For the CATHOLIC RECORD. TWILIGHT.

The Vesper star is rising o'er the hill, Hushed is the clatter of the busy mill The birds are needed.
All nature resting,
In the twilight roams my heart at will.

The clover-blossoms scent the evening air,
The cows are lowing in the meadows fair,
Silvery bells are ringing
Long hushed voices singing,
Echoss of the Past are everywhere

I hear the music of the magic pines.
I feel the clinging of the woodland vines:
Fire-flies are denoting.
Receing, advacing,
In that dear spot round which my mem'ry

Among the pines I see a lonely grave, Above it, shelt'ing trees their branches wave Beneath one is sleeping; Above one is weeping; Ah me! that I must see and cannot save!

The trees and hills point upwards to the sky, I raise my thoughts and stifle every sigh; Though one is sleeping.
The other still weeping.
Mine is the task the falling tear to dry.

O Heart of Love! I cry in pain to thee! Calm thou the troubled waves of sgony! To the dead give rost eternal. To the living faith supernal, Grant dead and living Heaven's harmony?

The Vesper star no longer climes on high.

A sable veil is spread far o'er the sky;

But the East is gold-gleaming,
Soon day will be braming,
The Present lives, once more the Past must
die.

Sacred Heart Review. OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXXXII.

Some of my readers may think that Professor Frank Foster is rather tire-Some. In himself, assuredly, that is for Catholics, he would not repay so protracted a consideration, although he is an interesting writer. But we must bear in mind that it is not really he who is on trial, but no less a defendant than the Presbyterian Church in the United States of America. Of this the Independent has well said, that if you take into account numbers, means, piety, energy of undertaking, robustness of character, scholarship, relation to the elder and modern history of the country, civil influence and geographical diffu-sion, there is no denomination better entitled to be called the established Church of the United States than she. She therefore is responsible in a much higher degree than most other Protestant bodies of America for her representations or misrepresentations of Catholic doctrine.

Of course she does not make herself responsible for all the details of a book which she publishes. And if a particular presbytery or synod published it, the church at large would hardly be answerable. Professor Foster's work, however, is put out by the central Board of the denomination. Therefore, in all vital points, American Presbyterianism itself, in its chief representative, must bear the praise or blame of Fos-ter's statements of Roman Catholic doc-

trine, discipline or history.

It may be thought that the Presbyterians Church has already put herself put of court as morally, though not in-tellectually, incapable of giving even a decently accurate statement of Catho-licism, by having published that scan-dalous little book of Mrs. Julia McNair Wright, entitled "Almost a Nun." Scandalous, not as containing the slightest suggestion of indecency, or anywhere forgetting the language of a lady, for of both offences the author is incapable; but as being so incredibly. Indicrously ignorant a caricature of elementary Catholic doctrine, that, save for the angry tone of which the writer, lady as she is, can not divest herself, it a companion-piece to Becket's "Comic History of England."

When, then, the "Presbyterian Church in the United States of America"—her official title If the Presbyterian Church still per-

sists in publishing this book, she has, indeed, sunk even below the dignity of trial on the charge of misrepresenting Catholicism; especially after the thorough exposition which I have given of its blunders in the Bibliotheca Sacra for January, 1882. There I have called Presbyterianism. The trial of this will experience will experience that when I say "Foster," I mean Presbyterianism. The trial of this will be not always that when I say "Foster," I mean presbyterianism. The trial of this will be not always the same that the presbyterianism. attention to the fact that Mrs. Wright does not know the difference between "religious orders" and "holy orders;" that she imagines it Catholic belief that a soul may sink first into purgatory with a hope of redemption, and then, to want of requiem Masses, may sink into hell and be lost forever; that she represents the priest of the story, a high-ly cultivated man of spotless lite, (all r characters are living) as assuring a young lady whose conscience is troubl-ing her over her worldliness that, be she worldly or not, yet, remaining a Catho lic, she can not possibly be lost. I a minor felicity of the book that author seems a little inclined to imagine that all priests are Jesuits, and all Jesuits priests. Of course she does not really suppose this, although I have known very decently educated people ho took this in all seriousness for true. Indeed, your James B. Dunns, and such theological third-rates wil, talk about the Faribault plan as a Jesuit plot, as if Archbishop Ireland were a provincial of

