THE TRUTH ABOUT THE CATHO. OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

COLXI.

We have seen that Professor Nippold assumes, as a fact needing no proof, that
Maria Theresa, having long opposed
the suppression of the Jesuit Order, suddenly gave her consent to it, having discovered that her Jesuit confessor or confessors, had sent, or had been accustomed to send, a confession, or confessions of hers, general or particu lar, to their General at Rome, which fact, or facts, being made known to her by the Pope, or by the King of Spain, or by Wilseck, her ambassador at Rome, ed her previous devotion to the celety into exasperation against it.

of all these amusingly incompatible forms of the story, Professor Nippold affects a placid unconsciousness. Good policy, whatever may be thought of its ingenuousness, for each one in turn break down. First it is Father Parhamer that sends the confession, being the expression of scruples about the partition of Poland, scruples which the Empress made known to all the world, so that the confessor could have dis-closed them to the General without any temptation to break the seal of confession. According to this version he must have had a gratuitous delight

in sacrilege.

I do not urge the fact that Parhamer never was Maria Theresa's confessor, for Professor Nippold might retort upon me that if he was not he might have been, and might ask me, with Juliet: "What's in a name?" The Empress must have had some confessor, as she was a veoy devout Catholic. Then, Nippold might say, only put the real name for the fictitious, and you are all right. So also what does it matter when the confession was made, or what it was about, or how many were sent, or whether they were general or particular? The more the merrier, for so we have the better purchase against the Society whose good name it is our business to

If Parhamer's name won't serve, take Hambacher's. Not many will know that Hambacher did not even exist, so that Hambacher and not even exist, so far as appears by the catalogue of the Order. Or, if some scrupulous souls hesitate to believe that the Empress was betrayed by a non-existing Jesuit, take still another version, and let the traitor be Kampmuller. Professor Huber is content eminent Professor Huber is content with this name, and so we may well be. To be sure, when Poland was divided (for all allow that the scruples about the partition were at the bottom) Kampmuller had been out of service for several years. But how are we to get anything established against the anything established against the Austrian Jesuits, and the Roman General, if we insist so punctiliously on names, and dates, and facts? Perhaps Hambacher is to be preferred after all for you can not slander a man that has

never existed. Then as to the Empress Queen's informants, the Professor might say, if you have an open choice between the Pope, and the King of Spain, and her Pope, and the King of Spain, and her ambassador Wilseck, you are three times as well off as if you were shut up to one of the three. To be sure, Wil-seck was never the Empress' Roman ambassador, any more than Hambacher was her confessor, but then he at least had this advantage over the latter, that he really existed.

Professor Nippold might say: I own that if such a mess of fables and self-contradictions were brought up in a court of justice, it would be thrown out in ten minutes, but surely that does not imply a similar obligation to rest on a court of injustice.

However, Professor Huber insists

affirmed, in extreme old age, by a former court-chaplain of Vienna. Certainly with this reverend gentleman, nature must have stood on the very verge of her confine, since he gives as the traitor a priest who had not heard his sovereign's confessions for several years before the supposed treason. Furthermore, he talks about Maria Theresa's sudden change of feeling-a change which the archives of the mor arey, and her own voluminous corres-pondence, shows never to have taken place.

Then again he tells us that it was only the shock of the monstrous dis-closure that could ever have brought the Empress-Queen to consent to any thing that her son desired. Here we are brought on "the high a priori road" indeed and that in a form which does seem to suggest incipient dotage.

In fact, the young Emperor declared, both verbally and in writing that he, like his mother, knew no sufficient reason for suppressing the Order from which he had taken his own, conference. which he had taken his own confessor but that, like his mother, if the Pope decreed the dissolution, he would own of course that all good Catholics must submit. He did not profess as deep concern over the event as the Empress, but signified that he could not consent to the suppression before his mother did. Of the broken confessions which this court-chaplain parades, neither the Empress, nor her son, nor the Pope, nor anybody else (for a doting gossiper is nobody), betrays the slightest knowlledge either before the dissolution or

the Empress-Queen and her son finally gave their consent (as Maria Theresa had conjoined Joseph with he in the Austro-Hungarian monarchy) because the Bourbons, and not unlikely her own Chancellor Kaunitz, continued to importure them, and because they saw how the Pope's mind was tending However, a month or six weeks after the suppressio—the Empress, the same Empress who is declared to have given her consent because of her violate confessions—declares: "I have never seen anything in the Jesuits but what; is edifying." She makes precisely the same declaration to her son, the Arch duke Ferdinand, immediately before the suppression. She bears the same unvarying testimony of her devotion to them from the time of the accession of

