A BOY'S FUTURE.

His Qualities Will Develop Into Those of the Man.

"The boy is the father of the man." is a paradox containing sufficient truth to give it currency. It signi-fies that the disposition and qualities of the boy eventually produce the character of the man. How far is this true? If the gradual building up of a character could be traced, the very continuity of life connects the traits of the man with the traits of the boy. The nose of seventy is the lenial descendant of the nose of fifteen, and an annual photograph would disclose how the pert excresence of the boy became the father of the purple proboscis of the old man. So also the niggardli-ness of an old screw could be tracked year by year to the development or distortion of some boyish instinct. The intermediate processes are rarely traceable, and the point of interest lies in detecting in the man the traits of the boy, or, otherwise, in forecasting the man from the study of the boy. In college brilliant boys are flattered and puffed up with the success that is foreshadowed for them. While mischievous rascals are perpetually worried with forecasts of a dreadful future. Prophets rarely see the issue of their predictions. It is only in the reveries of later life when you righten up the fading recollections of old schoolfellows, and compare early judgment with riper experience, that the contrast between forecast and fulfillment becomes startling. Old memories rouse up dormant feelings and slumbering prejudice, and when you revive the view of the boy as you knew him forty years ago you can scarcely believe that he is the father of the man whom you know now.

physique itself abounds in sur rises. A gaunt hungry lad who towed all his food into his bones has cushions. A dapper little piece of pertness, full of electricity and life, now toddles along with an unwieldy waddle. A listless lump of flabbiness, with clothes always at bursting point, is now a slim, precise party, enslaved to a constitutional. A reckless imp with rollicking eyes, teeth gleaming in perpetual grin, and a shock of re bellious hair, has now a sleek, sedate visage, crowned by a barren, pellucid resplendent with dignity and In the portraits of the celebrities in The Strand Magazine scarcely a faint resemblance is discern ible between the boy of fifteen and the man of the present day. Neither ex-pression, nor lineament, nor contour corresponds. In some an abnormal feature connects the two, in others an indefinable something is common to both; but if the portraits were intermixed it would be difficult to pick out the man of the present day to whom any given boy was the father. This furnishes a rough test of the value of a forecast in

In the survey of after careers of old

ool-fellows, the failure of clever boys and the success of duffers at once claim attention. Much early promise has ended in ignominious collapse. In college, prominence is naturally given to book work, and precedence depends on examinations. This precedence is accepted by classmates without much inquiry as a token of superiority, and the prominence given to intellectual capacity may lead to erroneous fore-casts. Experience teaches that intellect is not the only foundation of success. A boy with a capital of Algerequisities. If a clever boy is deficient in one or more of these his very success over books may conceal his weak ness and suggest a delusive forecast An easy receptivity or a glutinous memory may dispense with effort, brilliancy may inspire over confidence, and easy victory give no scope for pluck or persistence. He may have orains to spare but no backbone. The success of the duffer in after life come with greater surprise. We looked down upon him with comfortable superiority, chuckled over his blun ders, wondered at his seeming apathy and work without result, and never imagined any future in store for him. To see him now in a post of eminence, a leader in his circle, an undoubted success, puzzles us beyond measure Isitluck or influence? Neither. The future man was hidden in the boy We saw only his failures and his deficiencies, and forecast accordingly. We overlooked the struggle and the renewed effort, the continued attack after defeat, the patient endurance of ridicule, the dogged determination not to give in. He could not and did not master his quadratics or his Sophocles. but his failure was a genuine success, for he had acquired energy and pluck and perseverance that have given him his subsequent success.

As with the genius and the duffer, so it is with the model boy and the mischievous monkey. Goodness like cleverness may conceal weakness. A model boy is flattered and patted and dangled as an example. He may have no taste for mischief and is content to bask in the sunshine of general gratu-He may glide through college without a crease in his moral garb, without a fleck on his name and without a reserve of strength in his heart. With no trial or struggle or conquest he passes from inert dalliance into the rough and tumble of the battle of life. The forecast should have searched the surface to ascertain whether the goodness had been tried or tested, whether it had faced danger unscathed. Mischief again depends on motive. It may be malicious, vindictive and prompted by venom that

will poisen any career in life, or it may be the effervescence of boyish spirits as ianocent as soda water with as little after effects. Some unlucky lads live in continued turmoil, in a series of special parameters. series of suspicions, warnings, penances, and private audiences, where-as their pranks are due to a thought-less, reckless buoyancy that disappears with age, and they belie the forecasts by appearing afterwards as trusty and

teady men of business.

