ence of the eternal over the temporal. The sermons and instructions heard in church during Lent, both at Mass and at the week day services, are extremely important to all Christians. You may think that you know your religion well enough, but that may never be truly said of God's truth. Religion has new beauties for every succeeding day; and—what is often forgotten—life has new needs ever arising, requiring anew the use of the aids of religion, among the most powerful of which is hearing the word Are you a good Christian? he com Then you need to thank God for it; you need to grow in virtue ; you need ring a be reminded that he who stands should take heed lest he fall; you need to set a good example to others; you need to pray for the conversion of sinners; you need to enjoy more heartily and intelligently the privileges of the Christian state; all of which is helped by attending the Len-

ence from corporal nourishment. This

is the triumph of reason over appetite

Are you a sinner? Then, in God's name, you must turn your face away from your sins and study the lessons of your hereafter as they are taught in the church between now and Easter. You have too long forgotten that there is a place which the breath of the Lord has kindled, as with a torrent of fire, set apart for such as you. There is a day of wrath, when even the just man shall hardly be saved. What, then, shall become of you? I can see you tossing on a bed of pain, racked with fever, delirious, or, if conscious, screaming with horror at the thought that He whom you have so many times insulted will shortly enter your room and say, "Depart, accursed wretch, into everlasting flames." There is a place of unspeakable joy, filled with angels and saints, towards which you, writhing in the dark abyss, shall reach out your hands in vain. Such God h are some of the lessons of Eternity taught in the church during Lent. Do you imagine that you can afford to

pass them by? But the great lesson of these sad for y works of Lent is the love of our Lord have Jesus Christ. What can prove love could Jesus Christ. What can prove love better that suffering? Who has suf-fered like Jesus Christ? "More than this can no man do, than a man should give up his life for his friend." Our Lord did that for His enemies, you amongst the rest. By hearing the sermons you will learn to sympathize in pa with Him. That means deep said for sin; calm, deliberate, reasonable, but deep and true sorrow. That, morr but deep and true sorrow ful confession of with Him. That means deep sorrow sin, an iron purpose of amendment, avoiding all dangerous occasions, such as bar rooms, bad plays, foul reading, bad company. And, finally, when you kneel at the Table of the Angels and receive the true Body and Blood, Soul and Divinity of Jesus Christ, our Lord will give you to understand how sweet is His love, how strong is His

affection for you. Let each one, therefore, make up his mind to feast plentifully on the word of God, the Bread of Life, during this ent, by attending faithfully at all the public services in the church, by assiduous prayer, and by a devout recep tion of the sacraments.

Ritualism.

In Paisley, Scotland, there is according to the London Times, a Baptist church with a surpliced choir of both sexes, and in a Glasgow Congregation al church, we are told, a liturgy is used with choral responses, including the Ten Commandments and the chanted Psalms, while over the communion table is a large gilt cross. Thus we see, in the land of John Knox, a leaning towards ritualism, and in the country of Henry VIII. a leaning to wards Catholicism. Straws show which way the wind blows, and the Christian world is gradually returning to the true faith.

Maltine with [Cod Liver Oil for Consumption, Colds, and Bronchitis.

No objections can be urged against the generally acknowledged remedial properties of pure cod liver oil beyond its tendency to upset the stomach and impair the appetite, and fortunately even this drawback is overcome in the preparation Maltine with Cod Liver Oil. Maltine, too, is unique, not only for its nutritive value, but by reason of its energetic action upon starchy foods, throwing into circulation a largely augmented supply of nutrition available for the replacement of the waste. A trial will convince all of its efficacy.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Vegetable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

"QUESTION BOX" Father O'Connor in Philadelphia Catholi Standard and Times.

The "question box" at St. Teresa's was noted this week for the variety of its contents. The range of queries reception of the last sacraments. Here its contents. The range of queries began with Adam and Eve and ended with that most modern of games—pro-gressive euchre. As usual, an amount of reckless assertion and sectarian in consistency showed itself in the letters of those who reject the faith, yet the intelligent observation of the work. ings of particular principles was at times refeshing. W. H. asked: "Where was the

Garden of Eden-up above or on the The general opinion of Biblical

scholars places it in the highlands of Central Asia. A Regular Sunday Hearer "asked:

"Who married Adam and Eve's daugh-The original condition of the first human beings sanctioned close intermarriage, which in course of time was

"Frank" wanted to know how we can prove the Church without appeal-

ing to the Bible? How did the first Christians prove the Church before they had all the Bible? How do you know that you are living under a Government before you read the Constitution of the United or the laws of Pennsylvania? The Church is her own witness and We should have the Church if not a line of Scripture had been The New Testament pre supposes the existence and organiza tion of the Church to which the Gospels and Epistles were addressed.
"A Liberal Protestant," who evi-

dently does not understand the Church, thought it would not make much progress in America until it rid itself of many foreign customs (which he did not name) He regretted defections from the Church because he believes that Catholicity is better than no religion at all, and that those who leave the Church do not join others. Their chil dren grow up without any positive re ligious training. "It is a significant fact," he concludes, "that four-fifths of our criminals are Catholics."

