BY A REGULAR CONTRIBUTOR.

.. Of a Scientist.

all things. But the moment science seeks to soar into the spiritual domain, to tread the avenues of the immaterial, to confront God and to attempt alterations in His eternal dinances regarding life and death. it becomes at once a mere instruof destruction. No man of science-so-called- has ever taken more astounding and erratic flights than Professor Loeb. This now noted biologist has sought by artificial neans to give vitality to inanimate things and then to prolong animal life eternally. By his experiments on the sea urchin he claims to have succeeded in establishing the principle, the development and extension of which must overcome eventually that which is commonly called death that which is commonly called death. Here we have human audacity carried to the extremest limit of its elasticity. With his idea of imparting life to matter we need have little concern. Were such possible, even in the most minute object and to the most minute object and to the most insignificant degree, the achievement would logically upset the whole theory of life, the idea of creation, the principle of God. But it has been given to no creature to create life. The vital principle must come from the author of all life, otherwise matter remains matter unto the end of all things. otherwise matter remains matter unto the end of all things.

But there is something romantical-y fanciful in the professor's scheme But there is something romancially fanciful in the professor's scheme of perpetuating existing vitality. It is universally admitted that all living beings have a horror of death. Man, with his splendid faculties, may reason himself into the belief that it is better, after all, that life is limited to a few score years, and that a perpetual existence in this world, with all the ills and miseries that age brings on, is not desirable. world, with all the ills and miseries that age brings on, is not desirable, yet man has a dread of that inevit-able closing of his mortal career. able closing of his mortal career. We do not mean that man is not brave, that he fears death on account of the form it assumes; but we claim that human nature has an instinctive repugnance for the idea of dissoluting! Hence it is that even the aged patriarch, who has reached four score, or four score and ten, still clings to life, and still hopes to have a few days more on earth. We are not regarding the subject, now, from the standpoint of faith, of a belief in immortality in a world beyond; we are simply considering it from the standpoint of human nature and its natural instincts.

This repugnance for death has been

This repugnance for death has been the spring of so many vain attempts to discover a means whereby life could be prolonged to an unlimited degree This aim has been at the bottom of all the fantastic and imaginary stories told of Alchemists of old who wore out their lives in searching for the Elixir of Life, or the secret of perpetual youth. We need not go to the pages of serious history to discover that these dreamers always missed, by some final accident, the attainment of This repugnance for death has been

known why it is an evil. Now I come to my purpose, namely, that a false-hood is an evil, and consequently, not permitted. The Rev. Father Jonin, S.J., in his treatise on mo-ral philosophy says, that a lie is an intensic evil, and that it is never permissable to tell one. I shall take his hard facts and expatiate upon them.

A lie is an external manifestation, either by speech or by

either by speech or by any sign or act, which is contrary to internal cogitation. Briefly, it is a speech in direct contradiction to the mind. We have our mind fully made up about a certain fact which we know to be the truth and for one reason or any

site.

No matter what motives actuate us, they do not lessen the avii.

New that a falsehood is an evil is plain from the following reasons:

We are the only beings on this carth who enjoy the faculty of specch. Speech was given to us to manifest our internal senses. It was not given to us for the purpose of abusing it. Hence it is patent that it is against the order of things to distort and pervert it from the intention of the donor.

Moreover, man is one in himself. He should not say one thing and

While science confines itself to the improvement of man's earthly condition, and remains within its sphere of material development, it has a noble mission and is calculated to assist in the grand, general plan that originated with the Creator of the conditions. But the moment science their strength illustrated that in the still more wonderful production "Zenoni." It is vain to seek in the strength illustrated that in the concluding chapters of Bulwer Lytton's "Strange Story," or in his still more wonderful production "Zenoni." It is vain to seek in the ton's "Strange Story," or in his still more wonderful production "Zeroni." It is vain to seek in the domain of the material for that which constitutes the immaterial source of vitality. In other words, nature—be it animate or inanimate—in, its exemplification cannot be charged. Much easier to find room in a tub for the Atlantic than to discover in the finite nature the principle that necessarily belongs to the infinite. Hence it is that all such studies, such excessive labors, such prolonged experiments as those of Prof. Loeb, are merely a common of Prof. Loeb, are merely a common loss of time, squandering of energies and above all of very much scientific knowledge that might, if properly used be of some benefit to the world