Clement XIV., during all the years in which he was revolving the question of suppression, and equally after the dis-solution was finally decreed and car-

Observe, she does not say: "I am sorry the Society is suppressed, be-cause I think that on the whole it has been doing good." Of course she never could have said even this, and she known it, embodied in its General, o be a confederation of sacrilegious wretches. She rules out, from her whole knowledge of the Order, every thing wrong. I have never seen any-thing in them but what is edifying." Maria Theresa was a high-minded woman, of a lofty and uncompromising standard of virtue. Such a testimony from her is indeed a crown of honor. she had the pride of a leading Sove reign, but also the purity and humility of a true Christian. Imagine what would have been, on either side, the effect on this great soul of the crime which is imagined to have stirred up to a momentary wrath and then to have passed away from her mind! Of wrath against the Jesuits there is not the faintest trace in all her letters, we are told, and she crowns their wo her dominions with such a eulogy as any man, or any body of men, might be

Of course this ends the controversy. We need only say that her subsequent treatment of the suppressed Order answered to her former devotion to it. she writes to the Countess Enzenberg "I am in discomfort and despair over the sufferings of men whose lives I have found so free of all offence." She interceded effectually for the imprisoned suits at Lisbon, one of whose crimes had been that they did not call the In quisition: "Your Majesty," She re-ceived them graciously at court, gave them leave to dwell where they would, and provided them with a yearly pen-

The Empress-Queen survived the suppression of the Jesuits some six years, and in all that time, says Bernard Duhr, her demeanor towards the Order remained unchanged. She was not, and consistently with her religious duty could not be, obtrusively patronizing to them, but she was unobtrusively and steadily their friend, and that because, as she repeatedly signifies, her con-science would not suffer her to be any-

Now Leopold Nippold of course knows all these things. Why then does he take no account of them? Unless he can break down the testimony of Menzel, Ginzel, Mailath, Masson, the negative testimonies of Arneth and Theiner, who say nothing like Nippold where the fact, had it been a fact naturally obtruded itself, and unless he can break down the emphatic and repeated testimony of the great Em-press-Queen herself, confirmed by that of her son Joseph, and by her whole treatment of the Jesuits during the est of her life including affectionate and reverent messages to her forme Jesuit confessors, he stands convicted of being a voluntary liar and slanderer. CHARLES C. STARBUCK.

Andover, Mass.

A TASTE FOR READING. AN ENJOYMENT THAT BROADENS AND

BY REV. J. L O'NEIL, O. P.

suggestive thought of Father Faber is that it is very hard for a person who does not like reading, to talk without sinning. As a help to the government of the tongue, a taste for reading is inof the tongue, a taste for reading is in-valuable. In a general way it will make piety more attractive, because more intelligent. "Ignorance is re-pulsive," he says, "but I doubt if it is so repulsive as that half-ignorant narrowness of mind which characterizes persons who do not read."

Eather Faher is right, therefore

taste for solid reading; above the little minded, short-sighted people who have no relish for study, and who are only fractions of true men or of true women; that this taste for reading will call out our manhood and woman hood; that it will make us serious; that it will infuse an element of greatness into everything about us, aiding us wonderfully in the supernatural task of gaining inward peace. The light com-ing from this will not only illuminate our own work, it will enlarge our charity in judging the work of others. Through if our sphere of vision will be increased, our horizon widened. We shall free ourselves from little jealousies, from uncharitable doubts, from unworthy suspicions, from unsympathetic cautions from ungenerous delays, from narrow from ungenerous delays, from narrow criticisms, from conceited pedantries, from shallow pomposities about others, and their good works, things which are the especial disease of little great and little good men, and which may be said to frustrate one-third, if not more of to frustrate one-third, if not more, of to irustrate one-third, if not more, of all the good works which are attempted in the Church. This doctrine of Father Faber is admirable, and few priests there are who have not found in their experience the further truth of his re experience the further truth of his remark that "goodness that is not greatness is a sad misfortune. While it saves its own soul it will not let other save theirs. Especially does it contrive, in proportion to its influence, to put a spoke in the wheel of all progress; and it has almost a talent for interfering with efforts for the salvation of

From such disasters a taste for reading delivers us. "How many a narrow mind has it not made broad! How many close, stifling, unwindowed hearts has it filled with mountain air, and sunshine, and widened them to noble spacious halls, so making room for God where He had no room before." many have been heightened in spiritua stature, and so elevated above this naterial world, that they could lister uninterruptedly to the voice of the Spirit of God! Such examples among the saints are familiar. We need not recall them; we only urge their imita-

In our eagerness to explain impres sions, we often loose our hold of the sympathy that comprehends them. George Elliot.