the Order. Now has the Presbyterian Church Now has the Fresylerian Church taken account of my dissection of this little book, a book, it is true, of very slight account in itself, but highly sig-nificant from the rank of its publishers? Certainly my demonstration, in a review then of so high a rank, showing forth blunders that would an intelligent Cath olic child of twelve years old, plainly required to be taken account of, and as the blunders are as evident put the Presbyterian Church under obligation to withdraw the book. If she has not done so, she has for feited her rights to be dealt with as an equal party in any treatment of Catholicism, and all her publications of this kind, including Professor Foster's deserve no further attention. However not knowing to the contrary, I am will ing to suppose that she has set Mrs Wright aside, and has risen to Foster' certainly very much higher theologica

Dr. Foster, however, might say to me "Sir, you treat me as guilty of grea presumption and arrogance in summoning the Roman Church so severely to trial. Why are not you, who, like myself, are an individual of no remarkable

distinction, also guilty of arrogance and presumption, in summoning so emi-nent a body as the leading Presbyterian church of American to trial before

you?''
Certainly, if I have no better sense of my relative unimportance than Pro-Foster appears to have, I am in case This would not acquit sad case Foster, but would condemn me with him. However, I shall plead "Not Guilty," and endeavor to defeat the parallel.

and endeavor to deteat the parales.

If there were a work, specially authorized by Rome professing to set forth in some vital particulars the Calvinistic system of doctrine and Dr. Foster could show by any number of Calvinistic divines, of all degrees of note, that Rome had entirely miscon-ceived their view of the points in hand, then assuredly Dr. Foster's modesty of position would not stand in the way of his arraigning the Pope himself on the charge of unintelligence. Such a misunderstanding by the Holy See would be exceedingly improbable, but could not be pronounced absolutely impossible, for the matter in hand would not concern Catholic doctrine, but Calvinistic doctrine, about which Rome takes great pains to be well informed, but which she does not pretend to know by any infallible direction.

Unluckily for Foster, he proceeds to

arraign Rome in exactly the opposite sense. He takes her to task, not for not understanding our opinions, but for not knowing her own. To him, even that which he himself esteems a definition of the control of the con tion hardly stands in the way of his giving out something contrary to it for Catholic doctrine, and for that which is not defined, the almost universal con-sent of divines is as nothing to him, provided he can find here and there an ec centric exception that is on his side. This is what he means when he says he has "no fear of successful contradic-tion" in establishing that the introduction to the Unam Sanctam is definitory. As this is not a matter of faith, it is no wonder that he finds a small party his side, and on the strength of this slight abatement from universality, he declares that he understands Catholic opinion on this point better than the whole body of Catholic divines. Here is arrogance and presumption so astounding that I can not recover from it, and can not help again and again re iterating my consternation before it. It is absolutely appalling, almost super-

human.

Now my position towards the Presbyterian Church is not in the least like this. I accept her own expositions of her own doctrine with the modest sub-mission which belongs to an outsider. Nay, although Professor Foster is not a Presbyterian, I should hardly venture to contradict any statement that he made about Presbyterianism, knowing how much more thoroughly than I he has studied both Calvinistic and Arminian theology, in all their branches. But when it comes to Catholic matters, it shows no great want of modesty to assume that I understand these very much better than he, especially as con cerns Catholic development since Trent. It is certainly not putting myself very high to put myself above him. My education is not inferior to his; I am twenty-four years his senior; I have made the Catholic Church a central object of study through three-quarters of a century, but especially, with peculiar facilities, for the last quarter of a century. Moreover, my early life gave me opportunities of interior apprehen-sion of Catholic matters which this Calvinistic New Englander has never enjoyed. I too am a Calvinist and a New Englander, but I was not brought up in New Englaad, but under the very shadow of the cathedral of primatial

imperfectly qualified her representative expositor of the positions of the Roman Church, she sinks to his level, and in arranging him for incompetency I have

great and influential body, even though rather prolonged, can hardly fail of living interest.