He is right so far as he recognizes the folly of proselytizing Catholics and the need of religious education. He is wrong in assuming the customs of the Church to be foreign to any nation, and wrong in his criminal statistics, though even were he right in the latter he would find it to be the result of disobedience to the Church's com-It is not any too liberal to believe the Catholic Church better than than any other.

Q. E. D. reverted to the question of a layman becoming Pope, as previous ly answered in these columns.

He was told that such could have jurisdiction, but not orders, just as a Bishop-elect has jurisdiction before con-"Lydia F." asked a number of ques-

tion, among them: "Does your Church permit

dancing?

Yes, under proper conditions. When conducted properly it is not sinful.

(2) "What must I do to learn about the Church? I never could learn

that horrid history in school. I can't think of dates and those dreadful Ital ian names of the Popes. I wonder how anybody can spell them.

Church it is not necessary to know the Anglican question. Our readers dates or names. The names of Leo and will recall the controversy stirred up dates of hathes. The hathes of the Pius do not seem so hard to spell. To some time ago over the question of the learn the doctrines of the Church read validity of Auglican orders. The questions of the church read validity of Auglican orders. learn the doctrines of the Church read some good work, such as Cardinal Gibbons' "Faith of our Fathers," "Catholic Belief" or even the cate chism. Better yet, consult a priest.

(3) "Why are Catholics so opposed to marrying Protestants? I cannot see that there is much difference. Don't we all believe in God and our Saviour, and we are trying to get to heaven, only by different ways? If I marry Catholic, could we not agree to say nothing about religion?"
Christ appointed one way, one

Church, with which He promised to abide forever, and to which He guaranteed the possession of religious truth and all the means of sanctification.

The picture of "all roads leading to has no sanction in Serip one Lord, one faith, one bap The fathers compare the Church to the ark, out of which there is no safety. A good reason for the Church's reluctance to permit mixed marriages is the perversion of the children. Exe shows that large numbers of the children of such marriages grow up neither Catholic nor Protestant. Your question contains an argument In a household where hus band and wife "agree to say nothing about religion" there would undoubtedly be infidel children. In fact, the spectacle of a father going to the Presbyterian church while the mother goes to the Methodist, is calculated to cause indifference to all religion in their children. one is a Catholic and the other a Pro-

of a mixed marriage, shows tender love for a deceased Catholic mother conflicts with her ideas as a Protestant, for such she calls herself, though her letter shows that her heart is partially Catholic. She says that her mother was a Cath olic and led a good Catholic life, re ceived the last sacraments and died happy. The daughter prays for her morning and evening and has had the lecturer thought she (the mother) was saved.

Unless God reveals it by miracles, as

the salvation of particular souls. have the authority of Christ for be-lieving expressly that Abraham, Isaac and Jacob are in Heaven. We may have a moral certainty of the salvation is a case which shows the result of a mixed marriage, a daughter desiring to assist a mother's soul that may even now be suffering for the child's lo faith, if due to the neglect of the mother. As a Catholic, the child would be able to assist, by holy Communions and by gaining Indulgences, the soul of her parent if detained in purga-

L. X. thought that if Anglican orders are null and void, Roman orders are equally so. Theologians teach that the intention of the minister is neces sary for the valid administration of a sacrament. We are reasonably sure that Bishops have been secretly Infidels. Talleyrand, though a Bishop, was a freethinker. Not believing in Chris tianity, how could such men impart the sacrament of Holy Orders? Not only intention but authority is

lacking in Anglican orders. The case supposed differs from that of Anglican orders, however. The intention of that body is, to say the least, doubtful. The High churchmen and the Lew churchmen and the In between churchmen cannot agree as to what power is conferred by Holy Orders, and an official pronouncement, if such a thing could be secured, would no doubt result in open rupture. The intention of the Catholic Church and the powers con-The Catholic ferred are not in doubt. Church ordains priests to celebrate Mass, hear confession, give absolution The Anglican Church etc., etc. does or it does not, according to the interpretation of

one ordained without reference to the intention of the ordainer. Three Bishops are required by the canons of the Catholic Church to consecrate a How one can be reasonably Bishop. How one can be reasonably sure of all or one of these Bishops being secretly Infidels is puzzling. rand ceased to exercise episcopal func tions and, as he died in the communior of the Church, it is very doubtful that he was ever a skeptic from conviction "Ignatius" wanted to know if the Pope who suppressed the Jesuits did

not err in faith and morals? No. The infallibility of the Pope is concerned only in definitions of doc trine. The Pope has an equal right to disband or establish a religious order.