In all these theories attempts at

In all these theories, attempts at discovery, vain researches through the storchouses of nature, we behold merely the evidence of human vanity. It is the same sin that has come down through the long lapse of centuries in one form of manifestation or another, without interruption, to our time, and that will probably be perpetuated as an occurred heritage from generation to generation on to the end of time. To know all that God knows, to egual the Omnipotent in knowledge, in power and in other attributes in power and in other attributes — this has been the pride that brought about all the evil that has ever exabout all the evil that has ever existed and that will ever exist on earth. The "non serviam" of Lucifer in heaven was followed by the disobedience of primeval man in Eden. And that which brought on the banishment of our first parents from all the happiness that the Creator had bestowed upon them, is exactly the same spirit—manifested in another form—that carried on the warfare between creature and Creator, tetween the mortal and the Eternal. It was that spirit of disobedient Pride that sought to scale the battlements of Heaven when the contlements of Heaven when the construction of Babel was checked by the confusion of tongues. It ever been that irrational desire the confusion of tongues. It has sever been that irrational desire in pi my man to compete with the All-Powerful to usurp the prerogatives that belong to Omnipotence, that has flooded the centuries with irreligion and blasted ambitions. History has yet to tell of a single instance in which success perched upon the standard of revolt against God. The mausoleum or the unknown grave holds the ashes of each scientist that the world has ever produced. And while the proud of spirit and the rebellious of heart sleep in offlivion the eternal laws of life and death are perpetuated—generation succeeds generation with the regularity of the seasons, and men will be born, will enjoy vitality for a given time, and will grow old, become decrepit, and finally vanish in the time of the seasons of the season

person in whom we would repose a confidence.

Why this instinctive abhorrence of the liar? Why are all men so thoroughly at one on the baseness and worthlessness of the liar. The answer comes readily. It is thus because man instinctively knows that to lie is against nature. Furthermore, what would society do without veracity? It is the foundation upon which the lofty pile, society, is raised. Veracity is the keystone of society. Without veracity society would crumble to dust. Society is the union of many for the obtainment of some end. Such a union would be impossible if men debased themselves in falsehood, because without mutual confidence society cannot exist. Deception lends constraint. No bonds of union can stantl against this latter. But you might object that a person sometimes says something that is false which he believes to be true. Te does not tell a lie, because his mind is in harmony with his speech.

Besides the intrinsic evil of a falsehood there is to be considered the direful consequence which follow in its wake. I shall not dwell upon

MENDACITY AND VERACITY.

BY AN OCCASIONAL CORRESPONDENT.

and censure those who are in the habit of telling a lie, or those who tell one now and again. We are very often sore put to it by inquisitive and curious people who wish to pry

and curious people who wish to pry intro our affairs. We do not wish to be rude by telling them that it is no affair of theirs, so we mince matters and wrong ourselves. It is generally known that to tell a lie is an evil, yet it is not slowereally known why it is an evil. Now I come to my purpose, namely, that a falsehood is an evil, and consequently, not permitted. The Rev. Father Jonin, S.J., in his treatise on monard and the distribution of the results of the contrary. For confirment, the is showered upon and the disgust with which we view that man to whom a lie is traced. Does not every one shun the liar. He is an outcast (let the word pass) among men. He is distrusted, and the lust person in whom we would repose a confidence.

these. In passing, I shall only say that a lie is often fraught with disaster and misery for many. In conclusion I might be tampted to exhort each and every one to refrain from this evil. Such is not my intention. The facts are there. You, it is who must bring the lesson home to yourselves.

THOS. J. NORTON.

UNCHRISTIAN TALK.

It would be very well to try and and the foolishness of the habit of talking uncharitably. Unkindness and uncharitableness, not only in deeds but even in mere words, are bad and wicked because cowardly and cruel and unjust in themselves, even if God had not expressly forbidden them.

But God has expressly forbidden and there are few bad things that God has forbidden so emphatically and with denunctations so often repeated, as the vices of the tongue. Whole pages of sacred Scripture might be quoted, from Ec-Scripture might be quoted, from Ecclesiasticus especially and the Catholic Epistie of St. James, denouring with marvellous energy the unschiefs wrought by this anquie, evithis world of iniquity; and the divine threats against the uncharitable tongue did not begin with the son of Sirach, nor did they end with the son of Alpheus, St. ames the Less.