The future of the athletic boy who hates books is puzzling. Neither a duffer nor a genius, neither a monkey nor a model, he is to the fore in every game. Will he turn into an overgrown boy, a harmless sportsman, or will the energy and enthusiasm thrown into games be transferred to the busi-ness of life? Proficiency in various games is no mean training for mind and heart, for it implies judgment and tact, endurance and temper. It may develop powers of organization, a happy faculty of dealing with companions and enlisting their support, a ready instinct for overcoming or avoid in uphill work, a buoyancy in defeat, a modesty in victory, all of which tell in after struggles An adept in games may be qualified for success although in leaving college he for-swears all books. When brain and muscle are both to the fore, or both listless and inert, the forecast of succleverness may lack will be supplied in the cricket or football field. Whereas the cricket or football field. with a purposeless loafer who idles over books, who shirks exertions, who cannot even play, who never had emu-lation and has lost self-respect, it is easy to foresee that such a water logged boyhood can rarely be the father of a seaworthy man.

Forecasting, like prophecy, would be so much easier with a knowledge of the future. The same boy would produce a different man according as his lot is cast in the serenity of a hunting squire, in the fever of politics, in the competition of commerce, or in the discipline of the camp. Luck and influence put some on the road to success, while others always miss the steamer for the port of fame. Many never get into the proper arena for the display of their capacity; instead of conducting a brilliant campaign they are chained to the desk from ten to four, instead of a seat in Parliament they are scribbling the draught of a conveyance. Again, the influence of companions is proverbial. A particular set may change the bent of thought, feeling and aspiration, so that a plastic boy may be crushed into a different mould by associates unknown to the forecast. On the top of these uncertainties comes the most uncerfain of all, the wife. Taken for better of for worse, she sways a man's career for better or worse. She may help or hinder, make or mar, and who car forecast the style of wife that is in store for a boy? The boy may be the father of the man, but he is certainly not the father of his daughter in-law Evidently there is a tussle for patern ity of the man between early training

and later influences. If the latter prevail a correct forecast should fore see their results on character. Some characters give promise of retaining their qualities in spite of any surround ing; their honor, truth, or honesty, will cling to them through storm and disaster, or their cowardice and insincerity will break out even in a favorable breeze. They are sturdy or limp minds, solid or flabby characters, sufficiently marked to justify a forecast badness that is brought up only in the brunt of the battle. With the difficulty of forming a just estimate of present character, and the uncertainty of future prospects, it is, after all, no so easy to detect the future man in the boy. General outlines may be hazily foreseen, but it would be as difficult to delineate the character of a man of fifty from the data of fifteen, as to sketch his portrait from the features of the boy.—London Tablet.

Its Origin.

N. Y. Catholic Review. It has been said that the famous secret Native American Society to which the name of "Knownothings" was popularly given forty years ago was really originated by an Englishman. At all events there were many Englishmen in that society, though, of course, they passed as Americans. It is said too that the "A. P. A.," which has been having "a sucessful run "out West for the last few years and now threatens to bring its really only an adaptation of the "Loyal Orange Institution" of Ireland and active premoters of this pretended patriotic alliance of Americans are men who are not only not natives of the United States but not even naturalized citizens-aliens in law as well

as by birth. Mr. H. B. McKinnon, painter, Mount Albert, says: "Last summer my system got impregnated with the lead and turpen ine used in painting; my body was covered with scarlet spots as large as a 25-cent piece, and was in such a state that I could scarcely walk. I got a bottle of Northrop & Lyman's Vegetable Discovery, and at once commenced taking it in large doses, and before one half the bottle was used there was not a spot to be seen and I never falt better in my life."

The Best Tonic.

The Best Tonic. Milburn's Quinine Wine is the best tonic for weakness, debility and lack of strength. It is an appetizing tonic of the highest merit. ST. JOSEPH'S DIGNITY.