CHARLES C. STARBUCK. Andover, Mass.

Archbishop Ryan on the Bible.

"The Church does not hide the Scriptures from the people. She was the guardian of the Scriptures. Her monk of old most industriously translated To them, humanly speaking, we owe their preservation, as we owe preservation of the classics. She does not and never did, forbid the people to read the Word of God. She condemns spurious editions of the Scriptures. She had to protect those oracles of Goo from corruption, but never did she hide them from the people; on the contrary, that she recommends her children to read them is evident from what you will see in many of the Catholic Bibles which are for sale in our book stores In every Catholic book-store there are many editions of the Bible of variou sizes and prices; in them are recom to study them, and in many of those Bibles there is a letter from Pope Pius VI. to the most reverend Anthony Martini, Archbishop of Florence, on his translation of the Holy Bible into Italian. The Pope says Beloved son, at a time when vast number of books which mos grossly attack the Catholic religion are circulated, even among the unlearned, to the great danger of souls

you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times.

Such maiadies as Nausea, Sick Stomach, Cramps and Colic, yield instantly to Polson's Nerviline, and if you suffer periodically from any of these complaints just keep Nerviline handy and take a few drops in water for quick relief. A large 25c, bottle of Nerviline is a comfort and safeguard in any household, and will save great suffering and big doctors' bills every year. Do you use Nerviline? Try it.

BY THE GRACE OF HIS WORDS.

The Fifth Sunday After Pentecost. FORGIVENESS.

FIVE-MINUTES SERMON.

"If then efferest thy gift at the altar, and thou shalt remember that thy brother has any thing against thee. . . first go and be reconciled with thy brother, and then come and offer thy gift."

When our Lord told us to pray, "Forgive us our trespasses, as we forgive those who trespass against us," He pre-scribed for us a sure way of obtaining the forgiveness of our own sins

If we could come before God in sorro and say to Him in a penitential spirit: O Almighty and just God, yet always my most merciful Father, behold me a sinner, craving pardon of Thee. Look into my heart and see that I have already forgiven those who have offended me in thought, word, and deed, and I would wish also to forget all injuries they have done me, as well to forgive them! -I say, brethren, that if a sinner comto confession in that frame of mind, he may come with the greatest confidence that God will surely do the same for him his sins will all immediately forgiven, and, as it were, forgotten for ever. As God Himself expresses it in holy Scripture: "I will not remember his trangressions for ever."

I know that there are a good many

people who don't fancy this way of pre-paring themselves for confession and absolution. They think to appease the anger of their offended God by a good deal of talk about their being "ever so sorry "-accompanied, it may be, with a few sighs and sobs and tears when they mention their own sins. But if the priest applies the doctrine of the Gospel, and tells them to leave their gift of sorrow and tears before the altar and first go and be reconciled with those with whom they are at variance, and then come and offer their gift and get a good absolution, he finds that the sorrowful penitent has suddenly changed into a lawyer who is strong in special pleading, with more reasons why he ought not, should not, and could not do anything of the kind than the priest could reply to in a day's time.

Suppose the priest was to say: "Very well, bow your head, make your act of contrition, and I will give you as good in absolution as you have given your enemy," do you think he would be satenemy," do you think he would be satisfied with that? By no means. He would know that the priest was mocking him, and that such an absolution would

be worthless.

But you see that it would be perfect accordance with the doctrine of the Christian Gospel. "Forgive us our trespasses, as we forgive those who trespass against us." He is getting as good pass against us." He is getting as good as he gives. Remark the condition—
"as we forgive." Not "more easily than we forgive," nor "whether we forgive or not," but plainly and honestly, "just as we forgive those who trespass against us." If, then, we want and hope to get a whole absolution that wipes out everything, and tion that wipes out everything, and leaves our souls at peace, free from all guilt and debt to Divine Justice, we must do unto others as we would have God do unto us, and first give our enemies if we have any, a whole absolu-tion that wipes out all our anger, all our grudge and desire of rovenge.