Although, however, the fear of of-fending the God of charity and the wish to be ille the meek lleart of Jesus must be our supreme motives from abstaining from sins of the Jesus must be our supreme motives from abstaining from sins of the tongue, it is very well to strengthen our purpose by convincing ourselves on lower grounds of the foolishness of all uncharitable talk. It is not only unChristian and unchivalrous, but rude and vulgar and uncivitived. "Politicnes" sens a strange word to come into such a discussion, yet we have introduced it already, and it comes into the only phrase we carried away from a it already, and it comes into the only phrase we carried away from a retreat given to the students of Maynooth, very nearly fifty years ago, by Dr. David Moriarty, before he was Bishop of Kerry: "Politeness is the fuel of charity." One might expect to see it turned the other way: "Charity is the fuel of politeness," for true politeness is founded on mutual thoughtfulness and consideration for one another. But there is a true and useful significance in the phrase that the Bishop made use of: "Politeness is the fuel of charity," or, as Pere Judde, S. J., had said more than a hundred years before him, "Un peu de politesse sert infiniment a conserver la charite."

Something similar in found in the

Something similar is found in the little book entitled "Practical Sayings of Mother Macaulay, Foundress of the Sixters of Mercy": "She required the strictest attention to positioners and seems of the strictest attention to positioners. iteness and good manners towards ach other. She used often to say each other. She used often to say that any departure from the rules of that any departure from the rates good breeding was usually the caus of some bleach of charity, whil of some bleach of charity, while 'good manners add to the value of good works.' That famous woman of the world, Madame Swetchine, as famous 'or her holiness as for her social charm, said the same thing a little differently: "Politeness is one of the safeguards and exercises of charity."

In the same place where, I have

In the same place where I have In the same place where I have jotted down these parallel passages, I find three other useful sayings which only bear indirectly on our present subject of uncharitalle talk. We must ry never to be uncharitable or ill natured, but always good natured and good humored, and so to keep up around us an atmosphere in which uncharitable talk would be an impossible solecism. The lady an impossible solecism. The lady whom we quoted last exercised heran impossible solecism. The lady whom we quoted last exercised herself the happy influence which she thus describes: "There is a silent Apostleship, a living Credo, an incessunt and efficacious mission, which consists in the natural radiance, the true and profound contentment of certain holy souls; for the joy which such persons feel in religion is of all homages the least suspected.

FALSE ESTIMATES OF LIFE

We cannot claim to be in across

with all that writers like Sarah

Grand produce; but we find even in such authors flashes of truth that the New York press a short article upon "Woman in 1901 and Uer in-ture," this writer has given expression to some very healthy view concerning the sphere of woman and the false attitude of the modern wo-man. Her object is to show that the proper education of woman, for the purposes "of developing the nest that is in her to the glory of God that is in her to the glory of God and for the good of mankind" is most desirable. She tells us that "he woman worth the name has ever wanted to be a man," and that the fear of this desire to go beyond her sphere has caused most of the opposition to the enlargement of woman's sphere of action. If these views were wedded to the unchanging principles of the Catholic Church

we believe that they would be productive of immense benefit to the gentler sex.

The Church is not opposed to the education, and the higher education of woman; on the contrary, the institutions out of number that the same Church controls, the great convents and seminaries for female education prove clearly how desirous that true mother is to endow woman with every ornamental acquirement that she is capable of receiving. In no other religion on earth is woman honored and exalted as she is in the Catholic Church. The very idea of the Mother of God, the very dogma of the Immaculate Conception, the very precepts regarding the example of Mary — for maiden and for mother— constitute the most glowing tribute that earth has ever paid to woman in any form and ir any sphere. Hence it is that if Sarah Grand were to have based her views upon the Catholic doctrine and practice concerning the female section of the human family she would have written something actually greand in its conception and positively beneficial to the women of all generations.

Another remark in that article has

of all generations.

Another remark in that article has Another remark in that article has attracted our attention, and is deserving of careful note. It reads thus:—"There has been talk lately in England ol the decay of domesticity; but when the matter came to be sifted no proof was forthcoming of any decay whatever; on the contrary, there was ample evidence that domestic life had been raised out of its old dead level of stultifying duliness by the better education of the women."

women."