In viewing the lives of the saints

there is nothing tound in their history, apart from the influence of their individual character, that tends to impress one so forcibly as the wonder of their maryellous deeds. Indeed, the history of the Catholic Church, from its very commencement, is replete with examples of men, on whom the Almighty in the bounty of His goodness, often poured out the fullness of His Holy Spirit, and gifted them with powers that appear to us almost Omnipotent. Some of the saints, as we know, had full control over the laws of nature, and were free, as it were, to suspend their operations at will like Christ, heir Divine Master, and to verify His command, they could still the waves, walk upon the sea, and restore the dead to life. Moses, in the Old Law, as we read in Exodus, had only to stretch forth his arms over the borders of the Red Sea, and immediately the waters separate, and offer to him and his victorious army a dry passage to the opposite shore. Joshua, too, by a single word, walled up the waters of He commanded the sun to stand still in the heavens, so that the day might be prolonged in order that the victory over his enemies might be complete. "And the sun," says the sacred text, "obeyed the voice of man, and never before or since has there been so long a day." St. Raymond of Pennafort, standing on his mantle, and using his staff as a rudder, traverses the Mediterranean sea for a distance of one hundred and sixty leagues. St. Stanislaus, the Martyr, restored a man to life who had died three years before, and presented him in a court of justice to testify that he had paid him in full for a piece of property that he had bought from him. St. Peter's shadow healed the sick. St. Alfonsus Liguori, founder of the Re demptorists, stemmed a lava torrent of the city of Naples from total disaster Saint Francis Xavier, like the Apostles of old, had the gift of tongues. He could heal the sick, give light to the blind, and during his mis sionary toils in India, he more than although miracles not unfrequently accompany great and heroic sanctity, and are, beyond all cavail, a most con-vincing proof of the divine mission of our holy mother the Church, still they are not to be taken as the only standard by what we can best form an idea of the merits of God's chosen servants Many of God's greatest saints lived and died without having done any thing that would tend, in anyway, to dazzle or attract the attention dazzle or attract the attention of men Indeed the saint whom Pope Pius IX has given us as patron of the Universa Church, and whose devotion Pope Leo XIII., so strongly commends, may be said to have passed through this vale of tears in a manner almost entirely unknown. St. Joseph, as we know, wrote no books, preached no sermons, nor do the Evangelists tell us that h ever, while on earth, performed a single miracle. He passed the greater single miracle. He passed the greater part of his life in the obscurity of a poor country village, where he was known only as an humble artisan. At Nazareth, he led a poor, laborious, and in the eyes of an unthinking world, a very uneventful life. But to the eyes of faith, St. Joseph's years on earth were fraught with deepest interest both to angels and to men. Heaven has graciously preserved to us will not draw much interest from it, unless it is accomplished by pluck, effort, method, perseverance and other plain manner of living, as well as of the profound mysteries which took faith in him, they could not tell the How to Get a "Sunlight" Picture. place within its walls. Indeed, the miraculous preservation of the "Holy House of Loretto" may well be con sidered the best object lesson that could possibly be given to the world. It was under that thrice holy roof that the Word was made flesh and dwelt among us - that Mary became the Mother of God. Adjoining the holy house Nazareth, if not under the same roof. there stood, tradition tells us, St. Joseph's work shop. Here were kept all the cherished belongings of his humble trade. There was and at which the Saviour of the world often toiled by his side for many weary hours. There, too, was the saw, and the plane, and the hamner, with the various other instrument that St. Joseph used, and which Christ Himself employed while learning from His foster father the lowly trade of a poor village carpenter. Yes, there, in that little work shop, the Creator obeys the creature and deems it not beneath Him to learn from His foster father how to adjust the works of His own hands. But sectarian animosity into New York and what pen can picture the beauty of such a scene or make known to use such a scene, or make known to us. even in faintest outline, the sublimity of St. Joseph's mission! No. Earth Canada, and that many of the most never saw before, nor will she ever see again, a man whose life was spen in such intimate relation with God. To St. Joseph, the King of kings and Lord of lords entrusts the guardian ship of His well-beloved Son. By shielding the Child Jesus from the fury of Herod, he became the saviour of the Saviour God On earth, he represented the Eternal Father, protected the Son, and it fell to his happy lot to be always under the immediate influence of the Holy Ghost. St. Joseph then, by pre eminence a most singularly tavored Child of the Holy Trinity the mirror that reflects

most perfectly the image of the God-

able dignity that dares to approach nearer the Infinite. Mary, as we

It is only Our Lady's incompar

the moment of her Immaculate Conception, surpassed in grace and sanctity the combined holiness of men and angels. Her trancendant dignity of Mother of God, raises her high above the heavens, and places her on a throne of glory next to that of her Divine Son. For all eternity the angelic hierarchy will pay Mary the grateful tribute of their homage, and salute her as the masterpiece of God's creation. God can, no doubt, in the might of His power, create worlds innumerable. He can, if He wish, project on the plane of His own unsearchable immensity, worlds upon worlds, one surpassing the other in endless variety and beauty of parts; but to put first His Almighty hand and raise one of His creatures to a dignity greater than that of His own Immaculate Mother — that, says the Angelic Doctor, the Omnipotent cannot do. And away above angels and archangels, and high above thrones, principalities, and powers — next to Our Lady herself in honor and glory, first among the saints, and leading heaven's highest host, comes the once humble Carpenter of Nazareth, Mary's chaste spouse, our glorious Patron St Joseph!