FIVE-MINUTES SERMON.

Ninth Sunday After Pentecost. THE USE OF TEMPTATIONS.

"God is faithful, who will not suffer you to be 1 impred above that which you are able, (I. Cor. x. 12)

There are Christians, dear brethren who talk as if God were anything but faithful—Christians who look upon the trials and difficulties and temptations of this life as so many traps set by Almighty God to ensuare them. So it would seem, at least, from the excuse they offer for committing sin: "I was dreadfully tempted and could not resist." To talk and act in this wise is to do a great injustice to a faithful and loving God, and comes either from an imperfect knowledge of the nature of the temptation, or an ignorance God's providence in regard to it.

Know, then, that we must be tempted and this from the very nature of We are made up of body existence. We are made up of body and soul—at present two conflicting elements. There was a time when the soul, being the superior, had the right to command, and the body obeyed; but original sin destroyed that happy union of authority and submission, and the result has been a pitched battle eve since, the body with its passions striv ing for the mastery over the soul and its faculties.

Now, brethren, in this conflict the oul has to contend with many enemies. We have a battle ground within us, our wn evil inclinations and inordinate de sires -a source of contention ever present, which we will carry with throughout life, and for every action, every impulse, a battle has to be fought and a victory or defeat has to scored.

And again, we have our enemies from without. The devil, who is always on the alert, ready to pounce upon us in our unguarded moments—who employs the world and the flesh in order the better to accomplish his ends-this is our great enemy from without.

All this is not very encouraging, this perpetual struggle with flesh and blood, with powers and principalities. But we must never forget that we are not alone in this conflict; that God with us, a God who is faithful and will not suffer us to be tempted beyond what we can bear. We must also remember that temptation, of whatever kind, is never permitted save for our good, as a source of merit, the raw material out of which our glory comes. Our moral powers need exercise. This is a principle in the divine economy. The use of a limb strengthens it, while an arm tied up loses its power. So it is with the soul—without temptations and trials it would lose most of its spiritual vigor. Things upon which nuch depends are worth nothing until tried, and an eternity of happiness or woe depends on the trials to which the soul is exposed.

Let us understand, then, the true nature of these temptations. A temptation may be said to be an allurement of the soul towards evil under the guise of semething good, or the allure-ment of the soul to a forbidden good. It is this very appearance of a good to be obtained that makes the temptation dangerous and sin at all possible. For no man is base enough or fool enough to commit a sin simply and solely because he wants to offend God. example: a man commits a theft, certainly not for the mere pleasure there is in robbery—no, but because he discovers that there is to accrue to him some present good from his theft. It is, therefore, the apparent good in the temptation that makes it at all palat-

So it happens, brethren, when the devil would lead us astray he transforms himself, says the Apostle, into an angel of light, and we must be on our guard to detect him. If you were to meet, for instance, some venomous meet, for instance, some venomous snake with loathsome spots upon his scales, his eyes full of rage, his head meet, for raised to strike you, hissing and show-ing his fangs, there would be no temp-tation to have to do with him; you would know that you had to do with an evil reptile, and you must either kill him or escape from him at once. But if, again, you were to meet, as you may meet in the tropics, a lovely little coral snake, its mouth so small that it seems impossible that it can bite, and se gentle that children may take it up and play with it, then you might be tempted, as many a child has before, to fondle it, wreath it around the neck for a neck-lace, till the play goes one step too far. the snake loses its temper, gives one tiny scratch upon the lip, and that tratch is certain death.

So it is with most of our temptations they appear pleasant at first, but their sting is soon felt, and we discover to our dismay that the wages of sin is death. Take this lesson home, brethren; we must needs be tempted; then let us fight our battles manfully, knowing that God is with us, that He is faithful, and that His grace is sufficient.