"An Old-fashioned Catholic" regrets to see so many worldly amuse ments introduced in the name of the Catholic Church for the sake of makno religion when in fact it is better ing money for church purposes. Pro testants of a rigid severity of practice censure our fairs, euchre parties and balls as scandalous to religion. "How shall I answer 'hem?'

Proper amusement, including cards, billiards and games of skill, are not contrary to the natural or the revealed law of God. They may be indulged in not only without sin, but with merit, before God, if sanctified by a good intention.

ANGLICAN ORDERS.

Rejoinder of the Catholic Prelates o England and Wales.

The reply of the Catholic hierarchy of Great Britain to the Anglican Archbishops, which has been published in To learn about the doctrines of the London, is an exhaustive treatment of tion was definitely and finally settled by the Holy Father's Bull, but the Arch bishops of Canterbury and York issued in March a letter in which the attempted to show some reason why the Anglican ordination was valid The present pamphlet is an effective rejoinder to their document. It is entitled "A Vindication of the Bull Apostolicæ Curæ and Letters on An glican Orders by the Cardinal Archpishop and Bishops of the Province o Westminster, with Appendices." The treatise covers 122 printed pages. s signed by sixteen prelates exercising episcopal functions in England and Wales. They make a candid They make a candid avowal of the Pope's authority to deter mine the matter at issue. THE KEYNOTE

to the composition will be found in the following section, the Pope's authority to determine the question: "We wil begin by claiming for Leo XIII. that he has exercised only his lawful author ity in deciding this controversy about Anglican orders. We are aware that the claim will be denied by the majority of those who belong to your com munion, although some among them readily acknowledge that the Pope represents the highest religious authority in Christendom. But we will pu it to you this way. If he does pos any authority over the Church, and i capable of passing final judgment in appeal upon any question, surely is must be on so elementary, so practical o vital a question as the valid administration of sacraments. On the other "Ella," evidently the daughter hand, if he be not capable of giving final judgment on such a matter, wh else in the world can be capable of giving one? And if no one can give a final judgment as to what is and what is not valid administration of sacrament, as to what is and what is not the Christian priesthood and sacri fice, in what a condition of inextric able chaos has Christ left His Church In short, to deny Leo XIII.'s compe ency to define the conditions of a valid Masses said for her, and she asked if sacrament is to strike at the very roots of the sacramental system. For if there be no authority on earth capable of deciding so fundamental a point, how can we continue to attach vital

We gard them as stable rights of divine institution on the due observance of which the maintenance of our spiritual

In reciting the causes of the Bull the prelates are careful to point out that it was in the hope of satisfying the minds of the Anglican communion that the Pontiff directed the inquiry to be opened, and they claim for it THOROUGHNESS AND IMPARTIALITY.

The materials bearing on every department of the subject, which had been furnished and sifted by the representatives of both sides during the preparatory commission, were, passed on to the judicial committee of the holy office and then to the Pope. It was only after this collection and the weighing of a large mass of evi-dence that the final judgment was formed. The fact may be also recalled in this connection that the commission had the advantage of the assistance of Dom Aidan Gasquet, ex-prior of Downside, whose researches in this domain of ecclesiastical inquiry have been extensive, and who is perhaps best known as the historian of monastic suppress

In the section upon "extrinsic

reasons for the decision " is again revived the discussion of the Edwardine ordinal which replaces the old pontifi cal. Admittedly Anglican orders in volved important liturgical changes. "intrinsic reasons" which But it is the will more directly appeal to those in-terested in the subject. There are de clared to be defects of form and inten tion, and they were the chief grounds upon which the Anglican orders were rejected. In submitting a statement of principles to be applied, Cardinal Vaughan and his right reverend suffragans called particular attention to "the intimate connection between the four doctrines of the Real Presence the sacrifice, the priesthood and the requisite character of the ordinal. Upon the second of these heads they affirm that there is sufficient testimony in the writings of Anglican divines quite apart from their utterances about transubstantiation to demonstrate their denial of that objective presence with out which most certainly there is no possibility of a relief in such a Euchar istic sacrifice as Catholic priests are ordained to offer. It has tantly urged from the Catholic side that it ss vain for the Anglican clergy man to claim powers which it was not in the mind of his consecrators to confer upon him, and that to a full and efficient ordination not only proper 'intention" but a valid rite are required.

