BY A PROTESTANT THEOLOGIAN.

CLXXXX.

Professor Foster, to show that it is true Roman Catholic doctrine that all who are outside the Roman communion, however innocently—will be lost, quotes the In Coena Domini, which anathema those who pertinaciously with draw from our obedience. rds, he disregards a limit which the

words, he disregards a limit which the Bull expressly sets. He himself acknowledges that the In Coena Domini is only administrative, ot cathedratic. It therefore does not bind faith, but was simply a yearly re-minder to Catholics that they were minder to Catholics that they were obliged to withhold sacramental commun-ion from the various Protestant bodies and also from the schismatic Easterns Therefore even were the word " pertinaciously" left out, the Bull would have no such force as Foster attributes to it. However, were it definitory, and not merely administrative, the word "permerely administrative, the word per-tinaciously "would expressly limit its doctrinal application to those who are individually guilty of a temper of ob-stinate rebellion against an authority which their own consciences acknowl-edge. Does Professor Foster think that

ch persons can be saved? we see Foster's temper in this whole chapter. He might have said, with perfect truth: "Rome inquires:

If those who are within the bounds of Divine obedience, and possessed of the full affluence of the means of salvation, must still be doubtful of their end, what shall we say of those outside?" He might have added: "It is not defined as of faith that any persons outside the Roman obedience will ever be saved in fact, and great numbers of divines, and ract, and great numbers of the laity, incline to the severer view." He might still have said: "That Redemptorist in New York who some years ago maintained against the Paulist Alfred Young the thesis, that a Protestant can not possibly exercise an act of justifying faith, although refuted by Young, was not ac-cused by him of heresy, or even of ecclesiastical error. Moreover, Arch-bishop Carroll, although he expresses great vexation with a fellow Jesuit hom he could not bring to own that a Protestant can in any way be saved, implies no thought that his friend is offending against the Church."

One would think that these positions of which are indisputable, would suffice Dr. Foster's purpose. They are certainly severe enough. They show that Rome teaches that the bounds of her visible obedience are the bounds of God's covenant of safety; that therefore she is obliged, in her official and public action, to presume that those who die in her communion are received to peace, and to limit this presumption there. The offence expressed by the Spectator, and the English Protestants. at Cardinal Vaughan's statement to this effect, as the reason why the Catholic Bishops could not authorize public Masses for Queen Victoria, was really the expression of a willingness that the Roman Church should still exist, proyided she ceased to be the Roman Church. Moreover, it insists on treating the Cardinal's official statement as giving also his private opinion concern-ing the spiritual state of the departed with which it has nothing onarch.

However, while the truth is rigorous enough for all reasonable purposes, and while Professor Foster is very willing to receive the truth, he must have a great deal more than that. This still leaves a large field for charity and hopefulness, and charity and hopefulness are qualities which Dr. Foster is a proper standard transfer of the proper standard transfer of the property of the pr determined that Rome shall not possess,

Accordingly, his reasoning through out rests on the assumption that the true Roman doctrine is, that no one, in any circumstances can be admitted to Paradise who dies out of the visible Roman communion, whether in hereditary heresy, hereditary schism, or excommunication, just or unjust.

One important concession, however, he makes. He allows that this doctrine has never yet been so unequivocally de-fined but that many divines, Bishops, and at least one Pope, have contradicted it, without losing their places in the Church. It is true, he declares, that Boniface VIII. has defined it in fact, but he makes some feeble and futile efforts to say and unsay the same thing. To be sure, he also informs us that Pius to the force, or the criteria of a defini-tion, or as to the possibilities of one, in any particular case, that it would be In one thing, however, perhaps I may help him. I learn that Baronius, who quotes the Bull in extense, has we made lost to try to bring about any requotes the Bull in extenso, has no such passage as that on which Foster founds over his pains in trying to reconcile two irreconcilables. Existence and two irreconcilables. Existence and non-existence never yet did agree

One thing, however, he unfalteringly maintains, namely, that the absolute ex-clusion from hope of all who die out of Roman communion is the inherent and growingly prevalent principle of the Roman system. It follows then, though he does not carry out his logic so far, that the time impends, when the expression of any hope for a non-Cathodeparted will be absolutely proscribed in the Church, as a heresy.