RITUALISM AND CATHOLICITY.

Sermon by the Rev. A. Whelan.

On Sunday evening the Rev. Arthur Whelan continued his course of mons at Camberwell, on "Ritualism and Catholicity." Taking for his text the preacher said that heresy was the antithesis of truth, and accompanied truth through all ages, as shadow followed the light. Heresy had always been marked with two characteristics -the first that it was stamped with the name of a man, and the second that it was in opposition to some POSITIVE DOCTRINE OF THE CATHOLIC

Every age has had its heresy; one age had to fight Arianism, another age Nestorianism, another age the Waldenses, and then the ninteenth has its heresy, which was known by the name of "Continuity." ninteenth has its heresy, which was known by the name of "Continuity." rich and poor, young and old, man The particular heresy of the present entury was that certain forms of night, to put to yourselves this solemn eentury was that certain forms of mutilated Christianity asserted the theory that they were lineal descendants of the one Holy Catholic Church, Apostolic in pre-Reformation times. This was an age full of infidelity of all phases and characters, and if one rea the reviews and novels of the present day, or read the speeches of learned men on religion, they certainly had not the remotest idea of what was know as

DOGMATIC RELIGION. And the young men of the present age were especially at fault in this matter. They said, "why should we young men of the nineteenth century, we modern Atlases, we who attend poly technics and institutes of every character, who understand all the science and primers, why should we be obedi ent and submissive to a religion which requires from us a most servile intel These young men were exceedingly clever, had studied astronomy and all the "ologies," why should they believe in a religion which was taught by the apostles who were ignorant fishermen? And so they would say they would have nothing to do with religion which had without it a mystery. But were these young men really logical? They say they will accept nothing that contained a mystery, but who told them that by a certain process in

THE RURE OF THREE

they would gain the correct answer? Their master ; they had confidence and | OURES. reason why a certain arithmetical process should bring out a certain definite answer, but they believed implicitly in these rules laid down by their master. And so with other questions which were surrounded with mystery; and yet these young men would ridicule a person who stated that the simple rule of proportion must not be accepted as correct. These young men were illogical in their reasoning, and if they accepted that which was natural, even though it contained a dogma and mystery, surely they ought to admit of the existence of a supernatural world, though it contained mysteries and dogmas. If the things possible and crowded with mysteries, and there was not a tree or blade of grass that did not speak of mystery, surely the world above should be

The world then was full of various species of infidelity. As he had said, if they read the reviews that were published they would imagine that

WRITERS COULD FORM THIS WORLD MUCH BETTER THAN GOD did if only the universe had been placed in their hands. There never was a time in the history of Chris tendom when there was such an un scrupulous criticism, such a distrust of the old institutions, when the nountains and the high hills of God's Christianity were casting long shadows upon the earth in this evening of time as at the present day. There never was a time when faith was so much required and faith was so little; there never was a time when faith was se required as this present day. It would seem as if human thought were broked up, and the foundation

of revealed truth shaken. CONTINUITY WAS ONE OF THE PARTICU

LAR PHASES.
of Infidelity that existed at the present time. What was the branch theory? Protestantism had said that know, is the fairest of God's creatures. This was an astonishing statement it was a branch of the Catholic Church. Pure Imported Wine, Prime Canada Beef and soluble scale salts of Iron, are combined in Milburn's Beef, Iron and Wine, Blessed Lady, say the doctors, even at an astonishing statement when it was remembered that Protest-antism was separated in order to get

away and have nothing to do with the Catholic Church. Let us take a simple mode of argument which illus trates the absurdity of such a theory. If Protestantism is a branch of the true Church, we may naturally expect to find a similarity of doctrine and practice between one and the other. But there never was such a contrast. Take the fundamental doctrines of Catholic faith—Invocation of saints, confession, the Real Presence, the supremacy of the Pope. Where in the supposed branch church can we find such doctrinal correspondence? Our dogmas are the very opposites of Protestantism, which was established in order to destroy them. Catholic ism is founded and guided by the voice of the Holy Ghost, of whom the Pope is the visible organ, but Protest antism is founded and measured by private judgment. The one is the source of peace and unity, the other the cause of strife and confusion. Catholic faith has ever been the peace of the world. Be the world Roman barbarian, Middle Age, or modern, in its different eras and epochs, its trials and its vicissitudes, Catholicism has been its support, life and hope.—Lon don Catholic News.