"But, your reverence, it is quite different with God! It is so easy for Him to freely forgive, and it is so for our poor human nature.' that you say? Easy for God to for-give? Yes, but it cost Him the death of His Divine Son on the cross that it might be easy for Him. If you will try to be a little more like the God you believe in, and learn to practise some sacrifice and self-abasement and selfcrucifixion, you will find it easy also. And now, in the name of Him who died on the cross for your forgiveness, charge you to examine your conscience on this matter before your next confession, and if it pleases God to send you sickness or misfortune or other cross in the meantime, accept it in union with your Lord's sufferings, and you will experience a wonderful power to bear with others' faults and sins, and to banish all rancor and bitterness from your heart, and I promise you there will be no difficulty about your absolu-

IMITATION OF CHRIST.

The Proof of a True Lover. Give to credit to him, value him not,

although he may often lay his deceitful snares in thy way. Charge him with it when he suggest-

eth wicked and unclean things, and say to him:

Begone, unclean spirit; be ashamed, miserable wretch; thou art very filthy indeed to suggest such things as these Depart from me, thou wicked im-

ostor; thou shalt have no share in me; out my Jesus will be with me as a valint warrior, and thou shalt be confound I had rather die and undergo any

orment whatsoever, than yield to thy

uggestions.
Be silent; I will no more hear thee, although thou may often strive to be

dthough thou may often serve to be aroublesome to me.

The Lord is my light and my salvation; whom shall I fear? (Ps. xxvi. I.)

If armies in camp should stand together against me, my heart shall not tear. (Ps. xxvi. 3.) The Lord is my Helper and Redeemer. (Ps. xviii, 15.)

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If your children moan and are restless during the did. We have the testimony of the Bible and antiquity for it. That puts an end to all controversy! Lord, to whom shall we go? Thou hast the words of eternal life! You are the Christ, the Son of God. We Catholics plant ourselves behind these words, it is made to the controverse when the controverse with the puts an end to all controversy! Lord, to whom shall we go? Thou hast the words of eternal life! You are the Christ, the Son of God. We Catholics plant ourselves behind these words, it is made to the controverse when the controverse with the puts an end to all controversy! Lord, to whom shall we go? Thou hast the words of eternal life! You are the Christ, the Son of God. We Catholics plant ourselves behind these words, it is made to the put of the Bible and antiquity for it. That puts an end to all controversy! Lord, to whom shall we go? Thou hast the words of eternal life! You are the Christ, the Son of God. We Catholics plant ourselves behind these words, it is the puts an end to all controversy! Lord, the Bible and antiquity for it. That puts an end to all controversy! Lord, the Bible and antiquity for it. That puts an end to all controversy! Lord, the Bible and antiquity for it. That puts an end to all controversy! Lord, the Bible and antiquity for it. That puts an end to all controversy! Lord, the Bible and antiquity for it. That puts an end to all controversy! Lord, the Bible and antiquity for it. That puts an end to all controversy !! Lord, the Bible and antiquity for it. That puts an end to all controversy !! Lord, the Bible and antiquity If your children mean and are restless during sleep, coupled when awake with a loss of appetite, pale countenance, nicking of the nose, etc., you may depend upon it that the primary cause of the trouble is worms. Mother Graves' Worm Exterminator effectually iemoves these pests, at once relieving the litt.

St. Paul was not a Christian at this time and he tells us (I Cor. 11:27), whoseever shall eat this bread or sufferers.