ANGLICAN DEFECTS.

" Defects in Anglican or inations the Bull separates into three divisions First, the essential part of the original Anglican rite, or what purports to be such, is examined to see if it contains words and ceremonies capable of bear ing the definite signification required. secondly, the rite, as a whole, is exin the light of the circum stances which governed its compilation to see if it can be rationally taken as having been intended to express the conveyance of such a priesthood and episcopate as has been described. Tnirdly, the Bull considers whether are sufficient traces of the rite having been administered with the intention to do what the Catholic Church does in each case. The conclusion is adverse to Anglican orders. The English Primates had, in what they are now told was their first line of defence, spoken on the indefiniteness ancient forms as a justification for the liberty of national churches in regard to their own rites, subject to the provision that "nothing is omitted which has been ordered by the word of God, or the known and certain statutes of the universal Church." The answer here given and elaborated is that national churches have no right to de part from a constant tradition. readily allow that the holy scripture nas left us no adequate guidance on this point, but the Catholic Church has never supposed that holy scripture, to the exclusion of tradition, is the sol rule of faith." The English ordinal is further condemned on the ground of its incompatibility with the idea of the acerdoteum, and in this regard new omissions and changes are commented

Several sections are taken up with consideration of the whole position of

CRANMER AND HIS COLLEAGUES. It is herein laid down that the meanng of the omissions and dubious phraseology of the English prayer book and ordinal is to be sought in the views and aims of Cranmer and his The student of this particular period will have become acquainted with the circumstances under which the new formularies were drawn up that Cranmer was mainly responsible for them; that he was largely under the influence of Ridley, whose views at that time were scarcely distinguishable from those of Calvin, and whose icono clastic activities were much deplored by many whose general opinions were not distinctively alien to his own That is a department of the inquiry exhaustively treated in a recent work on the Church of England by the dean of Gloucester. As to Cranmer, the gravamen is that he reduced sacranents to metaphors, that he stigmatized the doctrines underlying

A TRUE PRIESTHOOD as the roots of evil which most of all needed destroying, and that he acted fully up to his new opinions. Appeal is also made " to the loud tongued denunciations of the Mass and Massing priests heard on every side at that time, to the systematic destruction of altars throughout the land, and to the teaching of the articles." The destruction of altars (say their Lordships) was a measure so distinct in its mean-Church makes no pronouncement upon importance to the sacraments, or to re- ing that we have never been able to daily confession to Him, "The mercies

onceive how that meaning could be misunderstood. The measure meant a bitter hatred of the Mass, and a hatred directed against the Mass itself, not merely against some obscure abuse such as recent writers have sought in vain to unearth from the ambiguous phrases of one or two theological writers-usum non tollit abusus. if these reformers had desired only to remove an abuse, but were full of reverence for the great Christian sacrifice itself, they would not have destroyed and desecrated altars and substituted tablets in their place, alleging as their reason in unqualified terms that "the form of a table shall more move the simple from superstitious opinions of the Popish Mass unto the right use of the Lord's supper, for the use of an altar is to make sacrifice upon it, the use of a table is to serve men to eat upon it. The doctrines of Articles 28 and 29 are also examined, and the proposition as-serted that the range of the differences of Anglican standard writers have never travelled substantially beyond the borders of the doctrinal statements

of Cranmer. APPEAL FOR UNITY. Finally, the authors of the "Vindi cation" profess an inability to discover what the meaning of their Graces of Canterbury and York is. They observe: "It appears inconceivable that if you had really wished to ascribe to your Church belief in a real objective presence, you would have failed to say so without the utmost distinctness, for this is the turning point of the whole question." The co ing words are "an appeal for unity, not in the system which during it comparatively short-lived existence has been the fertile mother of divisions, but rather in that system which has stood firm throughout the ages, holding the nations together in unity so conspicuous as to excite admiration even where it fails to secure obedience.

THANKSGIVING.

Although thanksgiving to God in the time of prosperity is a thing often left undone, this neglect at such a time is not because giving thanks is a diffi-cult performance. For the failure to comply with this obligation which we owe to God does not then arise from burdensomeness, but from want of thought or from carelessness.

And so it is usually enough to re mind of God's bounty those who are receiving good things and who are the debt of gratitude due forgetful o to God, and they will acknowledge in ome way more or less perfectly the dispensation of Divine Providence in their behalf.