Racy of the Soil.

We hear from time to time very racy necdotes about preachers. The humo in the particular case is, of course, unconscious, for it would not comport with the gravity of the pulpit for the preacher to indulge in what the listeners would rightly regard as unsea sonable levity. Some years ago there was a rather eccentric old curate in St. Mark's Protestant Church, Dublin, On one occasion he was preaching on the final separation of the wicked from the good, having taken for his text the verse, "He shall set the sheep on His right hand and the goats on the left." He developed his theme with much force and with all the eloquence he could command, and concluded his sermon in the following words:

beseech each and every one of you. and all-important question, 'Am I a sheep, or am I a goat? I am reminded by this mention of

the goat of a story which the late Cardinal Cullen used to tell. The Car-dinal was taking a walk by himself in the country one Sunday afternoon, and seeing a boy on the roadside holding a goat by a rope he entered into conversation with him. The following was the dialogue:
The Cardinal.—" Were you at Mass

to day, my boy?"
The Boy.—"No, your riverence, I

wasn't." The Cardinal. - "Why not?" The Boy. - "Because I was howlding he goat.

The Cardinal .- "Were you at Mass last Sunday?"

The Boy — "No, I wasn't, your

riverence. The Cardinal .- "Tell me, do you

ever go to Mass at all?"

The Boy.—" No, I don't. Don't I tell you I do be howlding the goat."

The Cardinal.—"But couldn't you ometimes get some one else to hold th

goat for you?"

The Boy.—"No, your riverence, I couldn't. You don't know that goat.
The divil couldn't howld that goat. you couldn't howld that goat yourself.

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M. DONNELLY, Proprietor

Third Sunday in Le HALF-HEARTED CHRIST

PIVE-MINUTE SER

FEBRUARY 24, 180

of the Day.) These words, my dear bre

many others spoken of o Lord, may be interpreted ys. They may be und being united to His true not belong to the or which He has founded, is in cause of Christ, is persec hampering His Church in against its enemies; or, in o eral, zealous Christians th may seem to be, are real Christianity about as muchelp it, if not more. And enough to us that this is true had never been any he sehisms in the Church, we can that there would have bee nations not Christian.

But this, true though seems to have little practi-for us. We are not heret matics, and I hope that we clination to be so. Still remember that bad Catholic as much harm to the wor and HisChurch in the world In fact, there would never tholics to begin with. But, after all, it does no

our Lord is speaking so mities, or of bad Catholics, who that is not with me ne." For He goes on to when the unclean spirit of a man, he walketh thr without water, seeking re finding, he saith, I will re house whence I came out ; a is come, he findeth it garnished. Then he goeth wicked than himself, and they dwell there; and the that man becomes wors

The meaning of this is pl It is that a man cannot gi tween, neither bad nor goo cannot stay empty, swept nished. He must keep the in it ; he must have good th do good works, or the dev back, take possession of soul, and make it worse

So this gives a new s words, "He that is not against me." He that is good Christian, trying to glory of God, and to do the we God has put him in the w a bad one before long, the duties which belong to God's servants, and live in as to be known as such, begin again to serve His e

Let us take an instance will see well enough what young man or woman has with bad company, who, haps they call themselve are a disgrace to the na joined with them in all th versations and sinful ac too many of those who have in this way seem to thi can go back to this comp avoid remark; that nobe occasion to say that they notice any change in th they can keep all right in and also in that of their ions; that they can avoi harm, and still do no good Let such remember t "He that is not with me." If you want to stay

of God, you must hate s virtue; and if you really such is the case. You mu of Christ and an enemy and of all his works, an willing but proud to be kr If you will not do this not have you or keep y fancy that you can take you try to steer a middl live an empty and unp neither one thing nor t will soon slip back jus were before.

Put Them in J

It has been our opini that good would result f Knownothingism represent izations like the A. P. A. occasion to a great man non-Catholics to defend while denouncing bigot audiences, for the mos never have been reache apologists. There are rea more, for thinking that I ism will never again dist of our country, once the of fanaticism has abate been introduced into Legislature, prohibiting tion in that State of any object is so discriminate tians on account of t The penalty is a fine of or imprisonment from or both. And reason why the same prol

every State of the Union Rheumatism racks the sys screw. It retreats befor Hood's Sarsaparilla, which p Excels all Oth

DEAR SIRS—Your Burde excels all other medicines i I took it for biliousness and altogether. WM, WRIGHT, Wa