Mystic Promises of the Eucharistic Lord. The many friends of Rev. P. J. Mul-conry, S. J., will no doubt read with pleasure the following lecture which was delivered by the eloquent Jesuit at the Sacred Heart church, Anaconda, Mont. Here is a brief resume of the Christ promised to give His flesh to

"The bread that I will give is

My flesh for the life of the world. (St. John, 6-52.) How can this man give us His flesh to eat? asked the Jews. Jesus answered: "Except you eat the flesh of the Son of Man and drink His blood, you cannot have life in you."
The words of Christ must be taken literally in their plain, evident meaning—the actual eating of His real flesh and the actual drinking of His real blood. They can't Be taken figuratively. Our Lord spoke the language of the Jew, the life of the Bible. Now, in the Bible, wherever the words "to eat one's flesh" are taken figuratively, they went to healthite to figuratively, they mean to backbite, to injure in some way. For instance, injure in some way. For instance, David says, "The wicked draw night unto me to eat my flesh." They did not actually eat the flesh of David; so the phrase is used figuratively-the wicked draw nigh unto me to backbite, to icalumniate me. Wherever in the Scripture "to eat one's flesh" is there-fore found it is in a figurative sense, it always has a bad meaning, to backbite to injure. Now our Lord said to the to the Jews: "Except you eat the flesh of the Son of Man you cannot have life in you." This surely cannot be takan figuratively, for it would run thus, "Except you backbite, except you injure Me, the Son of Man, you cannot have life in you." Christ could not teach such a wicked doctrine. His words, therefore must be taken in their

can hear it. "Hard" means repulsive, revolting. The idea of eating human flesh and drinking human blood! It's revolting. They turned their backs and walked no more with Him. They refused to believe Him or accept His doctrine on this subject.

Then Jesus said to the twelve, "Will Then Jesus said to the tweive, "Will you also go away?" He will let His twelve apostles go away, too, if they refuse to believe that He is going to give His flesh to eat and His blood to drink. "Will you also go away? And Simon Peter answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life. And we have be-

plain sense—the actual eating of His real flesh. The Jews took His words

literally. This saying is hard, and who

lieved and have known that Thou art the Christ, the Son of God." st. Peter has the right doctrine.

'The greatest proof of any article of faith is 'Christ said so, 'He is the Son for God; He can't deceive. He said: 'The bread I will give you is My fach, and great you got My fach, you flesh, and except you eat My flesh you cannot have life in you." The Jews questioned His power. How

has the rod of Moses turned into a serpent? How was his hand made leprous and again destroyed? How did he pass in the midst of the Red Sea as through a dry plain? How did the water flow from the heart of the rock ! How was the manna brought down from heaven? How did the Jordon stand still in its bed? How did Christ call the dead to life, change water into wine multiply five loaves so as to feed five and? How did He rise from the dead? Answer: By His Almighty

"How," says the modern unbeliever, "can Christ give us His flesh to eat How can Christ be really present in the How can He change bread into His own body? I don't understand it, and therefore I do not believe it." Nobody understands it, or ever did. There is no question of understanding at all. Mysteries of religion are not understood—they are and must be lieved. When Christ commissioned His apostles to teach the world, He said, Go ye therefore and teach all nations whatsoever I have commanded you. He that believes and is baptized shall be saved, and he that believes not shall ed." He did not say "He that understands and be baptized shall be saved, and he that understands not shall be condemned." Mysteries of re-ligion are believed on the word of Christ. The Jews did not believe Him. They turned their backs upon Him. We Catholics stay with our Lord as did the Apostles.

The manner in which He is to give His flesh is sufficiently indicated by His words: "The bread that, I will give you is my flesh." He meant to give it under the appearance of bread.

Whenever Christ was rightly under stood by His audience and that audi ence objected and murmured at His teaching, it was His custom to repeat and insist on what He said. He would never take it back. Read St. John 3:54. He repeats five times what the

object to and does not soften His words. Did Christ fulfil His promise? Did le give His flesh to eat, and His blood to drink? (St. Matthew 26: 26.) Take ye and drink, this is My body. Take ye and drink, this is My blood. Do this for a commemoration of Me." this act, why did Christ do? changed the whole substance of the wine into His blood, one creature into another. His blood is a creature. another. His blood is a creature. Can't He change wine into blood, and water into wine in the marriage feast of Cana? He made all things out of nothing. He is almighty. The perso who does not believe Christ when He who does not believe Carist when He says "This is My body" has no faith. He does not believe Christ is God. There is no question of a physical, visible proof of Christ's Real Presence in desire for the weed in a few weeks. A vector able medicine, and only requires touching the brigge with trocc. stonally. Price \$2. He does not believe Christ is God. There is no question of a physical, visible proof of Christ's Real Presence in the following his remedy for the liquor, morphine and other drug habits. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and certainty of cure.