On this we might have very much to say, did circumstances permit. But we must admit that there is an apparent truth in what the author here asserts. We do not befieve that proper education, that which exercises a refining influence upon the woman, can have other effect than one of a beneficial nature as far as a concerns the home life. It is not the education of woman that is the danger, but it is the taking of woman out of her natural sphere of action and ushering her into the domain that social organism has reserved for man. The better educated the woman the happier and the brighter the home that she is called upon to govern. By education, however, we do not mean the acquirement of a certain amount of knowledge, of scientific or other instruction; education includes the moulding of the heart, the shaping of the mind, the forming of the sentiments, the inculcation of religious principles, the On this we might have very much forming of the sentiments, the culcation of religious principles, the imparting of high and holy ideals; in a word, education means the per-fecting of each and all of a wo-man's faculties and the bending of her inclinations and tastes in the di-rection of the domestic hearth.

A YEAR'S MISSIONS BY REDEMPTORISTS

The Redemptorist Fathers of Sara toga Springs, N.Y., have given 149 missions and retreats during the they have also conducted several very successful sions. The following fathers are members of the missionary band, the largest in the United States: Rev. rector of missions; Revs. Francis X. Miler, Hubert J. Zilles, James Feeney, William Hogan, Francis E. Parr, Stephen L. Connolly, Joseph Hamel, John J. Heenan, Francis X. Badcr, Ernest Cooper, Joseph Bloom and John B. Guilo.

The territory covered by these 149 missions and retreats comprises vanishing and retreats comprises vanishing.

rios and retreats comprises va-rious cities and towns in New York, Pennsylvania, Maine, New Hampshire, Massachusetts, Connec-ticut, Vermont, New Jersey, Mary-land, West Virginia, District of Colland. West Virginia, District of Columbla, Ontario, New Brunswick and
Nova Scotia. Among those for
whom retreats were conducted were
the priests of the archdiocese of Toronto. Can., and of the dioceses of
Wir cna, Minn., Grand Rapids, Mich.,
and Fittsburg.
Besides the missionaries named
above, the Redemi torists have lands
of from four to six missionaries in

ould the second second

That is what is being said this season among all the buyers of choice furs, at reasonable prices for both rich and poor. It is a well established fact that the great house of Charles Desjardins & Co. giv?s 30 to 40 per cent. better value than anywhere else for the same money. Join the icrowd, thereore, for Charles Desjatdins & Co., who are in every way the kings of furs in Canada, 1583 to 1541 St. Catherine Street.

CATHOLICITY IN SCOTLAND

In Scotland the Church continues to make wonderful progress. Monsignor Fraser, in announcing the Pope's interest and blessing at a recent meeting of the Catholic Truth Society, said he had a sured the Holy Father a short time ago that the Scottish Catholics were organized and bringing Catholic claims before the mirds of their fellow-countrymen. Noble churches were rising all over the land, schools and noble seminaries—nurseries of the future priesthood of Scotland. While a steady stream of convets were returning to the faith of their fathers, Catholicity was permeating Protestantism itself, and its doctrines

were preached from Presbyterian pulpits. They owed to Catholic patriots the independence in which they gloried, to Popes and bishops three at least of their universities, and their judicial system, which was the pride of the empire.— Southern News

THE IRISH LANGUAGE

And Technical Education.

The Most Rev. Dr. O'Dwyer, Bish-

op of Limerick, has always some-thing strong and decisive to say when he makes a public utterance Speaking the other day at the dis tribution of prizes at the day school attached to Laurel Hill Convent, Limerick, His Lordship said he hoped that at the next distribution of Limerick, His Lordship said he hoped that at the next distribution of krizes they would have recitations in Irish. The movement for the revival of the Irish language deserved the sympathy and co-operation of everyone in the country. He would be very glad that that school and all the schools in the diocese did their own part in furthering It. He had been asked, "Will it last?" and he answered, "He did not know." They took up a great many things in Ireland with great enthusiasm, and worked earnestly for a time. Ther they allowed them to drop away. Whether that would be the fate of the Irish revival or not he did not know, but while the great movement was there it ought to get fair play and a fair trial. He was glad to know that the education in all their intermediate schools this year had taken a new turn of a more practical character. In that institution he had sometimes assisted at the science classees, and he was glad to see the girls working with their hands, and not only learning out of books, but learning to do something. The science teaching that had been brought into the learning out of books, but learning to do something. The science teaching that had been brought into the girls' and boys' schools ought to do a great deal of good for the people. If technical education was ever to come to anything, it must be based upon the work in the schools. A solid foundation must be laid in school-time, and on that they would be able to frect a superstructure of technical science. It was a rather unsatisfactory thing for the Irish

technical science. It was a rathe unsatisfactory thing for the Irish people to see that not only at the head of the department in Dublin, but throughout every town and every county in Ireland, in order to every county in Ireland, in order to make any attempt whatsoever at teaching technical knowledge it had been found necessary—or, whether it was necessary or not, it had been dome—to bring over a number of Englishmen and Scotchmen to edu-cate them. Of course they were not Catholics; they were English and Scotch Protestants who knew very little of this country and its people. Catholics, they were English and Scotch Protestants who knew very little of this country and its people. It was a great advantage when administering any system in a country to know something about it; but, of course their masters did not require to know anything at all about any country. They were ready to administer to every quarter of the globe, and to dispense with a knowledge of the natives. He supposed they would carry that principle into the matter of technical education throughout the country, but if they did they would soon find they were making a very great mistake, and would not carry their science much further.