The fact that theological develop ment has followed exactly the reverse order goes for nothing with him, because he is wholly unaware of it. The Booklovers' Library has discovered in him " accurate and adequate learning. must be in other chapters, then certainly is not to be found this. Talk of the "accurate and adequate learning " of a man who in discussing this great theme, shows himself ignorant of the twenty-ninth decision of the unigenitus, the very pivot of the whole matter, as much more hopeful than the earlier theology as eyelical of 1863 is more warmly hopeful than it! Talk also of the learning who is an habitual drunkard, whose

of a man who evidently knows nothing of the work of Dollinger and Reusch, which shows so distinctly the development of the grounds of hope for non Catholics in the Jesuit theology, school which has so profoundly influenced the general theological mind!

Foster has evidently never heard of that Jesuit work, published about twothat Jesuit work, published about two-hundred and fifty years ago, arguing that by that time there was probably not a single formal heretic left in Ger-many, that is, a person holding heresy in an heretical temper. He shows no sign of knowing that while this work was favored by the General at Rome, the Italian Jesuit work arguing against

t was proscribed. Foster does not even what Mosheim, who died in 1755, tells us, that as early as 1718 the Inquisition of Naples refused to take any notice of an accusation that the Jesuits taught the possible salvation of many heretics, and even of many heathen, as the Jesuits also seem to have disdained to make any reply. The Inquisition apears to have thought that the question might interest the Jesuits, but did not oncern the faith.

And yet the Booklovers' Library, out of its cheerful ignorance of the whole matter, extols the "accurate and adematter, extols the "accurate and ade-quate learning" of Professor Foster! "In the country of the blind the one-

eyed man is a king."

Foster makes great account, and, as we have seen, very illegitimately, of the In Coena Domini, but never lets his friends of the Booklovers' Library know that this Bull has been in dist since about 1772. Some might say that this is sheer disingenuousness, but I have read enough of him to be sure that it is sheer ignorance. No doubt he imagines that it is ready Maundy Thursday to this present year of grace, and is wholly unaware that it has been laid wholy unaware that it has been laid aside for one hundred and thirty years. Had he stated this fact, it would have given a heavy blow to the importance of the Bull for his purpose, but I am sure he would not have had he known it. He is too eagerly polemical in this chapter for fairness, but it is easy to see that he is not the man to suppress anything which he actually knows as bearing on a point. This suppression is ignorance, not dis-

Protessor Friedrich, on his way from Germany to the Council, in 1869, having made up his mind to a quarrel with the Papacy as unavoidable, is naturally olicitious to have as much to quarrel over as possible; and expresses a cheerful confidence that the Holy See will revive the In Coena Domini, or something just as good. However, as I have heard of any such rejuvenescence, l am afraid that the impracticable edict has insisted on disappointing the just expectations alike of Old Catholics and of New Congregationalists, and will persist in remaining obsolete.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON.

The Third Sunday After Pentecost. LOVE OF OUR NEIGHBOR.

"This man receiveth sinners and eateth with nem." (St. Luke xv. 2)

This practice of our Divine Lord is ed by His Church to the present day. We receive sinners; we eat with them, work with them, recognize them as friends and brethren. Outside the Church religious sects act otherwise. They turn sinners out of their organizations, put a ban on them publicly, draw a plain line between the good and the d. The result is that our sinners are always within easy reach of our words of admonition, our entreaties, our edifying example, and for the most part are finally won back to a good life. If a man is a great public sinner he is

excommunicated—a case which occurs very rarely. If he is but a poor com-

But, my brethren, if such is the rule in the Church generally, it is nevertheless true that a sinful man's immediate associates are bound by divine charity to let him know that he is a sinner and to endeavor to save him. There are some Catholies who seem to be ignorant of their duty in this respect. To admonish a sinner, to try to make him change his life—this, they think, is a duty which belongs exclusively to the priest. The sins of others are in no sense their concern, it is none of their business to interfere with a sinner un-IX. has defined just the contrary, but his notions are so absolutely cloudy as On the other hand, there are others who have some dim perception of their duty in behalf of these sinners, but are too timid and cowardly, are too much afraid of sneers and rebuffs, too much