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drive us from them. We believe Christ is God, and He can't lie and

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MATTOW

drink the chalice of the Lord unworthily, eateth and drinketh judgement to himself, not discerning the body of the Lord. No man could eat and drink judgment—that is damnation—to himself by eating a piece of mere bread and drinking a mere sip of wine. Why does a person eat damnation to himself here? Because he does not discern the body of the Lord. The body of the Lord is, therefore, there. Christ said to His apostles and to their successors in office: "Baptize

their successors in office: "Baptize in the name of the Father, Son and Holy Ghost." They do so, and the person is really baptized. "Whose sins you shall forgive, they are forgiven. The successors of the apostles forgive in the name of the Father, Son and Holy Ghost, and the person is really forgiven. Christ said, "Do this for a commemoration of Me," so in the Mass we take bread, bless and say over it the very words of Christ. "This is My body," and by His power it becomes His living

To do this one must be a true priest. able to trace his ordination to the apostles; otherwise what he is giving his congregation is mere bread.

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CHATS WITH YOU

Absorbing devotion to grates the character. In of temptation it goes to p

To Young Me The devotion to the Sa The devotion to the sa one that is specially suit takes very little time a fective. If you pract will obtain for you all need. It will help you temptation; it will gu haviness affairs a your business affairs anyou in the practice of is a necessary adjunct welfare. If you will of life will be a good one a happy one. Making the Best of O

Making the Best of O Unlike the example Writ, there are some p trive to make more outlent" in the way of or fortune that has b to them than those whost talents," says an exclawhat is called the becalf or one's circumst self or one's circumsta enviable quality. In n ability is inborn, and naturally, but it can ed, if an individual penaracteristics. Self-c characteristics. Self-c greatest essential, but tempered by a keen will become boastful s fatal to success; or ing, which is a predispo erally defeats its own amount of the latter, a way necessary, as the and is besides somewh so the people must be its nose, as it were, their own energy or the to discover their m mixture of tact, the necessary accompanim but not least, ambition agement should be als factors.

Monthly Confession It is a very bad sig man begins to shirk the ly confession and Com a boy, he fulfilled as a a boy, he fulfilled as a
This generally happe
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Though he does not so
the store of the atmonenced by the atmo ness in matters of rel acteristic of places women work. He is still, if his lot be cast are hostile to Cathol ligion, and who rev

a young Cath there is nothing so heart and soul as fre ception of the sacrar he is, day after day all forms, it is absol him to renew and re his spiritual defence most critical period, morality are hanging that the spirit of the from the observance duties which are hand he begins to monthly confession a kept him loyal and The most insidi upon the faith and a youth is ridicule. Ta non-Catholic fello

panion has too ofter ffect upon a Catho it is generally found to his convictions t disgnised tirade ag informed Catholic ridicule only a si malice, but an imp perfectly instructe unconsciously be mentally for bein Church of which said; and instead o to effset them, from he allows himself doubts; and alrea gests itself that p Church is wrong, a the time for that many a one has de read and highly in attacks upon his religious duties, the sacraments, t prayer, are the s him to hold and unwavering. vatives he soon concerning the Catholic Church

> the faith wherein reared, there is a stage. And that defilement of t from contact wit corrupted with o one's ears are n tinually with vil schoolboys on heard using the guage. And the ever present ev many cases suce spent in such gradually falls saying and doi science condem standard of p that the Churc while, irkson emptation to tion to disbelie were formerly nature, itself. apostates from them any long

teachings, to dar

But before a C