making a very great mistake, and would not carry their science much further.

The first thing these gentlemen had got to do-particularly the chief organizers, who were the expert advisers of the Department of Agriculture-was to put themselves into communication with the established educational, systems of the country. They had to work through the schools that were there. The system of education that they had adopted in Ireland was denominational. Whether they were Catholics or non-Catholics they were all agreed on that—that the education they gave their children was through denominational schools. That was simply a fact, like the Irish climate, and these gentlemen when they came to Ireland, must recognize that. If they thought they would be able to set up in Ireland a spick-and-span new system of their own—that they could shove aside the Catholic clergy; that they could put aside the Catholic schools which, in a city like Limerick, had done good work; that they could build up a system of technical education without any co-operation on the part of the Catholic schools, which were estabco-operation on the part of the Catholic schools, which were established for years and years, and were doing enormous work, they would find that they were making an utter mistake, and after serious failure they would after three years simply have to begin all over again.

OBSERVANCE OF SUNDAY

The country is agitated about the observance of Sunday, remarks the "Micseeger Magazine." It is gratifing to us, as Catholics, that we never think of having recourse to the civil law to regulate our Sundays In this, as in all other matters of serious import to religion and morality, we follow in all simplicity the guidance of the Church. Even without referring to her authority, we are imbued with the Catholic principle, so tersely expressed by our Lord; the Sabbath was made for man, not man for the Sabbath, and since He instituted His own day for our benefit, we find it natural to refrain from everything that would prevent us in turn from devoting the day to Him, from serville labor and unbecoming amusuments, so as to spend it in divine worship, with proper rest and relexation. By an unwritten law, the world pays tribute to the Catholic custom of observing this day, Catholic, because whatever true regard there is for the Lord's day is due, not to the Reformers, not to Sabbatarians, with their puritanical restrictions, but to the reasonable

and truly religious manner in which the Church has safeguarded this observance from the beginning. If we wish to derive profit from the present controversy, we should take the panns to study the origin of this day, and strive to appreciate the spurit in which the Church has ever required her children to observe it. If, hesides, we desire, as we should desire, to help our fellow-citizens who are now agitating the question, whether they be members of a church or not, to derive benefit from the controversy, we can do nothing better than set them an example of true Sunday observance by attending strictly to what the Church requires. Ten million Catholics, nay 15,000,000, if we have that number, as some compute it, out Sunday morning to Mass, and many of them again to the afternoon or evening services, would be a moral force for this observance, far more effective than books of laws with armies of policemen to enforce them.

FOR FINE FURS.

Just bear in mind that there is no firm in Montreal who can sell you such fine garments so reasonably as we can. Every skin we put into a garment matches every other skin, the seams are taped, the lining of the best quality, and the workman-ship—well, it's got to be the best to leave our store. Chas. De ardins & Co., St. Catherine street.

SUBSCRIBER'S SUGGESTION

Maple Island, January, 1902 To the Editor of the True Witness :

To the Editor of the True Witness:

Sir,—Two years of the world's history have passed away since I became a regular subscriber for the "True Witness," and not a nominal subscriber either, but a diligent reader of its interesting articles and general topics of interest and instruction for all whose belief is in harmony with its columns. I have delived such a large amount of pleasure and information from the perusal of the paper that I feel it my duty to make a few remarks respecting its enlargement, and trust that in so doing I will not be considered impertinent, presumptive or meedlesome. I am not one that claims the right to suggest to others what they should do. I am simply going to say what I think would be a good thing to do, and whether or not it meets the approval of others, I cannot forego the temptation of having my forego the temptation of having my say in the matter, and that is, to have the "True Witness" enlarged to twice its present size. I am willing to double my present subscription for the benefit of the paper, and will to double my present subscription for the benefit of the paper, and will pay in advance. I am sure your "Curbstone Observer" will agree with me in what I have stated above. His admirable weekly contribution to your paper has fully impressed me with the belief that he is a gentleman of beautiful sentiment. When I first read his letters they were so fraught with religion and religious sentiments, that I concluded he must be a priest; but when I read he must be a priest; but when I read his letter, last spring, on "House Hunting," I at once abandoned the throught that he was a priest.