All this is wrong, my brethren; it is an-Christian. For if we are Christians in reality, if we love God sincerely, we must have a deep concern for His honor we must see to it that others love Hin and therefore serve Him. And we can often do this better than the priest. We can in cases reach men more easily, we can talk to them more freely, we can more readily make them feel that we are in sympathy with them and under-stand their difficulties. It is the pre-cept of fraternal charity that makes us realize that we are all alike children of our Father who is in heaven. It is only by our observance of this precept that we have a right to call ourselves Christians. "By this shall all men know that you are My disciples," says our Blessed Lord, "that you love one another even as I have loved you. love our Saviour bears for each one of us is the measure of the love we should bear our neighbor; and as He loves us in spite of our sins, as He received sinin spite of our sins, as He received sin-ners and ate with them, so should we manifest our charity in behalf of poor sinners, so should we by our words, our example, and our kindness to them seek to lead them back to their allegiance to

Almighty God.

How am I going to do this? I have a friend who never goes to Mass, who has not made his Easter duty for years,

mouth is defiled with profane and filthy words, and who in many ways sets God's laws at defiance; how am I to fulfil my duty of fraternal charity in his behalf? In the first place, make him love you. There is no influence so strong as love, there is nothing which it cannot accomplished. plish. If you gain a man's love you have a strong hold on him. He confides in you, he would readily listen to your advice, he will be quick to follow your suggestions. In the next place, always show him good example. The strongest words of warning and exhor-tation are of little or no avail unless you yourself show the truth of what you say in your own life. You cannot preach from a higher platform than your own practice. And the first proof of the love we bear our neighbor is the good example we show him. Finally, don't be afraid to talk to him seriously and boldly about the manner of his life. Show your concern for his soul by strong, earnest words of exhortation, of strong, earnest words of exhortation, of strong, earnest words of exnortation, of admonition and reproof. Your earnest-ness will be the proof of your convic-tion, of your sincerity. He may not like this; it may make him angry, but he will not forget your words easily they may make him think of his soul in spite of himself, and they may, under God's providence, become the initial grace of his conversion. In any event,

ou will have done your duty.
Yes, brethren, like our Blessed Lord,
re "receive sinners and eat with we do not exclude them from our prayers, our solicitude, our love. We seek to regain them to Christ, to win them back again to the blessings which His love has purchased for us all.

" NUMBER 1739."

BY LYDIA STERLING FLINTHAM.

It was one of those beautiful days in early June, when the mildness of May time lingers in the air and the heat of seems to wait for awhile ere it blows its stifling breath upon us. It was a day when children sought the pleasant parks or green fields where daisies and buttercups lifted their bright eyes to gaze at the perfect blue sky above and dropped them again as humble bees and little swift-winged birds dipped lightly on their petals.

But there were many in the great city who could not go to the country and gaze at the beauties spread out be-fore them, and many there were who were well content could they count a single June rose in their little patch of

a garden.
Two, short, narrow streets ran par-allel with each other between two long broad ones, that were among the most prominent in the thriving city of B-The small streets in question were Ter rell and Carroll streets, and along the latter, Father Sylvester was slowly wending his way on the morning that

his story opens.
The Father often chose Carroll street as a "short cut" to the main thoroughfare, and besides, there were sometimes merry little children playing on the of certain of its humble houses, and with these Father Sylvester loved to tarry when duty did not call topressingly. He was devoted to little ones, and seldom failed to pause for a few minutes to talk with them, to listen to their innocent confidences or perhaps to tease them a little by opening a lively discussion as to the relative

merits of girls and boys. Naturally, then, he turned his steps into this street, but there being no children in sight, had walked on without pausing, until as he reached the farther end of the block he suddenly remembered that a certain boy, wh had been absent from Sunday school of late, lived here in Carroll street.

"There, now," exclaimed the priest, mentally, "I must look James Canning up this very day. Let me see. Carroll street is right, I think, and I know the number in 1730."

