITOH, D. WEISHILLER, JUSPECTOR Supt. JOHN KILLER. JUSPECTOR

REID'S HARDWARE TABLE CUTLERY POCKET CUTLERY CARVERS SPOONS, FORKS, ETC. AT LOWEST PRICES

when or where he might Another incident of hi campaign is strikingly c the man. About 6 o'cl ing, he paid an unheral Mount Nelson Hotel, scanned the register, a the names of officers wh been on duty. Without one, he went personally the offenders and left

Amons

olic men, whose reputation for ilberal-ity and broadmindedness give them place in the Apostolate of the Catholic physician. Every physician should possess in the