It is in adversity that the duty of giving thanks becomes hard, and the difficulty of submitting to God great, because the operation of His providence is at variance with our views. We begin to feel the weight of the yoke and heaviness of the burden, unmindful that Truth Himself has clared, "My yoke is sweet and My burden light." Just now we would bring before you especially the motives which should urge us to thanksgiving, even at the time when desolation seems to reign triumphant in the city of the

If there is any one truth more certain than the rest, it is unquestionably this: that God is dealing with us in dividually in a spirit of mercy and ove. Holy Writ supplies evidence of this so abundantly that there is scarce ly a page of the Holy Book which does not gleam with the brightness of divine love and mercy. From that hapless day whereon our common father forfeited God's love for love of woman, God's mercy has been around about the sons of Adam, and God's grace has been struggling with each one of them for mastery over concup scence. A strange spectacle this indeed, and full of mystery! Omnipo tence pleading with weakness, that weakness might become strength Strange indeed and mysterious, yet divinely true. And what God has was doing and is doing for the individual, is especially manifested by what He did for the people which He chose for His own. Behold Israel in Egypt! The faithful nation subject to hard masters. The darl night of bondage is upon the race. Ye i isnot alwaysnight. Thedawn begins to break, Moses' voice is heard, and soon the sun of day pours down upon scattered hosts of Pharao falling beneath the mighty walls of water in the depths of the sea. The Jewish people are in the wilderness-in an arid land where there is no way and no water No, for their God goes befor Alone? them in clouds by day, and by night in flames of fire, ever present testimones of His merciful care. His people have neither bread nor meat. Manna from heaven and flocks of quails supply their needs, and from the springless rock fountains of sweet waters gush to quench their bitter thirst and lave their weary limbs. O God! our God, how wonderful art Thou in all Thy ways. Behold this nation wandering for forty years, often for getful of Thee, yet upon them is lav shed the tenderness of a loving God.

The Jewish race and God's dealings with it are but types of the soul and Divine Providence, which is constant and active and intelligent and which is exercised for each of us, disposing the means to the end, and the end is God Himself. Whatever the means may be that Providence orders, they are good, indeed they are the best for us. Whether it be heat or cold, hunger or plenty, joy or sorrow, that leads us to God, let us thank Him for it, for it is good. Let us trust Him, for He is faithful, and let us bless Him for He is merciful. Let this be our



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of God I will sing for ever."-Sacred

A Precious Bit of Shamrock.

Heart Review.

H Phelps Whitmarsh writes in th Century for February of "The Steerage of Today," his article being illustrated by Andre Castaigne. Mr. Whitmarsh draws this picture of one of his compan ons in the vovage that he made:

Kneeling in an upper bunk near me middle aged Irishman was hanging a pot containing a shamreck plant. entered into conversation with him. and learned that he was going to join nisson in California, to whom he was taking the shamrock as a present.

"I hope it will live," he said, looking wistfully at the pot as it swung from the beam. "'Twas the wan thing the bhoy wanted. 'L'ave iv'ryting,' says he in his letther, 'an' come I have enough for the both of us now,' says he; 'an' I can make you comfortable for the rest av your days. But, 'says he, 'fetch me a livin' root v shamrock if ye can.'

All Sunday we were in smooth water. unning under the lea of the Irish Coast. The day being fine and warm, he steerage swarmed on deck in full force. Men, women and children all crowded about the after hatch, some playing cards, some dancing, and some already making love; but for the most part they lay about the deck, sleeping and basking in the sun. In the afternoon, my friend the Irishman appeared with his shamrock. He vanted to give it a 'taste' of fresh air, he said. At sight of it many of the Irish girls shed tears; then, seating themselves about the old man, they sang plaintive Irish melodies until the sun went down. The sad faces of the homesick girls, and the old father sitting among them holding in his lap the precious little bit of green, presented a sight not easily to be forgotten.

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P. O. Box 247, MONTREAL,

A rural citizen, having been slandered by one of his brethren in the faith, vents his feelings in an open letter to the public as follows:
"Too the Publick, About a slander-

ome man, which his name is well known: I forbair too Denounce the sneekin devile as he Deserves, bein a Chrystin, an follerin the Golden Rule, though a Free Silver Man in Politiks. But I want to say, if He sed Sister Molly Higgins sed that the Preecher sed that I sed Heethen Missions mout be dam, he is Lier in Prayer Meetin an endurin' Church, an I kin whip Him with one hand tyed behin my backweekdpy, or Sunday!"

Appetite and Strength. Appetite and Strength.
"I have been a victim of indigestion, and
I took medicine without relief. I resolved to
try Hood's Sarsaparilla. After taking one
bottle I found that my appetite was better
and I had more strength. I am now able to
eat heartily without any distress afterward."
Mrs. Geo. Kirkpatrick, Windsor, Nova
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