Father Sylvester retraced his steps at once, for he discovered that he had just passed the number he had in mind, mounting the clean-kept marble tens, he rang th It was promptly answered by a pleas

ant-faced woman, wearing a cheap but respectable print gown. "Good morn-ing, madam," said Peter Sylvester " Does Mrs. Canning reside

The woman shook her head. "No, sir, she does not," she answered in some surprise. "I never even heard Oh, indeed ? I must have rode a

mistake in either the street or num-ber." Then as if struck by a sudder ber." Then as if struck by a sudden inspiration: "Are there any Cathelics living here ?" he questioned

Again she shook her head, but not without a change of countenance, very slight indeed, but which prompted Sylvester to repeat the query more earnestly; "Are you quite sure there are no Catholics here?" "Well—yes—" hesitatingly, " my mother is a Catholic, or to speak more

exactly she was a Catholic. Now she is an Episcopalian.'

" May I not see her, madam ?" kindly but energetically the priest spoke.

'Well, I can't see what use it would
be. My mother has not been inside of a Catholic church for over forty years, and of late she has attended the Epis-copal church when she has gone at all. Indeed, she raised her children in that. So you see it would hardly be worth your while to talk to her. Besides, she is an invalid and sees only a few

people. " I am a Catholic priest and I should like very much to talk with her." Father Sylvester insisted courteously, but firmly. "You might at least ask her if she would allow me that privi-

ledge."
"Very well," exclaimed the woman,
the priest afterwards whose name the priest afterwards learned was Miss Browning. "Come

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in, Father, and be scated. I will ask mother if she will see you." She ushered Father Sylvester into

an humble parlor, which after a few minutes' absence she re-entered to say that Mrs. Browning wished him to be

brought up stairs.

The mother was found to be an aged lady, suffering with a complication of diseases, and Father Sylvester saw at a diseases, and Father Sylvester saw at a glance that she had not long to live-He gave no sign of this thought, how ever, as he shook hands with the inva-lid, and seated himself at her side. A pleasant, cheerful conversation was entered into, Father Sylvester leading with an explanation of the circumstance which had caused his present which had caused his present unex-pected visit and following it with amus-ing stories touching on his Sunday school experience, which put both the mother and daughter in the best of

"Now may I call again?" queried the priest in his breezy fashion, as he rose to take leave.
"Yes, indeed," cried both women in chorus. "Come soon again, Father, by

chorus. all means."
"Wellthen, to-morrow or next day.
How will that do? I am often out this way and can easily drop in for a few

minutes. Father Sylvester did not wait until he "next day," but came "to-mor-ow." He was sure that some divine row." power had led him to this poor woman's side, and he resolved to lose no time in urging her to make her peace with God.

The second visit brought with it an The second visit brought with it an excellent opportunity for broaching the subject of religion. He discovered that Mrs. Browning had been a most practical Catholic while living in a distant town, but having moved to B—for some reason that did not appear, she had gradually drifted away from the true cith and had followed in the footstens. faith, and had followed in the footsteps of her Protestant husband. "I have not entered a Catholic church for fortytwo years," she told him, with shame. Strangely enough, however, it was no

difficult matter to induce Mrs. Browning to make her confession, and after a long, kind talk, Father Sylvester withdrew, promising to bring her the Sacraments on the following day.

Mrs. Browning made a most earnest

nd satisfactory confession, receiving Holy Communion and Extreme Unction with every appearance of religious fer Her daughter knelt in reverence whilst the penitent received the of Life, and with deep respect she ac-companied the priest to the door as he proceeded to leave the house.

"Father," she remarked, "may I ask you a question now? It is this:
"Who sent you here to us?" "No one, my child."

"Who told you about us, then?" she ersisted. "Someone must have done so, for in the eighteen years we have lived in this house, no Catholic priest ever entered it before."

The priest shook his head with a

"I repeat it. No one sent me here, purely an accident, if we may call it other than the hand of God."