Let the Mother be First.

If the children of the family must go away for a vacation, and if father too, must have a rest, let not the poor, patient, nerve-worn mother be forgotten. Before the young folk are so much as thought of, let an outing for her be planned. She is the main-spring of the home, and her health is a guarantee of its happiness.—Catholic Columbian.

LIQUOR AND TOBACCO HABITS

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BACK TO THE FAITH.

An extraordinary example of return to the Church after nearly fifty years to the Church after nearly fifty years of apostasy occurred lately in Chicago. The facts are vouched for by the Detroit Journal and are as follows: Father L. La Fontaine, when a young priest, was perverted by Chiniquy and followed him to St. Anne, near Kankakee, Ill., where he taught school for kee, Ill., where he taught school for several years and was afterwards ordained as a Presbyterian preacher.

He officiated in the St. Anne Presby

terian church for many years, and finally resigned to open the largest store in the village. He became rich, married into one of the most aristocratic families of the picturesque little French-Canadian town, and was the father of two daughters. One of these is Mrs. L. E. Scott, wife of a Denver capitalist. Though he prospered beyond his most sanguine expectations, it was always evident to the friends of Father La Fontaine that his mind was not easy and that he yearned for the old faith, and he has been known to express regret because he left the Church.

At last, a few months ago, when he vas seventy-five years of age, the prodigal returned to the bosom of the true Church and left all behind. He is said to have entered a monastery to do penance there for the remainder of his days. His example shows how long-suffering and infinite is the mercy of God and may be cited as an encouragement to those despairing sinners who are tempt ed to lose all hope because of the length of time they have spent in grievous sin. —Chicago New World.

THE IMMACULATE CONCEPTION.

ONE OF THE LAST LETTERS OF POPE LEO XIII.

Lord Cardinals: From many sides evidence has been manifested to us of an earnest desire on the part of the faithful to celebrate with extraordinary solemnity the fiftieth anniversary of of the Dogmatic Definition of the Immaculate Conception of the Blessed Virgin. How dear to our heart this desire has been may well be imagined. Devotion to the Mother of God not only has been from our tender years among our most cher-ished affections, but it is for us one of the most potent means of defense grant-ed by Providence to the Catholic Church. At all times and in all trials and persecutions the Church has had recourse to Mary and in her has ever and solace and protection. And now that the days in which we live are so stormy and so big with menace for the Church herself, we are rejoiced and stimulated to hope when we see the faithful seizing the auspicious opportunity presented by this fiftieth anniversary turn with a unanimous impulse of and confidence to her who is invoked as Help of Christians. This longed-for fiftieth anniversary is rendered all the dearer to us, too, by the fact that we are the only survivors of all the dinals and Bishops who gathered around our predecessor at the promulgation of the dogmatic decree. But as it is our wish that the anniversary celebration shall have the stamp of greatness befitting this Rome of ours and be of a nature to serve as a stimulus and a guide to the devotion of Catholics hroughout the world, we have determined to form a Cardinalatial Commission, whose care it will be to regulate and direct them. You, Lord Cardinals, we nominate as members of this con mission. And with the certainty that through your wise solicitude, our own wishes and those of all will be fully gratified, we impart to you, as a pledge of heavenly favors, the Apostolic bene-

LEO XIII., POPE.

IMITATION OF CHRIST.

OF THE EMINENCE OF A FREE MIND, WHICH HUMBLE PRAYER PRODUCES BETTER THAN READING.

Give me fortitude, that I may stand my stand my ground; patience, that may endure; and constancy, that

may persevere.

Give me, instead of all the comforts of this world, the most delightful unction of Thy spirit; and, instead of carnal love, infuse into me the love of Thy Name. Behold, eating, drinking, clothing,

and other necessaries appertaining to the support of the body, are burdena fervent spirit. Grant that I may use such things with moderation, and may not be en-tangled with an inordinate affection to

It is not lawful to cast them all away

for nature must be supported; but to require superfluities, and such things most delightful, the holy lay forbids; for otherwise the flesh would grow insolent against the spirit.

In all this, I beseech Thee, let Thy
Hand govern and direct me, that I may no way exceed.

THE FIRST FREE PUBLIC SCHOOLS.