I am no stranger to Montreal, I spent some of the best years of my life amongst its hospitable people, and would like to revisit its sacred edifices. Often have I knelt before that venerable priest, Father Dowd, in St. Patrick's Church, and listened to his kind and saintly admonitions as my confessor. When I was in the prime of life often. Too was

tions as my confessor. When I was in the prime of life often, too, was the alouence of Fations as my confessor. When I was in the prime of life often, too, was I charmed by the eloquence of Father O'Farrell and others who were living in your city during my stay, from 1866 to 1872. Many times have I stepped into St. Ann's Church and listened to the manly voice of Father Hogan. But these eminent priests have all performed their mission here below and are now in the full enloyment of their Blessed Redeemer, who sent them to do His will here. Many years have passed since I boarded the train at Bonaventure Station that bore me away from a city that "was all the world to me."

This evening brings fond recollections of days gone-bye.

Every subscriber to the "True Witness" should get one more sunscribers in order to have more good reading matter. We should remember the old adage:

"That many can always help one, When one cannot always help many."

When one cannot always helpmany."

I am of opinion that no matter in what walk of life a man moves, whether he is a servant, a master, or a financier, he invariably likes to know that in discharge of his office he is appreciated and his work is approved of.

Therefore, I cannot omit wishing the Editor of the "True Witness," its staff of efficient writers, and all its readers, a happy New Year, and hope their efforts to make this valuable paper still more valuable may be crowned with every success.

Yours most respectfully,

A SUBSCRIBER.

THE KING OF FURS.

No establishment in the world of-fers a richer collection of furs than the model e-tablishment of Chas. Desjardins & Co. Better still, their prices eclipse any that can be offer-ed elsewhere, in cheapness. A real saving of 80 to 40 per cent.— that is what one obtains on all furs at the vast counters of this establish-ment, 1538 to 1541 St. Catherine street.

RELICS.—There recently arrived in Louisville, Ky., a box containing relice of two Roman saints who were martyred in 255 A.D. The re-'ics are consigned to Monsignor Zb-

Our C

SATURDAY, J

ments from journ odd bits of liter might take up fo leave aside almos this occasion I h short essay by Scientific Prophe ing century. There will mention, at attention. It run may have or rat for I am seventythings hope to see tific marvels-we visibility of the h become chemically too much of an o if a poor curbston be able to enter arguments that g a theory. I am of of my lack of sc to take things every-day common ly I will make no ing or proving hypothesis of an e The only invisib ited intellect can nection with the that which all mpositive fact—whe the grave. Then visible, at least avations have prov suppose that Jule human beings goin blungs beings going the state of the

full of life and act dowed with the po-tendering their botheir neighbors. ramble off from m the idea of an that drew my atte If we were to a journalistic wag for would very probable experience has pro- all police are inviday—especially whis needed. It has in its lower so long. is needed. It has a ing joke-so long has got too stiff i move-that the po to be seen at the r but that he in when all the troul may be some foun theory, as facts way to support if that the policeman creature, constitut creature, constitut the rest of humani dowed with ublqui invisibility. Then h attribute—which on never possesses—I science. In plain E uniform and his au not be in more th. time, he has no pe the occurrences of aware of everythir place in every loca-time, and his facul hearing are by no

human beings going

time, and his facultering are by no in a word, he cannot than did Sam Well that are "a dou million magnifying of extra power."

my own observation covered that this lexicose of the poli fresh nor well four four times. I have had no en for observing pol-along the curbston been enabled to for en the subject of Stand with me an a fine day — u

CATHOL

PUBLIC SPIRIT Shanley, of Hartfor ing on the occasior Communion Day" o societie of Philade

In society to-day ful lack of Cathol Public men seem a public ir rofession would be deemed li minded. Liberality edness are words to these days. Truth is unchangeable, ir is no liberality in is no liberality in amount of liberality and two, five. All premising, absolute glous truth is so e it cannot yield one dren of this world the children of light spilited united are the men of the temporal interests, temporal interests, ly after God's intlected. ful lack of Cathol

ANOTHER VOICE