"The hand of God, then, it must be," she responded, drawing a letter from her pocket and pointing to one of its pages. "This is from a sister of mine in Scranton. She is a devout Catholic, having become one after her marriage, and she writes me in this that the League of the Sacred Heart was established in their parish and she enrolled mother's name for the intention of her conversion. Just think, Father! It looks like a miracle, you coming here,

"A miracle indeed," Father Sylves ter reflected as he directed his steps towards Terrell street, where he had since learned, lived the truant James Canning. "A miracle indeed," he re-peated to the earnest band of League "A miracle indeed," he re-Promoters who assembled next evening in the parish church, "one of those many miracles of grace often wrought even in our own times through the in-tercession of those who lean upon the Sacred Heart."—Our Lady of Good

IMITATION OF CHRIST.

My son, thou art not as yet a valiant and prudent lover.

Why, O Lord? Because thou fallest off from what thou hast begun, upon meeting with a

ittle adversity, and thou too greedily seekest after consolation.

A valiant lover standeth his ground

in temptations, and yieldeth not to the crafty persuasions of the enemy. As he is pleased with me in prosper ity, so I displease him not when I send adversity.

A prudent lover considereth not much the gift of the lover as the love of the giver. He looketh more at the good-will than

the value, and prizeth his beloved above all his gifts.

A generous lover resteth not in the gift, but in me alove every gift.

All is not lost, if sometimes thou hast not that sense of devotion towards me or my Saints which thou wouldst wish

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OUR BOYS AND

MAY 31, 1902.

Sixteen on May 17; by his country Alfonso XIII. his majority; no longer Little King;" he is a roy; was born on May 17, 1886, solemn oath of allegiance 1962, in old historic Spair motherland of America.

The young king—the yo

The young king—the young the world—has been mo educated to meet the respo his lofty station. He speak his lofty station. He speatwrites in half a dozen French, English and Gefamiliar to him as his na Naturally delicate of pl slight frame has been structured by the state of th king at sixteen is a we with brown eyes full of vi-ally curly chestnut hair a at once serious and his earliest gears Alfonso, ish grace, has won the those whose duties brow those whose duties brot contact with him. It w to conquer his resistance his caprices by reminding mother would feel sorry in naughtiness. His 1 Christina has always being. "I love you more world," he often says to be the hough the Oueen Although the Queen l

make him thoroughly mo King had from his earlie stinctive notion of the him. When he was fou governess, Senora Tacon sary to reprove him. "I am the King," re embodiment of the digni embodiment of the digiti ish throne. When he w buked sharply a court di dressed him as "Bubi, little pet name for him na," he said,

the King."
The godfather of the no less a personage that Pope Leo XIII. When six weeks old his good consecrated to the I His first morning duty hitherto he has been a for study at 9 o'clock He was taught French alternative days, and he went for his riding fine teacher, the royal expert horseman. tures constitute his sta ly Alfonso XIII. rides in the park instead of cise under cover, and around the gates may King and the Queen in triumph from their Il this recreation end military geography.

Now the King w
form the duties of

arch, but it is not like

years to come the for life will be apprecia noon precisely every announced, when A announced, when A alone, served at a ser little distance from mother, sister and th After an hour's rest tion marks the resum duties. This is succe rhetoric and universa A little platoon has King's comrades, chi nitaries, or of membranes, in mobility. These boy ing very seriously, a the first to submit t In spite of the face full of duties that A consider one like it King finds time in it her, plays ball after race before her wine ends the day with

it, before going to r Each year he ha open the Cortes, bu chapel on the fifth the opening of the lona in 1888, when old, are the only od King has yet appear day, his sixteenth career of the Spain. On former birtho diplomatic corps at the State in the t

full ceremonials: It to learn to be a gr the life of a jeal surrounded by his attendants, utter world in which he nent a position, an the most difficult Spain has lost their loss may but the magnificent the grand old wise King—as it is prove to be—Spa her ancient renov as a land of pr chivalric courag peace! Viva el

King have a long a happy life, bles people and the p A Stra Mrs. Kenyon garden, her eyes ly pride on h cheeks, and clea picture of a ha

The garden was with some fine t flowers bloomin In a sunny corbed. Paul poin myriads of baby ly and inquiring of green leaves 'They will

and soon, very shall eat straw ing," he exem