A subscriber asks: "Where and by what authority the first public school for the benefit of the poor was estab-

Free education for the children of the poor commenced in the Catholic Church exactly thirteen hundred and sixty years ago! In the year of Our Lord 529, the Council of Vaison recommended the establishment of Public schools. In the year 800 a synod of Catholic Bishops was convened at Catholic Bishops was convened at Mentz, and among other decrees passed Mentz, and among other decrees passed thereat, was one by which parish priests were ordered to establish schools in the towns and villages, so that "the little children of all the faithful could learn lessons from them. Let them re-ceive and teach these with the greatest charity, that they themselves may shine as stars forever. Let them re-ceive no remuneration for scholars, unshine as stars forever. Let them receive no remuneration for scholars, unless what parents, through charity, may voluntarily offer." Such is the wording of a Diocesan decree made by the Bishops of the See of Mentz just 683 years before Martin Luther was born!—(The San Francisco Monitor.)

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Both as individuals and as a society, let us have the courage to call our-selves Catholics, and let us bear the consequences. We are not a religious onlession; we are not a religion; we Catholics are the religion; consequently for us neutrality is logically mistake. For others, all religions are good; they must of necessity be neu-tral. For us all religions, except the Catholic, are false. Therefore we cannot be neutral."—Mgr. Faloci Pugil-

Only One Obstacle.

Bourke Cockran was seriously ill in Egypt last winter, and it was feared that he might never be able to speak in public. We rejoice that his eloquent is not hushed as yet, and pray that he may long be spared to utter wise words of warning as those which he lately spoke at Ballincarrow, Ireland: "There is but one obstacle in the way

of Ireland and prosperity now, and that is the propensity of her sons to the excessive use of strong drink.

Irishmen sober are vindicating the beliefs of their country; Irishmen drunk are carrying out the policy of the in--Antigonish Casket.

There are two great mainstays of ermanent national life-Religion and Family unity.

INDIGESTION'S SLAVE s Sallow, Languid, Thin and Down-

Hearted. PROUBLED WITH WIND, BILIOUSNESS,

HEADACHES AND SHARP INTERNAL

PAINS. No one deserves more sympathy than the sufferer from indigestion. A light meal lies like lead upon his chest—a meal lies like lead upon his cless—a good meal gives him hours of agony. The dyspeptic's slavery can't end until he builds up his system with Dr. William's Pink Pills. They strengthen the stomach, stimulate the liver and sharpen the appetite. There never was a case of indigestion that Dr. William's Pink Pills could not cure if given a fair trial. Proof of this is given a fair trial. Proof of this is given by Mr. Gustave Emond, of St. Jerome, Que., who says:—"I suffered from dyspepsia for five years. The agony I endured at times can only be understood by those who are similarly afflicted. I tried a number of home remedies and advertised medicines, but they did not help me. Then I decided to see the family doctor, and I took for a long time the medicine he gave me, but the results were no better; in fact I was getting worse. Some days I could not eat at all, and when I did eat the meal was followed by violent pains and cramps in my stomach that made life almost unendurable. Then I stopped the doctor and again began trying other medicines, but the result trying other medicines, but the result was always the same—no cure, and scarcely even temporary relief. And so the trouble went on for years, until last winter I met a friend from St. Scholastique who asked me if I had ever tried Dr. Williams' Pink Pills. I had not but after some pages as in the state of the same pages as in the same pages as had not but after some persuasion con-sented to do so. This was the begin-ning of the end of my trouble. Before the first box of pills were finished the the first box of pills were infisited the pains after eating were less severe. I continued the Pills for a couple of months and at the end of that time I was wholly cured. I can eat as hearty

cramps that so long had made life miserable. I have proved that Dr. Williams' Pink Pills will cure this trouble when all other medicines fail, and I would strongly urge other dyspeptics to give them a fair trial." These pills will cure all troubles due to poor blood, or weakened nerves, such to poor blood, or weakened nerves, such as neuralgia, rheumatism, partial paralysis, St. Vitus' dance, heart weakeness, and the ailments that burden the lives of so many women. If you do not find these pills at your dealer's send direct to the Dr. Williams' Co., Brockstille Onto and the wills will be contained. ville, Ont., and the pills will be sent postpaid at 50c. per box or six boxes for \$2.50. Do not let any dealer persuade you to take something else.

a meal now as anyone, and never have the slightest return of the pains and

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